



The Indianapolis Times

(A SCRIPPS-HOWARD NEWSPAPER)

Owned and published daily (except Sunday) by The Indianapolis Times Publishing Co., 214-220 West Maryland Street, Indianapolis, Ind. Price in Marion County, 2 cents a copy; elsewhere, 3 cents—delivered by carrier, 12 cents a week.

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MONDAY, DEC. 9, 1929.

Member of United Press, Scripps-Howard Newspaper Alliance, Newspaper Enterprise Association, Newspaper Information Service and Audit Bureau of Circulations.

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

Three Minnows

The dragnet of the government in northern Indiana has delivered its catch, three minnows from the seas of crime that at one time seemed so full of shark that the federal district attorney for that district, formerly the secretary of Senator Robinson, said that martial law would have been justified.

In the announced investigation of vast election frauds and corruption of the ballot, those convicted most recently were one policeman and two bootleggers, not for election frauds, but for violation of the Volstead act.

That there was probably a connection between the election irregularities and the brazenness with which the prohibition laws were ignored can not be doubted. The inactivity of the federal agents for a very long period of time was significant and suggestive.

The inability of the government to present even one charge of crookedness at the polls is even more significant and much more suggestive.

If it becomes safe for manipulators of politics to drive truck loads of imported crooks from Chicago from poll to poll and vote them under different names, all government fails. There is little use in the rest of the state voting at all, if the will of the voter is to be overturned by fraud.

The people will not be fooled nor will their interest be slackened by trials of a few foreigners who are caught selling contraband booze.

What the people really want is a thorough inquiry into the elections that have been held in the Calumet district where the vote has often determined the election of congressmen and senators.

The people of Indiana really have a right to be represented in the United States congress. They will not be represented as long as the result is dictated by frauds and corruption goes unrebuked and unpunished.

Important Guests

The city should be very courteous and gracious to the several hundred men who are gathered here today to look at the new model of the Marmon car and discuss plans and projects of that concern.

These men will sell these new cars and upon their persuasiveness and energy will depend, to some extent, the number of men who will be employed in the factories here during the next year.

From a very practical viewpoint, these visitors are much more important than some men of greater fame who come from time to time to talk to us and tell us how to be prosperous and happy.

That these same visitors are optimistic, smiling and eager is good. They know that they can sell cars. They have no doubts about it. That is half the battle.

The size of the gathering is even better. It seems that the army of missionaries for Indianapolis products is increasing. And when that grows, the army of workers at home increases inevitably and in proportion.

So if you happen to meet one of these energetic gentlemen who come from London, England, or London, O., treat him cordially.

The important men anywhere, are those who do things. Very important are those upon whose efforts the jobs and opportunities of other men depend. And that means every one who works. The only unimportant people are the loafers, the professional tramps, who have nothing and refuse to work, or the very rich who have so much that they become parasites upon the world at large.

The Meaning of Christmas

It is hard to accept all the hoopla that is put forth at Christmas time for what it is without being shunted to the other extreme and concluding that there is nothing to this Christmas stuff.

There is something, something more than greeting cards and hysterical shopping. Perhaps it is worth a moment's thought as to just what this something is.

Historically it is the Christ mass. It is the celebration of the birth of the citizen of Bethlehem whose teachings founded a new era. All the other was B.C.—before Christ. All for the last 1,929 years has been anno Domini, the year of our Lord.

There must have been something important in teachings which can so sharply divide the centuries. What was it?

The chief novelty in the teaching of this founder of a new calendar was the suggestion that men might cease to hate one another and begin to be more brotherly. This was a new thought. Before this it was the tribe spirit. Let our tribe survive. Let us worship a god who will enable us to make successful war against the Philistines. All who worshipped other gods were Philistines.

Prosperity and war and priesthood. That was the burden of the Old Testament teachings. An eye for an eye and a tooth for a tooth. A jealous god visiting the sins of the fathers on the children to the third and fourth generation.

This new prophet born in Judea said to love those who hate you and despitefully use you. To the thief of your coat you must offer the overcoat. To the striker of your cheek you must turn the other.

Doesn't sound very practical for everyday life. But it is easy to see what the teacher is driving at. The doctrine of hate must be laid aside and man

must learn to live at peace with his fellow. He must be what the moderns call "more co-operative."

Never can he do this until he learns to be more tolerant, more patient, more just. A brother is supposed to share fairly. If all men were brothers—or behaved as such—there would be no wretched poverty or super-wealth. The world would work out distribution in a sounder manner. And of course there would be no wars, for men do not kill their brothers.

And is this the reason for all this buying of monogrammed handkerchiefs and hanging up of stockings? Yes. These are merely gestures of kindness. They don't get very far. That rich man in the New Testament who was told to go and sell all he had and give it to the poor no doubt concluded that this was a "commendable ideal," but nothing for him to toy with. So today the Sermon on the Mount is regarded as a "doctrine of perfection," only a star to set a course by.

But there it is and in little ways our Christmas doings are set toward the Bethlehem star.

Punishing the Buyer

One of the most logical of all prohibition proposals, and in another way the most absurd, congress now is considering the idea of making the buyer of liquor as guilty before the law as the manufacturer and sellers.

From the standpoint of logic, indeed, it might seem that the buyer should be punished and not the manufacturer and seller. The prohibition amendment's purpose is to make people stop drinking.

It is intended to reform the individual. Those responsible for the amendment consider drinking a vice, an immoral practice; they consider it also harmful to the individual's health.

These reformers do not consider business a vice, or an immoral practice; certainly not harmful to health. Nor do they look on the manufacturing industry, per se, as something to be suppressed.

Yet when they started out to make us good by statute, it was at the industrious manufacturers and the keen, alert business men that they aimed their laws. (Nobody will deny that the distillers are industrious nor that the bootleggers are keen and alert.)

They went hot and heavy after these men, not even stopping to inquire whether they drank the stuff they made and sold; not giving a thought to whether they were harmed or helped by their profitable enterprise.

There was no logic in it. It was absurd. It still is absurd.

And yet the one thing more absurd that the prohibitionists might have done would have been to do the logical thing. That is, to punish the buyer—the man they really desire to reach.

For there are so many millions of buyers in this fair country today that undertaking to punish them all—and surely the prohibitionists wouldn't punish some of them, while allowing the others to escape—would require that half the population spend its whole time catching and jailing the other half.

Our guess is that congress, after due thought, will stick to the present absurdity instead of undertaking the new and inexcusable absurdities that would follow the proposal to punish the buyer.

Eighty-five per cent of the automobiles stolen in the United States last year were recovered. Rather pessimistic results—only 15 per cent having any kind of luck.

A new practice golf ball which will not travel more than thirty feet is becoming popular. The ordinary ball, of course, would serve the same purpose for some of our friends who play.

Women in the South Sea Islands are poor conversationalists, says a traveler. The game of bridge must be practically unknown there.

REASON By FREDERICK LANDIS

SENATOR MOSES of New Hampshire has become suddenly and marvelously mellow. Far from calling any of his senatorial brethren "Sons of the wild Jackass" in his speech at the dinner, given in honor of Senator Edge the other night, Moses was almost fraternal in his reference to those who did not agree with him.

Some may ascribe his progress from hornet to humming bird to that benevolence of spirit which we associate with the approaching Christmas season and some may ascribe it to the lambasting Moses has received since last he wagged his acid tongue, but we are inclined to believe that Mr. Hoover called in the ambassador from the imperial state of New Hampshire and informed him that his vinegar bottle is a liability.

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We do not know whether there is anything in this genealogist's story that Al Smith and Secretary Mellon are distant cousins, but we suspect, and this is the important thing, that both of them have a more satisfactory checking account than they would have if their folks had stayed on the other side of the Atlantic.

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TWELVE hundred forty students at the University of Nebraska drive their automobiles and if they concentrate they should be first-class chauffeurs by the time they get their diplomas.

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Mr. Joseph Echikson of a Newark (N. J.) hospital, broadcast an appeal for volunteers who were willing to furnish blood for a patient and seventy of them responded.

We have quite a few real folks, if you dig them up.

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Mr. Bert McDonnell, associate editor of Literary Digest, has returned to New York after having lived in the Canadian wilds for sixty days, clad only in a moose skin and a pair of moccasins to prove that modern man can endure the hardships of primitive life.

And now well bet his wife will have to drag him out of bed in the morning to get him to make the trip.

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DEAN INGE of London thinks the churches should get together and formally renounce their belief in hell, but we would respectfully call his attention to the fact that it is a mighty comforting reflection when you think of your enemies.

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M. E. Tracy SAYS:

In the Long Run, We Must Decide on Hands Off in Haiti, or Absolute Possession.

HAITI erupts again, and that, too, at a moment when we supposed everything was all right.

It only goes to show how mistaken the best informed people can be.

No wonder President Hoover wants a commission, or that Senators Borah and King are willing to "go along."

But if these men feel the need of more information, what about the rest of us, and isn't that a good place to begin?

Some folks may think they understand the situation thoroughly, and know exactly what ought to be done. I do not. To my mind it seems not only complicated, but confusing.

Enough to say that people, whether white or black, civilized or savage, have the right to govern themselves. Easy enough to wonder what business it is of ours, whether they can do so or not. Easy enough to ask, "Who gives a hoop about Haiti, anyway?"

But where does that get us?

Fell Back on U. S.

OF course, it's a mess, but no worse than before our marines landed.

The people of Haiti had a hundred years to show what they could do with a self-government, and where did they land?

They landed at the White House door, asking for cash with which to straighten out their hopelessly tangled financial affairs; for auditors and collectors to keep their accounts in order; for American trade and investments; for marines and a high commissioner to maintain order.

European nations had a hand in the deal; let no one doubt that.

Being bartered out by the Monroe doctrine, but interested in the protection of their commerce and citizens, they were glad to see the United States take charge.

They were not so glad, however, as to refrain from knocking our Latin American policy on every possible occasion.

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Could Keep Hands Off

WHILE one may be in doubt as to what should be done with regard to Haiti, there are certain definite policies from which to choose.

In the first place, we could adopt a hands-off policy, refusing to loan money, to render assistance, or to take any interest in Haiti's condition.

But could we adopt such a policy and be just to our own people, without warning them to keep away?

Then, we might borrow a page from European statesmen, and take possession of Haiti with so much as "by your leave."

That would be no more than France is doing with Morocco and Syria, or than Italy is doing with Tripoli.

But even those Europeans who charge us with such an objective know that they are lying.

In the long run, however, we are going to reach a point where we must decide between a hands-off policy on the one hand and absolute possession on the other, and whatever we do now should be done with one of those alternatives in mind.

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Just Meddling Now

AT present, we are pursuing a course of "helpfulness" as some call it, or "meddling," if you prefer, the basic idea being that we will assist Haiti until such time as she can stand on her own feet.

The trouble is that, but within a preposterously narrow limit—signing a twenty-million treaty, as though two million ignorant, superstitious black could be made fit to govern themselves in such a short period.

And not only that, but knocking off every so often to wonder whether we have made a mistake and whether we ought to do something different.

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Attitude Is Capricious

OUR attitude not only toward Haiti, but toward all Latin America, is naturally capricious.

One day we intervene, and the next we withdraw. One day we proclaim our love of free government, and the next we howl with alarm at fancied "nests of Bolsheviks."

The Latin Americans do not know what they can depend on from one day to the next.

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Our obvious task is to sit down and formulate a policy that we are willing to see through to the end.

That would be better than anything we have done yet, no matter how bad it might be.

Let us have a commission by all means, and let it study not only the Haitian problem, but all similar problems, with the idea of formulating a program which we are not ashamed to publish to the world, and which will be a sufficiently happy combination of idealism and good sense to merit consistent support.

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What is the meaning of the word "acclimatization"?

That which stains easily by acids.

That comes from the Greek meaning "loving (philus) acids."

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Mirth is the sweet wine of human life. It should be offered sparkling with zestful life unto God.—Henry Ward Beecher.

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