

IL NOSTRO GIORNALE E' VOSTRO Esso e di Tutti, ma non e di Nessuno E' per Tutti, ma non e per Nessuno

IL GLADIATORE

THE ONLY ITALIAN NEWSPAPER IN ALABAMA AND OFFICIAL ORGAN OF THE ITALIAN SOCIETIES

GIORNALE PUBBLICATO NEGLI INTERESSI DELLA COLONIA ITALIANA

ANNO—XXV

MARCH 26, 1932

NO. 24

BUONA PASQUA A TUTTI I LETTORI

In The Political Horizon

Well, my dear citizen, if you are of voting age, I beg you to read this carefully.

I don't care what your political affiliation is, as long as you are willing to reason and are open to conviction.

This is the year when you are asked to cast your ballot for the one whom you believe should be the chief executive of your country.

Your country, being a nation of 125,000,000 inhabitants, is forced by necessity to seek for a leader which is strong, courageous, fearless, intelligent, human, honest and unselfish. A man highly trained for the job. Truth some times is very tragic, and believe it or not as Riply would say, you are the deciding factor in selecting the man who is to be your leader.

You may not count much in the general scheme of the nation's life, as long as there are too many ignorant and arrogant bosses in the trenches of the party in power, but for one day at least, you are important enough to be sought out from your home, hovel or grave, willingly or against your will, to cast your vote for a certain one and his little ticket.

You have very little choice. The candidate is chosen by the bosses of your or the other party, and your vote in a certain way or lose your job and peace of life in your community.

Of course you don't have to vote, but if you should remember not having done so, you can rest assured that your vote was not lost, altogether, someone made sure to vote for you, one way or the other, and some time your vote has gone both ways though in different voting districts.

Your vote alone is insignificant. But your vote added to the vote of the other voters at once becomes a crushing force, a dominant factor, and a driving power.

It is taken for granted by the bosses of all parties that you are too absorbed in your laborious daily trials, to give any serious attention as to what goes on inside and outside of the political lines, and because of this inability for you to follow up what goes on, they feel that by nature most of you are extremely glib, and that all you need is a little whispering of the day before election, in order to secure your vote by one side of the other.

To deny that this is the truth,

IL GRANDE CONCERTO DELLA SIGNORINA MARY BARANCO

Dopo dieci anni di soggiorno, nella sua terra natia la bella Italia, sotto il bel cielo azzurro, la terra dei fiori dei suoni e dei Carmi, nella incantevole panorama di Napoli, la Signorina Baranco figlia del Sig. e Signora Baranco ritorno in America tempo fa dopo aver studiato e ricevuto il diploma dalla Regia Accademia Musicale di Napoli.

La Signorina Baranco scolaro dei migliori artisti musicali come il maestro Gaetano Scognamiglio e Rosa Ponelli con Lena Cavalieri e tutti gli italiani ingenui. La Signorina Baranco ha già dato un concerto nella Independent Presbyterian Church, dove darono un Bazar l'autunno scorso e fu accompagnata dalla Signora L. O. Totino.

CELEBRAZIONE DELLE NOZZE D'ARGENTO

Nella lontana cittadina di Albion N. Y., ci comunicano che il nostro amico e abbonato Sig. Delino Nenni, celebrava il 25 mo. anniversario del suo sposalizio con la Signorina Nunziatina Fortunato.

La celebrazione fu fatto con un sontuoso banchetto dove 55 persone sedevano alla tavola decorata di freschi fiori, e un zuccone pranzo con cordiali.

Dopo il pranzo alla sera fu dato un ballo nella sala del "C. M. B. A. Hall" dove più di 300 coppie giravano nei vortici di una danza diretta dall'Orchestra del Joe Donatelli fino alle ore del mattino.

Molti regali furono ricevuti dai vari amici e parenti del Nenni per l'occasione. Telegrammi e lettere di congratulazione furono ricevute da lontano. La Foresters Loggia dove il Sig. Nenni e membro gli fece un bellissimo regalo, un Devenport.

I più cospicui che sedevano alla tavola nuziale erano i suoi 8 figli, Jessie, Tommaso, Tosello, Gustavo, Zelia, Chester, Elmer e Delino Jr.

Altri erano Sig. e Signora Luigi Ricci, cognato; Adamo Nenni, nipote; tutti di Port Chester. "Inno" Valentino cugino del Nenni, Signora, Preziosa Passarelli, Sig. e Signora Pete Passarelli e famiglia, Vincenzo Fortunato e famiglia, Signora Assunta Nenni e famiglia, più Corrado Olinto, Giacomo Fratelli del Nenni e le loro famiglie. La più cospicua era la venerabile madre del Nenni Signora Erminia Nenni, Signorina. Ines, Nipote.

Il Signor Nenni venne in America nel 1900 e dopo pochi anni ritorno nel paese natia Alfedena, dove si unì in matrimonio con la Signorina Nunziatina Fortunato dello stesso paese, e immediatamente dopo sposato pretese il volo per queste lande d'America dove una numerosa famiglia di 12 figli nacquero dalla loro unione Il Nenni e compagno di scuola del nostro editore Sig. Di Laura.

Only by doing this can you be fit to do justice to yourself. And still you must be careful.

Soon the announcements shall ring across the country and the names of the ambitious aspirants shall become food for thought, much thought, food for breakfast, luncheon and dinner, for teas, so-called parties of all kinds. Be careful.

Make sure that the candidate who wants your vote is not against you for one reason or other.

Follow us closely. We shall use all possible means to discover the good and the bad, and we won't hesitate to tell it to you. Don't think that we have assigned our selves an easy job, Nosir!

Politics is a hard game.

SORRISI DI CULLA

La famiglia del Signor Vincenzo 906 Valley Rout e stata allietata della nascita di un bel maschietto di bimbo.

Tanto la perpetua che il neonato stanno bene. Congratulazione.

per dare un concerto nel Auditorium il 27 Aprile. La Signorina Baranco colla sua voce mezzo-soprano con un brulicante tutto etichetta, e la sua grande e bellissima influenza, certamente riceverà un cordiale successo e intusiasmamente la colonia italiana, non mancherà ad essere presente nella sera del 27 Aprile e dare alla Signorina artista, quelle acclamazioni ed elogi, che ella degnamente ne è grato di ricevere per la sua gloria artistica che fa onore alla colonia e a tutti gli italiani ingenui.

La Signorina Baranco ha già dato un concerto nella Independent Presbyterian Church, dove darono un Bazar l'autunno scorso e fu accompagnata dalla Signora L. O. Totino.

AVVISO IMPORTANTE UNA CHIAMATA DI TUTTI GLI ITALIANI DEL DISTRETTO

Nella prima Domenica di Aprile o pure l'altra domenica gli Italiani tutti del distretto di Birmingham, tanto donne che uomini, sono avvisati che vi sarà tenuto una grande conferenza nella sala della Corte Federale del Giudice W. Grubb nel Post Office al terzo piano.

Questa conferenza sarà data per discutere il modo più efficace per risolvere il problema della disoccupazione in mezzo agli Italiani del distretto.

Presente alla conferenza vi saranno prominenze cittadini Americani come il giudice federale Mr. W. Grubb, il presidente della Birmingham Saving Trust Bank Co. le autorità della Città, ed altri individui che parleranno spiegandovi il modo come loro intendono risolvere la disoccupazione se non generale ma parziale in mezzo alla massa dei disoccupati Italiani.

Questi signori hanno della moneta per usarla a beneficio degli italiani se essi mostrano una concorde idea e solida tra loro per il bene medesimo degli italiani.

I presidenti e i comitati che si sono formati per attendere a questa conferenza sono pregati di essere presenti, come anche tutti coloro senza distinzione se sono membri o no di società del distretto.

Tutti uomini e donne siete presenti alla chiamata e fate che la grande sala della corte federale sia piena di italiani.

Un altro avviso sarà dato specialmente per questo caso, la seduta sarà di Domenica dopo pranzo dove tutti possono attendere e per il vostro benessere non voi costate nulla ma ricevete molto.

LUTTO

Ad Ensey, Ala., moriva il giovane Giorgio Digiovanni figlio del Seg. e Signore Giovanni e Provvidenza Digiorio.

La morte così giovanissima del Digiorio fu da tutti dolorosamente rimpianta perché era da tutti ben voluto dalla comunità di Ensey e distretto.

Nella morte il giovane lasciava inconsolabili i genitori Giovanni e Provvidenza Digiorio, tre fratelli, Antonio, Giovanni, e due sorelle Giuseppina e Antonina. Una schiera di giovani amici del defunto digiorio gli fecero scorta fino alla sua ultima dimora dove altri numerosi amici e parenti gli darono l'ultimo addio.

Una selva di fiori freschi ricopriva la bara del destino giovane. Alla famiglia Digiorio vadono le simpatie di contigianze del Il Gladiatore.

SORRISI DI CULLA

La famiglia del Destino Dottore Luigi Botta, di Ensey-Birmingham, fu a lieta dalla nascita di una anioletta di bimba prima regalo della sua sposa Annie Battini. Tanto la perpetua che la neonata stanno bene. Congratulazione.

R. B. Watts, candidate for Probate Judge, was born and reared on a farm in the adjoining County of Walker. He attended country schools, taught in country schools and worked in a country store. He received a Civil Service appointment to Washington and while working at night studied law. He received the degree of Bachelor of Laws at Georgetown university and the degree of Master of Laws and Doctor of Civil Law at George Washington university.

He has been admitted to practice law in all courts of Alabama and before the Supreme Court of the United States and has practiced law in Birmingham for over twenty years. Much of his practice has been before the Probate Court.

Pasqua

Torna Pasqua, e parole ci dice che leniscono ogni aspro e rioduono.

Quanta gente oggi ride, felice! Ma io sono triste, perché sono solo.

È lontana la mamma diletta, la mia buona mamma adorata, e che torni suo figlio erra aspetta nella casa che mai non ha obliata. Nell'esilio la vita è dolore.

Da te o mamma, diviso il mio cuore.

Ma non trova un istante di pace Torna Pasqua, e ai begli anni passati io rivolgo quest'oggi la mente.

Quanti sogni ad un tratto sbrumati, e qual vita ora traggo dolente! Ma vi è un dolce ed arcano pensiero che il mio cuore di figlio oggi infiamma.

Rivederti ben preste, ecco, io spero, riabbracciarti desidero, o mamma!

COMUNICAZIONE

Signor Direttore, Il Gladiatore:

A secondo un rapporto letto tempo fa in un giornale locale dato dal Grande Venerabile O. F. D. I. che i membri d'ordine in questo distretto sono 1000, se ciò è vero, mi dica lei Sig. Direttore, da cinque anni che l'ordine esiste in questo stato, hanno pagato una tassa per capita di \$1.10 per ogni membro che è equivalente a \$7.000 7 mila dollari) più il corredo e le dispende di ogni Loggia che ammontano circa \$700.00 in tutto \$7.700 andato via fuori da questo distretto.

pagato dai nostri lavoratori per avere quale beneficio? mi lo dite lei signor Direttore o pure altri membri del vostro ordine quale beneficio ne hanno ricevuto e ne riceveranno di questa moneta pagata fuori?

Lo scommetto che metterete tutte le Logge unite i loro fondi non arriveranno a poco centinaia di dollari, mentre 7 mila e più dollari sono andati fuori di stato e i nostri connazionali sono in miseria che non possono pagare ne anche il loro mensile e ne il pane per i loro figli. Che bella uguaglianza e fratellanza avete nel vostro ordine.

Non so se lei mi da l'ospario su questo mio oterogatorio, se si vi ringraziano e vorrei acere spiegazioni come e che il denaro non deve essere a beneficenza dei membri più senza andare altrove.

Un Lettore — B. L. M.

200 E PIU MORTI 1000 FERTI IN UNO STORMO IN ALABAMA

Lunedì 21 c. m. parte dello Stato di Alabama è stato colpito da uno dei più terribili stormi disastrosi negli annali della storia.

Molti paesotti sono stati devastati dal corso del tornedo lanciano morti feriti e devastazione. Il paese più toccato è stato Northport, Ala., dove vi furono 36 morti e 150 feriti.

Altri Stati toccati dal Tornado sono Tennessee, Kentucky, e Georgia dove alasciato le tracce di lutto e desolazione.

LAVORI DI CONSOLIDAMENTO DELL'ABITATO ARAGONA

Aragona Siamo lieti di comunicare che fra giorni saranno iniziati i lavori

L'ASSOLUZIONE DEL CAV. ANGIELLA DI MILOCCA

Caltanissetta, Galley 3—Glad.

Con recente sentenza il Cui istruttore di questo Tribunale, su conforme richiesta di S. E. l'avv. Generale presso la Corte di Appello, ha pronunciato sentenza di piena assoluzione in favore del cav. Angiella Salvatore fu Gaetano, da Milocca.

Le qualità dell'imputato, che per le molteplici cariche ricoperte era circondato dalla stima generale, avevano vivamente appassionato l'opinione pubblica a questa vicenda giudiziaria.

Difensori dell'Angiella furono gli avvocati on. Cascino, Vizzini e Luizzo. La parte contraria era assistita dagli avv. Fiandaca Ferdinando, Trigona della Floresta e Giulio Marchese.

LA MORTE IN CARCERE DEL GR. UFF. GAETANO BONGONIO

Agrigento

Dopo circa quattro anni di detenzione preventiva decedeva per paralisi cardiaca in questo carcere giudiziario, nell'età di 75 anni, il gr. uff. Gaetano Bongiono, una delle principali figure del processo per l'associazione a delinquere di Casteltermini.

Egli era nato nella vicina Comitina, ed aveva svolto la sua lunga attività politica e amministrativa a Caltanissetta.

L'ASSOLUZIONE DEL CAV. ANGIELLA DI MILOCCA

Caltanissetta,

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L'AMPLIAMENTO EDILIZIO MAZARA DEL VALLO

Mazara

Questa cittadina ha appreso con vero compiacimento che, fra giorni, saranno iniziati i lavori di prolungamento della Via Vittorio Veneto Questa via, che avrà nel suo centro, il grande Ponte sul Mazaro, opera veramente maestosa, e una necessità non soltanto ai fini agricoli, n quanto una zona così di terre fertissime, verrà allacciata allo stradale provinciale, ma anche ai fini dell'ampio edilizio della città nel trasmarzaro.

Nel Comune, sotto gli auspicci di questo Podestà cav. Luigi Varrara e del Segretario Politico Cap. Giovanni Safina, seguitano a funzionare le Opere Assistenziali, per le quali la crisi paesana ha potuto avere sensibilissimo sollievo.

L'ASSISTENZA AI BAMBINI POVERI DI CANICATTI

Canicatt'

Sin dal primo giorno dell'anno, tutte le domeniche, questo Ente Assistenziale del P. N. F. ha somministrato una refezione abbondante a circa 80 bambini poveri.

I pranzi sono stati organizzati dall'Ins. Diego Vinci Segretario del Patronato per la Maternità ed Infanzia, coadiuvato dalla Segreteria di questo Fascio Femminile, Insegnante signorina Rost Mongitore, dal Direttore Didattico prof. Pullara e da alcune maestre.

Vaada una lode a questo Presidente per le Opere Assistenziali Dott. Aronica membro della Federazione del P. N. F. ed al Segretario Politico Cav. Bartocelli, che con la loro opera distinnano hanno dato un impulso sempre crescente a quest'opera di bene.

"NON TI CURAR DI LORO

MA GUARDA E PASSA"

—Dante—

SU L'ORRIZONTE POLITICO NAZIONALE

Siamo nuovamente nella lotta politica presidenziale, e nei vari campi dei due partiti, cominciano ritrinceramento di ogni gruppo per il suo favorito candidato alla presidenza.

Nel campo del partito democratico i vari gruppi più in vista per la candidatura del loro "Standard Bear" sono Franklin Roosevelt, il Gov. A. C. Ritchie, Alfred Smith, Newton D. Baker, William Murray, Harry Flood Byrd, J. Hamilton Lewis John N. Garner.

Smith, nella sua dichiarazione fatta la scorsa settimana sempre di essere contrario alla candidatura di Roosevelt e benché lui non cerca di essere candidato per la presidenza, nello stesso tempo a dichiarato che se la convenzione nazionale del partito lo vuole egli stesso rifiuterà l'offerta.

I giornali dei vari stati, specialmente quelli del Sud, ingenerale contrari a Smith, di riportarsi candidato.

I capi del partito democratico cercano ogni mezzo di avere un fronte unico e solido, e di non ripetere lo sbaglio del 1924 tra i candidati McAdoo e Smith, i quali nessuno dei due potessero essere eletto dopo 100 consecutivi ballotti furono votate.

A secondo varie editoriali di vari giornali, dicono che Roosevelt non è persona che potrà svolgere un programma aggressivo di ricostruzione, anche lui ha quel peccato di debolezza e indecisione, come lo ha dimostrato nel suo ufficio di governatore e nella sua dichiarazione sul problema internazionale, ha una vista ristretta, e nebulosa, per problemi di molta importanza, e per questo la sua candidatura benché sia ben avviata è incerta.

Il Partito Repubblicano sempre che siano contento con Mr. Hoover, l'ingegner costruttivo ma che, a dato prova di un completo fallimento, oggi dopo 3 anni del suo regime l'America si trova in uno stato di completa sfacelo economico e tutte le sue promesse sono state non altro che castelli in aria, solo per essere al posto di presidente, il suo regime è stato uno dei peggiori regimi mai avuti in questa nazione solo in tempo dalla guerra tra i Stati.

Il popolo Americano pazientemente sta con la bocca aperta aspettando la manna gli viene dal cielo. Raglia Asino mio che Maggio viene.

Mente l'Altissimo di lassù ci manda una tempesta a noi qua giù e l'altissimo qua giù ci toglie quel che ci resta, tra tutti e pre poverissimo.

L'ASSISTENZA AI BAMBINI POVERI DI CANICATTI

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IL GLADIATORE

Published Weekly By
IL GLADIATORE PUBLISHING CO.
Post Office Mail Box 989

FRANK MAZZARA Publisher
ELVINO DI LAURA, Editor Phone 75578
JOE DYNAMITE Sport Editor
F. MAZZARA Treas. and Gen. Mgr.
MISS MARY GIORLANDO Collaboratrice
Entered as second class matter at the Post Office at Birmingham, Ala., under the Act of March 3, 1879.

SUBSCRIPTIONS

One Year	\$2.00
Six Months	\$1.25
Single Copy	5c
Foreign	\$3.00

IL GLADIATORE gradisce e da il benvenuto a tutte quelle comunicazioni ed articoli che nostri amici, lettori e corrispondenti vogliono mandare. Gli articoli devono essere firmati dall'autore.

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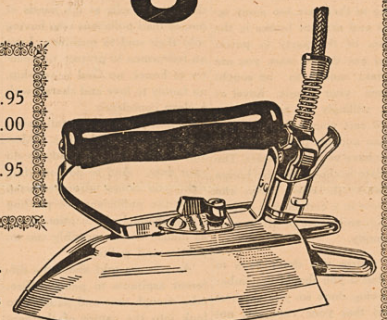
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JOHN S. HARRIS

CANDIDATE FOR

County Commissioner
OF JEFFERSON COUNTY, ALA.

Subject to the Action of the Democratic Primary, May 3rd 1932

—Pd. Pol. Adv. by John S. Harris, 1720 Terrel Blvd. Ensley



R. B. WATTS

CANDIDATE FOR

JUDGE OF PROBATE

Jefferson County

Subject to action of the Democratic Primary May 3, 1932
Pd. Pol. Adv. by R. B. Watts—Birmingham, Ala., 514 Title Building.

1732 1932

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EASTER A Day of Many Meanings



BY ELMO SCOTT WATSON

IT'S an "early Easter" this year, for Easter Sunday falls on March 27. Last year it came on April 3 and next year it will come on April 16. For all the red letter days on our calendar Easter is the most variable. The only thing certain about it is that it always comes on a Sunday and it is limited to either one of two months, March and April. Then there are other limits, too, that is, it cannot come earlier than March 22 nor later than April 25.

Why all this variation in such an important annual festival? The reasons go back into ancient history.

The festival now known as Easter was celebrated by ancient Israel as the Passover for many centuries before the birth of Jesus Christ. It was based upon the events which took place when the Hebrews were saved from the destruction which was visited upon the Egyptians, as given in Exodus 12:27. The first Christians, being in the main Jews, continued for a long time to observe the Passover as well as other ancient ceremonies. But gradually these early followers of the Cross began to substitute the Christ for the paschal lamb of Israel in the Passover ceremonies.

Eventually there arose a difference of opinion between the Christians of Hebrew descent and those of Gentile descent as to the time when these ceremonies should be celebrated. Those of Hebrew descent declared that the day of the death of Jesus should be the date of the ending of the paschal fast, which in Hebrew rites, always was on the fourteenth day of the moon in the evening. Therefore the Easter festival, which followed, might fall on any day of the week. Those of Gentile descent, however, wanted the first day of the week, Sunday, to be the first day of the resurrection festival. Thus the Friday preceding would be observed as the date of the crucifixion without paying any attention to the day of the month, the fast continuing until midnight of Saturday.

The dispute over this point was complicated by the irregularities of the time of full moon in relation to the year. The Hebrew sacred year began at the instant of the vernal equinox, but this time is subject to slight changes due to the astronomical fact of perturbation of the motion of all bodies in the solar system. The Hebrews based their year on lunar changes, whereas we now determine the exact length of a year by the sun and stars, which is more accurate. It is notable that the ancient Hebrews always had trouble with their chronology because they based the beginning of each month on the first sight of the new moon.

The trouble was principally due to the fact that the moon revolves around the earth in 27 days, 7 hours, 43 minutes and 11 1/2 seconds, and the earth around the sun in 365.256 days. Therefore the moon makes 12.368 revolutions to the earth's one. Full-moon times are also out of harmony with the spring equinox, and this fact caused trouble in determining time in ancient times. The result of all these complications was that by applying the Jewish rules to Easter, the dates of the crucifixion and the resurrection, two days which were supposed to be fixed for all time, varied constantly.

For 325 years the difficulty between the Christians of Jewish descent and those of Gentile descent continued. Not being able to decide the recurrence of Easter, the council of the early Christian church finally appealed to the astronomers in Alexandria, Egypt, for aid. However, the scientists were not of much assistance, for they had no lunar tables such as we now have, computed by master mathematicians. They attempted to make rules, but the variations of the full moon in reference to the year would not cause Easter to fall on Sunday any more than any other day. All wanted it to come on Sunday, so each nation celebrated to suit itself so that it would come on that day. Thus in A. D. 387 the Gauls celebrated Easter on March 21, in Italy it fell on April 18, and in Egypt it fell on April 25.

Eventually the selection of a certain Sunday was definitely fixed during the Sixth century A. D. It was designated as the Sunday between the fifteenth and twenty-first days of the moon in the first month of the Jewish lunar years. It was directed that the computation should be made according to the tables of Victorius of Aquitaine, introduced in 457 A. D. Because of the fact that Britain had ceased to be a part of the Roman empire, the Sixth century decrees did not affect the British church at first, and it continued to calculate Easter on a basis previously approved at Rome. The matter was finally disposed of at a synod held at Whitby in Yorkshire in 664 A. D., after which the clergy of the British Isles conformed to the general practice of the western church.

Accordingly Easter is now observed by both the Roman Catholic and Protestant churches on the first Sunday after the full moon (or fourteenth day of the moon) on or next after March 21. So it cannot be earlier than March 22 nor later than April 25. Thus it is possible for the astronomers and mathematicians to tell in advance on what date Easter will come each year, and they are now known for more than a century in advance.

That, of course, is based upon the assumption that our calendar will continue unchanged. But there is a possibility that some time within the

1. President Hoover greeting the crowd gathered for the annual "Easter egg rolling" on the lawn of the White House.
2. Sunrise services on Easter morning in the Garden of the Gods, near Colorado Springs, Colo.
3. The Easter lily, one of the loveliest of all Easter symbols.
4. The Hollywood Bowl, Hollywood, Calif., where an impressive Easter morning service is held every year.

next few years a new calendar system will be adopted and in that case Easter Sunday will be a fixed date instead of a variable one. So, in case you're interested in knowing what will be the Easter dates for the next few years, here they are:

1923	.....	April 15
1924	.....	April 1
1925	.....	April 21
1926	.....	April 12
1927	.....	March 28
1928	.....	April 7
1929	.....	April 9
1930	.....	March 24
1931	.....	April 13
1932	.....	April 5
1933	.....	April 23
1934	.....	April 9
1935	.....	April 29
1936	.....	April 1
1937	.....	April 11
1938	.....	April 6
1939	.....	March 28
1940	.....	April 17
1941	.....	April 9

Just as Easter is now a variable date, so has it a variable meaning to many different people. To the child, who cannot grasp its religious significance, it means a day whose symbols are rabbits, lilacs, chickens and Easter eggs. To those children, too, who like to think of any festival time in terms of something good to eat, Easter time means candy eggs, candy rabbits and other candy symbols of the day, not to mention those fragrant, sugary piles of the mystically marked confection, known as hot cross buns.

How did a bakery product come to be associated with Easter anyway? It goes back to the

THE RESURRECTION

I was a Roman soldier in my prime:
Now age is on me and the yoke of time.
I saw your Risen Christ, for I am he
Who reached the hyssop for Him on the tree;
And I am one of two who watched beside
The sepulcher of Him we crucified.
All that last night I watched with sleepless eyes;
Great stars arose and crept across the skies.
The world was all too still for mortal rest.
For pitiless thoughts were busy in my breast.
The night was long, so long, it seemed at last
I had grown old and a long life had passed.
Far off the hills of Moab, touched with light,
Were swimming in the hollow of the night.
I saw Jerusalem all wrapped in cloud,
Stretched like a dead thing folded in a shroud.
Once in the pauses of our whispered talk
I heard a something on the garden walk.
Perhaps it was a crisp leaf lightly stirred:
Perhaps the dream-note of a waking bird.
When suddenly an angel burning white
Came down with earthquake in the breaking light.
And rolled the great stone from the sepulcher,
And mixed the morning with a scent of myrrh.
And lo the Dead had risen with the day!
The Man of Mystery had gone His way!
Now have I wandered, carrying my name,
I led the Tooth of Times east out my name.
For we grow old the Wonder might have told,
Kept silence, for our mouths were stopped with gold.
—Edwin Markham.

days of the ancient Saxons who worshipped Easter as goddess of the dawn and benign giver of new life with the coming of the vernal equinox. That was long before they had ever heard of Christianity and the Resurrection. In their joy at the return of new life in the springtime they brought the Easter goddess their sweetest cakes, at the same time eating great numbers of them themselves.

They clung to this custom even after they had embraced Christianity. Some of the early Christian leaders were a bit dubious of preserving such a relic of a heathen religion but some tolerant person who was also a genius for compromise, suggested to the priests that they bless the pagan cakes, marking them with the cross. Thus the Saxon Easter biscuit was made fit for Christian consumption and for centuries afterwards it was felt that they were endowed with some special spiritual qualities. A few cross buns baked on Good Friday not only would not mold, as would other bread, but if kept through-out the year they would be an efficient medicine for various ills when crumbled in a cup of water and thus taken into the body.

To most people Easter means a time for coming forth in new clothes and although some of our philosophers have bewailed the extravagance of the "Easter style parade" as a sign that we have lost the spiritual significance of the day in reality it is in keeping with the essential spirit of Easter, which is shared by Christian and pagan alike. It is the idea of "resurrection," of revived life after apparent death. It marks the climax of the year when all nature awakes from sleep, throws off the death-like chill of winter and beings to live again. With all nature pointing the way by bedecking herself in new raiment, it is only natural that mankind should celebrate the surge of new life by putting on new apparel.

So when mildly appears at church on Easter Sunday in a new frock and a new hat, it is not mere human vanity expressing itself. She puts them on because she must! She has responded to the fundamental instinct by responding thus to the call of spring, to the message of renewed life. There is an old British tradition that it is "good luck to wear something new on Easter day," but that is a mere outgrowth of the essential idea of the Easterfest.

Far as some of the symbols of Easter and their meanings for different people may seem to be removed from the essential spirit of Easter, they are in reality not so far removed. For all of them are based upon the idea of "resurrection" and if "resurrection" is the life spirit and the message of Easter, then the inmost essence of that spirit can be summed up in the one word "immortality." If man can find an answer to the old, old question that has troubled him all through the ages, the question "Does death end all?" he can find it in the message of Easter. It is reassurance that he does not face a hopeless task. Even if he did not have the comfort of his religion to help him arrive at that belief, he finds it in the mere fact of living.

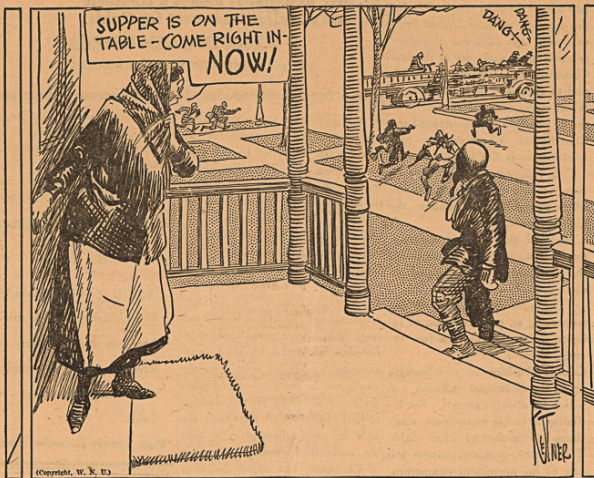
Each day, each year and each lifetime he sees the cycle repeated. The sun comes up in the morning and goes down into darkness at night. But he knows that it will come up again the next morning. Each 24 hours he sees the miracle of resurrection. New life is manifest in the animal and vegetable kingdoms with each recurring spring. It ripens in the buds of summertime and mellow into maturity in the autumn, only to die in the cold of winter. But he knows that life will begin again next year. Each 12 months he sees the miracle of resurrection. A baby is born, passes through childhood, grown into youth, reaches man's estate and then declines into old age. What if the darkness of death is only a matter of a few years away? He has seen the recurring miracle of resurrection every 24 hours and every 12 months. Why should not man, reasoning logically from this evidence of which he is aware every day of his life, believe that the cycle of a lifetime includes a resurrection just as does the daily cycle and the yearly cycle? He does so believe and from that belief comes his belief in the life everlasting, in immortality.

Perhaps it would be more accurate to say he chooses to believe. For few men, or any, have ever solved the riddle of life to their utter satisfaction. They constantly grapple for the truth, seeking, always seeking, the answer to the unsolved problems of life. They have the never-ending longing in their hearts for everlasting life, and they choose to believe and take comfort from the belief that they shall have it. So whether he be primitive man or modern, civilized man, whether he be Christian or heathen, the essential spirit of Easter, the message of Easter is the same—it is a message of hope, a message of joy and a promise and a fulfillment in one.

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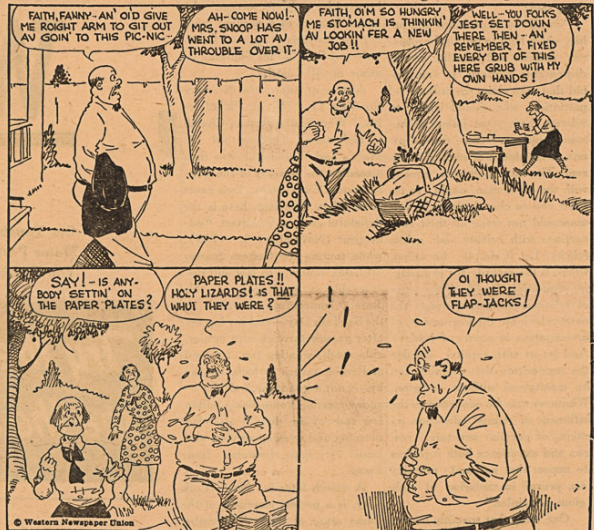
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Events in the Lives of Little Men



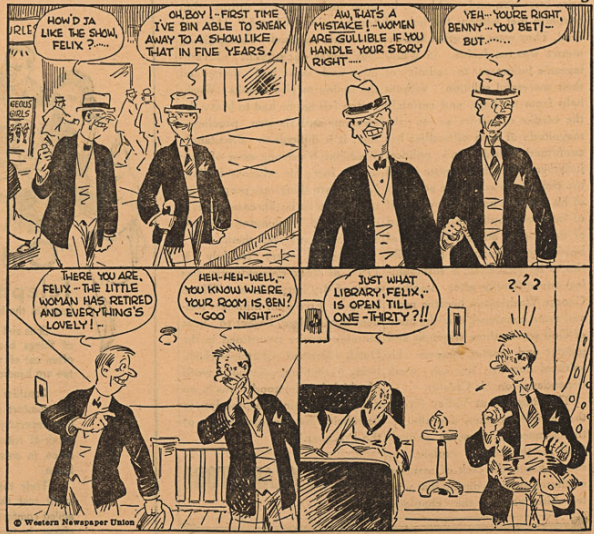
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THE FEATHERHEADS

Gullible, Nothing



Follows the Hens

"About what time does the sun set in winter?" queried the teacher of the class.
The smallest boy answered, "When our hens go to roost."—Capper's Weekly.

RAPID PROGRESS

Little red-headed Suzanne eked kisses for all her bumps. One evening she came running to mother with: "Mother, dear, I hurt my head. Kiss it." Mother was washing dishes so she answered, "Kiss it yourself, I'm busy."

her social settlement work?

"Great. She's had her picture in the paper twice this month."

Impossible

With great distress Suzanne said: "I can't, mother. My face is in front."



"How is your wife getting on with

THE RELIGION OF WASHINGTON

There will be but one 200th anniversary celebration of the birth of George Washington and it is particularly fitting and proper that the clergy should join in paying homage to the man responsible for the creation of these United States, and the religious freedom based upon authority of the first Constitution adopted in 1787, and as amended in 1789. George Washington was the president of the convention which adopted the Constitution. Contained in that constitution is the language:

"No religious test shall ever be required as a qualification to any office or public trust under the United States."

In 1789, shortly after Washington was inaugurated as president the constitution was amended so as to provide:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

George Washington was brought up in the Episcopal Church, to which he always adhered, but his diaries note his attendance many times at churches of other faith. Tolerance in religious matters was one of his prominent characteristics. He recognized that religion was the main support of free institutions and in his farewell address said:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness—these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments, of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles."

One thing that speedily became clear to the mind of George Washington was that the military and governmental difficulties of America were not, and could not, be properly met without the help of God. They were too great and America was too feeble, in Washington's judgment, to admit of their successful solution, without help from on high, and certainly the verdict of history as to the magnitude of these difficulties has confirmed Washington's political judgment, though he himself is still too profane to admit the accuracy of his religious belief. Also instead of becoming opinionated, instead of developing an ego, instead of becoming confident of his abilities as he succeeded in surmounting one difficulty after another, George Washington became more and more convinced that the hand of God was in those triumphs and greater and greater became his spiritual humility, but not weak dependence on his Creator.

The suffering at Valley Forge, the terrible weather, and the activities needful to secure enough food for the troops explain, to some extent, the lack of mention of church services, during that winter. Also many of the chaplains

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were absent from camp and there were a number of vacancies among them, as shown by the orders of May 2, 1778; "The Commander in chief directs that divine services be performed every Sunday at 11 o'clock in those brigades to which there are chaplains—those which have none to attend the places of worship nearest to them. It is expected that officers of all ranks will by their attendance set the example to the men. While we are zealously performing the duties of good citizens and soldiers we certainly ought not to be inattentive to higher duties of religion. To the distinguished character of Patriot it should be our highest glory to add the more distinguished character of Christian. The signal instances of providential Goodness, which we have experienced and which have now almost crowned our labors with complete success, demand from us in a peculiar manner the warmest returns of Gratitude and Praise to the Supreme Author of All Good."

A note of interest in the diary for May 27, 1787, in Philadelphia: "Went to the Roman Church to high mass." This was old St. Mary's and Washington was then attending the sessions of the Constitutional Convention. Two years later, when President, here is the delightful entry at Pomfret, Connecticut (November 8, 1789), while touring the Eastern States: "It being contrary to law and disagreeable to the People of this State (Connecticut) to travel on the Sabbath Day—and my horses, after passing through such intolerable roads, wanting rest, I stayed at Perkins tavern (which, by the bye is not a good one.) all day—and a meeting house being within few rods of the door, I attended morning and evening service, and heard very lame discourse from Pond."

A month later in New York City, is a perfect example of the same sense of duty: "November 26, Thursday: Being the day appointed for a thanksgiving, I went to St. Paul's Chapel though it was most inclement and stormy—but few people at Church." This was the first national Thanksgiving Day under our present Government and, as he had summoned the nation to give thanks Washington felt that he had to brave the elements and his own proclamation. It is difficult to disentangle Washington's strong sense of duty in this form his religious feeling; but the two things are properly interchangeable in this case and it is doubtful if Washington himself could have analyzed them.

The diary entry for July 3, 1791, at York Pennsylvania, has a bit of dry humor in it. "There being no Episcopal minister resident in the place, I went to hear morning service performed in the Dutch reformed Church—which, being in that language not a word of which I understood I was in no danger of becoming a proselyte to its religion by the eloquence of the Preacher."

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WAR!!

I was conceived in passion, har
dred, envy, and greed, born in the
morning of antiquity, and have
a genealogy whose every page
drips with the red blood of mu
dered innocence. I respect neither
the feebleness of gray hairs, the
helplessness of infancy, nor the
sacredness of virtue, and walk
iron-shod, ruthlessly and impar
tially over the form of the weak
ling or the form of the giant.

I paint the midnight skies a
lurid glod from the burning homes
I have ravaged, and I turn peace
ful scenes of rural beauty, where
God's own creatures dwell togeth
er in amity, into a raging hell. I
neighbor against neighbor in read
ily combat, and I incite the brother
to slay his brother.

I make puppets of kings, prin
ces of paupers, courtiers of courtes
ans, and thieves of respected sub
jects, and empires melt before my
breath as does mist before the
morning sunlight.

I make of religious fanaticism;
the heathen I make a fiend incar
nate; and of all men I make injus
tice devoid of reason and jus
tice. Through intrigue I make the
intelligent powerful, the unscrup
ulous wax fat on the spoils of
bloodwon victories gained by oth
ers, and the less learned suffer for
their own ignorance.

Famine, want, and misery fol

low in my path; I lay waste green
fields and still the hand of indus
try. I pillage the land of its resour
ces but contribute nothing of be
nefit to mankind, leaving pestil
ence to stalk ghost-like in my
wake and complete the work of
destruction. I lay a heavy tribute
upon my most loyal subjects for
the maintenance of my establish
ment; I squander the vitality and
lives of those who serve me faith
fully, yet return to the world noth
ing but ruin and ashes. The baubles
of fame I confer on some as
empty shells of false standards
wherein the license to commit
murder and rapine is held to me
the insignia of glory by a mistaken
civilization.

I can offer no excuse for my
having come into existence, nor
can I give one plausible reason
why I should not cease to be, oth
er than so long as men who wield
influence are permitted to gratify
their selfish desire and ambitions
at the expense of the many who
must carry the burdens and en
dure the suffering, that long will I
continue to enact not all of sor
row, devastation and death. For
am pitiless—devoid of all feeling;
fear neither man nor God; I am
amenable to no law, and I am in
myself the Law and the Last Re
sort.

I AM WAR!

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courses in sanitation. A new in
dustry has evolved to pack products
so they are protected from contami
nation.
The glass shield in this photo
graph illustrates how far the manu
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cigar have gone to protect their
products. The glass which looks
so much like a windshield is really
just that. It is designed to protect
the cigars which are being me
chanically tipped from possible con
tamination from the worker's breath.
This cigar, finished in the popular
perfecto shape, can now boast that
it is the only cigar in the world
finished under glass for the smok
er's protection.