



Columbus-Balbo Review



Elviro Di Laura, Editor

Birmingham, Ala., December, 1934

Vol. 2, No. 2



The Real Christmas Message

Christianity spreads throughout the world and the ringing of the Christmas bells brings messages of joy and peace.

The spirit of the Christ-child—intelligence that triumphs over ignorance—like a beacon light, flashes over the land, even throughout the world.

All countries acknowledge the season of Christmas, so glorious is the theme, the song, the story. Not one, but many nations, celebrate in glad acclaim.

Destructive thoughts and works are laid aside during the concentration of minds and acts on subjects of peace and good-will to all. For this is the message the Christ-child brings:

Peace, good-will to all.

Breathe it. Speak it. Thank God for a Christian nation, a world civilized, friends and home.

Forget dull care, and lose fear in the following of the light of the star, leading on toward the good—the universal good in universal brotherhood.

Its rays beckon you to eternal youth, eternal life.

All nations do acknowledge Him as the guiding star, as the spirit of peace and good-will brings universal brotherhood.



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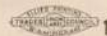
ELVIRO DI LAURA.....Editor and Publisher

MRS. CARMEN E. DI LAURA.....Associate Editor

(Organ of Italian Societies of Alabama, and Italo-American Political Club—Charles Pizziccolo, President)

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EDITOR'S PAGE

A FEW CHRISTMAS THOUGHTS

The far more comfortable editorial course at Christmas is to write of the advantage of giving over receiving, and ring rhetorical bells, and speak of the "happy season," and the like. That doesn't require thinking, and offers no hazard of waking anyone and disconcerting him.

But this year, with the two great Asiatic powers glaring at each other, with the Balkins simmering over Alexander's assassination, with the rabid arming of France and Italy and Germany, and with our own internal conflicts still riving us, the thought of Christmas gives rise to wonder as to what the Nazarene would think today of the various nations professing to follow his precepts and of the others that have at least been exposed to them. Indeed, the situation raises the question of the efficaciousness of Christianity—not of the truths uttered by Jesus, but of our practice and transmission of them over the past twenty centuries and today.

War can exist where and when two or more nations are animose and suspicious toward each other; and animosity and suspicion between races, where matters of personal wrong are out of the question, are the result of nothing but shrewd utilization of the ignorance and narrowness of a people by men in positions of power, for selfish aims. There are, of course, wars of self-defense, wherein this exploitation of mass prejudice has been carried on by only one participant, and the other is innocent; but these are few. Usually the blame is pretty even distributed; and there is such a thing as inciting a neighbor to attack by a continued chip-on-the-shoulder attitude. There is even such a thing as creating war by continually talking about its inevitability; and if Russia and Japan, or Japan and the United States, should go to war, much of the onus for the catastrophe would rightly rest on those who have talked and written so loudly and prolifically about it.

In any case, the root cause is our individual narrowness of outlook and attitude; for if that did not exist, none of the rest could. The narrow man, the little man, the ignorant man, automatically distrusts and resents things new and strange to him, things about which he knows nothing. We constantly see evidence of that about us on every scale, from personal transactions to the intercourse of nations. Where the element of alienness enters, customs of civilized life and all the teachings of the Man of Bethlehem fade from us. Brotherly love? The Golden Rule? Christian fellowship? They become nothing; we might never have heard of them.

Because of this, to the average American, the Frenchman is a "Frog," the Italian a "Wop," the German or Dutchman a "Kraut," the Mexican (concerning whom, of all, we should know better) a "Greaser," the Chinese a "Chink," and so on. And the average inhabitant of each

of those countries, in turn, holds the same views toward the people of other nations. It seems useless to point out to such a person the enormous contributions each people is making to what we call civilization, in all the fields that distinguished man from the brute. So the world remains today much the same welter of blind prejudice and antagonisms that it was on that first Christmas morning so long ago.

This is why we are inclined to inquire now just how well we have learned and exemplified the teachings of the rugged kindly Man of Galilee. We have churches, yes. We have on our Christian rosters a third of the world's population. But it is not, we believe, sacrilegious to ask what is the good of church and Christian "membership," if we as individuals persist, outside our churches (and too often in them) in antagonism and animosity toward those who differ from us? And to ask what is the good of churches and Christianity, if we as Christian nations continue in mutual hate and suspicion?

It is a challenge to Christianity. War is temporal, material. There is no such thing as a "holy" war, a war blessed by God. The New Testament supersedes the Old. Jesus taught "peace on earth, good will toward men." —Holland's magazine.

THE COLUMBUS-BALBO REVIEW

The Columbus-Balbo Review is the only magazine of its kind published in the Southern States, and the only one in Alabama. It is the best medium for advertisers to reach the Italo-Americans of this territory.

We solicit your patronage. Our aim is to bring a mutual understanding among all people. Your co-operation, both moral and material, will be appreciated.

Articles are also welcomed by the editor. However, the magazine cannot assume the responsibility for the views of the writers.

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REVIEW FOR THE YEAR 1935

For the year 1935 the Columbus Balbo Review will offer to our readers and subscribers, one of the best opportunities for subscription rates at low cost. Subscription for one year, \$1.00. Clubs of more than one, 50 cents.

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Early Italian Pioneers and Builders of America

By ELVIRO DI LAURA

In the last issue of this magazine I gave an account of the history of many Italian pioneers who came to this country in different epochs, and gave in varied phases their energy and talents to help to build their new adopted country.

On many occasions we find that their names and nationality have been misty.

We will continue to peruse in our research and dig out whatever matter may be of interest and give light to the public, that we Italians, were not the last to come here after Columbus discovered this hemisphere, but that other Italian followed him and helped to shape America in agriculture, art, music, painting and politics, and fought in the Revolutionary and civil wars.

FERRERO EDUARDO—Major-General, was born in Spain on January 18, 1831, from Italian parents while they were traveling in Spain. He was brought to the United States a few months after his birth.

His parents settled in New York City and his house was frequented by Italian political refugees, and he enjoyed the friendship of Garibaldi, Argenti, Albius, and Avazana.

Before the civil war young Ferrero conducted a dancing school and also taught dancing at the U. S. Military Academy. At the beginning of the war he was lieutenant-colonel of the 11th New York Militia regiment.

In 1861 he raised the 51st New York Regiment, called the "Shepard Rifles" and led a brigade in the Burnside expedition to Roanoke Island, where his regiment took the first fortified redoubt captured in the war.

He also commanded a brigade at Newbern under Gen. Reno. In 1862 he served in Pope's Virginia campaign. He was in battle of South Mountain and Antietam, and for his bravery in the latter engagement was appointed Brigadier-General on September 19th, 1862.

Ferrero served at Fredericksburg and at Vicksburg, commanding the 2nd Brigade of General Sturgis' division, 9th Army Corps, and a division at the siege of Knoxville. He afterwards marched the 9th corps over the mountains, without roads and by compass only, to Cincinnati. Ferrero was in command at the defense of Fort Sanders against the desperate assault of Langstreet, and at the battle of Bean's Station, under General Shackleford, by his timely occupation of Kelley Ford, frustrated Longstreet's attempt to send a detachment across the Holston, and so paralyzed the enemy forces by striking them in the rear.

In Grant's final campaign, including the siege of Petersburg, he commanded the colored division of the 9th corps. He was brevetted Major-General December 2nd, 1864, and mustered out in August, 1865.

He died December 11th, 1899.

* * * * *

IGOLINO GUISEPPE—Italian botanist was born at Florence, Italy, in 1759. He came to the United States in 1803 on a scientific mission and remained till 1807. During his stay his attention was called by many distinguished men of science, and it is asserted that he found a key of them, but lost the manuscript among others when he was shipwrecked in the Straits of Bonifacio on his way to Genoa in 1808.

Igolino was the first European to study the anthropology of America, and thus led the way to the work of Darwin, Boyer, De Quatrefages and Brasseur de Bourbourg.

In 1809-19 Igolino traveled in South America and

found a rich collection of plants and engravings of animals and insects peculiar to those latitudes, studying also the Cryptogamic Plants of Brazil. He published "Plantae Cryptogamic Brasiliae" in 1820, in the "Effects of the Colored Upas."

Igolino was Italian Vice Consul in North Carolina in 1807. He died in 1833.

* * * * *

BACHI PIETRO—Educator, was born in Sicily in 1787 and died in Boston, Mass. August 22, 1853. He was a graduate of the University of Padua, Italy, and came to the United States in 1825. He was a lawyer by profession and from 1825 to 1846 was a teacher of Italian and Spanish languages in Harvard College.

He was author of several grammars and phrase books and a book of fables for learning Italian, Spanish and Portuguese languages.

* * * * *

ANTONIO BIACIOLI—Musician, was born in Bologna, Italy, in 1795. In 1832 he arrived in New York City as a music director of "Montresor Troupe," the first Italian opera company that ever visited the United States. After a successful season the opera company went to Havana but Biacioli remained in New York.

He established himself as a teacher of music, attaining a success probably unsurpassed by any professor in this country. He published, "One Hour of Day Study," for the acquiring of a correct pronunciation of vowels, which is the only method to become a "Perfect Vocalist."

He died in New York City on February 11th, 1871, leaving one daughter, Theresa, who married General Daniel E. Sickles.

* * * * *

BELTRAMI GIACOMO COSTANTINI—Italian explorer, was born in Bergamo, Italy, in 1779. He came to the United States in 1821; ascending the Mississippi River, and discovering one of its principal sources.

He published an account of his discoveries, which was reprinted at Philadelphia, Pa., in 1824. He published many other works of his discoveries. Beltrami died in Bergamo in February, 1855.

* * * * *

BISCACCIANTE ELIZA—Vocalist, born in Boston, Mass., the daughter of Luigi Ostinelli, leader of orchestras. She married Signor Biscacciante, also a musician. She studied in Milano and made her debut in America at the Astor Place Opera House on February 1, 1848 and on March 1, 1848 at Philadelphia Chestnut Street Theatre.

She sang in the principal cities of the United States and became a special favorite in California.

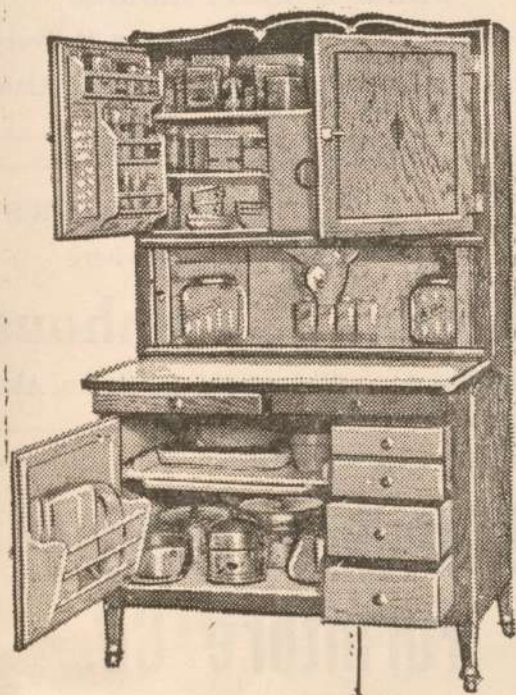
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JOHN ANTONELLI—Engineer, was born in Gaeta, Italy, in the middle of the 16th century. He went to Cuba in 1584, where he made the plan and superintended the construction of the "Morro Castle" and Punta Fortress in Havana in 1589, and before they were finished he went to Vera Cruz, Mexico, and planned the famous fortress of "San Juan de Ula." He died in 1616.

* * * * *

CERRACHIA GIUSEPPE—Italian sculptor was born in Italy in 1760 and came to Philadelphia in 1791, and made the bust of Washington, Hamilton and other eminent men. He also made the bust of Napoleon Bonaparte in 1796.

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MOSELLA TORRICELLI—Evangelista, was born in Faenza, Italy in 1608, and died in 1647. He was the inventor of the "Vacuum Tube."

* * * *

VACARIUS—Italian civilian and economist of the school of Bologna, was born in 1120, and died in 1200. He was the first known teacher of Roman law in England. Vacarius lecturing at Oxford in 1149 was brought to Canterbury.

* * * *

FAGNANI GIUSEPPE—Artist, was born in Naples, Italy, December 24th, 1819. He studied art in Royal Academy of Naples, and came to New York City in 1851 and there married an American. His painting and principal works are those of the most greatest personages in the world; the portraits of President Taylor, taken after his death, Lord Byron, Garibaldi, Victory Emmanuel, Gen. Cialdini, Richard Cobden, Queen Christina, Sir Henry Bulwer.

His house in New York City contained many rare specimens of art, collected from all parts of Europe. His paintings of "Nine Muses," now in the Metropolitan Museum of Art in New York, attracted much attention, as well-known American beauties, had served as models. Fagnani died in New York on May 22nd, 1873.

* * * *

LORENZO DE PONTE—Dramatist, was born in Venice, Italy, March 10th, 1749, and came to the United States in the early 18th century and settled in New York City, where for many years he gave private lessons in Italian language and literature.

In 1828 he was appointed professor of Italian in Columbia College. He died in New York City August 17, 1838.

* * * *

FINOTTI M. GIUSEPPE—Author, was born in Ferrara, Italy, in 1817 and died in Denver, Colorado in 1879. He studied with a view to becoming a soldier but afterwards changed and entered the Jesuit College at Rome. He came to the United States in 1845, and was ordained Priest and stationed at St. Mary's Church at Alexandria, Virginia. He built St. Ignatius Church in Prince George County, Md. He left the Jesuit society in 1852 and went to Boston, Mass., where he became a member of the Bishop's household and literary editor of the Boston "Pilot." His principal works were a "French Grammar," published in Italy, "A Month of Mary" (1853), "Life of Blessed Paul of the Cross" (1860), "Italy in the Fifteenth Century," "Diary of a Soldier," "The French Zouave," and "Herman the Pianist."

His most important work, which was never completed, was his "Biographia Catholica Americana." He published one volume of it in 1872.



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ESULE!

Addio mamma. . . l'ultimo bacio alla tua Maria. . . forse non la vedrai piu'. . . forse si. . . Addio. . .

Un velo mi annellava la vita, un acuto fischio mi trafigge il cuore e vedo tutto nero.

Piango. . . con l'animo affranto miro i miei bei monti, fuggenti verso l'infinito, quei monti pieni di vite e di gaiezza, quei monti che danno energia e vita agli esseri malsani e quasi morienti.

Fisso quei monti, e sembrami che il cuore mi sfugge dal petto, per restare la' fra la verzura, la fertilita' e la quiete di quella terra degli avi miei.

Una croce sorge superba fra le verdi cime indica essa il luogo della bella pace, il luogo della preghiera, la chiesatta del mio piccolo, ma assai bel paese.

In quel sacro luogo si raccolgono gli afflitti per rinvigorire la fede che li conforta e li sostiene, la fede che infonde coraggio e rassegnazione a noi miseri mortali, ha anch'io ho pregato, ho pianto ed ho sofferto. . . ed ora, anche lei fugge lungi da me, e porta seco il ridente paesello ove tutte le piu' sincere amicizie restono, il mio focolare ove lascio gli amori piu' santi, forse ritornerò a respirarti, o salubre aria nativa, ritornerò a rivivere della spenseratezza di ieri, ritornerò a rivivere di sorrisi, di gioie e di bizzarie. . .

L'infernale ordigno che mi trascino seco divora instancabilmente lo spazio allontanandosi sempre piu' dal mio suol natio. . .

Lontano. . . assai lontano e' in vista un immenso azzurro che mi gigandisce sempre piu', mentre diabolico arnese strufando in segno di trionfo non curante dell'innumane dolore che seco porta.

Mi si potrebbe giudicare pessimista o per meglio dire, timida, leggendo questa breve espressione, piena di dolore, che spontanea sgorgo dal cuore; ma cessa tale giudizio quanto si pensa che alle 17 anni, la prima volta che si esce dal proprio paese, la prima volta che s'intraprende un viaggio v'e' quasi la certezza di non rivedere piu' la mamma e il babbo, di non potersi piu' incontrare con le sorelle e gli amici e d'essere priva d'ogni affetto scevro di male.

E l'esule. . . canta, canta il suo dolore! . . .

O fatidico suolo d'Italia, patria mia diletta, ti rivedro io? Tu Dea Dama, mi guida nel mio periglioso avvenire, e la tua gloria ed i tuoi posti mi stiano sempre a cuore, Scorra copioso nelle mie vene il suangue degli avi miei e cui in me desta la latina fe'.

Patria di eroi, patria di forti, Italia mia bella intrisa del sangue di chi volle libera e superba, terra del sorriso e dell'amore, mai potro' obbliarti.

Nel tuo bel suolo ebbi i natali, patria mia, mi combe su me il dolore di portare la fede e con essa la tua storia, la' dove sorte impredisce trascorrere l'affanosa mia vita.

Lungi da te mi porta il mio fato, in terre straniere, piu' ricche, ma non al par di te bella Italia forte. Ci revedremmo mia povera, ma gloriosa terra.

Nel tuo seno ho lasiato gli affetti miei piu' sacri e piu' cari, qual pegno del mio perenne amore. . .

MARIA SCHILLACI,
Gadsden, Ala.

GADSDEN ITALO-AMERICAN POLITICAL CLUB

A new political club has been organized among the Italo-Americans in the Gadsden district. The club includes both men and women, with Charles Pizziccolo, president; Nena Bonasera, secretary, and Angelo Pardi, treasurer. The board of directors is composed of Carlo Virgone, who is also grand president of Federation of Italian Societies of the South, Inc.; Carlo Bonasera, Jo Piazza, Biagio Lucia and Jo Daccardi. The new organization's power was felt in the last election. It is reported as being 100 per cent organized.

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NOTHING TO SAY

"Blessed are those who have nothing to say
 —and cannot be persuaded to say it!"

—LOWELL.

There comes a time when our minds seem to pause. No, not pause but actually stop. A pause may at times be impregnate with forceful thinking whereas a stop is a stand still. When a stop in the thinking machinery occurs it is dangerous. In writing as well as any other art. Perhaps the word dangerous is too strong. What would you say if you saw a tailor trying to cut a suit without scissors? A barber trying to shave without a razor? A painter trying to paint without brushes?

Voltaire said that a man must always write badly when he has nothing to say.

And that is very true. Thoughts find words, but words can never create thought. Words are only tools. And as tools only slaves, never master. Thought is above all things. You may find a man who is not a writer, expressing his thoughts beautifully and truly but never will you find any thing in the writings of those whose writing is only a putting to-gether of words, entences and paragraphs. There are writers and especially poets, spoken of as being very difficult to understand. We should not be confused here. The trouble is not with the words they have chosen but with our feelings. We are unable to grasp the thoughts of the writers which they through words are trying to bring to us. Therefore, sometimes we need a little study to reach the ideas of the poets.

Truth when expressed will eventually find a place.

A whole year we spent on the poet Browning and his writings were barely touched. Some passages of his are indeed difficult. A reader once said, "I wonder should Mr. Browning return to earth and by chance read his own 'stuff,' if he would know what he meant the time that he wrote what he did."

Truth has a charm of its own. Even when not fully understood it holds.

In the absence of truth no matter how precise and elegant the choice of words, they are empty—at best they can only express insincerity. It is far better to be silent.

* * * *

Repeating Voltaire and substituting the word speaking in place of writing we can all learn something: A man must always speak badly when he has nothing to say. If we have nothing to say, whatever we say is not true. No? And is this not one very common error? Is it not one form of insincerity?

A fourth of my life is spent in controlling my nervous system. The only time I fail is at a display of insincerity. The blood rushes to my head and I feel like striking the person. Wouldn't that be funny? The cleverer the person is in hiding his insincerity the more it strikes.

As in writing so in speech—insincerity should never find a place.

Sincerity in writing inspires confidence in the reader. Mr. Kipling aid that "every effort of art is an effort to be sincere." A writer, therefore, who expects his readers to trust and believe in him, better hold his pen when he has nothing to say. And a speaker, or any of us, should in conversation be always sincere.

But—if you have Nothing to Say, Don't Say it.

—Lucia Marinaro-Ferrari.

THE CARPENTER OF JUDEA

No mind that reads the synoptic gospels with faith, and the subsequent history of the world with reason, can escape knowing that the Christian church has been, and is the betrayer of Christ.

To what extent the Carpenter of Judea was an agitator, a militant champion of the oppressed in this world, and to what extent purely a moral and religious genius, a prophet of God and the next world is indeed a problem. A vexed problem in this time, and I think for all time.

But whether the Jesus of Nazareth, the friend of man, who had not where to lay his head, the informal well-doer, the poet of nature and candid life, comrade of the rejected, loving and enclosing all sufferers in his sympathy as the air loves them and encloses them, as generous toward truth as toward humanity, as intelligent as he was supremely exalted—whether that Jesus of Nazareth has had any real part in this institutionalized, aristocratic, sentimentally hypocritical hierarchy of the powers of conservatism that has arrogated to itself his sacred name—this is no problem!

The only things of his day that aroused Jesus to invective are the things the Christian church perpetuates in his name—bigotry, self-righteousness, and the hypocrisy of those who mumble words of virtue in complacency but do nothing.

It is a surprise, then, to hear their own spiritual offspring, this Christian church, in the year 1934, endorsing the perpetuation of child labor on grounds of Christian virtue?

They must be taught the "honorableness" of wage labor. And why? Because one-half of the workers of this country are not paid enough to provide food and clothes for two children. And if the children quit work, either they will die of starvation and the plutocracy go to smash for lack of new labor, or the plutocracy will have to pay decent wages to their parents.

That is whence this "honorableness" of child labor derives. The treasure of the plutocracy that hires these bishops is at stake, and where their treasure is, there their heart is also.

Jesus Christ, that revolutionary spirit quenched and lost to civilization because this institution which seized upon his name betrayed him for silver.

Once, twice, three times in history has a great soul arisen who would take the declaration of faith in Jesus Christ sincerely, and seek to live his word—Francis of Assisi, George Fox, Tolstoy.

And yet I know that in thousands of humbler hearts the real words of Jesus and almost his own spirit are treasured. These words have been learned in church, and are in those hearts perhaps inseparable from the idea of a church. To them what I have said here will seem a fierce blasphemy and uprooting of all that makes life beautiful.

I know, moreover, that a few ministers are doing their best to break loose from the bonds of respectability and stand where Jesus stood, with the oppressed. But as class issues are drawn with increasing firmness by the development of business, these ministers will find their task not lighter but more and more difficult. They will find that as they could not serve God and mammon, so they cannot serve Christ and the church. They will find themselves expected to act as "mediators" between capital and labor, "peacemakers" where "not peace but a sword" is the demand of justice and humanity.

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BESSEMER, ALABAMA

AMONG GREEK-AMERICAN CITIZENS**IN THE BIRMINGHAM (ALA) DISTRICT**

The Greek-American citizens of this district are very proud of their progress and record of activity in commerce, education and civic life.

Speaking of Greeks, one prominent Birmingham jurist who was the other day present at the laying of cornerstone of the new \$30,000 school building which is under construction at Avenue E and 19th Street, South, said:

"If every citizen in Jefferson County would be like the Greek citizens, the criminal courts would have to go out of business, and lawyers and judges would have no jobs."

This is a very significant remark; in fact The Washington Record gives to the Greeks all over the United States the most favorable credit for having less criminals as compared with other nationalities.

Their main businesses are restaurants, hat cleaning and shoe-shine parlors. In Birmingham are three professionals, Dr. A. L. Vafes, dentist; Dr. D. N. Issos, doctor of medicine; and Nicholas Lallas, attorney.

They have two organizations under the names Greek-American Profressive Association (GAPA), for men and women, and the American-Hellinica Progressive Association (AHPA). Two churches serve the group, with Rev. Stefanos Angelopoulos and Rev. Dionysius Demessianos supplying the religious teaching. Nikolaos Valangutes is the school teacher for the Greek-Americans.

Alex Kontos, who died a few weeks ago; Mr. Pantage and Mr. Chris, who also died during the year, were among the most prominent and popular Greeks.

Arthur Greenwood, a picturesque figure who ran for state legislature in the last election, operates one of the largest and most popular restaurants in Birmingham; Pete Grammas, proprietor of the Magic City Candy Co., and "Dr. Gus," the famous barbeque stand operator, are outstanding in the Greek community.

These sons of mythological Greece, the land of Homer, Archimedes, Aristotle, Perseus, Dante, Hesperides, Mercury, Iris, Minerva, Apollo, Venus, Diana and Phidias, are very patriotic, and their patriotism was manifested in the erection of a monument to the Unknown Soldier at Woodrow Wilson Park after the World War, and today they have under construction an up-to-date school building.

GREEK BUSINESS DIRECTORY

Among the Greek citizens in business and professions are: Dr. A. L. Vafes, dentist, Woodward Building; Dr. D. N. Issos, M.D.; Nicholas Lallas, attorney; Greek-American Produce Co., wholesale fruits, 2010 Morris Avenue, phone 3-7433; Greenwood Cafe, on N. 20th St.; Manhattan Hatters, 405 N. 20th St.; Charlie's Cafe, 1900 N. 8th Ave.; Faust Cafe, 314 N. 20th St., and Royal Hatters, 219 N. 20th Street.

Greetings from

Gadsden Fruit Stand**HEADQUARTERS FOR FIREWORKS**

Phillip Cusiomano & Bros.

543 Broad Street

Gadsden, Alabama

THE CARPENTER OF JUDEA

No mind that reads the synoptic gospels with faith, and the subsequent history of the world with reason, can escape knowing that the Christian church has been, and is the betrayer of Christ.

To what extent the Carpenter of Judea was an agitator, a militant champion of the oppressed in this world, and to what extent purely a moral and religious genius, a prophet of God and the next world is indeed a problem. A vexed problem in this time, and I think for all time.

But whether the Jesus of Nazareth, the friend of man, who had not where to lay his head, the informal well-doer, the poet of nature and candid life, comrade of the rejected, loving and enclosing all sufferers in his sympathy as the air loves them and encloses them, as generous toward truth as toward humanity, as intelligent as he was supremely exalted—whether that Jesus of Nazareth has had any real part in this institutionalized, artistocratic, sentimentally hypocritical hierarchy of the powers of conservatism that has arrogated to itself his sacred name—this is no problem!

The only things of his day that aroused Jesus to invective are the things the Christian church perpetuates in his name—bigotery, self-righteousness, and the hypocrisy of those who mumble words of virtue in complacency but do nothing.

It is a surprise, then, to hear their own spiritual offspring, this Christian church, in the year 1934, endorsing the perpetuation of child labor on grounds of Christian virtue?

They must be taught the "honorableness" of wage labor. And why? Because one-half of the workers of this country are not paid enough to provide food and clothes for two children. And if the children quit work, either they will die of starvation and the plutocracy go to smash for lack of new labor, or the plutocracy will have to pay decent wages to their parents.

That is whence this "honorableness" of child labor derives. The treasure of the plutocracy that hires these bishops is at stake, and where their treasure is, there their heart is also.

Jesus Christ, that revolutionary spirit quenched and lost to civilization because this institution which seized upon his name betrayed him for silver.

Once, twice, three times in history has a great soul arisen who would take the declaration of faith in Jesus Christ sincerely, and seek to live his word—Francis of Assisi, George Fox, Tolstoy.

And yet I know that in thousands of humbler hearts the real words of Jesus and almost his own spirit are treasured. These words have been learned in church, and are in those hearts perhaps inseparable from the idea of a church. To them what I have said here will seem a fierce blasphemy and uprooting of all that makes life beautiful.

I know, moreover, that a few ministers are doing their best to break loose from the bonds of respectability and stand where Jesus stood, with the oppressed. But as class issues are drawn with increasing firmness by the development of business, these ministers will find their task not lighter but more and more difficult. They will find that as they could not serve God and mammon, so they cannot serve Christ and the church. They will find themselves expected to act as "mediators" between capital and labor, "peacemakers" where "not peace but a sword" is the demand of justice and humanity.

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TALIAFERRO FAMILY IN ITALIAN ORIGIN AND THE MOST PROMINENT ITALIAN FAMILY IN AMERICAN HISTORY

The Taliaferro's as the history recorded, are of the Italian origin, and their prominence in the American history show to have been very important.

Soldiers, jurists, physicians, bankers, agriculturists and legislators, they first came in the year 1650 and settled in Essex County, Virginia, and their ramification spread in various states.

General Benjamin (Beniamino) Taliaferro, of Amherst County, Virginia, was a Captain in the Continental line under George Washington, during the hard service in the Jerseys. At the battle of Princeton with his company he captured a British Captain with his command; but when that officer approached, in his splendid regimentals to surrender his sword, Captain Taliaferro being bare-footed was too proud to meet him, and sent his lieutenant forward to receive it.

Late in the war he served with many of his most successful exploits, until he was taken prisoner at Charleston, and Colonel Lee permitted him to return home on parole. He was then in full vigor of young manhood. His features handsome, and his understanding good.

General Taliaferro married Martha Meriweather, the only daughter of Davis M. and Mary Havie Meriweather. General Taliaferro, in 1784 moved his family to Broad River in Georgia, there he became the leading man in the State. He was President of the Senate, a member of Congress, and filled many other high offices.

He was made Judge of Supreme Court although he was no lawyer.

* * * *

Major Benjamin Taliaferro, Jr. was the son of Gen. Taliaferro, and married Martha, daughter of James Watkins in Georgia. The young Taliaferro, son of the General, moved to Alabama from Georgia and lived in Marengo County. He was low in stature but very square-built and weighed over 300 poundss.

* * * *

James Giovanni Taliaferro, Jurist, was born in Amherst County, Virginia, in 1798, son of Zaccaria e Sara Taliaferro. His family came to Virginia early in the 18th Century. His father was a lumber man and mill owner for 20 years, and later a small planter, his son James graduated at Transylvania University, Lexington, K. He studied law at Lexington and was admitted to the bar in 1820, almost from the beginning of his practice he took a conspicuous position.

In 1840 he was made Judge of his Parish; in 1852 he was elected to Louisiana Constitutional Convention, in 1860 was sent to the State Convention which passed the ordinance of secession. He was bitterly opposed to this measure and denounced it, refusing to sign the ordinance when adopted.

He took no part in the civil war, and at the return of peace was appointed to the Supreme Bench of Louisiana. He was President of the State Convention in 1868, and under the constitution then formulated was reappointed Justice of the Supreme Court, so continuing until his death.

Judge Taliaferro was a profound and widely read scholar and possessed of many notable graces of character. He was married in 1819 to Elizabeth Williamson, of Lexington, K. They had ten children. He died on Oct. 13th, 1876.

* * * *

James P. Taliaferro, U. S. Senator, was born in

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Orange County House, Virginia, September 30th, 1847. He moved to Jacksonville, Florida, in 1867; was elected Senator in April, 1899, on the first ballot of Florida Legislature.

* * * *

William B. Taliaferro, soldier, was born in Belleville, Gloucester County, Virginia, December 28th, 1822. He studied for a while at Harvard and then entered William and Mary College, where he was graduated in 1841. He joined the U. S. Army and became Captain of the 11th Infantry, April 9th, 1847; Major of the Ninth Infantry, August 12th, 1848.

When the civil war began, he entered the provisional army of Virginia and was appointed Colonel May 1st, 1861. He rose to the rank of Brigadier-General in the Confederate service March 4th, 1862, and to that of Major General, January 1st, 1865. He was in command of Confederate troops during the engagement of Gloucester Point, Virginia, May 1st, 1861, and at Carrick's Ford, Virginia, July 13th, 1863, and participated in most of the battles of the army of North Virginia until March, 1863, when he was placed in charge of the district of Savannah, Georgia.

After the war General Taliaferro served in the General Assembly of Virginia for ten years, and was Democratic Presidential Elector.

He was Grand Master of Virginia Masons, 1867-77

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and subsequently at various times a member of the board of Visitors of Virginia Military Institute, of the Mechanical and Agricultural College of the State, of William and Mary College, and of the State Normal School. He died on February 27th, 1898.

* * * *

Sinclair Taliaferro, lawyer, was born in Gloucester County, Virginia, December 23rd, 1853, son of Thomas B. and Maria M. Taliaferro. He moved to Houston, Texas, in 1870, and entered the law office of Honorable J. C. Hutcheson, Congressman.

In 1875 he passed his examination, and was appointed City Attorney; on February 4th, 1895, he was appointed by President Cleveland, U. S. Attorney for the Eastern district of Texas. He married in Houston, June 1, 1882, to Rosalie Heath, daughter of Judge Edward A. and Martha Heath.

* * * *

Doctor Charles T. Taliaferro, one of the oldest physicians and surgeons of Conecuh County, Alabama, was born in the County of Caroline, Virginia, on March 15th, 1833. His parents immigrated to the United States in Virginia, in time of English colonies.

The Doctor's grandfather, William T. Taliaferro, was a native of Caroline County, Virginia, and had five children; Hay, William, Charles, Lucy and Robert, the third named, the doctor's father, was born in Caroline County, Virginia, in 1780. He was a planter and stood high in his County, where he was especially noted for his zeal in religious work, having been prominently identified with the Baptist Church in his native state.

He served as a private in the war of 1812. After the death of his father, his mother moved with the rest of her family to Conecuh County, Alabama.

Charley T. Taliaferro, Jr. attended the common schools, and at the age of twenty-three studied medicine in Brooklin, under Dr. John Scott, with whom he remained one year, after which he attended a course of lectures at the Louisiana University, at New Orleans.

He pursued his medical studies at the Atlanta medical college, Georgia, from which institution he received his degree in the summer of 1859.

Actuated by a laudable desire to increase his knowledge of medicine, the Doctor afterwards entered the Jefferson Medical College, at Philadelphia, also went in the Medical College of Richmond, Virginia.

Leaving college he returned to Alabama and opened an office in the town of Sparta, Conecuh County, where he practiced one year, and then in April, 1861 entered the Confederate service as a member of the Conecuh guards, in which he was promoted to Lieutenant in 1862.

The following year he was appointed assistant surgeon and in 1864, was promoted to full surgeon, and as such served until the close of the war. Returning to Conecuh County on severing his connection with the army the Doctor resumed his practice, opening an office in Evergreen, for the period of two years. He moved to a farm and until 1885 cultivated 2,300 acres, one of the best in Conecuh County.

Dr. Taliaferro was married January 12th 1866, to Miss Mary Askly, daughter of Captain Wilson Askly, one of the old pioneers of Conecuh County. Four children were born to Mr. and Mrs. Taliaferro, namely, Mannie, Charles R., William A. and Katy.

Dr. Taliaferro in politics was a democrat and fraternally a member of Dean Lodge F. & A. M., at Brooklin. Taliaferro also was elected Mayor of Evergreen in 1899 and Probate Judge of Conecuh County in 1892.

BETTER LIGHT—BETTER SIGHT

The eyes are the most delicate and most important organs of the human body, and every person should protect them from strain caused by inadequate light. Light represents a landmark in the march of science, and many of the marvels of our mechanical age are really quite old, as far as scientific accomplishments are concerned. After the scientist has completed his discovery and set forth explanation of his theory, it always remains for the engineer to add the practical features to make the discovery workable. Light is not a new science. For half a century they have been produced in laboratories and many accounts of the marvelous effects produced are in the writings of the investigators. The great poet Dante said over seven hundred years ago: "Give light and the people will find their own way." And The Columbus-Balbo Review says today: "Use more and better light in your home and you will have better sight."

GREETINGS FROM THE EDITOR TO ALL



ELVIRO DI LAURA

Editor and Publisher of Columbus-Balbo Review

On the occasion of this universal celebration of the birthday of the Messiah, the editor takes a personal and distinct privilege to express sincere and fervent felicitation for a "Merry Christmas and Happy New Year" to every merchant and friend. And with a warm heart, clasps their hands and wishes them health, happiness and prosperity every day in their lives.

A NEW FOOD STORE OPENS IN GADSDEN

Under the management of Roy Kierbow, former employee of Gulf Refining Co. in Gadsden and several other Alabama cities, and Robert Phillips, a former employee of A. & P. Tea Co. and Hill Grocery Co. in Gadsden and Tuscaloosa for many years, a new food store has been opened in Gadsden at 530 Broad Street, on the popular business thoroughfare. Both gentlemen advise they will carry nothing but the best of products and give Gadsden an up-to-date grocery store at all times. The store is fully equipped and offers quick delivery service to all parts of the city. Italian imported products will be carried, and the managers invite the Italians of Gadsden to visit and patronize them. We wish them good success.

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DEPRESSION: CAUSES AND REMEDIES

By JEROME J. LICARI

Former Assistant District Attorney and Noted Lawyer
(from *Atlantica Monthly Italian Review*, New York)

The American workman has become a tortured Tantalus, starving in the midst of plenty. Do you remember the fable of Tantalus? He knew that if mortals were nourished with the food and drink of the gods, sin, sorrow and death would disappear from the face of the earth; and he secretly plotted to steal from heaven the divine food and drink and feed them to all mortals. But the jealous gods, endowed with divine clairvoyance, read the impious scheme in his heart, even as it was beginning to gather shape; and they punished him cruelly. They placed him in the midst of a pure stream, with fragrant fruit orchards blooming about him; but, as he raced to scoop the water to slake his thirst, or to pluck the fruit to appease his hunger, the water mockingly receded and the fruit eluded his grasp.

The American workman suffers the same agony of Tantalus, with the aggravation that the former has not sinned against the gods, does not crave eternal life, does not even ask for luxuries; on the contrary, he is perfectly satisfied with just human food and drink, three meals a day, clothing, fuel and shelter. That is all he asks for himself and for his family: a decent living.

Still we have, on the one hand, immeasurable stretches

of fertile, tillable land, eager to bear all that is required to feed not only this nation, but twenty others—and on the other hand we have, conservatively, about ten million unemployed, with about thirty million dependents, making a total of about forty million men, women and children without means of support. We see in the wheat belt millions of bushels of wheat used as fuel, burned, destroyed—and in our cities we see endless bread lines that could have been considerably shortened and relieved, if the same wheat had somehow reached them. We have millions of skilled cabinet-makers, shoemakers and tailors willing and able to work and earn their livelihood, who lack themselves furniture, shoes and clothes; and, if they could only work and manufacture furniture and shoes and clothes, they would immediately increase the production of wealth by such an immense proportion that the Depression would soon be over. Farmers lack clothes because their milk sells cheaply, and clothes workers lack milk because clothes sell cheaply. The Federal Farm Board decrees the reduction of cotton production by one-third, because there is already too much cotton in the market; and an unemployed plumber freezes in Philadelphia, without even cheap cotton clothes, because somehow no part of the cotton produced ever reaches him at all. While money, driven out of circulation, was heaped high in bank vaults, five thousand banks failed in the United States in the last few years. The wealthiest city in the Western Hemisphere, perhaps in the world, New York, has the longest bread lines. The second wealthiest city in the same hemisphere, Chicago, cannot meet its payrolls and support its teachers, policemen, and firemen. We now have, undeniably, the same brains and the same brawn, the same factories, the same bountiful earth and the same mines, the same fields and the same ores, the same coal and the same minerals, the same facilities and the same willingness that we had in 1929—and still some malevolent god seems to have charmed us all into inaction and inanition. We are starving in a Land of Plenty. We are dying with hunger and thirst in a Land of Milk and Honey. What is the trouble?

The trouble is this: Our business structure—which has hitherto been guided by the ethics of the jungle, where the stronger beast devours the weaker—is falling of its own weight. For centuries we have been sowing the wind; now we are reaping the whirlwind. The business structure is crumbling mainly because of the crushing strain of the World War. We are still paying off the debts of folly and crime we contracted in that war: we paid first in oceans of blood, in graves and in crosses; now we are still paying in sleepless nights, dismay, loss and want.

This tragic cataclysm that has destroyed everything, washed out everything, ground to dust fortunes, men, women, hearts, minds, homes, and self-respect marks the turning of a page in the economic systems of the world. Our own economic system—and, for that matter, all other economic systems—have hitherto been criminally defective, stupidly inefficient, based on the ethics of the jungle. They have never been intelligently planned and directed so that the ultimate output of production would balance off with the ultimate amount of demand. They have never controlled the snarlings of competition. And, to make it still worse, they have not given any thought to the proper distribution of produced staples so that each kind would link with its need, each seller with a purchaser. Supply and demand have never been intelligently brought into general, permanent and adequate contacts. And so, continually and periodically, we have had on the one hand the destruction of wheat, and on the other the

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gnawings of hunger; on the one hand the empty apartment, and on the other the vagrant waif; on the one hand the coatless spaufer, and on the other the destruction of the material that could be utilized to supply the coat; wanton waste of wealth on the one hand, and on the other harrowing penury and wants that the waste could easily supply. While men now suffer without shoes, about sixty per cent of the shoe machinery in the country rusts in idleness; while automobiles could and should lighten the burdens of transportation, fifty per cent of the possible, normal automobile output is never produced; while new tires are needed, eighty per cent of that industry is stagnant; and so on, with coal at about thirty per cent of its normal production, while people freeze; with lumber at about sixty per cent, while houses, buildings and factories decay; with flour, at fifty per cent, while people starve. And if only a way could be found to employ the unemployed, to get them to produce and to consume, to establish a contact between their needs and the staples that can supply them—those very unemployed, producing again, should have to buy coal immediately, buy flour, lumber, shoes, clothes, automobiles, tires, and would within a very short time again bring the output to its normal volume.

That is just the seat of the trouble, then: Lack of intelligent planning, with the result that the supply thrown into the market generally exceeds by a large proportion the actual demand; unregulated competition; and lack of intelligent distribution, with the result that many a consumer that needs a staple, or an article, is not brought in touch with it, cannot work for it, cannot earn it, and does not get it. And so, in a jumble of silly bungling, able-bodied men, men anxious to work, must stint and starve, together with their children, while the very things they want are within reach of their hand, and are destroyed next door; while, because of loose contacts, the stupid short circuits burn up the jobs that could and should be created, to give every man an even chance.

A provident housewife plans her expenditures to balance her income; a far-seeing business man carefully plans his budget to meet, and never to exceed, his anticipated earnings. An expert city manager sees to it that the expenses of the city are proportionate to its expected revenues. A competent architect plans carefully his building, so that it may rise at the lowest cost, with the least confusion, in the best style, and even with as few accidents as possible. And still, under the economic systems of what economists term *laissez-faire* (which we luckily seem to be discarding) everybody that had the money and the ability, the experience and the cunning, has been allowed to flood market with goods that could not possibly sell, because the market was already saturated with them; and, worse, to resort to all kinds of devices, subterfuges, chicanery and implacable treachery to undersell his rival, or annihilate him, in order to place his sales. No wonder we have been anguished by the so-called cycles of business, the alternations of prosperity and depression, the see-saws of plenty and of want. Do not think for a moment that this is the first depression in the United States, or the longest. If you do, you are wrong indeed. There have been many, and there have been longer ones. Depressions have incessantly recurred every few years and have always brought the same devastating blights. The crazy land booms, all created artificially, brought the panic of 1837; the manipulations of gold stocks, all artificially enhanced, brought the panic of 1857; the juggling of railroad stocks, also artificially watered and boosted, caused the crash of 1873; the unchecked gambling of bankers, and the cut-throat wars be-

tween financiers, brought the disaster of 1884, which lasted eleven years; the newly established trusts were responsible for the depression of 1893; the mergers again for the slump of 1901; the bankers again for the short panic of 1907; overproduction was the principal cause of the panics and depression of 1913 and of 1922; lunatic speculation, overproduction, ferocious competition, and machines, brought the gloom of this last depression that has been distressing us for four years. So, you see, the year 1929 set no new style in the line of depression, and, if you stop to analyze the causes of the above, you can trace them all to the lunacy of improper proportion between supply and demand, improper distribution, and ruthless competition.

But I believe that there is an additional cause, a cause of more recent origin, for the stubborn persistence of this last depression. The feverish activities of the World War, with its immediate demands, created a craze for mass production by the use of machines; and even after the war was over, this insanity for economy and efficiency has been increasing to such an extent that machines have grown into a sort of destructive Frankenstein, that threatens to wipe out its makers. You may recollect the recent moving picture of Frankenstein, the machine-man, the iron monster that went on a rampage, destroyed a whole village, and almost killed its originator. Well, Frankenstein is on a rampage right now, throughout the United States. Today we have one-man trolleys—and one idle conductor for each of those trolleys, starving to death, together with his children. The dial has forced thousands of telephone operators out of employment. Stop lights have diminished the number of policemen for traffic purposes, especially in smaller centers. One pressing machine in a clothing factory does the work of many pressers—who, too, enjoy the sweets of unemployment. One electric cutter does the work of many workmen; one scooping crane deprives many diggers of their bread and butter. In snow removal, snowplows have done away

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with thousands of shovelers. Adding machines have ousted thousands of clerks and accountants. One-half million envelopes can be manufactured by comparatively few operators in a modern factory which, before the advent of the machine, employed thousands. Cigarettes come out, done in neat packages, in the very packages in which they are sold, at the unbelievable rate of two thousand per minute, employing today one girl to do the work of perhaps one hundred girls under the old hand system; and such instances could be multiplied ad infinitum. These facts explain why unemployment is so widespread and so stubborn and why this last depression is lasting so long.

What, if any, is the antidote for this evil of the modern machine? The remedy is in this dilemma; either abolition of machines, or reduction of working hours. I am afraid we cannot do away with Frankenstein. The Iron Monster is here to stay. He will perform with ease the hard toil of men and women, and eventually prove a blessing. The only answer to the machine evil is in the reduction of working hours, a drastic reduction, planned upon the actual total amount of labor and upon the actual number of available operators in every line, so that each one, none excepted, may get an equal opportunity to work—even if the working week must, in the beginning, be reduced to twenty hours. And of course, this short week would not last very long; because the man that returned to work would be producing again and consuming again, and production should have to be increased by about one-

third for domestic consumption alone; for, as we have already seen, there are at the present time about ten million unemployed, with about thirty million dependents, that are not consuming to any extent, because they are in a state of destitution. They are not buying new shoes, clothes, linen, furniture. They are not even, for the most part, renting and occupying homes. They are eking out a painful existence on public charity. They are not producing. They are consuming just a modicum of food. They are supported by the other workers that have employment in the United States. They are not supported by the workers of England, or Germany, or Japan. But if all workmen were employed, production and consumption would immediately soar to their normal level. In normal times, labor consumers 85 per cent of all production. How long then could the depression last?

Urbanization, the abandonment of farms, the overcrowding of professions, maladjusted tariffs, and several other elements in the present social inequilibrium have been pointed out as other causes of the depression; but I do not believe they can really be held at major causes. They are merely concomitant causes. The principal evils, I believe, have been pointed out hereinabove. They are: (1) Disproportion between supply and demand; (2) Vicious competition; (3) Unintelligent distribution; and (4) Machines.

By what methods can these evils be eliminated? As to machines, I have already ventured to suggest a remedy; as to the other three evils, no remedy can be suggested in the short span of an article. Professor Nicholas Murray Butler of Columbia University took the pains to appoint a committee of experts, who, a few days ago, gave their response and offered very valuable suggestions in the daily newspapers; other remedies have been suggested from other sources, although none so clear and so effective as those of Dr. Butler's Committee; but all suggestions seem to point to some central agency to plan and dispense production and regulate competition. That seems to be the only answer. If Business does it of its own accord—well and good; if not, the government shall have to do it by force.

HISTORY OF FOREMOST DAIRIES

The Foremost Dairies, Inc., formerly the Barber-Jefferson Dairies and previous to that the Barbary Dairy, was organized by W. H. Barber and has been operated continuously under his management for the past thirteen years. The Foremost Dairies, under the management of Mr. Barber, has expanded from a one-route business of 50 gallons daily to the largest wholesale milk distributing plant in the city, operating a large fleet of trucks serving milk "above the stand," Gold Nugget buttermilk, Foremost Dairies butter, Foremost orangeade, and Dari-Rich.

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Mr. Barber states the public should be warned to look for the name "Foremost" on all of the products now manufactured under his management. Many imitators and chiselers are attempting to not only imitate names, but copy the products popularized by Mr. Barber. The name "Foremost" on any one of its products carries the personal guarantee of not only the former Barber-Jefferson organization, but of Mr. Barber himself.

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THE BIRTHDAY OF JESUS

The anniversary of the birth of Jesus, the founder of the Christian religion, approaches. It will be celebrated by millions of His professed followers. From a thousand platforms and pulpits these will be heard this declaration: "This is a Christian world."

And hundreds of misguided human parrots will honestly believe that is so!

A Christian world would follow the precepts of Jesus, would incorporate as its ethics the moral, religious and economic teaching of Jesus. Does ours?

Witness how He is to judge the world: "When I was a hungered, ye gave me no meat. When I was athirst, ye gave me no drink. When I was a stranger, ye took me not in. When I was naked, ye clothed me not. When I was sick and in prison, ye visited me not."

And all the political and religious parties of various colors today answering, say: "When saw we thee a hungered, athirst, a stranger, naked, sick and in prison and ministered not unto thee?"

And Jesus, replying, declares: "That inasmuch as ye did it not unto the least of these, my brethren, ye did it unto me."

A hungry world, a world athirst, a world of strangers, naked, sick and in prison, cry from the depths, and they are answered by a vague promise of a meat and drink and raiment and health and freedom in a world cursed by idleness. We shall have meat when we cannot eat; when we cannot thirst we shall drink from a never failing fountain, and not until all knowledge miraculously comes to us will we find an asylum where strangers are unknown; and when we are ternaly well we will have plenty of medicine ready to prescribe for us, and not until the prison gates are torn from their foundations in another world will freedom from bolts and bars come to us.

All this in a "spiritual sense," say the ruling class followers (?) of Jesus. And they we try to imagine hungry spirits, thirsty spirits, naked spirits, spirits sick, and spirits in prison, and imagine, again, how righteously necessary it is that on this earth we should be hungry, thirsty, naked, sick, and in prison. Vain and fearful imaginings. Let us remember that Jesus was born on the earth—the same earth upon which we live—that He came to save the earth, not the heavens. Let us remember that the evils of which He spoke were of the earth and that He told us to pray (and labor) that the earth should be like the heavens. After about twenty centuries of His influence we still have hunger and thirst, nakedness and sickness, and prisons and wars. Why? Because we supported the fundamental cause of all these evil things: Wage slavery, child slavery, white slavery, prostitution, suicide, insanity, idiocy, divorce, crime, war (with all its attendant horror), disease with all its degrading and humiliating pain and sorrow—all have their origin in the profit system.

Millions of innocent children of men and women are hungry and thirsty and naked, and are strangers and sick and in prison, because we live in a world cursed by the profit system—a system which makes merchandise the humanity and gives riches to those who are able to traffic in the woes and wants of the hungry, thirsty, naked, sick and imprisoned. Who is responsible for it? Who must answer for the sin it produces—for the crime and horror it entails? Imperialism, monarchism, Republicanism, as expressed in the world—these stand for the profit system, and for all the things the profit system produces. And millions of men and women who profess to love Jesus—who maintain they are His followers—

must finally answer at the bar of judgment for all this evil. It is unavailing that they, like Pilate, the murderer of Jesus, should wash their hands in the holy water of the church, saying: "We are innocent of His blood." For they, like Pilate, could forbid, could prevent and everlastingly destroy the evils of hunger and thirst, of nakedness and sickness, and of prison, if they would but open their ears to the truth and their minds to an understanding of their duty.

All these evils upon which the Christian (?) world is to be judged are bottomed upon in the present system of different political and religious organizations, which stand for the profit system and the profit system produces the hunger and thirst and nakedness and sickness and prisons, from which, if we love Jesus, whose birth we will celebrate, we must deliver ourselves.

ECO DEL COLUMBUS DAY CELEBRATION

Sotto gli auspici delle patriottiche societa' Vittorio Emanuele III, di Ensley, la societa' Unione e Fratellanza maschile e femminile di Pratt City e la Grande Loggia O. F.D'I. la celebrazione del Columbie Day fu festeggiata con una grande parata lunghe le vie della metropoli citta' di Birmingham, Ensley e Pratt City, un percorso di 14 miglia.

Su di un grande auto-carro vi era la riproduzione della nave "Santa Maria" con tutto il suo equipaggio di uofini, compreso l'impersonazione di Colombo. Alla testa del carro vi era la banda del Prof. Celsi di Ensley. Inseguito con auto veniva il grande Marsciallo Jo Schilleci, al comando della parata; il Presidente della V. Emanuele III, Sig. Tony Lombardo, Mike Rosso pres. del Ensley Political Club; Vito Graffeo Pres. Unione e Fratellanza; Signora Giovanna Brusa Presidentessa Unione Fratellanza femminile e il Grande Venerable Sam Ranieri.

Seguiva poi l'automobile del Reggent Vice-Console Sig. G. A. Firpo, con oltre 200 automobile.

La parata fu applaudita lungo il percorso delle vie dal popolo che piggiava sui marciapiedi.

Prima della parata una solenne messa fu tenuta nella chiesa di San Giuseppe ad Ensley dove il Rev. padre Lorenzo rievocò con una oratoria la scoperta dell'America, glorificando Colombo.

Alla sera nel Columbus Hall vi furono dei rinfreschi e discorsi dei vari oratori compreso il Reggente Vice Console.

Il comitato festa ringrazia tutti coloro che darono la co-operazione per il grande successo. Il comitato specialmente ringrazia Mr. Drennen Motor Car Co. who furnished free the large truck and several Automobiles for the occasion under the direction of Mr. Jo Buttera.

CHRISTMAS SPIRIT REIGNS SUPREME

The great spirit of Yuletide is prevailing among the people of Gadsden. Broadway, the popular business thoroughfare, is illuminated with multi-colored lights and evergreens, and the expression of the people is jubilant and hospitable, with a friendly smile at all times.

Gadsden has made great progress and has become one of the busiest and most prosperous citie sin Alabama.

GREETINGS FROM COLUMBUS-BALBO REVIEW

Again at this Christmas season we take pleasure in expressing our cordial felicitations to all our friends and contributors and wish for them a Merry Christmas and a Happy and Prosperous New Year.

CHILDREN—OLD AND YOUNG

No school of thought can ever expect to gain prominence unless it comprises and rests upon the recognition of man's rights.

The spirit of authority always contested these rights, and the insistence upon their exercise gave origin to nearly all motives for most of our past struggles. Life is growth and expression is the fundamental principle of life.

In modern society, most rights that have been transmitted to us as a precious legacy by our forefathers have been partly forgotten or have become lifeless and devoid of meaning owing to the indifference of people. Rights cannot be granted; they must be conquered, and the most efficient way to protect them is eternal vigilance and the constant renewal of our conception of right, the widening of its scope and its social significance; claim it not as an accessory to our existence, but as an indispensable condition of life itself.

Reciprocity, solidarity, are the most important factors in society.

We must realize that our moral and material welfare is mainly dependent upon the security of others and it naturally follows that in this recognition we must include our adolescent humanity.

Without losing sight of man's legitimate claim, if we wish to bring forth changes indispensable to progress and conducive to human happiness we must necessarily begin with children. They are the ones who mostly suffer from the evil effects of false systems of education and when grown up will eventually impress the baneful result of what is imparted to them upon our future generations. Then they unconsciously retaliate by perpetuating our own follies. We have always deemed our offspring a negligible quantity and therefore, we have insisted upon the furtherance of artful deceit and misconception with the pretext of inspiring a love for the truth.

Truth must be a means, as well as an end.

In our endeavor to follow beaten paths we have almost ignored the child's inalienable right. First of all, in accordance with the rules of hospitality, he must be welcome. We have invited him. It behooves us to treat him as a guest. He is innocent of any moral blight and appeals to our tenderness. His laughter is as natural as his tears.

How could we withhold our sympathetic cares from the little creatures longing for their maternal milk as well as for our affections. As a guest at the social feast he has a right to be treated as an equal.

He grows among us and acquires our language. He requires our sympathy, our psychological understanding, our good will, so as to enable him within the extent of our power, to overcome those difficulties which would cause serious drawbacks during his mature life. His spirit must not be broken, but directed so as to unfold in a free atmosphere his latent possibilities—moral, intellectual and physical—to a higher degree of development.

The child, like virgin soil, requires good seed to bring forth a bountiful harvest. Our task is to clear from his path the weeds of ignorance and superstition. Sympathy, solidarity, sincerity, all in unison, must form the keynote of child education, for it must imply truths, the denial of hypocrisy, of conventional reticence, of error cloaked with sympathy.

The modern school must have its inception at home. A child brought up according to modern standards will not be slow in pointing out our own shortcomings, and his

insistent "Why?" will make us feel an urge to overcome our own weaknesses and our own failures, and is a direct challenge to our own inconsistencies.

Verily, the advantage of the modern school are twofold: It educates child and parent alike. And if the truth will make us free, why should not this axiom apply to ourselves as well as the youngsters.

ELVIRO DI LAURA.

DON'T BLAME OTHERS FOR YOUR TROUBLES

"One need remain in no hell longer than he chooses to.

One can rise to any heaven he himself chooses."

There was a man who had money. In fact plenty of other things, too. Training, fame, comforts, friends and luxuries.

He owed all of this to his will and ambition to build. To build garages, houses, buildings and churches.

One day he suddenly realized that he had lost everything.

Did he despair and kill himself? Did he feel ashamed and dishonored?

No.

With all vehemence he turned to his friends and to his household.

They were to blame. He was not.

Because they were to blame they should pay.

Peace and comfort went with all the material things. Wife and children began to hate him for his way of blaming others when he had been the controller of everything. His friends pitied him. Some who had taken advantage of him in his prosperous days felt under obligation. He borrowed from his friends money which he never expected to return. Large sums of money—not his—were wasted in attempts to open new business. He did not intend to work. Those who were to blame for his downfall owed him a comfortable living.

Business after business went to the rocks.

Friends got tired and gave him no more money.

Wife and children deserted him.

Sickness crippled his body.

And yet he blamed others!

This affair, which is really worse than suicide, lasted several years.

Wish you could see him now.

Happy? Just to look at him you would know that there is good everywhere.

He had some knowledge of buying and selling so he decided to open a little store. It is still an unpretending small place but it radiates something which makes you want to go in and buy. His family, though modest and living on very little, enjoys a more perfect harmony and peace ever dreamed of before.

"But what brought the change?" I asked him the other day.

"You should not ask me that. You who believe in thought power should know the answer."

I think I do.

The man stopped blaming others for his troubles and began some speculation within himself.

Not suddenly but slowly his decline began. Who was steering the wheel of his life? No one but he.

He was responsible for all his attainments, not his friends.

He was responsible for his loss and not his friends.

This realization saved him.

Having found the spot that needed adjustment he began to work.

And because there is worship in true labor the man's

health came back. Tranquility found a welcome and though he may have lost all worldly fame and recognition, he has found the true and lasting joy in just living and work in obedience to the inner voice which sometimes people call conscience.

* * * * *

And the point which we are to derive from this man's story?

Not till we stop blaming others for our troubles can we get at the right angle which will hasten them away.

The more we blame others the bigger our troubles become.

O, I know sometimes it seems almost clear that not we, ourselves, but a somebody is responsible for the misery which keeps us in darkness. That is because we are unsettled, excited, worrying, fearing and mistrusting.

The instant we take a deep breath and shut ourselves from the hurrying perplexities of life, all becomes simple and clear.

A voice speaks to us. It is the voice of the inner self, the soul, God. "Thou shalt hear a voice behind thee saying: This is the way, walk ye in it."

LUCIA MARINARO-FERRARI.

MY PERCEPTION

When God made me,
There must have been
Some uncertainty
About my eyes.

His own contention
Might have been
Of the green sea—
And then again . . .

It seems to me
The brown woods
Were in view
And dashed in, too.

The sad gleam
That appears
May not mean
A thing to you.

But for me it's
Something rare . . .
The Lord's kiss,
A little prayer.

—Lucia Musso.

THINGS I WANT TO KNOW

Why some blondes have pretty, dark lashes?
Why some real flowers look artificial?
Why young things try to look grown-up?
Why some people always have ability?
Why some mammas like frizzled, short hair?
Why paper "cracks"?
Why people do not know when they're really happy?
Why some people lose interest in living?
Why some folks listen to all kinds of talk?
How florists lived through the depression?
How skies can be so dark, then blue again?
And—so many million other things!

LUCIA MUSSO.

YOU MAKE ME LAUGH!

You can say the funniest things
Though you are really serene,
And before I even know it,
I am laughing over it.

You have a way to explain
Little things to me, a game
Or just anything I may ask,
You make me gay . . . make me laugh!

In everything you like to tease;
Ooh, dear boy, my heart's pleased
For if it isn't real funny
We laugh, don't we honey?

And if I get sad—or even cry—
You look at me; wonder why,
Then before I even know it,
You make me laugh over it!

—Lucia Musso.

FROM A VENETIAN DIARY

Bride, Venice, wedded to the Sea,
Draped in a light blue hazy veil of sunny luminosity—
And gondola, and nut-brown sail,
And stonework, paying splendid fee
To sunshine. All these things may fail
To show her as she seems to me.

Here's Guide Franks;
He's telling lies
To those rich Yanks.
"The Bridge of Sighs,"
He says, "was let
To Romeo and Juliet."

When, to the Piazza, comes sudden sound,
Lovely is the long grey slant of pigeon-flight,
One pearl-grey swirl rising skyward from the ground,
Breaking the Byzantine glory of golden light;
Surging, wave-crested, grey against blue, against green,
against red,
And dying in misery e're the last echo has sped.

—Roy Bishop.

LEONARDO DA VINCI

Your way crowded, fevered world; you went
Among its passioned throngs in loneliness,
Surrounded always, yet companionless,
And passionless among the turbulent.
Acclaimed by all, you were akin to none:
Among the dull content, a postulant;
Seeker for truth among the ignorant;
Among the reverent, a doubting one.
Earth-bound, you watched the sky and dreamed of wings:
Disdaining princes, potentates and kings,
You needs must bow to them as supermen.
O spirit islanded, A alien,
In Mona Lisa's scornful smile did you
Portray your own scorn of the world you knew?

—Anonymous.

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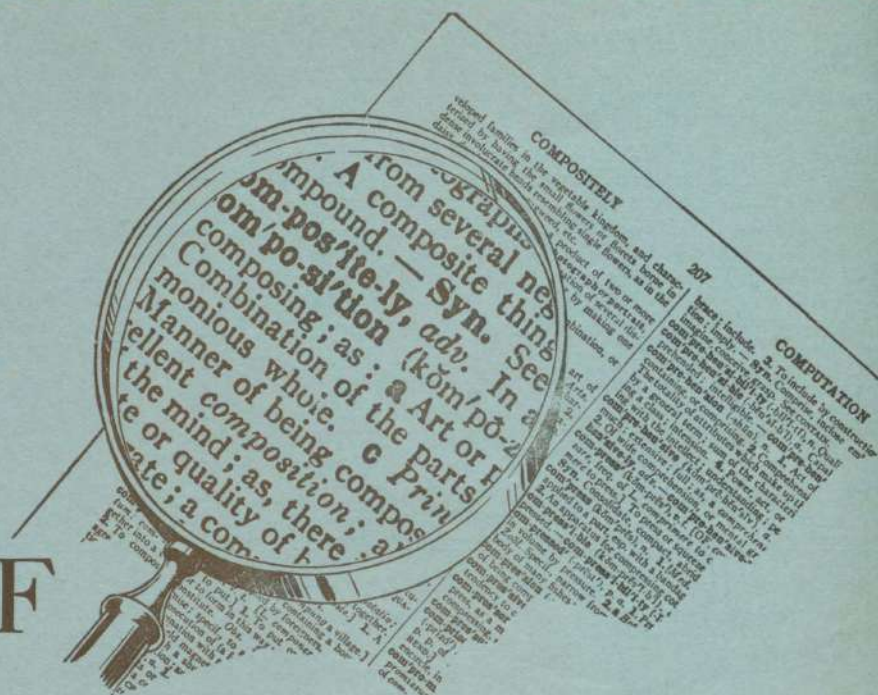
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ASK YOURSELF



"how easily?" not "how much?" you see



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Most of us have abused our eyes so long and so regularly that the poor things don't protest as they should! But the damage piles up, just the same.

Next time you're engrossed in your newspaper, remember this. To read a newspaper with the same ease with which you'd read a well printed book, requires three times as much light. Next time you sew, remember that though you can see all the finest threads, it's much harder on your eyes than reading—and so requires more light.

The new Science of Seeing has revealed startling facts about the partnership of sight and light. When you know its principles you'll be able to safeguard your own eyesight and that of your family. Good lighting is inexpensive! And you can so easily find out how much light you need for the various places in your home. Don't assume your home is correctly lighted; hardly one home in 10 is. Telephone your favorite merchant or dealer, or the Home Service Department of the Birmingham Electric Company, and ask to have your home lighting checked with the marvelous new "Sight Meter."

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