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Hark From the Tomb

THE body of John Barleycorn remains in the sepulcher. Those who had hoped that the stone might be rolled away and that John might arise again, via the agency of a political pulmotor, have been disappointed.

The resurrection which was advertised first for Chicago and then for San Francisco failed to materialize. The pulmotor was never more than 2.75 per cent effective. Therefore the hic-hic-hosanna chorus, which had been so carefully rehearsed, remains unsung and one hears from the tomb a doleful sound, a requiem, instead of a roaring roundelay.

That both parties would refuse to recognize the existence of a wet issue was evident from the beginning of the campaign. Everybody realized it except the protagonists of "personal liberty." For either party to have followed any other course would merely have meant that John Barleycorn would have needed to crowd over in his grave to make room for a political suicide.

The wet incursion was at best badly conceived. As long as the Federal Constitution says liquor shall not be made nor sold in this country it is difficult to see where the inclinations of a presidential nominee or even of a President are going to change the situation. Prohibition did not come through the personal inclinations of the President of the United States; it came through an act of the people.

The wets may take what comfort they can find in the fact that neither the Republican nor the Democratic platform contains a dry plank. But if they have any political ingenuity left they will understand that the suggestion of a dry plank was merely a feint to obstruct their efforts. The dries did not need victory to win. All they needed was to silence the wets. They did that and they won.

New Hope for Mexico

WHILE surface indications are not always infallible evidence and although their value may be especially doubtful as a means of determining the future course of relations between the United States and the new government in Mexico, they are all we have upon which to formulate opinions. Mexico has promised so much and done so little to justify our confidence in the past few years that the American public is a little skeptical and it certainly may be pardoned if it accepts these new protestations of friendship with a few reservations. At the same time it is true that the people of the United States want to believe that Mexico is really desirous of our friendship and that she will soon be earnestly engaged in a constructive program which will rehabilitate her in the eyes of the world.

There are undoubtedly sinister interests in this country who would not be averse to war with Mexico. They wanted war a few years ago and but for the good sense of the government, backed by a majority of the people, they would have succeeded in bringing it about. The American nation, as a nation, however, seeks no trouble with the republic to the south. There have been times, it must be admitted, when our country has been irritated to a point where it would have felt considerable satisfaction if it could have picked its unruly neighbor up and administered a sound spanking. But we never wanted war. We have wanted Mexico's friendship and if the protestations and offers of fair dealing which come from the new Mexican administration are symptomatic of a genuine desire to cultivate such friendship, this country will be well pleased.

One favorable omen is the fact that the new leaders of Mexico apparently have been blessed with a com-

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plete understanding that their country needs the friendly offices of the United States and another good sign is that they seem to know what is necessary to promote this condition.

Adolfo de la Huerta, the acting president of the government which was set up in the place of that maintained by Carranza, has gone out of his way to create a favorable impression in this country. He has assured American correspondents that hereafter American interests and American citizens in Mexico will have a square deal and he also promised that Mexico will recognize all her legal obligations. In addition to these auspicious statements comes the news that a Mexican commission is on its way to Washington where it hopes to take up, formally if possible and informally if necessary, the subject of renewing trade and diplomatic relations.

It seems unlikely that these advances will be rejected in Washington. There has always been a disposition at the seat of our national government to give every possible encouragement to the work of founding a solid government in Mexico and if the present Mexican leaders are in earnest and show a disposition to back their promises with performances, we feel certain they will find this nation ready to meet them more than half way.

We are a practical people. We dislike seeing such possibilities as Mexico possesses wilfully wasted. The constant turmoil and incessant destruction in a nation so rich in natural resources, so capable of development, so potential in world trade as Mexico is to us little short of sacrilege. We should like nothing better than to see Mexico a peaceful, prosperous nation. We shall welcome any administration which links a real conception of Mexico's needs with some sign of the ability necessary to carry out a program of constructive efforts.

The Japanese in California

A SHORT time ago Governor William D. Stephens, of California, addressed a letter to Bainbridge Colby, Secretary of State, in which he declared that the influx of Japanese into California has brought about alarming conditions which are fraught with "the gravest menace of serious conflict if this development is not immediately and effectively checked. Governor Stephens suggested diplomatic negotiations or the passage of a strict exclusion act.

The Los Angeles Times, in commenting upon the governor's letter, declares the people of California seek a constitutional amendment to cope with the situation and that "if the Federal Government and the people of other states refuse them the right to check the invasion by lawful means the temptation will grow for the residents of the state to take the law in their own hands."

The specific cause for the renewal of the old California cry against the Japanese seems to be that whereas the Japanese population of California ten years ago was 41,356, it has more than doubled in 10 years and is now 87,297 and that as the Japanese have increased in numbers they have also increased their land holdings.

Senator James D. Phelan, of California, speaking before the United States Senate last February quoted figures to show that the Japanese cultivate a majority of the acreage devoted to truck gardening and declared, "California refuses to permit its native population to be driven off the soil."

California proposes to pass an anti-land leasing bill which will make it impossible for Japanese citizens to own or lease lands and is of the opinion that this will awaken the nation to a realization of the true feelings of the West in this matter.

Eastern newspapers confess they cannot see that there is much danger of 80,000 Japanese overwhelming 3,000,000 Caucasians and the New York World ventures the opinion that the Japanese, having reclaimed desert soil and developed fertile lands far beyond the usual point of production, are now to be made the victims of California cupidity and that the present program is nothing more nor less than a "colossal and indefensible land grab."

The Los Angeles Times has foreseen something of this kind and remarks that there is a "vast amount of educational work to be done before the populations of the East and the Middle West will come to a clear understanding of what the Japanese menace means to the Pacific Coast."

The Times is right. The East and the Middle West do have difficulty in understanding this matter. They cannot understand how it happens that 3,000,000 Caucasians have permitted 80,000 Japanese to absorb the state's fishing industry, take over its high seas commerce and even to take away its industries.

The East and the Middle West would also like to know who sells the land to the Japanese.

The World Church Drive Hits a Snag

THE withdrawal of the Northern Baptist Convention from the Interchurch World Movement brings to a head a sentiment which has been slowly crystallizing in American Protestant Christianity. The movement promised well at first. It seemed to be a step toward unity. It developed tendencies, however, which made it appear to be a step toward autocracy. American Christianity is democratic, and while it has always been sympathetic with the ideal of unity, it has not been ready to admit that the mark of unity was uniformity. The same question was brought before the Presbyterian assembly at Philadelphia and received a most frank discussion. The strong opposition voiced by the grand old man of American Congregationalism, Dr. George A. Gordon, of the Old South Church, Boston, seems to have had its effect.

The weakness of the so-called world movement was that it was not that. It was not the spontaneous uprising of an emotion or an idea from the body of the churches themselves. It was conceived in isolated official boards, most of whom do business in the East, and was sprung ready-made upon the churches. That, however, would probably not have been enough to endanger it if other elements had not been present in it. What undoubtedly had the greatest effect in dampening the ardor of the churches was the high materialistic character of the plan and the methods invoked to "put it over." The church, which is probably more aware than is generally understood of the damage which "business methods" have done to business, was not cordially responsive to the repeated assertions that the church must adopt those same "business methods" in her own special task. To paraphrase Dr. Gordon's words, the church did not believe that religion was exclusively a matter of dollars and cents. An undignified advertising campaign was entered upon which assumed it to be the duty of the outside world to support the church. The Christian religion itself was grossly slandered in being presented as a surreptitious moral police force which would preserve industrial order, presumably by squelching the spirit of progress. The whole tone of the campaign was a zealous effort to make an alliance with money.

There was a feeling abroad in the church that no small group of men, even though they comprised denominational boards, were to be trusted with such vast sums of money as were asked for. It virtually gave them rule over all that the church should teach and do. No one is to be trusted with that power. There is already too much suppression of Christianity, too much of an attempt to turn into a sedative that which is really moral dynamite. Democratic Christianity resented the whole movement as foreign to the temper and ideals of the church.

The argument to "get the money question out of the way" by these means was also discounted. The Christian Church is a voluntary organization on its human side. It is supported by its own freewill offerings. Giving is a part of its service. It erects houses of worship and presents them freely to the higher uses of the community. It supports trained teachers of faith and morals, and presents their services free to the community. And all this is done, not for propaganda purposes as these are commonly understood, but as services to the higher life of humanity. In its charter, the New Testament, the church is counseled as a part of its worship to lay its gifts aside week by week as its members have been prospered. The grace of giving has been part of the worship of the church. The proposal to make it a board and budget matter savored of a modernism which did not know, or did not regard, the spiritual implications of the act of individual and frequent giving.

It should be said that the churches that have questioned the method have not been unsuccessful in their financial endeavors. That is not the cause of withdrawal. But they have felt that the money side should be the natural and spontaneous outcome of spiritual convictions, and not a forced response to a drummed-up campaign, nor the result of an advertising "drive" engineered and recommended by men whose interest in the church previously had not been noticeable and who, many of them, need to be pupils of Christianity instead of its patrons.

Talk is cheap, women love a bargain, and there you are!

When man lacks a logical argument, he offers to wager.

Every one stands in the light of the man who is lazy.

There is no past perfect tense of happiness.