

The Indianapolis Times

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BOYD GURLEY, Editor. ROY W. HOWARD, President. FRANK G. MORRISON, Business Manager. PHONE—MAIN 3500. THURSDAY, FEB. 16, 1928.

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"Give Light and the People Will Find Their Own Way."—Dante.

The Earl of Oxford and Asquith

Another of Britain's great war figures lies dead. A fortnight ago it was Field Marshal Earl Haig. Now it is the Earl of Oxford.

And Asquith, British premier when the World War began and one of the most famous of modern statesmen.

Born 75 years ago in Yorkshire and educated for the law at Oxford, Herbert Henry Asquith started in his profession as junior to Sir Charles Russell, counsel for the Irish Nationalists. And, oddly, enough, he began his political career supporting the great Gladstone in his fight for Irish home rule.

As a liberal, Asquith was a conservative. There was as much difference between him and David Lloyd George, the Welsh liberal who succeeded him as premier, as there is between Oscar Underwood and Senator Jim Reed. And very little love was lost between these two, political bed-fellows though they had to be for years.

After the World War broke out, the Asquith cabinet went through one crisis after another. Things were not going so well for British arms in France. Ammunition was lacking and what there was of it seemed to be of the wrong kind.

Lord Northcliffe of the London Times, Daily Mail and several provincial journals, blamed him for that, so that ultimately, in 1926, there came a clash between the "more ginger" faction, headed by Lloyd George, and Premier Asquith's conservatives, and in the reconstruction of the cabinet which followed, Asquith went out and Lloyd George came in.

There was a public demand for "more ginger" in the conduct of the war and the little Welsh premier proceeded to give it to them.

Naturally this did not make Lloyd George any more popular with Asquith and the latter never lost a chance to get back at the man of pep and ginger. "What Dr. Johnson said of mankind in general," Asquith once remarked to a friend, "is particularly true of the Welsh: 'The more I see of them, the less I expect from them.'"

The little side remarks of a great man often afford a better picture of him than columns of ordinary description. Here are some of Asquith's views on people and things:

Of President Wilson, he said: "He was unwise enough to step down from his oracular tripod at Washington and rub elbows with the diplomats of Europe at Paris and Versailles."

Of Colonel House: "A gentle voice and insinuating manner."

Of the Kaiser: "A dabbler and a smatterer in almost every department."

Of Northcliffe: "He once cabled the king he was about to join the Catholic church. The king is reported to have replied: 'Well, I can't help it.'"

Of the American girl: "Her humor is attested by her observation on the Ten Commandments. 'They don't tell you want you ought to do,' she complained, 'They only put ideas into your head.'"

It so happens that a volume of memoirs is about to be published in this country, the work of the Earl of Oxford and Asquith—as he became in 1925, at the time of his retirement from active public life. From such a man such a book should not want for readers.

Bread Lines and Foreign Policy

It is estimated that approximately 4,000,000 men and women are out of work in this country. That would be about 10 per cent of all our workers. Bread lines, we are told, are forming in the big cities.

If anything like this is true, says "Facts for Workers," a New York review, "The Nation is facing an extremely serious situation. . . . The relief and remedy of unemployment ought to be one of the leading issues of the day."

And so it should, and must.

Unemployment in the United States is not the simple problem it once was. Our jobs used to depend almost entirely on domestic conditions—upon the state of affairs in this country alone. Today we are producing such a surplus that, like England, we have to sell a lot of our goods to foreign countries or curtail production. And that means unemployment.

Up to 1914 ours was pretty much a self-contained country. We had enormous immigration. Our population was growing by leaps and bounds. Its growth kept up with the growth of our production. Foreign trade did not mean very much to us. We probably could have given it all up and still lived to tell the tale.

Then came the war. Our immigration stopped. The growth of our population slowed down appreciably. At the same time, however, our production leapt forward. Europe, busy fighting, needed supplies. We produced them.

The rest of the world, accustomed to buying from Europe, but now unable to buy in that market because of the war, turned to us. We supplied them. Thus our production naturally expanded out of all proportion to our own needs.

So today, with the growth of our population still materially slowed down because of very proper restrictions on immigration, and with a growing surplus, we must sell abroad in ever increasing amounts, else a lot of us inevitably are doomed to pound the pavements in search of jobs.

Which brings us to the question of foreign policy. Are we going to maintain an attitude of self-sufficient superiority and aloofness, or a policy of friendly contact? Are we going to sit on Mexico, Central and South America and Asia, or are we going to exert ourselves to the utmost to help them?

These questions are important. Our prosperity, our jobs even, depend upon the way we answer them. Take Mexico, for example, today there are about 30,000 automobiles in Mexico, nearly every one of American make.

If she had good roads and a per capita purchasing power equal to ours, she would have 3,000,000 automobiles instead of 30,000. It would give work to a small army of Americans supplying the extra goods our Mexican trade.

A similar picture could be drawn for most of the other American republics. While as for Asia, the imagination is staggered by the enormous business we would do in that part of the world were the Asiatics on a footing similar to our own.

It would be folly, then, for us to adopt a policy of isolation or self-sufficiency. If for no higher motive than sheer self-interest—for the dollars and cents we stand to make out of it—we should help others to the utmost and use our influence to prevent other nations from hampering their progress.

Like any good merchant with something to sell

to his neighbors, ours should be a policy of good will and co-operation with the rest of the world. To an ever-increasing extent our prosperity here at home depends upon that very thing.

We must sell goods abroad. If we don't—well, it's the pavement and the bread line for a big percentage of our people.

"As Ohio Goes"

When Hoover announced his candidacy, the political battle front automatically was switched to Ohio.

There is an old tradition that as Maine goes, so goes the Nation.

Ohio for the time being has appropriated that tradition, and has paraphrased it as follows:

"As Ohio goes on the Hoover question, so goes the Nation."

A Hoover victory in Ohio bids fair to be the signal to the bosses everywhere, as it was to Boss Maurice Maschke, Republican national committeeman of that State, that a parade has started, and that the band wagon, after all, is pretty safe vehicle to ride.

Cleanliness and Health

Dr. Herman Budesen, president of the American Public Health Association, says that a health commissioner's duties do not end with the simple enforcement of the health laws and the sanitary code. Above all, he says, such an officer must promote community cleanliness.

For cleanliness is the basis of all public health measures. Dirt and disease are inseparable companions. Banish one and you discourage the other. Cleanliness, to the health officer, is indeed "next to godliness," as the old proverb says.

Ten Years for a Boy's Lie

An Iowa youth, 18 years old, testified at the trial of another man who was accused of driving while intoxicated, and told a lie. He was caught at it. Brought to trial, he pleaded guilty to perjury and was sentenced to ten years in the reformatory.

That seems like an extremely severe sentence. Perjury, to be sure, is a deadly evil. It strikes at the very foundation of justice. But ten years—for an 18-year-old boy! Will that solve the problem?

Shoe retailers announce a plan of making us wear better shoes by making us foot-conscious. Now maybe somebody will introduce some plan of making us wear better hats.

The flyers Costes and LeBrix, who flew to us all the way from France, have been sadly neglected. We haven't even seen their names in a cigaret ad.

A \$1,250-a-week movie star was haled into debtors' court the other day. One place where his publicity man wasn't needed.

A yawn which dislocated his jaws caused the death of a Kentuckian, 82. Probably reading about Mayor Walker of New York going on the water wagon.

New York is a city where a man who expects to ride home in the subway must leave his fountain pen in the desk.

While Congress is trying to do something about the flood situation, wouldn't it be a good idea to see about some of this watered stock?

Visiting nurses of Milwaukee are to wear crepe paper dresses. These heavy garments are not likely to prove popular with flappers, however.

Edison says he can grow rubber on tobacco plantations. Not a great change on some of them, either.

The Age of Hope

BY BRUCE CATTON

Clarence Darrow, who laid aside his rose-colored glasses long ago, thinks we are in serious danger of losing our freedom.

"The yearning and desire for freedom come from the poor," he says. "The rich have it anyway and don't care about it. Freedom and liberty produce wealth, and wealth destroys liberty."

"Liberty can't live long in a rich country." There is no denying that we are a rich country. Are we, as Darrow says, getting to the point where we don't care what happens to our liberties so long as we continue to make money? A great many students of the times share Darrow's fears.

It isn't surprising that they do. For the new is always strange and a bit terrifying. And we in the United States have embarked on a new kind of life. We are building up a culture that is not like any culture that ever appeared before. It is founded on a new basis; the removal from the path of every man of every material discomfort that science or machinery can conquer.

Of course, we haven't perfected it yet. There are still slums in our big cities; there are still the soft coal fields, for instance, where thousands of men and women are fighting dire want. But we have gone far. The average laboring man in America has more luxuries than the rich man had a generation ago.

We don't often comprehend what a revolution this has involved. Did you ever realize that until very recently it was taken for granted, by everyone, that the great bulk of the population of even the most prosperous country always would be very poor? Did you ever realize that everyone not long ago assumed that it was impossible to form a society in which the huge majority of inhabitants would not be forever submerged in poverty?

We have gotten away from that. Without exactly meaning to, we have set up our society on a new basis. We have decided that prosperity can extend to all. We take it for granted that carpenters and masons who are building a house shall drive to work in their own automobiles—automobiles that are often more expensive than the car of the man whose house they are building. We take it for granted that a factory hand may buy a radio, deck his wife in stylish clothes and send his boy to college if he sees fit.

And all of this means that we are erecting an entirely new civilization. We have completely reversed some of the most fundamental tenets of all other cultures. No wonder that some men, like Mr. Darrow, get pessimistic! Our new edifice can not be measured by the old yard-sticks.

But there is more reason for hope than for discouragement. We are making for ourselves a new freedom—freedom from material cares, from privation, from heartbreaking worry, from the chains of want. We are broadening our horizons; why should we think that the vision of spiritual freedom need be lost?

This is not an age for pessimists. It is an age of hope. We are on the threshold of a new day. The gleaming skyscrapers of our great cities are symbolic—symbolic of the shining white cities of brotherhood for which we are even now laying the foundations.

BRIDGE ME ANOTHER

(Copyright, 1928, by The Ready Reference Publishing Company)

BY W. W. WENTWORTH

(Abbreviations: Ace—K—king; Q—queen; J—jack; X—any card lower than 10.)

1. When declarer holds hearts A J 9 8 in hand and dummy holds X X X X, how many tricks may he make?
2. First hand bids one heart. Second hand bids one spade. Third hand doubles. Is it informative or business?
3. When declarer bids one of a suit, does it signify how many of the suit he holds?

The Answers

1. Three.
2. Business.
3. Yes—a minimum of four.

Times Readers Voice Views

The name and address of the author must accompany every contribution. But on request will not be published. Letters exceeding 200 words will receive preference.

To the Editor: As a subscriber to the Times for many years, please insert the following in your "Voice of the People."

Some people, though possessing a vast amount of knowledge, assume to know all there is to learn on some complex subject. While you are not responsible for the utterances of Will Durant, please allow us to state that he is greatly in error in his definition of the term "soul," also the term "immortality."

The origin of both terms is the Scriptures, hence the Scriptures we will go to for a definition. We read, (1 Thess. 5:23) "And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

After a diligent and prolonged study according to an infallible rule of study, we find the above three terms are relative to spiritual things only, of which kind of things only the Scriptures treat of. (1 Cor. 4:18) and we find the term "spirit" denotes the "power of the mind," while the term "soul" denotes the "knowledge of the mind," while the term "body" denotes the "mind."

He further says there is no immortality. Anything subject to death is mortal, whether it be a physical body, or a spiritual body, the mind.

A mind steeped in ignorance relative to some issue, is dead to knowledge of those things, and when it begets such knowledge, it thus becomes alive to it, and while such a one may die physically, such knowledge will never die, being transmitted to others, hence immortal.

FRANCIS BROWN,

326 E. McCarty.

Editor The Times: With reference to the articles appearing in your paper recently pertaining to the substitute employees of the Indianapolis postoffice I wish to state that in this office is an organization known as the "welfare council," composed of representatives from all groups employed in the office.

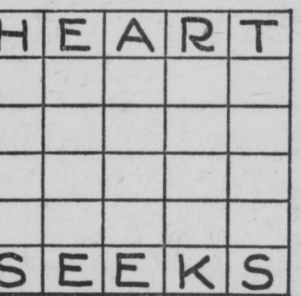
The members of the council are elected by the employees of the different groups each year.

Within this council is a grievance committee, which takes up all questions pertaining to welfare of the employees with the executive division. During the past we have always been able to settle satisfactorily any questions pertaining to welfare of the employees. This policy will be continued in the future.

With the peak load of mail arriving at the Indianapolis office between 5 and 10 p. m. and with annual vacations of clerks, it is, of course, necessary to employ substitute help to take care of these two problems efficiently.

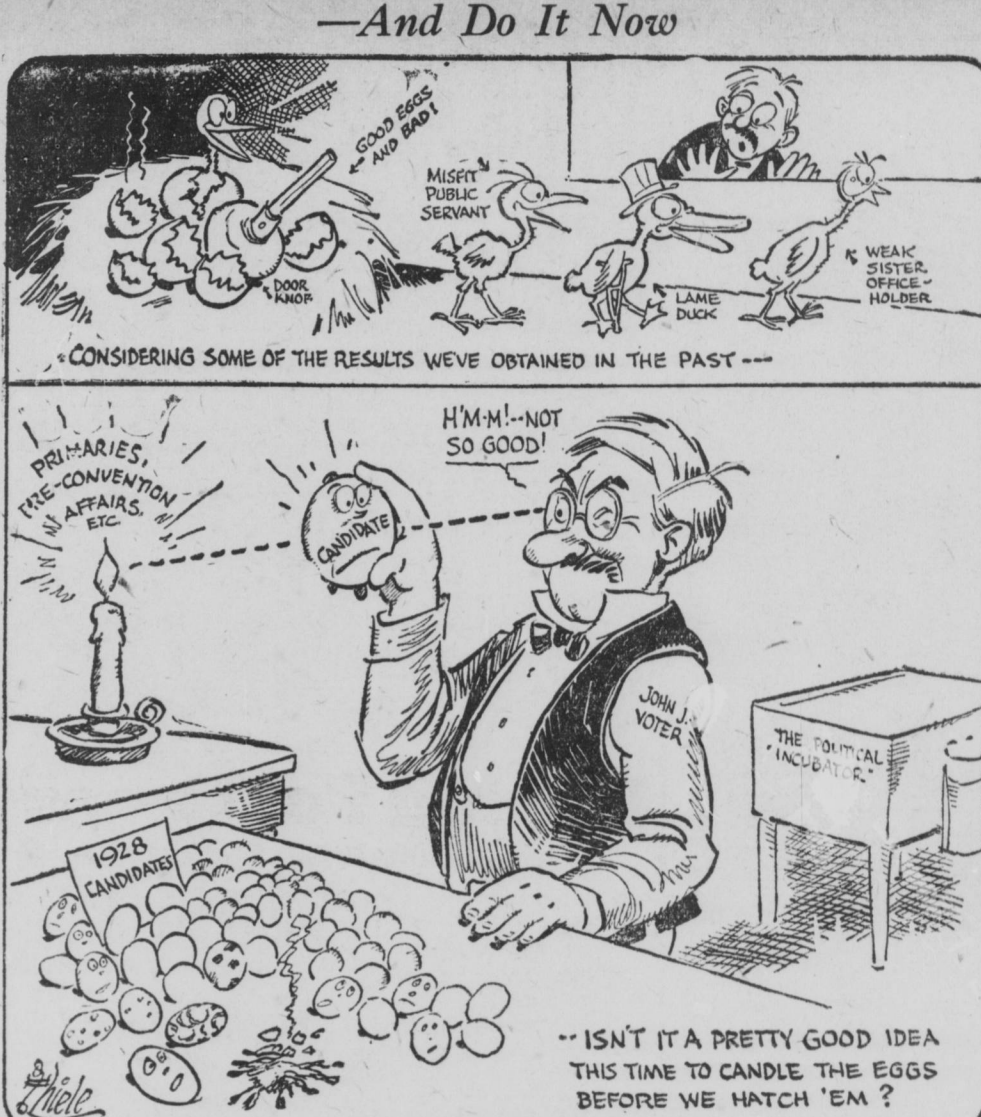
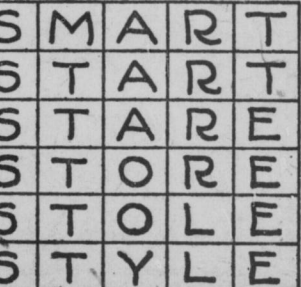
I would like to call your attention to the editorial of recent date in which you gave the average earnings of the substitutes as \$700 to \$1,000 a year. For your information, I desire to say that the records of the cashier's division of this office show that forty-seven of these substitutes (practically all those appointed before 1927), earned on an average of \$1,671.40 a year, three of these clerks earned more than \$2,100, which is a larger salary than that of the highest grade regular clerk.

Yours very respectfully, ROBERT H. BRYSON, Postmaster.



The Rules

1. The idea of letter golf is to change one word to another and do it in par, or a given number of strokes. Thus, to change COW to HEW in three strokes, COW, HOW, HEW, HEN.
2. You can change only one letter at a time.
3. You must have a complete word of common usage for each jump. Slang words and abbreviations don't count.
4. The order of letters can not be changed.



THE STORY OF CIVILIZATION Jesus Christ Is Nailed to Cross

Written for The Times by Will Durant

IF men could outgrow envy and greed, pugnacity and mastery, cruelty and pride, if they could lift themselves out of the jungle and rise to the practicable simplicity of the Golden Rule, that in itself would be the supreme revolution, by the side of which any change of government or State would seem ridiculous and trivial.

Let us ignore the State; let us obey it, and pay tribute to it, as far as we must; but meanwhile let us build the kingdom of heaven in the cleansed desires of our hearts; and all things else will be added unto us.

Like every truth this moderate ideal offended all extremes. The people who followed Jesus and listened to His every word as if it were a revelation, and who would transmit their misunderstanding of Him as a revolutionist, destined to overcome all earthly kings and establish the poor in the palaces of the great.

The Roman authorities, despite His "render unto Caesar the things that are Caesar's," resented His pacifist and communist example, and looked with suspicion upon the disinherited multitude that loved Him. The priests of the Temple, and the wealthy Pharisees who supported every orthodoxy in church and state saw in Him "a thorough-going anti-clerical," "the least sacerdotal and most heretical of men."

At the outset of His mission He had taught in synagogues, and had referred to the Gentiles with scorn (Matt. v. 47; vi. 7). He had come not to destroy the law, but to fulfill it; He had a man whom He had cured to go to the priest and "offer the gift that Moses commanded."

But like the prophets He denounced the replacement of active virtue by vain and formal ceremony. "These people," He said, quoting Isaiah, and anticipating half the history of Christianity, "honor Me with their lips, but their heart is far from Me."

He suggested that men might

worship better in their secret chambers, or in the open fields, than in the strutting piety of temple walls. "I will destroy this Temple that is made with hands," He said, recklessly (for this was to be accounted blasphemy), "and within three days I will build another made without hands."

He pictured the Deity not as the God of the Jews, but as the God of humanity; and by preaching gentleness and peace he deposed the ancient militarist of the skies; it was Christ that killed Jehovah. At last He denounced the leaders of the old religion in violent and biting terms: "Woe unto you, Scribes and Pharisees! Whiteden sepulchres! . . . The publicans and harlots go into the Kingdom of Heaven before the chief priests and elders of the people."

The priests and elders heard, and decided that it was expedient that one man should die for the people. At this time Jesus was living outside Jerusalem with His disciples; they warned him that an order had gone out for His arrest upon His re-entry into the city. Careless and fearless, Christ came once more within the gates, and preached His gospel of universal brotherhood.

But the people who heard Him now were a hardened and cynical urban sort; they turned from Him as an idle visionary. He became bitter, and warned of the fires of Hell; and now the Kingdom which He had hoped to establish on the earth receded, in His despondent later teaching, into a realm beyond the grave; there at last men would be purified, and goodness would not be impotent.

As he went into Garden of Gethsemane he turned to predict the ruin of the capital: "Jerusalem, that killeth the prophets and stoneth them that are sent unto her, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."

It is significant that Roman soldiers arrested him, and that though the High Priest condemned

him, it was Pilate who, yielding at last to the importunity of the crowd, sent him to the cross as a mere incident in an epistemological discussion. It is a terrible picture, true, the spirit if not to the letter of history; this mob thirsting for a great man's blood, and longing to see a crucifixion.

And yet only the most illiterate fool would charge an entire people with such a deed; if every people were held accountable for the sins of its mobs and kings, what nation would be innocent? What should we say then of the Spanish, who killed more Jews in fifty years of the Inquisition than were killed by the Mosaic Law in half a millennium; what should we say of the French with their St. Bartholomew and their ten thousand Communards sentenced and shot in a day; what of the English, who killed Catholics under Protestant kings, and Protestants under Catholic kings, to the equal edification of the crowd? We are all tarnished with fratricidal blood.

So Christ carried His cross to Golgotha, helped by an old Jew, Simon of Cyrene. On the hill they laid Him down, and nailed His limbs to the beams. According to the Roman custom they offered to dull His suffering with strong drink, but He would not.

The cross was raised between two men crucified for stealing; today, because of Christ, not even the vilest thief would be punished so. At the foot of the cross soldiers sat and mocked "the king of the Jews," and gambled for his raiment. Farther away Mary, His mother, knelt, and Mary Magdalen, of the disciples all had fled but John.

"This endless pursuit of a City of God," says Rein, "has been the principle of all reformers. . . . All the social revolutions of humanity will be graded on this phrase: 'The Kingdom of Heaven.' Life of Jesus, p. 266."

The reader who can enjoy perfect prose even when it clothes a searching truth in plain language, will turn to Rein's "Origins of Christianity," which was one of the events in the literature of the twentieth century. The later volumes in the series are more scholarly, and less suggestive, than the famous "Life of Jesus."

Bernard Shaw's phrase, (Copyright, 1928, by Will Durant)

(TO BE CONTINUED)

What Other Editors Think

(Kokomo Dispatch)

Senator James E. Watson of Indiana, formally announces his candidacy for the presidency of the United States, by naming Mr. Bert Thurman, collector of internal revenue for Indiana, as his campaign manager.

Senator Watson, of course, is making a great show of being in earnest about his candidacy. It is hard to disguise, however, the fact that the real purpose back of his candidacy is to maintain control of the Indiana delegation to the Republican national convention, and thus to strengthen his slipping hold upon the Republican organization in this State.

The strategists who have been attempting to contest control of the organization in Indiana seem to have made a fatal mistake.

Though the candidacy of Senator Watson, therefore, voters of Indiana are to be denied an honest to goodness voice in the selection of the Republican nominee for President.

It is difficult for the voters of Indiana to understand why a real candidate is not being brought in to Indiana, and it is hard for them to understand why Secretary Hoover who is so determined to enter Ohio against the wishes of a "favorite son" there, is not just as determined to enter the lists in Indiana against a man who is just as much a pretender to presidential aspirations as is Senator Willis.

Anderson Herald

Frederick Landis of Logansport may be a candidate for the nomination in the May primary for Governor of Indiana. Mr. Landis was here recently giving an address at an annual banquet. At that time he made a profound impression upon his audience with his exposition of what a sturdy

and enlightened government can mean to a people.

Mr. Landis is a member of the group of famous Landis brothers, each one of whom has in some distinctive way distinguished himself. He is the author of the "Copperhead" and other books and plays of note.

He was a member of the national House of Representatives during the regime of Theodore Roosevelt as President, and was

always counted as a supporter of the great leader.

There will be many fine men who will offer themselves as candidates for the governorship this year, each eager to himself serve to lift Indiana from the political slough of despond in which she has been guided by those of recent power, but none will be by nature better fitted to serve in that high place than is Frederick Landis.

Questions and Answers

You can get an answer to any answerable question of fact or information by writing to Frederick M. Kerby, Question Editor, The Indianapolis Times, Washington, D. C., enclosing two cents in stamps for post. Medical and legal advice cannot be given, nor can extended research be made. Other questions will receive a personal reply. Unsigned requests cannot be answered. All letters are confidential. You are cordially invited to make use of this free service as often as you please. EDITOR.

How many drops of gasoline does a Chevrolet motor going at the rate of fifty miles an hour, consume for each explosion?

With wide open throttle driving the car at fifty miles an hour the motor will use approximately fifty-three milligrams of gasoline for each explosion. This amounts to about five and one quarter drops as measured with an ordinary medicine dropper.

What is "duralumin" and what is it used for?

A compound of rare metals with aluminum that is very light and strong. It is used among other things, for the framework of airplanes.

How was Harry Hawker saved when his airplane failed on his flight to Ireland?

Harry Hawker and Lieutenant Commander Mackenzie Grieve, two

British aviators, started from St. Johns, Newfoundland, May 19, 1919, to make a direct flight to Ireland. They flew fourteen and one-half hours, when their engine trouble forced them to descend. Shortly before they became imperative to land they zigzagged toward the regular steamer lanes and finally descended upon the water about two miles in front of the Danish ship "Mary," and were picked up.

Why was the boy, Michael, crowned King of Rumania instead of his father?

Prince Carol, the former crown prince and father of Michael, renounced his right of succession to the throne and was exiled from Rumania. The late King Ferdinand designated his grandson Michael as the heir apparent on Dec. 31, 1925.

How can weeds and grass in a brick wall be destroyed?

A solution of hot lye or hot brine applied occasionally to the walk as a wash should be effective. Do not let it get on the grass of the lawn as it will destroy that also.

What is a "bloc" in Congress?

Any group of Congressmen who stand and vote together on a special issue.

TRACY

SAYS:

"It Goes Without Saying That Governor Smith Is the Only Presidential Candidate in Sight Who Could Bring Out the Full Democratic Vote, Much Less Offer a Reasonable Chance for Victory."

Dry Democrats flirt with McAdoo, and Mayor Walker of New York will go south to build fences for Governor Smith in their territory.

The man in the street hardly needs to be told what these two incidents mean.

McAdoo's strength is not what it used to be, but there are a lot of dry Democrats. There are so many, indeed, that Governor Smith hardly could hope to land the presidential nomination without the aid of quite a few.

McAdoo and Harmony

McAdoo stepped aside in the interest of harmony, as he claimed, but the kind he got was far different from what he expected.

The faction he represented did not rally around another dry leader, but gave up in despair, allowing the Smith supporters to run away with the show.

McAdoo is just as bitterly opposed to Smith's nomination as he ever was, and it is not only possible, but probable, that he will reverse his withdrawal as an active candidate in order to prevent it.

Possible to Balk At

Even though McAdoo has no chance to win the presidential nomination for himself, or for any candidate of his choosing, it is not beyond reason that he could rally enough dry delegates to control one-third of the convention, which is all he would need to balk Smith.

It goes without saying that Governor Smith is the only presidential candidate in sight who could bring out the full Democratic vote, much less offer anything like a reasonable chance for victory.

McAdoo prevents his nomination, he will have done neither more or less than what the Democratic party for another four years.

That prohibition should appeal to him and his friends as worth such a sacrifice only illustrates the peculiar kind of fanaticism it develops.

Free of Prejudice

If Governor Smith had taken a radical or intemperate stand with regard to prohibition, there might be some excuse for an alarmist attitude on the part of dry Democrats. But Governor Smith has done nothing of the kind.

Governor Smith's record as chief executive of New York leaves no doubt that he will enforce laws whether he agrees with them or not.

He is the kind of man who does not interpret an oath of office according to prejudice. What he swears to do, he will do, quite regardless of whether he thinks it is the best thing to do.

Time and