



The Indianapolis Times

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

At Washington, Ind.

It is significant that in the city in Indiana which bears the name of the Father of His Country, a father is under arrest for refusal to teach his children to salute the flag.

His reasons for this refusal are religious. He belongs to the Amish faith. A part of the crede is to give allegiance only to God.

It may be well to remember on the birth-day anniversary of Washington that he is not revered for his statesmanship but for his love of liberty and the fact that he led a successful revolution against tyranny. He is not loved because he saluted the British flag, but because he refused to salute it.

One of the things for which he was ready to die was the right to worship as he pleased. Liberty to him meant freedom of speech, a free press, freedom of worship and a participation in government.

Patriotism is a matter of sentiment and soul and can not be forced by official power. Traitors may salute the flag even as they betray its principles. The true patriot will try to preserve the soul of that nation.

It might be suggested that some organization which really believes in this country should journey to Washington, Ind., and teach those in authority something of American history and a little of American ideals. There seems to be a lack of understanding of just what Washington really did and why his memory is sacred.

The Low Wage Fallacy

Unemployment can be checked by shortening the working day and week, and thus spreading work among more persons. No one disputes this. But some business men argue that working hours can not be cut without a corresponding wage cut.

This fallacy also is put forward by Professor W. I. King of New York university. He says:

"Labor can not lift itself by the bootstraps. It can not divide a product which is not produced. It can not work less and get more wages. A cut of one-third in working hours would cut production and hence weekly wages about one-third. If this is agreeable to the workers, well and good; but they should make the step with this result clearly in mind."

King apparently clings to the old wages-fund theory of classical economics, exploded nearly a century ago. This doctrine was that the price which could be paid to labor was fixed and could not be exceeded without disaster.

Or does King assume that labor is being paid highly enough now? He hardly can do this, as his very able study of income in the United States reveals the miserable annual wage of unskilled laborers.

King holds that the trouble with us is a buyer's strike—that there is plenty of money, but people won't spend it. There may be something to this as applied to the small rich class. But even more important is the fact that most people have too little to be able to spend.

King probably is right in insisting that the over-production bogey has been overworked, but he says little about the other side of the picture—under-consumption, due in the main to unsteady and inadequate wage payments.

Reduced working hours and maintenance of present wage payments would go far toward relieving both unemployment and underconsumption. King's solution of speeding consumption through interest in luxuries and nonessentials may contribute something.

But it is far less sound and comprehensive than assuring work for everybody at decent wages, even if capital does have to take a temporary loss of interest and dividends to stabilize profits later.

A Progressive Bishop

In the Protestant church there is a decisive drift toward a more open-minded attitude on birth control. The august and authoritative gathering of Anglican bishops in the Lambeth conference gave limited assent to the application of the principle and declared it to be in harmony with Christian morality.

The question remains, however, as to who is to decide just what constitutes Christian morality. The pope holds that Christian morality can not countenance birth control. Bishop Manning seems closer to him than to the Lambeth conference. In predominantly Protestant America, we still keep on the law books barbarous statutes tabooing the giving of birth control information even by physicians.

If he is reported correctly in the press, the bishop of Sheffield, England, has gone the whole way and put himself on ground which is as logical and impenetrable as it is progressive.

He has had the courage to state that, after all, the question of birth control is a medical rather than a religious issue: "Birth control is more a matter of health than of conscience—a medical rather than a religious question."

If this is a correct report of the bishop's statement, this is by implication one of the most epoch-making ecclesiastical pronouncements since the alleged delegation of St. Peter to found the Church of Christ on earth.

An Unwise Veto

While we admire the President's courage in the situation, and the directness of his attitude as distinct from any purpose to resort to a pocket veto, we regret nevertheless that he considers it his duty to veto the veterans' loan bill.

There is a vast difference between the original proposition to pay in cash the full face value of the bonus certificates and the present bill to liberalize the loan terms.

We joined with the President in fighting against the cash payment bill. It would have meant a three and a half billion dollar bond issue, jeopardizing federal finances and retarding business revival by ruining the bond market.

And it would have destroyed one of the purposes of the bonus certificates, which was to provide funds for the veterans in later life, when they would need them most.

The fight against cash payment is won. For that the country is to be congratulated, and the President is to be praised.

The loan bill is entirely different. No one denies that many veterans are in dire need as a result of unemployment for which they are not responsible. To increase the loan value of their certificates from 22 to 50 per cent and reduce the interest charge

from 6 to 4½ per cent is no more than just—especially since the government can borrow money for less than 4½ per cent.

The bill merely advances by about six years the original maturing loan value. That is little enough.

There is one flaw in the bill. It covers all veterans instead of only those in need. Therefore, some veterans who do not actually need to do so unwisely may go into debt under the temptation of ready cash.

But the loan and interest terms are hardly attractive enough to tempt large numbers of employed veterans to mortgage their future.

At the present rate at which veterans are applying for loans, the bill will not entail the maximum outlay of a billion and a half, but additional financing estimated, by some, as low as \$430,000,000. And this is not a gift but a valid loan against the best security.

We believe that a bill definitely limited to the unemployed would have been better, and that such bill probably could have been passed had the administration offered such a constructive alternative to the cash payment proposal in the beginning.

But, since that was not done, congress now has passed the general loan bill. As no basic principle is involved, we believe a presidential veto would be a mistake.

After all, congress is the body, under the Constitution, that determines national policy. Overthrowing the will of congress is something a President should undertake only in a crisis so serious that his conscience will not permit him to do otherwise.

The house has voted 9 to 1, and the senate 6 to 1, in favor of the present bill. This far exceeds the two-thirds majority required to pass the bill over a presidential veto.

We do not believe the President should attempt to set himself above the will of such an overwhelming majority, unless the fate of the nation is involved. It is not. The veterans have a right to fairer loan terms.

Radio Echo

Five hundred thousand million years from now the speeches broadcast, the weekly news reviews on the air, Amos and Andy, the popular music of the day, the Pope's address, jokes, mystery thrillers, all the daily hedge-podge radio picture of our civilization will live again in the ether and can be heard again by men if there be men living then on earth.

The radio waves we have started in the years since we have known how to broadcast still are traveling through space, and if Dr. Einstein is right in his belief that space is curved, these waves will return to earth, radio experts tell us, 50,000,000,000 years from now.

So we have won immortality for our voices and our thoughts, an immortality they do not deserve yet.

Not having learned to think of ourselves as integral parts of today's world, and to live accordingly, we have been thrust into the life of the universe, into time and space and an importance we never can know.

None of which will make our radio programs any better, or our muddle-headed gropings in the world of economics and morals and politics and learning. But perhaps it will make us humble. And a humble and eager spirit is the only guide to wisdom.

They Try a 'Witch'

In Buffalo, they are re-staging the so-called witchcraft case, in which a crazy old Seneca squaw is charged with having murdered an artist's wife, because another squaw had fallen in love with the artist.

For the sake of truth, it should be entitled "a chapter in modern art," because that is where it originated.

A French painter became afflicted with the illusion that Indian women offered the only adequate outlet for his brush-wielding talents. To get them in a properly receptive mood, he made love to them. One took it seriously, thought he was sincere, and imagined that his wife was the only obstacle between her and conjugal bliss.

With true native cunning, this woman went to the old squaw who believed in witchcraft, told her that the artist's wife was a witch, that she had caused the old squaw's husband to die with her black magic, as well as many other direful things, and finally got the old squaw worked up to a point where she looked upon murder as the only way to save herself and her people from destruction.

Now the state of New York wants to electrocute the old squaw, who would be a triumph for modern civilization and a vindication of modern art?

Another Triumph?

In Pennsylvania, they are going to kill a woman next Monday night. As the fatal hour approaches, every one becomes more interested in her motions and emotions. We may expect a detailed and lurid description of everything that takes place in the execution chamber, not to mention a lot that took place before.

If next Monday night runs true to the law of averages, hundreds of women will die, some of them in far greater agony, and some of them just as much the victims of social injustice, or Justice, if you prefer the latter term.

But they will not get their pictures in the papers, or stories of their last moments spread all over the front page.

Maybe that represents another triumph for modern civilization.

Why, only one thing could happen—the obsequies.

Now if such a thing should occur in an engine car you can trust the fireman to engage the exploding engineer in a friendly catch-as-catch-can, but when you're up, touching the hem of altitude, you're in the hands of your pilot.

The fit which most induced our reluctance to climb the grand marshals might suffer total eclipse, or that he might suddenly develop gall-stones and neglect the mechanical filigree and expose us to the laws of gravitation.

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