

KATONAH RECORD

A WEEKLY NEWSPAPER DEVOTED TO THE HOME INTERESTS OF NORTHERN WESTCHESTER COUNTY

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A GOOD LISTENER.

While there is more or less discussion relative to a reorganization of the Republican party, it would be well for those who might be instrumental in bringing it about to read, mark, learn and inwardly digest all phases of the controversy so that which may be done will be done intelligently. After a defeat there are those ready to point to the cause, but as a rule those who can give subsequent reasons are not the ones to offer a solution early enough to avoid failure.

There are those who are stating, as they see it, just what caused the defeat of the Republicans. That there was a defeat there is no doubt, but there is some doubt, nevertheless, as to the accuracy of some of the deductions. When there is defeat it is rarely ever due to any one particular cause. It is seldom occasioned by what is done all at once. More often it is the result of conditions which accumulate and which people resent, some for one reason and some for another. So, for any one group of men to say just what it was and just how to escape it in the future, is something that should be considered before it is accepted.

Statements have been made by those well meaning and well intentioned relative to what should be done. The truth is whoever they are, they should not arbitrarily declare that they are the only Republicans in State or nation who are correct in their analysis. This is a big State and a bigger nation and many elements must be taken into account before any sound decision can be reached. The worst mistake that possibly could be made would be undue haste. Nothing is ever gained by precipitating a break in the ranks, whereas something is to be accomplished by holding the ranks together and making changes from within rather than from without. There are those who never wrote a line for a newspaper who can tell just how the biggest metropolitan paper in the world should be edited. It would be dangerous, however, to put the investment in their hands.

George K. Morris, Chairman of the Republican State Committee, is pursuing the right course. He is keeping free from entanglements and is listening. There is no immediate demand for drastic action, and an irreparable error could be made by leaping in the dark. That Chairman Morris is proving a good listener, as stated in one of the New York papers, indicates that he is not being disturbed but is anxious to listen to all suggestions. When the evidence is all in it will be time for him to have something to say. It is apparent that his purpose is to get the facts, which is the only intelligent course to pursue. Then whatever he does will not be premature.

Merry Christmas and a Happy New Year

A HUNTING SONG

Now that the nuts are taken
And the vats are cleared of the corn,
Now that the wind has shaken
The last leaf from the thorn,
Now with the woods forsaken
And the empty fields forlorn,
Let the desolate spaces waken
To the music of hound and horn!

The feet of the year are flying
As the years before them have fled,
We see that the leaves are dying
And that the flowers are dead,
And we hear the wild geese crying
In their southward flight overhead,
And our hungry hearts are sighing
For the flash of the white and red.

For this is the wise gods' guiding—
When winds have scattered the rose,
And earth for a while lies hiding
In a mantle made of the snow,
And the gales from the north are gliding,
As if the gates of the summer close—
That the lords of the land go riding,
And the horn on the upland blows.
—Will H. Ogilvie, in Westminster Gazette

HARP NOT NATIONAL EMBLEM

Red Dragon of Cadwallader Officially Recognized as the Peculiar Property of Wales.

While the harp is a Welsh national instrument, it is not recognized as the national emblem. The national emblem had a place in the royal arms of Great Britain as a supporter in the reign of King Henry VII, but that king, toward the end of his reign changed the supporters which were two white lions of March to the Welsh Dragon on the dexter side, with the White Greyhound on the sinister. The latter emblem was representative of either the De Beauforts, his own ancestors or the Nevilles, the ancestors of his wife, both of these families using the white greyhound as a family badge. In 1528 his son, Henry VIII, used for supporters to the royal arms the golden lion on the dexter, while the Red Dragon of Wales, which his father had used on the dexter he relegated to the sinister side. These supporters continued in use until the accession (in 1603) of James VI of Scotland as James I of England, James kept the golden lion on the dexter but changed the Red Dragon of Wales on the sinister to the Unicorn as in the royal arms of Scotland—an emblem of purity.—Montreal Family Herald.

Reading Fishes' Scales.

A single scale from a salmon will tell you its owners' age, and whether his pickings have been slim or the opposite. When viewed through a microscope the scale will reveal tiny lines, which have developed at the rate of 10 a year. Lines crowded close prove that the salmon has been living high. Lines widely spread indicate a scant diet.

Polite Dissembling Necessary.

In social intercourse truth is more of an stranger than fiction.—Boston Transcript.

Man Needs Much Air

The average human being consumes 267 cubic feet of air every 24 hours.

Dickens' Immortal Creations.

There are 2,174 different characters in the works of Charles Dickens.

CHRISTMAS DAY IN ICELAND

Native Still Cling to Old Customs and Songs; Day is One of Great Happiness.

SUCH a strong-winged thing is Christmas Cheer that it has betaken itself even to that isolated island of the far north, where the shortest day is four hours long, and where at Christmas time the sun does not rise above the horizon for a week.

Christmas is a great day with the people of Iceland and they still cling to all their old customs and songs and the day to them is one of great happiness.

One of their favorite old songs is filled with simplicity that is touching and yet gives a glimpse of a philosophy of life that is pretty fine. When I go good and think aright At peace with man, resigned to God, Thou lookst on me with eyes of light, Tasting new joys in joy's abode.

CHRISTMAS FEAST FOR BIRDS

Feathery Tribe in Bosnia Not Forgotten—Food Placed Near Nests and Shelters.

CHRISTMAS is not merely a festival celebrated by and for man alone. Among the folklore of other countries are several quaint stories in which animals and birds give evidence of their adoration. A well-known Bosnian legend offers a version of world-adoration. They claim that on the holy day "the sun in the east bowed down, the stars stood still; the mountains and forests shook and touched the earth with their summits, and the green pine tree bent; the grass was bed-floored with the opening of blossoms; incense sweet as myrrh pervaded upland and forest; birds sang on the mountain tops and all give thanks to the great God."

In Bosnia on Christmas Day a sheaf of rye is put near birds' nests and bird houses for the birds' Christmas. An old Indian legend says that on Christmas night all the deer in the forest kneel in adoration before the Great Spirit. Woe to him, however, who tries to spy upon them. He is punished with perpetual stiffening of the knees.

Many people of the Old World claim that on Christmas night animals are gifted with speech, but none must trespass or eavesdrop.

Many and many have been the tales which account for the robin's red breast. In great many parts of Europe he is called the Savior's bird, and a story is told that when the Christ was crucified the robin, unable to stand his suffering, ventured to pluck a thorn from His head. In doing so, the blood stained the robin's breast, which sign he wears today.

USE OF CHRISTMAS STOCKING

Custom Comes From Sunny Italy Where Poor First Used Long Knitted Purses.

THE custom of hanging up stockings on Christmas Eve comes to us from a land far across the ocean—from sunny Italy.

In the city of Padua, long ago, good old St. Nicholas used to go about the streets after dark and throw through the windows of the homes of the poor people long knitted purses, tied at both ends, and containing much needed coins. These purses were made of yarn, and when untied looked not unlike a footless stocking.

Finally, as time went on, the poor people, hoping thus to remind the more fortunate of their needs, used to hang these empty purses out of the windows on the night before Christmas, so that a gift might be placed in them.

In the north country, where the weather is cold at Christmas time, the purses were hung by the chimney place in the hope that St. Nicholas would drop his offering down the chimney.

When the purses went out of fashion stockings as the thing most like them were used in their stead, and that is why we today still observe the practice and the custom.

Another Definition.

"Who's Who"—a book in which others see us as we see ourselves.—Boston Evening Transcript.

Today's Wise Word.

Every man should keep a fair-sized cemetery in which to bury the faults of his friends.

Hair-Crimping Old Style.

Crimping the hair is an old invention. Even the ancient Romans used crimping irons.

No Place to Go Home.

Home is a place to stay while the car is being fixed.—Greenville Piedmont.

CARD GAMES AT CHRISTMAS

Thin Pastboards Afforded Means of Entertainment in England During Yuletide Season.

A UNIVERSAL Christmas custom of England in olden times was playing at cards. Persons who never touched a card at any other season of the year felt bound to play a few games at Christmas.

A prohibitory statute of Henry VII's reign forbade card playing save during the Christmas holidays. Of course this prohibition extended only to persons of humble rank.

Sir Roger De Coverley took care to provide both creature comfort and amusement for his neighbors at Christmas by sending "a string of hog's puddings and a pack of cards" to every poor family in the parish.

Even the pulpit comes in for its share of anecdotes regarding playing cards. Fuller gives an example of a clergyman preaching from Romans 12:3, "As God hath dealt to every man the measure of faith." The reverend gentleman in question adopted as an illustration of "dealing" as applied to cards, reminding his congregation that they should follow suit, ever play above board, improve the gifts dealt out to them, take care of their trumps, play promptly when it came their turn, etc.

Short verses were frequently written on the backs of playing cards. In an old collection of poetry is found the following lines:

"To a Lady Who Sent Her Compliments to a Clergyman on the Ten of Hearts.

"Your compliments, dear lady, pray forbear,

"Old English services are more sincere;

"You send ten hearts—the tithe is only mine.

"Give me but one and burn the other nine."—Cleveland Plain Dealer

ORIGIN OF CHRISTMAS TREE

History of the Yuletide Emblem Extends Far Into the Mists of Antiquity

THE history of Christmas tree usage extends far into the mists of antiquity. Some say its origin is connected with the legendary Tree of Time.

In Israel, the great tree of Norse mythology, within whose roots and branches heaven and earth are bound. Some of the custom may be traced to the Druids who, at the time of the winter solstice, decorated their portals with holly leaves, decorated their portals with holly leaves.

AN OLD CHRISTMAS CUSTOM

Village Boys in North England Reproduce Play That is as Old as the Race.

IN THE North of England some of the oldest of our Christmas customs are still faithfully observed. One of the quaintest is that of the village boys who call themselves "The Mummings." At Christmas time they perform a little play that is as old as the English race.

There are three chief characters—St. George, resplendent in silver-piped armor, and brandishing a wooden sword; Beelzebub, who is, of course, the famous dragon; and the Doctor, who wears a battered top-hat.

At the beginning of the play it is announced that the countryside is being laid waste by Beelzebub. Various minor characters make an appeal for deliverance from the monster's sway. Then St. George bursts upon the scene. A fierce battle takes place, in which he slays Beelzebub, but is himself badly wounded. At this point the Doctor rushes in with a bottle, which he places to the saint's lips.

"Tak soom o' mah niff-naff dahn thy tiff-tuff," he prescribes. So George drinks and is cured.

Some of the words used in the play are so old that neither the boys nor the majority of the audience can understand them.

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Obedient Daughter.
"Daughter, did I not see you sitting on that young man's lap when I passed the parlor door last evening?" "Yes, and it was very embarrassing. I wish you had not told me to." "Good heavens! I never told you to do anything of the kind!" "You did. You told me that if he attempted to get sentimental I must sit on him."—Pathfinder.

Always a Prospect.
Alex wanted to go and play with some boys who had congregated on a vacant lot nearby. His mother told him that there wouldn't be anything going on there that he would care to see. "Oh, I don't know about that," Alex cried, "some of the boys always get into a fight before they get through with it."

New York's Miles of Sewers.
If the sewers of Greater New York were placed end to end it would mean a tunnel, just about long enough to reach San Francisco. If it did not quite reach that city it would be close enough to alarm the good people of the Golden Gate. Manhattan alone has 536 miles of sewers.

To Thine Own Self Be True.
Let not your peace rest on the utterances of men, for whether they put a good or bad construction on your conduct does not make you other than you are.—Thomas a' Kempis.

What Marriage is.
"Marriage," said Wilks, "is like making a call. First you go to a-dore, then you ring a belle, and give your name to a maid." "After that," said Martin, "you are taken in."

When others are talking and shouting all at once the wise man never says a word. He waits until he can be heard.

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