

THE CONCORD DAILY TRIBUNE

Interesting Facts About Alaska

Raleigh, Aug. 24.—(AP)—The thing about Alaska that impressed me most was the prevalence of empty houses and stores," said Mrs. Lillian B. Griggs, secretary and director of the North Carolina Library Commission, in a statement issued today, following her return from the "Great Northwest." She attended the 1925 meeting of the American Library Association in Seattle, Wash., and made a twelve-day trip to Alaska. There were about sixty in the party that visited Alaska, she said, including Mrs. Edd Stagg, of Durham.

"I saw no marked evidence of where anybody was really trying to do anything for Alaska," Mrs. Griggs stated. "Of course, I did not go there to make an analysis of the economic or social life of the people. I went on a sightseeing trip, but to me it appeared as if the Alaskans were struggling along without leadership. The churches, however, appear to be doing a good work there. Several of the religious denominations have established schools and seem to be really trying to improve conditions. I saw marked evidence of their work, as to constructive work such as we find in the States—O, well, Alaska is a long way from Washington."

"What Alaska really needs, above everything else, according to my limited observations, is somebody to man and develop it. There seems to be enough natural resources there to call for greater development than is in evidence at the present time. saw activity a plenty, in spots, but these spots were, for the most part, the fish canneries and hatcheries. The canneries could not help existing. They furnish clearing house for Alaska's chief product, fish. Then, here is a large number of fox farms, from which furs—some of them exquisitely beautiful—are secured. I did not see many farms on which staple crops were being raised. There were numerous 'patches,' however, on which the vegetation was luxuriant. It had to hurry, due to the brevity of the summer season. I have never seen, anywhere else, such rank growth."

"Alaska produces a very fine strawberry. There is another berry there that is good. It is called the salmon berry, and it resembles our blackberry. It is salmon-colored, however; and that is how it gets its name." Mrs. Griggs' party remained aboard ship every night. During the days, however, frequent inland trips were made.

Alaskan women proved very interesting, Mrs. Griggs said. She saw in them fidelity and thrift combined, loyalty to the family unit and the ability to make good homes for their husbands and children. "Many of them," stated Mrs. Griggs, "were married to white men to whom they appeared to be devoted. I learned that

the Alaskan women—mostly of some Indian strain—attracted white men; and, on the other hand, that the white men were greatly admired by these Indian women. There appeared to be many happy matches between the two races.

"I asked one girl, a young matron if she smoked. She laughingly replied that she did. 'How did you happen to take it up?' I asked, to which she answered, 'My husband—he's a white man, taught me now.' Then she added, with a twinkle in her eyes, 'We pick up a lot of bad habits from white people.'

"On another occasion I entered into a conversation with some young working women. They were all neatly, though not at all lavishly, dressed. They wore wrist watches, however, and rings, tokens of modern civilization. One of them was careful to say that 'these are just working clothes. We have some better ones at home.' I learned that they took a pride in their homes. Their husbands were fishermen and they worked with them two standpoints. They were doing work in line with their husbands, and, at the same time, in line with the chief occupation of their homeland. As I have previously said, fishing and canning constitute the backbone of Alaska's industrial order of things."

"I found that many of the Alaskan girls had been educated in American schools, some of them in the northwestern states, while others had been taught by church school teachers. Hence, they were versed, to a large extent, in the manners and customs of the United States.

"I saw some really attractive stores in the towns of Alaska that I visited. Some of them displayed goods that were modern in all respects—wearing apparel, etc. But the people up there are not so much on sofa fountain drinks." She named one which is quite popular in certain sections of the United States and declared that she did not see it served anywhere in Alaska.

"But, root beer!" she added. "They send it up to Alaska in kegs and it proves quite popular. We had some ice cream once or twice and went to a movie. It was a good movie, too, very much like those in smaller towns. A girl played a piano while the picture was being shown, and a young man sang. One of his songs was 'Just a Little Drink.'

It proved quite entertaining to the natives, who displayed, also, an interest in the film that night. The film dealt with Hawaiian life and customs. The people enjoyed it. The whole place was filled with Indians. They were quite demonstrative at times."

Mrs. Griggs stated that it was light

LET WIVES OBEY HUSBANDS DEMANDS EPISCOPAL BISHOP

THE FORD PLANT AT CHARLOTTE OPENS TODAY

Rt. Rev. Irving Peake Johnson Makes Seafaring Denomination of Modern Family Life.

New York, Aug. 26.—Just when it had been conceded that the word "obey," so objectionable to many blushing brides, would be stricken from the Episcopal marriage ceremony with little or no debate, a protest, coupled with a scathing denunciation of modern family life is voiced by the Bishop of Colorado.

The Rt. Rev. Irving Peake Johnson, D.D., is described as one of the most brilliant thinkers and orators of the Episcopal church. His dissent inflames with barbed aphorisms. Representatives of the church said that the publication of his opposition would provoke a lively discussion throughout the church.

Already Backed By Church.

The Rt. Rev. Charles L. Slattery, bishop coadjutor of Massachusetts, is chairman of the joint committee on prayer book which sponsored the elimination of the word "obey" at the general convention of the church in Portland, Ore., in September, 1922.

The convention, virtually with unanimity approved by two succeeding conventions, and, accordingly, the matter will come up for final determination at the triennial General Conference that is to open at New Orleans, October 7.

Bishop Johnson is said to be the first notable leader of the church to come out openly against the proposed change. He is also the editor of the Witness, a church publication, in a forthcoming issue of which his statement will appear in full. It is summarized as follows:

"If women do not love men well enough to accept their leadership which is the significance of 'to obey,' they will not love them any more because their vanity is flattered by the omission."

"Why is it proposed to take the word 'obey' out of the marriage service? In my judgment because modern society has lost the sense of proportion which lies at the foundation of the home, and, in order to justify itself, wishes to accommodate the word of God to palliate the situation."

"The idea that the word 'obey' connotes servility is the heresy of modern parents and the schism of modern families. The word 'obey' is limited always by the circumstances of its use. When asked if you will obey the civil authorities, you do not infringe in any way upon your liberties as an American citizen. When a soldier is asked to obey his captain he does not surrender his manhood. When a woman is asked to obey her husband, she does not lessen the glory of her womanhood."

"A family is a corporation, and either the man is the head of the family, or else it is presided over by a committee of two, which has no way of determining a majority vote except by an endurance test. It is now proposed to endorse a headless family in the interests of accommodating truth to prejudice."

"God made man to be the head of the family because it was his duty to provide and protect. The church exists to set forth ideals, not to justify the perversion of ideals."

"I believe fully in woman's rights but I do not believe headship of the family is one of those rights. It may be true that in a majority of cases she has the best head and uses it more intelligently, but when she is moved to assert her leadership, the man loses glory that the woman does not gain no matter how much she may proclaim the fact she deserves the recognition to which her talents entitle her."

Vacuum Comes Into Own.

"This is the day in which the vacuum is coming into its own. The popular prophet tells us that God made man an empty head devoid of convictions; an empty heart devoid of obligations; an empty life devoid of sacrifices."

"The question before us in this proposed amendment is this: Is the American family today in which there is little either of reverence or obedience going to be enabled by substituting the jejune theories of academic philosophy for the declaration of God through His prophets and the experience of generations in which family life was sanctioned and the pro-vation of responsibility was definitely set forth?"

"I know that women are more potent forces for good than men. His mother's name was so-and-so means more to a child than that his father made a million and lost his human touch in doing it."

"Of course, society will not collapse by leaving out the word 'obey' from the marriage service, but I believe that the church will have let down her standards to satisfy a rationalistic world which is more concerned with syllogisms than it is with facts."

"The Roman empire in days of Marcus Aurelius was not more incapable of setting the standard of family life than we are in America today where the home has become a memory and family life a tragedy."

"We are not fit to amend the marriage service of our fathers until we have restored the family life to the sanctity which it enjoyed in their time."

With scarcely 100 points separating the first and last teams, the New York-Pennsylvania League is staging one of the closest pennant races of any baseball organization in the country.

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