

The Sentinel

OF CHRISTIAN LIBERTY

VOL. XVIII

WASHINGTON, D. C., DECEMBER 3, 1903

NO. 48



“Before the state can teach religion it must have a religion to teach. But the state being not a single individual, but an aggregation of individuals, it can have a religion only in the sense of having a creed which it fosters. Are Americans ready for that?”

“The office and object of the teaching of the church is to make good men, while the office and object of the teaching of the state is to make good citizens; and the failure of the church so to carry on its instruction as to make good men will never justify the state in going beyond its sphere to attempt that itself.”

“If Protestants want Protestant schools, let them pay for such schools with Protestant money. If Roman Catholics want Roman Catholic schools, let them pay for such schools with Catholic money. If Jews want Jewish schools, let them pay for such schools with Jewish money. But let not Protestants, Roman Catholics and Jews combine to tax the whole community in order to create a public fund, and, when it is created, engage in a struggle to see which of them can get the largest share of it.”

PUBLICATION OFFICE : 222 NORTH CAPITOL STREET, WASHINGTON, D. C.

Entered as second class matter October 12, 1903, at the post-office at Washington, D. C., under the Act of Congress of March 3, 1879.

The Sentinel

OF CHRISTIAN LIBERTY

A weekly publication devoted to the maintenance and defense of liberty of conscience, and therefore opposed to any violation or compromise of the principle of separation of church and state. Non-sectarian and non-partisan in the application of principles.

JOHN D. BRADLEY, Editor.

Published by
REVIEW AND HERALD PUBLISHING ASSN.,
222 N. Capitol St., Washington, D. C.

To whom all communications of a business nature should be addressed.

We believe in the religion taught and lived by Jesus Christ.

We believe in temperance, and regard the liquor traffic as a curse to society.

We believe in supporting civil government and submitting to its authority.

We believe that human rights are sacred, and that they indissolubly inhere in the moral nature of the individual.

We deny the right of any human authority to invade and violate these inalienable rights in any individual.

Therefore we deny the right of any civil government to legislate on matters of religion and conscience.

We believe it is the right, and should be the privilege, of every individual to worship God according to the dictates of his own conscience, free from all dictation, interference, or control on the part of civil government or any other external authority; or not to worship at all if he so chooses.

We also believe it to be our duty, and no less the duty of all others, to oppose religious legislation and all movements tending toward the same, to the end that all the people may freely enjoy the inestimable blessing of liberty, which is theirs by virtue of the unbounded wisdom and beneficence of the Author of their being.

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" three months.....	.25
To foreign countries in Postal Union, one year.....	1.50

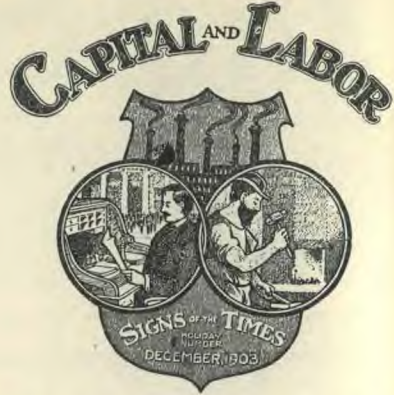
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WASHINGTON, D. C., THURSDAY, DECEMBER 3, 1903.

No. 48

We have been unable to prepare for this issue the matter calling attention to something that is fundamental and vital to the issue concerning religion and education, as we announced last week would be done. This will be done in the issue of two weeks hence, as the next issue must be devoted to other matters.

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One Phase of the Question

The question of religion in the public schools necessarily includes the question of anything in the public schools that brings religion into them. There are different things which may be used, different ways which may be employed, to have religion in the schools. When any particular thing brings religion (we mean religious doctrines and their inculcation as such) into the schools the question of religion in the schools becomes in that particular matter a question of that particular thing in the schools. Thus we have the question of the Bible in the schools, which by no means comprehends the present religion and the public schools question, but is only a phase of it which of itself is of but of secondary importance. The fundamental question is that of religion in the schools, which in turn rests upon the more comprehensive question of the relation of church and state. But as one phase of this religion in the schools question the question of the Bible in the schools does present itself to-day, and in a concrete way presents the more

fundamental questions, which it necessarily involves. And there can be no question whatever that the decision which the principle of separation of church and state requires in the question of religion in the schools it also requires in the question of the Bible in the schools. There is no possible escape from this. The Bible in the schools as a book for giving religious instruction is religion in the schools, and if the principle of separation of church and state excludes religion from the schools it excludes the Bible used in that way from the schools. And if it does not exclude the Bible used in that way, it does not exclude religious teaching of any sort from the schools. Yet, strange to say, there are many people who profess to believe in the principle of separation of church and state and who say they are opposed to religious teaching by the state and in the public schools, who yet think the Bible should not be excluded from the schools. Since it is "the Word of God," is "only good," and "teaches only the truth," say they, what harm can it do in the schools, and why should there be objection to its being read and taught in them? Why should we be "opposers of the Word of God" and "seek to obscure the only light of truth the world possesses?" they ask in all honesty and sincerity. It seems hardly possible that any one who has even the most elementary understanding of the principle of separation of church and state and knowledge of the principles of religious

liberty could see no farther and better than this in this matter. But there are persons whose understanding and knowledge in this respect ought to be more than elementary who appear to see no further. For exponents of the principles of religious liberty, they advance the truly astonishing idea that "instead of our taking a stand against the Bible being introduced in the educational system, we should stand against religion, false religion, being taught by the state," and say that "there is no need of being afraid of the Bible anywhere," as it will "do no damage" and "teaches the very truths and principles which we [they] advocate and desire to have made known." They seem to forget entirely that the matter of the truth or untruth of the Bible has nothing to do with the application of the principles which must determine in the matter, and that their position in the matter is exactly the position that has been held by all religious champions of church and state union, whether Protestant or Roman Catholic. None of these people have ever wanted the state to aid and support "false" religion; they have all merely desired that it aid and support the "truth"—the "truths and principles" which they advocated and desired "to have made known," and which they believed thoroughly were the truth of God. And they have never been able to see how the "truth" could do any harm or damage "anywhere," or why there should be objection to its support and propagation by the state. The question as to what harm or damage the truth will do anywhere has nothing to do with the matter. The principle is that the state must not concern itself with religion, whether true or false. On the basis of the principle of separation of church and state, so far as the state is concerned all religions and all religious

books are equally true and equally false; and it is on this basis that the action of the state with regard to any religion or any religious book must be determined. But we do not mean here to enter at length into what affords ground for saying a great deal. We would emphasize the point, however, that the idea that some people have that belief in and reverence for the Bible as the Book of God, the book of Divine truth and revelation, is inconsistent with opposition to its being employed as a text-book of religion in the public schools, is a very shallow idea, and that those who are unable to distinguish between opposition to the Bible in the schools and opposition to the Bible itself are too superficial to think upon this matter. Nobody who is capable of thinking upon the subject will see in the application of the principle of separation of church and state to the matter of the Bible in the public schools hostility and antagonism to the Bible itself, any more than he will see in the application of that principle to the matter of "God in the Constitution" hostility and antagonism to the Deity. In conclusion we wish to quote the statement of its position on this question of the Bible in the public schools that has recently been made by a religious paper—one of the best in the country—that accepts the Bible implicitly as the Word of God and as absolute authority in religion, and to say that its position is the only consistent position that any believer in the Bible and in the principles of religious liberty can hold in this matter. A correspondent wrote to it expressing surprise that it, a paper holding to the Bible as the word and truth of God, should take the position that it did in regard to the Bible in the public schools—that it should, as he expressed it, "seek to put out the only light of truth the world possesses"

and "deprive the young of the only opportunity they have for a knowledge of the truth as it is in Jesus, and revealed only in His Word." In response to this the paper stated its position thus:

1. We believe in the Bible from Genesis to Revelation inclusive. It is the Word of God, the only Word of life, to perishing humanity.

2. It should be taught by the parent to the child from its earliest infancy, as the Lord directed in Deut. 6:4-8, and many other scriptures; and God will hold all parents responsible for neglect in this respect. He has never told them that they could do this by proxy through some unbelieving state, or teacher.

3. The teaching of the youth and the aged and the world God has committed to His church. He has placed her here as the "light of the world," "the salt of the earth," to hold "forth the Word of life." If she is faithless to that trust, she may not depute another. Her commission is to hold up the light, to shine, not to commission those apart from her communion. To do this is for the Israel of God to appoint Babylon or Egypt to teach her children, because, forsooth, she herself has not time and opportunity. All the religious instruction of the young should be given by the home and the church.

4. We are glad to have God's Book read by any one, or anywhere, if either reader or hearer can be helped, whether it be Confucianist, Mohammedan, Buddhist, Roman Catholic, infidel, Unitarian, Christian, and in barrooms, hotels, gambling-hells, colleges, schools, mosques, or churches.

5. But to enforce the reading of the Bible in the public schools, or demand it, is a different thing. It is neither Christian nor just. The public school is for the children of the public, made up of every sort and kind of belief. This government was not founded by Christians for Christians, but by men for men. A public-school district may be made up wholly of Christians. If a Christian teacher taught, and no one objected to the reading of the Bible,

it might be read in the school. Again, a school district may be composed of a Protestant family, a Catholic, an infidel, a Unitarian; but if one patron or supporter of that school objected, the teacher would have no right to read it in school hours, or to compel attendance upon its reading.

6. It would not be just to do this, because the Catholic and the atheist who paid taxes for the support of the school have as much right, in simple human justice, to say that Protestantism and Christianity shall not be taught their children as the Protestant has to say that infidelity or Catholicism shall not be taught. The government has no right to tax a man to pay for religious teaching which he does not believe, though that teaching be right.

7. It is not Christian to demand that any kind of religious teaching shall be enforced. Jesus said: "If any man hear my words, and believe not, I judge him not." And the Golden Rule teaches that "all things therefore whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets." As the Christian should wish the infidel to do unto him, if the infidel had the power, so ought the Christian to do unto the infidel.

But this view, the only just one we can conceive in connection with our present public-school system, does not "deprive the young of the only opportunity they have of a knowledge of the truth," if the church does its duty. And if the church of Christ did her duty, she would educate her children from infancy to manhood herself. She would not seek to turn such education over to a secular government, taught by teachers of every shade of belief and no belief. If the church were standing in the light, she would know that no consistent religion could be taught that way.

In conclusion, we say again, We believe the Bible. We believe in the divine mission of God's church to teach the Bible. We rejoice that it has such free, glorious scope at the present time. But we do not believe that the church or Christian parents can depute the world to teach God's truth to any one,

either with profit to the taught or with safety to herself.

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**One Attempt
Like Many**

The Roman Catholic scheme of getting public support for Catholic schools is not merely in the stage of argument and discussion. Here and there in cities and towns where Catholic influence is strong it is being forced into practise as fast as possible without waiting for the removal of legal and constitutional barriers. An effort of this kind has been creating some stir in Peabody, Mass., recently. "Father" Masterson of that place has petitioned the school board "for the public good to place our parochial school as an annex of our public schools," and in a public interview has declared that all but one of the members of the school board have in interviews with him "recognized the justice of the claim," and that he has "the greatest confidence that the board will take over the school." What he wants is "a share of the school fund"—"the town to compensate the parochial school for the education it gives." But it is very plain from his elaboration of the plan that beyond the matter of giving it "a share of the school fund" the proposal to have the school board "take over" the parochial school contemplates nothing more than supervision and examination by the school authorities to see that the secular instruction is kept up to "the standard of that in the public schools." The pastor of the First Baptist Church, Rev. Mr. Bailey, who spoke against the proposal at that church on the evening of November 23, very pertinently pointed out that "under the law the school board already has this measure of control, since the instruction in every private school in the State must meet the approval of the school committee, or the committee can close the school,"

and that therefore "under the proposed arrangement the school board would have no more rights of control and management than it has now, except the privilege of paying the bills." This is the way in which, there is reason to believe, a great many Catholic schools are being turned over to the public authorities, and it is to no further extent than this that the managers of these schools who are demanding their "annexation" to the public schools propose that they shall become a part of the public school system. They are to receive support from the state, but are to be managed and controlled by "the Church." But of course, as "Father" Masterson says, "Protestants as well as Catholics can attend" them! Again very pertinently Mr. Bailey said: "What would Father Masterson's attitude be towards the town supporting a private school in which there were Protestant teachers exclusively, garbed in the habit of their religious order?" He declared that "the request is in line with a movement now going on throughout the United States that has behind it the Roman Catholic hierarchy of the country," and that "if the school committee of Peabody should grant this request an injunction would at once be placed on the town treasurer prohibiting him from paying such bills." "Father" Masterson says that he "has consulted an able lawyer on this matter," who advised him that "what I ask for would be perfectly legal for the school board to grant, and that there could be no appeal from their decision." On the other hand City Solicitor Cahill, a member of the school board, "although a Catholic, is said to be against the proposition, as it is unconstitutional." There are indications that the attempt to carry this scheme into operation in Peabody has been long and carefully planned. In connection with the

agitation a weekly paper called the "The Catholic Forum" has been started at the neighboring place of Salem, and it gives of evidence of having been brought into existence to aid in making "Father" Masterson's demand effective. However, the opposition to the scheme is quite pronounced, and it is said that "there are several people in Peabody all ready with applications for injunctions to be filed the moment the school committee takes favorable action on the proposition to have the town help support the parochial school."



Bible Reading in Nebraska Schools Unconstitutional It was reported from Lincoln, Neb., on November 21 that "a preemptory writ of mandamus has been issued from the supreme court, commanding the discontinuance of the reading of the Bible in the schools of District 21, Gage County." On the 9th of October a year ago, in a case brought up from this same district on complaint of Mr. Daniel S. Freeman, a Free-thinker, the supreme court of Nebraska pronounced exercises in the public schools "consisting of the reading of passages from the Bible, and in the singing of songs and hymns and offering prayer," to be "forbidden by the constitution of the State." As the result of the efforts of religionists who sought to have the decision reversed, Chief Justice Sullivan later rendered an additional or supplementary decision to the effect that the State constitution did not absolutely exclude the Bible from the schools or prohibit its being read in the schools, but that it could be there constitutionally only as any other book was there; that it could be there as a religious book only in the sense that any other book throwing light upon the life and religions of ancient peoples could be there. This very proper ruling was of course not relished by the re-

ligionists, who were led by "National Reform" leaders, and evidently it has not been adhered to by the school authorities of the district where the suit originated. From the dispatch concerning this late decision we quote:

It was a test case. The court said there is nothing in the law, constitution, or history of the people upon which to ground the claim that it is the duty of the government to teach religion. It is immaterial whether the objections of a parent are unreasonable. The right to be unreasonable is guaranteed by the constitution. The trustees affected say that they will refuse to obey the mandate and will subject themselves to contempt of court and its penalties before discontinuing the reading of the Bible.



Light on One Point

"In order to get some light on the question whether such irrelig-

ion and lawlessness as exist in America are produced by the public schools," *The Outlook* recently asked presidents of nineteen American colleges, East and West, North and South, "for an authoritative answer to the question whether in the experience of the colleges any difference is noticeable in the moral character of young men who come from the public schools and that of those who come from the denominational, church, or other private schools." The nineteen replies were published in the issue of November 14 as a symposium on "The Public Schools and the Colleges."

It is notable that the answers are in the negative whenever in the college there is a chance to make the comparison. For example, President Eliot of Harvard replied that "students who come from public schools cannot be distinguished from students from other sources on any moral grounds"; President Hadley of Yale speaks to the same effect, and President Schurman of Cornell reports that of 456 students from the public schools, 65 per cent. are church members, while of 118 from pri-

vate and denominational schools the percentage of church members is only 56. Except by President Schurman, the question is not answered in any case, however, with sufficient explicitness to make the replies valuable otherwise than as mere opinions. The fact that in Cornell "practically two-thirds of our freshmen who come from the public schools are church members" is so significant that President Schurman refers to it as "a conclusive refutation of the allegation that the public schools are breeding an irreligious, immoral and anarchical class of citizens."



Quoting from the national "Thanksgiving" proclamation a writer in the *New York Observer* (Presbyterian) says: "This language of our Chief Executive proves that we are not a nation of atheists, that we look upon God as the giver of our national and individual blessings," and that "if it does not mean this it means nothing, but is only a perfunctory utterance, and stamps us as a nation of hypocrites." If the "Thanksgiving" proclamation and its language is the best evidence "we" have that "we" are a pious and God-fearing people and are not "a nation of hypocrites, our evidence is hardly adequate and conclusive. The actual fact is that the "Thanksgiving" proclamation and its language, so far as the great mass of the people of the nation are concerned, is "only a perfunctory utterance," as the very character of the article from which we quote, which declares that so far as the colleges of the country are concerned, "football and not gratitude to God is the chief matter of interest on this national festival day," goes to show. Notwithstanding his assurance that the "language of our Chief Executive proves that we are not a nation of atheists," the writer of this article intimates that the manner in which "Thanksgiving day" is observed at "our higher institutions of learn-

ing," "where we naturally look for our highest and best expressions of life," amounts, or tends, to "practical atheism." Official religion is so much akin to "practical atheism" that it need not be thought strange that the one accompanies the other in the national life. Religious teachers will be of more service to religion and will reflect more credit upon themselves if they will attach a great deal less importance to official, national religion and give a great deal more attention to the cultivation of vital, personal religion.



In an address in New York recently in which he deplored the inefficiency of the present provisions for the religious training of the young among Protestants, President Butler of Columbia University said:

The tax-supported school can teach science, letters and art; it can give institutional or ethical instruction; but it cannot enter, without disruption, into this other and disputed field [of religious instruction]. It is the business of every church organization to rise to its own opportunities. The trouble with the church is that it preaches too much and doesn't teach enough. The actual work of the religious instruction of the young is not done half seriously enough by the churches.

The delinquency in this matter of the religious training of the young is in the church and not in the state. A New York Roman Catholic paper declares that since "the experiment of joining religious instruction with intellectual training has not been made, neither the head of Columbia University nor any one else has the right to assert, dogmatically, that our school system would be threatened with 'disruption' if the young learned in the schools their full duty to God." So Roman Catholics would have the public schools teach the children "their full duty to God,"

and no doubt to "the Church," also, when the time to carry the matter that far arrived. This paper thinks it strange that "thinking Protestants, while recognizing the evil results of the non-religious training of youth, are adverse to the adoption of the only practical plan of wedding religious instruction to scholastic training." That plan of wedding religious instruction to scholastic training which involves the wedding of church and state is not a practical plan from any standpoint of truth and right, but the Catholic Church is going to keep on until she gets it adopted in this country as the only practical plan.



One evil that is permitted can always be quoted in favor of another. To allow one of a class of evils is to allow the whole class. Thus we have "the question of conscience" in the matter of "religious instruction in our public schools" disposed of by Henry Baker, an Episcopal clergyman of Rosendale, N. Y., in a communication to the *New York Sun*:

The question of conscience is large and has many sides. If the fear of offending conscience is real and true, the State ought not to pass any Sunday laws, for among our citizens are Jews and Seventh-day Baptists, who regard Saturday as the Sabbath and day of rest, besides others, who acknowledge no God and repudiate all religion; yet on all these the State imposes a law which forbids them to buy and sell on the Christian Sunday. This is justified on the grounds that it is for the good of the nation that there should be such laws and that the minority must give way to the majority. Exactly the same rule applies in this matter of religious instruction.

Yes, if the rule is good in the one case, so is it in the other. And since the rule is not good and is a plain and inexcusable overriding of principle in

the one case, so is it in the other. It is well to have the identity in principle of state enforcement of the observance of the "Christian Sunday" and state teaching of religion publicly acknowledged and declared by a clergyman who advocates "religion instruction in our public schools." This identity does not prove that the latter is right; it proves that the former is wrong. In both the principle of separation of church and state is violated and the rights of conscience are infringed.



Says a clergyman who wrote to the *New York Sun* in favor of religious instruction in the public schools:

If we devised a system of religious instruction on general lines without denominationalism, and protected the parents by a "conscience clause" (which should provide that on the objection of a parent his child should not be given any religious instruction), we should have very few, if any, objections.

The best way to avoid objections in this matter would be to adhere strictly to principle. Such a "conscience clause" would be exactly parallel to the exemption clause for seventh-day observers in Sunday laws. It would be mere toleration. But the rights of conscience are entitled to more than toleration in this country, and they are infringed if they do not have more than toleration. A citizen not only has the right to say that his children shall not be taught religion by the state, but he also has the equal right to say that other people's children shall not be taught religion at his expense. This latter right would be wholly ignored by this "conscience clause" proposed as a means of silencing objection to the scheme to have religious teaching by the state; and, as we have said, the former would only be tolerated by it.

The present French government seems resolutely determined that the work of education in France shall, as far as possible, be taken out of the hands of the Roman Catholic hierarchy. The first amendment to the new educational measure, now before the national parliament, forbids "members of the congregations, authorized or unauthorized, to teach in the higher educational establishments." The premier, in supporting this amendment, "insisted upon the necessity for removing the sons of the official classes from the influence of the clericals." The present condition of things in this respect "he believed constituted a serious danger to the republic." It is very likely that in this whole matter the state is going beyond its proper, just, and rightful authority, and is engaging to some extent in what may not inappropriately be called persecution; but such is the inevitable accompaniment of reaction against church menace of and encroachment upon the prerogatives of the state. The church must do justice, if she would have justice; if she would have the state respect her rights, she must respect the rights of the state.

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A Catholic clergyman of Brooklyn says: "Always the easy and adequate and only solution of the education difficulty—so far, at least, as Catholics are concerned—is found in the full application of the words: Catholic schools for Catholic children—Catholic children for Catholic schools." And this should be the solution of the education difficulty for every religious body that is troubled with it—its own church schools for its own children and its own children for its own church schools; not schools partially the state's (as are all schools supported in any degree by the state) for its own children as such, nor the children of the community gen-

erally for schools partially its own (as are all schools over which it shares control with the state). The problem of the religious training of the children and youth is a problem for each religious body to attend to for its own children and youth. When it seeks to lay it upon the state in any degree or manner it is shirking its own work and proving unfaithful to its mission.

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A notion that is especially in favor with political religionists—those religionists who seek to advance the cause of religion by using the machinery of the state—was rightly handled by Dr. C. H. Parkhurst in the following statements which occurred in a sermon preached in New York on November 1:

There is no public conscience in this or any other city except as it exists in individual men and women. There is no such thing as a municipal conscience, although the human mind is rather fond of such transcendental ambiguities as are implied in such phrases. This is a Christian community, we say. Yes, in so far as there are Christians in it—just as it is a pagan community, because there are pagans in it. I don't know which there are more of.

Those who are fond of calling the United States a "Christian nation" and who set such great store by the "public" and "national conscience" should reflect upon this utterance.

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"The public schools are for all creeds, or no creeds—Catholic, Protestant, or Agnostic; for all nationalities, native-born and foreign—for the American, the Irishman, the German, the Italian. This makes them impartial, secular and comprehensive. No other system can exist in this country so long as it is republican in manner and form."

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It is the business of the church and not of the state to teach religion.

The Religion and Public Education Issue

The Recent Discussion

III

That *Outlook*, which in religion represents what is called the liberal school of Protestant thought, published several editorials on this religion and public education issue during the recent discussion, and in concluding this report we cannot do better than to give quite fully what it has said:

The objection brought against our public schools is that they fail to teach religion and that religion is essential to character. Those who raise this objection assume that the defects in our national character are due to our public school system, and that they would be reformed if our schools were transferred from the care and direction of the state to the care and direction of the church. But no evidence whatever is adduced in support of this claim. One would think, if the claim is well founded, it ought to be easy to establish its truth. The schools of Italy, Spain, and France have been until a very recent period under the entire control of the church. She has had the exclusive charge of public education. The schools of Germany and of the United States have been under the charge of the state. Have the children of Italy, Spain, and France been better educated than the children of Germany and the United States? Have they been more intelligent? more thrifty? more patriotic? more honest? more industrious? more chaste? more law-abiding? Up to the year 1870 the education of the children of England was left almost wholly to the church, in this case to a Protestant church. In 1870 a public-school system was introduced and the two systems were carried on together. Were the common people of England better educated, were they more intelligent and more virtuous, prior to 1870 than since? Is there any evidence that since 1870 the pupils who have been taught in the parochial schools of Great Britain have

shown a higher degree of intelligence and maintained a higher standard of morality than those who have been taught in the board schools, which have been carried on by the state? The evidence, so far as it has reached us, has rather pointed in the other direction; it has indicated that in most communities the work in the board schools has been in every respect of a somewhat higher grade than in the parochial schools. In the United States we have in the same cities, side by side, parochial and public schools. There is nothing which business men are more earnest to secure in boys and young men coming into their employment than the virtues of industry, temperance, truthfulness, and honesty. If in the last quarter-century they had found these virtues more in evidence in the graduates from the parochial schools than in the graduates from the public schools, the public would have learned the fact by this time. The certificate of a parochial school would be a better guarantee of character than the certificate of the public school, and the boys would in increasing numbers flock from the public school to the parochial school. But, unless we are misinformed, the reverse is the case. The tendency is from the parochial school to the public school. . . . The graduate of the public school is preferred to the graduate of the parochial school, because he is found better fitted for the strain of business life, in moral qualities as well as in intellectual equipment.

The fundamental issue underlying the school question, whether in France, England, or the United States, is this: In a democratic community, is the public education of the children the function primarily of the state or of the church? If education is a legitimate function of the state, then the fact that a score of men or a million men desire to send their children to private schools is no reason why they should be exempt from taxes levied to support the pub-

lic schools, and no reason why public money should be paid to them to support their private schools. It is the function of the city to clean and police the streets. If the citizens of any block, dissatisfied with the manner in which the city discharges its duty, employs men to clean the street in front of their houses, and a private watchman to patrol it, this fact does not afford any basis for a claim on their part to be exempt from the public taxes levied for cleaning and patrolling the streets, or for a share of those taxes to pay for their private performance of these municipal functions. Mr. Rockefeller is reported to be the owner of many thousands of acres in the Adirondacks. But he cannot therefore come before the State with a claim for a part of the road tax to keep in order the roads in this princely territory. The Jews in New York constitute a community more separated, alike by faith, traditions, and locality from their Christian neighbors than the Roman Catholics are from their Protestant neighbors. But no one would pay serious heed to them if they were to pledge themselves to punish all crime perpetrated by Jews and to support all Jews who are unable to support themselves, and on this ground were to ask for their proportion of the taxes levied to maintain the Department of Charities and Correction. If public education is a proper function of the state, then no man is exempt from paying his proportion of the tax because he does not like the way in which that function is fulfilled. He must set himself to the task of persuading his fellow-citizens to change the method. If, on the other hand, it is not a proper function of the state, then the state ought to discontinue its public schools and relegate the work of public instruction to the churches, or to private enterprise, or to the two combined. The one thing the state ought not to do is to raise a fund by taxation and then pay it over to private organizations to expend. We hold it to be an axiom in the administration of a democratic community that all public money should be expended by public officials and should be kept subject to public control. In the his-

tory of the Republic exceptions to this rule have grown up. They cannot be instantly abolished without doing more harm than good. But such exceptions are anomalies. It should be the object of statesmen to reduce them. Under no circumstances should they be increased. The plan of dividing public funds between Roman Catholic and Protestant schools is not a plan to be seriously considered by the American people. Protestants should object as resolutely to the appropriation of public funds to Protestant as to Roman Catholic schools. If Protestants want Protestant schools, let them pay for such schools with Protestant money. If Roman Catholics want Roman Catholic schools, let them pay for such schools with Catholic money. If Jews want Jewish schools, let them pay for such schools with Jewish money. But let not Protestants, Roman Catholics, and Jews combine to tax the whole community in order to create a public fund and, when it is created, engage in a struggle to see which of them can get the largest share of it. *The Outlook* has no doubt that public education is a function of the state. . . . Those who wish to substitute church schools for state schools can do so only by convincing the people of the United States that the conduct of education, like the conduct of worship, is the function of the church, not of the state.

The charge that the public schools are irreligious and tend to irreligion and immorality appears to us to be based not on any careful investigation of the results of public school teachings, but as a tacit argument which may be thus expressed: The public schools are irreligious; the age is irreligious: therefore the public schools produce the spirit of irreligion. Occasionally the conclusion is even more remote from the premises, thus: America has public schools; America is lawless: therefore public schools produce lawlessness. . . . In so far as irreligion and lawlessness are characteristic of modern life, we must look elsewhere for the causes than to the public schools. We must look, on the one hand, to the inefficiency of homes and churches; on the other hand, to the

efficiency of the saloons and the gambling houses, and perhaps also to the type of character which the later immigration is landing on our shores. And the remedy must be sought, not merely, nor even mainly, by a change in our public schools, although moral improvement in them is both possible and desirable, but by a change in our whole conception of education, both public and private; by a fuller recog-

nition of the fact that the end of all true education is character-building; by a better home training; by more practical and more spiritual ministry in our churches; in short, by a general elevation of public sentiment through the work of press, pulpit, home, and schools of every description, whether public or private, whether controlled by the state, the church, or the individual owner.

The caste system and the domination of the church have gone together in the English system of education. The claim of the clergy to supervise education, coming down from past ages of ecclesiastical supremacy, has never been wholly repudiated by the United Kingdom. Church schools, conducted by the different varying denominations, obtained a strong footing while yet the idea of democracy in education was unknown. The present chaotic and inefficient educational system of Britain, so far behind that of Germany or the United States, is the net result. In order to effect any improvement in popular education the British government has been led to grant state aid to the schools of the various religious organizations, and this has so aroused denominational passions that thousands of people to-day are permitting their household goods to be sold at auction by the government, rather than pay taxes to support church schools. It is the agitation of this particular question, no doubt, that has induced leading English educators to come to America in search of ideas and information concerning educational problems. England's experience should induce a much stronger conviction than has ever before been held by our people that the American public-school system is essentially sound and is better adapted to the needs of a democratic republic than any other that could be devised.

Our public schools are founded on two principles which should never be abandoned, and these are, first, democracy in education, as opposed to the caste idea of the British aristocracy; second, absolute freedom from the blight of religious denominationalism. It is impossible to introduce the influence of religious denominations into the system of public education without destroying its unity and gravely impairing its efficiency. Until religious denominations find a common basis of belief and action, until the unification of religious thought and worship is accomplished sufficiently to eliminate religious rivalries, prejudices, and hates, let ecclesiasticism leave the education of the masses to that agency which alone, in this country, has the means and the power to make education at once free, universal, and democratic. That agency is the state. . . . The schools which the state provides at great expense stand for freedom and equality of opportunity, and for such social fluidity that the divisions between social classes shall not become hardened into impassable barriers, in themselves weakening to orderly government and a stable, conservative society.—*Springfield Republican*.

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“Divine truth and life coming into human hearts from above is the only means of preventing or checking moral and spiritual decay.”

Persecution a Legacy and Test

By W. A. Colcord

IN all ages the pages of history have been stained with the records of religious persecution. Cain persecuted Abel; Ishmael, Isaac; Esau, Jacob; the ten brethren, Jacob; Egypt persecuted Israel; Babylon, the captive Jews; Persia, the prophet Daniel; the Jews, the Christ of God; Rome, the followers of Christ; and the professed followers of Christ, the holy martyrs of the Dark Ages.

Persecution is a legacy left the believers in Christ. "Unto you it is given in the behalf of Christ," writes Paul, "not only to believe on Him, but also to suffer for His sake." Phil. 1:29. To Peter's question, "We have forsaken all and followed thee; what shall we have therefore?" Christ replied: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with *persecution*; and in the world to come eternal life." Matt. 19:27-29; Mark 10:28-30.

Christ foresaw all this when, to His disciples, He said: "And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved." "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." Matt. 10:22; 5:10-12.

Persecution is a means by which God tries the faith of those who profess to

love Him. To believe, with its accompanying assurance of salvation, is all very well so long as it brings no crosses, no hardships, and no losses; but when trials, tribulation, and persecutions come because of one's faith, then the genuineness of the faith is tested; then it is revealed whether it is a living, abiding faith, or a mere profession. Of the stony-ground hearer Christ says: "The same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended." Matt. 13:20, 21. He virtually says: "I did not bargain for this; I accepted only the believing part. You will please excuse me from this on." This is what Christ means when He admonishes all to first sit down and "count the cost" before they profess faith in Him. "If any man will come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." To be a Christian, then, one must relinquish his claim to, and be ready to give up, everything he has, even his own life, for Christ and the truth's sake. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke 14:25-33.

And persecution tests one whether he is willing to do this. So Daniel writes: "They that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. . . . And some of them of understanding shall fall, to try them, and to purge and to make them white, even to the time of the end; because it is yet for a time appointed." Dan. 11:33-35.

And to those of the Smyrnan period of the Christian era the Revelator writes: "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days [ten years under the emperor Diocletian, A. D. 302-312, the last and most severe of the ten great persecutions under pagan Rome]: be thou faithful unto death, and I will give thee a crown of life." Rev. 2: 8-10.

It is "through much tribulation," says Paul, that we are to enter the kingdom of God. Acts 14: 22. "Yea, and all that will godly in Christ Jesus shall suffer persecution." 2 Tim. 3: 12. Therefore the apostle Peter writes: "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter 4: 12, 13. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and

eternal weight of glory." 2 Cor. 4: 17.

Conflicts are permitted to prepare the soul for peace. Sorrows are allowed to make the heart better. The furnace of affliction is heated only to refine and purify. Of the great multitude of the saved whom no man could number, it is written: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. . . . And God shall wipe away all tears from their eyes." Rev. 7: 14, 17.

"Sometime, when all life's lessons
have been learned,

And sun and stars forever more have
set,

The things that our weak judgments
here have spurned,

The things o'er which we grieved
with lashes wet,

Will flash before us, out of life's dark-
night,

As stars shine most in deepest tints:
of blue,

And we will see how all God's ways
were right,

And how what seemed reproof was
love most true."

"Appropos the advertised Sunday games and sports," the pastor of the Trinity Lutheran Church at Beloit, Wis., recently sent a communication to a local newspaper in which he stated that "to many the indifferent use of Sunday occurs to be but a sin against church denominations and their formulated creeds," and that "what they do not seem to know is that they also violate the laws of the State." He then quoted the State Sunday law, following it with this declaration: "Existing laws must be respected or they should be abolished." This is sound doctrine, and there can be no question that the Sunday law should be abolished; such a law

cannot be respected. It is always the case that when the creed of the church or any portion of it is incorporated into the laws of the state that the "sin" against the church in the matter is also a violation of the laws of the state. It is therefore not strange that the "sin" against the church in "the indifferent use of Sunday" is also a violation of the laws of the state. It is to be hoped that some time the good work of eliminating the creed of the church from the laws of the state will be accomplished. And then ministers will not have to be pained any more by violations of the law that are in reality nothing more than disregard of the creed.

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