

After CHRISTMAS DINNER

BELLANS FOR INDIGESTION
6 BELLANS Hot water Sure Relief
BELLANS FOR INDIGESTION

Saving Mother.
Two bread rolls were left on the table, and as it was passed Richard, the largest one, was the one that troubled conscience immediately and he looked at his mother, whose stern countenance spoke plain words.
"Well, mamma," he said, although a word had been spoken, "I didn't let you be the hog."

Important to all Women Readers of this Paper

Thousands upon thousands of women suffer from kidney or bladder trouble and never know it. Women's complaints often prove to be of the kidneys or bladder disease. The kidneys are not in a healthy condition, they may cause the other organs to become diseased. Women may suffer pain in the back, head-aches, nervousness, irritability, and may be dependent; it makes any woman feel like a slave.

Successful.
Gubbs—There goes a man who won't get by with perseverance. Overcame obstacles.
Gubbs—Where did he get his first son?
Gubbs—One windy night in trying to light a cigar. Used every match the box but one and finally got lit.



Vaseline Carbolated
Reg. U. S. Pat. Off.

PETROLEUM JELLY
An antiseptic dressing for cuts, sores, etc. — A necessity where there are children.
AVOID SUBSTITUTES

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New York

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When the body begins to stiffen and movement becomes painful it is usually an indication that the kidneys are out of order. Keep these organs healthy by taking

GOLD MEDAL HAMLEN OIL

The world's standard remedy for kidney, bladder and uric acid troubles. Since 1895. Take regularly and you will be in good health. In three sizes, all guaranteed as represented. Ask for the Gold Medal on every box and receipt no imitation.

Shave, Bathe and Shampoo with one Soap.—Cuticura

Horses and Mules Wanted

our sales every Thursday after Jan. Big opening sale Stock Show week 17-22. Send address for market letter.

Denver Horse and Mule Co.
Denver, Colo.

Coughs Grow Better

PISO'S

N. U. Lake City, No. 52-1920.

Strange New Years by Strange Peoples



IN MOQUI LAND

NEW YEAR'S DAY—or at least the coming of the New Year—is greeted by all the world. In this very much civilized Twentieth century most of us celebrate the New Year by the almanac. We have forgotten—or do not take time to remember—the original significance of the day, but when the world was younger and its people were closer to nature it was a day of significance well worth celebrating.

Among primitive peoples the year is marked off in seasons, usually the planting, the growing, the harvesting and the season of rest, or it even may be by moons and suns. But let the division be what it will, it is based on those marked physical changes which appeal to the senses as light and darkness, heat and cold, the lengthening and shortening of the day.

Think how deeply must the shortening of the days, as fall comes on apace, affect the imagination of the primitive. The sun, their all powerful deity who gives them warmth and growth, and life, wanes and grows sluggish and sick until daylight becomes so short that the terror-stricken primitive hearts pray and plead and invoke the malign and baneful gods to remove their pernicious influence from their dearly beloved sun-god. How great is the joy and feasting on the first day, the New Year, when he starts slowly back to them, to gain day by day a greater vigor and beauty, until in June he reaches the culmination of his power.

So it is seen that the shortest day in the year, December 21, in our calendar, is quite properly the last day in the year. And it is equally fitting that the succeeding day, when the sun commences his return march, should be hailed by glad and happy hearts. The Moqui Indians, the communal pueblo people of the American Southwest, watch the shortening days with dread and celebrate with elaborate ceremony the turning point in the sun's course. The Moqui New Year's celebration, called So-yal-una, is largely a presentation of a singular and elaborate mythic drama, divided into two parts, in which offerings are made to effigies of the Great Plumed Serpent, the enemy of the sun, followed by a sun dance, in which the conflict between the sun and the inferior hostile gods is admirably portrayed by Moqui men personifying the various deities.

It is hoped that the sun's worst enemy—the snake demon—will be amply placated; so rich will be the tribute that for one entire year the sun shall be free from his persecutions, and the clouds which the snake wickedly swallows, shall gather and their moisture freely descend upon the parched and blighted land until it is once more clothed in verdure.

In a dimly-lighted underground room there is erected, at its west end, a screen profusely decorated with corn husks, cut cleverly in imitation of flowers. Near the middle of the screen there is an opening and behind it stands a man who manipulates the effigy snake. By his side stands a companion who has a large conch shell. In front of the screen sit three or four solemn priests and the audience, consisting of members of all the clans and their families, and behind them is a row of men who act as chorus.

When the rites begin the chorus commences to sing, at first a low, weird chant, then gradually rises to piercing intensity. Then the man behind the screen takes up the effigy of the great snake and thrusts it rapidly through the opening a number of

NEW YEAR'S WITH THE INDIANS.

In some of our Indian reservations where the "original Americans" the Indians, still adhere to many of their tribal customs, New Year's day depends entirely upon weather conditions. When the last snows have gone and the first green shoots of grass appear the Indians hail the time as the beginning of another year. In the old days it was with them a season of dancing and feasting. It marked the time when the danger of famine



CEREMONIAL PYRAMID IN YUCATAN



ART OF TODAY

times, accompanied by the unearthly and discordant wailing of the conch shell. The priest directly in front of the screen takes a little sacred meal in his hand, holds it to his mouth, uttering a deeply significant invocation to the serpent, and then casts the meal on the head of the effigy.

One by one all the members present make their prayers to the hostile serpent god. So ends the first half of the drama, and on the morrow, or the New Year, begins the great sun dance. On opposite sides of the chamber there stand rows of men, bearing shields with elaborate symbolic designs. At the end of the room, all alone and unsupported, stands the sunbearer, awaiting the onslaught of his horde of enemies. A signal and the song begins, and the lines of warriors on each side of the room surge against the sunbearer in attack. Eventually he scatters and vanquishes his many foes. New Year's day finishes with feasting and jollification.

The Aztecs of Mexico and Central America had a bloody and complicated ritual for their celebration of the return of their masterful war-god, the sun. We find scattered through the tangled jungles of Yucatan many huge ruins of the wonderful pyramid ceremonial edifices upon which horrible sacrificial atrocities were practiced in heralding the New Year. The Aztec has vanished from the face of the earth. The jungle has swallowed up the sun-god's altars.

The ceremonies occupied a period of several days. The initiatory rites began before daylight of the first morning, when the chief high priest and his sub-dignitaries wended their way in solemn procession to the top of their pyramidal sanctuary. Here the high priest retired alone to a small temple, whose doorway opened toward the east, and as the rising sun crimsoned the sky he knelt and sprinkled thickly upon the marble floor the sacred meal.

As the first rays of the sun strike slantingly across the floor of the tiny temple, the bended priest beholds a miracle. Faintly, at first, then stronger and stronger, grows an imprint in the meal of the naked foot of their war god. Upon this miraculous manifestation the high priest announces to the assembled courtiers that their god had returned to them, and that the grand festive occasion is inaugurated.

The first feast rites were of a gruesome and horrible nature, consisting mainly of sacrificing youths to the gods. It is said that they were feast-

was past, for game would no longer be snowbound and soon there would be scores of roots, bulbs and green things for food, while rivers, ponds and lakes would be free of their ice fetters and their fish traps could once more be set.

Mohammedans' New Year.
In Turkey the Mohammedans lift their hands to Allah and beseech a year of blessings on the 28th of January, for that is their New Year. In Persia, as in some few parts of Egypt,

ed for days previous to the ceremony, that they might be in a pleasing condition upon their last and the war god's first great day. In other ceremonies human beings were killed and flayed, and the participants in the sacrifice enveloped themselves in the bloody skins of the victims, while they took part in a frenzied dance.

Across the Pacific ocean, the Ainu of Japan, are celebrating an exceedingly curious New Year's custom. For a thousand known years the Ainu have stood still in their civilization, following all their primitive customs and ceremonies generation after generation and century after century, practically without change. New Year with them is the day of their greatest feasting and merry-making, consisting largely of an extravagant use of saké, or rice beer.

The principal ceremony is the great bear feast, called Omsin, in which a huge bear is slain and sacrificed as a special offering to the god Kamui, who is the guardian and protector of their homes throughout the year. It is necessary to conciliate this god by the special donation of bear's meat that their lives may be free from the persecution of the unseen, intangible spirit demons who seek to do them harm.

It is said that the bear for this feast is raised from a cub, suckled by an Ainu woman. As the end of the year draws nigh they fatten the bear for the coming celebration with carefully prepared foods. The killing of the bear is done in a curious way. Two fair-sized logs are lashed, one above another, to a standing tree, and extend horizontally resting upon the ground. The entire clan takes part in the killing, which is accomplished by putting the head of the animal between the logs and squeezing out its life.

New Year Period in Peking.

The New Year period in Peking reminds one of the three Sundays that came together in a week, for it has three celebrations of the new year in little less time than a month. First comes that one with which all Americans, the people of England and those on the continent are familiar. It is ushered in in much the same way as in any other part of the world, perhaps, but there is the oriental setting to the scene, which is so picturesque that having gazed upon it you close your eyes, thinking thus to forever keep the vision.

The New Year falls on September 22, while in parts of Tibet they reckon the beginning of the New Year from the first of August.

Daily Thought.
Who comes dancing over the snow,
His soft little feet all bare and rosy?
Open the door, though the wild wind blow,
Take the child in and make him cozy.
Take him in and hold him dear;
He is the wonderful New Year.

PRESIDENT HAD HIS HOBBIES

John Quincy Adams a Stickler for Regular Hours—Known as Student of Astronomy.

John Quincy Adams was a stickler for regular hours at the White House. Promptly at ten o'clock every night all lights had to be blown out. He believed in going to bed early and getting up early. During the summer months he arose at four o'clock, and, accompanied by his son John, who was his secretary, would hustle down to the Potomac and indulge in a good swim for an hour or two, while Mrs. Adams was overseeing the preparation of a good breakfast for them. When it became too cold for swimming he remained in bed until six o'clock, and would then take a brisk walk up to the capitol and back before breakfast.

Adams was a great student of astronomy, and had a telescope on the roof of the White House so that he could study the heavens at night. He planted many trees in the White House grounds and urged members of congress to collect seeds and send them to their constituents.

Cuticura for Pimply Faces.

To remove pimples and blackheads smear them with Cuticura Ointment. Wash off in five minutes with Cuticura Soap and hot water. Once clear keep your skin clear by using them for daily toilet purposes. Don't fail to include Cuticura Talcum.—Adv.

A Puzzle.

Billy and Mary stopped in the house next door to see the new talking machine. After they heard a piece or two, Mary started to look it over, and said: "It's not like ours."

Mrs. Case asked: "What kind of machine have you?"

Mary engaged in deep thought. At last she exclaimed: "It's a Scotch collie."

Mrs. Case said: "Why, I never heard tell of that kind of a talking machine."

Billy spoke up, saying: "Mary is always getting things wrong; it's a fox terrier. If you don't think I'm right, Mrs. Case, you go over and look at the picture on it."

How's This?

HALL'S CATARRH MEDICINE will do what we claim for it—cure Catarrh or Deafness caused by Catarrh. We do not claim to cure any other disease. HALL'S CATARRH MEDICINE is a liquid, taken internally, and acts through the blood upon the mucous surfaces of the system, thus reducing the inflammation and restoring normal conditions. All Druggists. Circulars free. F. J. Cheney & Co., Toledo, Ohio.

Courtesy Overdone.

It happened in London about the time that the jamboree was held at Olympia, and boy scouts from all over the world attended.

A highland soldier, on entering an underground train at Paddington, found himself in the center of a party of the boys.

There were no vacant seats, but a tiny "wolf cub" got up and said: "Will you please take my seat, miss?"

The Highlander blushed, smiled, and replied, in kindly tones: "Thank ye, me lad, but I'm no' a girl guide yet."

Important to Mothers

Examine carefully every bottle of CASTORIA, that famous old remedy for infants and children, and see that it bears the Signature of *Wm. H. Fletcher* In Use for Over 30 Years. Children Cry for Fletcher's Castoria

Sad Reminder.

"A gentleman wishes to see you, Mr. Grubbin."

"What does he want?" asked that successful captain of industry.

"He says he's an old college friend of yours who is now on the ragged edge of a 'misspent life.'"

"Ah! He wants to negotiate a loan. Just go back and tell him it's painful for me to meet old college chums, as he will doubtless recall that I was expelled in my sophomore year."—Birmingham Age-Herald.

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"Over a year ago," says Mrs. Dora Williams, "I took to bed and for 10 months did not think I would live. Eatonie helped me so much I am now up and able to work. I recommend it highly for stomach trouble." Eatonie helps people to get well by taking up and carrying out the excess acidity and gases that put the stomach out of order. If you have indigestion, sourness, heartburn, belching, food repeating, or other stomach distress, take an Eatonie after each meal. Big box costs only a trifle with your druggist's guarantee.

PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling—Restores Color and Beauty to Gray and Faded Hair. Also, it cures itching scalp. It is sold by all Druggists. Watson & Co., New York, N. Y.

HINDER CORNS Remove Corns, Calluses, etc., stops all pain, causes comfort to the feet, makes walking easy. It is sold by all Druggists. Watson & Co., New York, N. Y.

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Agents for WORLD Permanent Non-Skid Chains. \$4.50 delivered. Instantly on and off. Big sales. Rowe Co., Plainville, Conn.

A Change for Company.

In a North side meat market a woman and her little boy stood at the counter awaiting the preparation of an order of lamb chops. While the cutter was frenching the chops and getting them ready for their little white pantalettes the boy pulled his mother down to whisper into her ear, "Mamma, aren't you going to get some vealies?" "S-s-h, Lawrence," she admonished, "we have to have something different for company."—Publishers' Auxiliary.

Not Too Thrifty.

"How much do you charge a feller to take a wash?" asked a grimy looking individual of the cashier at a public bath house.

"Fifty cents a bath, or 12 for \$5," replied the cashier. "It would pay you to buy a \$5 ticket."

"Nothin' doin'!" answered the grimy individual, decisively. "How do I know I'm going to live 12 years?"—Toledo Blade.



Aspirin

You must say "Bayer"

Warning! Unless you see the name "Bayer" on tablets, you are not getting genuine Aspirin prescribed by physicians for 21 years and proved safe by millions.

Accept only an "unbroken package" of "Bayer Tablets of Aspirin," which contains proper directions for Colds, Headache, Pain, Toothache, Neuralgia, Rheumatism, Neuritis, Lumbago.

Handy tin boxes of 12 tablets cost but a few cents—Larger packages. Aspirin is the trade mark of Bayer Manufacture of Monacothaldisdorf of Salzbach