

## The Indianapolis Times

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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 kind 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 forbidding 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 these reports and to point out to him 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 Gentile 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.

To this end James and the elders suggested that Paul should join with four men who had taken a vow in observing ritual practices of purification. Paul consented, and apparently had his head shaved with these four companions, entering into the temple with them in the rites of purification.

It was a piece of weakness and compromise, unworthy of Paul, and decidedly out of harmony with the clear teaching in many places in his Epistles where he distinctly makes the personal bond of relationship to Christ, and Christ's place as mediator between God and man, the supreme thing in the Christian religion, and above all ritual requirements.

Possibly, however, at this time Paul had not come to the clear conceptions that appear in the Epistles written later, during his imprisonment at Rome. In fact, Paul may have come through this very experience to see the futility of all things, except Christ.

## Availed Him Nothing

Like most compromises for the sake of impressing some group, or appeasing the weak and prejudiced, Paul's ritualistic observances availed nothing. Jews from Asia, who had opposed his teaching during his missionary journeys, saw him in the temple, and they laid hands on him, raising a great outcry, accusing Paul of disparaging the law and the temple, and of polluting the temple through having brought certain Greeks into it.

Paul evidently had not brought the Greeks into the temple, but he had been seen with them in the city, and when the Greeks were found in the temple, Paul's foes naturally concluded that he had brought them there.

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—the conflict between form, ritual and organization on the one hand, and on the

other the simplicity of faith in Christ and allegiance to Him. The hatred of simple religion has been among the deepest and most persistent hatreds in history and it has been evidenced mostly by those who, like these Jewish enemies of Paul, have acted in the name of religion.

## American Bill of Rights

You can get an answer to any question of fact or information by writing to The International Uniform Sunday School Lesson for Nov. 15, Paul's Arrest at Jerusalem.—Acts 21:27-39.

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 Federal 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 taking of private property 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 1688.

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 \$180,088,460.

## 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-

## 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 these 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 hard to get to the end of it.

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 non-partisan board with his own appointees, as announced by grapevine telegraph, prompted the action.

The Indianapolis park board law, with its provisions for non-partisan 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. Of 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 non-partisan method of control would be disastrous.

Their protest seems logical. But, after all, park development and operation form a 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?

## TOO MUCH FORGIVENESS

MRS. WILSON CULP, of South Bend, was granted a divorce Thursday from her husband, the polygamist, eloping parson whose escapades frequently made page one. She vows she is through with the philanderer.

About a year ago the Rev. Culp, then occupying a pulpit in Ohio—ran away with a choir singer, his soul mate or something of that sort, leaving his wife and ten children to exercise such Christian fortitude as they possessed. He was arrested. Then his wife forgave him and took him back.

A few months later, after the family had moved to Indiana to start life anew, he again felt the urge to polygamize. He eloped with his brother's wife. Again he was apprehended, brought back home and successfully pleaded for forgiveness.

But lawful family ties couldn't hold him long. In a few weeks he shucked his lawfully wedded wife and vanished hence with the partner of his previous free love escapade. Then his wife sought a divorce. Three desertions, she decided, might not be too many, but

were distinctly and positively enough.

No one can dispute her justification in severing the marital tie. But why didn't she do it sooner?

One can sympathize with her over her domestic tragedy. But she carried the virtues of meekness and forgiveness to excess. Her own readiness to take back her eloping husband with quicksilver affections encouraged his marital derelictions. The primrose path was easy for him because he knew when he tired of it his forgiving wife awaited his return.

If, after his first escapade, she had greeted with brickbats, instead of open arms, she would have come nearer to flattening his triangle complex to a straight line.

## SCHOOLHOUSES AND LOCAL PRIDE

GEORGE SPENCER, assistant State superintendent of public instruction, told a gathering of school men in Muncie recently that "inordinate local pride is in part to blame for the high cost of education in Indiana."

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 Indianapolis.

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

No doubt in many localities school building has been carried to extremes. Impressive edifices of large dimensions with huge gymnasiums, all conveniences and most educational luxuries, have broken out all over the State where once little red schoolhouses sufficed. Right here in Marion County are township high schools that would put to shame any buildings of the Indianapolis school plant.

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.

## TORRENTS OF ORATORY

FIFTEEN hours of oratory have just been spilled by the lawyers in final arguments in the Stephenson case before a comatose jury at Noblesville. And some of the attorneys in the trial craved even more time for haranguing the jury.

Fifteen solid hours of scintillating adjectives, corroding innuendoes, and perverted periods! Tens of thousands of words dragged out of the dictionary and run ragged in summing up a simple criminal case.

Genesis tells the story of the creation of the world in about 700 words. Lincoln's Gettysburg speech—rated the greatest oratorical gem in the English language—only consumed about three minutes in delivery.

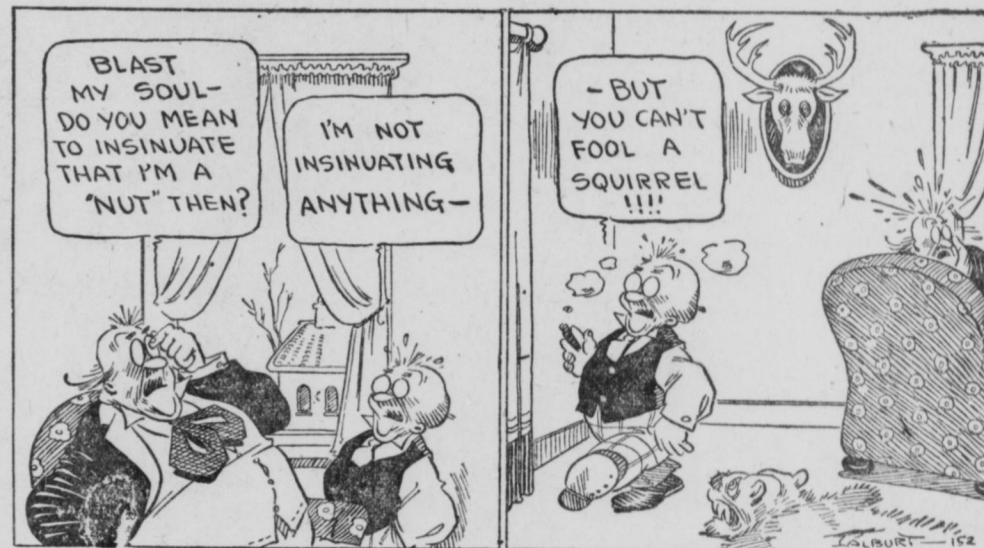
Yet after a four-week trial lawyers still require fifteen hours of verbal pyrotechnics over the case of D. C. Stephenson. Apparently that man is more important than the Gettysburg dedication or the creation of the world.

The torrents of oratory in this case are typical of our criminal trials.

Criminal cases are presumed to be decided according to the law and the facts. The facts are supplied by examination of witnesses under oath. The law is expounded by the presiding judge. What more do juries need before deliberating on a verdict? Why should they be deluged with oratory by swivel-jawed counsel as a prelude to the deliberations?

It would be an interesting experiment if criminal cases were handed to juries as soon as the last rebuttal witness left the stand and the judge explained the law. The innovation might, help not hinder—but a wave of apoplexy would sweep bar associations.

## THE SPUDZ FAMILY—By TALBURT



## Matinee Musicale Plans Thanksgiving Program

THE annual Thanksgiving program in interest of charity will be given by the society on Friday night, Nov. 20, at the Masonic Temple at 3 o'clock.

The public is invited and there will be no charge but a silver offering will be taken.

The program is as follows:

"Oh! Wisdom!" . . . Tertius Noble  
"I Will Lay Me Down in Perfect Peace" . . . Tertius Noble  
"Mrs. Robert Kinnaird, James Hutton, Miss Ruth Lewis, Gloria Fremont, Wagners, "Ich Grolle Nicht" . . . Schumann  
"Austrian Winds So Wild!" . . . Old English  
"Miss Mildred Johns"  
"Mrs. John Koller at the piano.  
"Romance" . . . Alfred Holly  
"Caprice" . . . Zabel  
"Russian Folk Melody" . . . Robert  
"Mann Lebt Nur Einmal" . . . Adolf Hass  
"Mann Lebt Nur Einmal" . . . Viennese  
"Waltz" . . . Strauss-Tausig  
"Ritorno Vindicta" . . . Verdi  
"Mrs. K. Kullig at the piano.  
"Widmung, Op. 11, No. 1" . . . Popper  
"Constantin Bakalnikoff."  
"Guest Artist."  
"Mrs. E. Kullig at the piano.  
"Twenty-Third Psalm" . . . Schubert  
"Prayer to the Virgin" . . . Wagner  
Matinee Musicale Women's Chorus.  
Horace Whitehouse, Director.  
Mrs. S. L. Kiser at the piano.

STUDENTS of the Metropolitan School of Music will give a recital and piano next Saturday afternoon at 3 o'clock at the school. The program is free to the public.

There will be cello, voice, piano, violin and cornet numbers, readings and a musical monologue on the program.

The play "The Sing-A-Song Man" will be directed by Miss Fay Heller and given by her students. Taking part will be Leslie Ayres, Blanche Wilson, William Robert Craigie, Carl Hadley, Benham Moore, Thelma Joyce, Maxine Ingram, Jeannette Solotken, and Robert Geis. In the program proceeding the play will be—Martha Jane Howard, Mabelle Schumacher, Mary Allos Gillum, William Polk, Mary Rosalind Parr, Reba Hunt, Lucille Stanley, Marjorie Fehrenbach, Robert Gaston Deupree, Kathleen Jeffry, Kathryn Seales, Jane Elizabeth Walker, Kathryn Cosette Hutchinson, Elizabeth Couch, Gwendolyn Schort, Paul Richmond, Pearl Stockdale, Beulah Moore, Ruth Edwards.

Russell Talbott, Helen Goodpasture, Rebecca Woods, Virgilia Galmour, Sarah Crouch, Elizabeth Whetsel, and Mildred Glick.

These pupils are students of Geraldine Trotter, Henry Marshall, Frieda Helder, Leslie E. Peck, Earl Howe Jones, Donn Watson, Laura Doerflin, Helen Sartor, Franklin N. Taylor, Helen Louise Quig, Adolph Schellschmidt, Frances Beale, Leone Kinder, Edward Nell, Otis Pruitt, Alice Frances Eggleton, and Arthur G. Moeninger.

PIANO recital will be given by Axel Sjers, pianist, and professor at the musical college of the University of Indiana, on next Wednesday night in Sculpture Court, Horton Art Institute, under the auspices of the Associated Artists.

The program follows:

"Nachtigal" . . . Kittel-Dauer  
"Ballet des Ombres Heureuses" . . . Koppel-Friedman  
"Les Filles" . . . Dandieu-Friedman  
"Fantasia Opus 16" . . . "Der Wanderer" . . . Franz Schubert  
"Intermezzo" . . . Lange-Muller  
"Dance" . . . Lange-Muller  
"Sinf. sat. aus Sibirien" . . . Sibelius-Palmgren  
"Homeward Bound" . . . Edward Grieg  
"Intermezzo Opus 110, No. 2" . . . Brahms  
"Rhapsodie Opus 79, No. 1" . . . Brahms  
"Arabesque" . . . Scholz-Evler  
Over the themes of "The Blue Danube Waltz" . . . Johann Strauss.

## MONTHLY recital will be

given Sunday afternoon at the North Side Branch of the Irvington-School of Music. The program will be given by Allene Batchelor, Martha Fronin, Victoria Montani, Ione Agnew, Helen Owen, Ruth Ford, Mildred Smith, Helen Cramer, Julia Bowman, and Gertrude Conte. Pupils of the Irvington School of Music will give a recital on Thursday night, Nov. 19, at the Irvington Masonic Temple.

THE Indiana College of Music and Fine Arts will present the following pupils in a recital on Saturday afternoon, Nov. 21, 2:30 p. m., in the college auditorium: Joe Cox, Mary Esther Lawler, Betty Lou Wright, Lenore Myers, Martha McKinney, Mildred Rabourn, Alfred Coffin, Julia Lovenger, Pauline Siener, Rosalyn Pugh, Edna Mae Rosenberger, Anna Louise Hoyle, and Ruth Klor.

The above are pupils of Mr. Weesner, Miss Sommers, Mr. Georgeff, Miss Loucks, Mrs. Todd, Mr. Cramer, Miss Lyons. Mrs. Brown will be in charge of the recital and the public is invited.

## Beauty

By Hal Cochran

LOT of girls worry 'bout powder and paint while aiming to bring forth their beauty. They'll spend a full hour, sets to get the right tint that will give facial lines their full duty.

A little bit here and a little bit there likely chases the pale look away, but whether it makes you look flashy or fair, the use of too much doesn't pay.

You're not to be blamed when you want to look sweet, but the real work of nature you're losing, whenever you powder and paint indiscreet with the flock of cosmetics you're using.

The real look that counts, with the people you meet, isn't merely your makeup style. It means a lot more when expression is sweet, and you know how to give them a smile.

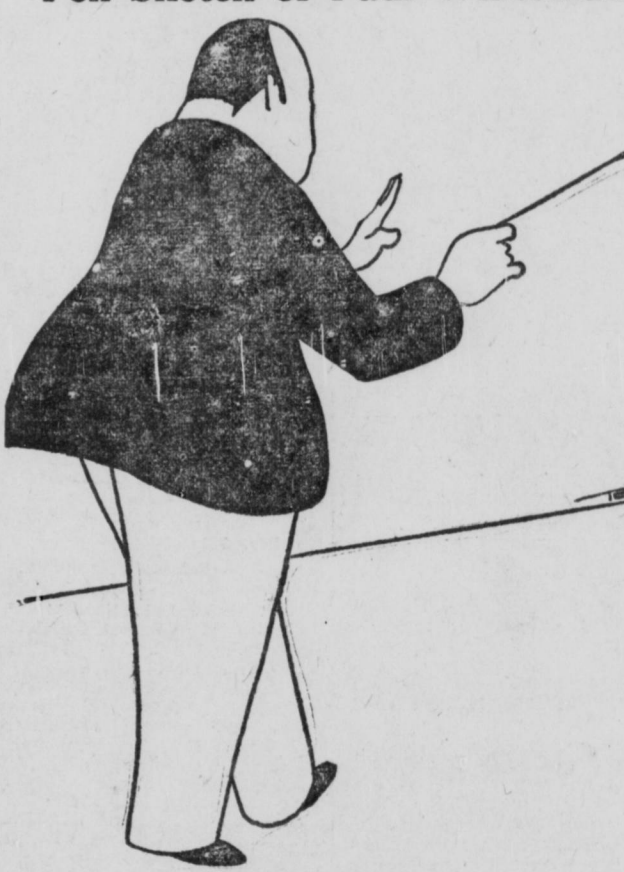
Go on—use your powder. Go on, use your paint. But also try using discretion. You're more like yourself and much less like you "ain't" if your best beauty comes from expression.

## A Thought

Let me die the death of the righteous, and let my last end be like his.—Num. 23:10.

DEATH is a comingling of eternity with time; in the death of a good man, eternity is seen looking through time.—Goethe.

## Pen Sketch of Paul Whiteman



Paul Whiteman

Here is an "intimate" pen sketch of Paul Whiteman conning with his orchestra at the Murat on Sunday night, Nov. 22. Whiteman

will present an entirely new program this time. Ona B. Talbot is bringing him here.

## Criticise Street Condition

Mr. Fixit

Let Mr. Fixit help solve your troubles at the city hall. He is The Times representative at the City Hall. Write him at The Times.

The Merchants' Heat and Light Company has failed to replace properly streets torn up in construction work, a correspondent informed Mr. Fixit today.

DEAR MR. FIXIT—I wonder if you can find out why the Merchants' Heat & Light Company can come out and destroy streets in perfect condition and then put in cheap patchwork and ruin your street.

I am a crippled old woman who works hard to keep up her property and then have it destroyed by these vandals. E. Tenth St. from Newman St. east is a disgrace.

The city engineer, also the light company, promised to put those streets back in original condition. Now they ignore you.

L. M. K.

The Merchants Heat and Light Company promised Mr. Fixit to start an immediate investigation. DEAR MR. FIXIT: If you ride out Broadway at Sixty-First St., you will notice the contractors have left several bad holes. The motorists would be pleased to have you fill the

clinders or gravel. At Sixty-Second and Park Ave. there are others.

WILLIAM J. CLARK,

6188 Broadway St.

The improved streets department will investigate at once.

DEAR MR. FIXIT: Is there any check on policemen. I see the man on our neighborhood loafing around a cigar store all the time. Looks like the city could tell when its employees work.

## TAXPAYER.

Each policeman must make regular calls to headquarters. The policeman may be obtaining information of some sort or he may be simply loafing in the store. It's hard to tell. At any rate, you're sure he isn't on band duty and that's something.

## Do You Know?

The board of works requires presence of at least one city employee when Tomlinson Hall is leased for a meeting to any organization.