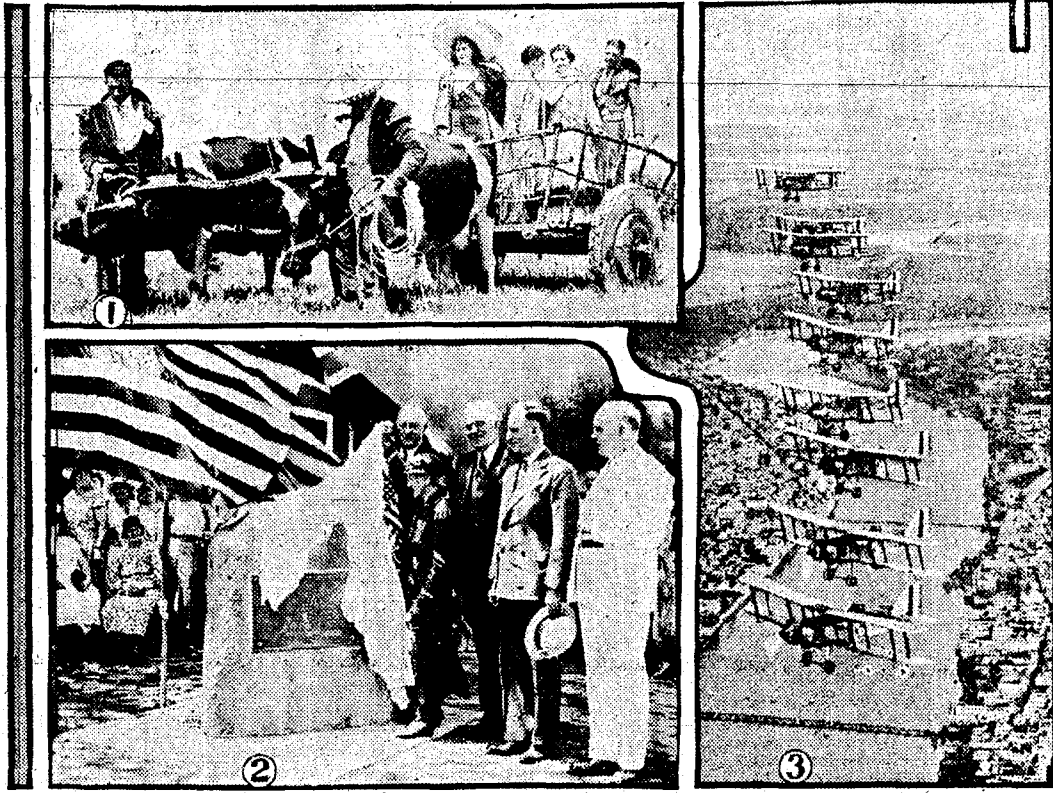


Scenes and Persons in the Current News



1—Senoritas at the annual fiesta of the San Juan Bautista mission in California, riding in one of the original carretas used by the old padres. 2—Unveiling a tablet at Norway, Ill., memorializing the one hundredth anniversary of the founding of the first permanent Norwegian settlement in the United States. 3—British military planes flying in formation over the Tigris river at Bagdad.

Women Are Working the Farms in the Saar



In keeping with the "back to the farm" movement being advocated in the Saar region, which is now under the control of the League of Nations, women are here shown working the soil. Next year the citizens of this region will vote on whether they wish to be ruled by Germany or France or stay under the wing of the league.

"RAILWAY QUEEN"



Making a tour of the railways of Canada and the United States is Miss Gracie Jones Holyhead, Wales, who recently was selected as "railway queen" by the railroad workers of the United Kingdom. Around her neck is her "chain of office."

Three of Our "Most Beautiful Women"



Three of the ten women recently designated by artists as the "most beautiful women in America" met in Hollywood not long ago. Left to right: Mrs. A. Compton Billicke, Los Angeles society woman; Norma Shearer, brilliant star of the motion pictures; and Dolores Del Rio, fiery Mexican screen luminary. Miss Shearer played hostess to the two other beauties.

MONKEY MOUNTAIN



That adults and children alike enjoy watching the antics of monkeys is demonstrated by the throngs that gather around this miniature mountain in Frank Buck's wild animal exhibit at the World's fair in Chicago. The mountain is inhabited by nearly 250 rhesus monkeys.

Heirlooms to Fight Two Senators



Heirlooms of many prominent Louisiana families are being collected for sale by members of the Louisiana Women's committee to carry on their fight to oust Senators Long and Overton. Members active in the project are, left to right: Mrs. George Westfeldt; Mrs. Hilda Phelps Hammond, chairman of the Women's committee; Mrs. George Lyons and Mrs. Joseph Friend.

Howe About:

Poverty
A Sordid Tale
A Popular Rogue

By ED HOWE
EVERY little while I encounter the statement in American print that 73 per cent of citizens die, as paupers; if not in the poor house, then as helpless burdens on grumbling relatives. It is a disgraceful charge to make in a country as good as this. How near true is it? And how much of the blame attaches to the unhappy 73 per cent?
The other day I attended the funeral of a man I had known some years. For six months he had been a charity patient at a public institution (and a very unpopular one, as he had an ugly temper). For 30 years he had a salary never below \$40 a week, and light and pleasant work, yet was never a week ahead of the hounds. Within a year of his death he took a long trip on borrowed money, in an automobile the mortgage took after the funeral. Mortgages also emptied his house of all the furniture worth anything. I have known him to give "parties" on money he should and might have saved to pay his funeral expenses.

He jazzed his music, his job, his life. He might have owned a shop of his own 30 years ago, but was always expecting a "raise" when a reduction was steadily more probable.

It is not an unusual case; the disturbing figures quoted may not be too high.

I know an old fellow who, disposed to do his duty to the unemployed the past winter, hired an automobile driver he did not need, because the fellow had a wife and two children.

In one night the man stole a car, help up a filling station, and married a street walker, and is now in jail at the expense of overburdened taxpayers. Before the state is through with him—trial, rehearing, deputies to take him to prison, officers to guard and feed him, chaplains to pray for him—his cost to the public will be several thousand dollars more.

It is a sordid tale, but true. What was in that man's brain cavity? Did his parents spoil him, or was it the help howling in publications and conventions, and everybody saying that civilization is a failure?

I know a stout young man with excellent natural intellectual equipment who for 20 years has been a contemptible scoundrel in all his relations with his mother.

He reduced her to poverty, and she went to work, but he refused to let her live off her work, and is mean to her. He is a disreputable loafer, yet the women say "there is nothing vicious about the boy," and rather like him.

They even severely criticize his mother for "spoiling" him, although she has done nothing except love him, and coax him with tears in her eyes to behave himself.

A certain great scientist, whose special branch is mankind, said in a recent writing that he liked to study his own body; he even found toothache interesting.

I wonder what this man thinks of love. I once had a friend who, as a single man, was quite admirable. Soon after he married a woman we all thought very nice, he became so brutal as to strongly suggest insanity. Totally separated from her by divorce, and removed to a distant place, he again became a gentleman, and made a name for himself in one of the foremost professions.

I was once with a hunting party in the West, and we set a trap. One morning we found a bear in it. As we rode back to camp with the hide, the negro cook, who had come along for the ride, was speaking of the surprise of the bear when caught. Here was a tempting morsel; half an antelope, and the bear was hungry. In getting it, a hidden trap suddenly snapped. Quoting the bear, the negro said: "My Lord, what have I stepped into!"

Great outrages are apparently committed by judges. It is stated by a reputable newspaper, quoting official records, that a woman was judged insane. During the following year the court allowed bills of the guardian amounting to forty thousand dollars, mostly bills for fees of lawyers, while the insane woman was allowed only six thousand for living expenses.

And now hundreds of the woman's neighbors testify she was never insane; the woman herself swore that she was persuaded by lawyers to consent to a fraudulent insanity plea as the best means of robbing relatives in a court proceeding.

What a sickening outrage to go on in a courthouse built at the cost of taxpayers to insure justice.

I do not believe the people can ever be cured of their natural dishonesty, but still have hope they can be taught honesty is the best policy, if we will teach it as long and industriously as we have taught some of our untrue doctrines.

Some of these days you will realize that you have managed your affairs badly all your life. Why not admit your weakness as early as possible, and endeavor to do better? This is the soundest advice one fool man can give another.

HIAWATHA SEEN AS ACTUAL MAN

Portrayed by Smithsonian Ethnologist.

Hiawatha was a real man. Although Longfellow mixed him up with various purely mythological characters, intensive study of the traditions of the Iroquois Indians reveals him as an actual historic figure who lived some time before the years 1550 and 1600 in northern New York state, according to J. N. B. Hewitt, Smithsonian institution ethnologist, who has made a lifetime study of the institutions and history of the Six Nations.

Hiawatha appears from the tradition, Mr. Hewitt says, to have been a man whose character was effected by various personal misfortunes to the point where his mind was ready to receive the new religion of human brotherhood preached by the great Iroquois redeemer, Dekanawida. He became Dekanawida's first disciple and most active associate in establishing the League of the Iroquois. This was the tangible embodiment of the great lawgiver's advanced philosophy of human relations, and was one of the precedents for the federation of states adopted as the American form of government.

Cleared of legendry as much as possible, the story of Hiawatha as gathered by Mr. Hewitt is about as follows:

He was a brother of Dehadahaho, one of the chiefs of the Onondaga tribe, and apparently a rather vicious character who hated him and finally murdered his wife and children. The heart-broken Hiawatha—still a cannibal according to the tribal custom—went forth from his ruined home into the forests, an exile. He sought sympathy from various other Iroquois tribes and finally found a refuge among the Mohawks, where he again married and became the father of a second family.

Apparently he prospered, according to the standards of his time and people. But the sorrow caused by his misfortune remained heavy upon him and he brooded upon the great mysteries of life and death without finding any satisfactory answer. But while the moody Hiawatha—still a feeder upon human flesh—asked unanswered questions of the stars and rocks, there was another wanderer in the wilderness who, to his own satisfaction, had answered them.

His answers were arrived at without aid. In the depths of the New York and Ontario forest, he never knew of the white men, who already were penetrating the continent far to the southward. This man was Dekanawida, perhaps one of the supreme religious figures in history.

Dekanawida one day saw a man carrying home a human body. He followed him to his lodge and looked down the smokehole while the cannibal prepared a pot of boiling water. Hiawatha saw a human face reflected in the boiling water he had prepared to cook the body of his victim. It must have been a strange gentle face with a remarkable fascination for those who looked upon it, judging from the influence Dekanawida was able to exert on his listeners.

The sight effected the disconsolate Hiawatha like an apocalyptic vision. He rushed forth into the wilderness—a soul reborn.

Dekanawida followed him. The two kindred spirits sat down and talked together. The two Indians, sitting on a log, worked out together the preliminary plans for one of the most idealistic forms of government the world has known. Dekanawida was the thinker, supplying most of the basic ideas. Hiawatha probably was a more practical man with a better knowledge of Indian politics. Hiawatha's mind was ripe for the revelation.

It was extremely radical for the time and place, departing widely from the whole Indian scheme of things. Probably nobody but one whose mind already was in revolt against the ways of things as they were could have seen in it anything but arrant nonsense. Dekanawida had used splendid insight in picking his first disciple—the man who was actually to bear the burden of introducing his schemes among a hostile people. The two went back to the village together and began to lay plans for the establishment of the league.

As might be expected, Mr. Hewitt says, it was slow work. There was no immediate acceptance of the strange, new ideas. They encountered the customary ridicule which is the lot of "cranks."

They must have labored together for nearly 30 years, he believes, before their new gospel of human brotherhood found any general acceptance. It was universally accepted and in full practice, however, when the first white men came into the Iroquois territory a few years later.

As Dekanawida conceived it, the league would have embraced the whole world, as it was known to him. Hiawatha was probably a narrower and intenser man.

Actually, of course, it took in only the various Iroquois-speaking tribes. —Thomas R. Henry, in the Washington Star.

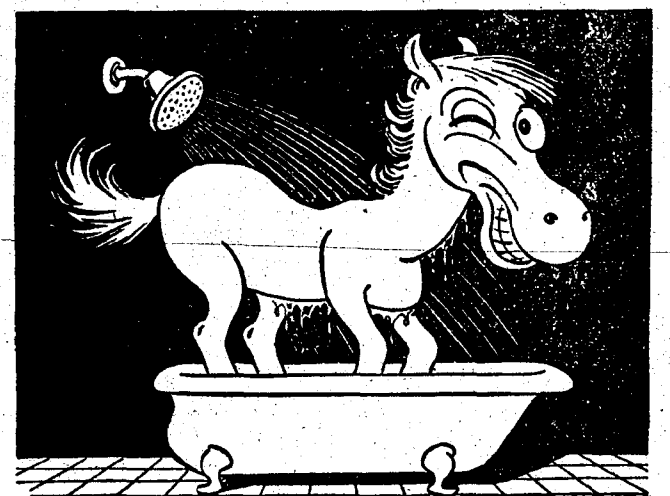
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