

# LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM

DEVOTED TO THE AMERICAN  
EXEMPLIFIED IN THE  
✠ ✠ OF CHURCH

IDEA OF RELIGIOUS LIBERTY  
COMPLETE SEPARATION  
AND STATE ⚖

## God-Given and Constitutional Rights Threatened

**A**MERICANS, AWAKE! Guard with jealous care your sacred liberties. Inspired by a mistaken zeal, thousands of patriotic people are today engaged in a movement in the supposed interests of liberty and Americanism; a movement that would, if successful, subvert freedom, and destroy the liberty now enjoyed by the American people. This must not be! Surely it cannot be! And yet we know that eternal vigilance is the price of liberty. Thomas Jefferson warned of a time when the American people would become strangely indifferent to their rights, and perhaps lose them. Have we reached that time? The outcome of the present crisis will tell.

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## EXPLANATORY NOTE



THIS Extra is issued to meet a real educational crisis that is rapidly becoming nation wide. Naturally, each local writer discusses the issue more or less from the standpoint of the situation in his own State, but the principle is the same everywhere. The real question is, Shall parents be left free to provide for their own children, at their own expense, a religious education as well as a literary training; or shall this right, hitherto unquestioned, be now abridged, if not entirely destroyed?

It is the hope of the publishers of LIBERTY that each of the thousands of readers into whose hands this special shall come, will read it with an open mind. Let each remember that his own rights are secure only as long as the rights of all are guaranteed by law and respected by the people at large. There is safety, not in government by clamor, but by just and equitable law, soberly and dispassionately enacted for the public good, and honestly administered in the interests of the whole people.

Parents who support private and church schools do not spend their money thus merely to be different, but from a deep sense of sacred duty to God and to their children. The situation calls for a country-wide application of the golden rule: "Whatsoever ye would that men should do to you, do ye even so to them." Matt. 7: 12.

This Extra ought to have a wide circulation. Will you help?

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## LIBERTY A Magazine of Religious Freedom

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# LIBERTY

"Proclaim liberty throughout all the land unto all the inhabitants thereof." Leviticus 25:10.

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## Christian Schools and World Leadership

### Some Illuminating Facts

By Rev. J. Reid, D. D.

THE greatest problem of the reconstruction period in which we live is the preparation of trustworthy leaders. Christian leadership is essential, if society rises out of the chaos of the present. Christian ideals must rule. These can be given only by Christian men and women, and these come almost exclusively from Christian schools.

The proportion of students of Christian schools who enter fields where service rather than remuneration is the attraction, is surprisingly large. The president of Hiram College says that the Church of Christ gives 1 per cent of its sons and daughters to its colleges, and receives from them 80 to 90 per cent of its ministers and missionaries. The college board of the Presbyterian Church says that 90 per cent of its ministers and 93 per cent of its missionaries come from its church schools. The Methodist board places the number of both these classes at 90 per cent. Our own board [United Presbyterian] finds that 61.7 per cent of its ministers come from its own schools and 24 per cent

from other schools. John R. Mott said that in 1914, 1,707 college graduates out of a total 1,821 in the leading seminaries of the country, came from denominational schools. The State universities furnish very few ministers or missionaries. In 10 typical State universities, only 4 out of 1,000 graduates were preparing for the ministry. The University of Illinois, the most closely affiliated with the churches of all the universities, reported in 1917 that of its 29,404 graduates, only 83 had entered the ministry and six the mission field. The New York *Examiner* said that 70 per cent of the leaders in all important industries and professions are from church colleges.

But there is a larger reason for sending our children to Christian schools. In too many of our universities the sciences and philosophy are taught in such a way as to destroy faith in God. It is not uncommon to find young people leaving these larger institutions with their faith shattered. If parents realized the danger that confronts their children, there

would be no question as to the type of college to which they would send them. The college which spells character with a little "c" and success with a capital "S" is a menace to the world. Unless our knowledge of earth and sky and the human soul bows us in reverence before God, it fails of its greatest purpose. President Coolidge said recently,

"Are the colleges missing the one true aim of all education, the development of character? In their scramble to teach commercialism have they forgotten that character does not come from economic development, but that sound economic development comes from sound character, and from sound character alone?"—*United Presbyterian, Aug. 21, 1924.*

## What the Anti-Church School Slogan Means

By the Managing Editor

THE slogan of those who would destroy all private and church schools is, "One country, one law, and one school." Let us see just what this means.

With the thought of the first and second declarations, "one country" and "one law," we are in harmony. We believe that all who enjoy the privileges of United States citizenship should be Americans without qualification. All should be amenable also to one law. This is only reasonable.

But why one school? When our government was established, public schools were unknown. Whatever educational facilities there were in the colonies, which later became States, were private and church schools and sectarian academies and colleges.

Now does "one school" mean a single educational system, and that maintained by the State? Certainly it can mean nothing short of that, for the movement to blot out elementary private and church schools cannot long be confined within the limits of the first eight grades of school work. There are comparatively few of the men nowadays who wield a molding influence in governmental affairs, either State or national, who have not gone beyond the eighth grade; so if it could be shown that State school training in the first eight grades is essential to good citizenship, how much more es-

sential would it be that the men who, as lawmakers and executives, are to shape the destinies of the nation should be trained in State institutions rather than in academies, colleges, and universities not under State control, such as Leland Stanford, Jr., University in California, George Washington University in our national capital, Vanderbilt University in Nashville, Tenn., or Princeton in New Jersey, or Harvard in New England.

With practically no exception, every Christian sect has, in its early history, esteemed it a sacred duty to establish schools for the primary training of its children, and, so far as possible, higher institutions of learning for those fitted by natural endowment to become teachers, doctors, or ministers of the truth and grace of God.

Of no people has this been more true than of Seventh-day Adventists. With a history of only about three quarters of a century, from a mere handful of believers in unpopular truths, starting with a ministry without classical training, Seventh-day Adventists have now, not only a world-wide organization and an educated ministry, but they have with a denominational adult world-wide membership of little more than two hundred thousand, twenty-two colleges, seventy-six academies, and over twelve hundred fifty elementary schools, not counting elementary departments of colleges main-

tained primarily for practical normal training. Their teachers, exclusive of native teachers in mission schools, number nearly three thousand, very many of whom hold certificates from public school superintendents.

That the work done in these schools is fully up to State standards is attested by the fact that, whether required by State law or not, these schools are not only always open to inspection by public school officials, but they invite it, and the grades given by them to their pupils are recognized without question by the public schools. The same is true of certificates of academic work and college degrees.

The Seventh-day Adventist College of Medical Evangelists at Loma Linda, Calif., is rated "Class A" by the American Medical Association. Connected with Loma Linda Medical College is the White Memorial Hospital and Dispensary in Los Angeles. This is now one of the largest hospitals in the city, and has a standing second to none, either east or west.

These facts are given, not to boast, but simply to show what the movement for the destruction of private and church schools, as they exist and are carried on by Seventh-day Adventists, proposes to strike down.

True, so far as yet proposed, the movement for "one school" has not, in so many words, proposed to prohibit church or sectarian schools above the eighth grade, but he is blind indeed who cannot see that to strike down the primary schools maintained by this denomination would be to cut, as it were, the very taproot of their entire educational system, for the primary schools are the source of supply for students, the feeders of the academies, the colleges, the Loma Linda Medical College, and the White Memorial Hospital and Dispensary.

We have said nothing of fifty medical sanitariums scattered all over the world, operated by Seventh-day Adventists, nor of the scores of trained nurses graduated by them every year, every one of them

going forth, as do the medical graduates from Loma Linda, to do all they can to make the world a better, more desirable place in which to live.

And this whole system, this grand work of education of an increasingly large number of young men and women for Christian service, is placed in jeopardy by this ill-advised movement, rapidly swelling to nation-wide dimensions, to make impossible the maintenance of private and church schools. We have too much confidence in the good sense and spirit of fair play of the American people to believe that this movement will or can succeed.



### Against Intolerance in Education

BY W. F. MARTIN

**W**HENEVER there is such a controversy as is now on in the States of Washington, Michigan, and elsewhere, it is well for people to stop for a time, and consider what is involved. If Initiative Measure No. 49 in Washington should become law, and if the school amendment were to carry in Michigan, they would automatically close all church, or what are familiarly known as parochial, schools in those States.

Many have the idea that such schools are conducted only by Roman Catholics. This is not true; it is *pre-eminently a false idea*. Church schools are conducted by many Protestant denominations. It may be that some of these schools, especially the smaller ones, are not up to the State standard in equipment, but in the grade of work done they absolutely meet the requirements. Children who finish the grade work in these schools, never suffer in competitive examinations. In all honesty, this should be the limit of the State's exactions.

The State has a right to set the standards, and to require certain subjects to be taught; but it has not a right to say that none but its own paid teachers shall be allowed to give this instruction. Such arbitrary power has no rightful place in

American democracy. Parents have an inalienable right to place their children under teachers who can give spiritual as well as secular instruction. The best thinkers among educators today recognize the value of church and private schools. Many individual testimonials to verify this could be given, but the one quoted by Mr. Morris Lukens, on page 122, is sufficient, coming as it does from the highest possible source.

The men and women composing the National Education Association know the

value of the education given in private schools, and so placed themselves on record as indorsing them. Those who are mistakenly endeavoring to close these schools, but little realize what a loss such action would bring to the cause of American education.

Let the true, straight-thinking Americans of Washington and other States involved, vote down such intolerant and unwise measures whenever and wherever they are proposed. This is true Americanism.

## An Appeal in Behalf of Denominational Schools

By H. G. Thurston

*Seventh-day Adventist Field Secretary for the State of Washington*

**I**F this nation shall repudiate the broad principles of equality and liberty, then this "land of the free" will become a land of the oppressor, and the marvelous America of nearly a century and a half will cease to be.

We are American citizens. We respect and love our government; and we believe we discern a direct blow at true Americanism in Measure No. 49 of the State of Washington. If adopted, it will open the door for kindred designs against liberty, which will leave little room for America to boast over even such governments of the Old World as Bolshevistic Russia and the Far East.

This bill is not in accord with the words of Jesus Christ, who said, "All things whatsoever ye would that men should do to you, do ye even so to them." It is intended to kill every church and private elementary school in Washington. Private and religious schools have accomplished great good. They are as old as our country, and about fifty years older than our public school system. They are not antagonistic to the public schools. Friendly educational competition is always a benefit, not a curse, to our Republic.

We gladly pay taxes to sustain public schools, which are invaluable in their influence. But who knows that a man educated in a private school is less intelligent or less patriotic than one trained in a public school? Among the very best men ever produced in America were those educated in sectarian and private schools. The daily teaching of the Bible does not make anarchists. The study of the golden rule does not produce criminals. Our jails are not filled with men who were taught in their childhood to love the Man of Calvary.

We believe in high intellectual standards, and that it is proper for the State to establish the educational institutions within its borders. However, no book has ever yet been produced that equals the Bible in broadening the mind and strengthening the intellect. Being Christians, we believe that the church should evangelize the world. To this end we are engaging in a gigantic missionary campaign in many languages. Already we employ more than sixteen hundred teachers who are conducting elementary schools. We have learned, by years of experience, that those who are imbued with the missionary idea in early years

are the most successful teachers in heathen lands.

Our schools teach the common branches of learning, the principles of true Americanism, and also the precepts of the gospel. With competent teachers, we are not ashamed of the product of our schools. Does any loyal citizen of Washington really desire that schools doing this kind of work shall be closed?

If Bill No. 49 is adopted, about 18,000 grammar-grade children now taught in the private and parochial schools in Washington, will be placed in the public schools September 1, 1925. Who will pay the millions of dollars of added expense required by this move? You will be taxed to meet this additional outlay made necessary in providing room and teachers, which is said to be \$6,000,000.

Is it desirable that all children be educated together? It is so argued by some. But the United States Supreme Court declares for the sacred right of the parent as set forth in these words: "It is the natural duty of the parent to give his children education suitable to their station in life." This bill would destroy that right.

This measure is a flagrant innovation upon the liberties guaranteed to every citizen by this "government of the people, by the people, and for the people." Washington said, "Resist with care the spirit of innovation upon its principles, however specious the prettexts."

What good can possibly result from this attempt to force upon men and women an un-American measure? Will it not beget a disrespect for our incomparable Constitution, which protects all alike? It will certainly tend to breed contempt for law, and hasten the ruin of our government—the very work anarchists and the undesirables would do among us. Let us be true Americans. Let us ever honor the foundation principles of our government, respecting the equal rights of our neighbors, and America is safe.

Two years ago a bill, identical in intent with this one, No. 49 in Washing-

ton, was adopted by the people of Oregon. This year the Federal Court found that law unconstitutional. It declared, "There appears no plausible or sound reason why they [church or private schools] should be eliminated from taking part in the primary education of the youth." Does not the same fate await this measure if adopted by the voters of this State? Is it any compliment to the intelligence of the voters of this State to follow Oregon in its unconstitutional and therefore un-American course? Will this be any star in our crown as an American State?

Let each loyal citizen of the State of Washington resist this effort of zealous, but misguided men to undermine our Constitution, "however specious the prettexts," and vote "No" to Initiative Measure No. 49.



### Court Decision on the Oregon School Law

BY W. F. MARTIN

IT is quite well known that in the autumn of 1922 the people of the State of Oregon enacted what they called a "Compulsory School Law." Briefly stated, the purpose of this law was to close church or denominational schools. This was to be done by forcing all children between the ages of eight and sixteen years, who had not finished eight grades of study, to attend the public or State schools. The provisions of this law were to go into effect Sept. 1, 1926.

But the heads of certain private and church schools in the State took the matter into the Federal courts. An injunction was asked, restraining the State from enforcing the law. It was contended that the provisions of the law were in violation of the Fourteenth Amendment of the United States Constitution. In a forceful decision, the court upheld this plea, declaring the said school law unconstitutional, and granting the injunction. Some things said by the

court are so pertinent to the proposal to close church and private schools in other States, that we are giving them here. First the court quotes from a decision of the United States Supreme Court:

"It can scarcely be contended that complainants' right to carry on their schools, whether parochial or private, is not a property right, and the right of parents and guardians to send their children and wards to such schools as they may desire, if not in conflict with lawful requirements, is a privilege they inherently are entitled to enjoy. *Meyer vs. Nebraska*, supra, and *Nebraska District of Evangelical Lutheran Synod vs. McKelvie et al.*, supra."

Again:

"The exercise of the police power is subject to judicial review, and property rights cannot be ruthlessly destroyed by wrongful enactment."

The presiding judge then spoke as follows:

"The real test is, Has the State, through its legislative functions, the power, under the guise of police regulation, to deprive parochial and private school organizations of the liberty and right to carry on their schools for teaching in the grammar grades?"

"The act could not be more effective for utterly destroying the business and occupation of the complainants' schools, except perhaps the college and higher preparatory grades, if it had

been entitled, 'An Act to prevent parochial and private schools from teaching the grammar grades.' This serves to emphasize the seriousness of the controversy."

Referring to the unconstitutionality of the act, the court said:

"The absolute right of these [the private and denominational] schools to teach in the grammar grades, and the right of the parents to engage them to instruct their children, we think, is within the liberty of the Fourteenth Amendment."

"It would seem that the act in question is neither necessary nor essential for the proper enforcement of the State's school policy."

One more statement from this decision will suffice:

"In our opinion, the State, acting in its legislative capacity, has, in the means adopted, exceeded the limitations of its power, its purpose being to take utterly away from complainants their Constitutional right and privilege to teach in the grammar grades, and has and will deprive them of their property without due process of law."

These words have the ring of true Americanism. They should be a strong influence in the defeat of the antichurch and antiprivate school measure now before the voters of several States of the American Republic, notably Washington and Michigan.

## The Americanism of the Founding Fathers

By C. S. Longacre

**A**MERICA evidently was reserved through the ages by a wise Providence as a virgin continent to fulfil a special mission in the emancipation of the human race from the unyielding and arrogant tyrannies of the past. God intended America to be the home of free men. As Wendell Phillips said:

"God piled the Rocky Mountains as the ramparts of freedom. He scooped the valley of the Mississippi as the cradle of free States. He poured Niagara as the anthem of free men."

Providence must have brought this new, peerless nation into existence for some glorious mission. That mission is

the proclamation of the evangel of civil and religious liberty to all the world. As Hon. Harry B. Hawes said in the Congress of the United States on Oct. 31, 1921:

"Destiny has reserved for our nation the duty of securing liberty without license for each citizen, and by its example to spread this liberty throughout the world."

The founders of the American Republic were the first civil rulers on earth to vindicate the natural rights of man. They established the rule of the people in a republican form of government. They inscribed upon the corner-stone of



the Republic the two exclusively American principles of civil and religious liberty, and reared their structure accordingly. They were the first to recognize the equality of all men before the law, and above all, the inalienable rights of the individual in the free exercise of his conscience.

The great instrument which our forefathers drew up at Philadelphia—the Declaration of Independence—contains these immortal words:

“We hold these truths to be self-evident: that all men are created equal [entitled to the same natural and political rights and privileges]; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness.”

In order to protect the individual in the free and unmolested exercise of his religious opinions, they placed a limitation upon the powers of Congress, so it should forever be prohibited from invading the realm of the soul, by adopting the First Amendment to the Constitution, which declares,

“Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”

The guaranties set forth in the immortal Declaration and in our fundamental law, are the very spirit of true Americanism and in perfect accord with real Christianity. Any teaching or practice which seeks to undermine these guaranties of the equality of all men before the law, and to override the inalienable rights of every man to follow the dictates of his own conscience, is anti-American and anti-Christian. Any movement having for its object the establishment of a legal religion and the enforcement of religious obligations or the curtailment of religious rights by civil law in the American Republic, should be instantly detected, and as promptly revoked.

#### One Hundred Per Cent American

We hear much today about being “one hundred per cent American.” What does it mean to be one hundred per cent American? Where must we go to ascertain what true Americanism is? Must

we go to the political theories of the modern politician? Should we wish to ascertain what true Christianity is, we would go to the Author of Christianity, and learn from its Source what real Christianity signifies. Just so, it is necessary to consult the founders of the American Republic to learn the true principles of genuine Americanism.

Certainly no American citizen will challenge the statement that George Washington, the Father of his Country, and Thomas Jefferson, the author of the Declaration of Independence, and James Madison, the father of the Federal Constitution, were one hundred per cent American, and capable of defining the true principles of real, genuine Americanism.

#### Washington on Liberty of Conscience

In a reply to a communication from the Baptist churches of Virginia, in which they gave expression to the fear entertained by many that liberty of conscience was not sufficiently secured by the Constitution without amendment, George Washington wrote, Aug. 8, 1789:

“If I could have entertained the slightest apprehension that the Constitution framed by the convention where I had the honor to preside might possibly endanger the religious rights of any ecclesiastical society, certainly I would never have placed my signature to it; and if I could now conceive that the general government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny and every species of religious persecution. For, you doubtless remember, I have often expressed my sentiments that any man, conducting himself as a good citizen and being accountable to God alone for his religious opinions, ought to be protected in worshiping the Deity according to the dictates of his own conscience.”—*History of the Baptists*, Thomas Armitage, D. D., pp. 806, 807.

#### Our Government Not Founded on Christianity

The “treaty of peace and friendship” between the United States and Tripoli of May 26, 1797, was drawn up by Thomas Jefferson, Secretary of State, approved by George Washington, as

President, and ratified by the United States Senate. Article II of this treaty reads in part:

"The government of the United States of America is not, in any sense, founded on the Christian religion."

This shows that it was the purpose of the founders of the American Republic and the framers of its laws completely to divorce the civil government from its connection with all the forms of religion of every kind.

These three men — Washington, Jefferson, and Madison — were certainly one hundred per cent American, but it

is quite impossible to imagine them as consenting for a moment to abridge the rights of American citizens so far as to forbid them to maintain private or church schools for the education of their children. And yet adherence to such an arbitrary measure is today set forth as the test of genuine Americanism! Certainly times have changed since our fathers, under God, gave us this great American Republic; but let us not so change as to repudiate the principles which were so dear to their hearts and which have done so much for the American people.

## Washington State's Initiative Measure No. 49

By Morris Lukens

I AM opposed to this measure:

BECAUSE, if adopted, it will close all private schools in the State of Washington.

BECAUSE, I believe the measure is un-American and un-Christian.

BECAUSE, it is a direct blow to American liberty.

BECAUSE, the man who votes to limit the other man's liberty, votes in favor of having a yoke about his own neck when he is in the minority.

BECAUSE, the Oregon School Law, identical in intent to this one, was recently declared by the Federal Court to be unconstitutional.

The State already has the power and right to compel children to attend elementary schools.

It also has the right to set the standards of education, and to require that certain subjects be taught.

BUT the State goes *beyond its jurisdiction* when it says that none but its own paid teachers shall be allowed to give this instruction. Such arbitrary

paternalism has no place in American democracy.

The best thinkers among educators today recognize the value of church and private schools. The following resolution was adopted by the National Education Association in session in the city of Washington, D. C., July 3, 1924:

"The National Education Association, while recognizing the American public school as the great nursery of broad and tolerant citizenship and of a democratic brotherhood, acknowledges also the contributions made to education by private institutions and enterprises, and recognizes that citizens have the right to educate their children in either public or private schools, when the educational standards of both are approved by the State educational authorities."

I gladly pay my taxes to sustain the public schools, and recognize the splendid work being accomplished by them, BUT!

DO YOU KNOW it would cost the taxpayers of the State of Washington six million dollars additional the first year, to equip schools for, and teach, the children now being taught in private and church schools in this State?

DO YOU KNOW there are 18,517 children in this State attending private and church schools?

DO YOU KNOW that the cost of public school buildings in this State is \$226.26 per child?

DO YOU KNOW that at the same rate it would mean an immediate outlay of \$4,189,656.42 to build and equip schools for these additional 18,517 children now attending private schools?

DO YOU KNOW that the annual cost of instruction in the public schools is \$120.03 per child, which would mean an additional annual expense to the taxpayers in the State of Washington of \$2,222,595.51?

Let each loyal citizen of Washington resist this effort to undermine our Constitution, and vote "No" in the November election to Initiative Measure No. 49.

*Walla Walla, Wash.*



### Some Serious Questions

BY A. R. BELL

**A** PROPOS of the movement that is on for the purpose of eliminating in the elementary grades all schools but the State schools, it is very evident that we do not all see alike. We are all agreed as to education. There is no conflict of opinion there. We vote "Aye" to make education compulsory. Illiteracy these days smacks almost of criminality. That six per cent of our population should be in such a condition, and that more than half of this number are native born, is almost unbelievable.

We are all agreed that there should be no let-up in the campaign to lift America from eleventh place to first place among the nations in the matter of education.

But—will the closing of all schools but the public schools accomplish this desired end? Is such a course a step in the right direction? How can such a movement be progressive? It is said that good citizenship is the product of the public school. Does the public school alone claim all the honors in this direction? These are serious questions.

Dr. Payson Smith, State superintendent of education, Boston, Mass., in a recent speech in Washington, said.

"The American public school is under express responsibility to deliver to the Republic, citizens who understand, and are to meet the obligations that citizenship in a republic implies—not some of the obligations, but all of them."

We have no mind whatever to question this statement, but we do wish to ask the question. Is the public school the *only* institution in America that is delivering "to the Republic" the sort of citizens Dr. Smith calls for?

The facts in the case do not warrant any such conclusion. And if our past history is any criterion as to the production of men whose statesmanship and patriotism place them in the forefront, not only of this nation, but of the world, the brightest and best, then the private and the church school should and do stand at the head of the list. Why not leave well enough alone?

There is an old saying, "Competition is the life of trade." This movement to close all schools but the public schools, would not only shut off the competition of other educational institutions, which is as commendable in the business of education as in other business, but it would imply, in the language of Stephen B. L. Penrose, president of Whitman College, Walla Walla, "that there is one perfect educational system which cannot be improved by the competition and suggestion of private educational institutions."

This whole movement is legislative interference in a realm which the State should not enter. It is a reaction from faith in individualism; it is headed in the direction of paternalism and socialism, and should meet the disapproval of every farseeing and enlightened citizen.

*Portland, Oreg.*



### Value of Church and Private Schools

BY W. F. MARTIN

**W**HENEVER one is asked to aid in the establishment of an enterprise, it is well for him to investigate the need and value of such a project. On the other hand, when

there is an agitation on to tear down or to wreck a well-established system, it is highly proper to investigate the merits or the demerits of the thing campaigned against.

Let us, therefore, spend a little time finding out if the private schools are good or bad. What is their influence? When we speak of private schools, it is intended to embrace them all, both secular and religious. We can best judge the future of these schools and their influence by their past. What has been the nature and influence of their work? What has been the character of their product? The answers to these questions are not hard to find. Let us see.

George Washington was a product of a private school, so were James Madison and Thomas Jefferson. So was Theodore Roosevelt. In this list, too, comes William McKinley. Every student of the history of men knows that this list could be greatly lengthened. Then what becomes of the argument that true Americanism is not taught and developed in private schools? The charge, though doubtless honestly made, is so unfounded that it is hardly worth refuting. Those who make the charge do not know the real facts, and so should not be accepted as authority.

Let us look at the facts from an unbiased viewpoint. Dr. Nicholas Murray Butler, president of Columbia University, in speaking of the Oregon law enacted to close private schools but later declared unconstitutional, said:

"This bill should be entitled, 'A Bill to Make Impossible the American System of Education in Oregon.' It is fundamentally un-American in its principles and purpose, and should be overwhelmingly defeated."

Have private schools been an advantage or a detriment to the progress of education in our land? Let the following answer:

"Viewed in the largest social sense, what contribution does the private school or the private university make that cannot be expected in the same measure from the public institution? The question can be answered by a single word,—Nonconformity. And progress depends on nonconformity.

"Now both the preservation and the development of democracy depend upon the continued presence of individuals and of institutions that dare to be different.

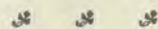
"From among the ranks of the private educational institutions, from the kindergarten to the university, have come the leaders in nearly every great educational reform of the past seventy-five years."—*S. P. Copen, LL. D., Chancellor of the University of Buffalo.*

It is also a well-established fact that private schools have ever been a strong factor in training men and women to take their places in the leadership of the world's activities. Much proof in actual life could be produced to verify this, but we will be content with the following:

"Good private schools do train for leadership. They search out individual possibilities. They make the most of them. They socialize and humanize. They care for bodies while they cultivate the mind. They emphasize the higher interests. They let no boy or girl forget that —

"'Life's bases rest  
Beyond the probe of chemie test.'"  
—*Lyman P. Powell, director, Cosmopolitan Educational Dept., New York, N. Y.*

Such evidence should be conclusive as to the educational efficiency and value of private schools. Our country needs these schools right along with the public schools, which should be supported, but not given a monopoly in the field of education.



### What the Closing of Private Schools Would Mean to Taxpayers

BY C. P. BOLLMAN

THE primary private and church schools are now supported by their patrons without taking one dollar from the public treasury. Do those who would destroy such schools, realize what it would mean in the way of increased taxation to provide additional school buildings and teachers for the largely increased public school student body?

Probably few have given this subject serious thought. But quite aside from the fact of the natural right of the par-

ents to direct the education of their own children, the question of the increased taxation involved is one that may well receive serious consideration.

Approximately more than one ninth of the children of primary school age in the United States are in private or church schools, or under private instruction in their own homes. Any one can readily see that to force so many additional pupils suddenly into the public schools would greatly overtax these already crowded institutions.

Several years ago permission was given by the school authorities of the District of Columbia for children living outside of the District, but whose parents or guardians had employment in the District, to attend the District schools. But that permission was subsequently withdrawn for the reason that the schools of the District of Columbia became thereby greatly overcrowded. Indeed, during the last school year, in some sections of the city of Washington, the children of school age could not all be accommodated in the study and classrooms during the same hours, but some went to school in the forenoon and some in the afternoon. Doubtless this would be the case in many places should the private and church schools be closed.

When, in addition to the lack of schoolrooms, we come to consider the fact that pupils from private and church schools entering institutions of higher grades, such as academies and colleges, are found to pass even more satisfactory examinations than do public school pupils, the movement to close church schools is seen to be without even a shadow of justification.

Under the circumstances, it does seem that the movement to force all pupils between the ages of eight and sixteen years into the State-supported schools, is ill-advised. It is not supported by good and sufficient reasons.

In Prussia, before the World War, all parents were compelled by law to send their children to the State schools.

But now that Prussia, in common with other German states, is under a republican government, private and church schools are permitted. Shall America be as illiberal as was Prussia under the Hohenzollerns? Shall pre-war Prussianism pass current here as 100 per cent Americanism?

It should be remembered in this connection that true Americanism existed before the public schools were established. Nearly all the founders of the American Republic received their primary education in private or church schools. Most, if not all, of the men whose names appear upon the Declaration of Independence received their primary training in their homes or in religious schools. The public schools are good, but they did not give us free institutions. They are not the birthplace but the product of liberty and of Americanism. Let us not, then, in their supposed interest, strike down the freedom of individual action that made private and church schools possible.



### Why Vote "No" on the School Measure?

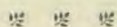
BY W. H. HOLDEN

THE school measure should be defeated because it takes from the parent the right of deciding what shall be the nature of his child's training in his early, formative years, and places that responsibility on the State, where it does not rightfully belong. The public school has many excellent features, and is doing a splendid work in preparing young men and women for citizenship. In the private schools the child may, in addition to the above, be instructed in the Word of God, which I believe to be the foundation of all true education. The child in the private school may be instructed in the principles of morality and right-doing, which training is so sorely needed today by children and youth.

To close arbitrarily all private primary schools, which the passing of this

amendment surely would do, and to compel the attendance of the child at a school where moral and religious training is not given, deprives the child of the most essential element in the formation of his character. The adoption of this measure would in the very nature of the case close all private Christian schools doing work below the ninth grade, and give to the State rather than the parent the decision as to what the early training of the child shall be. I do not think it is wisdom thus to transfer this responsibility from the parent to the State.

Already we have compulsory school laws to meet the cases of children who are attending no school, but in the cases of children who are in private schools and are meeting State educational standards, why interfere with them, forcing them into the public schools, where religious and moral training, which are so essential to their future life and well-being, are not given? The public school has its place, as has also the private school, and I favor letting each go forward to do the work committed to it.



### The Family and the State

**T**HERE are those who maintain that the State has the right to invade the realm of the individual, and prescribe his religion, his education, and even his occupation. But the only province of the State in religious matters is to protect the individual in his religious rights. His religion he owes alone to God.

In the matter of education, the State should provide that all may have such an education as will fit them for the ordinary duties of civil life. This right is to be denied to none. If parents are so remiss in the discharge of their duties as to neglect such provision for their children, then the State should see to it that such children are not denied their natural right to be equipped to discharge their duties fully to society and to enjoy its full benefits. But as the child

sustains a more sacred relationship to the parent than to the State, it is the right of the parent to determine who shall guide in educating and training the mind of the child. It is the right of the parents, as their child is blood of their blood and flesh of their flesh, to educate in their child the ideals that are most dear to the parents' heart. The only right the State has in such matters is to see to it that the child's education meets certain standards that will fit him for the discharge of his natural duties and the enjoyment of his natural rights.

The child belongs first to the parents. If the parent is vicious or immoral, the State, in behalf of the natural rights of the child, gives its protection. If parents are not competent to make proper provision for the religious and home training of the child, then let us abolish the home, as they did in ancient Sparta, and introduce the public table, as did this ancient state, which put its claims above those of the parent. The Spartan state laid first claim upon the child, the state being supreme.

Has history no lesson for those who would make the State supreme, and would invade the realm of the home and deny to humanity these natural rights? To such we point to the forbidding history of Sparta, where no home hearth glowed to warm the sacred ties of the family; to Prussia, the state of blood and iron; to Russia, with her atheistic despotism and her rape of the home.

If America is to be as free as was planned by the grand men who laid her foundation, let us jealously guard the sacred legacy they bequeathed to us in the eternal principles of civil and religious rights. If America is to survive, the family and the rights of parents must be preserved inviolate.

J. S. ROUSE.



"Thou shalt love the Lord thy God with all . . . thy might. And these words, which I command thee this day, shall be in thine heart." Deut. 6:5, 6.

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## Love of Country

BY C. P. BOLLMAN

AND do I love my country? Yea, I do;  
For here the ashes of my forebears rest;  
Moreover, ties of kindred quite aside,  
Of all the world, my land, to me, seems best.

But human nature is about the same  
In every country and in every clime;  
And even here 'tis sought to take from me  
The freedom that I rightly claim as mine.

And not from me alone they'd take away  
The precious boon of liberty I love,  
But from all other hands they'd snatch the prize,  
This priceless gift bestowed from Heaven above.

Oh, yes, I love this native land of mine,  
This pleasant land that gave to me my birth;  
I know no other home, I crave no change,  
No land to me so fair on all the earth.

And I would guard my blood-bought freedom dear  
With sleepless eye and ever-jealous heart;  
But this is not my right alone to hold:  
My neighbors share with me an equal part.

