

but would cry and be very sad when all went well." He then goes on to state that he advised the prince to throw it into the river Moldow. The prince did not care to act upon the suggestion, whereupon Luther admonished the people to pray God to take the little devil away. This advice being acted upon, he records that "In the second year afterward the changeling died." The inference that the good people who, in obedience to Luther's advice, prayed for the removal of the poor little innocent, aided their faith by works and assisted it out of the world in which it had been so uncharitably received.

Many of the superstitions of the Welsh peasantry with regard to New Year's Day take the form of omens or auguries foretelling joy or sorrow, prosperity or disaster, during the coming year. Thus it is a popular belief among this most interesting people that if a lamp or candle be taken out of a house on that day some member of the family will die before the expiration of the new year; while to throw out dirty water, ashes or anything whatever—no matter how worthless—is regarded as certain to bring misfortune to the entire household during the whole of that twelvemonth. If a young woman's first caller on New Year's day be a dark complexioned, dark haired man, instead of one whose hair and skin are fair. It is customary for a young man to knock on New Year's morning, at the house of the Welsh damsel with whom he is smitten. If it is she who opens, the swain is said to be her "first foot"—that is, the first to set foot at her home in the New Year—and, as such, is entitled to a kiss. It not unfrequently happens, however, that some withered old maiden aunt, wrinkled grandmother, or other ancient beladame receives him, and then he is her "first foot," and is in honor bound to kiss her, let the duty be ever so disagreeable.

A favorite superstition among the peasantry of Wales is that unless some new article of clothing be worn on New Year's day, misfortune is sure to follow throughout the entire year. They have an old folk rhyme on this subject, which runs as follows:

At New Year's let your clothes be new
Or else be sure you will it rue.

Everyone is familiar with the legend of "Rip Van Winkle" as introduced to our literature by Washington Irving, and has laughed and cried over the pathetic story of the big-hearted, rollicking Dutchman who drinks with the ghostly Hudrick Hudson and his shadowy crew in the fastnesses of the Catskills; sleeps for a period of time which he believes to be one night but which is in reality twenty years, and who wanders down the mountain to find all old friends dead and gone, his home broken up, his wife married, his little daughter, grown out of his recollection, etc., his faithful dog Schneider among the missing. But probably few are aware that there is scarcely a country whose people do not relate this story in some form and that the source from which Irving derived his version of it is a New Year's Eve legend of the Hars mountains. But if you will travel among the peasantry of Wales and inquire with regard to their folk lore concerning New Year's Day, and its mystic

eve, they will tell you the legend of two Welsh Rip Van Winkles, who, while wandering among the ravines of their native mountains on one New Year's Eve, encountered two fairy maidens, who enticed them across a fairy bridge into a fairy land, where they spent a period of such blissful happiness that it seemed but one day. Returning to their friends on the morrow they found that seven generations had lived and died during their absence, which had extended over a century.

One of the oldest and most universal of all New Year's customs among the people of Wales, and one around which cluster many popular superstitions, is that of having a bonfire lighted by each household at nightfall on New Year's eve. This was done by both the Celtic and Germanic nations, and like them the peasantry of Wales invest these New Year's Eve fires with a peculiarly sacred character. They were intended both to light the spirit of the old year on its passage and to greet with cheerful welcome the coming of the new. In proportion as these fires were large and bright, or small and dull; as they were kindled readily or with difficulty, and as they burned slowly or briskly, so it was believed would be the happiness or unhappiness, the good or ill fortune of the household to which that fire pertained. Should New Year's Eve fire die out from any cause before the hour of midnight, such an event is considered a certain precursor of death and disaster.

In many parts of Wales the ashes of the New Year's fire above alluded to are carefully preserved from year to year. Special virtue is attached to these ashes in the cure of certain forms of disease. For the "falling sickness" (epileptic fits), and indeed for any form of convulsions, they are regarded as a specific. They are also thought by the believers in such things to possess some power as love philtres, but, like all such potions, they must, of course, be administered without the knowledge of the person to be influenced by them. It is generally believed by all the native antiquarians with whom I have conversed on this subject, that the great majority of these Welsh superstitions associated with the New Year's Eve fire are unquestionably derived from the Germanic and Celtic nations mentioned above as the originators of the custom of lighting out the old year and welcoming the new with a bonfire.

In many parts of Wales to see one's shadow in the moonlight upon New Year's Eve is believed to be an infallible sign that the person seeing it will die before the expiration of the coming new year, while for an unmarried woman to see her face reflected in water upon New Year's day, betokens that she is destined to live and die in a state of single blessedness.

Among the pleasantest features of the New Year's season in Wales is the hearty, whole-souled hospitality and cordiality manifested by the people on every hand. The many sturdy virtues for which the character is justly famous, then shine out in most resplendent fashion. There is universal merriment and rejoicing, and the stranger and sojourner among these most worthy people is heartily welcomed to the hearts and hearthstones, the business and the bosoms of their families.

ADELINA PATTE

FUNERAL SERVICES OVER ELDER FRANKLIN M. ANDERSON.

The funeral services over the remains of Elder Franklin M. Anderson were held in the Sixth Ward meeting house on New Year's day. A long procession, composed of nearly every person immediately connected with the DESERET NEWS establishment, in addition to the immediate relatives and friends of the deceased, escorted the body from the residence to the place of service. This long line of people was headed by Bishop Watson and counselors of the Sixth Ward. The meeting house was densely packed and quite a number were still unable to gain admission.

A large number of beautiful floral tributes adorned the casket. Among them were a broken column, from the Y. M. M. I. A.; a star, Sunday School; a broken wheel, young men of the News office; a basket of flowers, young lady employees of the News office; there were also, from others, a wreath, an anchor and a number of bouquets. The hall was neatly draped with white material.

The opening prayer was offered by Counselor Jesse West.

The speakers were, in the order in which they addressed the assemblage; Elder John Nicholson, President C. W. Penrose, President Angus M. Cannon and President George Q. Cannon. A few words were also spoken by Bishop James E. Watson, and Elder John Hays, in behalf of the ward Y. M. M. I. A. and Sunday School, expressed the high esteem in which the deceased was held by all the members of those institutions. All the remarks of the speakers were highly eulogistic of the characters of Brother Anderson, and, while being instructive to all, were expressive of deep sympathy for and conveyed much consolation to the bereaved family.

The singing exercises were excellently rendered by the Sixth Ward choir, led by Brother James Poulton. The benediction was pronounced by Apostle Abraham H. Cannon.

A long line of vehicles, including the "Utah" filled with employees of the News establishment, followed the remains to the cemetery, where the grave was dedicated by Elder Nicholson. Then the body of a young man of unusual promise and sterling integrity was covered by mother earth, to await the call of the resurrection provided through the merits of the Lord Jesus Christ.

At a meeting of the compositors of the DESERET NEWS establishment, the following preamble and resolutions were unanimously adopted:

Whereas, We the friends, associates and brothers of the late Franklin M. Anderson, whose untimely death has caused a feeling of deep sorrow in our midst, have met to express our grief for the loss of him whom we all loved and respected, being a young man of unusual promise—bright, intellectual, moral and religious, whose daily life was a pattern and model for all, earnest in purpose, amiable in manner, humane, charitable and well disposed.

Resolved, That in the death of our co-laborer, Franklin M. Anderson, we have suffered a well-nigh irreparable loss. As a craftsman he was among the first in the profession, while in literature he also gave unusual promise.