



By E. G. WHITNEY

When I was a high school student in St. Augustine, Fla., I lived on a farm 12 miles south of the oldest city in the United States, commuting daily in a dilapidated "Model T," held together with wire, rope and a prayer.

Half-way between points, in a wooded spot, stood a large concrete fountain, erected to mark the location of an old Indian trail. I usually had to stop and take on a fresh supply of water there as the leaky radiator would go dry at about that spot and the "diver" would begin to puff and snort.

One winter a tribe of Rumanian gypsies selected this watering place to camp for several weeks and during the course of that time I struck up a rather "sacred friendship" with one or two of them. They lived in lean-to tents, attached to the sides of large old cars that seemed to contain everything from cooking utensils to furniture. The copper-skinned men and their women folk made occasional trips to St. Augustine to tell fortunes and promote crooked card games.

I recall several vivid impressions of this queer, nomadic group. They held to an exaggerated sense of superiority over white people, always boasting that they were purer, cleaner (this despite the fact that they are addicted to living in filth), healthier and, by far, wiser than we are. They sang and danced at the slightest provocation and their every mood radiated a carefree, happy existence. Many of their songs were strikingly beautiful.

The average person thinks of fortune telling, kidnapping, thievery, and colorful gaud when he hears the word gypsy, and history proves that in all but one instance they are right. Gypsies, generally, are not given to ruthlessness and violence and abductions seldom are traced to them.

Since gypsies are nomadic, their origin is somewhat shrouded in mystery but evidence tends to support the theory that they originally hailed from near the mouth of the Indus River, in India. One-third of the words used in their language, which is called "Calo," are of Hindu origin, although many of them are Greek. Like the Jew, they have been humbled, despised and driven out of countries all over the face of the globe but, unlike the Jew, they do not possess any qualities of leadership or business acumen nor are they willing to settle down to an orderly, progressive existence.

Emotional and poetic, gypsies feign humility to outwit white persons and their ingenuity in telling lies, stealing, etc., is unexcelled. By the time one of their children reaches the age of two he has been taught to steal and cheat audaciously.

They have no religion nor uniform customs for births, deaths, marriages or burials. However, it appears that a common relative to marriage is widely adopted by tribes of gypsies of all nations. When a wedding is observed the bride and groom each make a small cut on their wrists, then place them together to permit the bloods to mingle. No matter what happens in the future, whether they live together or separate, they belong to each other and are "brother and sister." Both the bride and groom take an oath that they will LEAVE their mates as soon as they discover they no longer love them.

Gypsy tribes from the same nation usually are friendly but they hold little respect for tribes of other nations and seldom mingle, even when thrown together in close quarters. Once a riot occurred in New York City because a young gypsy sought to marry a girl of another tribe living in a hotel across the street. The Italian gypsy—called Zingaro—is the quickest to fight and the most jealous of his kind. He never goes bareheaded, even covering the head of his horse, which he loves above all else. When a Zingaro is hungry or thirsty he beats them together in his children, next his wife, and lastly, of himself. So fond are Zingaros of horses that they celebrate weddings of stallions and mares and the birth of a colt is marked with ceremonies more elaborate than when a gypsy child is born.

By JANE E. McCLELLAN  
We dedicate the following bits of wisdom, whose author chooses to remain anonymous, to young "Raymond" McBride. He is always heckling us about the content of the column... It is called "Unpretentious Poetry on Bugs and Things," and is known as:

THE WORM  
Hesitate before you tread  
Upon the worm's prostrated head;  
You—tall of stature, strong of arm—  
He never did you any harm.

Born to live in dirt—or hook,  
Or to wriggle on a hook;  
Booming on lowly loam to dine—  
Boiled spaghetti for a spine.

Nevertheless he has the brains  
To take a shower when it rains,  
And furthermore we must admit  
That Mr. Worm is full of grit.

His enemies, they number legion  
In every time and clime and region;  
It seems to be his special fate  
To serve mankind as fishing bait;  
The robins seize him in their beaks  
Yank him forth with cruel twerks.  
And yet this creature has a soul—  
This brother to the grub and mole.

For when bisected by a hoe,  
He doesn't advertise his woe;  
He gathers up his members twain,  
And thus becomes himself again.

Oh ye with characters infirm,  
Draw a lesson from the worm:  
When misfortune lays you low  
And you grovel "mea culpa" below,  
And your rear has slipped his tether—  
Be like the worm—pull yourself together.

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By MARJORIE ELAINE PORTER  
One of the first lessons in obedience is taught the modern child by the Red Light on the corner.

He is told as soon as he can toddle what the significance of that light is—how it means "Stop!" He soon learns why it means "Stop." And without question, no matter how spoiled or willful a child he may be in other respects, he stops when he sees that red light.

It is sad to me, this is enough to make thoughtful parents go into a huddle, and put two and two together. Perhaps it would be wise to devise a system of traffic signals for home use. There should be certain indications in the home that mean "Stop!" just as definitely, and as finally as the red light on the corner.

Miss Porter A red light never wavers. Sometimes parents do. Johnnie knows if he steps off the curb when the red light warns "Stop!" something dire will happen. He respects the signal and obeys it, not only from fear of consequences, but because he knows it is a law not to be evaded.

But this same Johnnie, who carefully observes red light signals, on the street, will disregard the authority of his parents without a moment's hesitation or respect for law, at home.

Why? Because there is not sufficient force behind the signals at home meaning "Stop" and he knows it. This is sometimes due to the fact that parents are too easy-going. They will allow a child to pursue his own sweet way, merely for the sake of "keeping peace."

After all, it is the course of least resistance—O yes Johnnie would mean a struggle. As him to the conscience, they may tell him to "Stop that," in a passive or peevish manner, which means nothing one way or the other to their strong-willed offspring.

As a result, Johnnie often becomes the difficult child. Among his playmates, he develops into a bully. In school, he is the teacher's problem. His mother's friends are always in hopes Grace will leave that "boy of hers" at home. His father's friends look for a chance to spoil a few rods without sparing Johnnie.

But this swaggering little bully has learned one lesson in obedience. He stops for the red light on the corner, because he learned he had to do so, at a very early age.

The moral is—what Johnnie needs is a system of stop signals that mean "Stop," right at home sweet home!

**BITS OF BIRMINGHAM**

The Birmingham Chapter of the Reserve Officers Association will meet at the home of Major Bruce G. Booth, 3787 West Maple Avenue, this evening. All reserve officers in Birmingham and Bloomfield Hills are invited.

The Greenwood Cemetery Association will hold its annual meeting at 7:30 P. M., Friday, May 14, at the home of Miss Mary Utter, 139 Townsend Street.

Barbara Sears, daughter of Mr. and Mrs. Clinton Sears, and Betty Spinning, daughter of Mr. and Mrs. Rolfe C. Spinning, both students at Michigan State College, have been tapped for Tower Guard, freshman women's honorary society. Candidates for this honor, the highest that can be conferred upon a freshman, are judged on a basis of scholarship, extra-curricular activities and personality.

WHERE IS THE TRAIL?  
We shall go back to those pleasant ways,  
The woodland trails and the thrush's song;  
The star-filled nights and the too-short days.  
Alas, we have been away too long.

The warbling brook where our shouts once rang,  
The swimming hole of our youth, care-free,  
The sloping hills where arbutus sprang  
And squirrels barked in the chestnut tree.

Where is the road going back to these?  
Vain are the baubles of gold and fame,  
Where is the path that will lead to peace?  
Where is the trail over which we came?

Back are we now by that singing stream,  
Scenes that we longed for are all estranged.  
They are the same, but our youth's young dream  
Dyed by reality—that has changed.  
(Copyright 1937) David R. Innes

**BIRMINGHAM**  
TODAY, FRI. SAT.  
Joe E. Brown  
'When's Your Birthday?'  
PLUS  
LILLY PONS  
LILLY OAKIE  
GENE RAYMOND  
'THAT GIRL FROM PARIS'  
4 DAYS BEG. SUN.  
Jeanette MacDonald  
Nellie EDDY in  
'MAYTIME'  
EXTRA ADDED—  
'March of Time'  
'and Latest Poppy Cartoon'  
Special Early Sunday Showing of 'M.A.T.'  
Showing at 1:00 P.M.  
Doors open 12:45  
Bargain Price Matinees  
Sun. & Holidays 25c  
5 p.m. 7:15 p.m.

**Church News**

**First Baptist Church**  
Wills at 10:30 a. m.  
Worship at 11 a. m.  
Sunday School, 10:30 a. m.  
Evening Worship, 7:30 p. m.  
New members received after each service.

**Episcopal Church**  
Wills at 10:30 a. m.  
Worship at 11 a. m.  
Sunday School, 10:30 a. m.  
Evening Worship, 7:30 p. m.  
New members received after each service.

**First Methodist Church**  
Wills at 10:30 a. m.  
Worship at 11 a. m.  
Sunday School, 10:30 a. m.  
Evening Worship, 7:30 p. m.  
New members received after each service.

**St. James Episcopal Church**  
Wills at 10:30 a. m.  
Worship at 11 a. m.  
Sunday School, 10:30 a. m.  
Evening Worship, 7:30 p. m.  
New members received after each service.

**St. John's Episcopal Church**  
Wills at 10:30 a. m.  
Worship at 11 a. m.  
Sunday School, 10:30 a. m.  
Evening Worship, 7:30 p. m.  
New members received after each service.

**St. Paul's Episcopal Church**  
Wills at 10:30 a. m.  
Worship at 11 a. m.  
Sunday School, 10:30 a. m.  
Evening Worship, 7:30 p. m.  
New members received after each service.

**St. Peter's Episcopal Church**  
Wills at 10:30 a. m.  
Worship at 11 a. m.  
Sunday School, 10:30 a. m.  
Evening Worship, 7:30 p. m.  
New members received after each service.

**St. Raphael's Episcopal Church**  
Wills at 10:30 a. m.  
Worship at 11 a. m.  
Sunday School, 10:30 a. m.  
Evening Worship, 7:30 p. m.  
New members received after each service.

**St. Vincent's Episcopal Church**  
Wills at 10:30 a. m.  
Worship at 11 a. m.  
Sunday School, 10:30 a. m.  
Evening Worship, 7:30 p. m.  
New members received after each service.

**St. Wenceslaus' Episcopal Church**  
Wills at 10:30 a. m.  
Worship at 11 a. m.  
Sunday School, 10:30 a. m.  
Evening Worship, 7:30 p. m.  
New members received after each service.

**St. Elizabeth's Episcopal Church**  
Wills at 10:30 a. m.  
Worship at 11 a. m.  
Sunday School, 10:30 a. m.  
Evening Worship, 7:30 p. m.  
New members received after each service.

**St. Ann's Episcopal Church**  
Wills at 10:30 a. m.  
Worship at 11 a. m.  
Sunday School, 10:30 a. m.  
Evening Worship, 7:30 p. m.  
New members received after each service.

**St. Ignace's Episcopal Church**  
Wills at 10:30 a. m.  
Worship at 11 a. m.  
Sunday School, 10:30 a. m.  
Evening Worship, 7:30 p. m.  
New members received after each service.

**St. Francis' Episcopal Church**  
Wills at 10:30 a. m.  
Worship at 11 a. m.  
Sunday School, 10:30 a. m.  
Evening Worship, 7:30 p. m.  
New members received after each service.

**Christ Church**  
Wills at 10:30 a. m.  
Worship at 11 a. m.  
Sunday School, 10:30 a. m.  
Evening Worship, 7:30 p. m.  
New members received after each service.

**St. Luke's Episcopal Church**  
Wills at 10:30 a. m.  
Worship at 11 a. m.  
Sunday School, 10:30 a. m.  
Evening Worship, 7:30 p. m.  
New members received after each service.

**St. Mark's Episcopal Church**  
Wills at 10:30 a. m.  
Worship at 11 a. m.  
Sunday School, 10:30 a. m.  
Evening Worship, 7:30 p. m.  
New members received after each service.

**St. George's Episcopal Church**  
Wills at 10:30 a. m.  
Worship at 11 a. m.  
Sunday School, 10:30 a. m.  
Evening Worship, 7:30 p. m.  
New members received after each service.

**St. Andrew's Episcopal Church**  
Wills at 10:30 a. m.  
Worship at 11 a. m.  
Sunday School, 10:30 a. m.  
Evening Worship, 7:30 p. m.  
New members received after each service.

**St. Nicholas' Episcopal Church**  
Wills at 10:30 a. m.  
Worship at 11 a. m.  
Sunday School, 10:30 a. m.  
Evening Worship, 7:30 p. m.  
New members received after each service.

**St. Basil's Episcopal Church**  
Wills at 10:30 a. m.  
Worship at 11 a. m.  
Sunday School, 10:30 a. m.  
Evening Worship, 7:30 p. m.  
New members received after each service.

**St. Demetrius' Episcopal Church**  
Wills at 10:30 a. m.  
Worship at 11 a. m.  
Sunday School, 10:30 a. m.  
Evening Worship, 7:30 p. m.  
New members received after each service.

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**"The Hand of Providence in American History"**  
AN ADDRESS BY  
**W. J. CAMERON**  
SUNDAY AFTERNOON—MAY 9th  
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**HEINZ SOUPS** 2 cans 25c  
(Except Clam Chowder—Chicken Gumbo and Consomme)  
**SCOT TISSUE** 3 rolls 23c  
**SMOKED HAM**—WHOLE OR STRING HALF lb. 29c  
**BABY BEEF POT ROAST** lb. 22c  
**SIRLOIN STEAK** lb. 39c  
**STANDING RIB ROAST** 6th & 7th RIBS lb. 28c  
**PORK LOIN ROAST**—rib end lb. 28c  
Michigan  
**FULL CREAM CHEESE** lb. 25c  
**OLSEN'S MARKET**  
"Home of Monarch Better Foods"  
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**Sunday is Mother's Day**  
**Mother Takes a Bow!**  
Here are some suggestions which will go a long way toward expressing your feelings toward Mother. We've many more interesting ideas here in the store, too. Why not come in and make your selection today from fresh, complete stocks?

**Wilson's Black Seal Chocolates** \$1.00 lb.  
**DOROTHY GRAY SPRING KIT** \$2.50  
**Wilson's Trio-Package Chocolates** 80c lb.  
**TWEED PERFUME** \$4 to \$7  
**Wilson's Co-Op Chocolates** 60c lb.  
**Boudoir LAMPS** \$1.00  
**Nut Meats** \$1.00  
**BATH SUPERB SOAP** \$1.00  
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**Notice to Taxpayers of the City of Bloomfield Hills**  
A Public Hearing on the Proposed City Budget for the Fiscal Year 1937-38 will be held in the City Commission rooms on East Long Lake Road on Tuesday, May 11, 1937, at 8:00 p. m.  
A summary of the Proposed Budget may be obtained at the City Clerk's Office.  
**FRANK W. ATKINSON,**  
City Clerk.