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Within the Shadow of the Fatal Ax



DOOMED TO CONTRIBUTE TO THE THANKSGIVING FEAST

NATION GAVE NO THANKS IN 1776

In November of That Year American Cause Was at Lowest Ebb.

There was no Thanksgiving proclamation in November, 1776. Congress did, indeed, pass a resolution summoning the people of the several colonies to assemble, but in prayer for deliverance, not of thanksgiving. The American cause seemed at that moment to be all but hopeless. Washington was retreating across New Jersey. Leaving Newark on the 28th of November with an army of 5,000 that gradually dwindled, he crossed the Raritan with scarcely 3,500 starving and half-naked troops. In New York, then in the hands of the British, General Howe was issuing a proclamation which might have been considered a proclamation of thanksgiving for some. It was one of pardon to all who would renounce the Declaration of Independence. Twenty-seven hundred accepted.

Nation's Early Sufferings.
The infant republic, surrounded by foes, for the Indians were rising, was also suffering from the condition which has lately been epidemic in Europe—a depreciated currency. The news that American representatives had succeeded in getting aid from France in the way of uniforms and equipment for soldiers and other supplies had not yet become known to the Washington troops, whose route as they approached the Delaware "was easily traced, as there was a little snow on the ground, which was tinged here and there with blood from the feet of the men who wore broken shoes." It was in these desperate days that Washington wrote to his brother saying that if every nerve was not strained to recruit a new army to take the place of the troops whose term of enlistment was expiring, he thought the game was "pretty near up." The flame of the campfires about which those who remained faithful to the desperate cause were gathered furnished, however, a hopeful ray for Paine's "times that try men's souls."
It is with such a background of extremity, approaching defeat, that

the country which these patriot souls suffered to make independent comes to its national Thanksgiving today. With a third of the wealth of the world in its hands, as has been estimated—and with most of the gold—with abounding crops and "much goods laid up for many years," we have collective material reason for gratitude beyond any other people on the face of the earth. But in congratulating ourselves as a nation and individuals that we have passed another year in "the favor of the Almighty" and that "He has smiled on our fields," are we doing more than Socrates, the Greek tiller of the soil, over 2,000 years ago, who dedicated to "Demeter, lover of wheat," a few handfuls of corn "from the furrows of his tiny field," having reaped an abundant harvest and desiring another year, by the same favor, to carry back his sickle blunted from his harvest? Gratitude for these things? Yes, but with a consciousness of the obligation which that sufficiency brings and with no thought of taking our ease in the earth or letting it go its own way while we enjoy our goods in self-indulgent isolation.

One hundred fifty years ago our ancestors prayed for deliverance from restrictions upon their rightful liberty. Today our prayer should also be for deliverance as well as in thanksgiving—deliverance from the arrogance of self-sufficiency, from the pride of material power, from swaggering claims of superiority. We have learned to endure hardship, we have proved to the world our active and helpful sympathy for suffering wherever it has come to mankind, we have demonstrated also our resourcefulness and ingenuity in difficulty and our fearlessness in danger. We have known how to face adversity. Our prayer in the prosperity that has come upon us, is that we also should "know how to abound."

Better Form of Prayer.
It were better that we should join all humanity in the simple thanksgiving prayer which Epictetus suggested:
"Ought we not when we are digging and plowing and eating to sing this hymn to God: 'Great is God, Who has given us such implements with which we shall cultivate the earth; great is God, Who has given us hands, the power of swallowing, a stomach, imperceptible growth, and the power of breathing while we sleep.'
But the real things to be thankful for are still deeper in the friendships of the spirit of men and of nations.

NEW ENGLAND THANKSGIVING



The king and high priest of all festivals was the autumn Thanksgiving. When the apples were all gathered and the cider was all made, and the yellow pumpkins were rolled in from many a hill in billows of gold, and the warm corn was husked, and the labors of the season were done, and the warm, late days of Indian summer came in dreamy and calm and still, and there came over the community a sort of genial repose of spirit—a sense of something accomplished; and the deacon began to say to the minister, of a Sunday: "I suppose it's about time for the Thanksgiving proclamation."—Harriet Beecher Stowe.

"The Great American Bird"

When the turkey gobble's gobble
And a-struttin' 'cross the lot;
And the turkey hens are chattering
As they do, the turkey trot;
When the gray clouds of November
Shut the sun out of the sky,
Then we can't help but remember
That Thansgivin' time is nigh.

Then a feller gets to thinkin'
How his season's work was done—
Of the hay and grain he gathered
Underneath a summer's sun;
And he sizes up his treasures
Names his blessings, one by one—
Crops in corncribs, bins and cellars—
Fine a family as anyone.

Then he 'most forgets the hardships
And the hard knocks he's passed
through,
And, in spite of comin' winter,
He is glad, instead of blue;
And it doesn't seem to matter if
He's a dollar or a dime,
He just can't help a-feelin' thankful
At good old Thansgivin' time.
—Dakota Farmer.



Day Tends to Foster Spirit of Kindliness

The day on which the nation is called to the giving of thanks is a home and family day, and as such is a valuable institution. Those who have no homes are often invited to become for the day members of families that are blessed with them. In a word, the home that is in all our thoughts today is the hospitable home. And that is well. There is great need in these times to develop and strengthen the family feeling, and to weld it more closely as a social unit. To the accomplishment of that work a properly observed and honored Thanksgiving day may powerfully contribute. To give thanks for what?—some may ask. But that is not at all the thought. What is important is that there should be in all a thankful spirit, a right attitude toward life, whether considered spiritually or materially, and a frame of mind that knows something of contentment and inward peace. There is much for which to be thankful if one only looks at life and its problems and difficulties—and blessings—in the right way. The day would remind us that kindness is a great virtue, and that the world would be happier if there were in it a good deal more of the spirit of friendliness—even among nations.
—Indianapolis News.



Day to Reflect on Why to Be Thankful

It is one thing to be officially thankful and quite another to be actually and personally so. To accept Thanksgiving as an admittedly welcome holiday; to spend it at home enjoying a good dinner followed by a comfortable nap and then to go out for a call or two on friends is not enough. One might do this and still not be in the spirit of the day. As the greatest of the apostles has written, "the letter killeth but the spirit giveth life."
To be in the spirit of Thanksgiving is to reflect upon the reasons that one has for national, family and personal thankfulness. Maybe a glance at the pages of a school history of our country might help to quicken the pulse and brighten the eye. Possibly a steady gazing on the familiar features of Washington or Lincoln might be an aid to reflection.



Sentiment That Uplifts
Gratitude is one of the noblest sentiments which wells from the human heart. It purifies, uplifts and ennobles. It is an attribute of stability in character. A man may have many imperfections, but if he is capable of gratitude he is far from being all bad. And when gratitude is offered to the Most High, it brings the soul into tune with the Divine as scarcely anything else can.

What's the Answer?

Questions No. 24

- 1—What was the name of the Indian girl who guided Lewis and Clarke?
- 2—What is spontaneous combustion?
- 3—Who is the 18.2 balkline billiard champion?
- 4—What opera is founded on the pathetic love story of a Japanese girl and an American naval officer?
- 5—How far is New York from Philadelphia?
- 6—Who were the leading members of the "Concord school" of literature?
- 7—What is walnut and what is it valued for?
- 8—What will be the number of the next congress?
- 9—What is the sun's surface and its volume compared with the earth?
- 10—What great statesman once wrote for the New York Evening Post?
- 11—What United States city is popularly known as the "Pittsburgh of the South"?
- 12—Who was the first man to swim the English channel?
- 13—When was the first Thanksgiving day celebrated in New England?
- 14—Why are fingerprints used for identification?
- 15—In what theater, in what city and during the performance of what play was President Lincoln assassinated?
- 16—What famous Italian city is built on a marsh?
- 17—Who wrote "Hajji Baba of Ispahan"?
- 18—How many eggs does the common frog produce?
- 19—Who is the present secretary of treasury and from what state does he come?
- 20—What is the equatorial diameter of the earth?

Answers No. 23

- 1—Thomas.
- 2—General Fred Funston.
- 3—A branch of physics that deals with the action of forces, motions and stresses on material bodies.
- 4—Sammy Mandell.
- 5—Polish.
- 6—The Hudson.
- 7—New York, Chicago, Philadelphia, Detroit and Los Angeles.
- 8—A mountain from whose summit and sides or both, steam and molten rock are thrown.
- 9—Appointed by the President.
- 10—"Astronomy" has to do with the heavenly bodies, while "astrology" has to do with the prediction of events by stars.
- 11—On January 1, 1863.
- 12—Fifty-five.
- 13—The science of animal life as distinguished from the plant kingdom.
- 14—Charles W. Paddock, 20:8.
- 15—"The Last Laugh"; tells a long story with perfect lucidity and without recourse to sub-titles.
- 16—The Erie barge canal.
- 17—Selma Lagerlof of Sweden.
- 18—It is a large carrion eating bird and is found in warm temperate and torrid regions of America.
- 19—Dwight F. Davis.
- 20—The full moon nearest to September 21 is popularly known as the "harvest moon." The "hunter's moon" is the first full moon following the "harvest moon."

Great Emotional Role Long Without Friends

The role that is now considered by most actresses to be the world's greatest emotional part—Camille—once went begging for some one to play it, points out a noted actress in an article in Liberty. "When it was first written the part was refused by every actress in Paris," the writer explains. "Then, after it had gone begging for months, it was picked up and played by Madame Eugene Doche, who needed a part very badly because she had been ill and off the stage for a long time. So Madame Doche goes down in history as the first to play Camille." "Since then," the writer continues, "it is probably true that Camille has been played by more and greater actresses than any other role in the world. It was the part that won Sarah Bernhardt her first universal praise. Ellenora Duse played the part to cheers and tears, although quite differently. And there were so many others—Helen Modjeska, Clara Morris, Rejane, Fanny Davenport, Nance O'Neill, Olga Nethersole, Margaret Anglin, Ethel Barrymore. No wonder that Camille has been called the world's greatest emotional role."

THE KITCHEN CABINET

(©, 1927, Western Newspaper Union.)
George Bernard Shaw says: "Do not waste your time on social questions. What is the matter with the poor is poverty. What is the matter with the rich is uselessness."

GOOD THINGS TO EAT

Here is another way of serving cauliflower: Cook a whole head in boiling salted water until tender. Take out and place carefully in a deep dish, sprinkle with buttered crumbs after pouring over a cupful of rich sour cream. Bake until the crumbs are brown.

Tomato Sauce.—One may prepare one's own sauce and can it for future use by using the following method: Try out one tablespoonful of finely-minced pork (salt) and fry in it one-half each of a small carrot and turnip finely cut, green pepper and a small onion, and a bit of hot red pepper. Cook for five or ten minutes. Add three quarts of tomatoes, fresh, ripe and unpeeled, cut into pieces; add two cloves, a sprig of parsley and a small piece of celery. Cook all together for an hour, then put all through a sieve. Return to the heat and season with one and one-half teaspoonfuls of salt and one teaspoonful of sugar, with pepper and cayenne to taste. Boil up and can at once. When it is to be served one may thicken it with butter and flour cooked together.

Lemon Prune Pie.—Line a pie plate with pastry and bake in a hot oven. Mix two tablespoonfuls of cornstarch with one cupful of sugar and one cupful of water and cook twenty minutes in a double boiler. Add carefully, stirring constantly, two egg yolks, slightly beaten and cook until smooth. Remove from the fire and add four tablespoonfuls of lemon juice and the grated rind of one lemon. Line the baked pastry shell with prunes that have been cooked and the stones removed. When filling is poured over the prunes, top with a meringue made from the egg whites beaten stiff, adding six tablespoonfuls of sugar. Place in a slow oven to brown the meringue.

Maraschino Sandwiches.—Slice and butter Boston brown bread, spread with the following: Cream two small cheeses with a tablespoonful or two of cream, mix with two tablespoonfuls of chopped maraschino cherries and chopped nuts. Add a bit of the cherry cordial if the cheese seems too dry. Cut into any desired form.

Ham With Sour Cream.—Remove the skin from a slice of ham and let stand twenty-four hours in good vinegar. Drain and brown in hot fat, adding enough to cook the ham; add a little of the vinegar, a sliced onion, ten peppercorns, a chopped carrot, a teaspoonful of sugar and three tablespoonfuls of sour cream. Cook slowly two hours. Thicken the gravy with flour and add a little more sour cream.

Chauviere Salad Dressing.—Blend one-half teaspoonful of salt with a dash of cayenne, one-fourth teaspoonful of white pepper, a teaspoonful of powdered sugar, one-fourth cupful of olive oil and one-fourth cupful each of pineapple juice and orange juice. Shake or beat well until thick, adding a dash of lemon juice if the dressing is to be used on a vegetable salad.

Hawaiian Dishes.
Pineapple is one of the best liked fruits and lends itself so happily to many dishes. A slice of pineapple baked and served with a helping of baked ham is especially delightful. A sauce to serve with the ham may be prepared with the pineapple juice, a ham liquor and a bit of flour to thicken.

When the fresh pineapple is used with gelatin in desserts and salads, it is well to remember that the vegetable pepsin will digest the gelatin and more of it is needed to stiffen a dish.
Pineapple acts on the mucous membranes of the throat, healing inflamed areas.

Pineapple Salad.—Cut into small pieces the sliced canned pineapple and mix with almonds which have been blanched and allowed to stand for an hour in enough pineapple juice to cover. This not only softens the nuts, making them easier of digestion, but gives an added flavor to the nuts. Use two cupfuls of pineapple to one-half cupful of nuts, mix with a good mayonnaise, enriched with head lettuce.

Pineapple fritters are a delightful entree, or may be used as desserts. Cut a slice of pineapple into thirds, drain and dip into fritter batter, fry in deep fat. Prepare a sauce by using the pineapple juice with a bit of butter and flour to thicken; cook until thick.

Nellie Maxwell

Improved Uniform International Sunday School Lesson

(By REV. F. B. FITZWATER, D.D., Dean Moody Bible Institute of Chicago.)
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Lesson for November 20

MICAH CHAMPIONS THE OPPRESSED

LESSON TEXT—Micah, chs. 2, 3 and 6.
GOLDEN TEXT—What doth the Lord require of thee, but to do justly and to love mercy and to walk humbly with thy God.
PRIMARY TOPIC—What God Wants Us to Do.
JUNIOR TOPIC—What God Requires of Us.
INTERMEDIATE AND SENIOR TOPIC—What God Requires of Us.
YOUNG PEOPLE AND ADULT TOPIC—The Prophetic Interpretation of Religion.

Micah prophesied during the reign of Jotham, Ahaz and Hezekiah, in Judah, but his message largely concerned Israel. He is called the prophet of the poor. He proclaimed impending doom upon the workers of unrighteousness and heralded the coming of the Messiah.

I. Evil Workers Denounced (2:1-3).
1. How they worked (v. 1).
Their evil work was not a matter of impulse, but of deliberate purpose.
(1) It was conceived in their mind. They gave themselves to the devising of wicked schemes.
(2) They worked evil upon their beds. They used the quiet hours of the night while honest people were sleeping for planning ways to work out their schemes.

(3) They executed their plans in the morning light. Having power to carry out their schemes, they did what their wicked minds devised.
2. What they do (v. 2).
(1) They covet fields (v. 2).
In this they violated the tenth commandment.
(2) They violently take fields and houses.

A covetous spirit will eventuate in such deeds, unless restrained.
(3) They oppress a man and his house (v. 2).
By house is meant a man's descendants, the inheritors of his property.
3. Their punishment (v. 3).
Against such evil doers God is devising a righteous retribution which will fall upon them with such weight as to humble them.

II. Upon Whom Judgment Shall Fall (3:1-12).
1. The unfaithful rulers (vv. 1-4).
Because of love for the evil and hatred for the good the rulers mercilessly destroyed the people.
2. The false prophets (vv. 5-8).
They served for hire. As long as supplied with food, they prophesied to please the people.
3. The judgment which is to fall (vv. 9-12).
Jerusalem was destroyed because of the sins of the people. Just as the righteous retribution fell then, we can be assured that there will be no escape from the coming judgment for those who destroy the people.

III. God's Controversy (6:1-13)
Wicked men may go on to a certain time with their schemes, but eventually the Lord's requirements shall be met.
1. The hills and the mountains called to bear witness against Israel (v. 2).
The people had turned a deaf ear to God so that inanimate creation was called upon to witness against them.
2. The guilty party left to state the case (v. 3).
The King of the universe abdicates His rights and allows His sinning people to make charges against Him.
3. God recounts His mercies unto the people (vv. 4, 5).
Having paused for the charge and none having been brought, the Lord thrust home upon their conscience the memory of His great mercies.

(1) He brought them out of Egyptian bondage (v. 4).
He has done even more for us who were under bondage to sin and Satan.
(2) Sent before them a trio of leaders (v. 4).
Moses, the lawgiver; Aaron, the high priest, and Miriam, the prophetess, were sent to bear witness.
(3) Turned Balak's curse into a blessing through Balaam (v. 5).
4. God's requirements (vv. 6-13).
(1) The great question, "Where with shall I come before the Lord?"
The Jews could not deny the charge brought against them by the Almighty.
(2) The complete answer (v. 8).
a. "To do justly." Strict equity was to characterize all their dealings with their fellowmen.
b. "To love mercy." The heart was to be diligently set to do good to our fellows.
c. "To walk humbly with thy God." This means to recognize that we are sinners before God, with no claim upon Him except His pardoning love.