ORIGINAL DEFECTIVE

NEW YEAR FEASTS.

THREE STRANGE SORTS OF HOLIDAY FESTIVITY.

Little Boys Fattened and Brutally Butchered to Appease the Sun's Enemies.

A New Year's feast of plump little Aztec boys! Fond mothers, hug your precious darlings to your hearts and be happy in the thought that you and yours formed no part of that interesting but sanguinary ancient Aztec civilization.

New Year's Day among the Aztecs, who densely populated portions of Mexico and Central America centuries and centuries ago, was celebrated as a great feast and gala occasion, but the festivities were preceded by such monstrous and horrible atrocities, supposed to propitiate a certain deity with a shocking thirst for blood, that the hearing strikes a chill to the marrow of the listener.

Before relating the story of this curious celebration it is necessary to explain that every people on the face of the earth who reckon time at all in some manner greet the coming of the new year. We of the older civilizations have so shuffled and jostled our calendar about that the occurrence of New Year's now on the first day of January has lost its original significance and association with natural causes, and we attribute its position to complicated religious relationship. Among very primitive peoples, however, the year is marked off in seasons, perhaps, two, winter and summer; then again into four, the planting, the growing, the harvesting and the season of rest, or it even may be by moons and suns, but let the division be what it will, it is based on those marked physical changes which appeal to the senses, as light and darkness, heat and cold, the lengthening or shortening of the day, the casting off of the tree foliage or the mysterious bursting of the buds in beautiful spring, and from these changes the savage mind finds some point on the ever traveling cycle where he may happily or otherwise begin his New Year.

Think how deeply must the curious and subtle shortening of the days as fall comes on apace affect the imagination of the untutored mind. The sun, their all powerful deity who gives them warmth and growth of life, wanes and grows sluggish and sick, and each day creeps with greater reluctance from his resting place behind yonder blue mountain range until the daylight becomes so short that the terror-stricken primitive hearts pray and plead and invoke the malign and baneful gods to remove their pernicious influence from their dearly beloved Sun-God. Nay! they even fight for him, and great is the joy and feasting on the first day, the New Year, when he comes slowly back to them, gaining day by day a greater vigor and beauty, until in June he reaches the culmination of his power.

So it will be seen that the shortest day in the year, December 21st, in our calendar, becomes quite properly the last day in the year, and it is not at all amazing that the succeeding day, when the sun commences his return march to the north from that direful southern limit, should be hailed by glad and happy hearts and celebrated with much drinking and feasting.

The bloody and complicated ritual of the Aztecs commemorated the return of their masterful War-God, the, sun, from the south, and the ceremonies carried on his honor occupied a period of several days. The initiatory rites began before daylight of the first morning, when the chief high priest and his sub-dignitaries wended their way in solemn procession to the top of their greatest pyramidal sanctuary. Here the high priest retired alone to a small temple, whose doorway opened toward the east, and as the rising sun crimsoned and purpled the serrated mountains he kelt and sprinkled thickly upon the marble floor the sacred meal.

As the first rays of the new-born sun strike slantingly across the floor of the tiny temple, the bended priest beholds a miracle. Faintly at first, then stronger and stronger, grows an imprint in the meal of the naked foot of their war god. Upon this miraculous manifestation the high priest announces to the assembled couriers that their god has returned to them, and that the grand festal occasion is inaugurated.

Unhappily, the first feast rites were of a grewsome and horrible nature, consisting mainly in sacrificing youths to the gods. It is said that they were feasted for days previous to the ceremony, that they might be in a wholesome and pleasing condition upon their last and war god's first great day. In other ceremonies human beings were killed and flayed, and the participants in the sacrifice enveloped themselves in the bloody skins of the victims, while they took part in a wild and uncanny dance.

While the observance of the New Year among the Aztecs seemingly predominated in bloody rites, they were most likely confined to the religious order of the priests, and the mass of the people, with no taint of blood on their hands, might be happy and revel in the feast of the New Year.

We find scattered through the massive and tangled forests of Yucatan and South America large numbers of the wonderful pyramid ceremonial edifices, upon which probably year after year and century after century these horrible sacrificial atrocities were practiced in heralding in the New Year of the savage. To-day they lie deserted. Dust to dust, ashes to ashes, and the Aztec race has vanished from the face of the earth; but, curiously enough, their ceremonies for the coming of the year are yet to be found in a much modified form among the Pacific Moqui, the communal Pueblo people who have built their adobe bee hived edifices upon a high and buttressed mesa of Northern Arizona.

STRANGE NEW YEAR'S CELEBRATIONS.

The Moqui New Year's celebration, called So-yal-u-na, is largely a presentation of a singular and elaborate mythic drama, divided into two parts, in which offerings are made to effigies of the great Plume Headed Serpent, the enemy of the sun, followed by a sun dance, in which the conflict between the sun and the inferior hostile gods is admirably portayed by Moqui men personifying the various deities.

This celebration is primarily performed by warriors, and commemorates the return of the sun from the winter solstice. In other words, the Moqui wofully fear when they see the sun going farther and farther to the southward each day, that he is going to desert them and leave them alone upon their cold, weary, sand blown mesas. One wonders little that, in this dread situation, they have initiated profound and mystic rites with a view to propitiating the evil one who would harm their dearly beloved eternal fire.

Day by day the old men and seers of the tribe watch each morning the point at which the sun rises from the eastern horizon of the pinnacled and ragged mountain range. They have found a particular notch between two peaks, past which the sun does not travel in its southern march, but instead it stops and returns over its long and dreary trail to bring ultimately the spring, the butterflies, and, most precious of all, the corn—their staff of life.

As the sun nears its lowest notch preparations for the rite which conciliates the sun's worst enemy—the snake demon—are well under way. To-morrow, in a weird subterranean cavern, called an estufa, or kiva, it is declared that the baneful serpent shall be amply placated; so rich will be the tribute that for one entire year the sun shall be free from his persecutions, and the clouds too, which the snake wickedly swallows, shall gather and their moisture freely descend upon the parched and blighted land until it is once more clothed in verdure.

Dr. J. Walter Fewkes, ethnologist of the Smithsonian Institution, is familiar with most of the Moqui ceremonials and has described to me in some detail this strange New Year's festival. In the dimly lighted, underground room there is erected at its west end, a screen profusely decorated with corn husks, cut cleverly in imitation of flowers. Near the middle of the screen there is an opening and behind it stands a man who, at the proper time, manipulates the effigy of the snake. By his side stands a companion who has a large conch shell made in the form of a horn, through which he utters fearful groans and noises, presumably the voice of the monster serpent. In front of the screen sit three or four solemn priests, and the audience, consisting of members of all the clans and their families, and behind them is a row of men who act as chorus.

When the rites begin the chorus commences to sing, at first a low, weird chant which gradually rises to piercing intensity, and, as it does so, the man behind the screen takes up the effigy of the great snake and thrusts it rapidly through the opening a number of times, accompanied by the unearthly and discordant wailings of the conch shell. The priest directly in front of the screen takes a little sacred meal in his hand and holds it to his mouth, uttering a deeply significant invocation to the serpent, and then casts the meal on the head of the effigy.

The serpent effigy used in the ceremony has a head cut from a gourd, with a horrible grotesque mouth and prominent teeth, and a great red tongue protruding from the nose. A curved horn rises from the back of the head and a bunch of light and wavy feathers adorns the neck. The long body is made of buckskin made from sticks. In fact, the effigy becomes a horrid monster, viewed in the pale and sticky light which filters weakly downward through the single entrance at the top of the chamber.

One by one all the members present make their prayers to the hostile serpent god, hoping that, by their earnestness, they will beget individual and communal prosperity throughout the ensuing year. So ends the first half of the drama, and on the morrow, or the new year, begins the great snake dance. Four orders of warriors participate in the dance, and it is regarded as a test of supreme endurance for those who engage, hour after hour, in the fatiguing and incessant motion which is demanded by the dance drama.

On opposite sides of the kiva there stand rows of men, bearing shields, with elaborate symbolic designs of the different priesthoods and mythical beings painted upon them. At the end of the room, all alone and unsupported, stands the sunbearer, awaiting the onslaught of his horde of enemies. A signal and the song begins, and the lines of warriors on each side of the room surge against the sunbearer in a feigned, but realistic, attack. He brandishes his shield and rushes upon them with great vigor, repulsing and driving them back to the wall again and again, until, eventually, he apparently scatters and vanquishes his many foes, thus typifying the attacks or assaults of the hostile gods upon the sun, who, in the end, is victorious over their united forces, and is supposed to return and shower blessings upon the people.

This last interesting spectacular dance so exhausts its participants that individuals become utterly prostrated and faint away.

New Year's Day finishes with feasting and jollification, which brighten the faces and hearts of the old and feeble men, and cause the youngsters to overflow with an exuberant abandon of spirits. Happy hearts and happy homes are to be found on the first day, even in this desolate region, where the Creator has been so sparing in his favors that rain only falls a few days in the year, and vegetation is so sparse that it is only found in the deep valleys, and the flat topped mesas where the Moqui dwell reflect back the sun's rays from a brick-red and barren soil.

A JAPANESE NEW YEAR.

Three thousand miles away from the Moqui, across the great Pacific Ocean, another primitive people, the Ainos of Japan, are celebrating another exceedingly curious New Year's custom, totally different in most of its features, yet probably its origin, too, might be traced to natural causes.

For a thousand known years the Ainos have stood still in their civilization, following all their primitive customs and ceremonies generation after generation and century after century, practically without change. New Year with them is the day of their greatest feasting and merry-making, consisting principally, unhappily, of an extravagant use of an intoxicating beverage known as saki, or rice beer, which puts the entire population in a helpless condition long before the day is done.

The principal ceremony is the great bear feast, called Omsia, in which a huge bear is slain and sacrificed as a special offering to the god Kamui, who is the guardian and protector of their homes throughout the year. It is necessary to conciliate this god by the special donation of bear's meat that their lives may be free from the persecution of the unseen, intangible spirit demons who seek to do them harm.

It is said that the bear for this feast is raised from a cub, suckled by an Aino woman, who becomes its foster mother, and in her heart feels toward it all the tenderness and love that she would for her own offspring. As the end of the year draws nigh her cruel and hairy grandfather, with unfeigned joy, helps nurture and fatten the feast bear for the coming celebration with carefully prepared foods.

Alas, it is a fearful day for the foster mother when her entire family drag her bear son from her arms to the scene of sacrifice! She tears her hair and weeps and wails, while the grandparent, with joyous cries, dances in front of the part who dragy the beast with heavy ropes to the altar.

The killing of the bear is done in a most horrible and brutal manner. Two fair sized logs are lashed, one above another, to a standing tree, and extend horizontally resting upon the ground. The entire clan takes part at the death, which is accomplished by opening the ends of the log furthest from the tree like a huge jaw and dragging the head and neck of the helpless beast through the opening, and then squeezing and strangling with mighty pressure the life out of the poor bear.—New York Herald.

Spruce Trees Becoming Scarce.

wood pulp, and consequently of a large proportion of the paper used in the printing trade. According to estimates recently given out by the Forestry Department at Washington there are only six years' supply of coniferous woods in sight if the present rate of consumption is kept up. Dealers in wood pulp are somewhat skeptical regarding this statement, although they admit the increasing scarcity of spruce in this country. There are thousands upon thousands of acres of untouched spruce forest in Canada, however, and the Canadian lumbermen are contemplating with no small degree of interest the prospects of a spruce famine in the United States.

Although essential to the manufacturer and to trade, spruce trees are of surprisingly small value as they stand in the forest. A writer in the "Paper Mill" says that there are between four and six hundred spruce trees on an acre of ground, such as in various parts of New England would be worth between $5 and $12 per acre. Taking 400 trees to the acre as a basis of calculation, it is shown that they would be worth only 2 or 3 cents each. It is hard to realize how cheaply nature does its work in growing forest trees. Along the upper waters of the Penobscot River the lumberman pays about $2 50 per thousand foot stumpage for the right to cut twelve trees on the average in the forest, to make his thousand feet, or a trifle over 20 cents a tree. The cutting and hauling of these Penobscot spruce trees will average from 40 to 50 cents each.

Sealed.

"Your doom is sealed," they sighed. "What shall we do?"

The beautiful culprit smiled bravely.

"Never mind," she answered. I fancy it can be steamed open."—Detroit Journal.

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F. L. ATKINSON—OFFICE 627 J; RES. 823 Seventh; phone, Cap. 464.

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DR. SILVA—Singleton Building, Corner Fifth and K. Phone, blue No. 72.

DR. T. M. TOPP, HOMEOPATHIC PHYSICIAN and Surgeon. Rooms 5 and 6, 829 J street, Pommer Bldg., Ninth and J.

DR. FAY, 627½ J; TEL. SUN. RED 934; 10 to 12 a. m., 2 to 4, 7 to 8 p. m. Res. 1729 G. Tel. (Cap.) 309. Sunset, blue, 31.

DR. SIMMONS, SR.—HOURS, 9 TO 10 a. m., 2 to 3:30 p. m., 7 to 8 p. m. Telephones—Office, Sunset red, 891; Capital 240; House, Sunset black, 261. DR. SIMMONS, JR.—Hours, 11 to 12 a. m., 4 to 5 p. m., 7:30 evenings. Telephones—Office, Sunset red, 891, Capital, 240; House—Capital, 128.

MUSIC AND ART.

HOLBROOK & LOTHHAMMER, PIANO Tuners and repairers, 1021 Eighth street.

SCHOOL OF ART NEEDLEWORK—Lessons in all the latest designs, stamping, etc.; work to order. MISS L. SCHUBERT, 1014 Eighth street.

July 26, 1897.

To H. A. Guthrie, Chief Fire Department: The undersigned desires to erect on block J and K, Eighth and Ninth streets, and fronting on K street, a roof garden annex; same to be constructed of wood and galvanized iron sheeting. Size not to exceed 200 feet on K-street side and depth back to wall of Clunie Opera-house.

THOS. J. CLUNIE.

I hereby appoint the above for hearing before the Board of Trustees MONDAY, at 8 p. m., August 2, 1897.

H. A. GUTHRIE, Chief of Fire Department.

jy27-3t

F. C. KNAUER'S Pacific Brewery BEER

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SANTAL CAPSULES MIDY

Relieves Kidney & Bladder troubles at once. Cures in 48 Hours all URINARY DISCHARGES

Each Capsule bears the name MIDY

Beware of useless counterfeits.

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Whether itching, burning, bleeding, scaly, crusted, pimply, or blotchy, whether simple, scrofulous, or hereditary, from infancy to age, speedily cured by warm baths with CUTICURA SOAP, gentle anointings with CUTICURA (ointment), the great skin cure, and mild doses of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures.

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FACE HUMORS Falling Hair and Baby Blemishes cured by CUTICURA SOAP.

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No free "want" ads. are taken in THE RECORD-UNION. Births, deaths and marriages also charged for. NO PREMIUMS GIVEN. NO CATCH-PENNY DEVICES. The paper is worth the money you pay for it, although higher priced than most others. Published Sundays also. The class who have money to spend all take it. Rich and poor like it for its cleanly, healthy tone. Classified ads. by the month, Wants, For Sale, To Let. Personals. etc., 50c per line.

MEETING NOTICES.

RED JACKET TRIBE, NO. 28, Improved O. R. M.—All members are requested to assemble at the Wigwam, FRIDAY, July 30th, at 1 p. m., to attend the funeral of our late brother C. W. Sommers. Visiting brothers invited.

It* A. CAZAN, Sachem.

WASHINGTON LODGE, NO. 20, F. and A. M.—Called meeting THIS JULY 29TH, at 7:30 p. m., for E. A. Degree. Masons are invited. (It*) P. B. JOHNSON, W. M. p-t.

Y. M. I., NO. 11, WILL GIVE ITS Anniversary social in Pioneer Hall, THURSDAY EVENING, July 29th. Members of Council, No. 27, cordially invited with their lady friends.

F. J. KEERNAN, President.
H. Buckley, Secretary. (B. C.) 1t

LOST—FOUND.

STRAYED TO CORNER SEVENteenth and I streets, tamale house, one strawberry roan mare with light halter. Owner may have by paying charges. jy27-4t

LOST—FRIDAY, A CHATELAINE Purse, with eyeglasses in a case, and some silver. Please return to Mrs. X, "Record-Union" office.

WANTED.

JAPANESE BOY WANTS POSITION to do cooking and housework. Address 1TOW, P. O. Box 65, Sacramento. jy29t*

WANTED — THREE UNFURNISHED or partly furnished rooms for housekeeping. Address J. A. S., "Sunday News" office. jy29-3t

WANTED—AN ELDERLY MAN COOK, nursegirl, 6 girls for city and country. Sunset 'phone 541 red. 921 Sixth street. jy29-2t*

I WANT TO BUY CHICKEN RANCH, about five acres, with fair stock chickens; small shanty; must be cheap; will pay spot cash. Address F. R., this office. 1t*

WANTED—AN INTELLIGENT, AMBItious woman not under 24 years, for good business. Address Intelligent, this office.

WANTED—A GIRL 10 OR 12 YEARS old as company for a lady; no work; orphan preferred. Apply at 2518 F street. jy29-7t

WANTED—A LADY OF PLEASANT address to call on sick and nervous people and leave sample of St. Hubert's Tonic Port. Room 52, Western Hotel.

WANTED—BRIGHT BUSINESS WOas general manager for city and county of Sacramento for the well-known remedy, St. Hubert's Tonic Port. Call or address Room 52, Western Hotel.

WANTED—USE OF GOOD HORSE FOR keeping or small hire; good care assured; also light rig. E. H. BRADNER, 1423 O street. jy28-2t*

WANTED IMMEDIATELY—$100 CASH for a good piano of standard make and in excellent repair. Address box 20, this office. jy28-2t*

SEWING MACHINE OPERATORS wanted at the L. Elkus Company, Front and J.

1,000 MEN WANTED TO HAVE THEIR old hats made equal to new. 1126 I st., cor. 12th. W. L. Rourke, Practical Hatter.

JAPANESE DOMESTIC AND RANCH hands furnished on short notice at Japanese Inf. Agency, 817 Sixth street.

WANTED TO SELL A GOOD, SAFE and well-established business; cost $3,000; will take $1,200; sickness the cause. Address Investment, this office.

WANTED — SECOND - HAND HOUSEhold furniture; highest price paid; furniture stored for $1 per month. Basement northwest corner Fifth and K sts.

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MAY'S COLLECTION AGENCY—IF you want your money give your bills and accounts to May and you will surely get it. 401½ J.

MEDIUM ROOMS WHITENED, $1 25; calcimined (first-class) $2; plastering, extra. Sam Gale, 2d and 3d, N and O.

PASTURAGE—FIRST-CLASS PASTURage; river lands. For terms apply Room 35, Stoll Building.

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