

**20% Discount** | **A Week of Bargains and Money Saving** | **20% Discount**

Commencing **Tuesday, Jan. 2nd** Ending **Saturday, Jan. 6th**

**The John Beno Co.'s Semi-Annual CLEARING SALE**

This store stands in deadly opposition to "Sales" as generally conducted. A sale that misleads is not a sale, merely an imposition. Such sales are of almost weekly occurrence, but not in this store. No store can exist by selling goods below cost all the time, as some would have you believe. A sale, to be a benefit to costumers, must have a reason back of it, not an excuse. Our reason is easily explained. We start every season with a new stock, when the season is practically over we offer 20 per cent discount on our stock (except contracted goods) and all broken lines and odd lots at 1/2 Price.

**20 PER CENT DISCOUNT ON ALL DRAPERIES, LACE CURTAINS AND DISCONTINUED PATTERNS IN RUGS. SPECIAL PRICES ON CARPETS BY THE YARD.**  
**ALL FINISHED PIECES AND READY MADE ARTICLES IN OUR ART DEPARTMENT AT 1/2 REGULAR PRICE.**  
**ALL FUR NECK PIECES, MUFFS AND FUR COATS 1/2 OFF REGULAR PRICE.**

**\$25 & \$30 Ladies' Suits at \$14.50**    **\$17.50 & \$20 Ladies' Suits at \$11.50**  
**Lot Ladies' Silk Dresses at \$10.00**

A great opportunity for the economical housewife to save some money on Silks, Dress Goods, Table and Fancy Linens, Sheets, Pillow Cases, Bedding, etc.

**Great Savings in Men's and Boys' Clothing and Furnishings**  
**20 to 50 per cent Off on Men's and Boys' Clothing**

**The John Beno Company**  
**Mail Orders Received During Sale Will Be Filled at Sale Prices**

**JAPAN'S NEW YEAR CUSTOMS**

Elaborate Preparations for the Day in Every Household.

**GREAT TIME FOR NEW CLOTHES**

Festivities Unchanged by Change in the Calendar—Occidental Custom of Friendly Greeting.

In each household throughout the empire of Japan, whether the family is rich or poor, high or low, preparations are made for the welcome to the New Year. The shoji, or sliding doors, are freshly papered; the matings of the floor are renewed; the family shrine is dusted and the tablets of the ancestors cleaned. Before the shrine are placed new paper ornaments (gohji) and straw hangings (shime-nawa), while the small articles used in family worship are made clean. At the end of the year the housewife goes forth to purchase a tiny table, lacquered bowls and porcelain dishes, that a new start in the household may be made. Each member of the family must have a new suit of clothing, called the shinnen no hargi or dress of the New Year. Not only is there a thorough house-cleaning, but the New Year to the Japanese mind means a renewal of both mind and body.

New Year's festivities in Japan correspond with those of occidental nations, in that it is a time set aside for greetings to friends and relatives, but in other respects they are quite different and more elaborate. Although the Gregorian calendar has been adopted, and the ancient system of chronology discarded, few changes have been made in the festivities connected with the New Year, and many customs are still in existence that have been handed down since the age of myth.

According to the former Japanese calendar, the New Year heralded the spring-time and was a celebration of the rejuvenation of nature after the bleak, cold winter. So the New Year's festivities meant not only the beginning of new life, but a new heart and mind and fresh aspirations.

**Calculating Ages.**

The custom of calculating ages in Japan was formerly different from that of western countries. In the west the age is counted by years and the number of months. While in Japan, a person became one year older with the advent of the New Year, and a child was 2 years of age whether born early or late in the previous year. Thus a youth of 14 attained his majority at 15 and an old man of 60 became 70. The fact that a year was added to the age was a matter of congratulation on the New Year.

Decorations play a large part in the New Year's celebration, and each article in use has a particular meaning. These articles of decoration are offered for sale

at the shi no ichi, or street fair at the end of the year, and are to be found in many different parts of the cities. The most important of the decorations is the kadomatsu (gate-pine), the branches of the pine used on either side of the gate or porch of a house. Custom ordains that these shall be kept intact for the first week of the New Year. This period is called Matsu no uchi (within the days of pine). The branches of these evergreens as sold at the street fairs bear a marked similarity to the Tannenbaum on sale in Germany for Christmas decorations.

There are also offered for decorations straw cables (shimenawa) that are hung to the kadomatsu, or gate pine. This simple straw decoration is a contrast to the glittering ornamentation of gold and silver paper as seen upon the Christmas trees of Europe and America. Sometimes other ornaments are used, such as the leaves of the urajiro or uduriba, and often pieces of bamboo are combined with the pine branches. Such articles as trays and receptacles for offerings to the gods, and departed spirits, are made of pure unornamented wood, and can be secured at the street fairs.

**Household Decorations.**

The room into which the guests are invited on New Year's day is especially decorated. On the walls of the elevated dais, or tokonoma, of the parlor is hung a kakemono appropriate to New Year, either representing pine, bamboo and plum, called cho chiku bai, a picture of Tenjin Sama, the patron saint of Japanese literature; or an artistic rendering of the subject given forth by the imperial court for the composition of a New Year's poem.

On this dais is also placed a tray made of pure white wood on which is placed circular pieces of mochi, or rice dumplings, one upon the other, forming tiers, not unlike the western Christmas or wedding cake. These rice dumplings are called kagamimochi or mirror dumplings, from their fancied resemblance to a mirror. The sizes of these dumplings are, of course, not uniform, but differ according to the household.

Underneath the dumpling it is also customary to place leaves of urajiro and yuduriba, menatsu or pine, and yoro-kombu or sea weed, while it is adorned on top with a lobster and daidai or bitter orange.

There is also a special arrangement of flowers in the vases, and pine, bamboo and plum branches, or the plant, fukujuso, are the most used, all having the significance of long life and happiness. The pine and bamboo are held in great esteem in Japan, since they are perpetually green. The bitter orange, daidai, signifies from generation to generation. Urajo means succession, or inheritance. The lobster, used as an ornament for the pieces of dumplings, implies that the members may live to the age when they are bent as it is. Kachiguri, or dried chestnuts, mean victory, while ninnamo and gomane, kinds of boiled beans, refer to god health; the Japanese phrase, "ma-

mede kurase," meaning, "May you have good health."

In every household a quantity of the rice dumplings, or mochi, is prepared, although the quality and quantity may vary according to the social status of the family. These dumplings are eaten the first three days of the new year instead of the ordinary rice diet of the people. When the dumpling is boiled in soup and mixed with vegetables and poultry, it is called zoni, a very popular New Year's dish.

**Dressed in Their Best.**

On New Year's day the family rises earlier than usual, and clad in their best garments, assemble together and offer a prayer to the spirits of their departed ancestors, after which they partake of breakfast. The food is previously prepared because it is not customary to perform any cooking during the first days of the holiday season.

Another custom is the exchange of sake mixed with a fragrant condiment, called toso, a kind of spice, the flavor resembling vermouth. The master of the house goes out for a round of calls on his friends, while the lady stays at home to receive callers, and the younger members of the family attend their respective schools, where exercises are held before the portrait of his imperial majesty.

Whenever a relative or friend comes on a congratulatory call, the invariable greeting exchanged is, "I beg to thank you for your kindness during the last year, and ask for a continuance of the same in the future." Specially so is offered first, and later ordinary sake.

There are many New Year's games, and one of the most popular in vogue in all parts of the country is utakarutaki, or card playing, which forms a favorite pastime in the holidays. Both young men and women are invited to take part in the utakarutaki, or card playing party. The cards consist of 100 pieces, and on them are printed short classical poems. There is also another 100 cards held in the hand of a reader. The cards are distributed to the players and as the reader shuffles and reads the poems, the corresponding ones are taken from the piles in front of the players. As soon as a player has laid aside all his cards he becomes the winner of the game.

Kite flying is popular at New Year's time, and over the roofs of the city many gaily ornamented ones, of various designs and sizes, are to be seen. The shops are full of them during the holidays, and they make suitable gifts to boys.

One of the most characteristic games of the holiday season is that of battlere and shuttlecock. Although it is a western game, it has received a special adaptation in Japan. The battlere are decorated with representations of mythological or historical characters, and some of them are rich and costly. The most prized gift to a young lady or girl is one of these battlere. The young people in their bright kimonos, may be seen along the streets playing this graceful game. The first seven days of the New Year

are known as matsu no uchi, and from the 5th work at the school begins. On the morning of the 7th it is the custom to have for breakfast, nanakusa no gai, boiled rice with seven vegetables. On the 15th boiled rice called komame no kai, small beans mixed with rice, are eaten. All these customs have a significance that connects them with health and happiness. After January 7 the ladies go out for their congratulatory visit. January 16 is the day reserved as a holiday for workmen and domestic servants so that they may enjoy themselves and visit their relatives or friends. On January 20 the New Year's festivities end, and it is called hatuka shokutsu.

**GOOD YEAR IS LOOKED FOR**

Rains Late in Year and Heavy Snows Will Bring Fine Crops.

**DROUGHT BROUGHT SOME DAMAGE**

In Eastern Part of State Rains Come in Time to Save Corn, Potatoes, and Flax—Outlook is Good.

SIoux FALLS, S. D., Jan. 1.—(Special.)—Business men and other residents of South Dakota are looking forward to a return to normal conditions during the new year, and it is the general expectation that this year will be one of the most prosperous in the history of the state, and that the state, at large, and its cities and towns will make wonderful strides during the course of the year.

Conditions are vastly different from a year ago. During the fall of 1910 there were no regular fall rains and winter set in with the ground absolutely without moisture, a condition which had not prevailed for years. During the winter there was very little snow, and when spring opened there was scarcely any spring rainfall, leaving the ground without sufficient moisture to give crops the proper kind of a start. Then came the excessively hot weather, commencing the latter part of last May and continuing with scarcely any inter mission until about July 8, the rainfall during this time to lay the dust. For several weeks during this hot and dry period there were a number of days when the temperature registered above 90 degrees in the shade. In some parts of the state hot winds added to the unfavorable conditions, and crops generally were given a setback, from which some did not recover to any appreciable extent.

Small grain especially was badly damaged during this period, but corn, potatoes and flax, in particular, stood the strain remarkably well. After a hot and dry spell such as the state had not experienced since the early '70s, about July 8 or 9, rain commenced to fall, and continued at intervals during the remainder of the growing season, saving the corn, potato and flax crops and making a fair yield in many localities of many fields of small grain. Because of the opportune rains the corn and potato crops were among the largest ever raised in South Dakota. The sowing of the corn, potato and flax crops changed conditions very materially, and left the farmers of the state in much better condition than those of other states which the year before suffered from a lack of moisture.

The rainfall from the time the rains commenced about July 8 or 9 up to the time winter set in aggregated in the eastern part of the state about twenty-four inches. Western South Dakota, which had felt the effects of the lack of

rainfall more severely than the eastern half, because the country is newer, also received abundant rainfall and the ground was thoroughly soaked. Every drop of this two feet of water went into the ground, and placed it in the best possible condition for the opening of spring. The snowfall thus far this winter also has been heavier than during the corresponding period last winter. Even should there not be a drop of rain during April—which is very unlikely—there now is ample moisture in the ground to carry crops well into the growing season.

Notwithstanding the unfavorable conditions during 1911, the department of history, in a report made public a day or two ago, places the production of new wealth in South Dakota during the year 1911 at \$19,241,840. South Dakota enters the new year in the expectation that the production of new wealth this year will reach the magnificent total of \$30,000,000, and it is generally believed this mark will be reached.

**Final Awards Made in St. Mary's Land Cases**

GRAND RAPIDS, Mich., Jan. 1.—In United States court Judge Arthur S. Denison has made the final awards in the case of the federal government brought to condemn for lock and canal purposes all the lands and the rapids at Sault Ste. Marie, north of the present canal to the international boundary. The result of this case deprives all of the power companies of ownership in St. Mary's river at the falls and places the United States in full control to regulate navigation and use the water for power as it sees fit.

The total award is \$73,212. Of this the Chandler-Dunbar company gets \$50,000 for its water power and \$40,312 for its shore lands and islands No. 1 and No. 2, part of value conceded by the government. The award for water power of \$50,000 probably will be appealed by both the government and the power companies, the former contending it does not have to pay anything for water power and that the river is a public highway of interstate and international commerce at this point.

**NEWS NOTES FROM BEATRICE**

Harry Handley, Who Disappeared in July, is at Home of Brother in Steele City.

BEATRICE, Neb., Jan. 1.—(Special.)—Harry Handley, who disappeared from his home at Dalton, Neb., on July 5, has turned up at the home of his brother, Noah J. Handley at Steele City, safe and sound. He explains his disappearance by saying that he thought he had killed a man with whom he had a fight

on July 4, and only recently learned that the fellow was alive and well.

Following is the mortgage report for Gage county for the month of December: Number of farm mortgages filed, 15; amount, \$46,371; number of farm mortgages released, 22; amount, \$37,921; number of city mortgages filed, 22; amount, \$35,796.50; number of city mortgages released, 19; amount, \$16,179.

**RAILROAD WORK TO ARNOLD IS PROGRESSING RAPIDLY**

CALLAWAY, Jan. 1.—(Special.)—Notwithstanding the severe cold weather the bridge gang which is working on the extension of the railroad from this place to near Gandy in Logan county continues steadily at work. The bridge work is now almost completed to Callaway, and it is reported that as soon as the bridge work is completed to that point the work on the laying of the steel will begin. The citizens of Arnold are making great preparations for a barbecue and big rally on the day the first train reaches that point, and have extended invitations all over the country to people to be there and help them celebrate the event.

**Notes From Table Rock.**

TABLE ROCK, Neb., Jan. 1.—(Special.)—Mrs. E. S. Finney, who resided for many years on Mission Creek country, and later moved to a farm some six miles southwest of here, died at the family home near Eldorado, Kan., after an illness of two weeks, and the body was brought to the old home at Mission Creek, and funeral services were conducted by the Rev. Calhoun of Sumnerfield, Kan., and the interment was at the Mission Creek cemetery.

**Depauw Gets Gift From John D. Green Castle, Ind.**

GREEN CASTLE, Ind., Jan. 1.—Subscriptions to the endowment fund of Depauw university exceed the \$400,000 stipulated by John D. Rockefeller in his offer of \$100,000. It was announced today. Most of the money was raised among the seven hundred Methodist churches of Indiana.

**Church Burned at Witch Service.**

HOT SPRINGS, Ark., Jan. 1.—One thousand persons occupied with difficulty from the First Presbyterian church of this city early today when the church was burned. The congregation had assembled to hold special watch services, when the flames burst forth.

**Key to the Situation—Bee Advertising.**