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

Fixing the Blame

In "British History in the Nineteenth Century," G. M. Trevalyan, starting out with a hasty review of the eighteenth century personalities and events, comments on reactions in England to the French revolution.

Trevalyan says, "The French revolution... caused among the well-to-do over here a horrible recoil from a considerable freedom of thought in religion and politics, to a hard and narrow timidity of a class alarmed for its privileges and possessions. There was a concurrent change in manners [from road or safety to hypocrisy or to virtue].

Family prayers spread from the middle to the upper class. It was a wonder to the lower orders, wrote the Annual Register for 1798, "throughout all parts of England, to see the avenues to the churches filled with carriages. This novel appearance prompted the simple country people to inquire what was the matter?"

You will note that there were two sorts of reaction, the economic and the religious.

The first brought about suppression of personal liberties, as expressed in speeches, meetings, writings.

The second—of course an anti-Jacobin movement—paved the way for the evangelical surge of the times, respectable and influential people like William Wilberforce "getting religion" and becoming dissenters and pietists.

Finally it was this movement, coupled with the active support of the Quakers, that put over the anti-slavery campaign, slave trading at that time being the chief factor in England's contact with Africa.

Incidentally, Trevalyan points out what a profoundly important event it was that, on the eve of the industrial era, the slave trade should have been done away with. He suggests an appalling picture of what the situation might have been had British labor, in the days of the machine age, been forced to compete with a free African slave market.

It has, of course, not been unthought of that the otherwise unaccountable present indifference in this country to civil liberties is a repercussion of the Russian revolution. The witch-burning anti-labor crowd has advertised adequately that idea by the language used publicly in referring to labor agitators and other economic reformers.

It might likewise be worth while to consider whether the Ku-Klux Klan and other manifestations of religious intolerance are similarly a reaction to the Russian debacle.

If there is anything in this notion, we have come out at the little end of the horn. The French revolution, in England, produced an evangelical movement, which in turn forced an anti-slavery bill through the house of commons. That perhaps made it possible for England to survive the new century of industrial development.

But, if the Russian revolution had anything to do with American religious phenomena, then we must blame it for the eighteenth amendment, the Volstead act and the synthetic substitutes for good liquors that now flood the country.

Brown and the Preachers

Heywood Brown undertakes to prove that newspaper men are a more intelligent lot and more effective for righteousness than preachers. This makes pleasant reading for newspaper men, even though they discount the opinion of Brown as a newspaper man himself. Pleasant reading it is, but not so convincing.

He says "neither the League, the World court, nor the Kellogg pact has been much aided by the church." As a matter of fact, all three of those movements have been consistently and, within the limitations of their possibilities, effectively supported by the churches. Ask any politician.

Only a handful of ministers stood out against the war, says Brown, but can he name a handful of editors who printed only the truth during the war?

Compared to the standpat atmosphere of the churches, the conservatism of the press is red radicalism, Brown would have you believe. Maybe so, but we can recall many a fight for civic causes or in behalf of oppressed labor made by preachers while the press remained silent and inactive.

Speaking for the press as a whole, we'd like to deserve Brown's kind words. But it just happens that he doesn't persuade us that he's altogether right.

America's Shame

America is still the only civilized country in which men lynch their fellows. Mississippi heads the dishonor roll. On New Year's eve a Mississippi mob burned to death Charles Shepard, Negro. It was the fourth mob crime of the year in that state, compared with six lynchings during 1928 in all other states combined. In only three of the ten cases was rape charged.

There can be no possible justification for lynching in a country of law. The south is justly proud of the bravery and fidelity of its law officers who prevented twenty-one lynching attempts last year. Unfortunately, certain Mississippi officials do not share that sense of duty.

The murder of Shepard was especially despicable. This Negro, guilty of killing a man and accused of assaulting a girl, voluntarily surrendered to an unarmed woman on the promise that he should be taken to jail. His legal conviction and punishment was a certainty. The woman tried desperately to keep her promise. But the mob loved blood more than justice.

Not So Simple

Nine men, most of whom have only a casual acquaintance with the problems of railroad transportation, are being called upon this week to determine whether the interstate commerce commission is to be junked as an effective railroad rate regulating agency. The famous O'Fallon case is before the supreme court.

The direct issue involved is the method to be used in fixing the valuation of the railroads for rate-making purposes.

Because prices have risen greatly since much of the railroad equipment of the United States was acquired, the manager of the railroads want the valuation based upon a hypothetical calculation of what it would cost to reproduce the equipment today.

The interstate commerce commission, on the contrary, wants the valuation based more nearly on original cost.

If the supreme court favors the railroads' contention, millions will be added to their valuation. The result, according to the commission, will be that the rail-

M. E. TRACY

SAYS:

"The Greatest Danger of Science Lies in the Fact That Too Many of Its Disciples Think of Themselves as Revivalists."

THE great scientific gathering now in session at New York sounds like a revival meeting. Professor Harry Elmer Barnes of Smith college, started the performance when he declared that we must revise our notions of God.

Sunday, found a thousand pulpits ringing with denunciation. Cardinal Hayes characterized the suggestion as an outrage.

Tuesday night, Dr. Henry Fairchild Osborn, president of the Association for the Advancement of Science, took occasion to rebuke Professor Barnes as having introduced a "metaphysical philosophical and religious subject."

"It was an unwarranted intrusion," said Dr. Osborn. "He took advantage of this great platform of the American association to give expression to his own opinions in a subject which totally was unrelated to the subjects under discussion."

Wednesday morning discovered Professor Barnes retorting that his thesis, having been read before the History of Science Society and the Academy of Medicine, was beyond the jurisdiction of Dr. Osborn.

"The program was devoted to the relationship between science on the one hand," said Professor Barnes, "and philosophy, psychology and religion on the other, and hence my paper was highly appropriate."

May be so, but laymen will find it hard to escape the impression that Professor Barnes' idea of their proper relationship should have no difficulty in keeping the treaty on the floor daily until it is disposed of.

Considering the brevity and clarity of the text, and the months of official and unofficial discussion, one week should be sufficient for the small opposition to present its case and permit a vote.

The indicated corollary is an enlarged dose of anti-evolution laws.

Right of Thinking

LIKE every other human being, Professor Harry Elmer Barnes has the right to believe what he pleases. If he is dissatisfied with the Christian God, his is the privilege not only to think it, but to say it.

What merits Professor Barnes' mature consideration is the fact that other people enjoy a similar degree of liberty. If he can be a missionary, so can they, and the final outcome depends on who can gain the largest number of converts.

If I were a fundamentalist, and wanted to push the movement, write its ideas on every statute book of this country, I would pay such men as Professor Barnes good salaries and allow them liberal expense accounts.

Whether a conflict between science and religion is necessary, it can be made, and scientists can contribute just as much in making it as pulpits. Most people do not think that such a conflict is necessary. Most people are content to let science produce creature comforts, while religion provides spiritual comforts. Most people believe that the interest of all concerned would be best served if scholars and preachers would let each other alone.

If driven to it, however, most people will line up and fight, just as they always have when their emotions and prejudices are stirred, and the chances are that they will vote their tradition, rather than their judgment.

If that is what Professor Barnes and his like want, theirs is the opportunity.

Agnostic to Science

PERSONALLY, I think of science as beneficial because of its exactness, as a medium by which we proceed from the known to the unknown, as entertaining theories for purposes of deduction and experiment and as quite beyond the rule of prejudice.

What a man believes never has appealed to me as scientific, except as belief may inspire him to pioneer, explore and discover.

Certainly, it is not scientific to make mere belief the basis for campaigning against anything.

I put such men as Professor Barnes in the Billy Sunday class. Whether they realize it, they are evangelists. Their very efforts to change religious conceptions are bound to be religious to the extent that they depend on what has no more substantial basis than conviction and bias. They believe, nothing more. They presume, they suppose, they guess, they imagine, but they do not know.

I am much more of an agnostic with respect to science than I am with respect to religion. If a scientist expects me to believe anything, he must prove it. If he is unable to do so, I do not regard him as a scientist.

To my mind, the strength of science lies in its emphasis on facts. It must dream, of course, to discover them, and experiment to make them useful, but it cannot afford to go beyond them in telling people what to do. When it does, it ceases to be the genuine article.

The skin provides the outer covering of the body. In physiology, any organization which serves a definite purpose is known as an organ. Thus, the term organ includes the eye or ear, or the hand or the foot, or the heart or the lung, and so on.

On this basis, the skin is an organ. It is the largest organ of the body.

The skin serves an important purpose. It separates the human body from the rest of the universe.

Logan Clemen- dening writes:

"It is that outer rampart which separates from the universe, the rest of the world, the sack which contains that juice or essence which is me, which is you, a most defensive against insects, poisons, germs, and such like. It is that outer rampart which causes the skin to be before the they can storm the citadel."

Search for Truth

IF anything, the greatest danger of science, especially from the standpoint of public respect, lies in the fact that too many of its disciples think of themselves as revivalists. They are infatuated with the idea of converting some one before they have completed their experiments.

They desire not only to play the part of prophets, but to surround themselves with a crowd of hypnotized followers, with nothing better to go on than a tincture of dreams.

In order to get the followers, they revert to the jungle practice of robbing the other fellow's hen roost.

Instead of searching for the truth, as their profession demands, and of letting results speak for themselves, they cast envious eyes at those leaders who have formed cults and creeds by preaching.

Their is the right under the constitution and laws of this country, as well as the prevailing social order, but they cease to be scientists when they exercise it.

Speaking of That Extra Session of Congress



DAILY HEALTH SERVICE

Vitamin A Has Important Functions

BY DR. MORRIS FISHBEIN, Editor of the American Medical Association, and of *Hygeia*, the

FOLLOWING the discovery of the

importance of vitamins for

health, it became the custom to call

them by alphabetic designations,

G.—Are twins hereditary?

A.—Nowadays we know that a man of a family that runs to twins is about five times as likely to have twin children as a man without twins in his immediate family connections. Furthermore, doctors now diagnose the presence of twins well in advance of their appearance.

such as A, B, C, etc., and by other terms which concern the diseases which develop when the vitamins are absent from the diet.

Thus vitamin A was called the anti-xerophthalmic vitamin, B the

anti-neuritic vitamin, C the anti-scorbutic vitamin; the most important, vitamin D, is necessary in the diet in order to prevent the development of rickets.

Many students of the subject have insisted that the latter names would be preferable, because they are more expressive than those of alphabetical character.

Dr. H. C. Sherman, one of the leading authorities in the field, defends the alphabetic terms. He holds they represent better the fact that we do not begin to know all that the vitamins accomplish, and that the more descriptive designation may refer to only a single activity of any of these essential substances.

Vitamin A is concerned with many more things than merely prevention of the diseases of the eyes called "xerophthalmia." A lack of vitamin A results in a widespread weakening of the tissues of the body and in the lowering of its ability to resist infections.

Vitamin A is called the fat soluble vitamin. It is present in varying amounts in cod liver oil, in egg yolk, in many leafy plants, in good butter and in many other common constituents of the human diet.

The presence or absence of this vitamin seems to have something to do with the development of kidney stones and of stones elsewhere in the body.

Our growing knowledge of this vitamin thus indicates its tremendous significance in the body and also the fact that the other vitamins as well may be concerned with many more factors than the main disturbance of the body which develops when they are absent from the diet.

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PEOPLE ARE NOT NECESSARILY GOING TO THE DEVIL

RICHARD LANDIS

IT "fell" when towns denied cows and hogs the right of way in streets, until which time every family was in the livestock and packing business and it "fell" also when we stopped making soap in the backyard, stirring the big iron kettle until our eyes were full of smoke and our system full of Bolshevikism.

Evolution always did disturb the status quo and had evolution had personality it would have perished and you and I would reside this evening in the dear old cave where our unmanicured ancestors did light housekeeping.

Change has been constant, likewise constantly abused, each age with egotism regarding each department from its ways as an excursion to depravity.

Dr. Ogburn states that one of five marriages will end in divorce.

If this means a discarding of the fireside idea, it is ominous; but if it means a growing unwillingness to endure injustice behind closed doors it is good, for society has no greater liability than a home which can up hate, and life no greater crime than raising children in a hell on earth.

The doctor tells us we are living out and eating out a great deal and turning to apartments with their conveniences and away from old-fashioned detached homes, all of which he thinks is evil.

We would be more impressed with the "fall of the home" had we not heard of it "falling" ever since we were born.

The home "fell" once more when mothers stopped making clothing for the children out of the garments of their elders, also when they ceased cutting miles of carpet rags and weaving them into carpets, also when fathers and mothers went out of the hair cutting business and when they ceased manufacturing remedies for the conventional ailments of the family.

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