

1: NPR Choice page

Garden Talk Catalog, a catalog filled with the best garden tools, has been bringing gardeners the finest quality garden tools, supplies and accessories for the garden since

Tweet Dance Marathons also called Walkathons, an American phenomenon of the 1930s and 1940s, were human endurance contests in which couples danced almost non-stop for hundreds of hours as long as a month or two, competing for prize money. Dance marathons originated as part of an early, giddy, jazz-age fad for human endurance competitions such as flagpole sitting and six-day bicycle races. Dance marathons persisted throughout the 1930s as partially staged performance events, mirroring the marathon of desperation Americans endured during the Great Depression. In these dance endurance contests, a mix of local hopefuls and seasoned professional marathoners danced, walked, shuffled, sprinted, and sometimes cracked under the pressure and exhaustion of round-the-clock motion. A cent admission price entitled audience members to watch as long as they pleased. They occupied a slightly disreputable niche in society, and many towns banned them, finding them disruptive, disturbing, and even repugnant. Callus Carnivals Dance marathons were known as "bunion derbies," and "corn and callus carnivals. At a time when many churches still considered dancing sinful, "walkathon" was a less threatening term. But today we remember these endurance contests of the Great Depression as "dance marathons. Professional marathoners often pretending to be amateurs mixed with authentic hopeful amateurs under the direction of floor judges, an emcee, and the merciless movement of the clock to shape participatory theater. They also offered audiences the Depression-era novelty of feeling superior and feeling pity toward someone else. Virgin Towns Top contestants vied for the chance to win hundreds or rarely thousands of dollars, but promoters of a successful dance marathon walked away with much more. Promoters sought "virgin spots" -- towns where a marathon had not yet been staged. Novelty and prodigious advertising was required to draw large crowds. Virgin towns also had the advantage of a citizenry unburned by dishonest promoters who skipped town without paying their bills. Promoters tried to arrange local sponsors such as the Veterans of Foreign Wars or the American Legion in order to enhance respectability. Despite their controversial status, during the 1930s dance marathons were entrenched in American culture. Dance marathon historian Carol Martin reports that nearly every American city of 50,000 people or more hosted at least one endurance dance marathon. Washington was no exception: Desperately Entertaining Seattle passed an ordinance prohibiting dance marathons within city limits on September 5, 1934. This ordinance was prompted by the attempted suicide of a Seattle woman who had competed in a day marathon held in the Seattle Armory, and placed only fifth. Bellingham passed a similar ordinance on January 26, 1935, and Tacoma passed one on June 10, 1935. On March 13, 1935, the state of Washington passed an act prohibiting dance endurance contests statewide. Opponents to dance endurance events included movie theater owners, who lost money when their patrons attended a marathon instead of a movie. The police found that marathons attracted an undesirable element to their towns. Certainly the marathon promoters and professional dancers who almost invariably collected the prize money were transient and invested only in short-term gain. This gain was cumulative for those to whom it befell: Within Washington communities where dance marathons took place, advertising dollars went to newspapers and radio stations. Venues were rented and license fees paid. Local sponsors gained attention for their businesses. Food concessions for both spectators and contestants also brought money into local coffers. Each major promoter had a stable of dancers known as horses, since they could last the distance he could count on to carry his event. For all contestants, participation in a dance marathon meant a roof over their heads and plentiful food, both scarce during the 1930s. Contestants, who danced in pairs, were required to remain in motion picking up one foot, then the other 45 minutes each hour, around the clock. Women carried their sleeping male partners, despite the inequality of height and weight. Knees touching the floor brought immediate disqualification. To encourage lagging couples to continue moving, the floor judge sometimes used a ruler to flick the legs of contestants who were not shuffling with sufficient alacrity. In extreme cases partners were fastened together with dog chains to prevent them from drifting apart. How Long Can They Last? Contestants who learned to adjust to this around-the-clock motion danced on as

the sign above them ticked up the hours and ticked down the number of contestants remaining. Always, written on placards surrounding the dance floor and endlessly repeated by the marathon emcee was the question: A live band played at night, whereas a phonograph often sufficed during the day. The longer the marathon wore on, the more endurance events the contestants found themselves subjected to. Sprint races, long periods without medical care, removal of rest periods, along with the more common shin splints, bunions, blisters, and fallen arches soon whittled down the number of participants. Special endurance events were heavily advertised and drew large crowds. Who will be the next to be carried off the floor? The local press kept a death-watch as contestants dropped out: Many competitors developed signature songs or comic routines. Performed through their perennial exhaustion, these numbers induced the audience to shower the performer with coins. Dancers then gathered up this "floor money," also called "sprays" or "silver showers. Couples also used sponsorship to generate extra cash. Marathoners also sold autographed picture postcards of themselves to the fans. The price was usually 10 cents. Fifteen minutes each hour were allotted for rest. When the air horn signaling a rest period sounded, the contestants exited the dance floor for curtained-off rest areas filled with cots. These rest areas were segregated by sex. Contestants trained themselves to drop instantly into deep sleep as soon as their bodies touched the cots. After 11 minutes the air horn sounded again and the contestants filed back onto the dance floor to begin another hour. Romance Amid Pain Medical services were available to contestants, usually within full view of the audience. Physicians tended blisters, deloused dancers, disqualified and treated any collapsed dancer, tended sprains, and so on. Marathons even featured marathon weddings performed in the arena for a still-shuffling bride and groom. These events sometimes genuine but usually staged resulted in gifts for the lucky couple from fans and local businesses. The event was broadcast on radio station KGA. Another popular event was watching a contestant "frozen alive" in a block of ice, a trick done with four hollowed out ice-blocks put together with a person inside. Twelve Square Meals Most marathon promoters fed contestants 12 times a day -- oatmeal, eggs, toast, oranges, milk, etc. Couples had to continue the shuffling dance motion while they ate the humble but filling meals. These meals were served at a chest-high table since the contestants ate standing up. Twelve meals a day during the Great Depression was a powerful inducement to many who joined endurance marathons. At a time when many out-of-work Americans were standing in bread lines or simply going without, many marathon contestants reported that, despite the constant motion, 12 meals a day meant that they actually gained weight. Women constituted up to 75 percent of dance marathon audiences. They watched contestants with the stamina to endure as weeks melted into months. They became invested in the emotional and often sentimental stories the emcee wove about the contestants: Marathon audiences saw people even harder up than they were themselves. This sight, addictive, drew them back. Rigorous and Rigged In truth, the marathons were usually somewhat rigged, or at least stacked, toward certain couples. Endurance was required, and the demands of the contest grew increasingly brutal as time went on, but the audience failed to understand the degree to which the floor judge and the emcee, both employed by the marathon promoter, worked together to shape events and spin the flim-flam. Not everyone who visited a dance marathon found it fascinating. Seattleite Blanche Caffiere once attended a Seattle-area show, and remembered that she herself was forced to stand while watching and that the contestants were boring to watch during the day when no formal entertainment was scheduled. Caffiere found it strange to watch people sleeping and eating while they stood Caffiere interview. Intense fatigue sometimes led contestants to "go squirrely," especially during the wee hours of the morning. During these episodes, contestants hallucinated, became hysterical, had delusions of persecution and acted out daily rituals: For the audience, watching contestants go squirrely offered a queasy thrill. When attendance dropped, promoters began the final push of elimination events. A grind continued until one or more couple fell and was disqualified, literally ground down in exhaustion. During grinds, even the usual tricks dance partners used to keep each other on their feet pin pricks, slaps, shaking, pinching, even conversation were forbidden. A typical program for a show in which the contestants had danced more than 1, hours about 41 days was: Zombie Treadmills 1 hour duration Tuesday: Figure-Eight Races 25 laps Wednesday: Elimination Lap Races male contestants Thursday: Heel and Toe Derbies Saturday: Elimination Races female contestants Sunday: The Argonne Forest" Calabria, p. Zombie treadmills involved blindfolded contestant teams, often chained or tied

together, racing one another. The audience watched this blood sport, drawn by heavy newspaper promotion and live radio coverage. Seattle native June Havoc ? Elimination contests served their purpose. Despite high stakes -- having survived hundreds, even thousands of hours -- usually only the top three couples finished in the money. Sometimes audiences were treated to a victory dance in which they could mix with the winners following the close of the marathon. To promoters, a successful marathon was one that generated publicity, made money, and resulted in no arrests.

2: WHO Radio - Des Moines' news, traffic, and severe weather station!

It's a s Empire, made in Windsor, Ontario, using a Villiers 2-stroke, crank-start, hp motor. It's a really neat machine, but unfortunately, I just can't keep everything, so I passed it along to a friend who is a collector.

Email For over forty years, in a spirit of love, members of the Church have been counseled to be thrifty and self-reliant; to avoid debt; pay tithes and a generous fast offering; be industrious; and have sufficient food, clothing, and fuel on hand to last at least one year. Today there are compelling reasons to reemphasize this counsel. We heard it done effectively in that great welfare meeting this morning. May I add just a word. Members of the Church are feeling the economic pinch of higher taxes and inflation coupled with conditions of continuing recession. Some have come to their bishops seeking assistance to pay for house payments, car loans, and utilities. Unfortunately, there has been fostered in the minds of some an expectation that when we experience hard times, when we have been unwise and extravagant with our resources and have lived beyond our means, we should look to either the Church or government to bail us out. Romney, in Conference Report, Oct. One of the first principles revealed to father Adam when he was driven out of the Garden of Eden was this: All we obtain in life of a material nature comes as a product of labor and the providence of God. In saying this, I am aware of and sympathetic to the plight of many young families who are struggling to make ends meet. They are faced with the financial burden of providing for the three great necessities of life: I am also sympathetic to the situation of widows and other sisters who rear families alone. By revelation, the Lord made provision for their care and support. More than ever before, we need to learn and apply the principles of economic self-reliance. We do not know when the crisis involving sickness or unemployment may affect our own circumstances. We do know that the Lord has decreed global calamities for the future and has warned and forewarned us to be prepared. Today, I emphasize a most basic principle: Have you ever paused to realize what would happen to your community or nation if transportation were paralyzed or if we had a war or depression? How would you and your neighbors obtain food? How long would the corner grocery storeâ€”or supermarketâ€”sustain the needs of the community? Shortly after World War II, I was called by the First Presidency to go to Europe to reestablish our missions and set up a program for the distribution of food and clothing to the Saints. Vivid in my memory are the people who got on trains each morning with all kinds of bric-a-brac in their arms to go out to the countryside to trade their possessions for food. At evening time, the train station was filled with people with arms full of vegetables and fruits, and a menagerie of squealing pigs and chickens. You never heard such a commotion. These people were, of course, willing to barter practically anything for that commodity which sustains lifeâ€”food. An almost forgotten means of economic self-reliance is the home production of food. We are too accustomed to going to stores and purchasing what we need. By producing some of our food we reduce, to a great extent, the impact of inflation on our money. More importantly, we learn how to produce our own food and involve all family members in a beneficial project. No more timely counsel, I feel, has been given by President Kimball than his repeated emphasis to grow our own gardens. Here is one sample of his emphasis over the past seven years: Berry bushes, grapevines, fruit treesâ€”plant them if your climate is right for their growth. Grow vegetables and eat them from your own yard. Many of you have listened and done as President Kimball counseled, and you have been blessed for it. Others have rationalized that they had no time or space. May I suggest you do what others have done. Get together with others and seek permission to use a vacant lot for a garden, or rent a plot of ground and grow your gardens. Some elders quorums have done this as a quorum, and all who have participated have reaped the benefits of a vegetable and fruit harvest and the blessings of cooperation and family involvement. Many families have dug up lawn space for gardens. The Lord wants us to be independent and self-reliant because these will be days of tribulation. He has warned and forewarned us of the eventuality. Food production is just one part of the repeated emphasis that you store a provision of food which will last for at least a year wherever it is legally permissible to do so. The Church has not told you what foods should be stored. This decision is left up to individual members. There are also booklets available on gardening from BYU. Water, of course, is essential. Other basics could include honey or sugar, legumes, milk products or substitutes, and salt or its

equivalent. The revelation to produce and store food may be as essential to our temporal welfare today as boarding the ark was to the people in the days of Noah. There are blessings in being close to the soil, in raising your own food even if it is only a garden in your yard and a fruit tree or two. Those families will be fortunate who, in the last days, have an adequate supply of food because of their foresight and ability to produce their own. The counsel from Church authorities has been consistent over the years and is well summarized in these words: You of small means put your money in foodstuffs and wearing apparel, not in stocks and bonds; you of large means will think you know how to care for yourselves, but I may venture to suggest that you do not speculate. Let every head of every household aim to own his own home, free from mortgage. Let every man who has a garden spot, garden it; every man who owns a farm, farm it. Plan to build up your food supply just as you would a savings account. Save a little for storage each pay-check. Can or bottle fruit and vegetables from your gardens and orchards. Learn how to preserve food through drying and possibly freezing. Make your storage a part of your budget. Store seeds and have sufficient tools on hand to do the job. If you are saving and planning for a second car or a TV set or some item which merely adds to your comfort or pleasure, you may need to change your priorities. We urge you to do this prayerfully and do it now. I speak with a feeling of great urgency. I have seen what the days of tribulation can do to people. I have seen hunger stalk the streets of Europe. I have witnessed the appalling, emaciated shadows of human figures. I have seen women and children scavenge army garbage dumps for scraps of food. Those scenes and nameless faces cannot be erased from my memory. I shall never forget the Saints of Hamburg who appeared on the verge of collapse from starvation, or their small children whom I invited to come to the stand as we emptied our pockets of edibles. Most had never seen these items before because of the wartime conditions. Nor can I forget the expectant and nursing mothers whose eyes watered with tears when we gave them each an orange. We saw the terrible physical and social side effects of hunger and malnutrition. One sister walked over a thousand miles with four small children, leaving her home in Poland. She lost all four to starvation and the freezing conditions. Yet she stood before us in her emaciated condition, her clothing shredded, and her feet wrapped in burlap, and bore testimony of how blessed she was. I cannot forget the French Saints who, unable to obtain bread, used potato peelings for the emblems of the sacrament. Nor will I ever forget the faith of the Dutch Saints who accepted our suggestion to grow potatoes to alleviate their own starving conditions, and then sent a portion of their first harvest to the German people who had been their bitter enemies. The following year they sent them the entire harvest. The annals of Church history have seldom recorded a more Christlike act of love and compassion. Too often we bask in our comfortable complacency and rationalize that the ravages of war, economic disaster, famine, and earthquake cannot happen here. Those who believe this are either not acquainted with the revelations of the Lord, or they do not believe them. Those who smugly think these calamities will not happen, that they somehow will be set aside because of the righteousness of the Saints, are deceived and will rue the day they harbored such a delusion. The Lord has warned and forewarned us against a day of great tribulation and given us counsel, through His servants, on how we can be prepared for these difficult times. Have we heeded His counsel? I bear you my testimony that President Heber J. Grant was inspired of the Lord in establishing the Church Welfare program. When President Spencer W. Kimball persistently admonishes the members to plant gardens and fruit trees and produce our own food, he is likewise inspired of the Lord. Be faithful, my brothers and sisters, to this counsel and you will be blessed—yes, the most blessed people in all the earth. You are good people. But all of us need to be better than we are. Let us be in a position so we are able to not only feed ourselves through the home production and storage, but others as well. May God bless us to be prepared for the days which lie ahead, which may be the most severe yet. In the name of Jesus Christ, amen.

3: Poor Man's Cake Recipe | Old Farmer's Almanac

Enter your mobile number or email address below and we'll send you a link to download the free Kindle App. Then you can start reading Kindle books on your smartphone, tablet, or computer - no Kindle device required.

4: The fox website | Urban foxes

Page 1 of 2 - Coop # 2 tractor, late s vintage - posted in Compact Utility and Farm Tractor Forum: Well here are a couple of pictures of one of the to many projects and to much work I have been up to.

5: True Colors for an Interior Designer's s House | This Old House

I'm in Sheffield, and there is a National Garden Scheme garden near me that is an original layout - I think it's s. The owners have also restricted themselves largely to plants that were available at that time.

6: Tim Allen condemned for comparing Hollywood to s Germany | Film | The Guardian

Garden color in the late fall and winter is subtle but still beautiful, according to the director of Allen Centennial Garden in Madison. We look at why leaving clean up to Mother Nature is the best.

7: Coop # 2 tractor, late 's vintage - Compact Utility and Farm Tractor Forum - GTtalk

Beautiful estate sale find we have a Vintage Bridge Boards & Cards. Made in New York 's. Wooden dove tail box itself. a beautiful item. If you enjoy Bridge, this is for you.

8: s Empire Garden Tractor - Walk Behind Garden Tractor Forum - GTtalk

at the big rally of the German-American Bund at Madison Square Garden, in New York, on February 20, , and was promptly escorted outside in the hope that such action would prevent any further.

9: The Garden of Allah (film) - Wikipedia

Thanks scary Well, maybe for some s houses that was the case, but I'm talking about the bog standard terraced/end of terrace/semi design that overwhelms the suburbs of cities.

Quilts, coverlets, rugs samplers The paradigm of holistic medicine James S. Gordon Womens Roles in Ancient Civilizations Ch. 1. Education : how to learn what you dont know before opening a gallery Scandinavian fairy tales Closing the Closet 2006 accord owners manual Individual and combined military sketching Project fatherhood jorja leap Warrior without weapons The Mountaineering Handbook Lord, I need to pray with power Growing pains and gains : framing identity dynamics as opportunities for identity growth Glen E. Kreiner The Black Alchemists (Phoenix Force, #12 (An Executioner Series) A Regional Guide to Informational Sources on the Irish in the United States and Canada (Public Administra Teddy Suhren: Ace of Aces Kids, drugs alcohol Fifteen to infinity Serologic Problem-Solving Strategies Thomas and the Fat Controllers engines First steps after you decide to divorce Porcupines political censor, for Sept. 1796. . Ancient Greek portrait sculpture Effect of the tariff upon agriculture. The elements of the theory of central forces The hearing aid trial Jan stawasz tatting theory and patterns Kantian form and phenomenological force Delmar ase l1 study guide Resources, industrialization and exports in Latin America College athletes should be paid D. Stanley Eitzen Astant Angelorum Chori, Thomas AKempis 64 Animal psi Rupert Sheldrake American Civil War Confederate Army Ancient Egypt and Black Africa The Poser 5 Handbook Thiamin Pyrophosphate Biochemistry, Vol. II The Editor of Love and Other Stories Stevie RayVaughan Frequent questions about universal design for learning Grace Meo