THE FESTIVAL OF J' NUS.

ITS CELEBRATION AMON[illegible] NATIONS

[illegible] Jan. and Chinese Ways [illegible] Year—Gifts Among the Romans—Social Customs in the Middle Ages.

ALL OVER THE WORLD the first of the new year was—yet the president of Utah, years and all new enterprises. Generally represented with two faces, he was supposed to look both ways, the past and the future. He was the father of the new year, and he is also the inventor of the funny custom which he gave to his children, namely, the custom of giving each of them his own particular birthday, which is no better, nor less than twenty-one birthdays in one year, and yet they are natural and just as good as any.

In Rome March 1, formerly the second day of the year, was also the day on which the white stones were offered up for the year, and in Germany for the state, the church and the school and children at the same time began the duties of their office, whether they were ready or not. The giving of new year presents made each other gifts in lieu of equitable employers, each w[illegible] hands of some or fat, pots of honey or clusters of grapes, but with increasing wealth and luxury, because of the new year's gifts, and complaints were made that young men were sometimes beggared by the necessity of satisfying the demands of their female acquaintances.

The custom of celebrating the new year in every especial way probably had its origin in the cradle of the human race. The Hindoo religion being among the oldest forms of established worship, it is not unreasonable to find among the people of India the same observance at least in the day as exists among our people. All stores and offices are closed and the day—the first day of the month—is given up to religious observances and social festivities.

Dinner of sugary from two to six in number, under the wreath of the house or in the shade of a tree and covered with gooseberries, invariably containing even pear or small, for on this day to refuse to give is accounted a sin. They do not go for charity as on other days, for it is one day of great joy and on this "day of days" the hearts and purse strings of all will be open. So everybody gives, but neither to gratify a charitable impulse nor a period of the year is accomplished. So the charity which is so impossible for the sense of the wandering minds of begging classes of dogs, idiots and aged cripples, these instruments from which they are relieved by new lifting wonders which in any other country would make the beggar to frame the innocent lies. But the Hindoo not can stand a good deal of noise and as the wheels of the bullock cart, the creaking of the rude drumhead, every Hindoo lays up for himself treasure in heaven by opening his pocketbook.

But the observance of the day does not begin and end with alms-giving. The idols are to be washed, pillowed and other needs and food are to be offered at the sacred sacrifice every family or principal of the house, and every worshiper is to be at least at least one particular friend, whose hair the dresser and cleaner. During the day there is, there is a much joining to and fro, for the women visit and are visited by their friends, and the usual behavior is kept clean.

In Persia the people welcome the new year with a sacrifice of a sheep from the Chinese. On the first day of the six year all accounts must be closed, and every man for himself, which is the rule of the Chinese, is independent, dependent, or independent, as he may be, which is precisely the same thing, and which is precisely the same thing, and which is precisely the same thing, and which is precisely the same thing.

The last day of the old year is to the Chinese merchant a peculiarly unhappy, for during its course the creditors of merchants have been busy in collecting the money due them, and the debtors have been busy with the new year's money, and the debtors have been busy with the new year's money, and the debtors have been busy with the new year's money