

**A HAPPY AND PROSPEROUS NEW YEAR.**



**HAPPY, HAPPY NEW YEAR!**

*Now the day is celebrated among the nations. Its advent welcomed by swinging bells, friendly meetings, social reunions and divinatorial rites.*

**N**EW YEAR'S DAY goes back into the realm of antiquity, far back of Christmas, as all peoples, however they may have differed as to the year's length or the date upon which the new year should begin, have united in this, that it should be properly celebrated. From time immemorial as well artists, sculptors, poets and especially those versatile fellows, the almanac makers, have with one accord personified the outgoing year as a gray bearded veteran quite ready to be gathered to his fathers, while the New Year, a robust, curly-crested cherub, advances gayly to take his place. Notwithstanding the great English poet laureate sings:

Toll ye the church bell and slow,  
And tread softly and speak low,  
For the old year lies a-dying,  
The "tolling" is quickly drowned in the merry chimes that welcome the new incumbent. Le roi est mort! Vive le roi!

The advent of the new year has always been a time of rejoicing, not only with the Greeks and Romans, but with the nations still older. Varied were the ways in which the festival was kept, but in this they were all agreed, that a time of new life had come, that old quarrels must be forgiven, old debts cancelled and everything possible should be done to create a feeling of "good will toward men."

As New Year's is celebrated its importation has reached us through France, which was in turn indebted to the Latins. In France it is still the most important day of the year in the way of friendly meetings and appointments and social and family reunions. The typical Frenchman on this day always dines at home with his parents, if he has any, and no outside attraction is sufficient to lure him away from the performance of this filial duty.

Among the Chinese their New Year's is the great day of the year, when all business is suspended, and the most lavish hospitality prevails. On New Year's Day the children of the Wallachs and the trans-Danubian Rumanians take olive branches and go from house to house to compliment the neighbors with their good wishes, which are not altogether disinterested, as they expect to receive in return some little present. On the second day of the year every stranger entering a house is required to throw on the fire small quantities of salt, which are placed in cups on the table for that purpose. He must then go to the henhouse and place an egg in the nest for the hen to sit upon. If the hen consents to perform her duty the guest is considered a fortunate person, and is feted in that house until evening. This custom is called "the lucky foot."

Like all other Eastern Christians, the Greeks adhere to the old or Gregorian calendar, and their year begins twelve days later than ours. January 1 is dedicated to St. Basil, who appears to have been a native of Caesarea, in Cappadocia. In Asia Minor, and also in Ephesus, children go from house to house singing odes in honor of the saint, which, however, are generally extended to cover some finely turned compliments to the occupants, wishing them "a good year" and requesting largesse. St. Basil is always represented in these songs as a schoolboy, whose touch quickens inanimate objects with new life.

**After-Effects of the Grip.**  
Dr. Clouston, of Edinburgh, said it seemed as if no disease of whose effects there was any correct record had such far-reaching evil effects as this one, and among its sequelae he enumerated a depressing influence on the whole nervous energy, melancholia, neurasthenic conditions, premature senility, various forms of paralysis, neuralgic affections and a general incapacity for work.—Dundee Advertiser.

The month's first day, the year's first day, the first of January, the circumcision day of Christ, and likewise of St. Basil, see, is coming here, from Cappadocia coming—  
A paper in his hand he holds, and carries pen and inkhorn.  
With pen and inkhorn doth he write, and reads he from the paper.  
"Say, Basil, say, whence comest thou, and whither art thou wending?"  
"I from my home have now come forth, and I to school am going."  
"Sit down and eat, sit down and drink, sit down and sing thou for us!"  
"This only letters that I learn—of singing I know nothing."  
"Oh, then, if you your letters know, say us your Alpha, Beta."  
And as he leaned upon his staff, to say his Alpha, Beta,  
Although the staff was dry and dead, it put forth freshest branches.  
And on the topmost branch of all there perched and sang a partridge,  
Who water took up in her claws, and oil upon her feathers,  
To sprinkle on her ladyship, her nobleness to sprinkle.

**Superstitious Beliefs.**  
Among the Bulgarians the long connection of the Bulgarian with the Greek Church has naturally led to the assimilation of many of its superstitious beliefs and customs, and their festivals show a curious fusion of old heathen rites with superstitious Christian observances.

The year opens during the feast of the winter solstice, called by the Bulgarians "Kulada." Like the Halloween of Scotland, it is a great time among the girls, for all kinds of divinatorial rites respecting their future spouses, and to every line or verse of songs sung during this festive period is added the refrain of "Hey Kulada, moy Kulada."  
The jinns, or demons, are at this season supposed to be especially alert and powerful against mankind, and the Bulgarians, like the inhabitants of Asia Minor during the similar observance of the Fishoti, consider it necessary to take every precaution against their malevolence. A log of wood is left in every cart, and water in every pitcher, in order to prevent any demon taking possession of them and by his presence rendering them too heavy to lift or draw.  
The Albanians are careful at this season not to leave any article of wearing apparel out of doors after nightfall, and if by some oversight a garment should be so left it is washed before being used, in order to get rid of any spell cast upon it by the supernals.

Fire ceremonies play a great part in the Christmas and New Year's observances of the Albanian highlanders. On the eve of St. Basil, January 1, the fire is kept burning all night, and the half-burned cherry branches rescued from the Christmas fire are again thrown on and withdrawn to be wholly consumed on the eve of the Epiphany, when the ashes are collected and strewn in the vineyard. In the morning people wash themselves and their children in "unspeken-over" water, and draw omens from the character, grave or gay, of the person who first enters the house. A cock is also sacrificed, for it is auspicious to spill blood in the house on St. Basil's Day.

**New Year's in Russia.**  
New Year's customs in Russia are also interesting. In the morning the princes of the imperial family, court functionaries and servants of the palace come in regular order to present their homage to the Emperor, who kisses all the members of his family

**Psychology in Clothes.**  
Dr. Thomas Clay Shaw, of London, speaking on the subject of the special psychology of women, says that there is a psychology in clothes. It is useless to say that they dress as they do to please other women or please men. They dress simply because they have to in their own way and to their own satisfaction. The psychology of dress is that it appears to make you be what you profess to be.

and the highest of the officials three times, according to the Russian fashion.

In the streets the people kiss each other, whether acquainted or not. The favored ones who have been kissed by the Czar are permitted to kiss the hand of the Empress as well. The ceremony of hand-kissing was suppressed for a time, but was re-established a few years ago under the reign of Alexander II. On New Year's Day at breakfast, dinner and supper, the guests, standing about the table, touch glasses, drink the health of the Emperor, and offer good wishes to each other.

In England and America the happiest revels for children are over before January 1, but in Scotland they are just getting under full headway. This custom doubtless arose from the fact that the old Calvinists held in detestation the "Popish" celebration of Christmas, and it became supplanted by "Hogmanay," usually held on New Year's Eve. This euphonious name is doubtless derived from the old greeting, "Au guil menez" ("To the mistletoe go!") The festival is distinctively a juvenile function, and they prepare for it weeks beforehand by memorizing songs and making "guisers" costumes.

Housewives lay in a stock of oaten cakes and bake a store of "bridles," which they hand out to the children when they come to the house door to claim their "hogmanay," crying: "Get up, good wife, and shake your feathers. And dinna think that we are beggars; for we are bairns come out to play—Get up and gie's our hogmanay."

This custom of the hogmanay is alluded to in that most delightful book, "Sentimental Tommy." Sometimes several guisers go around in a mild sort of theatrical entertainment before an appreciative audience gathered beneath the smoked rafters of the great farmhouse kitchen. Among the old customs we of to-day still cling most fondly to is the one of ringing the church bells at midnight, heralding the birth of the new year.

Although the poetic figure of the old gray-haired sexton pulling his bell with might and main in the belfry tower has been supplanted by the fine-sleek individual who, snug and warm, sits at a keyboard and reels off the music with as much ease as though playing "Moneymusk" in the parlor, the sentiment lingers and, listening to the mellow chimes cleaving the frosty air, one hears the singing in union of:

"Ring out old shapes of foul disease,  
Ring out the narrowing lust of gold;  
Ring out the thousand wars of old,  
Ring in the thousand years of peace."

**THE OLD AND THE NEW**

The New Year came to the Old Year's door  
When the sands were wasting thin;  
And the frost lay white on the Old Year's hair,  
And his hand grew chill as he slipped the latch  
To let the New Year in.  
And the New Year perched in the Old Year's chair,  
And charmed by the Old Year's fire,  
And the Old Year watched him with his gaze  
As he stretched his hands to the fading light.  
And the Old Year died as the Old Year's will  
Of summer and vanished spring,  
Of love and sorrow, with grave advice  
Of the seasons' round would bring.  
And the New Year listened, and warmed his heart,  
In the bloom of the Old Year's past:  
But he gave no heed of the hours that lay  
In the mud and howl of a coming day.  
And, noting he dreamed of rest,  
The New Year came to the Old Year's door  
And charmed in the Old Year's chair,  
And the Old Year faded till the New Year  
Slept.  
Their lips in the night he softly stepped,  
And left the New Year there.

**Only a Night.**  
Only a night from old to new!  
Only a night, and so much wroght!  
The Old Year's heart all weary grew,  
But said, "The New Year rest has brought."  
The Old Year's heart its hopes laid down  
As in a grave, but, trusting, said,  
"The blossoms of the New Year's crown  
Bloom from the ashes of the dead."  
The Old Year's heart was full of greed;  
With selfishness it longed and ached,  
And cried: "I have not half I need,  
My thirst is bitter and unslaked."

"But to the New Year's generous hand  
All gifts in plenty shall return;  
True loving it shall understand;  
By all my failures it shall learn.  
I have been reckless; it shall be  
Quiet and calm and pure of life.  
I was a slave; it shall go free,  
And find sweet peace where I leave  
strife."  
Only a night from old to new!  
Nearer a night such changes brought.  
The Old Year had its work to do;  
No New Year miracles are wrought.

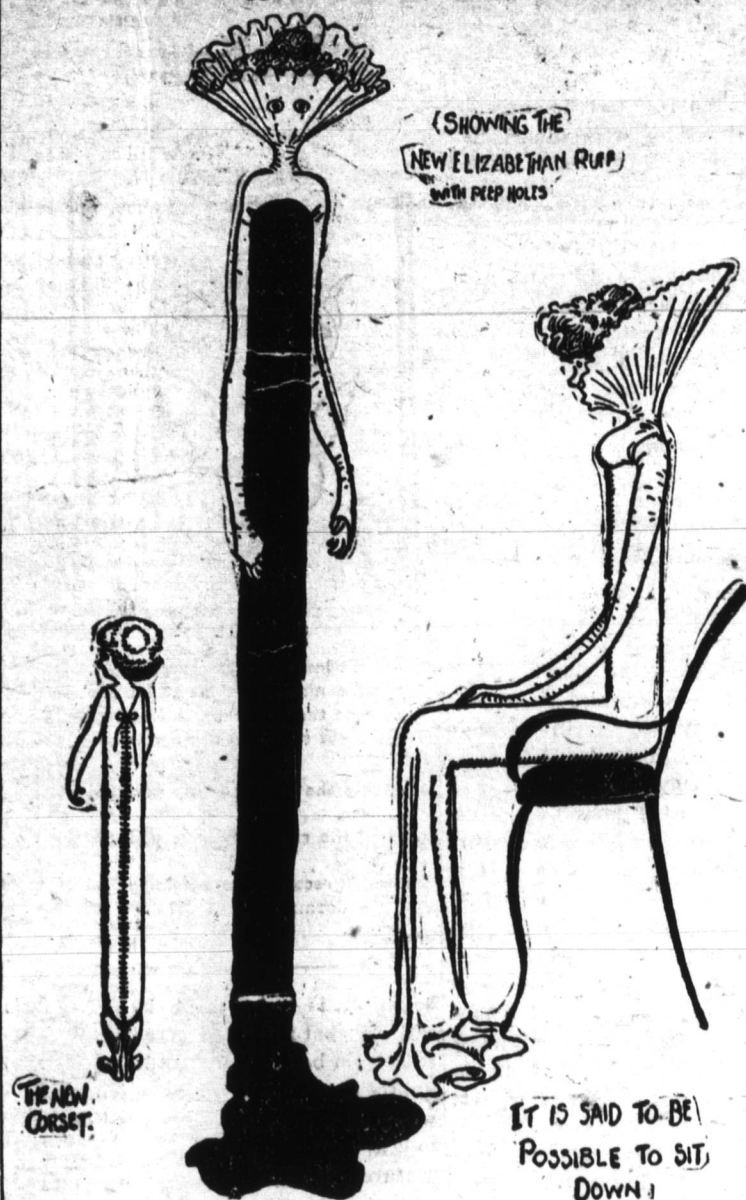
Always a night from old to new!  
Night and the healing balm of sleep!  
Each morn is New Year's morn come true,  
Morn of a festival to keep.  
All nights are sacred nights to make  
Confession and resolve and prayer;  
All days are sacred days to wake  
New gladness in the sunny air.  
Only a night from old to new;  
Only a sleep from night to morn.  
The new is but the old come true;  
Each sunrise sees a new year born.



There are about 6000 New York persons who have not been in the city, on the average, two months in a year in the last decade. Europe, the South, seashore and mountains have them for the other ten months.  
There are no undertakers in Japan. When a person dies it is the custom for his nearest relatives to put him into a coffin and bury him, and the mourning does not begin until after burial.

**FASHION'S HOROSCOPE FOR 1909**

The New "Figger" is Lines, Girls, Not Lumps.



—Cartoon From the New York Press.

**ASTRONOMICAL CALCULATIONS FOR 1909.**

Being Until July 4th, the 133d Year of the Independence of the United States of America, and Corresponding Nearly To—  
The year 1327 of the Mohammedan era, beginning January 23.  
The year A. M. 8018 of the Greek Church, beginning January 14 (O. S.).  
The year 4606 of the Chinese era, beginning January 22.  
The year 5669-70 of the Jewish era, September 16, or at sunset September 15.  
The year 2569 of the Japanese era, beginning January 22.  
The year 5909 A. L. (Masonic).  
The year 2662 A. U. C. (of Rome).  
The year 5913 of the World (Usher).  
The year 7417 of the World (Septuagint).

**CHURCH DAYS AND MOVABLE FEASTS.**

New Year's Day, January 1.  
Conversion of St. Paul, January 25.  
Purification B. V. M., February 2.  
Septuagesima Sunday, February 7.  
St. Valentine, February 14.  
Sexagesima Sunday, February 14.  
Quinquagesima Sunday, February 21.  
Shrove Tuesday, February 22.  
Ash Wednesday (Lent begins), February 24.  
Quadragesima Sunday, February 28.  
St. Patrick's Day, March 17.  
Mid-Lent Sunday, March 21.  
Palm Sunday, April 4.  
Good Friday, April 9.  
Easter Sunday, April 11.  
Lent Sunday, April 18.  
St. George, April 23.  
St. Mark, April 25.  
Saints Philip and James, May 1.  
Rogation Sunday, May 16.  
Ascension (Holy) Thursday, May 20.  
Whit-Sunday (Pentecost), May 30.  
Trinity Sunday, June 6.  
Corpus Christi, June 10.  
St. Barnabas, June 11.  
St. John the Baptist, June 24.  
Saints Peter and Paul, June 29.  
St. James, July 25.  
Transfiguration, August 6.  
St. Bartholomew, August 24.  
St. Matthew, September 21.  
Michaelmas (St. John and All Angels), September 29.  
St. Luke, October 18.  
Saints Simon and Jude, October 28.  
Thanksgiving Day, November 25.  
Advent Sunday, November 28.  
St. Andrew, November 30.  
St. Thomas, December 21.  
Christmas Day, December 25.  
St. Stephen, December 26.  
St. John the Evangelist, December 27.  
Holy Innocents, December 28.

**PLANETS BRIGHTEST.**  
Mercury, March 3-8 and October 25-31, as a morning star, rising shortly before the Sun; also April 27 to May 3, and September 20-26, as an evening star, setting shortly after the Sun. Venus, not this year, but she will be bright in December. Mars, September 25: At this time Mars will be slightly nearer to us than in 1907, but will not again be favorably situated until 1924. Jupiter, February 28. Saturn, October 13, and Uranus, July 11.

**MORNING STARS.**  
West of Sun.  
Mercury, see "Planets Brightest."  
Venus, until April 28.  
Mars, until May 13.  
Jupiter, after September 18.  
Saturn, from April 3 to July 15.  
Uranus, from January 7 to April 11.

**THE PLANETS.**  
Mercury will be brightest: (1) As an Evening Star, East of the Sun, February 20 to 28, setting about 1 h. 20 m. after the Sun, being farthest East of the Sun March 1.  
(2) As a Morning Star, West of the Sun, August 18 to 28, rising about 1 h. 10 m. before the Sun, being farthest West of the Sun August 12.  
There are no bright stars near where Mercury will be at the above times. Look for him near the sunset point of the horizon when an evening star and near the sunrise point when a morning star. He will be redder and brighter than any other objects in those parts. Few people ever see this planet, so rapid are his movements. This is because of his nearness to the Sun, whose overpowering light must be shut out by the horizon very perfectly even to see little Mercury when brightest.

**CHRONOLOGICAL CYCLES.**

Domical Letter . . . . .	C	Dionysian Period . . . . .	238
Epact—Moon's Age, Jan. 1 . . . . .	8	Jewish Lunar Cycle . . . . .	7
Golden Number . . . . .	10	Mohammedan Era, Year . . . . .	1327
Solar Cycle . . . . .	14	(Begins Jan. 23.)	
Roman Indiction . . . . .	7	Jewish Era, Year begins Espt.	
Julian Period . . . . .	6622	16 . . . . .	5670

**THE SEASONS.**  
Eastern Time.

Winter begins, 1908—December 22	0 25 A. M.	and lasts	89 0 35
Spring " 1909—March 21	1 0 A. M.	" "	92 19 54
Summer " 1909—June 21	8 54 P. M.	" "	93 14 43
Autumn " 1909—September 23	11 37 A. M.	" "	89 18 35

**ECLIPSES—1909.**  
There will be four eclipses this year, two of the Sun and two of the Moon, as follows:  
I. Total of the Moon, June 5, the Moon rising with the eclipse on Central of the Sun, June 17, visible as a partial eclipse on the Sun's northern limb as follows:  
Visible throughout the entire United States, except in the extreme Southwestern portion. The Sun will set more or less eclipsed East of a line from Brownsville, Tex., through Jefferson City, Mo., to Mackinaw City, Mich., visible as follows: New York, 7.04 p. m.; Chicago, 6.17 p. m.; Boston, 7.12 p. m.; New Orleans, 6.27 p. m.; St. Louis, 6.14 p. m.; Charleston, 7.07 p. m.  
III. Total of the Moon, November 26-27, beginning on the evening of the 26th in the extreme Western portion of the United States; elsewhere occurring entirely on the 27th.  
IV. Partial eclipse of the Sun, December 12, invisible.

**SOUTH'S RAILROAD WORK**

**Review of Railroad Construction in the Southern States During Past Year Shows Only About Half as Much Done as in 1907.**

Baltimore, Md., Special.—In publishing this week its regular annual review of railroad construction in the South, The Manufacturers' Record says:  
"The total number of miles constructed during 1908 in the South, including Missouri and Oklahoma, was 1,760 miles. In 1907 there were over 3,300 miles built. In the South proper—that is, leaving out Missouri and Oklahoma—there were 1,682 miles built in 1908; last year it was 2,987 miles. This is the lowest record of new construction in the South for many years, but the prospect for 1909 is that 3,256 miles will be constructed, although this may be exceeded if more encouragement is given to the building of railroads."

**Construction by States.**  
"The following table shows the amount of new line built in 1908 and also the construction proposed for 1909 in each State covered by the review:

	1908.	1909.
Alabama . . . . .	118.7	273
Arkansas . . . . .	213	278
Florida . . . . .	69.9	247
Georgia . . . . .	96.5	216
Kentucky . . . . .	45.1	111
Louisiana . . . . .	177.5	111
Maryland . . . . .	8.5	12
Mississippi . . . . .	64	35.5
Missouri . . . . .	25.8	74
North Carolina . . . . .	124.3	107
Oklahoma . . . . .	52.2	175
South Carolina . . . . .	9.5	223.5
Tennessee . . . . .	119.4	125.3
Texas . . . . .	339.9	958.3
Virginia . . . . .	210.5	81
West Virginia . . . . .	86	229
Total . . . . .	1760.8	3256.6

**Gave Dinner to Old Negroes.**

Columbia, Special.—One of the most appropriate and deserving charities of the Christmas season was the dinner given Christmas day to the poor old negroes of the city under the direction of Richard Carroll. There were thirty-one negro men and women who sat down to the dinner, and there were twenty others to whom dinner was sent, on account of their inability to get out by reason of age and infirmities. Carroll had solicited contributions from the people of the city, and was supplied with everything needed for a good Christmas dinner, from turkeys to tobacco. The old negroes enjoyed the feast, of course, and before dinner was served Carroll read out to them the list of their benefactors, and as each name was called there were fervent cries of "God, bless him!" An hour was spent in prayer, the negroes praying fervently for their benefactors. Then Carroll called on them to tell their experiences and they recounted their religious experiences, though some who were not professors, contented themselves with telling of old plantation days and slavery times. Carroll declares that the negro churches make no effort to look after the wants of the poor of their race, and he will give this dinner every Christmas hereafter.

**Mistakes Drunken Man For a Bear and Shoots Him.**

Chattanooga, Tenn., Special.—Mistaking a drunken man clad in a long Buffalo overcoat for a bear, Thomas Deckmar, a well-known farmer, Friday night shot and instantly killed Thomas Andrews near Lafayette, Tenn. Andrews had been in jail but was paroled by the sheriff that he might go home for Christmas. Instead of going home he got drunk and sat down to sleep in the doorway of a house occupied by a widow. Deckmar prodded the form with his gun and getting no response fired. A coroner's jury rendered a verdict of justifiable homicide.

**Two Boys Drown When Ice Breaks.**

Jewett City, Tenn., Special.—A double drowning occurred here Saturday when Robert Jeffrey, aged 17, and Hector Gingsas, 15, broke through the ice while skating on a small lake and perished in sight of their companions, who made every effort to save them.  
The bodies were recovered in a short time.

**Crew of the Warner Moore Picked Up and Brought Into Port.**

Norfolk, Va., Special.—The seaman James Paul, Capt. J. A. Meech, arrived in Hampton Roads, bringing Captain Frank Crockett and six men composing the entire crew of the seaman Warner Moore from Charleston, S. C., to Province, R. L. lumber-boat, which was caught in the recent east and lost. Captain Crockett and men were picked up by the James Paul off Winter Quarter lightship after having been all night in an open boat. The last seen of the Warner Moore was about 10 p. m. on Dec. 26.

**Congressmen off to Panama.**

Washington, Special.—To familiarize themselves with conditions under the present form of government of the Panama canal zone and to consider what changes, if any, are desirable, 12 members of the House committee on foreign and inter-State commerce left Charleston, S. C., Monday for Colon.