

New Things of the New Year



By JOHN DICKINSON SHERMAN

VEH my cabin on Twin Sisters' slope
In the Rocky Mountain National Park
Rides the December moon in blue-black sky
To light the Old Year out, the New Year in.
Tahona—"Valley in the Mountain Top."
All rimmed about with lofty snow-capped peaks,
Is dazzling with new fallen snow; its
fury
Burns over with the all'ry radiance
Across Tahona Valley looms Longs Peak,
"King of the Rockies," with its towering crown
Atop its monstrous, dark, grim precipice
Agglitter in the flood of silver light.
Behind me rise The Twins to timberline,
Reclining in all'betrie as if carved
By the chisel of the Master Sculptor—
A part and parcel of a perfect whole
Planned by the Master Architect himself,
Perfected through the ages by His will—
That with sheer beauty makes the heart to ache.

The hours pass on. The moon sinks and is gone.
Myriad stars that blaze like beacon fires
Take up the watch the weary moon has quit.
The Old Year passes out; comes in the New
Without a sound, a token of a sign.
There is no hint of life. Can it be true
The sun will shine again and day come back
And life leap in the glad green spring once more
And Time grant unto us another year?

And now is staged with ceremonious pomp
The recurrent miracle of the New Year.
In setting worthy of the Master's art,
With glories worthy of the glad New Year:
Behold The Sisters grows a pearly glow;
The King's sweeping crown, gleams fully red;
Lowlying clouds in The Pass to the south
Are shot with gold, the skyline of the pines
Against their glory stands jaggedly out.
The rim of a great golden disk thrusts up
Above the silhouetted Sisters' crest.
Deer, Meadow, Mewler, Lady Washington,
Battle, Lily and Estes Cone change white
For rose tints. Wooded slopes deft black for
green.

The Sisters, as the sun mounts in the sky,
Call back their shadows from the Valley floor.
A breeze waives up and dances forth to help
The trees shake off their burbling robes of white.
A crested Jay fits in a sheltering pine.
A snowshoe rabbit goes sedately past
And makes the first mark on the untracked snow.
Across Tahona Valley smoke goes up—
Blue chimney-smoke that tells of kindled hearth,
With faintly astir and life and love!
And there stands Longs—unchanged, unchange-
able!

Now I know glad spring shall come again,
Summer time, harvest time, another year.

And so is born to us this glad New Year,
Nineteen Twenty-three Anno Domini—
"In the Year of Our Lord," the Son of God,
Who taught man, "Do as ye would be done by,"
Who died upon the cross to save mankind.

There is an old saying and wise: "Let the dead
past bury its dead!" Its wisdom, however, lies
largely in what it really means rather than in what
it actually says. For burial does not mean both
burying and forgetting. And it should not. What
the adage means is this:

"Let's turn over a new leaf on New Year's day,
1923, and try to make a better looking page than
we did in 1922!"

There is said to be "no new thing under the
sun." Certain it is that we are digging up records
nowadays that show human nature to have been
about the same in 4,000 B. C. that it is now. So
doubtless man has been making New Year's resolu-
tions ever since there was any New Year's day.
And doubtless he has been breaking them just as
regularly. And doubtless the cynics and the pes-
simists and the professional jokers have been
laughing over the performance through the ages.

Nevertheless, this recurring New Year's per-
formance is a lot more than merely the material
for a jest. In fact, it is one of the things that
keeps alive the faith in human nature and the
hope that the world is progressing year by year
toward better things.

There are, of course, many foolish people who
live only to eat, drink and be merry. And there
are the predatory ones, who take what they want
—if they can get it. But most people believe in
a future life and are always trying, often vaguely
and half-unconsciously, to live the kind of a life
that seems to them fit to survive. Hence their
New Year's resolutions. Many a man in his heart
on New Year's day would be, with Robert Brown-
ing,

One who never turned his back but marched breast
forward,
Never doubted clouds would break,
Never dreamt, though right were worsted, wrong
would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake.

The poet speaks truth. Providence has so
created man—so evolution has so shaped him, if you
prefer to put it that way—that there is no greater
spot to his soul than the incentive of the un-
achieved. Always the man accomplished that seems
worth, while challenges his ambition, his courage,
his determination.

Man has already accomplished much on this
earth—so much that he has now a vision of what
his goal should be—so much that he is now able
to see how far he has fallen short of reaching that
goal. And no age has been so well equipped to
move on to that goal as this present age. Never
has the incentive to the achievement of that goal
been so strong. For man cannot stand still. He
must press onward to the goal or fall back and
lose much that he has gained. Failure to reach
the goal emphasizes the incompleteness of all
that has been accomplished. And this shining
goal is nothing less than the message of the mes-
siah.

"Peace on earth, good will to men."
Practically this means the reformation of human
nature. And the reformation of human nature
means nothing less than the world-wide applica-
tion of precepts of Christianity to the affairs of
mankind.

Christianity was blamed for not preventing the
great war. It has since been blamed for not
preventing the industrial strife and the economic ills
and other evils that have afflicted the world. Per-
haps the best answer in brief to this charge is the
utterance credited to George Bernard Shaw:
"Christianity has not yet been tried."

It is a noteworthy fact that during the last year
men of affairs, speaking from the viewpoint of
business and not that of religion, have publicly
declared that in the application of the teachings of
the Gospel lies the one cure for the industrial
ills growing out of world-wide economic warfare.
Some of them have gone so far as to declare that
nothing but a sincere acceptance of Christianity
can save society from utter ruin and civilization
from a complete collapse.

It is not contended by them that Christianity
contains a panacea that will at once cure all in-
dustrial and economic ills. They know that no
such panacea exists. They admit that Christian-
ity does not teach economics; does not instruct as
to production and distribution; does not, in short,
set forth a system of industry in any form or
shape. They start from a different basis and their
reasoning is about like this:

Christianity, however, does set forth a moral
formula that can be applied at all times to all
systems. This moral formula is an active solvent
of wrongs under any system. Its application can
cure the defects of any system, not so much by
changing the system as by changing the attitude
of men toward one another.

Practical Christianity would not tolerate in-
justice of any kind. With injustice of all kinds ban-
ished from the affairs of men and nations existing
economic and industrial systems would either re-
model themselves or would be cast aside. In short,
economic regeneration would come about as a by-
product in connection with the larger moral re-
generation of mankind through the acceptance of
Christianity. For in the last analysis the faults
of systems have their source in the hearts of men.

A stupendous undertaking? An impossible
vision? Well, they ask, what other course is there?
The converse of the proposition has been tried to the
utmost. And where is the world? Apparent-
ly civilization in this Twentieth century is fac-
ing the great crisis.

George Washington, 133 years ago, as America's
first president, proclaimed America's first national
Thanksgiving day. And his preamble declares:
"It is the duty of all nations to acknowledge

the Providence of Almighty God, to obey His will,
to be grateful for His benefits, and humbly to im-
plore His protection and favor."

As everybody knows, George Washington was
no liar. So that when he wrote those words he
wrote them because he believed them.

In short, the United States of America was con-
ceived and established in exactly the spirit set
forth in Washington's words. The nation of his
time was a Christian nation. Its sense of de-
pendence upon God was very real because of real-
ization of perils past and difficulties to come. It
saw the guiding and protecting hand of Providence
in the past. It hoped for a continuance of guid-
ance and protection of Providence in overcoming
the problems and difficulties of the future. For
America was then a child among the nations and
its way to maturity looked long and perilous.

America has now come to that maturity. And
he is a delirium who cannot see the hand of Provi-
dence in our national history since the beginning.

In the 133 years since George Washington's first
Thanksgiving proclamation America has accom-
plished much. It has made its maturity rich and
powerful. Today America stands the wealthiest
and most favored nation of the globe—so rich and
so favored that a pre-war prediction has come
true: America has emerged victorious and un-
harmened from the Great War and without a friend
among the nations of earth. America is too
wealthy, too powerful, too resourceful, too well
able to move on toward its destiny without "en-
tangling alliances" to please the rest of the world.

America is so favored that it must have a rare
test in its complacency. It thinks that it is not
as other nations are.

It is true America is not as the Turk, who is
pounding on the gates of Europe, with all the as-
surance of a victor who asserts that he has wiped
out past defeat by present victory and demands
new opportunities for crimes against civilization.
It is true America is not as the Bolsheviks in
Russia, who apparently are growing rather
stronger than weaker, seeming to gain strength
from the ruin they have wrought, and parade their
Red Army as an object lesson to the nations of
earth.

Yet America sadly needs to take heed of the
Eleventh commandment, "Love one another." And
it needs a Twelfth commandment, "Thou shalt
not profane." For the profane, it has been said,
"knocks the Eighth commandment by the throat,
knocks the Tenth commandment on the head and
treads the golden rule under foot." And as for the
Ten commandments handed down from God at
Mount Sinai—it is increasingly evident that it is
the task of the good citizen and the church and
the press to build up the moral manhood and
womanhood that is suffering alarming deteriora-
tion.

There are many who believe that in acceptance
and practice of practical Christianity the Ameri-
can's only hope of emergence from the greed and
lawlessness of 1923, Anno Domini.

In this connection the progress of a movement
begun in the United States by "Christian Business
Men" will doubtless be watched with interest by
the nation.

In some American city—probably Detroit—will
be held early in 1923 the first convention of the
Federation of Christian Business Men's clubs.
Probably 100 clubs in the principal cities of the
country will be represented. "To search out and
apply the laws of God in all commercial relations
between ourselves and all men" is the stated pur-
pose of the federation. All members agree to make
the golden rule fundamental in their commercial
dealings. The clubs reserve at all meetings a chair
for Jesus Christ, "the unseen Guest," whom the
members acknowledge to be their "directive head." At
a recent conference in Kansas City, Mo., dele-
gates were present representing clubs in Kansas
City, New York, Philadelphia, Lincoln, Neb., Tulsa,
Okla., St. Louis, Wheeling, W. Va., Chicago,
Rochester, N. Y., Cincinnati, Columbus, O., St.
Paul, Minn., Jacksonville, Fla., Columbia, Mo., and
Detroit.

The Kitchen Cabinet

1912, Western Newspaper Union.

A man who is willing to take an-
other's opinion has to exercise his
judgment in the choice of whom to
follow, which is often as nice a mat-
ter as to judge of things for one's
self.—Oliver Wendell Holmes.

SALADS OF VARIOUS COUNTRIES

The following salads may be prop-
erly termed national as they are the
favorite salads of the people in the
several countries of localities,
the name of which is given the
salad:

Cuban Salad.—Break five four
dry soda crackers, shred two sweet
Spanish peppers, removing the seeds
and white portions. Slice one Spanish
onion very thin, skin, bone and mix
six anchovies and mix all together.
Serve on lettuce with French dressing.

Montese Salad.—Boil four mild
sweet onions until tender, remove the
peeling and put a lump of butter with
salt and pepper on each. When cold
cut into quarters and mix with four
hard-boiled eggs cut into quarters and
six sardines finely chopped after re-
moving the skin and bones. Add pars-
ley and mix a teaspoonful of cury in
the boiled dressing or in the mayon-
naise.

French Potato Salad.—Cut cold
boiled potatoes into dice, add one
small onion finely chopped, a few ta-
blespoonfuls of minced chives and a
teaspoonful of minced parsley. Let
stand for an hour or two seasoned
with a French dressing, adding a gen-
erous amount of cury. Serve on
lettuce and top each serving with a
sprig of thick mayonnaise, sprin-
kled with minced chives.

German Salad With Sausage.—Boil
four breakfast sausages twenty min-
utes, then cut in half-inch pieces. Boil
one-half pound of sauerkraut ten
minutes, then drain and cool and mix
with the sausage. Cut two winter
radishes into very thin slices and ar-
range around the salad, sprinkling with
finely-minced shallot, pickles and cap-
sers. Serve with French dressing.

Russian Tomato and Sardine Salad.—Arrange a bed of lettuce in a salad
bowl. Peel four tomatoes of medium
size, cut fine and mix with sardines
chopped after the skin and bones have
been removed. Place on lettuce and
serve with mayonnaise or with French
dressing.

Onion and Cucumber Relish.—Grate
one ripe cucumber, add two large
onions also grated, squeeze the cucum-
ber dry and discard the juice; add
one red pepper finely chopped, salt
and cury to taste. If the pepper is
not hot enough, add good color vine-
gar to make a mixture like catsup.
If bottled this will keep well. Nice
served with fish.

If the power of evil has never been
so manifest in the world before as it
is today, the power of good has never
been so apparent.—John Jay Chapman.

WHAT TO EAT

There is no more attractive dish,
nor one more universally liked than a
well-made salad.

The following is
good enough for
any guest.

**Apple and Pine-
apple Salad.**—
Drain a can of
chicken tender
pineapple. Put
the juice with the strained juice of
a lemon, sweeten to taste. Cut the
pineapple into small uniform pieces,
add four sweet apples sliced, sprinkle
with sugar to make the mixture quite
sweet, or add a cupful of finely-diced
marshmallows, omitting the sugar, then
pour the boiled, cooled juice over the
fruit and set aside. Just before serv-
ing add one-cupful of finely-minced al-
monds which have been hatched and
one pint of sweet cream whipped.
Serve at once.

Welsh Rabbit.—Cut one-half pound
of cheese into bits, put it into a sauce-
pan with four tablespoonfuls of butter,
and place it over slow heat to melt.
In another saucepan, scald a pint of
milk, add a beaten egg to which has
been added two tablespoonfuls of flour
and one-half teaspoonful of salt. Let
this mixture cook, stirring until smooth,
then pour the milk into the cheese and
beat vigorously with an egg beater,
then add cayenne pepper to taste.
Serve on hot buttered toast or on large
crackers which have been slightly
browned in the oven.

Codfish Chowder.—Nothing better for
a cold weather dish than this. Cut a
half-pound of salt pork or lard into
dice, fry brown, add three sliced
onions, cook until yellow, then add a
quart of boiling water and four sliced
potatoes. Cook until the vegetables
are tender. Meanwhile soak a pound
of codfish—less will do. Shred, add
with a quart of milk to the vegetables
and when boiling hot drop in half a
dozen soda crackers. Season well with
salt and pepper and serve piping hot.
In most families there is never any left-
overs from this dish.

Onions French Fried.—Peel onions,
cut in one-fourth inch slices, separate
into rings. Dip into milk, drain, dip
into flour and fry in deep fat.
Sprinkle with salt and serve as a
sprinkle to a platter of meat.

Nettie Maxwell

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Gray Hair

One Must be Careful.

I think the most embarrassing
moment for me was one day when I was
going to lunch with two girls. We had
eaten a short distance when we saw
two other girls standing. One I knew
I said: "Oh, this one makes me
tired."

"They said 'Which one?'"
I said: "The one in the middle, she
looks like I do, and she is only a
week younger than I am."

I then remembered one of the girls
I was with was a wireless operator,
and all she did was look at me,
and I knew I had lost, but it was a hot
day, and the sun was shining, so
maybe she thought I was sunburned,
but I don't think she did for she has
not talked to me since.—Detroit Free
Press.

Warning Came Too Late

Mother was in the kitchen carrying
a tin of butter. At the instant she
saw the fire under the stove,
knowing there was a fire to
be put out, she ran to the door and
saw that it was shut and she was
trapped.

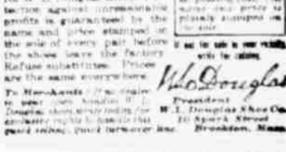
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