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AMERICAN IDEALS



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FOREWORD

The fourth annual "America First Day" will be observed June 29, the Sunday prior to July Fourth. This day originated in West Virginia by the American Constitutional Association in cooperation with Governor Morgan who has each year issued an executive Proclamation calling upon the people of the State to observe the day in an appropriate manner. Each succeeding year has witnessed an increasing interest on the part of the people. Last year we estimated there were more than four thousand patriotic-religious services held in the State in churches, Sunday Schools, luncheon clubs, and in special meetings.

It has been emphasized always by the Association that "America First" does not mean a selfish, narrow, point of view. The idea does not imply intolerance of or disregard for the rights and advancement of other nations. But it does mean that in this country we should develop a national consciousness that will produce loyalty and cooperation on the part of our citizens to build a greater and better nation. It means, in the same sense that I am loyal to my family first, so I am loyal to my country first; that the interests of my native heath shall be my first consideration.

Each year the Association has asked the speakers in the different communities, the ministers, Sunday School superintendents, and others who are selected to speak, to discuss the one subject, "American Ideals". For this reason this little booklet has been prepared by prominent citizens in different sections of the State. It is sent out with the hope that some ideas contained herein may be of service to the various speakers in the preparation of their addresses.

It is confidently expected that this "America First Day" will be appropriately observed in every community in West Virginia, in every church, and every Sunday School.

PHIL M. CONLEY,
Managing Director.

ADEQUATE REWARD FOR LABOR

(E. F. Morgan, Governor of West Virginia.)

"The laborer is worthy of his hire". This quotation from the greatest book ever written, the Holy Bible, merely means that the employer owes a debt to the person who works for him. And if the employer does not pay this debt, does not pay an adequate wage, he has stolen money from the employee.

There are three factors I wish to mention in a brief discussion of this subject; the employee, the employer, and the public. They are all interested parties and are directly affected.

The employee is a person working for a corporation or an individual for a salary or wage. In a sense we are all employees, but I want to differentiate in this discussion. The employee in this country is better paid than the employee in any country in the world. There is a higher standard of living among working men in the United States than among working men in any nation. This is due to the amount of money they receive from employers for services rendered.

The families of employees in this country are better provided for than the families of workmen in any nation of the world. The children are given more opportunities, more privileges, and more consideration than are the children of employees elsewhere. That is the reason why millions of foreigners are anxious to come to this country.

The employer also works for a wage. His wages are the profits he receives from the products he manufactures or markets. And owing to the conditions in this country where employees are so well taken care of, the employer is able to get an adequate profit on his goods, which in turn enables him to expand his business and provide more employment to a greater group of people.

The prosperity of the employer, the development and expansion of business interests, the demand for new products, which have now become necessities in the minds of a great many people, have been the chief factors in the marvelous growth of American Industries, thus affording inexhaustible opportunities for labor.

The public, the party possibly most concerned of all, is a much misunderstood group of people. Who is the public? The public, as I see it, is composed of employers and employees. There are a few professional people, doctors, lawyers, ministers and teachers who may possibly not be classified as employers or employees in the sense of the terms as used today, but they really belong to these two groups. For instance, when the employer is prosperous, the employee gets more salary, the employer charges more for his products. The lawyer, the doctor, the minister and the teacher must all get more returns in order to purchase the products. So after all the public is equally dependent on the prosperity of the employer and the employee.

In conclusion, I would like to refer again to the three factors, employer, employee, and the public. They are all inter-dependent. What affects one affects all; what profits one profits all; and what harms one harms all. There is abundance of proof that all of these groups in the United States are far better off in every respect than are the same groups in any other country in the world.

THE MAJORITY RULE

(E. M. Showalter, Judge Criminal and Juvenile Courts
of Marion County.)

A potential factor contributing to the strength and perpetuity of the American Republic is discovered in the affection which American citizens cherish for their nation and its institutions.

A striking and significant demonstration of that affection is furnished in the ready and cheerful acquiescence which the people yield to the voice of the majority.

In many countries of the world, even in Republics, the holding of an election and what should be an orderly change of administration is frequently attended by protest, revolution and civil war. Not so in the United States of America. Political contests with us may be bitter; the people may be almost equally divided in opinion on questions of governmental policy and principles of administration; personal animosities may be engendered between candidates and their partisan friends; and during the period beginning when the nominations are made and ending at sun down on election day when the poles are closed, the battle may rage with all the fierceness that may be injected into it by human ambitions and excited passions; but after the poles are closed, the election returns canvassed and the results officially declared, animosities are forgotten, those who for a time seemed enemies renew their friendships and the whole people yield obedience in response to the majority rule, and acknowledge the successful candidate to be, not the representative of a partisan group, but the representative and servant of the whole people. This applies to every elective office from that of the chief executive of the United States to constable of the smallest township. Happy are the people that can repose this faith and confidence in the institutions of their country under a self-imposed rule of conduct. And the application of this rule during the almost one hundred and fifty years of the existence of our government through the vicissitudes of its formative period, has fully tested its efficacy and demonstrated that the people of this country are capable of self government and that the continued existence of our splendid institutions ought not to be seriously questioned.

But looking deeper into the structure of our government we must recognize the fact that the majority rule which we laud is only superficial; that in truth this nation is in no sense governed by the majority rule and that in its very nature it could not as a foundation support and give permanence to a superstructure such as we have erected.

One of the most unique features which permeates our organic law as expressed in that written document which was ordained by the people to establish justice, promote the general welfare and secure the blessings of liberty, was that feature which was designed by the people to *protect themselves against themselves*. It consists of a series of self imposed restraints, a system of checks and balances, running through almost every clause of the constitution of the United States, designed to safeguard and secure the rights of minorities and the privileges of the indi-

vidual citizen, and against which the most overwhelming majorities cannot prevail. It is the constitution then with its limitations and restraints that is the charter of our liberties and the great light of our institutions, and not the majority rule. If the majority rule were the supreme law our government would become a pure democracy, in which laws would be enacted by a popular initiative, and administered and enforced by a referendum, and in which the impeachment of public officials for cause would give place to the recall. A system which would subject us to constant and sudden changes with every wind of popular impulse, passion and caprice. A system that could have no stability, no certainty of purpose, no security for individual rights and which in a nation of a hundred millions of people could survive scarcely more than a decade.

But this country is not a democracy; it is a representative republic, with three distinct branches of the government acting as checks upon each other. By the majority rule we select our representatives in these several branches of government. A bill is not enacted into law by a majority vote of the people, it must first be passed by the two concurrent branches of the legislature or congress, by the house elected directly by the people at frequent intervals and by the senate whose members are elected by less frequent intervals, so that it may receive the joint consideration of the popular demand represented by the more numerous branch and of the wisdom and experience that is presumed to be possessed by the other branch of congress after which it must receive the approval of the President or be passed over his veto by a two-thirds vote of both branches of the legislature, and after this it may be submitted to the Judiciary Department to determine whether it be a valid law within the terms and limitations of the constitution.

When a citizen is charged with violation of law or the commission of a crime which would deprive him of life or liberty, his guilt or innocence is not determined by the majority rule, a verdict of a jury contemplates the concurrence of twelve minds. And nowhere in our governmental system do we have resort to the majority rule except in the matter of the election of our representatives in the various departments of government.

There is however a growing tendency and sentiment to favor frequent amendments to our constitution calculated to modify its wholesome restraints and limitations and to substitute therefor the rule of a popular majority. The greatest safety of this nation lies in the preservation of our constitutional limitations and restraints and a rigid adherence to them.

UNIVERSAL EDUCATION

(Joseph Rosier, President Fairmont State Normal School.)

Education is the process of drawing out and developing the power implanted in human beings. Many think of education as an external process of polishing up crude and primitive people. This is a serious misconception. People come into a richer and better life only through internal growth. In fact, development can be made in no other way.

From the earliest times, the leaders of human society have realized the necessity of preparation for participation in human activities. In primitive society parents handed down to the young the knowledge which they needed for their simple responsibilities and duties. As mankind advanced, knowledge gradually accumulated, and agencies and institutions were formed for evaluating knowledge, and for preserving, and imparting to succeeding generations that which would be of service to human progress.

Modern educational institutions, and systems are the formal agencies which human society has developed for transmitting to the young the accumulated knowledge of the past, and the recorded results of previous human experience. All nations and states have come to realize the tremendous importance of the process which we call education. It is only through this process that we can save our most valuable possession, our human inheritance. The founders of the American government assumed that its existence and perpetuity depend upon universal education. They established a government in which the masses of individuals are collectively sovereign. The very nature as well as the quality of the government must depend upon the character and intelligence of those who ultimately wield the sovereign power over its destiny. Our national safety and security are absolutely dependent upon the enlightenment and education of our sovereign citizens. An intelligent citizenship will eventually reach a right decision on matters affecting the public welfare. An ignorant citizenship is apt to act wrongly, or to be led into disastrous ventures by the fervent appeals of demagogues. Universal education in countries where the people are free and sovereign should lead toward certain objectives or goals. No one who does not possess a certain amount of knowledge is educated. The arts of speaking, writing and reading must be mastered, because they are the means by which knowledge is transmitted. Knowledge has value only as it becomes a guide to intelligent action. The problem in education is to preserve and transmit that knowledge that is applicable to the solution of the human problems of the present time. The mere possession of knowledge will not make a good citizen. The only knowledge that is worth seeking or possessing is that which can be used in promoting human progress. An important part of education pertains to the development of human skills. Skill in action has always been important in training the young for success. It was never more important than it is now in the midst of our complicated social and mechanical age.

No education is complete which does not give a person manual skill in an age of machinery and mental skill in complicated social situations.

The educational process must develop human controls. Self-reliance, independence, initiative, self-control were never more important than now. The well-balanced man is the ideal in this respect. Sanity in a world of confused thinking, and conflicting ideas is an educational result greatly to be desired.

Out of all our educational effort must come an ability to recognize and measure values. This is vital in a government where the people select their own rulers. An intelligent, educated citizenship will choose its best men to make its laws, and to execute them. It will also properly evaluate its material possessions in relation to its greater spiritual and intellectual resources.

The security of our government, and the integrity and progress of our American institutions are dependent upon the universal education of our people.

THE IDEAL HOME

(Mrs. H. D. Rummel, President of the West Virginia Federation of Women's Clubs.)

The love of home is something that lives in the thought of all, even the birds and animals having their nests and their lairs, where they instinctively turn after a day of flight or of foraging for food. Far from home and loved ones was John Howard Payne when inspired to write the immortal song, "Home Sweet Home." It matters not whether it be a gorgeous palace, a humble cottage, or a city apartment, the home is that toward which the weary traveler turns with longing.

As there are many men of many minds, so there are homes of many kinds, yet there are certain fundamental requisites for the establishment of the ideal home. Individuals may be surrounded with every luxury and have homes furnished to gratify the most fastidious desires and yet be discontented, restless, unhappy, because they have not attained a mental conception of home. The true sense of home is a state of consciousness where happiness dwells. Verily, there must be conceived in mind the true sense of home before it can be materialized. No home could be ideal without the sense of purity, both mental and physical. Then there should be a spirit of kindness and unselfishness, making the home the center of the affections, and not the boundary. There should be a consideration for others of the family, a spirit of freedom of action and opinion, and an attitude of loving forgiveness toward little weaknesses and eccentricities of each other. Why should mere blood relationship give license for ill nature, domination, or fault finding? If man is made in the image and likeness of God, is he not entitled to respect and to the privilege of working out his own salvation, even if he is a near relative? Probably nothing so utterly destroys the morale of a home as extravagance, or living beyond one's income. Thrift and orderliness go hand in hand and bring peace and assurance.

Obedience to parental law may be made a joyful act and not a thing to be dreaded and circumvented. A motto familiar to all reads:

*"The beauty of the house is order,
The blessing of the house is contentment,
The glory of the house is hospitality."*

There cannot be an orderly house until the mental dwelling is put in order, which means clearing the mind of all hate, fear, jealousy, resentment. To be in perfect order would be to have no thought of discord. In this restless age contentment is a rare virtue. Even centuries ago, the Bard of Avon in "King Lear" sang the words:

* * * * *"'tis ever common,
That men are merriest when they are far from home."*

This is too often the case and why? Undoubtedly, because the home life is stupid, monotonous, and not sufficient effort is put forth to make it a place of happiness and cheer. Now that women, the homemakers, have been more or less relieved from the drudgery of house work and can take part in civic and national life, they are able to make the home the center of more interesting things—a forum, so to speak, where the father, mother and children, all pursuing their respective lines of activity, come together for happy consultation and exchange of views and experiences. This should render the home a place thrilling with things of interest, a place which like a magnet draws to it the family and their friends. The ideal home is "given to hospitality," a hospitality that is genuine, extending to the guest a warm welcome, simple entertainment, freedom of conduct, and a speedy return. Someone has said, "Homes where all radiate love and good cheer are a foretaste of heaven."

Many a home is wrecked by the spirit of nagging that pervades it. The little pricking, everyday mishaps are only magnified when rehearsed in detail. Silence is the best means of disarming them. The man of the house does not enjoy hearing of these little provoking happenings and, if the homemaker fills her mind with bigger things, she will not be tempted to waste time and words on irritating trivialities.

If the home is redolent with love, mirth, good nature, earnest endeavor, then all will leave it with regret and hasten to return. As Longfellow so beautifully expressed it:

*"Stay, stay at home, my heart and rest;
Home-keeping hearts are happiest,
For those that wander they know not where
Are full of trouble and full of care;
To stay at home is best."*

RELIGIOUS LIBERTY

(*R. D. Dodge, Minister First Presbyterian Church, Logan, W. Va.
Author of a recent book, "Our Rational Faith."*)

There is no principle of Americanism more American than that of Religious Liberty. It is fundamental to Christianity and America is at least nominally Christian, so declared by the Supreme Court of the United States. Jesus said, "Ye shall know the truth and the truth shall make you free—if the Son shall make you free ye shall be free indeed". Paul emphasized what Jesus said. The leaders of the Reformation of the sixteenth century blazed the principle abroad. When the kings of England attempted to shackle the church and destroy the freedom of the members heroic souls braved hardship and persecution and death that they might worship God according to the dictates of their own consciences.

The principle of Religious Liberty has three main implications:

First. That the Church is to be separate from and free of all dependence upon and coercion by the State. The First Amendment to the Constitution of the United States says, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof", thus insuring the protection of liberty in matters of religion. It is, therefore, the law of the land to be maintained at any price. The State has no right to interfere with or dictate to the Church what its policies or activities shall be provided that the rights of the people are not infringed upon by the Church.

Second. That each branch of the Church or religious organization shall be free from molestation or interference by every other denomination, sect or organization. The Buddhists, Mohammedans, Bahaists and Confucianists have the same rights and privileges of assembly and worship in America as have the Protestant denominations, the Roman or Greek Catholics or the Jews, and these latter have the same rights and privileges as the former. Intolerant sectarianism is un-Christian, un-American and un-Democratic.

Third. That the individual citizen is to be free to worship and practice his religion without constraint or coercion on the part of the State or temporal power, and of the Church or ecclesiastical power. Only so can personality be respected and the individual believer become "a son in the house" instead of a slave.

Upon this cardinal principle of Religious Liberty was our Government founded and to it is she committed. Every true American will strive to keep the principle inviolate in his own life and endure hardship as a good soldier in order to preserve it in our national life.

ABOLITION OF CLASS AND CASTE

(*W. H. S. White, President, Shepherd College State Normal School.*)

Pre-eminence stands high among fundamental human desires. To stand above or apart from others appears to be one of the most inviting goals for human striving. It may be an instinct, like fighting or anger, that had its origin at a time when self-protection was the prime requisite for existence.

Because of the persistence of what at one time were necessary habits, we have permitted them to continue into this modern age, when instead of being measures of protection they are vices and detrimental rather than helpful to our well-being. Dueling is an instance. Caste and class, proletariat, the Four Hundred, bourgeoisie all are terms much used today.

Human society seems slow to learn the lessons of the Great Teacher—that he who would be greatest must be the servant of all. Class prejudice is too easy to provoke. The brotherhood of man as a reality is hard to learn. Emerson's truism that "all are needed by each one," is accepted with great difficulty by too great a number.

That class and caste exist to some extent can not be doubted. Hereditary capacity and incapacity most certainly engender prosperity or poverty as the case may be. The history of the Edwards family, the Jukes and the Kallikaks is too well-known to be denied or overlooked. With this class, poverty will continue to exist, and dishonesty and criminality. This, however, constitutes but a small percentage of humanity and even they may be restrained and made useful members of society. Hewers of wood must always be necessary. We need even them.

But despite the apparent gloom, the dawn of a new day of service appears to be breaking. Cooperation must be closely intertwined with service, and Rotary clubs, Kiwanis clubs, Lions clubs and others are teaching service as a good business principle. Education, modern communication, rapid transportation, shorter hours, more leisure, more frequent social gatherings are combining to make people of all walks of life better acquainted with one another. When people come to know each other their friendly and brotherly regard is increased many fold.

Our consciousness of interdependence is increasing. If my neighbor mends my shoes in return for my teaching his children, we clearly belong to different classes, but we each could not live so well without the other. Difference in occupation or taste or thought or desire does not at all indicate superiority or inferiority. Yet taking it all in all, better acquaintance, less greed, more brotherly love, more opportunity for self-expression in the work each does—these must in time bring about the complete abolition of class and caste. Let sociologists, social workers, economists, leaders in industry and leaders of labor, preachers and teachers all unite in speeding the time when the fatherhood of God and the brotherhood of man shall be a recognized principle of all mankind.

PROPERTY RIGHTS RESPECTED

(By J. R. Laird, President, Bluefield Trust Company.)

More than one hundred and thirty years ago, an amendment was adopted to the Constitution of the United States providing that "no person * * * shall be deprived of life, liberty or property without due process of law; nor shall private property be taken for public use without just compensation." During all this time, every statute, whether federal or state, enacted relating to this subject has had for its sole purpose the safeguarding of these rights. The right of an American citizen to own property is fundamental, and the courts, without exception, have at all times upheld and protected the rights of the humblest citizen to the same extent and in the same manner as the wealthiest corporation in the land.

It should also be noted that no man's property, whether he be rich or poor, can be taken even for the public good "without just compensation." A millionaire may not acquire a cottage belonging to the poorest man except by the full consent of and legal conveyance by the owner; nor can any one trespass upon or damage any citizen's property without full liability to the owner thereof.

Every security and protection has been guaranteed to the individual in the ownership of private property, and this right of ownership in our Country is inviolate.

And in view of the fact that our own individual rights are thus safeguarded, an obligation rests upon each of us as citizens to respect the property rights of others. We unquestionably desire that our homes and property be secure to us, and each of us are, therefore, duty bound not to abridge or fail to respect the same rights of our fellow citizens that we demand for ourselves. There can be no happier condition in our American land than for each of us in whatever position of life to cooperate to keep sacred the constitutional right of every individual to own and hold property and live peacefully "under his own vine and fig tree."

EQUALITY OF OPPORTUNITY

(Edwin M. Keatley, President American Constitutional Association.)

What country affords greater opportunity for success in any line of work than does the United States? What nation is more progressive in ideas, planning, working, and in accomplishing things than is our own nation?

America has led the way in practically every movement during the past one hundred years. America utilizes the brains and energy of every citizen. In this great land there is one and only one aristocracy: the aristocracy of brains—of ability. The man without a cent who is capable, is given the opportunity to forge ahead of the procession.

This is proved every day in the year. Rarely a newspaper or magazine is published but it carries an account of some boy or girl who, reared in poverty, has become very successful by his or her own hard efforts.

Most of the men who have carved their names on the pages of American history are individuals who have come up from poverty; from parents without means. We need only to think about the present president of the United States and the former president, and in fact most of the presidents who have lived in the White House, to realize that our country recognized the worth of boys who, overcoming handicaps have forged to the front by their own ability.

Yet when we think of these same successful men, we are compelled to realize that in no other country in the world would they have had the opportunity to succeed as they have had right here in the good old United States. The opportunity has been afforded them on account of the form of our government.

There is no form of government in the world that is so well designed to care for the needs of the individual and to promote the welfare of its citizens as the form of government under which our people live. The United States has acted as tutor to the rest of the world in the school of democracy.

Our people have been so prosperous, so filled with the idea of progress, so imbued with the desire to succeed, so anxious to go forward, that no goal is too distant for them to attempt. And to attempt a goal usually means success.

We go on the theory that the brains of one hundred millions of people are more important and more worthwhile than the brains of any small group or set of individuals. When a person succeeds he finds that while he has been climbing the ladder, there have been a great many others climbing just as fast.

No person can ever have a monopoly on success in this country. Even foreigners who have come here with not the slightest knowledge of our language and with no money have within a few years made marvelous successes. Steinmetz, the great electrical wizard, who died recently, came to this country with nothing, and when he died, he was considered the greatest electrical engineer in the world. Prof. Pupin of Columbia University is another example of a foreign born citizen who has made a great success in the New World on account of the opportunities offered.

When a person, such as Booker T. Washington, born in slavery, can make an international reputation, can become the leader of a race of people, can originate educational practices that are copied by our leading educational institutions—when such a person can accomplish so much in this country, it seems we must conclude that equality of opportunity is prevalent. To succeed depends entirely upon the individual.

FREEDOM OF SPEECH AND THE PRESS

Freedom is the watchword of America. It is the word which our forefathers during Revolutionary days, painted on their banners; it is the word which offered the incentive for the hardships and difficulties endured by the pioneers in the wilderness; it is the word which has been our slogan since we became a nation.

Freedom, yes! License, no! By freedom is not meant that a person can take another person's life, burn his house, or injure him in any manner whatever. It would not be freedom to the other person to permit such freedom on the part of the offender.

The same applies to the press and to speech. You are at liberty to exercise your freedom of speech or of press so long as the exercise of that freedom does not injure someone else. When it infringes on some other person's rights and privileges, then it ceases to be freedom.

The first Amendment to the Constitution adopted soon after it was ratified states: "Congress shall make no law * * * abridging the freedom of speech, or the press." Thus we have written into the supreme law of the land, the guarantee that has more to do with our personal liberties than has any other provision. The press which expresses in large part the opinion of the people in the country, cannot be bridled. Criticism of officials in office, or criticism of any laws that are passed, may be made without interference.

In London, England, there is a park of about three hundred acres known as Hyde Park. It was given to the city by a man named Hyde. A provision written in the deed stated that there was to be no interference with expressions of opinions whatsoever on the premises of the park. Any person who cares to go to this park discusses any subject he cares to, advocates any measures he desires and does so with perfect freedom. Policemen are walking about, but they are not privileged to interfere with any sort of meeting unless the participants become unruly. If some of the speakers should walk across the street and say the things they do in the park, they would be arrested immediately.

The freedom of speech exercised in the three hundred acres of Hyde Park in London, is the kind of freedom of speech we have throughout the entire United States. Every citizen is free to talk, express himself on state, national or international subjects without fear of interference.

However, some radical thinkers at the present time, are charging that we do not have freedom of speech because they have been compelled to modify their means of attack on our government. Any movement that has as its object the destruction or overthrow of our government may be classified as treason, according to the provisions of our Constitution.

One radical, Roger Baldwin, has made the statement that freedom of speech should extend to the point where a person may advocate murder without committing a crime, provided he does not take part in the crime. According to every reasonable deduction, that person who advocates and urges murder is an accessory to the crime.

REGARD FOR CHILDHOOD, OLD AGE, AND WOMANHOOD

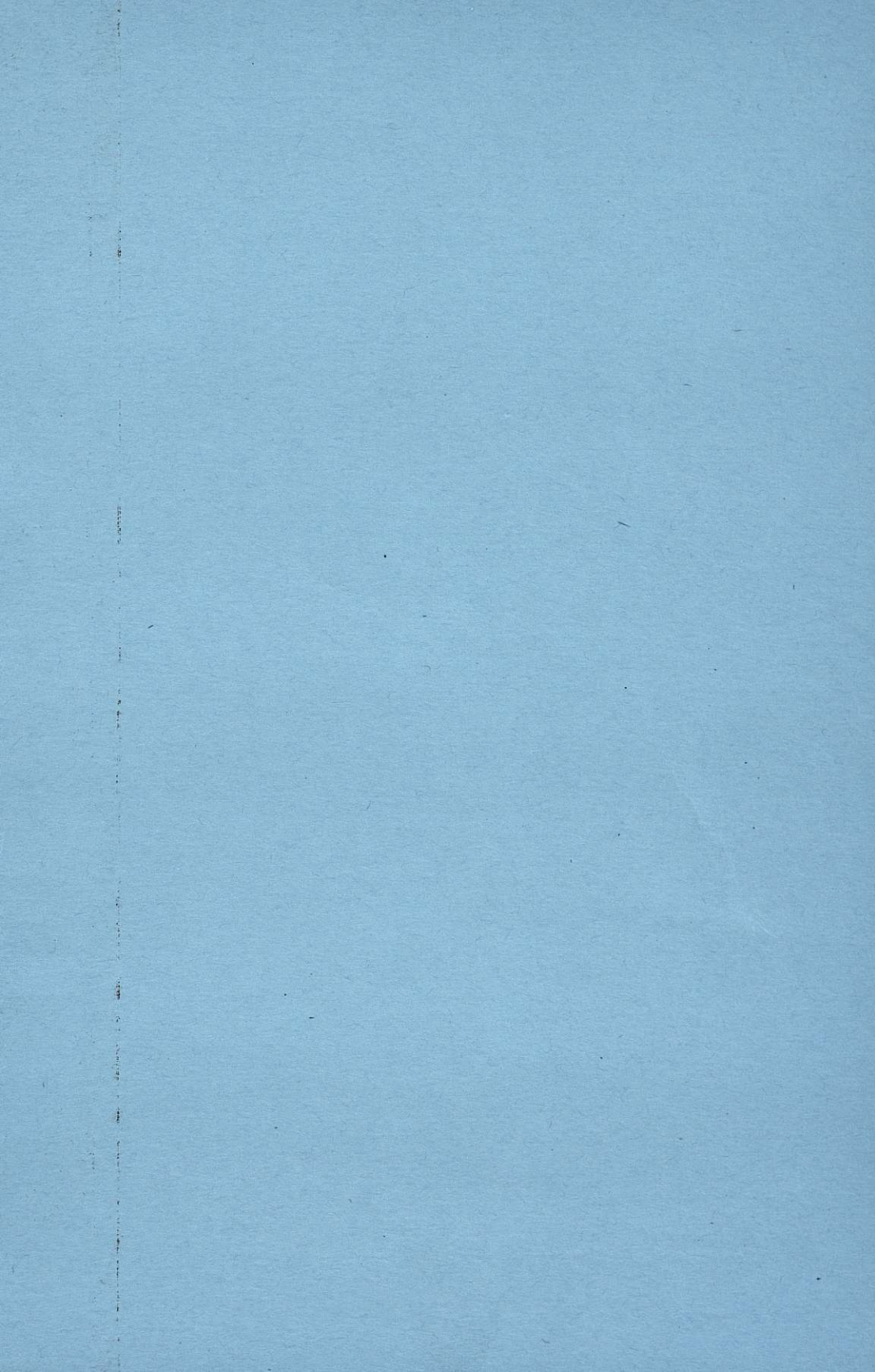
In no nation have these three groups of individuals been so well provided for as in our own United States. In most foreign countries until recently, women and children were considered mere chattels and were given very little consideration. But never in the history of the United States have women, children and old people been neglected.

It is true there is some legislation needed at the present time to protect our children in industry. That will come. The temper of Congress has been tested twice, and each law that has been passed has been declared unconstitutional. But what the people want they will eventually get in the way of legislation. The managers of big industries know that it is only a matter of a few months until they will have to stop employing children in factories.

Humanitarianism, a deep-seated feeling for the protection of the weaker group of our society, has caused the American people to throw about the boys and girls, the women, and the aged, a mantle of protection. Such protection is essential to the well being and general welfare of our citizens.

Institutions have been provided, organizations have been formed, millions of dollars have been raised, and thousands of people are devoting their time and energy to the development and protection of this group of individuals. Children's homes, institutions for the care and protection of the crippled, orphans and poor children have been established by big-hearted Americans. This same is true of places for the aged and infirm.

In spite of statements to the contrary, Americans are chivalrous. The great Spanish novelist, Ibanez, when he was in this country a few years ago, said that the American man treated the American woman with entirely too much consideration; that the women became too dependent as a result of such treatment.



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