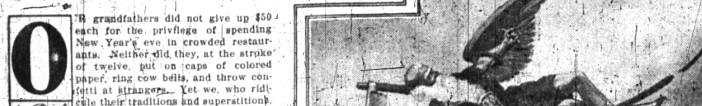


Die Abtheilung ist für die Familienglieder, welche am liebsten Deutsch lesen.

THE YEAR OF PROGRESS



Grandfathers did not give up \$50 each for the privilege of spending New Year's in a crowded restaurant. Neither did they, at the stroke of twelve, put on caps of colored paper, ring cow bells, and throw confetti and streamers. Yet who ridicules their traditions and superstitions, can find, it seems, no more satisfactory way in which to spend the old year and welcome the new.

Perhaps we might profitably follow their example. Certainly their way of whittling for the new year at home, or at the home of their friends, with games and songs and domestic cheer was less expensive than our way. Also it is a matter for regret that the pleasant custom of paying New Year's calls and of giving New Year's presents has disappeared. All the ritual of the day is gone, even the new-born brings only a prosaic calendar or program, instead of the elaborate poetic address which, in days gone by, set forth his claims on the recipient's affections. And New Year's resolutions exist chiefly in the imagination of humorists.

Now, it is true that the apparently harmless custom of playing cards is observed on New Year's day not regarded with favor by all critics of social manners. Early in the eighteenth century Henry Bourne, M. A., curator of the parochial chapel of the town of Rye, upon the Tyne, wrote: "Antiquaries, vulgar, or the antiquaries of the common people, giving an account of their opinions and ceremonies, with proper reflections upon them, in moderation, which may be retained, and which ought to be laid aside." And he felt that he must be careful indeed with his discussion of New Year's cards and gifts. He wrote in moderation; but he wanted to be on the safe side.

"As the vulgar are always very careful to end the old year well," he wrote, "pointing his satire by means of italics, 'they then carefully of beginning well the new one. As they end the former with a hearty communion, so they begin the latter with the sending of presents, which are termed New Year's gifts to their friends and acquaintances; the original of both which customs is superstitious and sinful; and was observed that the succeeding year might be prosperous and successful.'"

He tells many writers to witness the antiquity of these customs, quoting from Bishop Stillington, Claus Wurmley, Scheffer, "Snoor Sturleson," and "the poet Nidderburg." Then he writes: "And no doubt, those Christians who are diligent to observe, who imagined, as the heathens did, that the sending of a present then was in any way lucky, and an earnest of the success of the following year. For this was the very thing that made several holy men, and some general councils, take notice of, and forbid any such custom; because the observance of it, out of any such superstitious belief, was superstitious and sinful, we are told, in a place of St. Austin, the observance of the calendar of January is forbid, the songs which were wont to be sung at that day, the feasting, and the presents which were then sent as a token and earnest of a good year. But to send a present at that time, out of esteem, or gratitude, or charity, is in no wise forbid."

On the contrary, it is praiseworthy. For the ancient fathers did vehemently inveigh against the observations of the calendar of January; yet it is not because of these observations that we have mutual affection and love that passed; but because the day itself was dedicated to gods, and because of some prophane rites and ceremonies they observed in celebrating it.

"If then I send a New Year's gift to my friend, it shall be a token of my friendship; it to my benefactor, a token of my gratitude; it to the poor (which is this time the right moment) a token of my charity; and to the rich, a token of my respect; and to the king, a token of my duty; and to the queen, a token of my affection; and to the whole world, a token of my goodwill."

At any rate, we still say "Happy New Year" whether or not the words have any special significance to us. In the time of the learned Bourne there were those who regarded this phrase with deep suspicion. He writes: "Another odd custom at this time is the wishing one another happy, which is a thing which I never saw in any of the ancients; but which, as it is a very common thing, I will not say that it is a New Year's gift, but that it is a New Year's wish; and it is, I think, very agreeable to the Christian religion, but he calls it an exact copy of the heathens' custom."

His language I cannot see the harm of retaining this ancient ceremony, so it be not used superstitiously, nor attended with obscenity and lewdness. For men there will be no more harm than in wishing one another happy, which is a very common thing; nor more harm, than wishing a good day, or good night; than in bidding one goodspeed."

In Philadelphia there has been preserved up to recent years the custom of New Year's knocking. Boys and girls—men and women also, to some extent—dressed in fantastic dresses and with their faces painted or masked, could be seen in the streets, up to the middle of the last century, practising this. They did similar things in eighteenth century London, by no means to the approval of the courts and the nobility. He writes: "These boys in Newcastle-on-Tyne. He writes: 'These would come in the morning and return at night. This continued until recently. As they went ago boys observed that ten of his choice boys were missing and attributed the theft to thieves. Last week he lost 18, and as his boys were looking for the missing ones, he was told by a man who had been looking for a fox, that he had been carrying his poultry. Saturday he put up a notice for the boys, 'who were taking the fox's stock.' Late in the afternoon he heard a cry and saw a fox running with its tail between its legs. He went to see what was the matter, and found the fox was carrying a boy's hat in its mouth. He took the hat and put it on the boy's head, and the boy ran away with the fox's tail. The fox was then killed, and the boy was rescued. The fox was then killed, and the boy was rescued. The fox was then killed, and the boy was rescued."

It is another custom observed at this time, which is called among us mummicking, which is a chafing of clothes between men and women; who, when kissing in each other's hands or from one neighbor's house to another, and make merry with them in disguise, by dancing and singing, and such like mummings. It was to be wished this custom, which is still so common among us at this season of the year were laid aside; as it is directly opposite to the word of God.

It is possible that "mummicking" is related in some way to the performances which marked "Hogmanay" in England and Scotland. "Hogmanay" was the last day of the year. Some scholars think the word comes from the Greek "hagia mana," "holy month"; others from the Saxon "halig month," which has the same meaning; still others from the French phrase "au gu maney" (to the mistletoe go!) which mummings anciently cried in France at Christmas, or from Au guex which means "to the bogards!" whatever the origin of the word may be, Hogmanay was the time for much amateur begging.

The children went from house to house, singing such songs as:

Give us your wrotable,
Give us your wrotable,
Give us your wrotable,
Give us your wrotable,
Give us your wrotable,
Give us your wrotable,
Give us your wrotable,
Give us your wrotable,

As they sang they collected what they called "tarts"—cocoa cake and chess. From the girls, of your wrotable.
But give us your wrotable.
Give us your wrotable,
Give us your wrotable,
Give us your wrotable, and let us go away."

In Scotland the ceremony of "first-footing" has almost entirely died out, but in some of the remoter parts of the country it is pleasantly remembered. At the approach of New Year's eve a "hot gin" was prepared. This was a kettle of warm spiced or sweetened ale, with a liberal quantity of spirits. When the clock struck, every member of the family drank to the new year.

Then the elders of the family went out into the street, carrying the kettle of spiced ale and a supply of buns, cakes, bread, and cheese. When they met a party of friends, they engaged, they stopped to exchange greetings and sips of ale. They went to the houses of their neighbors, sent the kettle from friend to friend, and spent the hours before dawn in sociably carousing. If they were the first to enter a house after twelve o'clock they were the "first-foot" and received especial favor.

In England, the first-footing parties were made up generally of the poor boys of the village, or the lowest of the gentry, with elaborate presents. At Bathurst in Massachusetts, they kept New Year's eve by "burning the clavis." They made huge piles of herring barrels, and set fire to them at twelve o'clock. The burning embers they carried home to their houses as a protection against whatever evils the year might bring.

On New Year's day the Scotch of bygone generations always got up at six o'clock, and were dressed in their best, with elaborate jewelry. It was given, first-footing might be proposed by throwing burning peat into a tub of water.

There is something suggestive of the Russian custom in our "first-footing" custom, once upon a time, when a man would come in the morning and return at night. This continued until recently. As they went ago boys observed that ten of his choice boys were missing and attributed the theft to thieves. Last week he lost 18, and as his boys were looking for the missing ones, he was told by a man who had been looking for a fox, that he had been carrying his poultry. Saturday he put up a notice for the boys, 'who were taking the fox's stock.' Late in the afternoon he heard a cry and saw a fox running with its tail between its legs. He went to see what was the matter, and found the fox was carrying a boy's hat in its mouth. He took the hat and put it on the boy's head, and the boy ran away with the fox's tail. The fox was then killed, and the boy was rescued. The fox was then killed, and the boy was rescued.

THEY'VE BEEN SWIMMING IN THE RIVER
And the stolen chickens are waiting across the stream on their heels. —The Mayor

All summer people coming and going over the river road, the scene was a picture of a large goose at midday here. These geese belong to the Blinn farm, across the river.

Start in the spring the geese crossed the river and mingled with the towns on the Bagg River. They

BRITISH WARNING NOTE BY UNITED STATES

Interference With American Shipping Is Protested Against

WORDING OF NOTE HAS ATTENTION OF PRESIDENT

Representations Made in Friendly Spirit But Policy of England Cannot Be Acquired to Say the Document

Washington.—The United States government Monday dispatched a long note to Great Britain insisting on an early improvement in the treatment of American commerce by the British fleet. It gave warning that much feeling had been aroused in this country and that public criticism was general over unwarranted interference with the free trade of the United States.

The document, constituting the strongest representation on this subject by the United States since the outbreak of the war, was called to the attention of the President by the British ambassador, Sir Edward Grey, the day before last. It was prepared by the United States representative in London, Mr. Charles D. Coffey, and was sent to the State Department through the British ambassador, Sir Edward Grey, the day before last.

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The note declares at the outset that the representations are made in a friendly spirit and on no other grounds. The United States considers it best to speak in terms of frankness lest silence be construed as an acquiescence in a policy which would be of great advantage to the United States. The note also declares that the United States is prepared to accept of an improvement in the treatment of American commerce by the British fleet.

As the detailed point of view of the United States in numerous specific instances has been set forth in a series of emphatic protests, most of which have gone unheeded, Monday's communication has been called to the personal attention of President Wilson himself, who revisited its phraseology with minute care.

Complaint is General.

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Since France has adopted practically the same course on continental waters as Great Britain, Monday's note is virtually a statement lented to all the members of the triple entente.

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CHAPLAIN ASKED TO RESIGN

Rev. Lougher Denies Charges But Quits Position

Jackon.—The revealing of letters which purport to have been written to the wife of an inmate of Jackson prison by the chaplain, Rev. E. J. Lougher, has caused a sensation in the city. Lougher is alleged to have used his powerful authority in wronging a happy woman who came to the prison to see her husband. Lougher is alleged to have used his powerful authority in wronging a happy woman who came to the prison to see her husband.

BRIEF NEWS OF WAR

All the government buildings in the Albanian, were taken over by the Italians without slightest incident. Perfect order, the advice says, was maintained in the city.

Athens, via Paris.—It is reported that an English submarine entered the Dardanelles Saturday and destroyed three of the mines which were laid in the channel. The submarine was not seen by the gunners at the forts and escaped undamaged to the front from Prusias.

Rome.—News received Saturday from Avlona, Albania, says that the occupation of the entire town by the Italians has been effected.

Petrograd.—A telegram from Warsaw says that a German soldier was killed and 500 injured in a crash of two troop trains near Kallish. One train, bearing fresh troops, was en route to the front from Prusias. Another was headed in the opposite direction, bearing the wounded back to base hospitals. The switchman at Kallish was fatally struck and arrested and charged with treason.

Die Festung Wardenau.

Der Entschliessungs-Kampf im Osten wird in nächster Zeit geklopft.

Festung mit 1500 Geschützen versehen.

Die in den letzten Tagen hier entworfenen Arbeiten, die die Festung mit 1500 Geschützen versehen, sind in nächster Zeit geklopft.

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