

# News Review of Current Events the World Over

## President Hoover Orders Drastic Economies in Departments—Old Military Posts May Be Abandoned—Briand Is Defeated.

By EDWARD W. PICKARD



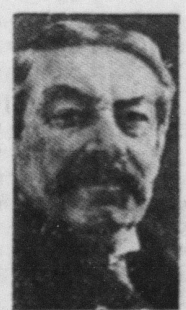
**Sec. Hurley**  
 PRESIDENT HOOVER has notified the members of the cabinet that they must introduce economies in their departments wherever possible. The civilian personnel is to be reduced and the overhead expenses cut drastically. The message went out after the President had conferred with Secretary of War Hurler and Secretary of the Navy Adams, and it is evident he expects many of the economies to be made effective in those departments.

Surveys have been recently made indicating how savings could be made by the sale of old Indian posts, navy shore stations, coast artillery fortifications, and yards and other shore properties of the navy that are no longer needed for purposes of national defense. Secretary Hurler said the other day that the administration desired to remove army posts from the "pork barrel" classification, and it seems that among those considered superfluous are Fort Lincoln, North Dakota; Fort Meade, South Dakota; Fort Missoula, Montana; Fort Eustis, Virginia, and various posts along the Mexican border. Some air flying fields also may be abandoned. How far the expenses of the military establishments can be cut is problematical. The last annual supply bill for the War department carried about \$445,000,000, of which approximately \$111,000,000 was to be devoted to nonmilitary activities. The latter figure included \$30,000,000 for rivers and harbors and \$35,000,000 for Mississippi floor control.

As for the navy, it is known that civilian labor cost that department \$70,000,000 last year. Some official investigators have estimated the Navy department personnel at Washington could be cut as much as 40 per cent without impairing efficiency. Congressmen in whose states are located the obsolete army posts and surplus shore stations probably will fight against their abandonment, that being their habit in matters of this sort, but if economies are applied throughout all the executive departments their political wrath may be unavailing.

**FRED C. CROXTON**, vice chairman of the President's emergency committee for unemployment, stated that during the week ending May 9 contracts were awarded for public and semi-public work amounting to \$27,904,739. This brought the total since December 1, 1930, to nearly a billion and a half.

**FOREIGN MINISTERS** Aristide Briand was persuaded by his friends to be a candidate for the presidency of the French republic and then some of those friends let him down. The result was that he failed of election on the first ballot and, astounded and broken hearted, he withdrew from the contest. Paul Doumer, venerable president of the senate, was elected. This action by the French parliament was of importance not only to France but to Europe and all the world. It means that for the present at least Briand's policy of peace and conciliation is discarded and the nationalists are in the saddle. It is possible Briand will continue to represent his government in the debates of the League of Nations at Geneva, but if he does he will be subject to daily orders from Paris. More likely it is that he will soon retire to Cocherel, his home. He has been in poor health for many months and it is feared this defeat will break him down badly. Andre Tardieu and Edouard Herriot, leaders of the left, are held mainly responsible for the rejection of Briand.



M. Briand

**ANTI-CLERICALS** of Spain, egged on by communists and very possibly by monarchist plotters, staged violent riots in Madrid and other cities for several days, and the government was forced to proclaim martial law. The mobs directed their attacks against Catholic churches and other religious edifices and burned many of them. Monks and nuns were beaten and driven through the streets, and in some cases the troops that were called out refused to move against the rioters, telling their officers they would not fire on the people.

Angel Galarza, the republic's prosecutor, declared the riots were the result of a carefully laid monarchist plot and that there would be a monster trial of captured royalists in which former King Alfonso will be judged. In his absence, for complicity. The Vatican state department instructed Pappalardo Tedeschini at Madrid to demand from the government an explicit apology for the attacks on churches, monasteries and

convents. The Vatican protest, while not blaming these attacks on the Republican government, asserted that violence against religious orders does not represent a general political tendency, but is the result of the anti-religious odium of a small minority of Spain.

**PRAJADHIPOK**, king of Siam, underwent a successful operation for the removal of a cataract from his left eye, and is recovering nicely at Ophir hall, the Whitelaw Reid mansion in Westchester county, New York. He was an excellent patient and, being under only local anesthesia, he knew what was going on and co-operated in every way with Drs. J. M. Wheeler and T. N. Johnson, who performed the operation. When the cataract had been extracted his majesty said: "I see the light."

**FIFTY** railway executives have united in asking an increase of freight rates that would bring \$450,000,000 more revenue to their roads, but it will not be granted without a fight. Duncan U. Fletcher, senator from Florida and ranking Democrat on the senate commerce committee, voiced the opposition to the plan. He called for lower rates rather than higher carrying charges and said one reason why trucks were moving so much freight today was because of "high rail rates."

"I cannot see how the railroads can expect to increase their revenues by increasing rates," he said. "Some ten years ago an increase of 40 per cent was allowed the railroads and this brought the rates up to the highest point ever reached. They have been revised downward by the Interstate commerce commission in 5,000 out of 6,000 cases brought."

"Today the railroads complain of a loss of business and lay a good deal of that to competition by trucks and to some extent airplanes. Undoubtedly they would increase their revenues by raising the rates provided they could carry the same amount of tonnage, but it is perfectly obvious that one reason why trucks are moving so much freight is because of the high rail rates. Consequently if these rates were increased there would be an inevitable decrease in tonnage."

Freight rates on live stock from western points into Cleveland were attacked by the chamber of commerce of that city in a complaint to the Interstate commerce commission asking a reduction.

**ONE** of the world's greatest scientists, Prof. Albert A. Michelson, formerly of the University of Chicago, passed away in Pasadena, Calif., after a long illness and was laid at rest in Altadena. He was the recipient of all the honors the world of science could bestow, not the least of which was the Nobel prize for his achievement in measuring the speed of light, and it has been said that his discoveries and inventions added billions to the wealth of the world; but withal he was exceedingly modest and unassuming and always declared he carried on his great works in physics because they amused and interested him. Doctor Michelson was a native of Poland but was brought to the United States when a babe and was educated in San Francisco and the naval academy at Annapolis. Two years after his graduation he went back to the academy as an instructor, and it was then he began the experiments and investigations that continued throughout his long life.

Another eminent man, Eugene Ysaye, master of the violin, died in Brussels, Belgium, at the age of seventy-two. He is survived by his American wife, the daughter of Dr. Herman Dineen of Brooklyn, N. Y., whom he married in 1927.

Walter A. Strong, publisher of the Chicago Daily News and one of the most forceful figures in American journalism, died suddenly of heart disease. He was only forty-seven years old. He became publisher and principal owner of the News in 1925, after the death of Victor Lawson.

**SECRETARY OF STATE** Henry L. Stimson, in an address on United States foreign relations and especially American policy toward Latin-America, served notice that our army and navy will not be used to collect debts from foreign nations. At the same time, he made it clear, the present administration would give to Americans who have investments abroad all the protection, counsel and assistance to which they are entitled under international law.

Defending the Hoover policies in Nicaragua, which have been attacked,

Mr. Stimson declared the administration was not departing from American traditions, adding that "the United States would continue to be zealous in its concern for the lives of its nationals wherever they may be found." He characterized the current policy toward Latin-America as one of removing sore spots which have injured good will and American trade.

Mr. Stimson expressed confidence that the Anglo-French negotiations would eventually be successfully concluded, expressing the opinion that a great stimulus had been given the prospects for success of the league conference on general disarmament to be held next February.

Cultivation of good will between nations was described by him as "the great business of diplomacy."

"Honest people in one nation find it notoriously difficult to understand the viewpoint of honest people in another," he said. "State departments and their ministers exist for the purpose of translating the viewpoints of one nation into the terms understood by another. Some of our most important work and efforts at the present time lies in this direction."



Prince of Wales

**AMERICAN** business and advertising methods. The prince is delivering a series of speeches dealing with conditions he found prevalent in South America during his recent tour.

Not only did Wales score British business methods, but he also dipped into politics in a way that caused a sensation. His advocacy of "manufacturing within tariff walls" cuts squarely across the hottest political issue of the moment in Britain—tariff versus free trade—and was an unexpected blow to the free trade labor government.

**PRESIDENT HOOVER** has appointed George Hastings of New York as a member of the White House secretarial staff to succeed French Strother. Mr. Hastings is given the title of executive clerk and will handle the President's outside social welfare interests, including his contacts with the conference on child health and protection. He will take up his duties about June 1 after 15 years of social welfare work in New York.

**THERE** is consternation in gangland. And pious surprise among the decent citizens of Chicago. Al Capone, the redoubtable gangster chieftain, hitherto looked upon as almost unconquerable, has been defied and is seemingly doomed to fail in one of his latest efforts to add to his monetary stores. It is the dyeing and cleaning industry of Chicago, which has been a fruitful field for racketeers, that has done the defying, and in its bold stand it is backed up by the law enforcing agencies of the city and state.



Al Capone

"Scarface" thought the time was ripe for him to take charge of the industry, and through agents he informed the Cleaners and Dyers Institute that he would do so for 75 per cent of its annual receipts in membership dues, which would be about \$190,000. For this he promised to keep prices up, to police the industry and to bring into line any recalcitrant members. A committee from the institute met Capone in his hotel headquarters in Chicago and he repeated his offer, reducing his demands to 50 per cent but declaring if his offer were not accepted he would take over the industry anyhow. The institute, however, happens to have as its chairman Dr. Benjamin M. Squires, honest and nervy, who had practically freed the industry from the racketeers. He told Capone no gangster associations would be tolerated, and State's Attorney Swanson promised to support him to the limit in this stand.

Capone's efforts to take over the cleaning and dyeing industry were regarded by Assistant State's Attorney Charles J. Mueller, in charge of racketeer prosecutions, as an indication of the reverses suffered by the gang in recent months.

"There is no question that Capone's mob has been hard hit, and that he needs money," said Prosecutor Mueller. "His gambling racket has felt the force of raids by the police and the state's attorney's office, in connection with his biggest breweries have been raided by the federal agents. The prosecution of the big shots in the gang by the federal government, and the high bonds required, have no doubt caused Capone to look around for new ways of raising money."

**FRANCE'S** amateur boxing champions, eight in number, who came over to meet the team of American champions from Chicago and New York in the former city, were defeated but made a good showing. They lost five of the bouts and won three. The tournament was a feature of Chicago's fortnight of "Jubilee."

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# The Indians' Memorial Day



MANDAN SHRINE (After Painting by Karl Bodmer, 1833)

By EDITHA L. WATSON

**T**HE little town of Ignacio, on the Ute reservation in southern Colorado, is astir. It is May 24, the anniversary of the burial of Ouray. Beneath a simple cement headstone, made by the hands of the Indians themselves, lies their last great chief. Ever since his body was removed to this grave in 1925, Utes from all the bands in Colorado and Utah have gathered yearly to honor him with memorial rites.

It is hard to tell whether this is a custom patterned after the white man's Memorial day or not. It is true that only six days later, we who read these lines will pay tribute to our dead. There will be parades and speeches, and flowers and flags will deck the resting places of our soldier and sailor departed, while elsewhere in the cemeteries wreaths and bouquets will symbolize our tender recollections of kinfolk and close friends.

There are few communities in our country which have no sort of services. On this day, from coast to coast, the American people give special thought to those who have entered upon the Great Adventure. But if the ghosts of those other folk who lived here before us look back and see us, they understand what we are doing, for once, long ago, the red-skinned people held their day of remembrance, too. It was not always on the same date, across all the country. Sometimes it was twice a year; sometimes many years elapsed between the days set apart for the dead, according to the tribes which observed the custom. But none the less the Indians before us, in their own way, which was sometimes very much like ours, honored their beloved dead.

The Pueblos call them "Those-who-have-gone-before." To their minds the next world is very much like this, but the departed are closer to Those Above, and may intercede for the living. They come back, also, not in the luminous robes and with the trumpets and slates of seance-spirits, but in the persons of certain living tribesmen who, when they have donned the grotesque masks of their ancestor-worship rites, seem to acquire something of the power of those whom they are representing. They come back, also, in the quiet hours when their children are immersed in thought, and give advice and counsel.

It is only fitting, then, that the Hopi should hold ceremonies in their honor, when their representations walk through the villages and hear the supplications of their living children. It is a queer sort of Memorial day, true, but it is conducted with real reverence and love, and who can ask more? What a beautiful faith this is, which does not admit of death separating the living and the dead, and which holds these symbolic "family reunions" in token of that faith.

Even with this belief, however, it is impossible for loving hearts not to grieve at the loss of dear ones. Thus we hear Hopi wailing on the anniversary of a death, and if there has been an epidemic which took a number of the tribe, an official anniversary is fixed, and observed with sorrow year after year.

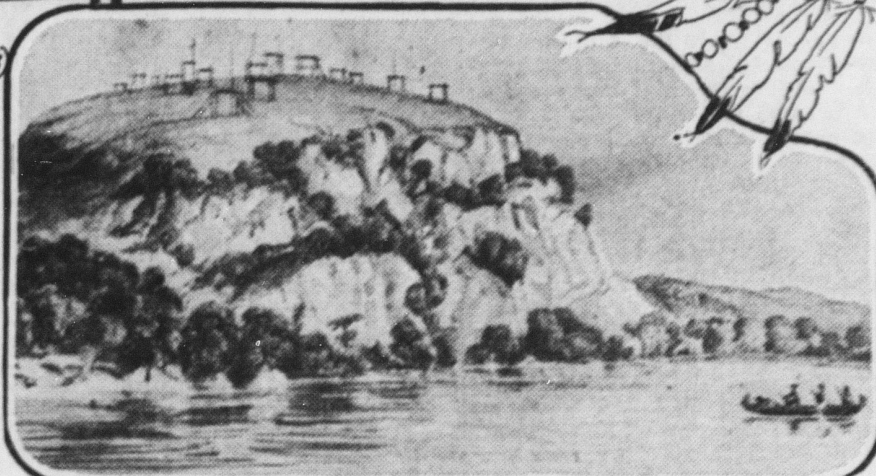
So, too, the New Fire ceremony sees the Zuni matron, dressed as if to meet beloved friends, weeping softly to herself as she casts food into the fire on her hearth. This food is for the ancestors and for those who died in the past year, but if we could see into her heart we would surely find some beloved one enshrined there, of whom she thinks especially as she makes her offering.

The first anniversary of a death was the one most widely observed. Then the widow could put off her mourning, and the bereaved family could take up every-day life again. The official time of sorrow was passed at the end of this year. But who, be he Indian or white, can say to the mourner, "Do not weep longer; do not grieve further?" The sorrow of death makes a lasting impression on the heart, which cannot be erased at the end of a year.

Anniversaries come as naturally as the seasons themselves. Fall comes, and those who are left behind remember that at the Green Corn feasts their loved ones were merry. Thus, the



HOPi KATCHINA OR "ANCESTOR" (From a Native Drawing)



INDIAN BURIAL GROUND (After Painting by Capt. J. Eastman)

Tunica guardians of the cemeteries reminded those who had corn and beans that the time had come to offer them, and the people gladly gathered parts of their harvest and placed them on the graves.

If, as the Indians believed, the next world is so much like this, why should not the departed spirits return on these anniversaries to partake of the spiritual essence of the food and mingle a little while with those beloved ones who had not yet joined them? Pere Sebastian Rasties, who wrote an account of the Illinois tribe long ago, spoke of their holding dances that were "a token of their sadness at the death of the most important men of their tribe. It is by these dances that they profess to honor the deceased, and to wipe away the tears of his relatives." During these dances, it was thought, the spirits of the departed ones came and danced also, enjoying themselves as they had once done in the flesh.

Here we find again the great unlikeness of thought between white man and Indian. Standing between the graves, placing flowers on them, listening to the prayers and speeches which seek to recall the dead to us, we would shudder at the idea that they stood by us, admiring the flowers and hearing with appreciation their eulogies! Yet the Illinois found only pleasure in this thought, as if some dearly-loved ones had returned from a journey to be among them, and the fact that they were invisible did not make them fearful or less welcome to the feast in their honor.

Indian burial mounds were not forgotten by their tribesmen, even though they moved far from the place where their people were interred. No less a person than Thomas Jefferson, speaking of a mound near Monticello, related that "a party passing, about thirty years ago, through the part of the country where this barrow is, went through the woods directly to it, without any instructions or inquiry, and having staid about it some time, with expressions which were construed to be those of sorrow, they returned to the high road."

The Oneida often visited a mound near Richfield Springs, N. Y., saying that it was the burial place of one of their chief men. The old chroniclers omitted to state whether these visits were performed with any memorial ceremonies, but judging from what we have learned of other tribes, we believe that there must have been something of the sort.

A strange Sioux memorial custom was that of "keeping the ghost." A lock of hair from the head of the deceased person was made into a roll with cloth and various articles of value. This was kept for a year or so, and other presents collected, when the friends of the dead person assembled to hold ceremonies. At this time the gifts, together with small pieces of the lock of hair, were distributed. This ceremony was sometimes repeated.

Another memorial observance which corresponds slightly to our custom of erecting headstones over the dead, was that described by Adair as follows: "To perpetuate the memory of any remarkable warriors killed in the woods, I must here observe that every Indian traveler as he passes that way throws a stone on the place. . . . In the woods we often see innumerable heaps of small stones in those places, where, according to tradition, some of their disgruntled people were either killed or buried." Each heap is increased, he goes on to say, as a lasting monument in their honor.

No discussion of Indian memorial observances would be complete without a description of the strange cus-

oms of the Assiniboin, Mandan, and some other tribes:

These people did not inter their dead, but placed them on scaffolds or in trees. In time the bones of the deceased were all that was left, and these, perhaps, fell on the ground as the scaffolds or platforms, weather-beaten and old, gave way. The relatives gathered and buried the bones, all but the skulls, and these they placed "in a circle in the plain," says Father De Smet, speaking of the Assiniboin, "with the faces turned toward the center. They preserve these with care. . . . The Indians call the cemetery the village of the dead. They visit it at certain seasons of the year, to converse affectionately with their deceased relatives and friends."

Many travelers of the early days have observed and commented on these circles of skulls, and we are given pictures of them in many of the old volumes. It is only natural that such a strange custom should be misunderstood. Some of those early observers did not realize what real affection prompted the preservation of these relics of the dead, and hence we read the scornful note that "several skulls were kicking about on the ground."

Catlin observed this same custom among the Mandan, and goes on to tell us that each skull was placed on a bunch of wild sage, which was renewed as often as necessary. "There is scarcely an hour in a pleasant day, but more or less of these women may be seen sitting or laying by the skull of their child or husband, talking to it in the most pleasant and endearing language that they can use (as they were wont to do in former days) and seemingly getting an answer back."

This custom may seem a revolting one to us, but to the Indians it was a natural and common observance. Indeed, to the white men who knew these people well, their strange ideas grew less fantastic, and Catlin remarked, as he noted the Mandan women "visiting" with the skulls of their loved ones, "There is something exceedingly interesting and impressive in these scenes." Indeed, they recall to us the famous vault under the Capuchin convent, where the bones of monks who had died are used to make patterns on the walls, and the skulls stand in rows. Travelers have remarked that the monks who showed them these strange designs appeared to know many of the skulls, and could relate their names and something of their histories. It was noteworthy, also, that they had no horror of the grim vault, but looked forward serenely to their own time of departing, when their skulls also would help to decorate the walls, and some later brother of the order would name them and tell their stories.

So it is with the Indians. Not all of them, of course, regarded death without dread, but surely those of whom we have been reading did not recoil at the unavoidable step. True to their beliefs, they went out bravely. The "Happy Hunting Grounds" of the Plains people beckoned; the Underworld of the Pueblos waited for their return. And they believed with firm conviction that they would know about the memorial ceremonies, and be able to share, with the beloved living, in the rites.

Whether we agree with them or not, it was a pleasant sort of faith. And although our own beliefs have gone in a far different direction from theirs, sometimes, still we unite once a year to recall the virtues and to honor the memories of Those-who-have-gone-before.

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