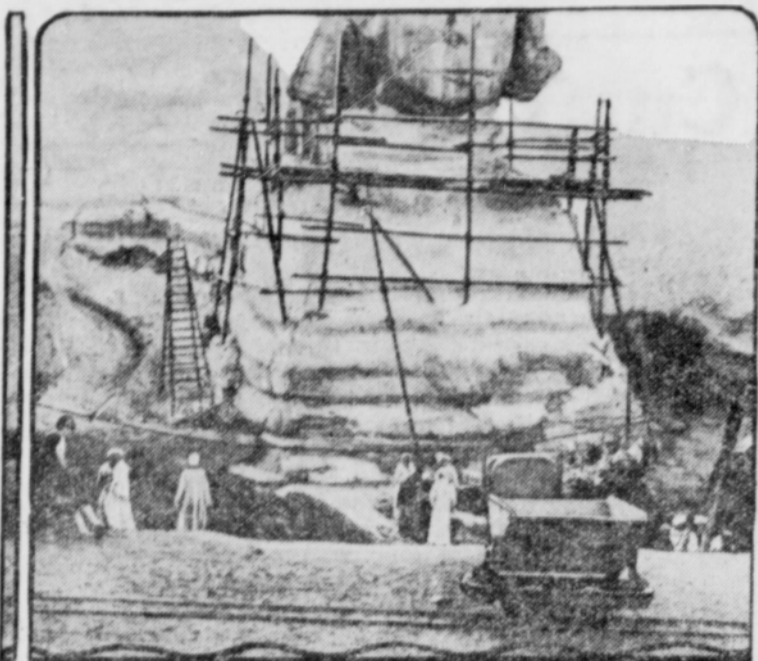


Saving the Sphinx From Collapse



Modern engineers have started the work of bracing up the ancient sphinx to save it from crumbling. Scaffolding has been built about the sphinx and the engineers, directing the work done by African labor, are digging around the base in order to strengthen it.

America Has No National Dance

Most Countries Have Steps Which Are Distinctly Their Own.

Washington.—"Whether the current frenzy called the Charleston is destined to be a permanent addition to the art of dancing, or whether it shuffles out of the spotlight of popular fancy after the 'turkey trot,' the 'bunny hug,' the 'camel walk,' the 'shimmy,' and other high-pressure steps of the past, discussion of it has revived interest in characteristic national and folk dances in many parts of the world," says a bulletin from the Washington headquarters of the National Geographic society.

"America has no generally recognized national dance," the bulletin continues. "There is the moribund Virginia reel, at present the subject of earnest efforts at resuscitation by old-time dance revivalists. In many of the more remote rural sections of the country the Virginia reel flourishes, more or less, despite the growing scarcity of capable figure callers, but the younger generation of most of the country today knows little about it. In the east of some steps it is necessary only to name the dance, and its birthplace flashes to mind, so thoroughly have the country and the name of its most characteristic dance become linked. The jig, Ireland; the hula-hula, Hawaii; the tango, Argen-

tine; the polka, Bohemia (now Czechoslovakia); the natch, India; the minuet, Old France. These are only a few samples of dances which automatically furnish their own places and date lines.

Egypt's Star Dances.
"The most ancient dances are believed to be astronomical dances of the early Egyptians. The object of these dances was to inspire a feeling of harmony among the planets, and to so influence them that their effect on life might not be harmful. The Greeks took the star dances from the Egyptians and found a place for them as the chorus, or background, of their tragedies. The Romans, as in other arts, produced few original dances, but they developed their heritage from the Egyptians and Greeks.

"In the more primitive civilizations dancing and religion were almost synonymous. As for the lower strata of humanity: 'A savage does not preach his religion, he dances it,' Livingstone wrote from Africa. For all solemn occasions in the lives of primitive peoples there are dances—for weddings, for funerals, for seed-time and for harvest, for war and for peace. Where today we find people praying in church for rain, or for the restoration of friends to health, ancient man danced for these things. "One of the liveliest of the world's dances is the tarantella, the diversion of Naples. It is executed with

tambourines and was formerly supposed to cure the bite of the tarantula, a large venomous spider. Another version of the origin of the dance says that it is based on the theme of 'la morra,' a game consisting in guessing at the number of fingers suddenly held out by an opponent. Until recently visitors to Asia Minor were delighted and mystified with the gyrations of the famous Turkish whirling dervishes. Originally of religious significance, the art of the dervishes had degenerated so that not long ago the new Turkish Republic prohibited the dance.

"Perhaps the only original contribution that England has made in the last four centuries is the sailor's hornpipe. The neighboring island of Ireland, however, boasts of the jig, the reel, and the hornpipe clog-and-shuffle dances. Britain's colonies offer colorful and diverting steps, most of them symbolic or religious, such as the devil dance of Ceylon.

Earliest "Turkey Trot."
"Environment and the imitative impulse doubtless have played large parts in molding many of the more picturesque and exotic steps of savage peoples. Of great interest to the student of animal life are such mimicking steps as the kangaroo hops of the Australian and the Tasmanian; the gorilla-like movements of a cottillon of natives in the heart of Africa, and the calf-herd tactics of a bushman's ball. In the mechanical frenzies of the American Indian harvest and war dances may be visioned the embryonic 'turkey trot' or 'bunny hug.'"

"The close association of early dances with warfare is brought out in such survivals as the sword dances. The Scotch sword dance is the most graceful and least bloodthirsty of these. Chinese and Turkish sword dances, however, are not so esthetic. While wildly beautiful, they are not wholly free from danger. Natives of the Fiji Islands have a war dance in which clubs are flourished in a frenzied manner. In East Africa the native tribes honor distinguished guests with a ceremonial dance, in which spears and other weapons are rushed up within an inch of the visitor's nose. It is a test of the honor guest's nerve, for if he moves or shows the least sign of fear or annoyance he falls in the respect of his well meaning hosts."

Lived Happily Until He Inherited Money

Boston.—In the Suffolk Probate court Judge Dolan started to hear a separate support petition brought by Edith M. Piper against her husband, Fred W. Piper, whom she married in 1904, and with whom she claims she lived happily until 1920, when Piper inherited \$180,494 on the death of his father.

After their marriage the couple lived in the height of fashion. When he received his inheritance she claims her husband said to her: "Well, dear, we have now what we waited for all our lives. We'll go to California and take trips."

Instead, she claims, his love seemed to wane, and in 1922 he stopped all her charge accounts and she found herself, after a time, in actual need.

The TALE of KIDDIE KATYDD

By Arthur Scott Bailey



SOLOMON OWL'S CRY

MR. NIGHTHAWK was sidgetting about on a branch of a maple tree. What Kiddie Katydid had said to him about Solomon Owl frightened him. And he almost wished he hadn't come to Farmer Green's dooryard that night.

But the more he thought about the matter, the less he was inclined to believe that there was really any danger. And soon he peered at Kiddie Katydid through the darkness and said:

"You almost fooled me. But I know now what you are trying to do. You were trying to scare me away from here!"

"Katy did, Katy did; she did, she did!"

"You needn't say that!" Mr. Nighthawk exclaimed. "Katy has nothing



"Who-Who-Who!"—It Was Solomon Owl's Weird Call.

to do with my case. She hasn't even mentioned Solomon Owl's name."

"You don't understand," Kiddie told him. "I'm speaking of an entirely different matter."

And then Mr. Nighthawk had another idea. He chased the frown away from his face and smiled very pleasantly.

"I'm sorry that you don't feel like jumping for me," he observed. "But I'd be just as glad to see you fly! I remember being told that you fly almost as well as you jump."

"Oh, I can't begin to fly as well as you can," Kiddie Katydid told Mr. Nighthawk. "I only wish I knew how to coast down out of the sky the way you do, without being dashed upon the ground. . . . How do you manage to stop so suddenly?"

"Pooh! That's nothing!" Mr. Nighthawk said. "It's easy, once you know how."

In spite of his way of belittling his flying feats, Mr. Nighthawk was secretly very proud of his skill at sky coasting. And when Kiddie Katydid asked him if he wouldn't kindly give an exhibition of the art of fancy flying, Mr. Nighthawk couldn't help feeling pleased.

He wanted to display his skill. But there was just one thing that troubled him. He was afraid that if he climbed up into the sky, before he dropped down again Kiddie Katydid would have vanished. And that didn't suit Mr. Nighthawk's plans.

"Will you promise to stay right where you are until I come back?" he asked.

Now, Kiddie Katydid had intended to hide himself as soon as Mr. Nighthawk should leave him. But there was nothing he could do now except to agree to Mr. Nighthawk's proposal.

"I'll promise," said Kiddie, "if you'll promise me that you'll surely return. Otherwise I might have to stay here for a month, perhaps, waiting for you."

"Oh! I'll come back in a minute or two," Mr. Nighthawk laughed, as he looked hungrily at Kiddie. "Don't you worry about my not coming back to talk with you!"

Then he began climbing upward into the sky. And he had gone about as high as he wished to, when all at once a rolling Who-who-who, who-who, to-who-ah startled him. It was Solomon Owl's weird call. And it drove every thought except one out of Mr. Nighthawk's head. That one idea—to escape—filled his mind completely. And he turned and hurried away from Farmer Green's place as fast as he could go; for Mr. Nighthawk feared that Solomon Owl would arrive there at any moment.

As for Kiddie Katydid, when he heard Solomon's cry he knew at once that he was rid of Mr. Nighthawk. And Kiddie's "Katy did, Katy did; she did, she did," rang out again and again in the night. All his friends and cousins crept out of their hiding-places and joined in the chorus. And everybody enjoyed a good laugh over Mr. Nighthawk's visit—and his sudden departure.

Perhaps Kiddie may be forgiven for boasting the least bit, as his companions crowded around him.

"I knew better than to jump for Mr. Nighthawk!" he cried. "I happened to know that he always wants to catch his food on the wing. And if I had jumped, or tried to fly away, he would have snatched me right out of the air as quick as lightning!"

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George Sidney



This popular "movie" star, appearing in a prominent production, was born in 1877 in New York city. He has been in the theatrical business practically all his life, his entire career being confined to comedy roles. He succeeds to parts played by the late Sam Bernard. Sidney's hobby, he says, is the looking upon the bright side of life.

ABBREVIATED STORY

PRIVATE GROUNDS

THE regiment was lined up to see General Pellets award Private Grounds his medal.

"Private Grounds," said the general as he pinned the coveted ribbon on the young man's chest, "I wish to state publicly that the awarding board does not bestow lightly this highest of decorations."

"When we learned that, armed only with a paper of pins, you stormed a machine gun nest and captured sixteen of the enemy, we were impressed, but decided that, in this war of almost universal heroism, your deed was not entitled to the highest recognition."

"Likewise, when we were told that, camouflaged as a reel of barbed wire, you rolled into an enemy first line trench and obtained valuable information, we arrived at the same conclusion. But—when it came to light that, among thirty men who were digging a mine under what turned out to be a limburger cheese refinery, you alone, after the others had been driven back by the unspeakable fumes, persisted and finished the job at the cost of a bad case of smell shock—then, my boy, there was no further question."

And the cheers that split the air made a Hun division, five miles away, retreat even faster.

© by George Matthew Adams

Indians Prefer Steel Work to Reservation Life



John Tarbell, Joe La Olaire, Jack Hill and Peter Horn, Iroquois Indians, formerly of the Kanawake reservation in Canada, who, having tired of the life on their reservation, have left it and are enjoying life by riveting on steel structures. They are at present working on the Columbia Presbyterian Medical Center in New York.

SUCCESS WITH DELINQUENT CHILDREN SHOWN IN REPORT

Agencies Co-operating in "Child Guidance Clinics" Under Commonwealth Fund See Improvement.

New York.—Can our public schools prevent delinquency and crime by giving early and painstaking special attention to pupils who are backward or out of focus, or whose behavior makes them constant puzzles or pests to teachers and parents? Even though all such "problem children" are not necessarily headed for jail, will timely study of their difficulties make them happier and more effective citizens of the school and eventually of their community?

Affirmative evidence in this respect and a story of progress in establishing "child guidance clinics" and visiting teacher service to help such children are found in a report just issued by the joint committee on methods of preventing delinquency which summarizes four years of work under a program initiated and financed by the Commonwealth fund, one of the larger American philanthropic foundations.

In organizing this program for the prevention of juvenile delinquency the Commonwealth fund, after a careful survey of present needs in the field of child welfare, approved a scheme of co-operative activities to be carried on by the national committee for mental hygiene, the national committee on visiting teachers (affiliated with the Public Association of New York city) and the New York School of Social Work. By conducting local demonstrations, issuing publications and offering scholarships, it was proposed to develop scientific study of difficult and delinquent children in the schools and juvenile courts, to foster sound methods of treatment based on such study and to increase the number of trained and competent workers.

Under the direction of the national committee for mental hygiene, says the report, demonstration child guidance clinics are now being conducted in Philadelphia and Cleveland. Similar demonstrations have been carried on for periods varying from six months to a year in five other leading cities.

As a result of this work child guidance clinics, fully supported by the local communities, are now in operation in St. Louis, Dallas, Minneapolis, St. Paul, Los Angeles, Memphis and Richmond. At these clinics children who are proving too much for the adults responsible for them are given systematic physical, psychological and psychiatric examination, and assisted by trained and sympathetic welfare workers to adjust themselves to happier and more normal ways of living.

Succumb to Dance

Wooster, Ohio.—The faculty of Wooster college, after years of opposition to dancing, now permits the old-time style.

"What's in a Name?"

By MILDRED MARSHALL
Facts about your name; its history; meaning; whence it was derived; significance; your lucky day, lucky jewel

DIANA

ONE of the most beautiful names which comes to us through Roman mythology is Diana. She was originally Diviana, goddess of the night, but, as she was pure as Vesta, she was identified with the Greek Artemis and given possession of the temple of Ephesus and was thenceforth regarded as the goddess of the silver bow and daughter of Jupiter and Latona.

In the sixteenth century, when romances of chivalry began to make their appearance, Jorge de Montemayor, the Spanish poet, named his heroine Diana, and her name was quickly taken up by the sponsors of the lovely widow, Diane de Poitiers, whose colors of black and white Henry II of France wore even to his last fatal tournament. The Cavalier court during its residence in France adopted Diana and carried it back to England.

In some instances Diana is regarded as the name of the charitable lady referred to in the Scriptures as "Diana of the Ephesians." In the eighteenth century there was a Monna Diana in Florence whose chief claim to fame was that she mistook a large stone that fell on her head off a building, for a small pebble, because she wore such an elaborate head-dress.

Crystal in Diana's talismanic gem. It guards her youth and purity, according to old superstition, and brings her many friends. Sunday is her lucky day and 7 her lucky number.

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A LINE O' CHEER

By John Kendrick Bangs.

TRANSPLANTED

CHILL Winter does not kill the rose,
But takes it from the garden-close
And plants it till the cold shall pass.
Upon the cheek of lad and lass,
Where it may bloom and safe abide
The coming of the summertide.
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THE WHY of SUPERSTITIONS

By H. IRVING KING

ROWAN RUDDERS

IN SOME places along the Atlantic coast there is belief among sailors and fishermen that if the rudders of their boats are made of rowan wood—that is of the wood of the mountain ash—that the boats will be faster. The Newfoundland fishermen, according to the American Folk Lore society, are especially given to this superstition which clearly originated in the dim regions of Norse mythology. Among the Northern nations the rowan was second in sacred and magical qualities only to the ash, the sacred Isdragel from which the human race descended.

This alone would account for the desirability of having the rudder, the directing part of a boat, made of rowan wood. But the belief that a rowan rudder makes a boat go faster points to something more. The key to this something is apparently found in the ancestry of the word "rowan" which is derived from the Anglo-Saxon word "rowan" and the word "rowan," like its descendant "row" meant to drive, to push and, according to the dictionary "hence ultimately, a rudder." Thus a fortuitous combination of mythology and philology indicates the wood of the mountain ash as the proper material for a boat's rudder.

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SOMETHING TO THINK ABOUT

By F. A. WALKER

SUBSTANCE—ILLUSION?

YOU will find after practice that it is a good policy to take frequent accounts of your mind-asset, so at the end of a month or a year at the farthest, you may be able to decide whether you are heading for abundance or bankruptcy.

To rely on a snap-shot picture of your attitude toward the world and that portion of its work to which destiny has seemingly assigned you, is unproductive of trustworthy results.

If you want to keep going in the right direction, when you are traveling with haste and impetuosity as companions, you must stop at the weather-worn signs posted along the way and read them with scrupulous care.

If there is friction between you and your employer, and you are in doubt as to what it means, or as to what causes it, stop a while in your hot-headed pursuit and study the signs at the cross-roads.

And at the same time look deeply into your own heart, for it is possible that the seat of the trouble is there.

If you go about this self-inspection with the same wide-eyed eagerness that you exhibit in searching for evil in others you will not lose your way. This method of finding your path in the dark is as useful as it is astounding.

It arrests and turns wandering fancies in the safe direction, dispels a sullen countenance, pouting lips, cynical and snappy words, and awakens dormant sensibilities of our dutiful obligations to one another. Dismiss self-sympathy and usher in self-censure.

Do not shudder at the crack of the whip, nor resent just punishment, for it will make of you a better man or woman, give you new strength, a nobler spirit and so sharpen your wits and clear your blurred vision that you will experience no more difficulty in deciding off-hand between substance and illusion.

And in addition, it will take you to happiness and bestow new power in making friends and achieving honorable success.

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