

SOCIAL LEADERS IN RETREAT

Seek Spiritual Renovation With the Nuns in Convent of Visitation—Three Days Spent in Prayer and Meditation.

"Get thee to a nunnery" is the advice of Hamlet to Ophelia. It is advice which has its attractiveness to many a woman of the world in the days of gaiety, fashion and dissipation...

The Retreat During Lent. Perhaps never women are moved to this practice during Lent, after the close of the social season...

There is no set time. The nuns make a retreat during the summer. The idea that they can get away from the world any more than they are at present, or that there should be a retreat...

The World Comes to Them. On the day appointed they return. All the colors and fantastic tangles of their life have been eliminated from their attire...

In the Cloister. and chase each other in flocks over the lawn among the trees. In a sunny spot of the gravelled walk the children are playing at skip-the-rope...

Facing Their Conscience. Never before, doubtless, were they left so entirely to themselves and their consciences. In the boundless courtesies that intrude the world...

Out Into the World Again. around at the horsehair furniture and the walls, bare but for a painting of the Virgin, and they tap their feet on the floor...



The Angelus.

are conducted to the chapel. The wax candles are guttering on the altar. The priest in a white surplice and black vestry, a door in the iron grating is open...

Three Hours for Prayers. After the mass an "out sister" comes in and arranges the altar and prays aloud. At breakfast, which is served at 8, one of the visitors summons courage to ask how much of the day is given over to prayers...

After dinner the ladies are advised to walk in the galleries for a short time. The nuns have a certain part of the galleries, which line the inner side of the house on every floor, set off for their own use...

Wires to Trap Indians. Arizona Renegades to Be Fought With a Telegraph Line. Capt. W. A. Glassford, chief signal officer of the Department of the Colorado...

EARLY AMERICAN PHYSICIANS. Knowledge Not as Thorough as at Present. It may be well here to refer to the method of obtaining a medical profession in those days...

Of Ancient Origin. The social features of New Year's day seem to have come down from ancient ages unchanged. From the earliest recorded celebration of it down through the intervening ages...

Of Ancient Origin. The social features of New Year's day seem to have come down from ancient ages unchanged. From the earliest recorded celebration of it down through the intervening ages...

Of Ancient Origin. The social features of New Year's day seem to have come down from ancient ages unchanged. From the earliest recorded celebration of it down through the intervening ages...

Of Ancient Origin. The social features of New Year's day seem to have come down from ancient ages unchanged. From the earliest recorded celebration of it down through the intervening ages...

Of Ancient Origin. The social features of New Year's day seem to have come down from ancient ages unchanged. From the earliest recorded celebration of it down through the intervening ages...

Of Ancient Origin. The social features of New Year's day seem to have come down from ancient ages unchanged. From the earliest recorded celebration of it down through the intervening ages...

Of Ancient Origin. The social features of New Year's day seem to have come down from ancient ages unchanged. From the earliest recorded celebration of it down through the intervening ages...

Of Ancient Origin. The social features of New Year's day seem to have come down from ancient ages unchanged. From the earliest recorded celebration of it down through the intervening ages...

Of Ancient Origin. The social features of New Year's day seem to have come down from ancient ages unchanged. From the earliest recorded celebration of it down through the intervening ages...

Of Ancient Origin. The social features of New Year's day seem to have come down from ancient ages unchanged. From the earliest recorded celebration of it down through the intervening ages...

him a man to be respected. Living as he has done for many years on the border, his experience has made him fearless and resourceful. He has served as sheriff of his county for several terms, and it has been while in the discharge of his duties that he has shot down horse thieves, murderers and desperadoes...

Among the "immovable feast" days celebrated by Christians are four, all of which occur in the first week of January, beginning with "New Year's Day" and ending usually with "St. Dismas's Day," the 7th of the month.

"Hansel Monday" is one of the four which, as may be supposed from its being the first Monday, occasionally falls upon St. Dismas's day, but only when Tuesday, the day of the feast, is a Sunday.

The celebration of each of the four, by some special observance, is held by many to be obligatory. New Year's day being of all the most universally remembered everywhere.

The practice of giving aid receiving presents on the first day of the New Year is as widespread as it is ancient. It was doubtless handed down from the Romans. Suetonius and Tacitus both mention it, and tradition informs us that some of the earlier English kings used to exact money from their subjects to make sure that the habit should not fall into inauspicious desuetude.

Jews, Egyptians, Chinese, Romans, Mohammedans, all regarded it as a day of special interest, although they did not agree as to the time from which to reckon the commencement of the year. In Rome the year anciently began in March, and when Numa, according to the legendary account, transferred it to the 1st of January, who was supposed to turn at once back upon the old year and forward into the new.

The custom of forming new resolutions, or resolutions on the case may be, came as a natural sequence to the occasion—the newness of the unsolved page of time being suggestive of the turning of a new leaf. It must be one of the most pronounced Pharisaical tendencies who would deliberately ignore the mandate. Yet there is one, if no more, who boldly declared of himself that—

"I ain't go to be meaner 'n I was last year; I ain't give a darn for New Year's day; if every man walked in the narzer way, Ansel's be wantin' to move down here; This swearin' off bizness don't begin to pay; I don't give a cuss for New Year's day."

"I'm sorry I didn't smoke more last year. An' I know I didn't swear half enough. Things kep' a-goin' so dagnone tough; It's kinder gittin' that I don't keer. If I'm meaner 'n quiten' to the very jays, Who're always 'quiten' on New Year's days."

"I ain't got a thing that I'm takin' a-baek. An' I'll keep my pipes, an' my juke 'n my jaw; I'm goin' to quit bringin' myself up to par. Just 'cuse a new calendar's hang on the wall. I'm goin' to be meaner this year. I say—I don't give a darn for New Year's day! He needs regeneration, evidently, but he is oblivious to criticism, possibly beyond recall, and, with it all, frankly incorrigible."

Young Maidens' Day. It is young ladies' day—or was, when the custom of "receiving" was at the zenith of its popularity. It has fallen into disuse, what into disuse as such these days, but time was, not so long ago, when "the boys" peeped through the dim veil of the early morn on the second day ere they sought their pillows, and the remnant of the balmy slumber which tired nature craved.

Many entertaining incidents are preserved in the memory of society belles now above their teens of the reception desks of Aunt Lang Syne. It was rank treason in those times for the young man to neglect, to pay his respects to the girl, to stand in the receiving parlor beside a damsel in lavender attire. Such breaches of etiquette were simply beyond the power and virtue of penance.

The observance of January 1 as the vintage of the new year dates only from the sixteenth century, but little more than three hundred years ago, nor was it always a day of hilarity, and horn-blowing, and squibs. The early fathers—Chrysostom, Ambrose, Augustine, Peter Chrysologus, and others in reprobation of the immoral and superstitious character of the pagan observances, prohibited a Christian usage all proceedings of a festive nature, and directed the substitution of prayer, fasting, and humiliation.

In England there are recorded many evidences of it, even in the itemized account of court expenditures, down to the reign of Charles II. In France and England, and throughout the new world the custom is still more or less observed, although in many places eclipsed by the still more popular practice of giving at Christmas time.

"St. Sylvester's eve," the last night of the old year, used to be celebrated with great festivity, which was prolonged until after 12 o'clock, when the "New Year" was ushered in with congratulations, complimentary visits and mutual wishes for a happy New Year.

This is an ancient Scottish custom, which also prevails in many sections of Germany, where the form of wish, "prost heu-jahr," or "may the New Year be happy," sufficiently attests the antiquity of the ceremony.

The ringing bells in the early days also, probably as soon as practicable after the

FEAST DAYS NOT OBSERVABLE

January Supplies Four, Including New Year's Day—How They Are Observed—Swearing Off a Feature—Custom of Receiving Loses Favor.

art of bell-making was discovered. Prior to that time the noise necessary to proclaim the birth of a New Year was made variously—by hand-clappings, vocal exercises and by running the scanty gamut on the ram's horn.

Watch Meetings Originate. The earlier religious rites on the day have the suggestion of the watch meetings held by some latter day Christian bodies, and the latter features are preserved in the modern social circles where the "sparks" are not all prone to fly apart.

Again, an ancient practice is recognized in the singing of the "Te Deum" at the close of the old year in many Catholic churches, when

There's a new face at the door, And a new foot on the floor, A new foot on the floor.

But we are in the midst of some important immovable feasts, Epiphany falling upon January 6. It is celebrated by many Christians as a commemoration of the adoration paid to the Saviour by the Wise Men of the East, of the baptism here received from St. John, and the first of His miracles, performed at Cana of Galilee—the changing of water into wine. The word Epiphany, from its significance, attesting two events, the appearance of Jesus to the Magi, and that of the star which came as a star above the Bethlehem manger.

In the southern shires of "the old country" the farmer and all his male servants visit the orchards on this evening, taking with them a jug of cider. They stand about a fruit tree and chant an absurd rhyme, and soon after return to the house only to find the doors barred by the women. They are not permitted to enter the house until some one of their number has succeeded in getting a drink of cider before the fire. This is something respectable, and becomes the property of the gossamer.

The penalty for a failure to observe this custom is believed to be the decay of the orchard.

St. Dismas's Day is another of the immovable feasts, dedicated by the Roman Catholic Church to St. Dismas, but receiving the other title jocularly in England and Ireland, because it is the first day after January 1, "old Christmas," when the women are expected to doff their holiday garb and resume the distaff. The obligation to work on this day is not binding, nevertheless, and labor may or may not be arduous.

Lapse Into Poetry. Its practical features are practically described thus: "Partly work and partly play, You must on St. Dismas's Day; From the plow soon free your team, Then come home and foster them; If the maids a-spinning spin, Burn the flax and fire the tow; Bring the pails of water then, Let the maids wash the men; Give St. Dismas all the right, Then bid Christmas spirit good-night, And next mornin' be a-top o' the spinnin'." To his own vocation.

In the British islands the first Monday in the year is called Hansel Monday, from a custom of present-making by masters to servants on that day. Every servant looks for a hamel, or gift, from master or mistress, as a matter of right.

The postman, the billman, the scavenger, the waiter, the "boob" are not so popular as in a practical way by the well-to-do people for whom they are in anywise the servants.

The more modern method of averaging up is through the medium of "tips," and the waiter in the dining room, the porter in the hall, the maid in the kitchen, the janitor in the passage, the boot-boy in the street, the porter in the hall, the maid in the kitchen, the janitor in the passage, the boot-boy in the street, the porter in the hall, the maid in the kitchen, the janitor in the passage, the boot-boy in the street.

Why They Smiled. An anecdote which some society girls smiled over for many a day, and which was the basic source of a large variety of fabricated expressions from a quartet of society boys, will illustrate.

The four young men of Washington had made the rounds of their acquaintances and had each become mildly inebriated. They didn't want to be home—"all moral in"—and at an early hour in the morning conceived the notion of calling upon other belles not of their own acquaintance.

A list was made up, and the carriage started. Their first call finished the course, for, to their surprise and disgust, they found themselves bowing, with Chesterfieldian smiles, to two dashing but unknown acquaintances of a New Year at home had been so misleading to society boys.

The joke got to the ears of their own set, and the society boys never succeeded in explaining the circumstances to the satisfaction of their girl friends—never.

And it is what ails the girls, making the reception feature an unpopular New Year pastime.

MODERN SOLOMON. Pathetic Incident That Acquitted a Poor Mother. A pathetic little drama was recently enacted in a French court of justice. A poor needlewoman was charged with stealing two gold coins from her employer. Her defense was that, while waiting in her employer's house the clock in her arms, she was attracted by the sight of the glittering gold on the mantel shelf, and had carried them away. This she persistently and solemnly stated on oath.