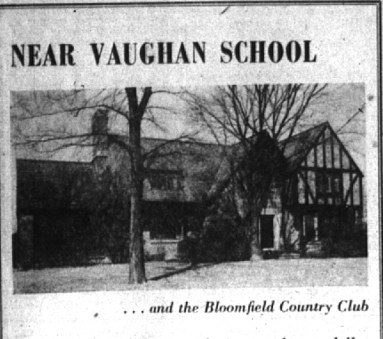


It has been my observation, over a half century, that what a young man or woman does in his leisure time is a fair guide to his future. It seems to me that the wise use of spare time in youth is a way of acquiring the habit of exercising wisdom in the use of one's working time in later life.



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Bits of Birmingham

In spite of everything which has been written regarding garbage disposal, it still seems to be a simple problem to some persons—simply dump it. This Wanderer refers to the First Methodist Church lawn, as it looked last Friday afternoon. The refuse strewn there ranged from dirty, greasy paper bags, to partly used loaves of bread and fruit. Frankly, it was disgusting. Regardless of who left the garbage there, school students, workmen or some person who found it easier to throw it from a moving car than walk to the garbage can, the fact remains that a piece of well-kept property was strewn with filth. Common courtesy, if not civic pride, should be enough to keep the average person from being guilty of such a thing.

Mrs. Ronald Edwards, 1316 S. Woodward, has sent the following letter to this Wanderer regarding thefts of shrubs from the islands in the center of S. Woodward: "I read in your last week's 'Bits of Birmingham' about where the kids got the blame for uprooting and carrying away evergreens from the So. Woodward islands. I live behind the barber shop next to Mint's Ice Cream, and one night I was sitting on the back porch watching traffic. I saw this car pull up and park by the fence in front of Mint's, and a woman got out and went to the middle of the street. She came back to the car, put something on the floor and went back again. That's when I really watched her. I could see her bending over, then walking, and bending over. She considered something and going back to the car, she put a bush in it. Then I knew what she was doing. I holered at her and said, 'You can't do that!' Then she got away fast. I was going to call the police but thought she would be gone by the time they arrived and that's embarrassing. I'll bet she has a nice yard now." (Of course, it's easy to second guess matters of this kind, Mrs. Edwards, but this Wanderer would like to suggest that next time you are SURF some one is taking these plants illegally, that you call the police at once. Then quietly walk past the car and get the license number in case the culprit leaves the scene before the police arrive. But with the license number in possession of the officer, they would be easy to trace and arrest. We hope you have better luck next time, however.)

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Photography Display At Cranbrook Shows Plight of Navajos

The Cranbrook Institute of Science has arranged to show "The Navajos," a photographic exhibit prepared by the editors of Life Magazine, beginning June 1 and continuing through the month. The exhibit deals with a nation that is geographically a part of the United States but culturally distinct from it; a nation whose 81,000 citizens are Americans but not a part of American society. In the wild highlands of northern Arizona, the Navajos have hunted and farmed for 700 years. Before the white men came, they could always migrate when resources failed them. Now, fenced in by an alien world, they struggle to exist on land that cannot support them. The photographs are by Leonard McCombe, who faced great difficulties in the assignment because of the reluctance of the Navajos to admit an outsider into their intimate family life. He lived among them many weeks before he made any attempt at photography. When he began to take pictures he had been to some extent "assimilated" by the Navajos and the result is a rare example of journalistic skill.

Tribal Ceremonies
 The exhibit first takes up the daily life of a single Navajo family, the Yellowwells, and follows its members through the traditional chores, butchering, herding, baking, and their primitive business transactions at the trading post. It also includes pictures of the religious and ritual life of the Navajos. This includes the moving and impressive puberty ceremony where a young girl prepares for the ritual that will conduct her into womanhood. It also includes pictures of the cleansing-by-sweating ceremony. Photographs of this latter ceremony were particularly difficult because the only light came from a fire built in the middle of the Hogan. The third section is devoted to some of the problems of the Navajos as they try to adapt to white culture. The Navajos, however, live in a transitional world where the ancient past life does not sustain them, nor the new way really provide a place for them.

"The Navajos" is thus a social document of considerable importance at a time when the problem of minority peoples troubles the world. It is also a pictorial record made with great sympathy and imagination.

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