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THURSDAY, OCTOBER 4, 1928.

We Are Disappointed

The other might, for the first time, we listened the radio to Al Smith's speech, given by that less leader of the Democratic parry, before a pering in St. Paul, Minnesota. Words cannot exthe disastisfaction that we spanifested, when the perind of Tammany's rule exploded himon that memorable occasion. With all the crudity of a second-class vaudeville r, Gov. Smith paradic the usual politician's box rikes upon-the unsuspecting mind of the people beard his talk—a talk that in diction and orce, simile and metaphor, logic and reason, was ar from the style of Thomas Jefferson or Wood-Wilson that we fele extremely sorry, sympathetis-

From the style of Inomas Jenterion or wood-wilson that we felt extremely sorry, sympatheti-sorry, for a parry that could not produce a bet-ted to the work of the style of the style was the foist time we had hold Gov. Smith; ally to us it will remain a memoiable, occasion.

To Kill, or Not to Kill:

That is the Question e Birmingham Eccentric answers the query raised by The Clinton County Republican-News.

Should We Love Jaworski?

By SCHUYLER L. MARSHALL

Some weeks ago under the caption of "Who Is The Murderer" the Republican-News published some comments upon the circumstances surrounding the murder of four-year-old Virginia Lethermon by the crippled and despondent mother in Eaton County. We did believe, and we still believe, that there were circumstances surrounding that murder that made the murderess. Mrs. Adeline Lethermon, entitled to sympathetic Meniency. A shiftless husband who abandoned her after the birth of a baby girl and after disease had made the vivacious, pretry mother an unlovely cripple, together with abject poverty, must have contributed to her terrible despondency. These comments, published several, weeks ago, came to the attention of a very good friend in another part of the state. This friend is a singere for capital pushshment— anam who loves mankind and who practices/what he preaches. In a note commenting upon our views in the Lethermon case, he writes:

"... A. and the tenure of your editorial, dear

menting upon our views in the Lethermon case, hewrites:

"A and the tenure of your editorial, dear friend, is but," a picture of a majority of the reasons why major virmes are committed in any place on the so-called civilized globe. A Man once said, "forgive them, foy they know not what they do." Under the plan of capital punishment Mrs. Lethermon would be compelled to forfeit her life for the one she admittedly tools. And who would benefit?
"Old man, strip life and living of human and tender emotionalism, and you would remove the very heart of human beings. Ponder deeply, and objectively, the causes of murder, and then resolve to supplant the plan of capital punishment with one that is better—with one that will make society realize its duty and its debt toward every living person; for a plan that offers friendly help to the sick in mind and body; for a plan that retains erring life in order to help it."

Read the above assis and take if form with the content of the power of the content of the property of t

specific has unexported posts and resume years and the results of the style of Thomas Jefferson or Wood Winson that we foll extremely sorry, for a party that could not produce a better with one that the style of the style of Thomas Jefferson or Wood Winson that we foll extremely sorry, for a party that could not produce a better with one that we will be the style of the style of

snow, another bandit walked over, placed a shotgan against the prostrate form and pulled the trigger.

"That'll finish you, he muttered. 'And after this you'll learn to do as you are told.'"

told."

We may be wrong, dead wrong, but we cannot help but feel that such men as Jaworski should be removed from the world—for the benefit of lawabiding people and to show other Jaworski's that we mean business.

THE STAIRS OF LOVE

BY OFORGE R. AVERILL

To kill, or not to kill; that is the question:
Whether 'tis better for the tace of men to
slaughter
In the name of law the ones who slay in
bate,

In greed, in circumstances oft beyond con-trol, or

For mankind, expressing man's true sight, To use the law of LOVE that always con-

quees bate
And brings sweet peace and charity to all.
To kill; or not to kill:
That is the question.

To bell's or not to shil:

To be the experience and control of people have spent part of, their eternity upon this earth planet; from the most primitive of environments, from the most frugal of mental attainments, mankind has emerged through the centuries from an unthinking animal to a point where, as the result of his intellectual and spiritual fabulities, has turned his eyes from the slime to the immortal and eternal skies; out there in the space that seems to separate him from his Creator, he is visioning stairs to build, stairs that he may use in his climb to the thing he calls happiness. And these stairs, we believe, are composed of that rare quality of character which each of us possesses in some portion, that quality known as LOVE.

I do not mean the quality of love that is builded upon human sex or lust; that quality which, at intervals in human relationship, has sprung hotly from the breast of boy for girl, of man for woman. Such love is merely necessary for the propagation of the race. What I mean is that quality of LOVE which includes within itself the ability and the willingness to "love thy neighbor as thyself", "to do unto others as you would have them do unto you," to sacriffice for the sake of truth, to bear burdens willingly, to exemplify only the positive attributes of character—indeed, to become as the Christ—in order to preserve the human race!

And mankind, through its savants, its prophets, its Messiah, and its crussaders that are legion, has set out to build uself the stairs that will allow it to climb from the pits of ignorance, superstition, hatted, includerance, and he host of negative attributes of character—indeed, to become as the Christ—in order to preserve the human race!

And mankind, through its savants, its prophets, its Messiah, and its crussaders that are legion, has set out to build itself the stairs that will allow it to climb from the pits of ignorance, superstition, hatted, includerance, and he host of negative attributes of character—indeed, to become as the fits—in and

within you."
Should we love Jaworski? Should we love Mrs.

within you. Should we love Jaworski? Should we love Mrs. Lethermon? Should we hate them because they have killed? No?—then we'll have to love them, for the absence of harted in a man's heart just naturally allows it to become filled with LOVE.

Mankind, for nearly two thousand years, has been building a set of stairs that will bring him to cleaner heights of life and hiving; each step is composed of the wood of man's love for man, made fast upon the supports of man's ideals with the nails of countless sacrifices. And man is slowly, building, slowly climbing up these stairs.

For man, created in the image and likeness of a good God, has been furnished a set of blueprints for his stairs—a set that is drawn true to the plan of life, and the blueprint shows that the foundation is built upon a rock.

For these stairs of LOVE. untarnished with hu-

life, and the blueprint shows that the foundation is built upon a rock.

For these stairs of LOVE, untarnished with human hate and vengeance, are the only means by which man will progress toward the goal of his drams; and how fitting, how fine, that they were started by One who really knew how to work in wood, the humble Carpenter of Nazareth.

Yes, unless you would express hate and vengeance, you must LOVE Jaworski and Mrs. Lethermon—and LOVE, you know, includes within itself, wisdom and understanding of things and peoplewhy, my friend, LOVE means life—and how can you build the stairs of LOVE if you destroy life by employing capital punishment?

you build the stairs of LOVE if you destroy life by employing capital punishment? Should we LOVE Jaworski? Yes. Should we turn him loose upon a society that his unbalanced moral nature tells him to kill? No. For to kill him would be to follow his example; it would be to set another example for other unbalanced moral natures to follow—the records of society prove this to be true.

Then what shall we do for Jaworski, and his kind, if we do not take his life by means of capital punishment, if we do not turn him loose upon society?

gunishment, if we do not turn him loose upon so-ciety?

I remember how you, as publisher of the Clinton County Republican-News, over a year ago led a campaign in your county to raise over a hundred thousand dollars for a new hospital; you realized your dreams for this hospital, and are now chairman of the lay group responsible for its functioning. In this hospital you have treated many patients, includ-ing yourself, with the fond hope that complete health might be restored. To you, and to society in general, hospitals are maintained at heavy costs because in them you see a vehicle for the elimination of diseased bodies, a place where good health may be acquired. Within your own county there exist conditions of want, of poverty, chances to render humanitarian aid to some one, or some group of unfortunate peo-ple. You lose no time in removing your coat, rolling up your sleeves, and providing the things that are needed to eliminate a condition of want and poverty. You see a person lying by the roadside, perhaps injured through an accident, and your great heart hurries your simble feet to play the part of a friend o' man. Yet, when there is thrust upon the scene a hu-man being whose mind is so diseased that it cannot live in harmony with organized society, you would

call for his life—in face of the fact that your hospital, at times, administers aid to some sick person whose moral hie may be little better than rictes!

Tell me, my friend, the difference between the diseased mind of a person like Jawowski or Mrs. Lethermon, both of whom had nothing to do with their venture upon this planet, yet whose environments produced their kind of thinking, and the body of a person in ill health, perhaps stricken with some loathsome and incurable disease. In one case the mind was affected, in the other case a body way affected. For the former you would administer death as the curative agency, and for the latter you would turn the resources of the world into helpful agencies for a speedy recovery. You would join your individual forces with the materialistic, earthy thought processes of the mob and pledge yourself to rehabilitation of the flesh (the acknowledged mortal part of man) and entirely forget the bimmortal phase of life, acknowledged to exist within the mind, intellect, or soul. And you forget, in your desire to kill Jaworski and his kind, the admitted fact that what a person thinks entirely governs his conduct.

"Somewhere in the lone process that went into

"Somewhere in the long process that the making of any and all criminals someth the making of any and all criminals something slapper and disfigured personalities into a sort of moral de-formity. Physical deformity calls forth our charity But the infinite misfortunate of moral deformity calls forth nothing but hatred and vengeance.

calls forth nothing but hatred and vengeance."

That, exactly, is the theme of this editorial reply to your recent stand on capital punishment as asked in your question: "Should we love Jaworski?" The whole subject is as wide as the tendencies, they be liefs, and the judgments of the human race. What this old world needs in place of capital punishment is a sort of social mother, as feeling in the heart and mind of people toward its fellow-beings that is kindred to the LOVE of a mother for a wayward child, a feeling of LOVE that is as constant in its desire to help unfortunate mental and physical conditions as that exemplified by the wonderful institution of human motherhood—motherhood that painfully bears its offspring, tenderly watches baby and youthful footsteps, and ALWAYS extends a helping hand to faltering or wayward children.

Criminal tendencies in human beings find their

to faltering or wayward children. Criminal tendencies in human beings find their origin and counterparts in the institutions of war and of capital punishment; today the world hopes for perpetual peace, for the outlawry of war. It hopes to settle its international problems of misunderstanding, its heated industrial and economic competition, its ancient hates and vengeances, and the multitudinous remaining negative qualities of character that result in wholesale bloodshed, through the medium of arbitration. In other words, the only reason that we are now trying to outlaw war is because a majority of mankind, having climbed to a higher point upon the stairs of LOVE, now evaluates human life as something worth preserving; the same method of reasoning is applicable to capital punishment.

man in a sometiming worth preserving; the same method of reasoning is applicable to capital punishment. Thousand the same and the same

made 13st upon the filmsy supports of man's baset emotions with the nails of public executions—or of war.

Yes, we should consider Jaworski and Mrs. Leth-ermon with the same quality of LOVE that was oned exemplified on far-off Calvary, when a Man, mis-understood by the mob, was placed between two common thieves upon a cross, and who, in His last moments, declared: "Forgive them Father, for they-know not what they do."

Can you call forth any character within memory or records of man who has wielded so powerful an influence upon this earth as Jesus Christ; a Man who, in three short years, changed the blind crafts of human thought toward fairer trade winds, trade winds of LOVE—trade winds which, when you trim your sails for their sturdy and uninterrupted between the sturbing to bring LOVE into the consciousness of men and women, boys and girls; it is a tremendous task, worthy of the challenge of mankind. It is exemplified in the activities of good lives and good living it is synonomous with LIFE—the sery preservation of which is the sole task of the human race!

Yes, my friend, we should LOVE Jaworski, Mrs. Lethermon, and their kind—with a LOVE that is leavened with sympathetic understanding, wisdom, and the devotion of a mother.

And some day, when more steps are added to the stairs of LOVE, and the balcony upon which a majority of the earth's people stand is nearer the bus sky, nearer to the orderliness and the glory that is manifested by the stars, then will the desire to kill by individuals, tattee or nations be less pronounced than it is today.

And our task today? Just to manufacture more.

by individuals, states or nations be less pronounced than it is today.

And our task today? Just to manufacture more steps composed of the wood of man's LOVE for man, to make it fast and secure upon the supports of man's ideals with the nails of countless sacrifices—



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