

NEW YEAR'S GREETING



RING OUT THE OLD, RING IN THE NEW
RING OUT THE FALSE, RING IN THE TRUE.

His New Year's presents as positive proof of his coming.

Among the young he ranks as high as St. Nicholas in Russia, Germany and other countries; but among the old he is held in great veneration as one of the most eminent Greek Fathers, and also as the most eloquent promoter of monasticism throughout the East. Besides, he was a great philanthropist, and an ardent apostle.

Caesarea, the capital of the former province of Cappadocia, was St. Basil's native place. At the age of thirty-three he was made a presbyter, and a few years later bishop of the same city, a position which he held until his death, A. D. 379.

Elaborate preparations are made for his festival, which begins at an early hour on the evening of December 31st. The shopkeepers adorn their windows with an attractive medley of toys and holiday gifts. Oranges, dried and fresh fruit, imported and domestic table delicacies, candies, cakes, are either displayed in the show-cases or piled up in front of the stores, which are extravagantly lighted up for the occasion, and decorated with garlands of colored paper skillfully cut out in the shape of natural flowers. From the ceilings, from the top of the windows, they fall in the chandeliers, from the pictures, from grouped festoons.

The mild climate permits a large and variegated crowd to circulate through the streets and gather in the stores, and no sight is more picturesque than a street in the East on St. Basil's eve.

There are to be seen people of communities and races having nothing in common but the land and the surrounding atmosphere; there are curious contrasts of complexion and wearing apparel; there the genuine attire of five races is on constant exhibition.

You see, for instance, the long, loose robes of the Jews, and the bright red or yellow silk garments worn by their wives. There are the short, wide breeches of the Turks, contrasting with the long ones of the Rayahs. The small red fez and the large vermillion one, designed to hang down on one side of the face like the Phrygian cap, are intermingled with the plain Derby and black silk hats of the European gentlemen, whose simple attire is made obtrusively plain by the bright-colored goods used by the natives.

Conceive, too, the variety of garments worn by the women. Imagine, for instance, the Parisian dress and bonnet of a European merchant's daughter, side by side with the loose yellow breeches, the lilac doublet and the long green veil of a wealthy Armenian lady! Every day one sees embroidered bosoms, long garments sometimes trimmed with fur, robes, cashmere shawls and bright red silk slippers, on the women.

Among men it is not uncommon to behold bare legs and gorgeous holiday turbans; often a gallant Mohammedan, covered with rags and filth, carries in his belt an assortment of Damascus blades, yataghans and jewel-encrusted firearms, worth a small fortune.

Two singular customs contribute to this holiday's particular character; one is the making of "St. Basil's cakes," the other the singing of a song through the streets on the eve of the saint's alleged birthday.

Elaborate preparations for the kneading of the cake begin in every house two days, at least, before the festival, for much labor is involved in its confection. All the women of the family squat on a rug, in the Turkish fashion,

around a low, circular pastry-table, and amidst gay stories and laughter the rolling-pin runs over the rich paste, while the housewives vie in decorating and forming the cakes.

The commonest decorations are Oriental arabesques representing palms, flowers, shells, or grotesque figures with which to amuse the children, while the most skillful workers make dolls whose faces are red eggs firmly embedded in the paste.

These would seem simple to an American housekeeper; but in a country where cooking utensils and baking pans are very rare, the undertaking requires much patience.

The cake consists of butter, sugar and

sugar, and its flavoring is of certain spices. It is usually made very rich, so that it may keep soft for three days after it is baked.

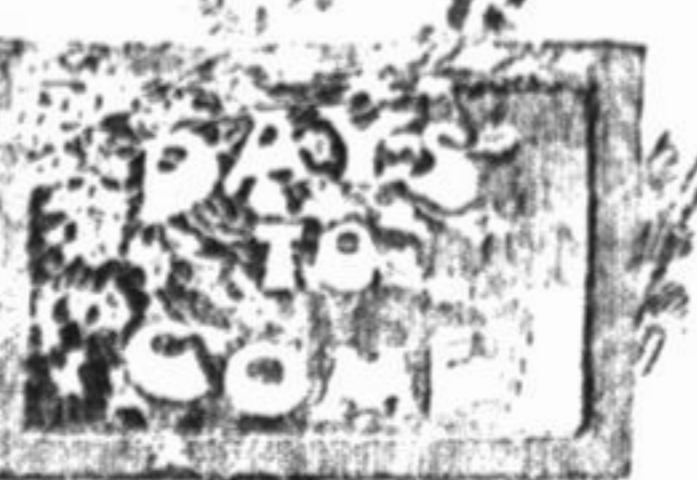
Housekeepers dread the task, for a large quantity of St. Basil's cake is made in each family. A large part of it is destined for the hospitals, the children's and orphan's asylums, the prisons and the poor; another part is given away to waiters, to servants and to the boys who come round in the early evening to sing St. Basil's song.

New Year's eve is a great time for the Rayah boys. As soon as they ring the bell of a house the door is thrown open and the voice of the master is heard, saying:

"Let the boys in at once! Give them money, fruit, and all that they can carry of St. Basil's cake. Come on, servants, fill their pockets while they give us their song!"

Then the poor children, delighted by the warm welcome of the host and the profusion of dainty things given them, sing with frenzy the romantic little tale of St. Basil, which ends with the calling down of numerous blessings on the generous family during the new year.

But the strangest thing of all is neither St. Basil's song nor St. Basil's cake; it is a curious mistake as to date which has prevailed among the Greek Rayahs for many generations. For history declares that the 1st day of January is not the anniversary of St. Basil's birth, but that of his death!—Alecide de Andria, in Youth's Companion.



NE is for New Year's day, my dear.
Two for St. Valentine's day;
Three for the birthday, chilly and drear.
When Washington came this way.

Four is for April first, my dear,
When we fool each other in play;
Five is the time when we plant the trees,
And we call it Arbor day.

Six is the day when we take the flowers
On the soldiers' graves to lay;
Seven's the glorious Fourth of July,
Eight is for Labor day.

Nine's for Thanksgiving day, puddings and pies,
Turkeys and nuts beside;
And ten is the last and the dearest and best,
The beautiful Christmas-tide.
—Jane Gray.

Ancient and Modern New Year's Festival
The first day (calends) of January, as marking the beginning of the year, was observed as a public holiday in Rome from at least the time of the Julian reformation of the calendar. Ovid alludes to the abstinence from litigation and strife, the smoking altars, the white-robed processions to the capitol; and later writers describe the exchanges of visits, the giving and receiving of presents (strenae), the masquerading, and the feasting with which the day was in their time celebrated throughout the empire. Libanius (c. 346 A. D.) speaks of it as being in his day the one great holiday common to all under the Roman rule. When, about the fifth century, the 25th of December had gradually become a fixed festival commemorative of the nativity, the 1st of January ultimately also assumed a specially sacred character as the octave of Christmas day and as the anniversary of the circumcision of our Lord, and as such it still figures in the calendars of the various branches of the eastern and of the western church, though only as a feast of subordinate importance.

IN WOMAN'S CORNER.

INTERESTING READING FOR DAMES AND DAMSELS.

Gossip About the Fashions—Frock of Red Poplin for a Miss—A Full-Length Garment—Danger in Mock Marriages—The Care of Bees.

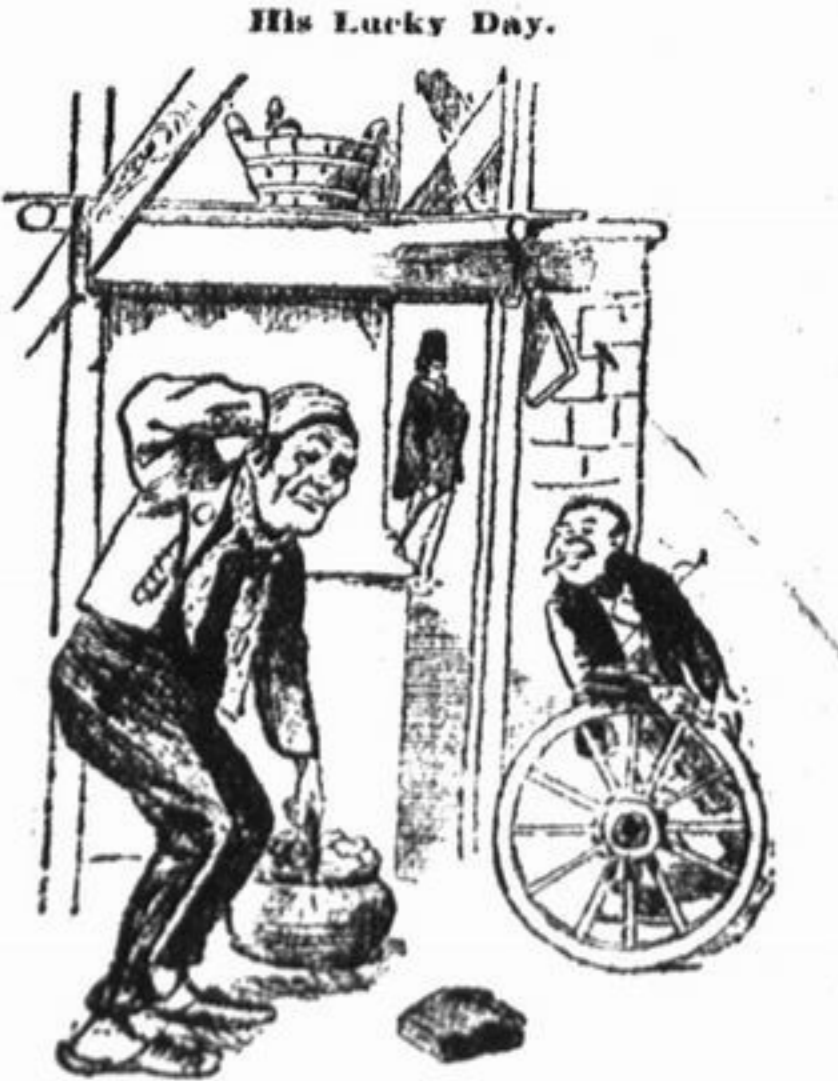


It cannot be said that boucle cloth has come in again, for it never went out, but it is more fashionable than ever this year. The loops upon the surface of the cloth are arranged with less regularity, being often scattered in a design on the cloth, but the boucle effect remains. A lovely boucle cloth was worn on Broadway the other day by a writer well known as a successful maker of books. Her taste in dress is as trim as her literary style, and she can always boast of something new. This coat was a gray-green boucle. It was cut almost straight, with slightly sloping sides. The front was double-breasted in a new way and fastened with large clear green buttons. Down the middle of the front was a strapping that looked like a blind opening. The novel feature of the coat was the binding, which was of gray suede. This gave a very elegant appearance to the

have frequently been called upon to dissolve the ties thus thoughtlessly entered into, sometimes, it is sad to relate, with the connivance of ministers of the gospel and magistrates who ought to know better than to play the part they do in these affairs.

The buffoonery of the bicyclists, whose doings were exploited in these columns recently, was bad enough, but the worst feature is the notion of the promoters of the affair that a divine ordinance is a good thing to joke with as an evening's sport. This leaves a painful impression on highly devout minds, and a half-contemptuous one on even worldly minds. If a clergyman were to announce that a baptizing pool would be opened some evening, either in the church or elsewhere, and that he would perform the rite of baptism as a public entertainment on the fattest woman or the tallest man in the neighborhood, there would be no more sacrifice than there is in a mock wedding gotten up for a public show. The clergyman officiating at the bicycle wedding mentioned has himself reached the conclusion that the affair was a mistake. There is ground for the criticism which it has invited during the week, and which was influenced in no large degree whatever by any prejudice against "the institutional church." It was simply an illustration of the care that must be taken in cultivating the gospel of relaxation, or in making religion popular, to prevent the thoughtless or the foolish from going to an absurd extreme.—Ex.

An Important Book.
A very important book is Harper's Dictionary of Classical Literature and Antiquities, just out. In a single volume we have here not only a restatement of the information contained in a classical dictionary and in a dictionary of antiquities, but also much material gathered in other quarters, together with wholly new contributions by the editor, Professor Harry Thurston Peck of Columbia University, and of distinguished collaborators in other universities, more than a score. Biography, mythology, geography, history, literature, antiquities, language, bibliography—these are the general heads under which the countless articles may be classified, and the illustrations, of which there are about fifteen hundred, have apparently been chosen with a motive like that which has been approved in the illustrated edition of Green's Short History, namely, that the pictures should tell us how men and things appeared to the lookers-on of their day, and how contemporary observers aimed at representing them.



His Lucky Day.
Farmer (who has just been struck in the head by a falling brick and is bleeding profusely)—Thank heavens! What luck that it did not fall in the basket!

California in Three Days.
The "Overland Limited," the famous transcontinental train via the Chicago, Union Pacific & North-Western Line, leaves Chicago at 6:00 p. m. every day in the year via the Chicago & North-Western R'y, and makes the trip to California in only three days. Double Drawing-room Sleeping Cars. Buffet Smoking and Library Cars and free Reclining Chair Cars are features of the equipment of this perfect train. Tourist Sleeping Cars are also run through to California and Oregon daily, and personally conducted excursions leave Chicago every Thursday. Agents of connecting lines sell tickets via the Chicago & North-Western R'y. Illustrated pamphlets and full information will be furnished on application to W. B. Kniskern, G. P. & T. A., Chicago, Ill.

Aerial Density and Expansion.
Locke, the philosopher, said: "If a well could be dug to the depth of forty-six miles the density of the air at the bottom would be as great as that of quicksilver. By the same law a cubic inch of air taken 4,000 miles above the earth's surface would expand sufficiently to fill a space not less than 2,000,000 miles in diameter!"

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Five Old Apple Tree.
Forty-one bushels of apples were gathered this year from a century-old tree, which is known to have borne fruit for eighty-six years, in the orchard of R. H. Williams of West Corinth, Vt. The circumference of the trunk near the ground is twelve feet four inches.

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AN ORIENTAL NEW YEAR'S.

New Year's day in part of the Turkish Orient is the gayest holiday of the year, for it is also the day of St. Basil's festival. The celebration of the two feasts has become inseparable, so to speak, in the minds of the Greeks, and the first of January is now known throughout the Levant as St. Basil's day.

But it is the Greek Church only which honors the saint on that date; the Latin Church observes simply his ordination day, some time in June, while the other Christian denominations have for him merely the same reverence as for the principal Greek Fathers, such as St. Chrysostom, St. Gregory Nazianzen, etc.

The Russians, though following the same ritual as the Greeks, hold no particular celebration on New Year's day in honor of St. Basil; and the true Hellenes, those who live on Greek territory, seldom give importance to a saint's feast on January first. So St. Basil's birthday is distinctly celebrated only by the Greeks who dwell on Turkish territory and are subjects of the sultan.

They are known as Greek Rayahs. Of their fatherland they have preserved nothing, save the religion and an impure dialect, which varies more or less in every vilayet, or province, and



SCENES ON THE STREET.

little resembles the harmonious and venerable mother tongue. This dialect in its varieties is by no means the modern Greek, which is a beautiful and very expressive language, rich in constructions, possessing a grammar, and also a vocabulary, almost as extensive as that of the ancient Greek. The Rayah dialects on the other hand are corrupt jargon formed with words borrowed from Turkish, Hebrew, Armenian, Italian and French.

Nor does the costume of the Rayahs resemble the true Hellenic dress, but rather that of the Mohammedans.

The ignorance, debasement and sluggishness of the Rayahs are extreme, notwithstanding the efforts of the Greek government to supply them with educational institutions, in the hope that they may rise against their oppressors and succeed in shaking off their yoke. But it is likely to be long before these descendants of a noble race shall appreciate the philanthropic efforts of their freed brethren.

As present they have adopted nearly all the Turkish fashions, and lack ambition to improve their condition. They are fond of their ease, love drinking and smoking, and care for nothing beyond their material welfare.

They have remained faithful to their religion nevertheless; and follow its rites with a respectful and blind, superstitious obedience. They observe all the holidays of the church, but none above all St. Basil's day.

Popular tradition represents St. Basil as a venerable man, clad in bishop's vestments, carrying incense, myrrh and other Oriental perfumes. He is supposed to come on the eve of his birthday, reputed as January 1st, and on January 12th according to the popular calendar, and distribute presents to children. He is the patron of the poor and of the young, and is invoked in the Ave Maria, and in the Kyrie, there is a prayer for the poor and the young.

THE NEW YEAR DINNER.

lon, around a low, circular pastry-table, and amidst gay stories and laughter the rolling-pin runs over the rich paste, while the housewives vie in decorating and forming the cakes.



HANDSOME STREET DRESS.—From "Toilette."

coat without adding terribly to the cost. It is whispered that this woman designs her own coats and makes her seamstress sew together strips of suede from the tops of her cast-off gloves for her coat bindings, but be that as it may, the coat was as neat a thing as has traveled Broadway. It was worn over a skirt of green and black striped chevrot upon a gray ground.—Ex.

Red Poplin for a Miss.
This very handsome frock is designed of poplin, bright red in color, with garniture of cream and yellow



silk cord forming a scroll pattern on the deep points, which turn back from the plain inset at the front. Encircling the waist is a belt of satin ribbon, which extends down one side of the skirt, terminating in loops. At the neck the frock is prettily dressed with wreaths of ribbon.

Danger in Mock Marriages.
Not a few giddy girls think it is a huge joke to participate in a mock marriage, yet such events have often led to serious embarrassments. Marriage is a matter too serious to be trifled with. Judges in the courts

The Care of Bees.

Lady Jane is the owner of two fine colonies of bees that were presented to her during the present year. Some one has casually examined the hives, and finds that they contain a large amount of honey. She does not know how to manage them so as to get the honey, and having read very interesting articles on bees, she writes to ask if she can secure the honey without destroying the bees, and, if so, how is it to be done? Answer: Whatever you do, pray do not destroy the bees. This is cruel and unprofitable. It is like killing the goose that lays the golden egg. If you are not accustomed to handling bees, you probably could not take out the honey with any assurance of safety to yourself or the future of the honey producers. An expert blows a little smoke from the bee-smoker into the hive, lifts off the cover, takes out several of the frames—not, however, more than one-third—rearranges those that remain, and covers the tops of the frames with a cushion of chaff or leaves. This keeps the bees warm and comfortable, and assures them sufficient honey to keep them through the winter and bring them into another season in most excellent condition.

Full-Length Garment.
A useful full-length evening or carriage wrap for cold weather is made of cloth or velvet, with combination lining of wadded silk, plush edging of fur. Full loops of mirror velvet to match hat caught up at each side of the collar. The garment is of circular shape, the fullness forming a wide Watteau in the center of the back.

If the family, particularly its younger members, grow tired of the wholesome and economical bread pudding as it is usually served, try cooking it in custard cups. These are first buttered and then filled with pudding. Bake them standing in a pan of hot water. Cover each one with a tiny spoonful of bright-colored jelly and a morning. In this form the despised pudding will take a new lease of life.