

The Indianapolis Times

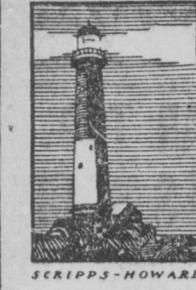
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"Give Light and the People Will Find Their Own Way."



The New Deal

Apparently the long promised "new deal" in the Republican State affairs has been accomplished.

No other explanation than a very earnest and perhaps desperate desire to convince the voters of that party that the present organization is different from the past could account for the most unusual announcement of ethics by Chairman Rogers.

Of the edict to the women employees of the committee forbidding their visits to any portion of the hotel in which the headquarters is situated without permission, the less said the better. It is either an indictment of former party management or pure insult.

But just why did Chairman Rogers find it necessary to warn employees against bringing liquor into the political headquarters?

The party has been very close to the Anti-Saloon League, very close indeed. It has received the unfailing support for many of its machine candidates, especially those favored by the Klan and Boss Coffin.

Presumably the party and the league were possessed of a common hatred of booze and a fervent desire for prohibition. The party platform always pledged it.

There could have been no reason for this order unless the new chairman, working for the "new deal," had discovered that in the past the party professions and the political practices were somewhat at variance.

Can it be that Chairman Rogers has heard the story of the Squibbs whisky?

Can it be that he has caught the more than whisper that the confessions of the three Negro janitors that they stole \$300,000 worth of liquor from the Federal building and paid the terrific penalty of four or six months in jail did not tell the whole story of that theft and scandal?

Can it be that he has found out that while battling for a bone dry State, many of the ardent associates and endorsers of Dr. Shumaker were accustomed to find courage for the fight in an illicit bottle?

Why is it necessary, after a decade of prohibition, after the magnificent triumph of the passage of the Wright law, after the repeated professions of his party in his State for dry laws, to now issue an order that the law must not be violated in the seat of party strategy?

It must be the "new deal." One was promised. No sign of it appears elsewhere.

The party in the State is slowly changing for the better. At last there is to be one arid spot in the campaign. The party can now point with pride to the fact that its headquarters no longer permits drinking bootleg liquor or confiscated booze within its sacred confines.

What a triumph—and what a farce.

Preachers On Prohibition

One of the most remarkable documents on the great controversial subject is "Prohibition as We See It," released by the Temperance Society of the Protestant Episcopal Church for publication today. The story of the report will be found elsewhere in this paper.

The document is remarkable in two chief respects—because it is an expression from ministers of the Gospel, not laymen, and more particularly because it goes deeper into the subject than any other publication ever issued. It presents not only the conventional arguments against prohibition, but challenges on theological and philosophical grounds the whole theory of prohibition as a means of social reform. It assails the virtue that arises from being sheltered from evil, and exalts only that which arises through the strength of character that is born of temperance attained through self-control.

It emphasizes and urges "lead us into temptation" instead of "lead us not into temptation" as the means by which strong character will be developed.

"Prohibition," it says, "is a Mohammedan doctrine. We might be willing to exchange for it the Greek and Christian theory of temperance, if anywhere in the world prohibition had ever succeeded. But in matters of food and drink, as in matters of opinion and belief, there is nowhere a police force sufficient to compel all men. The success of prohibition, as the prohibitionists themselves tell us, depends on a voluntary cooperation of the citizens as a whole. But such cooperation, if it existed, would not be prohibition, but temperance. If, having attempted to improve man by force, we must in the end appeal to his better nature, why not appeal to that better nature immediately and first of all?"

Against prohibition it sets up temperance as implying self-control, self-respect, self-discipline, respect for others, and respect for law. Reinforcing that statement of general philosophy, it quotes specifically from ministers.

Says the Rev. W. Fred Allen, chaplain, Philadelphia City Mission, Philadelphia, Pa.:

"The question of success of failure of the act is not to the point. If prohibition had proved able to remove every drop of liquor from domestic use and cure absolutely the drink evil that would justify it. Prohibition, in itself, morally is wrong and violates fundamental moral principles."

"If men could not get liquor and so did not get drunk that would not improve their characters. They are not better men because they do not drink simply because they can not."

"That is not the divine way. A man is placed in circumstances where it is possible for him to go astray, and his moral strength, his manliness is developed by self-control doing the wise, strong thing when it was possible to do the other."

"We need strong men with 'stiff backbone,' not spineless things that are sober only because they can not get drunk."

Says the Rev. J. Lewis Gibbs, Emmanuel Church, Staunton, Va.:

"Personally, I never have believed that the church as such (and I mean organized Christianity rather than our church in particular) has any business appealing to the method of force to compel obedience to any moral ideal. I felt when the Christians forces claimed the prohibition amendment as a victory for them, that as a matter of fact, it was the most complete and humiliating confession of failure which the church has ever made. I can not evade the feeling that the church in allying itself with the civil government has fallen before the third temptation of the Master."

"The attempt to make use of a quick and easy solution of the evil of intemperance has not only failed lamentably, but has seriously discredited the church."

Says the Rev. H. P. Scratchley, Murray Hill, New Jersey:

"It makes little difference to me whether temporally a law works for the benefit of some people or not, if it destroys personal freedom. Wherever a law hampers the growth of personality in a human being by taking away freedom of choice between good and evil, it is vicious in nature."

Says the Rev. James B. Werner, Grace Church, New Haven, Conn.:

"I feel most strongly that the Eighteenth Amendment is wrong, and vicious in principle. Presumably the object is sobriety. There can be no question of the worthiness of such an object, but they have gone about it in the crudest manner by cracking the whip and saying you shall not drink."

"I could lock up my son and go about among my fellows saying he is an honest man because he steals nothing. If it really were true that no one drank because no one could get anything to drink, that would be nothing to be proud of. To lock men up to keep them sober is an act of despair."

"Then, too, prohibition is so unchristian. Can you imagine Him, whose appeal was always to conscience, employing such a thing as this that our friends are trying to force upon us."

"If I had ten sons, I would rather see each of them stagger to a drunkard's grave than to see them go through life as hypocrites. Drunkenness, after all, is a matter of the flesh, but hypocrisy is a disease of the spirit."

"One agrees with the philosophy thus expressed, or disagrees, it is at least refreshing to see the subject approached from some other than the conventional angles of expense, loss of governmental revenue and profit to bootleggers, which have chiefly characterized the prohibition debate during the ten years that prohibition has been on the statute books."

Those phases of the discussion are worn threadbare.

The philosophic phase, that after all contains the real meat of the whole question, has up to now been given little or no attention.

If the philosophy as expressed in the quotations above is correct, prohibition ultimately must fail.

If it is wrong—if it is possible for human beings to confine and control moral conduct by fencing it around with statutes, then prohibition may ultimately succeed.

But one thing is certain. It hasn't succeeded yet.

Lightning killed a barber in South America as he was shaving a man. Those who have listened to inconsistent declarations that the hair "needs a little wash, some tonic and a singe," know now that Justice occasionally takes that bandage off her eyes.

General Coxey says we are in the hands of burglars, bootleggers, bankers and brokers. The general must have forgotten all about the league between chewing gum manufacturers and stenographers.

Candidate Hoover says the 12-hour day has been abolished. Maybe he'd revise that slightly if he would drop in to call on an editor about midnight of election day.

One thing nice about Russia—there is practically no used razor blade problem there.

David Dietz on Science

Beacon Light of Greece

No. 133.

MEDICAL science, like the other branches of knowledge, had its beginnings in ancient Assyria and Egypt. Our debt to these ancient nations is great.

But it seems small compared to our debt to the ancient Greeks with a magnificence which the ancient world had never seen.

The philosophic thought of ancient Egypt and Assyria seems strange to us today. But the philosophy of the Greeks with a magnificence which the ancient world had never seen never seen.

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Greece is close to us, for in philosophy, modern civilization is the child of ancient Greece.

Greece lighted the way.

Lucretius, the Roman poet, wrote:

"Out of the night, out of the blinding night

Thy beacon flashes—hall beloved light

Of Greece and Greece," hall, for the mink

Thou dost reveal each valley and each height."

We, too, can hail the Greeks as did the Romans, for they pointed the intellectual path, not only for us today. But the philosophy of the Greeks with a magnificence which the ancient world had never seen never seen.

Neither can we turn it aside from particular points by taking advantage of the earth's topography, or by building forts in strategic places.

England has been given simple lesson in the obvious—not only England, but the whole world.

The difficulties of the situation can best be understood by asking what England is going to do about them now that she knows what they are. How will she make London safe against continental air raids?

Need Reign of Law

Science is like rain. It comes to both the just and the unjust. People do not have to be Christians to fly, or even Democrats.

While it takes a certain amount of genius to invent, it takes very little to copy. Oriental people will find it far easier to understand our machinery than our religion or politics.

One hundred years hence will see more military planes than church steeples in China, not to mention Russia, unless it can bring itself under the rule of organized peace.

While civilization, as we call it, has little hope of surviving unless it can bring itself under the rule of organized peace.

European and American nations have it within their power to destroy this monstrous illusion of safety through war that has come down to us from the jungle, this nightmare of bloodshed, the end of which is self-destruction, but not if they continue to visualize their salvation as dependent on physical force.

The only hope of safety we can rely upon consists in bringing the civilized world under a reign of law.

He advanced the theory that good health was the result of a sort of equilibrium in the body.

THE INDIANAPOLIS TIMES

M. E.

TRACY

"War, in Spite of the League of Nations, the Locarno Treaty and the Kellogg Plan, Still Is Taken for Granite."

ALL last week, the Royal Air Force, maneuvered over London playing at war and trying to show what would happen if England were attacked by a continental power.

Of the fifty-seven daylight raids undertaken, nine proved completely successful and many more partially so.

After balancing the tally sheet, experts figured that 300 tons of bombs had been dropped on the metropolis and that it could be regarded as practically helpless.

News dispatches say that the English public is dismayed. If that is true, this spectacular bit of military propaganda suggests more than it would seem to at first glance.

England Fears Enemies

The British public would hardly be afraid of what air raids might accomplish, unless it was afraid of actual war.

The only reason for alarm at the possible result of such an assault is the suspicion that some European country might make it.

In other words, England feels that she has potential enemies.

England, after all, is the significant idea.

All the talk of arbitration and anti-war treaties has apparently not aroused the confidence of some statesmen who would have us believe.

The people not only of England, but of other countries, though willing enough to see their leaders sign on the dotted line, seem reluctant to take much stock in it.

War, in spite of the League of Nations, the Locarno Treaty and the Kellogg Plan, still is taken for granite.

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