WHO'S NEWS THIS WEEK

By LEMUEL F. PARTON

NEW YORK.—Somebody was always turning in a riot call when Igor Stravinsky's "Fire Bird" and "Sacre du Printemps" were first played. He was the Earl Browder of the salons and musical conservatories, but now he's as respectable as Nicholas Murray Butler, as he takes his post as professor of poetry at Harvard. As he writes his fourth symphony, he enjoys full and complete academic sanction for what were once considered the wild vagaries of his compositions.

'Wild' Composer Spears Harvard Professorship

In Russia, his parents wanted him to be a lawyer. Rimsky-Korsakoff was the Pied Piper who lured him from law books to outlaw music, but who unleashed his genius and himself profited as Stravinsky became one of his most knowing and gifted interpreters.

The frail person of Professor Stravinsky, as he may now be called, has been shaken and racked by the torrent of his genius, and every so often he has found it necessary to take time out in Switzerland for repairs. But, at 54, he still has furious vitality and is still at mid-way in his creative career.

With a sharp pencil he spears superaural sounds. Marshaling them in a symphony, he looses demons, to slay them with his baton. This demoniac dissonance caused riots in France when his compositions were first produced. It took quite a few years for discerning critics to discover that he "planned it that way," and that there was law and order in his music.

MUCH is being written currently in comparison of the intellectual climate of America today with that of the immediate pre-war period of 1917. Eugene G. Grace, president of the Bethlehem Steel corporation, offers something possibly worthy weighing in this balance in his vehement repudiation of any desire for war profits.

Vet Steel Maker Debunks War as Source of Profit

"We don't want any war to inflate Bethlehem's business," says Mr. Grace. "We prefer peace. We are in a position to be war baby number one, as in the last war, but I can tell you that our directors and associates don't want that kind of business. I'd like to see the war stop today. Bethlehem would be better off if it did."

In contrast are the words of another great industrialist, now dead, who, at a New York luncheon club in January, 1917, spoke as follows:

"America has come of age. Its ships cannot be driven from the seas; its citizens will go wherever their trade or business leads them. No insolent challenge to our enterprise will stay us in our peaceful pursuits whenever and wherever we choose to go. And I say to you that our great business establishment will remain world business for whatever profit may legitimately accrue. It is not only our right, but patriotic duty to seize opportunity to maintain the full solvency of this nation."

Mr. Grace, as president of both Bethlehem Steel and the Bethlehem Shipbuilding corporation, had special charge of all production of cannon, armor plate and munitions during the World war. Last summer, he rounded out 40 years with Bethlehem, one of the great steelmasters of the country. After his graduation in electrical engineering at Lehigh university, his first job at the company was operating an electric crane. He became general superintendent, manager and a director in 1911. He became president in 1913. He is 63 years old.

COMPARISONS are dangerous, but it would appear that Walter A. Wood, wearing the colors of the American Geographical society, has romped away with the mountain-climbing sweepstakes.

Intrepid Climber Maps Peaks of Elias Mountains

His currently reported achievement in mapping the peaks of the Elias mountain range in the Yukon territory caps a list of hazardous assignments of the last six years, in most of which Mrs. Wood has shared.

Last March, he led several companions up a 19,000-foot peak in the Alpine jungles of the Sierra Nevada de Santa Marta range in Colombia.

With the Louis Boyd expedition to east Greenland in 1933, Mr. Wood has traversed many countries, in the last six years, on research missions for the American Geographical society.

(Consolidated Features—WNU Service.)

Family Post Office

The Potosi, Wis., post office has been a family affair for 86 of the last 102 years. The Kaltenbach family—father, son and grandson—has held the postmastership 102 years continuously except for two intervals of eight years.

Taxes From Churns

Before it reaches the consumer butter picks up about 11.3 per cent in cost through hidden taxes, says the National Consumers Tax commission.

First Presidential Thanksgiving Proclamation Started a More Bitter Dispute Than Change in 1939 Date

By ELMO SCOTT WATSON

(Released by Western Newspaper Union.)

ARE you going to celebrate Thanksgiving day on November 30, the traditional "last Thursday" in the month, or on November 23, the new date announced by President Roosevelt?

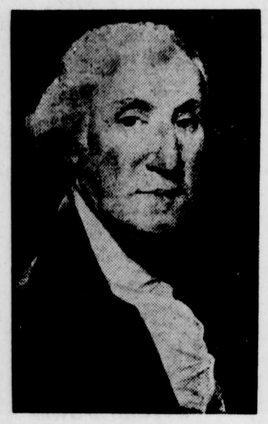
One hundred and fifty years ago Americans didn't have any such choice, for George Washington named Thursday, November 26, as the day for them to celebrate. He did it in the first Presidential Thanksgiving proclamation ever issued, which was, incidentally, the first proclamation of any kind to come from the hands of a Chief Executive of the United States.

In view of the discussion that was started when President Roosevelt changed the date of Thanksgiving day this year, it is interesting to recall the controversy that raged around the first "official Thanksgiving day." The story back of that historic event is not one in which we can take much pride, any more than we can be especially proud of the kind of celebration that resulted. For politics played a part in it and it did so because of the jealousy and rivalry of two great Americans — Thomas Jefferson and Alexander Hamilton.

Hamilton Started It.

The idea of a Thanksgiving day celebration apparently originated with Hamilton who broached the subject at a meeting of Washington's cabinet in New York city, then the nation's capital, in August, 1789. A prime mover in securing the adoption of the Constitution, Hamilton had but recently succeeded in getting his own state of New York to ratify it. Despite the fact that two states had not yet ratified, this made enough acceptances of the Constitution to assure the permanence of the new government. So Hamilton evidently felt that the nation, as well as he, personally, had cause for thanksgiving.

It is quite likely that the secretary of the treasury, instead of pressing the matter in the cabinet, where it would be opposed by Thomas Jefferson, the secretary of state and Hamilton's political enemy, engineered it so that the movement for a national Thanksgiving day would come from congress. At any rate, on September 25, 1789, Elias Boudinot, a member of congress from New Jersey, offered a resolution calling upon the President to issue a Thanksgiving day proclamation.

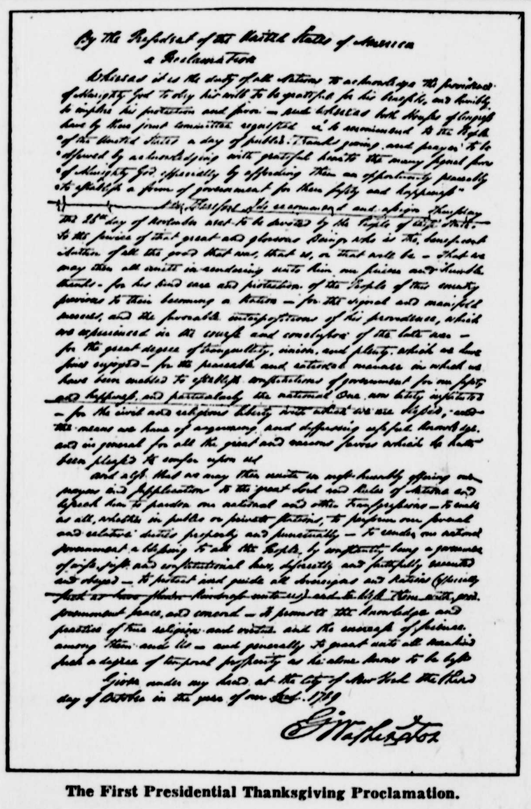


GEORGE WASHINGTON

In moving that the resolution be adopted, Boudinot said that he "could not think of letting the session pass over without offering an opportunity to all the citizens of the United States of joining, with one voice, in returning to Almighty God their sincere thanks for the many blessings He had poured down upon them."

Boudinot's resolution was not unexpected and Jefferson's supporters in congress, principally Southerners, immediately opposed the idea. Rep. Aedamus Burke of South Carolina declared that he "did not like this mimicking of European customs, where they made a mere mockery of thanksgiving." He pointed out that "two parties at war frequently sang Te Deum for the same event, though for one it was victory and to the other a defeat."

Rep. Thomas Tudor Tucker of South Carolina "thought the House had no business to interfere in a matter which did not concern them." He suggested that the people might not "be inclined to return thanks for a Constitution until they have experienced that it promotes their safety and happiness." He said further that if a Thanksgiving day must be held the states could institute it. He said that "it is a religious matter, and, as such, is proscribed to us."



By the President of the United States of America
a Proclamation

Whereas it is the duty of all Nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor — and whereas both Houses of Congress have by their joint committee requested me to recommend to the People of the United States a day of public thanksgiving and prayer, to be observed by acknowledging with grateful hearts the many signal favors of Almighty God, especially by affording them an opportunity peacefully to establish a form of government for their safety and happiness.

Now, therefore, I do recommend and assign Thursday, the 21st day of November next, to be devoted by the People of these States to the service of that great and glorious Being, who is the beneficent Author of all the good that was, that is, or that will be — That we may then all unite in rendering unto Him our sincere and humble thanks — for His kind care and protection of the People of this country previous to their becoming a Nation — for the signal and manifold mercies, and the favorable interpositions of His providence, which we experienced in the course and conclusion of the late war — for the great degree of tranquillity, union, and plenty, which we have since enjoyed — for the peculiar and extended mercies in which we have been made to partake the unfathomable goodness of our Almighty and merciful God, and particularly the national one now about to be accomplished by the establishment of a form of government for our safety and happiness.

And also that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations and beseech Him to pardon our national and other transgressions — to unite us all, (insofar as is compatible with His holy will) in the bonds of peace and amity — to grant unto rulers wisdom and understanding, and to all those who have the care of science and education, a portion of those divine illuminations, which are the source of all human felicity — to promote the knowledge and practice of true religion and virtue, and the increase of science among them and us — and generally to grant unto all mankind such a degree of temporal prosperity as He alone knows to be best.

Given under my hand at the City of New York the third day of October in the year of our Lord 1789.

G. Washington

The First Presidential Thanksgiving Proclamation.

But Hamilton was late in arriving at his own party and his guests, impatient to be at their feasting, sat down without him and began to eat. Almost immediately a disagreement arose among the diners. A certain Lieutenant St. Clair, who had toasted the festive day not wisely but too well, felt called upon to assert, upon his honor as a gentleman, that he was "perfec'ly sober." Whereupon Alderman Tisdal of the city council, who had probably also been toasting the festive day extensively, disputed the statement and called upon St. Clair to prove that he was sober. The result was a fight from which the lieutenant emerged with a broken nose.

Order was finally restored, so Hamilton made his speech and left. Unfortunately for him, however, news of the disorder at the tavern had preceded him.

An Angry President

When Hamilton arrived the President questioned him about what had taken place. When he learned that a young soldier of the United States army had been injured in a disgraceful brawl, especially at a gathering presumably for the purpose of giving thanks to God for the blessings of "good government, peace and concord," his anger was aroused and he demonstrated again that he knew how to use strong language when the occasion called for it.

"It is disgraceful, by ——, sir!" spoke George Washington, and there was nothing left for Alexander Hamilton to do but meekly agree and discreetly withdraw from the presence of his chief without further comment.

Thus did the political rivalry of two of his cabinet members have a part in detracting from the solemn character which our first President had wished the first Thanksgiving day to have. Although this may have had nothing directly to do with it, the fact is that not for five years thereafter did Washington again proclaim another official Thanksgiving. That was during his second administration and it is interesting to note that this Thanksgiving day was celebrated, not in November at all but in February!

On January 1, 1795, in Philadelphia, which was then the nation's capital, Washington called upon his fellow Americans to "set apart and observe, Thursday, the nineteenth day of February next, as a day of public thanksgiving and prayer, and on that day to meet together and render their sincere and hearty thanks to the Great Ruler of the Nations for" a long list of blessings which the country was then enjoying.

Jefferson's Spokesmen.

Through the words of these spokesmen we can hear the voice of Jefferson, protesting against a monarchial trend in the new government, against encroachment upon the boundary line which had been fixed between church and state and against any invasion of "states' rights." In answer to these protests Boudinot "quoted further precedents from the practice of the late congress" and Rep. Roger Sherman of Connecticut rallied to his support, declaring that the practice of thanksgiving was "warranted by a number of precedents in Holy Writ: for instance, the solemn thanksgivings and rejoicings which took place in the time of Solomon, after the building of the temple, was a case in point."

The resolution was carried and Representatives Boudinot, Sherman and Peter Silvester of New York were appointed by the house committee to wait upon the President. The senate, on the following day, adopted the resolution, appointing Senators William Samuel Johnson of Connecticut and Ralph Izard of South Carolina to be the senate members of the committee.

Accordingly this committee waited on the President and on October 3 Washington issued the proclamation in which he recommended that Thursday, November 26, be observed by the people of the United States as a day of thanksgiving.

Hamilton had won the first skirmish but there were still stormy days ahead. For now arose the question of how the celebration should be carried out and, of course, the two statesmen were at odds on that. Hamilton proposed a monster parade of military officials and governmental dignitaries, headed by President Washington. Jefferson, opposed as he was to all displays of pomp and circumstance, protested against such a celebration. He apparently won his point, for it was determined that the day was a domestic holiday and should be observed in the privacy of the home after the New England tradition.

Martha Plans a Levee.

Accordingly Mrs. Washington began making plans for a levee in the true colonial style at the Executive Mansion in Franklin square to which everyone of consequence in New York was invited. It promised to be a great social occasion so it was eagerly looked forward to by the beaus and belles of the city.

But even though Jefferson had outmaneuvered him in this respect, Hamilton was not yet ready to admit defeat. He began organizing all kinds of public festivities to upset the plans of those who wished to celebrate quietly. The festivities opened with a parade in the morning as Hamilton had planned and the secretary of the treasury reviewed it from in front of Fraunces tavern. After the parade Hamilton was host at a great feast in the tavern and it is this first official Thanksgiving dinner to which we can look back, but not with any great pride, for it degenerated into a disgraceful brawl.

Hamilton could not be present for the entire affair. He was to have remained long enough to respond to a toast and then leave for the President's mansion.

The example set by George Washington of setting aside a day of national thanksgiving was followed by his successor, John Adams, who proclaimed two Thanksgiving days during his administration—one on Wednesday, May 9, 1798, and the other on Thursday, April 25, 1799. This custom, however, was allowed to lapse during the two terms of Thomas Jefferson, but it was revived by James Madison who issued four such proclamations during his administration.

The first three were more for a day of "public humiliation and prayer" because of the nation's tribulations in the form of the second war with England, but the fourth was a day of real thanksgiving that peace had come at last. All of these proclamations were issued in response to a joint resolution from the senate and house of representatives. The first set aside the third Thursday in August of 1812, the second named the second Thursday in September, 1813, as the day; the third designated Thursday, January 12, 1814, and the fourth, issued soon after the treaty of peace with England was proclaimed, called upon the American people to set aside the second Thursday in April, 1815, as a day for praising "the Great Disposer of Events and of the Destiny of Nations" for their many obligations "and more especially for the blessing of the restoration of peace."

The Month Varied

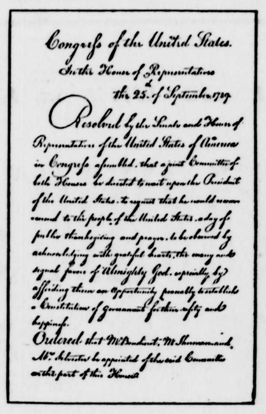
Thus it will be seen that although Thanksgiving days by Presidential proclamation in the main picked upon Thursday as the day of the week for such an observance, the month varied greatly and there was no connection between these Thanksgiving days and the annual observance established by the Pilgrims. No other Presidents after Madison seemed to have had occasion for proclaiming a Thanksgiving day and it remained for Abraham Lincoln to resume the custom and to link up the proclaimed Thanksgiving day with the Pilgrim custom by establishing the last Thursday in November as a national day for giving thanks.

The first Lincoln proclamation appointing a day for divine supplication was dated August 12, 1861. It designated the last Thursday in September as "a day of humiliation, prayer and fasting."

The regular Thanksgiving in November, 1861, was a rather subdued occasion. There had been no presidential proclamation. In 1862 there was no proclamation, either.

The momentous year of 1863 brought, however, three proclamations. The first was dated March 3 and designated April 30 as a day of fasting and prayer. July 15 another was issued, setting August 6 as a day to give thanks at the prospect of peace.

The third came October 3, when President Lincoln issued a proclamation that said "And so . . . the last Thursday in November is hereby set apart as a day of thanksgiving and praise." As a result the first of the presidentially-proclaimed, last-Thursday-in-November Thanksgiving days was observed that year.



Congress of the United States.
In the House of Representatives
the 25. of September 1789.

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, that a joint Committee of both Houses be desired to wait upon the President of the United States, to request that he would recommend to the people of the United States a day of public thanksgiving and prayer, to be observed by acknowledging with grateful hearts the many and signal favors of Almighty God, especially by affording them an opportunity peacefully to establish a Constitution of government for their safety and happiness.

Ordered that Mr. Boudinot, Mr. Sherman and Mr. Sylvester be appointed of the said Committee on the part of the House.

Resolution by Elias Boudinot

On July 7, 1864, by direction of congress, President Lincoln designated the first Thursday of August as "a day of national humiliation and prayer." October 20 of the same year saw the issuance of his second proclamation designating the last Thursday in November as Thanksgiving day. Before that day arrived it was known that he had been re-elected by an overwhelming majority—a result which had been extremely doubtful during the campaign. Moreover, by November, 1864, it seemed certain that the Confederacy could not hold out much longer. So with the assurance that the Union was saved and with the great vote of confidence in his administration given him by the people, Abraham Lincoln had good reason to lead the nation in a Thanksgiving celebration.

For the last 75 years succeeding Presidents have not deviated from the custom of proclaiming the last Thursday in November as Thanksgiving day—until this year when President Roosevelt lived up to his reputation of being a "tradition-defier" and established the next-to-the-last instead of the last Thursday in the month for this national holiday.

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The first Presidential Thanksgiving proclamation was actually written by William Jackson, Washington's private secretary, but it was signed by the President. After a mysterious disappearance of more than 100 years the original draft of this proclamation was found by Dr. J. C. Fitzpatrick, chief of the manuscript division of the Library of Congress, in a New York auction room. It was purchased for $300 and is now treasured in the national archives in Washington.

First Hawaiian Island Settlers Sailed From Tahiti or Samoa

ANCIENT VOLCANIC cones like this one dot the landscape of the Hawaiian islands. This particular cone rises from the uplands of one of the world's largest cattle ranches—the Parker ranch. Here, 2,400 miles from any mainland, roams the largest herd of pure-bred Herefords in the world.

U. S. Possession Located 2,400 Miles From Any Mainland.

Prepared by National Geographic Society, Washington, D. C.—WNU Service.

Geography experts have long sought the solution to the "why" and the "how" of the first population of the Hawaiian islands. Located in the midst of the Pacific ocean, 2,400 miles from any mainland, the islands present a puzzling problem in history of world-wide colonization.

It is practically certain that the first settlers came from Tahiti or Samoa about 500 A. D., but why they came, exactly how they came, whether they sailed out into the blue or followed the trail of some legendary hero, no man knows. Perhaps the most plausible explanation is that they were driven from home by an invasion of savage people.

There are legends of several voyages back and forth from Samoa and Tahiti about 600 years later, and then, for some unknown reason, all communication with the rest of the world seems to have ceased until the discovery of the islands by Captain Cook in 1778.

Spoke Polynesian Language.

By that time the legends were vague, but that they were substantially true is proved by the language, which is Polynesian like that of the Tahitians, the Samoans, and the Maoris of New Zealand; and by much of the fauna and flora, which resemble that of the South Pacific islands even though the prevailing winds and currents are from the northeast. Furthermore, the Hawaiians worshiped the same principal gods as other Polynesians.

KAMEHAMEHA I. This statue of the conqueror stands in front of the Judiciary building in Honolulu. The great king, Kamehameha I, died in 1820, about the time of the arrival of the first white missionaries to the islands.

Captain Cook, who landed first on the little island of Kauai, was treated as a god. Runners were sent throughout the group of islands to tell the wonderful news of his coming.

They even described the English language, imitating it thus: "A hikapalale, hikapalale, hioluwai, oalaki, walawalaki, waiki poha." If, to us, this does not resemble English, we must remember that the Hawaiian language contains only 12 sounds, later translated into letters—five vowels and seven consonants. The runners could hardly be expected to invent sounds like the letter "s."

A few months later, when Captain Cook returned, this time to the island of Hawaii, to explore and trade, his crew behaved outrageously. Finally a native stole one of the ship's boats, fighting ensued, and the famous navigator lost his life.

Captain Cook's Monument.

Captain Cook was honorably buried and his bones were deified. Near his monument today are some of the oldest and most interesting Hawaiian remains, things which the navigator undoubtedly saw in 1778-9.

The first white missionaries to settle in the islands were the Americans who arrived in 1820. The great king, Kamehameha I, on whom these newcomers had counted for sympathy and assistance, had just died, but his successor welcomed them. The missionaries, most of them from New England, were high-minded, self-sacrificing, and devoted. They refrained from exploiting the Hawaiians and guarded them against exploitation by others.

Missionaries Were Valuable.

These missionaries were good Americans, but they made no attempt to bring about annexation of the islands to the United States. They did, however, give the Hawaiian government every possible assistance in preventing seizure of the islands by any other nation.

HERE'S YOUR POI. A Hawaiian poi-maker here demonstrates the ancient art of handling one of the native foods. Poi is made from the root of the Taro plant and is boiled and beaten into a pulpy mass. It is eaten with the fingers.

Had they not been on hand, Hawaii would have been British, or French, before the middle of the Nineteenth century. Their influence on the American government induced the declaration that the United States would consider it an unfriendly act if the islands were taken over by any other power.

Even in those early days it was vaguely realized in Washington that, for defensive reasons, Hawaii was important to the United States.

Kamehameha I has been called by the grandiloquent name of "Napoleon of the Pacific." He certainly was a good soldier, administrator, and a man of fine character.

Kamehameha II, a weakling in body and character, died young. Kamehameha III, who reigned a long time, was an able man who, on the whole, led his people wisely. Kamehameha IV and V left no particular impression.

Old Line Dies Out.

After this line died out, Lunalilo, a high chief, was elected king. He died soon after assuming the throne, and David Kalakaua was elected to succeed him.

Kalakaua took a trip around the world. Probably he tasted every wine in every country, for he is reported to have been often in a dazed condition and not always coherent. His companion on the trip told the story that when the king was driving in Nikko with one of the imperial princes after a heavy luncheon he fell asleep. Rudely wakened by the cawing of crows, he said politely to the prince, "In Japan how sweet is the singing of the birds."

BOTANICAL CURIOSITY is this maze of banyan tree roots. The banyan tree, common in Hawaii, sends out numerous aerial roots that grow back down to the soil and form props or additional "trunks."

Kalakaua's magnificent funeral, with its dirges, its wailing, the panoply of its feather cloaks and kahilis, really marked the end of Hawaiian royalty. His sister Liliuokalini succeeded him, but her reign was short and stormy. In her desire to abolish the constitution and make herself absolute, she was a few centuries after her time. The result was her dethronement and the establishment of a republic.