Monday, May 19, 1930

UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor, 1880-1918)

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Economic Freedom: Morals and Marriage
By ARTHUR L. WEATHERLY

American Notes
A Sunday in Northampton
By SYDNEY STRONG

The Banner of Peace
By NICHOLAS ROERICH

The Atheist Museum in Moscow
(From Our Special Correspondent)
By DOROTHY WALTON

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Chicago, May 19, 1930
There is a frame full of Czarist decorations to the

priest supplying a monastery with a woman which he

drives him on with a whip. Still another depicts a

clergy bestowed for "quieting the population during

plow while a burly priest with a cross in one hand

Another poster shows a worn old peasant driving a

churches and shrines built yearly in Russia. Thus,

shrines were built every year between 1901 and 1914.

Everywhere the propaganda indicates how the

church was used as a tool for the military and ac-

quaint purposes of the state. There is a replica of a

field-chapel used by the Czar on the field of battle.

The Orthodox Church of Russia is not the only one

assailed by Soviet propaganda. A section of the

Museum is devoted to a picture gallery of Moslem

ant sects. Tablets of the Jewish laws are exhibited as

Christian Scientists a plot of the foreign bourgeoisie

national harmony, will not be opposed to this flag, for

nationalism, this to be raised above museums, cathedrals,

and of Political and Economical Sciences, Paris Uni-

The plan, projected by the Roerich Museum, was

for an international Peace

Pact which would protect all treasures of art and

humanitarianism and compassion.

For this reason, a plan for an international Peace

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**The W. C. T. U. and Prohibition Enforcement**

There has been, we believe, a considerable and noticeable change in the attitude of temperance workers—as typified by the W. C. T. U. for example—since the passage of the Prohibition amendment in 1919. The temperance movement has almost wholly shifted and the spirit that underlies their present attitude has practically no relation, except a historical one, with their pre-1919 spirit.

We mean by this that before Prohibition was a national law, the W. C. T. U. and other temperance societies were crusading bodies, bent on educating the public to its view and teaching to the best of its ability what it believed to be solid facts, social, physiological, moral, or whatever you please, in an effort to dry up the country and to bring about a sufficient change in the electorate's opinions to put the power of the government behind their proposals. As a result, they put their purely professional attention to propaganda—be it by平均每 unused, and that their spirit has undergone a tremendous transformation.

The question now is: What is that? And our answer is—remembering that we have assumed from the beginning that Prohibition is justifiable morally and so long as other methods remain untried—that we, as a purely protective measure, should make the best of the present situation by making an almost complete volte-face in return to its pre-1919 program, that it should adopt the latest methods available and that it should hesitate not one instant to use them.

It is nonsense to say that Prohibition cannot be enforced. It is equally nonsense to say that it can be enforced this way long after the passage of a century.

They are right, we believe, who condemn the present law as the law. It can be enforced, even if it seems, on account of a considerable amount of public controversy, that the constitutional provision public and that it can neither be passed nor upset by it. The origin of laws in all likelihood lies in that direction. But the conclusion for us must be apparent: If we have enacting a law that is good—against which there is much public resentment, it is not sufficient to sit back and point our fingers, say 'No, it is not so, for it is the law and is good, but, on the contrary, we must do now what should have been done long ago: cultivate the soil by educating the people (to mix a metaphor or two) so that the seed which thus far has apparently fallen on stony soil may still have a chance to grow and develop and respond to our efforts.

That seems to us to be the only attitude a liberal Prohibitionist can take—and if we may offer an apology, it seems to us to be justifiable, grant good for a premise which we have postulated from the beginning: that Prohibition is socially and morally desirable.

T. Richard Wotmer

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**The Study Table**

Wall Street on Trial

In this imaginary trial to determine the sanity of Wall Street the jury finds for the defendant. This is an honest piece of work, for such is life. The financial system stays supreme despite the screaming analysis of Mr. Floyd's prosecuting attorney, and well does the author know it. Today people were crying for help in the Crash and still seize upon earlier editions of the papers to learn the opening prices.

Public utilities are in the headlines today. What became of dividend holders? Mr. Floyd takes us into that cold, tight-lipped land where valuations are inflated so that rates are increased in order to pay a legally small return. The dividends are cut first, dividends or pay rolls?

We pay interest still sitel upon early editions of the papers to learn the opening prices.

The solution of this problem, then, is not to put it in only one direction: using it as "God has given us to see the right." It must be perfectly evident, however, that this is chiefly meant when propaganda is being deployed and inveighed against are the regular methods of the W. C. T. U., such as newspaper articles, radio, and home loan associations. Where we believe that all the methods used before, say 1914, are permissible, while those discovered during and after the war are beyond the pale. We may, therefore, never be used by even a legitimate cause.

For us to think that way, however, is pure and...