

EDITORIAL

NEEDING UNCLE SAM

WHILE there is no outstanding reason for believing that Japan, or any other power, has strong desire to occupy the Philippines it would be unsafe to set the islands rudderless upon the sea of independence. The probability is that a short era of muddling self-rule would be climaxed by alien occupation.

The American commerce in the Orient finds a base in the Philippines, which are exceedingly valuable to the United States. But what may be best for the United States is not so important as what will be best for the Philippines.

It is safe to say that the best interests of the Filipino dovetail with particular American military and commercial advantages. In exchange for the Philippines as a strategic Pacific base, with wood and rubber for which there is a good market in the United States, the Filipino has found security and stability in his white brother's helping hand. Then, too, he has been benefitted by the absence of tariff on his exports of sugar, tobacco and hemp to American shores. Greater than these commercial dividends from America, coöperation has given educational assistance. The average native resident of the islands, accustomed to a standard of living based on a ninety-dollar annual income, is being trained by American educators for a more prosperous and more satisfactory life. The Filipino has much to learn before he is ready to take over the reins of government. There is profit in it for him to remain loyal to his benefactor and leave the foreign group-agitators in the islands out of the political business of the islands.

SPEAKING TO THE POINT IN TENNESSEE

IN NASHVILLE, Tennessee, there is a farm-journal editor who in his publication, the Southern Agriculturist, delivers treatises, on the products of the soil and how it may be cultivated in order to obtain the greatest return for toil. This publicist evidently found time to "take in" the recent evolution battle fought down in that state, judging by an item we find in his publication for July, in which this specialist in farming, in digressing from his specific topic in writing, has this to say:

We should feel ourselves faithless to the children of Tennessee, and of the other States in which similar laws are threatened, if we did not protest against it. On this page, when the law was being considered by the State Legislature, we said that its enactment would be a crime against the children of the State and against the spirit of religious liberty which inspired this Republic at its founding. The truth of this saying will yet be recognized, even in Tennessee. For despite all the sophistries of Mr. Bryan and others who uphold it, it is not simply an exercise of the State's power to say what shall be taught in the public schools—a mere matter of determining the curriculum to be offered the children. Every man who can reason knows, as a matter of fact, that it is an attempt to tell the teacher not what to teach but how he shall teach.

With all the eloquence of the late champion of fundamentalism, William Jennings Bryan, and with utmost respect for his sincerity, of which there can

hardly be doubt, the editor of the Agriculturist has a margin for his contention which cannot easily be gainsaid. He points out that neither Jefferson nor his rival John Adams, were they alive today, would be qualified under the law to teach school in Tennessee. And the same statute would disqualify such eminent men as Emerson, Channing, Horace Mann and Charles W. Eliot.

The modern legislators who draft such statutes have clearly different viewpoints than those we find, for instance in Thomas Jefferson's Virginia statute providing for Religious Freedom.

Oregon has nothing on Tennessee, however, for we have any number of past and present legislators whose records show that they are ready to attack some American principle of liberty at every turn of the road.

Isolation may have something to do with it both in Tennessee and in Oregon, but we are very suspicious that it is a serious manifestation of atavism—the recurrence of the character of remote ancestors in their present day descendants.

"THE LAZY HABIT OF WIRELESS"

WHAT HE describes as "the lazy habit of wireless" is strongly denounced by a clergyman, Rev. A. Cuming, Addlestone, Surrey, England, in his parish magazine. The empty church pews, the vicar states, is the result of the radio which enables the parishioners to hear the sermon without going to church. On this subject he makes this specific point:

Anybody who thinks he can worship God by lolling back in an easy arm chair and listening by radio to the singing of the choir at So-and So's or the oratorical effects of the 'Bishop of Kamchatka,' is living in a fool's paradise. True worship demands sacrifice. People too lazy to go upstairs and put their things on and come to the House of God on God's day, are grossly neglecting their duty. We must face the fact that in wireless has been found another powerful recruit added to the phalanx of counter attractions to keep the people out of the churches.

If such is the case the clergyman should appeal to his brethren of the cloth to refuse broadcasting their sermons and church services, which in a short time has become an institution in modern countries. The plan of broadcasting church services and sermons may be bad for lazy church members, but it is a good way to reach the masses, those who never go to church, and an excellent means by which to reach some narrow church people with a spiritual message they otherwise would never hear because they would never be seen going into the church where the particular sermon was preached, due to their denominational prejudices.

Perhaps there again is to be found some truth in the saying: "nothing is so bad that it isn't good for something." On the other hand it may be said, as in this instance, that nothing is so good that there isn't a chance for some evil to develop from it.

FAITH AND PRAYER

EACH NIGHT for six years, Mr. and Mrs. William Hill of Habersham County, Georgia, prayed for the return of their life savings: two thousand five hundred dollars, the proceeds from the sale of their farm which a bunco artist in Atlanta got away from them upon their arrival in that metropolis.

A confidence man was Doc Gray who met the aged