

EASTER

It is interesting to note that Easter is the oldest of all the festivals in the Christian calendar. It even antedates the observance of Christmas; for while Easter has been observed from the very foundation of Christianity over 1800 years ago, it was not until the 4th century of the modern era that the natal day of Jesus of Nazareth began to be celebrated. Like Christmas, Easter has assumed a universality of observance which is a tribute to the instinctive religious beliefs of a large part of the world's people; and the two together may reasonably be classed as the ranking festivals of the year.

Probably one of the most interesting facts in connection with Easter, which, to those of Christian belief, marks the Resurrection of the Saviour, is that its origin dates back to the old Jewish Feast of the Passover. "The first Christians being derived from or intimately connected with the Jewish Church," says a Church historian, "naturally continued to observe the Jewish festival, though in a new spirit, as commemorative of events of which those had been shadows. The Passover, ennobled by the thought of Christ as the true Pascal Lamb, the first fruits of the dead, continued to be celebrated and became the Christian Easter."

But while Easter is a continuation in Christian form of the Jewish Passover, early differences arose as to the precise day on which the Easter Festival should be observed. In the Jewish faith the Passover occurs on a fixed day of the month; whereas the Christian believers from the earliest days assigned the Easter festival to a fixed day of the week, namely Sunday, that being the first day of the week, and the day, according to the Scriptures, upon which Christ rose from the dead.

The difference due largely to astronomical problems of a confusing character, continued until the year 325 A. D., when, at the Council of Nicea, it was decreed that everywhere in Christendom Easter should be celebrated on the same day. It was not, however, until the adoption of the Gregorian calendar in 1582 that this decree secured general acceptance; and even to this day in the churches of Russia and Greece, as well as in some of the Oriental churches, where the Gregorian or modern calendar has not been accepted, Easter falls sometimes before and sometimes after the date on which the festival is celebrated in western churches.

As Easter Sunday thus became a fixed festival in the Christian calendar, likewise, throughout Christendom, with exceptions noted, it is decreed that Good Friday, commemorative of the Crucifixion, shall be observed on the Friday immediately preceding the Festival of Easter.

Increasing importance has been attached by Christian communities in later years to Long or Good or Great or God's Friday. It is probably, as the day on which Christ offered up his life for the redemption of the world, the most sacred and solemn of the Christian year. In the churches on that day the altars are stripped of all decorations; except the Cross, which is veiled in black; the hangings are all black and the day is given over to prayer and meditation. The note of sacredness and solemnity has found its way even into secular affairs, many of the states of the union having made it a legal holiday. The custom of celebrating the day is involved in obscurity; though from the earliest times, every Friday among the Christians has been observed as a Fast Day, as every Sunday has been a Feast Day, and the connection between the one as marking the day of the Crucifixion and the other as marking the day of the Resurrection is easily traced.

Christmas again comes into juxtaposition with Easter inasmuch as the two signalize the great outstanding facts in the Christian faith—the Birth and the Resurrection. The intimate connection between Easter, the day of the Resurrection, and awakening to life of the earth after the passage of winter, gives the festival a significance out of which has grown the diverse forms of the day which carry it beyond the initial religious meaning, but without detracting from it. According to the Venerable Bede, who lived in the eighth century, the day takes its name from Eostre, a Teutonic goddess of the rising lights of Day and Spring.

HIS UNCERTAINTY

"I seed the funeral procession of major Snort, the postmaster, while I was in town," related Gap Johnson, of Rumpus Ridge, upon his return from the county seat.

"Good land!" interestedly ejaculated his wife, "is major Snort dead?"

"I don't know. I was trying to get a swap out of a feller at the time, and forgot to ask."

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EASTER SUNDAY
Now Suggests Action

We are ready with apparel that reflects in fabric and design the joyful mood of Spring. Garments as distinctive in appearance and distinguished in character as individual taste can crave. Might we suggest your immediate action in order that you may realize no disappointment. Prices are particularly attractive.

More Chic "Vogue" Gowns
Just Received From New York

THAT nation-wide authority on fashion, the "Vogue" Magazine, in its issue dated April 15th (on sale April 6th), again selects and admirably illustrates six beautiful gowns shown in the stock of the J. C. Penney Company. This, again, is a fine testimonial to the correctness and newness of the modes we are showing.



Speaking of these gowns, the "Vogue" Magazine says, "They express the very newest models as viewed by Paris."

Two of the Six Styles Shown in "Vogue"



(Left) Grey and Jade Canton Crepe Gown, giving the long and slender lines. Embroidered in harmonizing color, the plaited panels forming an effective unisex hem. **\$37.75**

(Right) Pau de Crepe Gown of youthful lines. An exquisite shade of yellow, combined with Organdie and Georgette, makes this costume altogether charming. **\$29.75**

Four Other Styles Shown in "Vogue"

Gown of Fuschia Printed Crepe with body of Crepe de Chine. **\$24.75**

Gown of Bonfire Printed Crepe over white Crepe de Chine. **\$29.75**

Gown of Grey Canton with piping and interlaced belt of Crepe. **\$29.75**

Draped Cape Gown of Aurora and White Pan de Crepe; gold eyelet embroidery. **\$39.75**

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"Let us be your Hatter"

THE ABANDONMENT OF OLD FORT APACHE

While the old fort is not to be entirely abandoned as reported by the New York Tribune, the history of the old stronghold is of interest.

"Fort Apache is to be abandoned. Situated in the heart of the White Mountains of Arizona, far from any railroad or route of travel, it is one of the last surviving relics of frontier days. It was built in 1877 for the express purpose of making easier the control of the Apache Indians, then waging an atrocious guerrilla warfare against the white settlers. Difficult of access, it was considered by army men an undesirable post, offering little greater attraction than the danger and excitement of Indian warfare. Constantly subject to attack by stronger forces, the troops stationed there never knew when they might be overwhelmed. Reinforcements were few and far away, all connection with the outer world being slow and dangerous. Mails were infrequent. The nearest settlement of any consequence was several days' ride. The reservation offered no recreation or amusement, other than hunting.

"Even today, when there is only a handful of troops there rather to protect government property than to police the country, Fort Apache is in the heart of the wilderness. The Apache Indians still occupy the surrounding country, and, although no longer on the war path, they are still primitive and uneducated. Broken by their war against the whites, they have not even that morale and energy which characterize their cousins, the Navajos, a few hundred miles to the north. Often unclean, generally shiftless and sullenly resentful of being at last

hemmed into their reservation by white settlements on all sides, the few remaining tribes of Apaches, scattered throughout the White Mountain regions of Arizona, are rapidly disappearing. For some reason they do not seem to possess the progressive spirit of the Navajos, and have never shown the adaptability and enterprise of the Indians, who closely allied to them in race and living near by, are accepting civilization without the unduly evil aftereffects.

"It may be that Fort Apache is in part responsible for the decline of the Apache Indians. It was built to suppress their murderous campaigns. But ever since the capture of Geronimo there has been no serious danger from the Apaches. The few tribes that are not deported to Oklahoma or New Mexico are today altogether impotent. Militarily there has been no need for Fort Apache for years. It is a survival of the frontier—that frontier which even in Arizona disappeared almost entirely before the invasion of the automobile. Its final abandonment means the passing of a historic landmark and is but another proof that the pioneer days are gone for good in the United States."

ARIZONA AWAKENING ON POWER RIGHT

The Colorado River Projects commission of which Secretary Hoover is the head seems to be getting in hot water at this time. The state of Colorado is holding out for at least 68 per cent of the water available, and does not seem, according to latest reports to be amenable to compromise.

To those who have followed the work of the commission from its meeting at Phoenix to that at Los Angeles, one phase stands out in bold relief. There seems to have been a so-called conspiracy to make of these meetings a congress for reclamation and irrigation purposes only. Under the alleged guidance of Secretary Hoover, the commission decided to put a ban on any talk relative to the hydro-electric power that might be developed and almost all discussion turned on that point as to whether there was a sufficient supply of water for reclamation, flood control, and irrigation. It was decided that there was sufficient for the seven states, and Secretary Hoover put his stamp of approval on the building of a dam at Boulder Canyon, such as has been suggested by Reclamation Director Davis. Now, all that remains to be done is to arrange some sort of interstate pact, agreeable to all seven states for an equitable division of the water.

But that is only half the story. As it stands it seems on the face of it an equitable solution and a splendid beginning to build the Boulder Canyon dam first. During the discussions on the subject, both Hoover and Davis expressed themselves, or at least intimated that that would be the first of a system of dams. Yet, let us see how Arizona would fare with but one dam in construction.

At Boulder Canyon it has been estimated that seven hundred thousand horse power can be developed of hydro-electric power. But Director Davis' scheme would be to utilize only one-half of the water for hydro-electric power. That would mean that less than 350,000 horse power could be developed at that point. It also means that the cost of producing that power would be twice the amount proportionately to the cost of producing the total amount that might be produced at that point. And it means that there would be no cheap power for Arizona.

It seems to us, that the commissioners are overlooking the fact that there must be an immense amount of hydro-electric power produced in order that the lands irrigated by the projects may be developed cheaply. And may we also add, that since the dam is to be paid for by the production of power it would take twice as long to pay for the dam.

There seems to be only one solution, so far as Arizona is concerned, and that is to build another dam at Glen Canyon. Then, and only then, will Arizona have sufficient water and power to make profitable use of either. — Southwest Arizona Cattleman and Farmer.

THE MULE

The other day someone asked "Uncle Joe" Cannon why the mule was always used as the symbol for the democratic party. "It's used, I suppose," he replied, "because it is the most appropriate emblem that party has ever been able to find. You see, the mule, like the party, is without pride of ancestry or the hope of posterity."

Kindness doesn't always beget kindness. Sometimes it just makes 'em think you are easy.

MARSE HENRY
From the New York Herald

Gone is the Rupert of the pen. That dashing, trenchant, brilliant blade. Is sheathed forever—colors fade, And duller seems the way of men.

The printed web that we unfold Each day has lost a tang, a touch Of wit, a plucky wisdom such As may enrich beyond our gold.

The knowledge books cannot retain— The things that make us what we are; Our sallies in peace and war— Was compact in him, of his grin.

He walked the higher ways with those Who love this land for what it is— Sprawled greatness; inconsistencies That it was never his to gize.

Life owes him nothing where he lies, For he had fully drained the cup, The torch of friendship lifted up, And known the love that never dies.

— Maurice Morris.

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