

A Fruit Salad That Glorifies the Dinner

FRUIT SALAD SUPREME.

- | | |
|--------------------------|--|
| 1 envelope Knox Gelatine | 2 tablespoonfuls lemon juice. |
| 1/2 cup cold water | 1/2 cup sugar |
| 2 cups boiling water | 1 teaspoonful salt |
| 1/2 cup mild vinegar | 3 cups fresh fruit cut in small pieces |

Soak Gelatine in cold water five minutes and add boiling water, vinegar, lemon juice, sugar and salt. Strain and when mixture begins to stiffen add fruit, using cherries, oranges, bananas or cooked pineapple, alone or in combination. Turn into mold, first dipped in cold water and chill. Remove from mold to nest of crisp lettuce leaves, and accompany with mayonnaise or boiled salad dressing.

Note—Knox Acidulated Gelatine, which comes in a blue package, contains an envelope of lemon juice, which takes the place of lemon juice—saving time, labor and expense.

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Hogmanay and New Year Customs.

Quaint Celebrations at Home and Abroad.

Although New Year is celebrated practically all over the world, many who take part in the time-honoured observances have little or no idea of the numerous queer customs and strange superstitions that are associated with this popular festival.

Generally speaking, of course many of these old-fashioned ceremonies and beliefs are almost conspicuous by their absence, unless in the old-world sort of places where the traditions of their fathers and grandfathers are still faithfully upheld by the inhabitants.

Galashans.

For instance, it is only in country districts—mostly in the Lothians and the Border towns of Scotland—that the old-time "drama," Galashans, may now be seen. Town-dwellers—unless they have migrated from rural parts—are unfamiliar with this rustic play of the festive season. It is connected by the galashans—a band of probably half-dressed young people—who every night for a week at least before the house flickered out went from house to house with their play.

In Glasgow, it is curious to note, guising of the modern, degenerate sort—goes on at Hallowe'en. Why this is so has peculiarity of the Western Metropolis. That, however, by the way.

The characters for Galashans were dressed in any sort of "fancy" costume procurable, and carried swords. Generally of lath, sometimes of metal. Occasionally real weapons were secured, and great indeed was the pride of the possessors of such weapons. For with these the duels were truly terrific. The performance opened by one of the mummies delivering himself, in regular swash-buckler style of the oration:—

"Galashan, Galashan, Galashan is my name; Sword and pistol by my side, I hope to win the game. On which another promptly retorted:—

"The game, sir—the game, sir, is not within your power; I'll cut you down in inches. In less than half-an-hour." Then ensued a thrilling combat, in which the two assailed each other with as much fury—or, at all events, as much sound—as their weapons permitted. One of them was at last cut down, and a doctor was loudly called for to cure the "dead man."

That individual—very professional-like with his "title" hat and umbrella—was speedily in attendance. He announced himself as

"Dr. Brown, The very best doctor in the town." The "dead man" was duly restored to life, making, in fact, such a thorough recovery as to oblige with a stave to the effect:—

"Once I was dead, now I'm alive. Blessed be the doctor that made me alive." Followed a song by the "comic of the company," and then the money-box

the hour of midnight struck, heralding the death of the old year and the birth of the new, they bore down on some friendly household. Then the remainder of the morning was spent in joyous entertainment, and all the exhilarating rites of the season performed. With little, if any, modification the old custom is still observed in town and country by many who bravely uphold the old Scots sentiment and tradition.

And superstition still plays a part in connection with the first-footer. For instance, no first-footer worthy of the name would ever dream of going on such jocund business empty-handed; nobody, in fact, would allow him (a woman is not a lucky first-footer) to enter their house in such a barren manner. It would be the unluckiest thing that could happen that household for such a first-footer to be allowed to cross the threshold—even if he has merely an orange or an apple in his hand it keeps the luck of the house. "Mountain dew," currant bun, and shortbread, etc., are, however, the seasonable commodities invariably in evidence with the welcome first-footer.

Lucky and Unlucky!

A person with flat feet used to be considered an unlucky first-footer; so was a deformed man, a person whose eyebrows met, or an individual with red hair. On the other hand, a hearty, ranting, merry fellow, people who spread out their feet, a sweetheart, friends, and well-wishers were all accorded a warm welcome—they augured a prosperous year.

In the Highlands and country districts generally crofters and their wives, young men and their sweethearts, will tramp miles along rude tracks in order to first-foot a neighbouring homestead. Canadian farmers of Scottish nationality will do the same and think nothing of it as, indeed will Scotsmen all over the world.

A very important point with many superstitious old dames ever to be that, nothing should ever be taken out of the house on New-Year's Day until something had been brought in. Hence in some country districts it was customary for someone to go out and bring into the dwelling-house some grass and water and peats, thus ensuring food for man and beast and a warm hearth throughout the year. Sometimes a grass sod was taken in and laid on the hearthstone with a like significance.

American Celebrations.

Encouraged, doubtless, by the great Anglo-Scottish element in their midst, Americans are every year becoming more enamoured of observing "New-Year's Day." There is nothing strikingly characteristic in their method of celebrating it, but in different parts of the country some strange superstitions are associated with the event.

New Year's Day "Calle."

Speaking of this usage, General Washington once remarked:—"New York will in process of years gradually change its ancient customs and manners, but whatever changes take place it will never forget the cordial observance of New Year's Day."

Keep Fit

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are associated with the event. New Year's Day "calle," so fashionable in America to-day, are an inheritance from the Hollanders, who were accustomed to exchange presents and other complimentary tokens on that day.

In France the New Year festivities still eclipse those of the Christmas season, as they have always done in the past, even the custom of making gifts being largely reserved for the January date. Of European countries, Germany probably pays most attention to this date in the calendar with many convivial customs and pleasant domestic celebrations. One of the popular games of the season is the custom of telling fortunes by means of walnut shells floating in a bowl, and, according to their movements, good or ill luck is foretold to the players. Each player has his or her own shell and when two shells approach it is supposed to be an omen of what will happen in the lives of the owners.

New Year's Day in Russia before the revolution and downfall of monarchy used to be the occasion of a great gala, notwithstanding that the thermometer perhaps pointed to 30 degrees below zero. The greater part of the day used to be devoted to making and receiving congratulatory visits. In all the great cities the streets used to be crowded with sledges, richly lined with furs, gliding in all directions, and equipages conveying the great nobles and officers of the Court intermixed in the broad thoroughfares with the droskies of well-to-do civilians.

Under the Soviet regime all this, of course, will have become very much a thing of the past; and who can truthfully say that the changed conditions are all for the better? In the Far East.

A peculiar custom obtains in far-off Japan on New Year's Day. Dwarf pines are exchanged amongst the people, these being supposed to act as a charm against misfortune; and the person who (according to the Japanese way of thinking) loses or gives his pine tree away is really "asking for trouble." Another strange observance consist of the embellishment of every doorway with pine and bamboo and—lobster! A curious combination in all truth! The lobster, great, red monsters, are arranged on garlands of golden-coloured native plants. Each part of this astonishing New Year's display holds a meaning. The pine is symbolical of happiness, and the bamboo and lobster are tokens of a long and healthy life. In Japan, to receive the present of a great, red lobster is to receive the wishes of the honor that you may live bent, through age, like the lobster.

Other peculiar superstitions exist for house-cleaning, so that evil spirits may be swept away; and to prevent

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the entrance of these a skillfully-plaited thick grass rope is stretched across the doorway.

As in Japan, the Chinese make a great national holiday of the 1st of January. The festival is ushered in by ceremonies of offerings, incense-burning and numerous other rites; the temples and the pagodas being brilliantly illuminated for the occasion. Visits of congratulation are paid and received at an early hour, and New Year's gifts are sent to particular friends.

When all is said and done, however, probably the most strange of all the curious customs associated with the celebration of the New Year is that which is observed in Siam and other Asiatic countries. It is the day of funerals! People who have died throughout the preceding year have, of course, been buried in the usual manner, but the pomp and ceremony of the funeral has been reserved for the dawn of the new year, the Asiatic belief being that God is more impressionable at that period for the favourable reception of the dead one's soul. Glasgow Weekly Herald.

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A Great Irishman.

Ambrose O'Higgins was born near Dangan Castle, County Kilkenny, Ireland, in 1730, and was employed for some years as an errand boy by Lady Bestive. The Penal Laws were then in force in Ireland, and the uncle of Ambrose sent him to Cadiz, Spain, to receive the Catholic education which was denied him in his own country.

We next hear of Ambrose in Peru, where he became a small trader and a peddler of toys. He then studied engineering, and secured a post under the Chilean Government. He took part with great distinction in the Spanish war against the Araucanians, and the Government, recognizing his merit, appointed him Brigadier-General and commander of the cavalry. Don Ambrose, as the Spaniards knew him, was brave, good and intelligent and quickly won the esteem of the natives of Chile. "As Quarter-master-General, and Intendencia of Concepcion he entertained the celebrated French explorer, La Perouse, with such princely hospitality that the latter warmly recommended him to the King of France. The French Government, impressed with the ability and courtly demeanour of the gallant Irishman, petitioned the King of Spain for his promotion." Then Don Ambrose O'Higgins, once an errand-boy, became Captain-General of Chile, and two years afterwards was made Field-Marshal of the royal armies of Spain. The Spanish Government further honoured him by creating him Marquis

of Osorno, and finally Viceroy of Peru. O'Higgins did much lasting good for Chile and Peru during his term of office as Viceroy. He bettered the condition of the Indians, encouraged commerce, constructed much-needed roads throughout the colony, and built new cities. He is remembered as the most enlightened and progressive of all the Spanish governors in South America.

SEUMAS.

Into ramekins put a little cooked spinach. Break an egg in each, dust with salt, pepper and cheese and stir.

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