

COMMUNICATIONS

MR. LONGACRE REPLIES.

Editor The News: I have just returned home to Washington and found in my mail that you were an editorial in your paper attacking me for some things I stated in a sermon which I preached at the Sunday Adventist camp ground in Charlotte, a synopsis of which was printed in your newspaper. You had a perfect right to attack me and I am glad with me upon the issues involved, but I also notice that you printed a reply to an attack that was made by Dr. Harry L. Bowly, General Secretary of the Lord's Day Alliance of the United States, in which he charges me of making false statements and misrepresentations concerning the Lord's Day Alliance program in behalf of Sunday legislation. I think it is not more than fair to allow me to reply to this attack of Dr. Bowly's and have the public read his own statements which he has made concerning the purposes and aims of the Lord's Day Alliance and the legislative program they intend to put into effect, and let the public judge as to whether I have misstated things or whether Dr. Bowly has. I will print this enclosed statement I will regard you as a fair and square man, dealing justly with this issue. I have every reason to believe that you will print the facts presented.

Most respectfully submitted,
C. S. LONGACRE.

My attention has been called to an article printed in the column of The

News by Dr. Harry L. Bowly, general secretary of the Lord's Day Alliance, in which he denies certain statements and purposes of the Lord's Day Alliance concerning the subject of the Sunday legislation. All I ask is that The News print an official interview which Dr. Harry L. Bowly gave to The Public Ledger of Philadelphia, which was printed in that paper of November 28, 1920, in which he outlined the policy of the Lord's Day Alliance concerning their future program before Congress on the subject of Sunday legislation. Dr. Bowly's interview as printed is as follows:

"We are well financed. Our lobby at Washington will be an effective and experienced one. We shall work in every Congressional district in every State. We shall agitate and spread propaganda and cause voters to write unceasingly to their representatives in Congress until no Congressman who cares to stay in Congress will dare refuse to vote for our measures. These were the methods used by the Anti-Saloon League, and they were effective."

"We propose to pass no blue laws. There are no such things as blue laws—never were. And we don't propose to legislate people into church. In other words, we shall try to close the base-ball parks, the golf links, the motion picture and other theaters, the concert halls, the amusement parks, the bathing beaches, and so on. We shall fight all amusements where an admission fee is charged. We shall oppose golf, tennis, baseball, football, and other sports, even if purely amateur and without financial cost to those watching or taking part, because they set bad examples for children who otherwise might be content to go to Sunday school."

"We shall seek to restrict the sale of gasoline for pleasure automobiles, and

urge other measures that will stop Sunday automobile and joy riding. This will not bring the old-fashioned horse and buggy back, because we believe that the Lord's Day should be a day of rest for man and beast. The steam train rides on Sunday will be opposed by us on the ground that they are unnecessary to the moral welfare of Christendom."

"How many churches are behind this movement?" the reporter asked.

"Sixteen denominations," he replied. "Really we have seventeen, for while the Lutheran Synod did not endorse this movement officially, the Lutherans are with us. Only the Roman Catholics, Unitarians, the Seventh-day Adventists, and the Jews are outside this movement. And, to be perfectly frank with you, they will have to conform to the laws if we succeed. The Jew will observe our Sabbath. As a matter of fact, he might as well, because Saturday is not, after all, his Sabbath. He is wrong by the revised calendar. Therefore, it will work no hardship for him to attend our synagogue on the same day we attend our church."

"No, I see no reason why the public libraries or the art galleries should remain open on Sunday. We shall seek to eliminate the Sunday newspapers and establish a censorship over the stuff that gets into them on other days."

"Of course, we shall back no law that would compel a man or a woman to attend church. But we believe that if we take away a man's motor car, his golf sticks, his Sunday newspaper, his horse, his steamships, his amusements, his houses, and parks, and prohibit him from playing outdoor games or witnessing field sports, he naturally will drift back to church."

"We propose to close all stores, pharmacies, excepted. And it is our hope that pharmacies may be limited to the sale of medicines only on Sundays."

"We are not contemplating a drive for funds at present. We have ample financial resources. The Protestant churches and other religious societies and organizations give no (little) money, and we have received large sums from wealthy men."

"Well, I shall not answer 'No' to that, but I shall say that I have no personal knowledge of any gift from a woman. I will leave this statement with the public and let them judge as to who misrepresented the aims and purposes of the Lord's Day Alliance. Dr. Bowly or myself, who has printed his reply to the newspaper article which was printed in The Charlotte Observer, September 6th."

C. S. LONGACRE,
International Secretary of the Religious Liberty Association, Washington, D. C.

COTTON MILL OPERATIVE WRITES.

Editor The News: I want to let you know that your editorial, "Labor's Campaign Here and in the South" was appreciated by at least one man not a mill owner. During my 30 years' experience as operative and adviser in southern cotton mills I have seen no more concise and accurate summing up of real conditions as they exist in our southern cotton mills and I am sure the better informed of the operatives are behind you for these labor agitators are our worst enemy today, while the mill owners have proven our best friends. For 30 years I have been either in the direct center or in very close distance of all the trouble these agitators have caused and I have failed to see even the slightest good they have done; they have brought only discontent, want, and misery to the men they profess to help and have caused them to lose money, a reasonable part of which the "mill owners" have always been willing to spend for their operatives' good. I have never known of anything they have done, but deceive the people and get their money, very little or none of which was ever spent only for their personal benefit. One thing sure, the operatives got but little back, yet I do know that the mill managements have often, not only sacrificed profits, but have shouldered heavy losses that they might take care of their operatives, keep them from want and carry on work among them looking to their ultimate uplift to a position in the social scale where they would pass out from the cotton mill industry into higher vocations. I remember having often heard the late Lewis W. Park say that the vast sums of money he spent in welfare work was not to make better operatives in his mill, but to make better citizens, that he only aimed to improve his men to a place where they would aspire to places beyond any cotton mill and that he succeeded. I know who are now mechanics, book keepers in the professions and in businesses of their own. Yet what have the labor unions done for their people even in the best organized centers. Take England, the best and New England the next best organized centers. When war conditions made enormous profits possible, what did they do for their operatives? Pay good wages; nothing more, when the crash came, what did they do? Shut down flat, with the result, that their operatives in many cases went hungry, naked and cold. Soup lines and bread riots were the rule not the exceptions. What did the labor unions do to relieve their want? Very little or nothing, but how calamity and try to shift responsibility onto the government. For contrast, what did the southern mill owners do? Shouldered their loss and where curtailment was absolutely necessary, they distributed the shut down over a period of short time so there was no excuse for real suffering in any cases, either furnishing rent, fuel and many of the necessities free or at very low cost, and when you look over the deprecations in mill stocks now and a year ago and compare the relations in their value you can see how they did this, namely by assuming the loss themselves and when profits were enormous did southern mills do as those in England and New England, pocket the cash? Not much. Very few or none of the southern mill villages but that show large expenditures, money they did not have to spend, and that their eastern and European rivals did not spend and spent only with a view of improving living conditions for their help. Would they, could they, the labor organizations do this? Well hardly!

In conclusion is it to our common interest, the interest of the new south which is just beginning to see the possibility and benefits of manufacturing their cotton crop, is it to the people's interest as a whole to have textile labor organized. Strikes, wages, agitations, and troubles galore, especially so long as the southern mill owners have and do show their willingness to carry so fair with their operatives, even assuming less for their good coming they could not be expected to do if they were at the mercy of a gang of cutthroats and radicals who openly raved to get everything and give nothing? Then from our, the operative's standpoint is it desirable, can we afford to turn our back on proven friends who have cared for us through good and bad so that none of us who were worth while has ever suffered, however great the calamity to individual plant or business in general? Friends that have even been willing to give huge slices of profit to us when times were good, can we turn our back on these, to follow me and who have never done us nor our fellowmen in any country any good, who have never kept a promise and never done anything but bring trouble to us.

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We wired; she came. She conquered, and is now a flaming torch among the heathen. What of the woman—her benefactor? Listen, when we told the story of the girl, before an audience a few weeks later, she arose in the audience, and said, as only such a woman could say: "I decided to wear calico dresses and do my own work, and make any sacrifice possible to help such a noble girl," and I want to give \$5,000 to help others, (she was a widow). The effect was electric, and in a little while \$100,000 was given as a "student aid fund."

C. T. FALLIN,
Care Louise Cotton Mill, Chadwick-Hoskins Co.

MONUMENTS AND MONUMENTS.

Editor The News: We are a race of monument builders. From the time and place where the pyramids hid their secrets above the shifting sands that hide their feet from curious eyes, down to the present time, the pathway of man is marked by monuments of one kind or another. Most of them have been covered by the dust from the wheels of progress, and have been forgotten. Some have been ruthlessly torn down, because of changing sentiment, or circumstance. History, both sacred and profane, points to such expressions on the part of man in all ages and conditions. Let us build here a monument. It has been the excellent cry of loving hearts and grateful lips. This is right, we do well, to commemorate deeds of valor in a story and in song. We propose to do this, in Trafalgar Square, London, and looked with swelling heart, upon the crumbling statue of Lord Nelson, and through the years we seemed to hear the words ring out above the voice of the sea: "England expects every man to do his duty!" What a pity that such a memorial should ever perish, but it will, I thought of it last night, as I read an article in the "The Memorial Tower" being erected by alumnae of the "Old North State College," in Raleigh, splendid expressions of noble hearts. Heroes, every one of them, who gave their all for a man can do more than give his life and most worthy of the very best we can give. What is \$80,000 compared to even one life, rightly lived? Suppose it was you? List it's worth, it's sweetest, most precious and divinest of all God's gifts. Just after I had read the story from Raleigh, there came to my desk two letters, one from a young woman of 21, who has had three years in college, and who has a consuming desire to return this year, that she may graduate, and then give her life to teaching the mountain boys and girls. She said she wants to teach them because she loves them. But, she says, "Because of father's illness and my inability to get work last summer I cannot go to college this year. The other is from a young man of 29, who says: "I am both deformed and crippled, but, feel that if I can get an education, I can and will make a good pharmacist, and work in a drug store and love the work." I wish that every loyal American, whose heart swells with gratitude, would "clay together" (as we boys used to say) and raise a sum you money worth while, and call it a living memorial or monument to the flower of American manhood, yes, and womanhood. These young people need help. Who will help? Can you possibly invest your money in anything that will bring larger returns than brains and character?

Just before the World war, while president of a Wesleyan college, a young girl, graduate of high school, was making ready to enter college to prepare herself to go as a missionary to China, but a few weeks before she was to come to us, her father, who had his back broken in a railroad wreck, and the doctor said he would never be able to work again. There was the crippled father, and the mother with six young children. The girl went to work in a telephone exchange in order to help support the family. She wrote us that she was working and praying that God would open the way for her. She said she would wash dishes, clean the floors, wait on tables or do anything

honorably, if she might have a chance. Our small "aid fund" was overdrawn, but I published the facts in a Kansas City paper, and before the paper reached my desk, we received a telegram from a lady living in Kansas City, saying: "Wire the girl to come on, her prayers are answered. Send me the bills."

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We wired; she came. She conquered, and is now a flaming torch among the heathen. What of the woman—her benefactor? Listen, when we told the story of the girl, before an audience a few weeks later, she arose in the audience, and said, as only such a woman could say: "I decided to wear calico dresses and do my own work, and make any sacrifice possible to help such a noble girl," and I want to give \$5,000 to help others, (she was a widow). The effect was electric, and in a little while \$100,000 was given as a "student aid fund."

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