

# Kodol

## Dyspepsia Cure

**Digests what you eat.**  
Artificially digests the food and aids Nature in strengthening and reconstructing the exhausted digestive organs. It is the latest discovered digestant and tonic. No other preparation can approach it in efficiency. It instantly relieves and permanently cures Dyspepsia, Indigestion, Heartburn, Flatulence, Sour Stomach, Nausea, Sick Headache, Gastralgia, Cramps and all other results of imperfect digestion. Price 50c. and \$1. Large size contains 24 times small size. Book all about dyspepsia mailed free Prepared by E. C. DeWITT & CO. Chicago.

Grover's City Drug Store.  
**Geo. H. Hartman,**  
**Meats and Green Truck.**  
Fresh Lard a Specialty.  
Centre Street, near Central Hotel.

**Condry O. Boyle,**  
dealer in  
LIQUOR, WINE, BEER, PORTER, ETC.  
The finest brands of Domestic and Imported Whisky on sale. Fresh Rochester and Sherrinford Beer and Youngling's Porter on tap. 95 Centre street.

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OVER BIRKBECK'S STORE,  
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**MRS. S. E. HAYES,**  
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Washington Street.  
None but reliable companies represented. Also agent for the celebrated high-grade Pianos of Haddon Bros., New York City.

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37 South Centre Street.  
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**THOS. A. BUCKLEY,**  
JUSTICE OF THE PEACE.  
All business given prompt attention.  
Tribune Building, - - - Main Street.

### ROUND THE REGION.

The Delaware and Hudson Company has purchased the William A. colliery, located at Duryea and owned by the Connell Coal Company. Negotiations for the other collieries owned by this company are under way. Options have been given by John Jernyn on the Jernyn mines Nos. 1 and 2 in Rendham, Lackawanna county.

Many persons have had the experience of Mr. Peter Sherman, of North Stratford, N. H., who says, "For years I suffered torture from chronic indigestion, but Kodol Dyspepsia Cure made a well man of me." It digests what you eat and is a certain cure for dyspepsia and every form of stomach trouble. It gives relief at once even in the worst cases, and can't help but do you good. Grover's City drug store.

A number of Centralla young men, in celebrating Christmas, plunged the town in darkness. They smashed twenty-two street lamps. Four plate glass windows of business houses were also broken, while a number of fences, porches and doors were battered down.

Help is needed at once when a person's life is in danger. A neglected cough or cold may soon become serious and should be stopped at once. One Minute Cough Cure quickly cures coughs and colds and the worst cases of croup, bronchitis, grippe and other throat and lung troubles. Grover's City drug store.

The strike at the Enterprise colliery, Shamokin, was settled yesterday. The miners who were paying laborers wages agreed to give the 10 per cent advance and arrange matters satisfactorily.

### NEW YEAR DIVINING.

CURIOUS CUSTOMS CONCERNING MATRIMONY.

Tests of the Young Folks in Various Countries to Determine How Soon They Would Wed—The Suspended Ring—The Tea Test.

ON THE principle of beginning the year well it has been customary in many countries to select New Year's day as most auspicious for matrimony, and indeed a remnant of this custom is found among ourselves, for no day is more highly favored in this regard than the 1st of January, says the St. Louis Globe-Democrat. In some countries the weddings of the year are all arranged with a view to their celebration on Jan. 1, and by a curious contradiction, in Siam and some mountain districts in India, the year's funerals are also celebrated on the first day of the succeeding year. Temporary interments take place a day or two after death, but on the first day of the following January the remains of those who died during the year are borne to their last resting place, the funeral feasts are celebrated at the same time with the weddings, and in the most literal manner the funeral baked meats do coldly furnish forth the marriage tables.

Advantage is taken of the day by the unmarried to ascertain how many years will elapse ere the bonds of matrimony are fixed upon them. The French peasant girl borrows her mother's wedding ring and suspends it by a hair from her own head, holding it as near as possible to the inner rim of a teacup. Then she counts, as rapidly as may be, the number of her own years. The tremulousness of her fingers causes the suspended ring to sway to and fro. Another notes while she is counting the number of taps of the ring on the teacup, and these between the years of single blessedness that lie before her.

In the country districts of Germany and England there is a tea and coffee test, which has the merit of limiting the years to a number so reasonable that any girl should feel satisfied with the result. As conducted, according to Guter, this test is as follows: A teacup is carefully balanced on the edge of a cup; then another spoon is partly filled with tea or coffee, which, drop by drop, is allowed to fall in the bowl of the balanced spoon, until the bowl outweighs the handle and the spoon falls into the cup. The merit of this divination lies in the fact that one or two good sized drops will destroy the balance and cause the spoon to fall, and, on this account, spoon divination is in high favor among the rural belles. The custom of visiting and of sending presents and cards on New Year's day is so ancient that the historian of social customs does not record a time when in some form it did not exist.



COUNTING THE TAPS.

The practice of using visiting cards has been known among the Chinese for thousands of years. The Chinese New Year's card is a curiosity to the occidental, for its mystic characters set forth not only the name, but all the titles, of the owner, and, as every Chinaman who is anybody at all has a dozen or two, the card assumes the form and something of the dimensions of a wall map. When sent to an acquaintance, however, this valuable token, made either of fine paper backed with cloth, or of silk, is not retained, but is returned by special messenger, and the day after New Year's the spectacle of crowds of servants, their arms full of rolls of paper or cloth, hurrying to and fro in the streets, is too common to excite remark. They are not on their way to a school of geography. They are only returning New Year's cards.

Whole volumes have been filled with the novelties of New Year's customs and the usages which in different parts of the world characterize the day. In Persia colored eggs are sent as presents, as with us at Easter. Throughout all Europe the wassail cup, in one form or another, is a feature of the day. In old times one cup of gigantic size served the entire company, and when a man rose and took the huge vessel in both hands to drink to the guests a trusted friend rose with him and with drawn sword stood by his side lest he should be traitorously stabbed in the breast while drinking. In France the New Year's day corresponds pretty closely in its social observance to our Christmas. In Russia at every country house there are procession and feast in honor of the day, horses, cows, sheep and hogs being gayly dressed with garlands and led to the landlord's house. An essential part of the programme is that the animals shall be taken into the dining room but when the landlord does not care to have a nice apartment spoiled by this human and beastly procession he fits up a large room on the ground floor with tables and benches.

### JAPANESE MOCHI MAN.

He is the Santa Claus of Japan and Appears on New Year's.

The great event of the New Year is the arrival of the mochi man, who is a tolerably fair substitute for Santa Claus. His coming is quite as mysterious also, as no child knows whence he comes or where he goes. However, at some hour of the day or night before the 1st of January he arrives, not with the jingle of sleighbells or the clatter of noisy hoofs upon the roof, for a Japanese house is chimneyless. Therefore the mochi man is obliged to enter through the shoji (paper windows), which he does so openly and so vauntingly as to do away with all that fascinating unreality that in its investiture of our king of the holiday reveals is so precious to the little ones. Nevertheless the children go to bed at the appointed hour New Year's eve, and the little bias eyes try to go to sleep, but instead of reaching the "Land of Nod" the small people usually arrive at "Wideawakeville."

At last the mochi man announces his presence by dashing a heaping handful of rice and beans into the face of the supposed to be sleeping child, and this is the signal for a midnight frolic. The throwing of rice and beans at this hour and upon this occasion has been considered from time immemorial a desire on the part of the thrower to express three wishes for the good of the receiver. These wishes are respectively that he may have good luck and happiness the coming year and that he may be at "outs" with the oni (devil)—far from inappropriate symbolisms to be woven into a New Year's greeting.

The mochi man always brings with him an infectious cheery confusion of earthen cooking stoves and earthen vessels to boil mochi in. This toothsome edible is mixed, boiled, stirred, cooled and stuffed before the very eyes of the youngsters, and finally it is evolved into a glutinous rice cake. In the beginning of its preparation, which is somewhat complicated, it is worked about in a wooden bowl with a bamboo stick until it looks much like strained honey. All this is aggravatingly sweet to the nostrils of the onlookers, who can scarcely wait until the mochi man treats them. Meanwhile this patron saint creates much laughter by his funny antics and beguiles the waiting time with still funnier stories of New Year's when he was a little lad.

**NEW YEAR'S MENU.**  
Oysters on Half Shell.  
Cream of Tapioca.  
Celery, Olives, Radishes.  
Smelts Sauteed in Brown Butter.  
Cucumber Salad.  
Roast Turkey, Stuffed with Chestnuts.  
New Spinach, Potatoes Risoles.  
Mince Pie, Brown Bread, Ice Cream.  
Coffee.

### Egyptian New Year.

The Egyptian New Year began with the rising of the star Sirius, and consisted of 365 days. There were 12 months of 30 days each, and at the close of the year five days were intercalated. All reckoning was by this year; the festivals were celebrated by it, and as a consequence, like the Roman festivals of later times, circled around from one season to another on account of the omission from the calendar of the quarter day. Notwithstanding this omission the Egyptians seemed to have known that the addition of a quarter of a day each year was necessary in order to keep a correct measurement of time, which they called their "Sothic cycle." This cycle was a period of 1,461 vague or 1,460 true years, and was called "Sothic" because its beginning was fixed at a date when the dog star, known by the Egyptians as Sothis, rose with the sun on the 1st of Thoth, which was the commencement of their year. This rising of Sirius and the sun on the 1st of Thoth took place in the years B. C. 2782 and B. C. 1322 and also in 138 A. D.

### Hard on the Old Man.

There are divers manners of forming resolutions for the new year that are always put into practice, and all have their devotees, even if the turning over of a brand new leaf only lasts a week. There is one system of starting the new year, however, that has lost at least one devotee for all time in New Orleans. About 2 o'clock last New Year's morning, after the usual ushering in of the new year and as the family was about to retire, the head of the house told of an old custom that was in vogue when he was a boy. He explained that in his boyhood everybody would open the Bible at random on the first of the year and the first text his eye should rest on would be a guide for his conduct during the coming year. The custom found ready acceptance, and one young hopeful produced a Bible, and, letting it fall open, his finger fell on the following text from Zechariah, chapter 1, 2: "The Lord hath been sore displeased with your fathers." It is needless to say that no other member of the family was coaxed to try the old custom.—New Orleans Times-Democrat.

### The Norseman's Calendar.

The ancient Norsemen reckoned by winters, and the beginning of their year was probably dated from the 16th of October. The festival in honor of Thor was held in midwinter, about our Christmas time, and in fact was the origin of the Christian holiday merrymaking. We get the names of at least three, if not four, of the days of the week from the Norse gods of the Odin religion. Tuesday is from Tir or Dis-day, on which the offerings to fate were made and the courts of justice held; Wednesday is from Woden or Odin, one of the Norse trinity; Thursday or Thor's day, from Thor, the chief of the trinity, and Friday is from Frigg, another of the minor deities of the trinity.

### NEW YEAR'S FOLKLORE.

CUSTOMS PREVALENT IN OTHER DAYS.

HEARTY expressions of good wishes for a happy and prosperous New Year are the greeting for this season. But, if we may credit our English forebears, we may for ourselves forecast the general aspect of the next 12 months, says the Detroit News-Tribune. It is pleasant to be foolish sometimes, and a few minutes with the folklore and ancient customs of our ancestors cannot be time ill spent.

From a valuable manuscript in the library of Trinity college, Cambridge, we learn that if the New Year commences on a Sunday  
The winter shall be good, I say,  
But great winds aloft shall be;  
The summer shall be fine and dry;  
By kind skill and without loss  
Through all lands there shall be peace;  
Good time for all things to be done,  
But he that stealeth shall be found soon,  
What child that day born may be,  
A great lord he shall live to be.

And again, with regard to the weather, note carefully the atmospheric conditions of the first 12 days of the year. They will give you an unfailing indication of what weather to expect during the coming 12 months.

You are strongly advised never to lend anything on New Year's day, or you are sure to be unlucky the whole year through. Don't pay anything, either, for it is said  
Pay away money on New Year's day,  
And all the year through you'll have money to pay!

But by far the most general superstition is that of the "first foot," it being everywhere acknowledged that the fortune of a house entirely depends on the appearance and the sex of the first person crossing the threshold after the midnight hour has passed. It is hard to see what Judas Iscariot has to do with Christmas, but tradition asserts that Judas, in addition to his sins, was possessed of a monstrous crop of hair. Therefore no redheaded person or even one of fair complexion must place "first foot" in a house on this momentous morning. The question of complexion, however, is not altogether a settled one. In many places it is a fair and not a dark man who should place "first foot."

This harbinger of fortune must eat and drink when in the house and should, to make the charm most complete, enter by the front door, visit every room, carrying a piece of holly in his hand, and make his exit by the rear.

If the question of complexion is unsettled, that of sex is decidedly not. No female under any circumstances must be the first to enter a house on New Year's morning.

### The Tables Turned.

"We air here tonight," said the deacon, "to make good resolutions for the new year, which has fell foul of us in the twinkling of an eye. Now, I want to start the ball a-rolling. You all know that I've got a high temper, an I've did considerable fightin in the year that's past an gone like a man that owes you \$10. What I want to do is to swear off from fightin in the new year, which, as I have said before, has fell foul of us. But I can't stop till I lick Brother Jones, cos it's in me to lick him, an I want to ease my conscience. Ef he'll jest step outside with me fer five minutes, I'll lick him an then swear off for good."

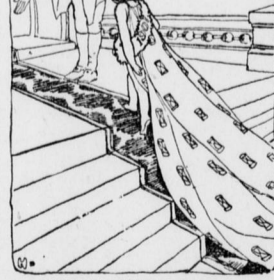
They retired to the outer darkness, but in less than five minutes the deacon returned, much the worse for wear. "I can't swear off this time, brother-in-law," he said. "He licked me!"—Atlanta Constitution.

### Much to Learn in the New Year.

All beginnings are important and significant, but the true eras are not in the calendar, but in the heart. The new year's beginning—the real new year of grace and obedience, with their resulting gift of peace—is not an arbitrary period, but the hour of inward choice, when the will of man gives up the helm into the hand of Christ. In that new year there must be much to learn and suffer, but there shall be more to win and to enjoy.

### The New Year.

A royal welcome, baby year,  
The first of the century new,  
Yet for the old we drop a tear,  
'E'en while we are welcoming you,  
In memory dear of the dead old year  
Who left us a friendship or two.



Our hopes are with thee, young one,  
Such hopes as have weathered the blast,  
Of fame this year or fortune won,  
Withheld from us waiting the last,  
Some great task done, last year begun  
Or planned in our dreams of the past.  
Fair child, there's one at least who prays  
That thou mayst bring less sorrow,  
Bring fewer frowns and weary days  
And more like the blessed tomorrow,  
With longing gaze at sunset rays,  
So sweet from the future to borrow.  
—Buffalo Express.

## For the Holidays

### Buy Something Useful!

We have a Large Stock of  
Hats, Caps, Shirts, Mufflers,  
Collars, Cuffs, Neckwear,  
Sweaters, Suspenders, Hosiery,  
Underwear, Umbrellas, Gloves,  
Holiday Jewelry Novelties, Etc.

Our Lines of  
Men's, Boys', Ladies and  
Children's Shoes  
Were Never So Complete as  
They Are Today.

### Qualities Always the Best.

### Prices Always the Lowest.

## McMENAMIN'S

### Gents' Furnishing, Hat and Shoe Store,

86 South Centre Street.



**State Normal School**  
The Winter term of this popular institution for the training of teachers opens Jan. 2, 1901. This practical training school for teachers is located in the most healthful and charming part of the state, within the great summer resort region of the state, on the main line of the D. L. & W. Railroad.  
Unexcelled facilities; Music, Elocutionary, College Preparatory, Sewing and Modeling departments.  
Superior faculty; pupils coached free; pure mountain water; rooms furnished throughout; GOOD BOARDING. A REGISTERED FEATURE.  
We are the only normal school that paid the state aid in full to all its pupils this spring term.  
Write for a catalogue and full information when this advertisement is before you. We have something of interest for you.  
Address: GEO. P. BIBLE, A. M., Principal.

### RAILROAD TIMETABLES

**LEHIGH VALLEY RAILROAD.**  
November 25, 1900.  
ARRANGEMENT OF PASSENGER TRAINS.  
LEAVE FRIEHLAND.  
6 12 a m for Weatherly, Mauch Chunk, Allentown, Bethlehem, Easton, Philadelphia and New York.  
7 40 a m for Hazleton, Mahanoy City, Shenandoah, Ashland, Weatherly, Mauch Chunk, Allentown, Bethlehem, Easton, Philadelphia and New York.  
8 30 a m for Hazleton, Mahanoy City, Shenandoah, Mt. Carmel, Shamokin, Mt. Pottsville.  
12 14 p m for Sandy Run, White Haven, Wilkes-Barre, Scranton and all points West.  
1 20 p m for Weatherly, Mauch Chunk, Allentown, Bethlehem, Easton, Philadelphia and New York.  
4 45 p m for Hazleton, Mahanoy City, Shenandoah, Mt. Carmel, Shamokin and Pottsville, Weatherly, Mauch Chunk, Allentown, Bethlehem, Easton, Philadelphia and New York.  
6 34 p m for Sandy Run, White Haven, Wilkes-Barre, Scranton and all points West.  
7 29 p m for Hazleton, Mahanoy City, Shenandoah, Mt. Carmel and Shamokin.  
ARRIVE AT FRIEHLAND.  
7 40 a m from Weatherly, Pottsville, Ashland, Shenandoah, Mahanoy City and Hazleton.  
9 17 a m from Philadelphia, Easton, Bethlehem, Allentown, Mauch Chunk, Weatherly, Hazleton, Mahanoy City, Shenandoah, Mt. Carmel and Shamokin.  
9 30 a m from Scranton, Wilkes-Barre and White Haven.  
12 14 p m from Pottsville, Shamokin, Mt. Carmel, Shenandoah, Mahanoy City and Hazleton.  
1 15 p m from New York, Philadelphia, Easton, Bethlehem, Allentown, Mauch Chunk and Weatherly.  
4 45 p m from Scranton, Wilkes-Barre and White Haven.  
6 34 p m from New York, Philadelphia, Easton, Bethlehem, Allentown, Mauch Chunk, Shamokin, Mt. Carmel, Shenandoah, Mahanoy City and Hazleton.  
7 29 p m from Scranton, Wilkes-Barre and White Haven.  
For further information inquire of Ticket Agents.  
WILLIAM WILBUR, General Superintendent,  
20 Cortlandt Street, New York City.  
CHAS. S. R. EIS, General Passenger Agent,  
20 Cortlandt Street, New York City.  
J. T. KEITH, Division Superintendent,  
Hazleton, Pa.

### The Cure that Cures

## Coughs, Colds, Grippe,

Whooping Cough, Asthma, Bronchitis and Incipient Consumption, is

# OTTO'S CURE

The GERMAN REMEDY  
Cures throat and lung diseases.  
Sold by all druggists. 25 & 50 cts.

## Smoke and Chew

### XXXX

## UNION-MADE.

Manufactured by  
**The Clock Tobacco Co.,**  
Scranton, Pa.  
**William Schwartz,**  
Sole Agent for Hazleton and Vicinity.

### PISO'S CURE FOR CONSUMPTION

GUARES WHERE ALL ELSE FAILS.  
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

For the accommodation of passengers at way stations between Hazleton Junction and Deringer, a train will leave the former point at 5:30 p. m., daily, except Sunday, arriving at Deringer at 6 p. m.  
LUTHER C. SMITH, Superintendent.