



The Indianapolis Times

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

An Indiana Revolution

When a group of courageous men, 152 years ago, decided that they had been bossed and exploited long enough, they wrote the immortal Declaration of Independence.

They decided that they were good enough to rule themselves and that no man was good enough or wise enough to dictate the terms under which they should live.

They had a tea party and war and finally there emerged the new nation of the United States, dedicated to equality of rights, to liberty, to the doctrine of self-government.

This year Indiana has a chance to go back into the Union, the real spirit of the United States, and the principles from which it has strayed and been beguiled and betrayed.

To all practical purposes, this State has had no self-government and little liberty, no real rule by the people since the days that Stephenson and Watson and Shumaker and Walb and the others built the machine which gave us a Jackson as Governor and a Duvall as mayor.

Tyranny through corruption, fraudulent ballots, masked hypocrisy is just as much tyranny as that against which the founders revolted.

There is no real government by the people when the State has at its head a man who pleaded the statute of limitations to escape conviction on a charge of attempted bribery of his elected predecessor.

There is no real government by the people when bootleggers control, through contributions to elections, garnered from them by officials whose duty it is to prosecute them.

There is no real government by the people when elections and primaries are controlled through election boards composed of protected criminals, named by party bosses, whose only intent is to put over their own programs.

The people do not rule when the black boxes of a Stephenson contained evidences of crimes and shameful contracts between the dictator of a secret organization and men who sought power.

The people have little to say of their own affairs when they are misled by hired orators for professional dry reformers, who plead with fees in their pockets and end their speeches by finding solace in the very practices they denounce.

This year, surely, will see Indiana back in the Union. The Declaration of Independence again will have a meaning.

The statute of limitations no longer will be the symbol of human liberty.

Life, liberty and the pursuit of happiness are possible only when the government represents the conscience and intelligence of the people themselves.

And no one would dare so to slander Indiana as to say that the present State government represents either.

Democracy Is Effective

After all, this American democracy of which we hear so much must be pretty effective.

Half a century ago two boys were growing up, in poverty, on opposite sides of the continent.

In Oregon an orphan named Herbert Hoover was helping his uncle in a real estate office and facing, apparently, a lifetime of hard toil and obscurity.

In New York another fatherless lad named Alfred Smith was selling papers to help support his widowed mother. The streets were his school; one would have said that his prospects were among the dimmest.

This fall one of these two—Herbert Hoover or Alfred Smith—will be elected President of the United States. The two boys who had to start making their own way while yet in their teens have reached the top. One or the other of them will, within a year, occupy the highest place that an American citizen can attain.

Our democracy, after all, must be a pretty real thing when that can be true.

The rise of the poor boy to the heights—the old story, "from the log cabin to the White House"—is one of our most cherished traditions. It symbolizes the equality of opportunity that we have been taught to prize above everything else. And we are justified in so regarding it.

For it is the faith that justifies our works. It is the outward, visible symbol of an inner, spiritual grace, to drop into the old phraseology of the churchmen. It is a sign that however much injustice and inequality we may have in our country, however much poverty and discouragement and frustration may rest upon some segments of our population, the way is still open.

Not yet have we solidified into castes. Not yet have we grown old and cautious and calculating. Not yet have we surrendered to the notion of a ruling class, rich and well born.

There are those who see in our growing industrialization, in the ever increasing accumulation of wealth, a sign that this old avenue of opportunity is to end.

Yet while we lean more and more on the machine, on the power of finance, on far-flung bigness in business, industry and politics, by the same token individual ability is becoming more highly prized than ever.

We need capable men now more than ever before, and we are trying harder than ever to find them. When one arises—a product of poverty and hard work, like Hoover, Smith, Henry Ford, the Fisher brothers—he is heaped with power and honors.

Much remains to be done, of course. But for the moment we can be encouraged. The great old traditions are still flourishing. The two nominations of last

Meet the Little Dipper

No. 93

THE CONSTELLATIONS are easy to learn if you study them one at a time. The sky is confusing to the amateur who goes outdoors with a star map and attempts to identify all the principal constellations in one evening. But if you have patience, the task is simple and enjoyable.

Start with the Great Dipper. Everyone knows this familiar constellation. As recently told here, the Great Dipper with several of the nearby stars forms the constellation of the Great Bear.

The two stars at the end of the bowl of the Great Dipper are the pointers. A line drawn through them reaches Polaris, the north or pole star.

Once you have found the north star, it is easy to find the Little Dipper. For the north star is the end of the handle of the Little Dipper. The accompanying illustration makes this clear.

To get a good view of the Little Dipper, you must pick a night when the moon is not very bright. This is because the Little Dipper is composed of rather faint stars and when the moon is very bright, as it is at or near full moon, the stars of the Little Dipper are very hard to find.

In looking for the Little Dipper, it is also wise to pick out a station where the glare from arc lamps or other ground lights will not get into your eyes.

The Little Dipper occupies only about half as much space in the sky as does the Big Dipper. Since the whole sky appears to revolve around the north star, the Little Dipper will appear to be revolving around the sky upon the end of the handle.

As already stated, Polaris, the north star, is at the end of the handle of the Little Dipper.

The next star is a rather small star, known to astronomers as a fourth magnitude star. That is, it is among the stars which are fourth in brightness as a class.

If you look closely at it, you will notice it has a greenish tinge. The Arabs named it Yildum.

The next two stars in the dipper are also fourth magnitude stars.

The star at the outer edge of the dipper's bowl will hold your attention, for it is a red star which glows with the brilliance of a little ruby. Like Polaris, it is a second magnitude star. Its name is Kochab.

The two stars forming the bottom of the bowl of the dipper are both fainter. They are easy to find, however.

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Are blue or white aquamarines considered the most valuable?

Aquamarines that have a blue tinge are considered to have a better quality than the pure white ones.

M. E.

TRACY SAYS:

"The Way Young People Celebrate the Fourth Is Much More in Keeping With What the Day Stands For Than Are the Formal Ceremonies That Orthodox Patriotes Would Impose on Them."

THE first Fourth of July that I can remember consisted of a bunch of firecrackers and a long promised fishing trip that was spoiled by the arrival of some long lost cousins. The day was bright but the mackerel I did not catch.

Even the firecrackers proved a poor consolation. As for patriotism, no one seemed very much interested in it.

After that came innumerable Fourths, with more or less varied and picturesque celebrations. Sometimes there would be a picnic, sometimes a series of races, and occasionally an old-fashioned pow-wow, with an oration which made every glad when it ended.

More often than not, the night before the Fourth furnished far better entertainment than the day.

It was a night of unlicensed liberty, especially for the younger set, the one night of all nights when we were permitted to be devilish the community.

As I look back, it does not seem as though the Fourth of July were taken any more seriously than it is now. The way people amused themselves may have been different, but it was just as much a case of amusement as it is today. Even the formal ceremonies failed to attract attention.

There was not quite as much dancing, perhaps, or such tremendous migrations to beaches and amusement parks, but there certainly was just as much meaninglessness racket. If people were a little more original in providing their entertainment it was because they had to, not because they took themselves or the occasion any more to heart.

Freedom on Fourth

For forty years I have heard people complain at the way we celebrate the Glorious Fourth. The complaint takes exactly the same shape now as it did two generations ago. We are too happy, frivolous, too selfish. Instead of re-consecrating ourselves at the altar of patriotism, we frolic and forget why the day was established.

This is a lot of bunk. The Fourth of July was not established as a day of conformity. It came into being at the signal of revolution, or resistance to the prevailing order.

As a matter of common sense the way young people celebrate the Fourth of July, and the way they have always celebrated it, is much more in keeping with what the day stands for than are the formal, stereotyped ceremonies that orthodox patriotes would impose upon them.

Old Customs Recede

Anniversaries lose their significance as the events in which they originated recede. Events are receding faster in this age than ever before. The ways and customs of each generation are being obliterated with unparalleled rapidity.

The Chinese coolie, who lives the same and works the same as his ancestors did 3,000 years ago, can feel a greater degree of sympathy for them and their aspirations than we can feel toward ours of 200 years ago. The difference consists in the progress we have made. That progress is based on change and innovation.

If the Fourth stands for one thing more than another, it is for change and innovation. From a political standpoint it marked the most revolutionary change that had taken place in the world for 2,000 years. Our forefathers made it famous by standing up alone in the midst of monarchy and proclaiming that monarchy was wrong, by risking their lives in what seemed not only a hopeless rebellion, but a much more hopeless experiment.

Willing as we are to concede the revolutionary character of some modern inventions, like the radio and airplane, we forget that the United States of America was, perhaps, the most revolutionary of them all.

Encourage Tolerance

We are keeping faith with the founders of this republic far better in our industrial and economic life than in our political attitude. So far as business goes, we not only tolerate, but encourage their spirit.

When it comes to politics however, we appear to be growing orthodox, intolerant and narrow. No one can review what has occurred during the last quarter of a century, and especially during the World War, without suspecting that the United States of America has become curiously afraid of free speech, free expression and political innovation.

It is not going too far to say that we have called men traitors for advancing doctrines which would only challenge the interest of such statesmen as Thomas Jefferson.

Evidences are not wanting that the belief in free speech, free press and a free conscience enjoys less favor with the people of this country than it once did.

There is developing a disposition to protect ourselves against the possible influence of certain ideas. This of course, amounts to nothing less than doubt of the average man's ability to make an intelligent decision.

Such a doubt had small place in the minds of our fathers. They may have distrusted the ability of the mass to initiate new ideas, but they did not distrust its ability to discriminate between good and bad ideas.

Hesitant as they were to popularize government, they were not scared of propaganda, or the soap-box orator.

The two stars forming the bottom of the bowl of the dipper are both fainter. They are easy to find, however.

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