

NEW YEAR'S, '93

A NEW YEAR'S HYMN.

New life and light new rapture and new joy
New hopes, though all these fall, to light my day
Oh, take my heart's delight in these thy gifts
My thanks and praise, O Lord! my thanks and praise!

Dusty the way has been, and long and dark
Even now I scarce dare hope, for hope betrays
O faithless heart, to him who cares for thee,
Give now thy thanks and praise! thy thanks and praise!

Surely the sun will shine throughout the land;
Surely his mercies will work the spring;
Life stands revealed where all seemed drear
and dead.

O heart! my heart! thou mayst give thanks and sing.
Sing and rejoice! Ever give thanks and sing!
Life rises! Death is not, though it seem to be!
Love sleeps not! God is an eternal King!
His thought shall reach even to my heart
and meet!

—Philadelphia Ledger.

AN OLD FOGY'S MONEY

"Here's your newspaper, Uncle Nat," said Gladys Fane. "I've aired it myself, to make sure that there isn't the least particle of damp about it. And your slippers—oh, here they are! Is the screen just in the right place? And now I'll go and see about the coffee—I have such a nice French recipe for making it that Louis Alden sent me from Paris."

All this time Esther Ellis stood quietly by the window, looking out at the snow which was falling—falling, a cloud of blinding, eddying white, blotting out the tall fir trees, thatching the gateposts with elder down and covering the carriage drive with a mantle of velvet softness.

Esther was tall and slight, with dreamy blue eyes, brown hair brushed back from her temples, and a delicate, nervous mouth. She had none of her cousin Gladys' dimpled beauty nor tropical richness of complexion, and she felt the contrast painfully in her heart.

"Full the shade down a little, Esther," said Mr. Fane sharply. "Don't you see how the light is blinding my eyes? But you never notice things as Gladys does."

"You needn't jerk it so," said Uncle Fane. "Now shut the closet door—it has been squeaking these five minutes on its hinges in a way to set a man's teeth on edge."

"I didn't observe it, uncle."

"That's exactly what I'm saying—you don't notice my comfort or discomfort as Gladys does. Gladys, now, is really fond of me. Look at these slippers; she has crocheted them for me while you were sitting dreaming over your novels."

Esther opened her lips as if to speak; then she closed them again.

The slippers had assuredly been Gladys' gift to Uncle Fane; but was it possible Gladys had concealed the fact that she (Esther) had done all the work at Gladys' coaxing request?

She was too honorable to betray the little diplomatist, who just then came in with the tray of coffee and eggs, but all the same she felt the injustice in her heart.

Uncle Fane was rich and childless. He had taken the orphan, Esther Ellis, to bring up—and his brother, a keen Philadelphia lawyer, had sent Gladys to make him a prolonged visit on the chance of her being able to ingratiate herself into the affections of the rich old man.

"Oh, papa," pleaded Gladys, "it will be worse than Egyptian bondage! I hate old people!"

"But you don't hate money—do you, Glad? And there's no reason you shouldn't be this old man's heiress as well as Esther Ellis."

"Oh, Esther! I can cut Esther Ellis out easily enough," said handsome Gladys, with an exulting laugh. "And she wouldn't know how to spend it if she had it, the poor spirited thing! Well, I suppose it's worth a little hard work to get hold of old Uncle Fane's shekels, and he certainly can't last forever!"

So Gladys had come, smiling and sweet voiced, to the old stone house, and Esther's affectionate little heart was sore with jealous pang, all the more bitter because they were unuttered.

"Uncle, darling, can't we have a New Year's party at the old house?" Gladys had suddenly burst out one day. "The down stairs rooms could be thrown into one so beautifully, and I could find such lovely spruce and hemlock boughs in the woods to decorate the doors and cornices, and this is just a nice distance by railroad for people to come. Please, uncle, say that I may!"

"No, my dear," said Mr. Fane, setting his lips together in that Napoleonic way he had when he particularly meant things. "I hate parties and confusion, and when my poor wife died from pneumonia, brought on by sitting in a draft at somebody's paltry birthday party, I vowed a vow that no such foolery should ever go on in this house."

"Yes; but, uncle, we won't—"
"Not!" said Uncle Fane.
And even Gladys had not the audacity to press matters further.

NEW YEAR'S DAY IN PARIS.

It is the Custom to Give Presents, but the Concoction Alone Profits.
On New Year's day Paris, most undomesticated of cities, makes sacrifice to that domesticity which is the pride of other nations in general, and of our dear England in particular.

Le Jour de l'An is emphatically the day of families, as they call it, which means that it is on that day that friends and relations devote themselves to each other. It is a day when the intense altruism of life in Paris is momentarily suspended, when the family reasserts itself for too short a time, when the boulevard and the cafe, and that M. Tout-le-Monde in whom on all the other days of the year Paris takes so vast an interest, are momentarily left to their own devices.

It is the pleasure of the wits and of the grumblers to complain of this day. It is the day of giving presents, and those who give least are loudest in their grumblings about a custom which they qualify as an intolerable tax. As a matter of fact, one's duties in this respect are of the slightest. There is no compulsion to be fed, to be sure, but in presenting one's gratuity to this servant one feels that never was largesse better invested. It buys civility for the rest of the year—be the gratuity only a fair one—and those who have dwelt in Parisian flats will know how indispensable it is to be on good terms with the porter.

It is through his hands that all the lodgers' letters and parcels pass; it is he who answers all questions that visitors or inquirers may have to put; it is he who pulls the doorstring to let one in and out at night. When one remembers that a surly concierge, pretending slumber, may leave one for long minutes exposed to the present icy winds of the Parisian streets before affording ingress, one sees how well it is to be in his good books. As a matter of fact the porters are so badly paid that but for the custom of etrennes they would not be able to exist at all. The sums received on New Year's day form a part of their income, and this sum is taken into consideration by the landlord when engaging them. It is usual to give at least a sovereign, but in many houses a couple of louis would be considered a titimium.

It is from the porter that the Parisian on New Year's day hears for the first time the phrase that he shall that day so often hear, "Je vous la souhaite bonne et heureuse." "I wish that it may be good and happy (the new year) for you." Elsewhere, in answer to this greeting he puts out his arms and kisses him or her who makes it resonantly on both cheeks; here, however, it is his purse he puts forth, and in lieu of the smack of the kiss it is the tiny tinkle of the golden pieces that is heard. With the concierge, however, as things are today in Paris, the duty of giving begins and ends. The other creditors of one's bounties have been satisfied long ago. The postman, the telegraph boys, the dustman and all the tribe of the humble servants of the city's social life have already in the early days of December been satisfied. What else of etrennes, then, the Parisian gives on that day are such as his courtesy and his affections prompt him to bestow.—R. H. Sherard in London Graphic.

New Year's Decoration in Japan.
Simple and characteristic outdoor decorations make a Japanese city or village beautiful at the New Year season. One of the most common is the straw rope. A rope with many wisps of straw and strips of white paper hanging therefrom, and other objects, such as seaweeds, ferns, a lemon (orange), a red lobster shell, dried persimmons, charcoal, and dried sardines attached thereto, will be stretched either between the pine trees or above the doorway. Each of the articles just mentioned represents an idea—pine, bamboo, seaweeds and ferns, being evergreens, are emblems of constancy; the straw fringes, according to a legend often related, are supposed to exclude evil agencies; the lobster is called daidai, which word may also mean "generation [after] generation"; the dried persimmons are sweets long and well preserved; the sardines, from their always swimming in a swarm, denote the wish for a large family; and the charcoal is "an imperishable substance."—Chicago Tribune.

Decline of a Pretty Custom.
The practice of having a ladies' calling day upon the second day of the year is going out of fashion, if indeed it has not already gone. Some years ago the fair sex had literally the right of way in every direction, and it was by tolerance alone that the sterner sex was enabled to travel by car and stage. It is a pity that "ladies' day" has declined, for there was a perfect panorama of beauty to be seen when the fair creatures, cardcases in hand and dressed in their handsomest and most becoming costumes, and generally traveling in groups of two, three and four, abounded everywhere. The air was filled with their pleasant small talk, and they looked very animated and interesting.—Selected.

The Wassail Bowl.
In the "Midsummer Night's Dream" the "wassail bowl" is supposed to be the "wassail bowl" of early days. The contents of this bowl were spiced ale, nutmeg, sugar, toast and roasted crabs or apples. Our ancestors loved to assemble on New Year's eve at each other's houses, and while "they quaffed the flowing bowl" they renewed promises of friendship and laid aside resentments they had cherished.—Exchange.

The New Year Book.
Now is the time to be glad and bright, And kind as we can from morn till night. Be quick to smile and to frown by show, And try to learn what is good to know; For, oh, let us think how the days will look While we let them down in our New Year book.

If all would be good and kind and true, And do the work that is theirs to do; If from hate and pride our hearts were free, What a glad New Year the world would see! And then I know we should love to look On each bright page of the New Year book.—Editor's Note, in Youth's Companion.

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IN OTHER CLIMES.

How New Year's is Observed in Many Lands—The Ancient Reckoning.
In Mexico the day which is really our 29th of February is often kept with many characteristics of an old fashioned English May day. Young women, handsomely dressed, dance around a pole to which are affixed a number of colored ribbons, and very much as the "merry Mayers" of old did, interweave these ribbons into many hued patterns, producing charming effects. This is symbolic, when the dancers are all brought to the center by their shortening ribbons, of the winding up of the seasons, and when their dancing draws them from near the pole, with their lengthening ribbons, the aspect of the whole is said to represent the expanding of the seasons. All this is accomplished to the air of a song generally composed for the occasion, and the whole exercise is poetic and graceful.

The Russians at their New Year's hold a feast denominated "The Feast of the Dead," or in the Russian language, "Raditzil Sabol." On this day people visit the graves of their departed friends and place food upon them. The priests also attend and celebrate mass, taking the food left upon the graves.

The Persian New Year corresponds to our June, the Abyssinians to our 26th of August, the Greeks make it Sept. 1, the Chinese date it our first moon of March, the Turks and Arabs from the 16th of July, and our own red men reckon from the new moon of the vernal equinox.

In England the "historic year" has always commenced on the first day of January, because William the Conqueror was crowned on that day. Historians have always commenced the year with the 1st of January, though in all civil affairs the ancient manner of reckoning from the 25th of March was retained until the year 1752, when by a statute passed under George II it was enacted "that from and after the last day of December, 1751, the new year should commence on the first day of January."

The celebration of the day is in some respects similar in England to its observance in Scotland. It is customary to hold festive gatherings on the last day of the year for the purpose of "seeing the new year in." Balls, parties and family gatherings are the usual forms of grouping persons in the same social scale, while dinner parties among persons with old fashioned ideas are not unusual. The amusements of the assembled guests continue in the usual manner until the approach of the midnight hour, a few minutes before which all festivity is suspended, and an awful attention begotten by listening for the first iron clanging of the clock.

The moment the first stroke falls upon the ears of the assemblage a clapping of hands takes place, all glasses are raised, and mutual good wishes and toasts are rapidly passed, succeeded very often by a willing but not always musically skilled singing by all present of "Auld Lang Syne."—Exchange.

The French Exchange Gifts.
The fashion of exchanging New Year's gifts, now declining in England, is kept up in Paris. Parents bestow portions on their children, brothers on their sisters, and husbands settle sums of money on their wives. During the day the streets are crowded with carriages filled with souvenirs, bonbons and toys to delight the little ones. Sweetmeats are made in the most singular forms one can imagine; bunches of carrots, green peas, boots and shoes, hats, books and musical instruments, all made of sugar and colored to imitate reality, and hollow to hold bonbons. In the morning social visits are exchanged, and no one able to give is exempt from leaving a present at every house he visits. This favor is not expected from ladies.—Selected.

The Scottish Hogmanay.
A satisfactory explanation of the term "hogmanay," used by the Scots to designate the last day of the old year, has never yet been given, but there are two suppositions which are quite plausible. One is that the term "hogmanay" is derived from "hognot" or "hogg night," the Scandinavian name for the night preceding the feast of yule, when animals were sacrificed, the word "hogg" meaning to kill. The other derivation is from the French, "au gae menez," "to the mistletoe go," referring to the Druids' custom on New Year's eve of collecting the mistletoe from the oaks, and after consecrating it distributing it among the people of the Gauls, by whom it was prized because of the many virtues ascribed to it.—Exchange.

A Curious Japanese Ceremony.
It is "after nightfall on the last night of the old year" that a curious ceremony called *ohorai*, or "devil expulsion," is performed. The head of the family with a box of roasted beans goes into every room in the house, and scattering the beans about the room and into every corner cries out: "Faku wa achi, oi wa soto!" "Happiness within, the devil without." On that night no one is supposed to sleep, but if one should for any reason go to sleep one must certainly wake at about 4 o'clock of New Year's day, which is "the day of the three beginnings—of a day, a month and a year."—Exchange.

No Confidence in Himself.
Yellowy—I'm going to swear off at New Year's. Are you?
Brownly—No.
Y.—You are not? Why not?
B.—Because it makes a fellow feel so mean to have to break his oath.—Boston Courier.

New Year Resolutions.
Oh, those New Year resolutions that we made with holy awe,
How they melted like the snow banks in a January thaw!
How the man who broke his meerschaum and vowed to smoke no more,
Now smokes an old two cent pipe behind the cellar door.
—New York Herald.

RAILROAD TIME TABLE

DELAWARE LACKAWANNA & WESTERN RAILROAD.

BLOOMSBURG DIVISION.

STATIONS.	NORTH.			
	A. M.	P. M.	A. M.	P. M.
NORTHUMBERLAND	6:00	1:00		
Cameron	6:05	1:05	5	5:35
Chulasky	6:10	1:10	5	5:40
Danville	6:15	1:15	5	5:45
Chulasky	6:20	1:20	5	5:50
Rupert	6:25	1:25	5	5:55
Bloomsburg	6:30	1:30	5	6:00
Rupert	6:35	1:35	5	6:05
Bloomsburg	6:40	1:40	5	6:10
Willow Grove	6:45	1:45	5	6:15
Briar Creek	6:50	1:50	5	6:20
Briar Creek	6:55	1:55	5	6:25
Briar Creek	7:00	2:00	5	6:30
Briar Creek	7:05	2:05	5	6:35
Briar Creek	7:10	2:10	5	6:40
Briar Creek	7:15	2:15	5	6:45
Briar Creek	7:20	2:20	5	6:50
Briar Creek	7:25	2:25	5	6:55
Briar Creek	7:30	2:30	5	7:00
Briar Creek	7:35	2:35	5	7:05
Briar Creek	7:40	2:40	5	7:10
Briar Creek	7:45	2:45	5	7:15
Briar Creek	7:50	2:50	5	7:20
Briar Creek	7:55	2:55	5	7:25
Briar Creek	8:00	3:00	5	7:30
Briar Creek	8:05	3:05	5	7:35
Briar Creek	8:10	3:10	5	7:40
Briar Creek	8:15	3:15	5	7:45
Briar Creek	8:20	3:20	5	7:50
Briar Creek	8:25	3:25	5	7:55
Briar Creek	8:30	3:30	5	8:00
Briar Creek	8:35	3:35	5	8:05
Briar Creek	8:40	3:40	5	8:10
Briar Creek	8:45	3:45	5	8:15
Briar Creek	8:50	3:50	5	8:20
Briar Creek	8:55	3:55	5	8:25
Briar Creek	9:00	4:00	5	8:30
Briar Creek	9:05	4:05	5	8:35
Briar Creek	9:10	4:10	5	8:40
Briar Creek	9:15	4:15	5	8:45
Briar Creek	9:20	4:20	5	8:50
Briar Creek	9:25	4:25	5	8:55
Briar Creek	9:30	4:30	5	9:00
Briar Creek	9:35	4:35	5	9:05
Briar Creek	9:40	4:40	5	9:10
Briar Creek	9:45	4:45	5	9:15
Briar Creek	9:50	4:50	5	9:20
Briar Creek	9:55	4:55	5	9:25
Briar Creek	10:00	5:00	5	9:30

STATIONS.

STATIONS.	SOUTH.			
	A. M.	P. M.	A. M.	P. M.
SCRANTON	6:00	1:00		
Bellevue	6:05	1:05		
Taylorville	6:10	1:10	1:45	6:17
Lackawanna	6:15	1:15	1:50	6:22
Berry Haven	6:20	1:20	1:55	6:27
Pittston	6:25	1:25	2:00	6:32
West Pittston	6:30	1:30	2:05	6:37
Yonkers	6:35	1:35	2:10	6:42
Mantioke	6:40	1:40	2:15	6:47
Bennett	6:45	1:45	2:20	6:52
Kingston	6:50	1:50	2:25	6:57
Nanticoke	6:55	1:55	2:30	7:02
Plymouth	7:00	2:00	2:35	7:07
Avondale	7:05	2:05	2:40	7:12
Nanticoke	7:10	2:10	2:45	7:17
Plymouth Junction	7:15	2:15	2:50	7:22
Shickligny	7:20	2:20	2:55	7:27
Hick's Ferry	7:25	2:25	3:00	7:32
Bench Haven	7:30	2:30	3:05	7:37
Bellevue	7:35	2:35	3:10	7:42
Chulasky	7:40	2:40	3:15	7:47
Briar Creek	7:45	2:45	3:20	7:52
Willow Grove	7:50	2:50	3:25	7:57
Line Ridge	7:55	2:55	3:30	8:02
Bloomsburg	8:00	3:00	3:35	8:07
Rupert	8:05	3:05	3:40	8:12
Chulasky	8:10	3:10	3:45	8:17
Danville	8:15	3:15	3:50	8:22
Chulasky	8:20	3:20	3:55	8:27
Cameron	8:25	3:25	4:00	8:32
NORTHUMBERLAND	8:30	3:30	4:05	8:37

Connections at Rupert with Philadelphia & Reading Railroad for Tamaqua, Pottsville, and Schuylkill, and with the Delaware & Potomac Railroad for Washington, Baltimore, and Philadelphia.

Pennsylvania Railroad.

P. & E. R. R. DIV. AND N. C. R. Y.

In effect Dec. 18, 1892. Trains leave Sunbury

8:48 a. m. Train 14 (Daily except Sunday) for Harrisburg and intermediate stations arriving at Philadelphia 8:50 p. m., New York 4:30 p. m., Baltimore 3:10 p. m., Washington 4:30 p. m., connecting at Philadelphia for all sea Shore points. Passenger coaches to Philadelphia, Baltimore, and Washington, and Pullman sleeping cars to Philadelphia and Baltimore.

1:25 p. m. Train 15 (Daily except Sunday) for Harrisburg and intermediate stations, arriving at Philadelphia at 6:30 p. m., New York, 8:25 p. m., Baltimore 7:05 p. m., Washington 8:25 p. m., Pullman sleeping cars to Philadelphia and Baltimore.