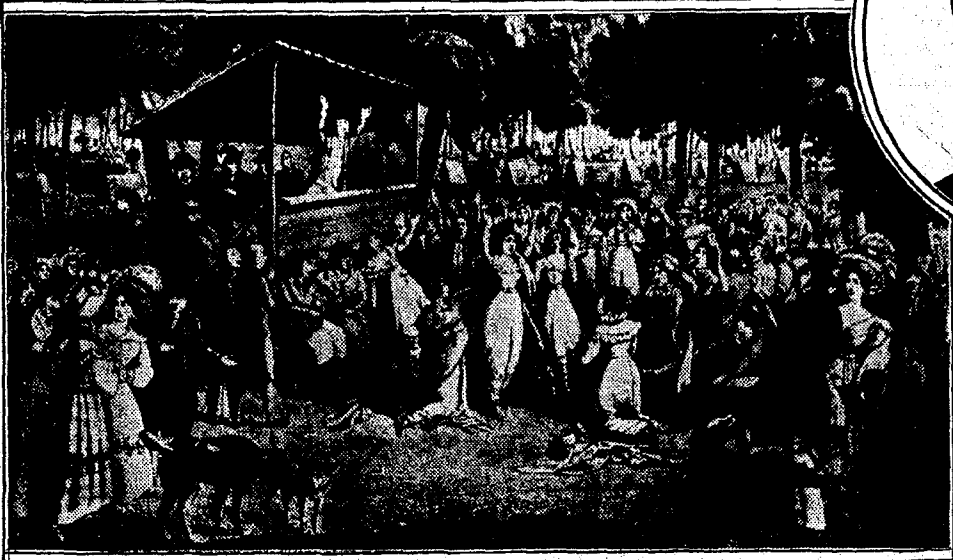


Peter Cartwright, Circuit Rider



Peter Cartwright



Camp Meeting

From an Early American Lithograph (About 1830)



A Methodist Circuit Rider
(From an Old Wood Cut)

H WAS BORN 150 years ago—on September 1, 1785.

At the age of seventeen he was an "exhorter."

By the time he was a year older, he was a regularly ordained preacher (at the munificent salary of \$80 a year—"which nine times out of ten I got only in part") and for the next 70 years he rode up and down the land carrying the Word to the remotest settlements.

During that time he preached more than 15,000 sermons and baptised more than 12,000 persons.

And those are only the highlights in the career of Peter Cartwright, backwoods Methodist preacher, circuit rider and one of the most picturesque figures in the history of the American frontier.

Because he spoke the language of the pioneering folk, could hold his own as a man among men in the rough-and-tumble of debate or of physical encounter but, more particularly, because of his eccentricities, the legends of him "were almost numberless. They were as familiar at the firesides of an older generation as the tales of the Old West were to the people of Spain in the olden times.

Not Mr. *Travels of Davy Crockett* nor hardly even President Lincoln was the subject of more anecdotes than this such beloved itinerant preacher."

A native of Amherst county, Virginia, Cartwright, when six years old, was taken by his parents to Kentucky. They settled first in Lincoln county, near the present site of Lancaster, then moved to a place south of Rushville in Logan county, within a mile of the Kentucky-Tennessee boundary line.

him is he handled a band of rowdies who had boasted that they would break up a revival meeting which he was holding in a little Illinois church. They gathered in the back of the church and began causing a disturbance while Cartwright was praying. He continued praying but opened one eye to locate the troublemakers. Suddenly he sprang over the pulpit, strode down the aisle and seized the two ringleaders. Bearing them down to the floor he sat astride of them and began pounding their heads on the floor.

"Well, . . . boys, . . . if . . . I . . . can't . . . beat . . . religion . . . into . . . you . . . I'll . . . beat . . . the . . . devil . . . out . . . of . . . you!" exclaimed the sturdy circuit rider, punctuating his remarks with the thumps of the rowdies' heads upon the floor.

Because of such picturesque feats as this, it was only natural the legends should cluster around the name of Peter Cartwright, some of them having a slight basis of fact and some no such basis at all. Of the latter class was the yarn of Cartwright's encounter with Mike Fink, the renowned "King of the Mississippi Flatboat Men" and the terror of that river and of the Ohio. It was Fink's custom to challenge a new acquaintance to a knock-down-and-drag-out encounter to see if the newcomer was worthy of his friendship.

According to the story, Cartwright was so challenged, promptly accepted and gave Fink a sound thrashing, thereby winning

fly; and so sudden would be the jerking of the head that their long loose hair would crack almost as loud as a wagoner's whip."

From this it may be inferred that this expounder of the "old-time religion" didn't approve of "ladies of fashion." This impression is strengthened by his statement that "they would faint if they had to walk 100 yards in the sun without a parasol; they were braced and stayed to such an extent that they could not step more than six or eight inches at a time. Should they by any accident happen to lose their Moorings and fall, they are imprisoned with so many unmentionables that they could not get up again."

Just as he disapproved of such valinglorious folk in the larger settlements of the Middle West, so did he have his own methods of rebuking the supercilious attitude of big city dwellers toward country folk. On his first visit to New York he went to the famed Astor House. A haughty clerk, regarding the roughly-clad frontiersman as a "regular hayseed," assigned him to a room away up under the roof. In a little while a bell from that room summoned the servant who had shown the circuit rider to his quarters.

No sooner had the servant returned from his trip up several flights of stairs (for there were no elevators in those days) than he was called back. This was repeated several times until finally the servant reported to the clerk that the guest in that room "must be crazy." Asked to explain, he replied: "The first time he called me up there he wanted to know how we were getting along down here. The next time he was bothered by the bell on the city hall and wanted to know where the fire was. This last time he said he wanted an ax."

"An ax?" asked the clerk incredulously. "Yes, sir, an ax."

"What in creation does he want with an ax? I don't know, sir, but he insisted that he must have one."

So the clerk climbed up to the distant room and demanded an explanation of the unusual request.

"Why, you see," said Cartwright cheerfully, "back in my state when a man has a distance to go in a strange country he blazes his way with an ax, so that he may know how to get back. I want to leave my room, and I want to blaze my way so that I can find it again."

"Who are you, anyway?" asked the astonished clerk.

"My name is Peter Cartwright," replied the old man humbly and immediately he was given a better room, for the fame of the great circuit rider had penetrated even to the belighted inhabitants of Manhattan.

Cartwright was not only one of the most noted circuit riders this country has ever known but he was also a prominent figure in politics in the period before the Civil war. When the Methodist church divided on the slavery question in 1844 (a schism which lasted for 80 years) Cartwright stood firmly upon his principles, declaring "God will show my deluded brethren the error of their way and bring them back to the way of righteousness." However, he was not in favor of trying to solve the slavery problem by force, for he said: "I believe the most successful way to ameliorate the condition of the slaves and Christianize them and finally secure their freedom is to treat their owners kindly and not meddle politically with slavery."

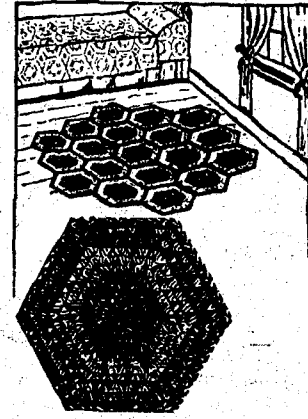
In 1846 Cartwright was the Democratic candidate for congress from an Illinois district but he lost in the election to a young lawyer named Abraham Lincoln. Thirteen years later he was an ardent supporter of the candidacy of Lincoln's famous debate opponent, Stephen A. Douglas, for the Democratic nomination for President, and made impassioned speeches in Douglas' behalf.

By 1863, when the Civil war was at its height, Cartwright's views on slavery had undergone a change. In that year a Methodist conference was held at Springfield, Ill., and it was to be opened with a prayer meeting to ask for success for the Union army and a speedy peace. The venerable "Uncle Peter" Cartwright was chosen to offer up the first prayer. "O, Lord, if slavery be the cause of this cruel war, remove it," he cried. A loud chorus of amens followed. Then Cartwright cried out "O, Lord, remove it anyway!" and a louder chorus of "amens!" than ever before went up from the throng gathered there.

Cartwright lived to see his prayer answered. He died at his home near Pleasant Plains, Ill., on September 25, 1872, at the age of eighty-eight, leaving behind him a record which has few equals in the annals of the church in America.

Different Ways of Making Rugs

By GRANDMOTHER CLARK



The making of rag rugs has interested needleworkers for hundreds of years. One very good reason for this is that rugs are practical and wanted in every home. The larger the rug the harder the work; the weight increases as the work progresses. Making a rug of motifs and then assembling (the hard labor out of rug making and the work becomes interesting. Work these motifs in spare time at home or elsewhere and, when all are finished, assemble.

Folder No. 532 contains a lot of information about making the hexagon motif in various sizes in hexagon shaped rugs and in various color combinations. Hexagon motifs are crocheted in any size and color scheme according to your own idea. Amount of material and all the stitches are given and other hints of value to rug makers. A new kind of chart for selecting your colors gives you an opportunity to see what your rug looks like before you go ahead with the work. You can get some wonderful ideas from this folder on "Different Ways to Make Rugs."

It will be mailed to you upon receipt of 10 cents.

Address Home Craft Co., Dept. C, Nineteenth and St. Louis Ave., St. Louis, Mo. Inclose stamped addressed envelope for reply when writing for any information.

When to Stand and When to Sit

To know when to stand and when to sit down is something that enters into the amenities of social life. There is an etiquette about it which extends farther, and becomes a matter of patriotic expression, and of the courtesies of concert halls. The correct practice of these seeming trifles is an evidence of good breeding, and so becomes important. There are times when boys and girls, and men and women all follow the same customs in these observances. Also there are times when boys and men follow one set of rules, while adult women follow another.

In school children are taught to stand when the flag is saluted, and this practice continues throughout life. They are also taught to stand when the national anthem is sung and when they hear it sung. These are patriotic observances. The pupils would be reprimanded if careless about these rules. When traveling in foreign countries the same rule holds. Each country expects its citizens to show this respect to the emblem and the voice of the native land as thus expressed.

One of the immediate evidences of good breeding is standing of men in the presence of women. They remain standing until all the women in the room are seated. Boys are instructed either at home or the best boys' schools that immediately a woman enters, whether young or old, to spring to their feet. When they are older they continue to rise, but by that time they have acquired an easy and accustomed manner, rising and seating themselves unobtrusively, so that if a lady remains standing rather long, they do not appear too formal.

Since boys and men remain standing as mentioned, women should be very careful to seat themselves without unnecessary delay. I have seen young women, occasionally, stand chatting so long with one or another of the men, or women that it was very awkward for the other men in the group to remain standing gracefully. The women should never be unmindful of their rules any more than should the men.

A man always rises, when a woman is introduced to him, whether he

is out of doors or in, or seated at a table, as sometimes happens in restaurants when one group greets another. The men should rise as soon as party halts by the table, if there are ladies in the group. Women rise for introductions to other women, but not necessarily when men are presented. It is no breach of etiquette either way, except to remain seated when an elderly woman is presented. By the way, if the man is one of distinction, the woman, especially if young, is presented to him, which is a reversal of the custom.

In concert halls when the leader of a symphony enters it is correct form for the audience, both men and women, to rise.

© Bell Syndicate.—WNU Service.

U. S. Had Biggest Schooner

Most of the modern American schooners date from the war, when bottoms were so precious that they would pay for themselves in a single voyage, as in the California gold rush days. A few are pre-war. They are wooden-hulled, carry three, four or five masts. The United States could claim the only seven-masted schooner ever built anywhere, the Thomas W. Lawson, which capsized off the Scilly Isles in 1907. There have been several six-masters also since then, all of which are now gone or laid up.

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Deafened Author Describes Joy of Hearing with Acousticon

Ernest Elmo Calkins, author of "Louder Please" and other works, in a foreword to fellow sufferers advises reading the booklet, "Defeating Deafness," by Isabelle Beglan.

"You who read this and I who write it have one thing in common. We both know what it means to be hard of hearing. I have been deafened practically all my life and have now become worse. Whatever you may feel at this present moment about your affliction, be sure I have known that stage of it, for I have been through them all."

"With a lifetime experience with this exasperating handicap, I can say to you with the utmost confidence there is no thrill like that of being able to hear again after years of baffling and embarrassing disappointment. The whole world takes on a new radiance as though another window had been opened."

"Therefore, I urge you to read this little book, 'Defeating Deafness', earnestly and thoughtfully. Take it to heart and qualify to cope with your problem. It may prove to be the turning point of your life. The first step is the hardest, to admit one is deafened, admit it to oneself and to the world; but the compensations outweigh the penalties, as you will find."

The booklet referred to by Mr. Calkins is available to the hard of hearing without cost. You may simply write to (postcard will do) ACOUSTICON, Dept. 1171, 580 Fifth Ave., New York, for your free copy and learn how deafness may be successfully defeated. There is no obligation whatsoever.

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Autogiros to Land Mail on Post Office Roofs

Washington.—Anticipating changes in the aviation industry, the federal government has decided to equip all new central post offices in large cities as airports.

Post office officials disclosed they expect within five years autogiros will be delivering air mail right on the roof of post offices.

The new post office buildings at Chicago and Philadelphia already have facilities for landing mail and passengers via their roofs. Others will be built in New York and in key cities throughout the country.

Important savings in time and cost are expected from the new method, which government engineers have declared entirely practical.

Ohio Woman Was First to Hold Federal Office

Troy, Ohio.—Mrs. Harriette Drury, who served as Troy's "postmaster" from 1867 to 1875, is believed to have been the first woman in the United States to hold a federal office. Records of her service have just been uncovered here. Residents of Belvidere, Ill., had believed that a woman postmaster there from 1871 to 1875 was the first woman office holder.

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MONUMENTS
EAST JORDAN, MICH.

LAWRENCE ENIGMA REMAINS UNSOLVED

"Uncrowned King" Carries Secret to Grave.

London.—Col. Thomas E. Lawrence, "uncrowned king of Arabia," was buried in a simple ceremony from the Seventeenth century English church at Moreton. The funeral of the hero of the allied campaign in the Near East in the World war was lacking in pomp and ceremony—a lack which had been one of the attributes of the life of the man who was widely known as the war's greatest individual leader and most baffling enigma.

Even in death Lawrence remained a puzzle. A week before his death he was hung 100 feet through the air as he attempted to avoid a bicyclist. At the time he was traveling at high speed on a motorcycle.

While he struggled for his life it was rumored that he had been the victim of mysterious assassins. It was related that the attempt on his life had been made to forestall the completion of work which he was supposed to be doing on a secret machine of war. These reports were denied by government officials.

Great, but Unpopular.

Before the outbreak of the World war in 1914 Lawrence, then twenty-six years old, was an obscure archeological student poking about in the Hittite ruins in the Valley of the Euphrates. With the outbreak of the war he returned to England and attempted to enlist for active service. Rejected for combat service on the grounds of physical unfitness, he was commissioned a second lieutenant and assigned to the map department at Cairo, Egypt.

A strong individualist and intense hater of discipline and routine, Lawrence was not popular with his staff officers.

Perhaps his very unpopularity was the primary stepping stone to his greatness. Almost whenever he wished he was permitted to go on a junket. When Ronald Storrs, oriental secretary of the British high commissioner for Egypt, set out for Jidda to present his compliments to the sheriff of Mecca, later King Hussein of Hedjaz, who was leading the Arabs in revolt against the Turks, Lawrence asked for and received permission to go along.

Arrived at Jidda he heard that the young Arab leader, Feisal, was besieging the Turkish garrison at Medina. So he went on north to meet Feisal. From that meeting sprang the alliance that was to result in driving the Turks from the Arabian peninsula, in the area from Mecca to Damas (Damas-cus).

With Lawrence as the brains and the driving force, Feisal rallied the Arab tribes under the banner of revolt against Turkish rule. The tribes, for the first time in six centuries, forgot blood feuds and intertribal warfare in the common cause against an enemy.

Refused Decorations.

The combined forces swept the eastern half of the Arabian peninsula from Mecca to Damas. Lawrence personally led many assaults upon the forces of the Turks. For his valuable services in cutting communications along the Hedjaz railroad, between Medina and the North, he was offered high military decorations by both the French and the English. He would accept neither.

As the revolt spread, recognition of Lawrence's services in the East grew. He was finally supplied with money and ammunition with which to foster the movement against the Turks. The end came when Lord Allenby, the conqueror of Jerusalem, broke through the Turkish forces on the east coast. At the same time Lawrence and Feisal led a wild attack which resulted in the capitulation of Damas, where Feisal was enthroned.

When Lawrence, at the peace conference in Paris, attempted to set up Arab independence, he found—as he had long suspected—that he had been binding the Arabs with promises which he could not keep.

Feisal remained loyal, though disheartened, when driven from the throne of Syria by the French, to whom the territory had been mandated. Lawrence did not give up the struggle, however, and when Iraq was mandated to the British, Feisal, through Lawrence's efforts, was ex-throned in Bagdad on August 23, 1921.

But the man who might have been the emperor of Arabia retired to obscurity as an aircraftsman in the British air force.

Indians Consider Old Promises; Demand Action

Los Angeles.—California's 23,000 Indians are on a warpath, white man fashion, organizing the "California Indian Rights association" to make themselves heard in Washington, where the great White Father makes his medicine.

The tribesmen organized behind educated and cultured Thomas Largo, their sachem, who charged: "Not one promise made by the government in its treaties of the 1850s has ever been kept with the California Indians."

A survey of California reservations made by five delegates of the association revealed, Largo said, that "the Indians lie round with nothing to do except when they are given employment on nearby farms and orchards."

"They could be busy raising enough vegetables and crops if the government would develop water and give them tools and horses," he said.

BRUTALITY IN JAILS IS LAID TO AUSTRIA

Women Political Prisoners Beaten by Police.

Prague.—An account of callous treatment of Austrian young women and girls arrested for distributing forbidden Socialist party literature or attending party meetings is given by a woman who was an Austrian prisoner. In the current number of the Austrian Socialist organ Arbeiter Zeitung, which is printed by Socialists in exile in Czechoslovakia.

Your correspondent is privately assured that the account is absolutely reliable. It contrasts sharply with Chancellor Kurt Schuschnigg's denial in a speech in Vienna that Austria treats political prisoners barbarously.

Describes the Conditions.

The Arbeiter Zeitung article gives the following picture of conditions in Vienna:

Young women, when first arrested, are detained one or two weeks in police stations, which have only one cell for women. The political prisoners there are herded together with criminals and prostitutes, to whose professional anecdotes young women, whose only offense is their political attitude, are obliged to listen throughout the day and night.

Washing is practically impossible, only about a cupful of water being allowed to a prisoner. Sanitary conditions are indescribable. The cell contains no ordinary beds but only plank beds, with thin coverlets even in winter.

From the police stations prisoners are transferred to the central police prison, which is so overcrowded that cells built for one woman always contain two or three. Straw sacks are provided for beds, and these are removed from the cells in the day and interchanged among the prisoners so that all run the constant danger of contracting diseases.

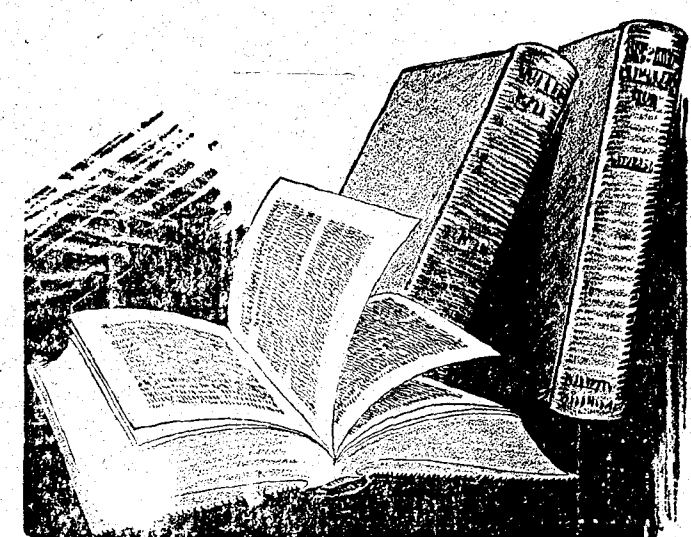
Beaten by the Police.

The women were allowed only two fifteen-minute periods of exercise in fresh air weekly until a recent hunger strike. Since then they get a half hour of exercise thrice weekly. Women political prisoners unlike men political prisoners are not beaten by the jailers, but in many cases they are brutally beaten by the police immediately after arrest.

Even children are sometimes imprisoned for political offenses. Recently a boy of fourteen and a girl of eighteen were locked in the same cell and treated as adult prisoners. Recently a girl, sixteen, the daughter of a Czechoslovak citizen, smuggled copies of the Arbeiter Zeitung into Austria. She was arrested and sentenced in each of two different courts to six months for the same offense.

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Charlevoix County Herald

Few of the big jobs are held by men who stand at the door for an hour after saying they must go. Flattery is merely some one giving an audible expression to your secret opinion of yourself. It is too late to give the country back to the Indians. They would refuse to accept it, now.

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