

The Indianapolis Times

ROY W. HOWARD, President.

FELIX F. BRUNER, Editor.

Member of the Scripps-Howard Newspaper Alliance.

WM. A. MAYBORN, Bus. Mgr. Member of the Audit Bureau of Circulations.

Published daily except Sunday by Indianapolis Times Publishing Co., 214-220 W. Maryland St., Indianapolis.

Subscription Rates: Indianapolis—Ten Cents a Week. Elsewhere—Twelve Cents a Week.

PHONE—MA 3300.

No law shall be passed restraining the free interchange of thought and opinion, or restricting the right to speak, write, or print freely, on any subject whatever.—Constitution of Indiana.

The Red-Headed Stepchild

THE other day an old French novel fell into our hands. It went something like this: Once upon a time there was a red-headed stepchild named Margot, who was really quite pretty. She lived with her old stepmother, a stout, over-fed over-liquored woman very brutal in her ways. Mere Michel, the neighbors called her.

Good weather or foul, poor Margot was kicked out of doors and forced to sell matches in the streets of Paris. If evil men were wont to chuck her under the chin at times, as indeed they were, she was to smile up at them like she liked it, so her stepmother told her, and thus perchance get more for her matches.

Nightly Mere Michel would grab Margot and rob her of the last sou made during the day. And when this was not deemed enough, she took the rest out of the poor stepchild's hide and sent her supperless to her bed of rags.

One day in her rambles selling matches, Margot came upon a house in a questionable part of the town. She knocked on the door. A lady came and when she saw the poor, ragged match-seller she patted her on the head and smiled. Which made the lady, though really rather hard-faced, look like an angel to Margot. Indeed, very like an angel.

The next day it was snowing terribly outside and her new-found friend made her come in and get warm. That settled it. Thereafter Margot visited her friend daily and each time stayed with her longer and longer.

By nature suspicious and believing the worst of everybody, Mere Michel one day followed Margot. And when she saw whom the girl was visiting, she virtuously hurried to the police. But the police were wise. Also they knew Mere Michel.

"What do you expect, you old hag?" they told her bluntly. "If you want to keep Margot at your side, you've got to treat her a little more kindly. She may be getting bad ideas from her new friend, but she is also getting Jeff treatment. If you expect to win her back, you've got to do it with the same sort of consideration."

That's about all there was to the story. But it reminded us of China and the great powers. For upward of a century China has been used as the red-headed stepchild of the world.

Now, says Sir Esme Howard, British ambassador. Britain and America are working together to free China "by our friendly assistance from the communist domination under which at one time a considerable part of her population seemed anxious to fall."

Nonsense. China has never been "anxious to fall." However, she has been driven toward Russia like Margot was driven toward the woman that was kind to her. If the great powers want to "free" China from communism or any other ism, the first thing they will have to do is to treat her right. Otherwise they are doomed to failure.

WEEKLY SUNDAY SCHOOL LESSON

Paul's Arrest at Jerusalem Is Related in This Study

The International Uniform Sunday School Lesson for Nov. 15, Paul's Arrest at Jerusalem—Acts 21:27-39.

By Wm. E. Gilroy, D. D.

Editor of The Congregationalist

PAUL had gone to Jerusalem with foreboding of trouble, but with a sense of conviction that that was where he ought to be. He had hurried his journey to be in Jerusalem for the Day of Pentecost, but his desire to be at this feast seems to have been incidental, rather than the primary cause of his coming to Jerusalem.

At Caesarea, as he neared the Holy City, Agabus, a prophet, had taken Paul's girdle and bound his own hands and feet, thus symbolizing his prediction that Paul would be so bound at Jerusalem, and delivered up to the Gentiles, i. e. to the Roman authorities, through the antagonism of his Jewish enemies.

The disciples at Caesarea had pleaded with Paul not to thrust himself into such a fate, but Paul could not be dissuaded. He felt the Spirit's guidance urging him there, and to Jerusalem he would go.

The issue at Jerusalem was not long in doubt. The story of Paul's missionary journeys and of his work among the Gentiles had preceded him. He was cordially welcomed by James and the elders of the church at Jerusalem, but he found them not untroubled by the reports concerning his disregard of the Jewish law. They hastened to inform Paul of what serious effects were likely to arise in relation to the thousands of Jewish Christian converts, who had accepted Christ, but who still felt themselves under obligation to observe the Jewish law.

A Bit of Weakness

They agreed with Paul that Gentiles converts to Christianity should not be required to observe the ordinances of the Jewish law, but they suggested to Paul the importance, on behalf of the Jewish converts, of making it plain that he had been falsely accused of disregard for the Jewish law, and that he himself kept it in his personal life.

Fixing Prices

I AM opposed to price-fixing as a governmental principle," says Senator Shipstead of Minnesota, "but the Administration has seen fit to protect the price of manufactured products by the tariff. Big combines, like steel manufacturers, are allowed to set their own prices. The prices of electricity, telephones, street car fares, are all fixed. As long as this system is continued, I say the farmer should have the same advantage."

He offers a bill to set up a government farm commission to buy farm products when there is a surplus and thus maintain a steady and profitable market. The line-up in Congress against Government aid of this kind is such that Shipstead himself probably has little hope of seeing his bill passed. But he has voiced a question that is growing larger year by year in the farmers' minds and some day there will be an emphatic call for an answer.

This answer in the first instance, likely as not, will be legislation for the farmers' benefit without regard to the consumer. That's the way we do things, unfortunately. That is the principle of the protective tariff.

The final answer must be a system that will provide protection for both producer and consumer. There are too many profit-takers between the man who raises vegetables and the man who buys them. Eliminating some of these is still nine-tenths of our agricultural problems.

'Fair Price Lists'

SOME communities have found it necessary to resort to "fair price lists" for coal to keep the public from being gouged. Unscrupulous operators, jobbers, dealers and speculators are accused of manipulation and hoarding to realize extortionate profits. Anthracite prices have soared because of the strike and consequent scarcity. Some dealers have taken advantage of the situation to boost bituminous coal and other substitutes.

The American Fair Trade League of New York, composed of 300 manufacturers and trade associations, has just found, for instance, that anthracite operators are adulterating and misbranding coal, and are mauling the public by a re-sizing scheme which they force on the park system.

It is well within the police powers of the States to prevent public suffering by any reasonable means.

Care is needed, however, in compiling a "fair price list." The tendency of such lists is to elevate all low prices to the level established. If the prices announced are too high, the public suffers more than it benefits.

Any "fair price list" should be based on a large number of actual bona fide transactions. The retail figure should include the price at the mine, plus freight, plus a reasonable profit for jobbers, plus a reasonable profit for dealers. A thorough survey of the wholesale coal markets is necessary for this, to include all standard grades and sizes. And the public should be acquainted with the profits that are made.

American Bill of Rights

You can get an answer to any question of law or legislation by writing to The Indianapolis Times Washington Bureau, 1322 B. New York Ave., Washington, D. C. Use New York Ave. address for reply. Medical, legal and marital questions cannot be given nor can extended answers be undertaken. All other questions will receive a personal answer. All letters are confidential.—Editor.

What was the American Bill of Rights?

Generally speaking, a Bill of Rights is a summary of rights and privileges claimed by the people of a nation against the tyrannous exercise of power by their rulers. The first eight amendments to the Constitution are sometimes called our Bill of Rights, as they are designed to prevent tyrannous acts by the General Government and to protect among other things, freedom of religion, speech and the press, rights of assembly, petition, bearing arms, trial by jury and right to compensation for public use. The first Bill of Rights in America was the Declaration of Rights which accompanied the Virginia Constitution of 1776, largely based on the English Bill of Rights of 1689.

How much money was coined by the United States mints in 1924? The total value of the money coined by the U. S. mints during the fiscal year ending June 30, 1924 was \$180,058,460.

What does the word bolshevism mean?

It means "majority" and was used in 1903 to designate the majority of the Russian Social Democratic Labor Party. During the great revolution the whole business is of that sickening sort that has persisted throughout the history of religion, and even throughout the history of the Christian Church—and the conflict between form, ritual and organization on the one hand, and on the

A Sermon for Today

By Rev. John R. Gunn

Text: "They discouraged the heart of the children of Israel that they should not go into the land which the Lord had given them."—Numbers 32:9.

EVERY Bible reader will recall the incident referred to in the text. Moses sent twelve men to spy out the land of Canaan. Caleb and Joshua brought back an encouraging report, and advised going over immediately to possess the land. The other ten came back with a pessimistic report. They agreed that it was a wonderful land; but they said, "We are not able to go up against the people, for they are stronger than we." Thus "they discouraged the heart of the children of Israel" spreading dismay and disheartenment in the whole camp. The result was tragic. The doom of death passed on a whole generation, and Israel was shut out of the promised land for forty years.

What a crime those discouragers committed. Like crimes are being continually committed among us. Discouragers go about among us, spreading gloom and pessimism everywhere they go. They see only the dark clouds and never the silver

lining behind them. They live in the valley of shadows and never attempt to scale the mountain heights where the sun is shining. They never see the stars of light that burn as beacons of hope in the heavens above. Not content to keep their fears and doubts to themselves, they go around putting out the lamps of cheer and hope that shine in the hearts of other people.

I always dread to meet such discouragers. When I talk with them they make me feel as if a part of life's beauty had faded. They never make you feel stronger, braver, or happier. They take the heart out of you, and make you feel as if there were less to live for. They make life and work harder for us all.

To be a discourager, is a grievous sin. The Bible has nothing but condemnation for discouragers. But, to be an encourager, to be an inspirer of hope and cheer, is magnified as a noble and divine ministry.

(Copyright, 1925, by John R. Gunn)

RIGHT HERE IN INDIANA

By GAYLORD NELSON

POLITICS AND THE PARK BOARD

THE Indianapolis Local Council of Women resolved vigorously Thursday against the injection of politics into the control of the city park system. Intent of our hidden mayor-elect to supplant the present nonpartisan board with his own appointees, as announced by grapevine telegraph, prompted the action.

The Indianapolis park board law, with its provisions for nonpartisan control, has been applauded and widely copied by other municipalities. And the Indianapolis park system has grown and prospered under it—employees have been retained and promoted according to merit.

"Let's continue to keep politics out and the merit system in our park administration," urge the women.

Course it would be too bad if the Indianapolis park affairs should sink into inefficiency by becoming a political grab-bag, as the women seem to fear. There is no question in their minds but that a change from the present nonpartisan method of control would be disastrous.

Their protest seems logical.

But, after all, park development and operation form a relatively small part of the municipal administration. Preservation of order, protection of life, property and health, maintenance of streets and construction of necessary public works are all more vital functions of city government than the park system.

If political control is bad for park—as is generally conceded—how much worse is it for police and fire departments and other really important branches of city administration?

He wasn't talking about Indians.

Here such inordinate local pride is conspicuously absent. Many Indianapolis school children pursue education in dingy, flimsy portables and wooden structures, under conditions that would be disgraceful in the most backward rural district in the State.

Township high schools with small enrollment are continued at great expense, unnecessary and too big and elaborate school structures have been built in a spirit of rivalry among communities and school units, he charged.

He wasn't talking about Indians.

Here such inordinate local pride is conspicuously absent. Many Indianapolis school children pursue education in dingy, flimsy portables and wooden structures, under conditions that would be disgraceful in the most backward rural district in the State.

But it is reprehensible for rural districts and communities to go in so strong for magnificent schools?

Suppose it is the result of the spirit of rivalry and inordinate local pride. Local pride will always find an outlet. A monumental school building is at least more useful than some of the other exhibits of local pride—million-dollar courthouses in 10-cent counties and galaxies of defunct leading citizens, wearing wrinkled pants and seraphic expressions, done in bronze in public squares.

But is it reprehensible for rural districts and communities to go in so strong for magnificent schools?

Suppose it is the result of the spirit of rivalry and inordinate local pride. Local pride will always find an outlet. A monumental school building is at least more useful than some of the other exhibits of local pride—million-dollar courthouses in 10-cent counties and galaxies of defunct leading citizens, wearing wrinkled pants and seraphic expressions, done in bronze in public squares.

But is it reprehensible for rural districts and communities to go in so strong for magnificent schools?

Suppose it is the result of the spirit of rivalry and inordinate local pride. Local pride will always find an outlet. A monumental school building is at least more useful than some of the other exhibits of local pride—million-dollar courthouses in 10-cent counties and galaxies of defunct leading citizens, wearing wrinkled pants and seraphic expressions, done in bronze in public squares.

But is it reprehensible for rural districts and communities to go in so strong for magnificent schools?

Suppose it is the result of the spirit of rivalry and inordinate local pride. Local pride will always find an outlet. A monumental school building is at least more useful than some of the other exhibits of local pride—million-dollar courthouses in 10-cent counties and galaxies of defunct leading citizens, wearing wrinkled pants and seraphic expressions, done in bronze in public squares.

But is it reprehensible for rural districts and communities to go in so strong for magnificent schools?

Suppose it is the result of the spirit of rivalry and inordinate local pride. Local pride will always find an outlet. A monumental school building is at least more useful than some of the other exhibits of local pride—million-dollar courthouses in 10-cent counties and galaxies of defunct leading citizens, wearing wrinkled pants and seraphic expressions, done in bronze in public squares.

But is it reprehensible for rural districts and communities to go in so strong for magnificent schools?

Suppose it is the result of the spirit of rivalry and inordinate local pride. Local pride will always find an outlet. A monumental school building is at least more useful than some of the other exhibits of local pride—million-dollar courthouses in 10-cent counties and galaxies of defunct leading citizens, wearing wrinkled pants and seraphic expressions, done in bronze in public squares.

But is it reprehensible for rural districts and communities to go in so strong for magnificent schools?

Suppose it is the result of the spirit of rivalry and inordinate local pride. Local pride will always find an outlet. A monumental school building is at least more useful than some of the other exhibits of local pride—million-dollar courthouses in 10-cent counties and galaxies of defunct leading citizens, wearing wrinkled pants and seraphic expressions, done in bronze in public squares.

But is it reprehensible for rural districts and communities to go in so strong for magnificent schools?

Suppose it is the result of the spirit of rivalry and inordinate local pride. Local pride will always find an outlet. A monumental school building is at least more useful than some of the other exhibits of local pride—million-dollar courthouses in 10-cent counties and galaxies of defunct leading citizens, wearing wrinkled pants and seraphic expressions, done in bronze in public squares.

But is it reprehensible for rural districts and communities to go in so strong for magnificent schools?

Suppose it is the result of the spirit of rivalry and inordinate local pride. Local pride will always find an outlet. A monumental school building is at least more useful than some of the other exhibits of local pride—million-dollar courthouses in 10-cent counties and galaxies of defunct leading citizens, wearing wrinkled pants and seraphic expressions, done in bronze in public squares.

But is it reprehensible for rural districts and communities to go in so strong for magnificent schools?

Suppose it is the result of the spirit of rivalry and inordinate local pride. Local pride will always find an outlet. A monumental school building is at least more useful than some of the other exhibits of local pride—million-dollar courthouses in 10-cent counties and galaxies of defunct leading citizens, wearing wrinkled pants and seraphic expressions, done in bronze in public squares.

But is it reprehensible for rural districts and communities to go in so strong for magnificent schools?

Suppose it is the result of the spirit of rivalry and inordinate local pride. Local pride will always find an outlet. A monumental school building is at least more useful than some of the other exhibits of local pride—million-dollar courthouses in 10-cent counties and galaxies of defunct leading citizens, wearing wrinkled pants and seraphic expressions, done in bronze in public squares.

But is it reprehensible for rural districts and communities to go in so strong for magnificent schools?

Suppose it is the result of the spirit of rivalry and inordinate local pride. Local pride will always find an outlet. A monumental school building is at least more useful than some of the other exhibits of local pride—million-dollar courthouses in 10-cent counties and galaxies of defunct leading citizens, wearing wrinkled pants and seraphic expressions, done in bronze in public squares.

But is it reprehensible for rural districts and communities to go in so strong for magnificent schools?

Suppose it is the result of the spirit of rivalry and inordinate local pride. Local pride will always find an outlet. A monumental school building is at least more useful than some of the other exhibits of local pride—million-dollar courthouses in 10-cent counties and galaxies of defunct leading citizens, wearing wrinkled pants and seraphic expressions, done in bronze in public squares.

But is it reprehensible for rural districts and communities to go in so strong for magnificent schools?

Suppose it is the result of the spirit of rivalry and inordinate local pride. Local pride will always find an outlet. A monumental school building is at least more useful than some of the other exhibits of local pride—million-dollar courthouses in 10-cent counties and galaxies of defunct leading citizens, wearing wrinkled pants and seraphic expressions, done in bronze in public squares.