WILLIE GRUBER DIES AFTER CHRISTMAS EVE JOY RIDE

Two Companions Arrested on Charge Assault With Intent to Kill—No Suspicion of Evidence of Foul Play

The county court house was filled to capacity on Tuesday evening to hear the testimony at the inquest on the dead body of Willie Gruber.

Geo. Thomas and William Lovern, two young men who had been on a joy ride with Willie Gruber on Christmas eve had been arrested on the charge of assault and battery with intent to kill and were held in jail awaiting the result of the illness of Willie Gruber. Gruber died Tuesday morning and the inquest was held Tuesday evening at 6 o'clock in the county court house by Magistrate Douglas. The young men lived at the Mollohon village and all the people came to hear the inquest.

There was not even a suspicion of evidence to show even the slightest intention of foul play and the verdict of the jury was correct, that they did not know what caused the death. That is the statement of the doctors who held the post mortem examination, except that Dr. J. K. Wicker who was called in consultation before the death of Mr. Gruber stated in his testimony that death was caused in his opinion by alcoholic poison. But in the statement signed by Drs. T. H. Pope and J. K. Wicker, they say they do not know the cause of death. It seems that the three young men had gone out in a stripped Ford, and were in search of liquor and what they would call a good time with no purpose to injure or harm any one.

Magistrate Douglas called the court to order promptly at 6 o'clock and announced that the jury had been empannelled in the morning and had viewed the body of Willie Gruber and the inquest had been adjourned to this hour. The jury was composed of E. L. Crump, W. H. Hancock, T. E. Stroud, J. M. Guin, C. E. Perkins, B. O. Willis. The state was represented by Lawyer E. J. Green and E. S. Blease appeared for the young men who had been arrested on the charge of assault and battery with intent to kill and were held awaiting the outcome of the inquest.

The first witness called was Luther Cousins. He said he was in his yard on Sunday afternoon when a car came along and as it passed the front of his home Geo. Thomas one of the passengers threw up his hands and said, "We are riding, ain't we?" and before he could get his hands down the car had dashed across the road toward Blumer Hawkins' cotton field and then across the road in the opposite direction into a bank. Mr. Cousins said there were in the car Geo. Thomas and Willie Gruber and another whom he did not know. When the car struck the bank it was going at a high speed. Gruber was sitting on a box on the back of the car and did not fall off when the car made the dashes across the road. Thomas who was driving got out and cranked up and the car ran again but was very wobbly. It choked down again and Gruber got under the car and took off some bolts and Thomas worked in the front and took the rod off to the shop and had them straightened. Thomas asked Gruber why he did not hurry and cursed him. Gruber said he was doing the best he could and told Thomas he should not do that. Lovern the other occupant fell out of the car. They were drinking though Mr. Cousins did not see any whiskey. They got the car started and after they moved down the road did not see any more of them after they crossed the branch. Gruber pulled off his coat while working under the car and Mr. Cousins said he brushed the dirt off his back and did not see any bruises or evidence of having been hit and he did not complain of any pain.

Several other witnesses were sworn as to the wreck and they said about the same as Mr. Cousins.

From the testimony it seems that Mr. Thomas drove his Ford in which Mr. Lovern and left Willie Gruber out by the road until he could go back for him being unable to bring them both in at the same time. His Ford got out of commission and he and Barrow Wicker whom he asked to go with him and bring Willie Gruber home walked out to where he was and found that they could not bring him and Wicker first went to the home of D. N. Morgan and tried to get an automobile and failing walked back to the Mollohon village and got Mr. Bach Mahaffey to go out in his car for Willie Gruber and Geo. Thomas who had remained in an effort to care for Willie. Two others went along and when they got there Mr. Wicker says Thomas was holding Gruber in his arms who was from some fifty to sixty yards from the highway. Gruber was unconscious and they seemed to think he was dying but they brought him in Mr. Mahaffey's auto and drove him to the home of his father and carried him in the house. A physician was summoned but Willie never regained consciousness and died Tuesday morning. They were all friends and were trying to take care of each other. Wicker took off his coat and gave it to Willie Gruber as he seemed to be cold. It is a very sad affair. As stated they were all friends and carried the festivities a little too far and got a little more than was good for them.

Dr. J. K. Wicker said he was called in consultation to see Willie Gruber on Monday by Dr. W. E. Lake who was the attending physician. He made an examination and found a young man about 19 years old, legs and arms paralyzed and eyes set, breathing heavy and irregularly and pulse very fast. He saw no evidence on the body of any injury to the flesh and he read the following statement signed by him and Dr. T. H. Pope who made a post mortem examination at the request of the family.

"We hereby certify that we examined the body of Willie Gruber. We found no signs of external injury. After minute examination of the skull and brain we found no evidence of injury and at the request of Willie Gruber's father we removed the stomach and prepared the same for shipment to Columbia for further examination. Cause of death unknown to us. Thos. H. Pope, John K. Wicker."

The stomach was not sent for analysis as it was ascertained that the state had no arrangement for the analysis and the only way it could be done would be to send it to a private laboratory and as the cost was so much it was not sent.

It was a very sad affair and we regret that the otherwise quiet Christmas festivities should be marred by this unfortunate incident. The Mollohon boys are all fine fellows and are loyal to each other.

The young men who were under arrest have of course been released.

MRS. ROSA ALDRICH DIES IN GREENWOOD

Funeral Services Held Wednesday With Burial at Former Home, Barnwell

The State.

Greenwood, Dec. 26.—Mrs. Rosa Aldrich, one of the older residents of Greenwood and a member of one of the most prominent families of the state, died at the home of her only son, A. P. Aldrich, Sr., here last night at 7 o'clock. Mrs. Aldrich had been in declining health following a fall recently, but had taken part in the Christmas celebration at her home yesterday and was apparently as well as usual until 5 o'clock, when she became ill, dying two hours later. The funeral service will be held here tomorrow morning at 9 o'clock, followed by interment at Barnwell.

Mrs. Aldrich was the daughter of Judge and Mrs. A. P. Aldrich of Barnwell county. She had been a resident of Greenwood for about 25 years. She came of a family noted for their brilliance and Mrs. Aldrich was a woman of marked attainment and scholarship. She lived in Boston for a time and was sought after to lecture before discriminating audiences.

Besides her one son, Mrs. Aldrich is survived by four sisters: Mrs. H. V. Richardson, Columbia; Mrs. Mary I. Allen, Jersey City; Miss Rebecca Aldrich, Jersey City; Mrs. Milledge Bonham, Anderson. Mrs. Aldrich was in her 81st year, having been born February 26, 1842.

To the Editor of The State:

There passed away in Greenwood on Christmas day Mrs. Rosa Aldrich, one of the notable literary women of the state. She was the eldest daughter of the late Judge Alfred Proctor Aldrich of Barnwell, whose courage as position immediately following the Confederate war, before, during and after the period of Reconstruction, made him stand as a historical illustration of the independence of the judiciary. Mrs. Aldrich was remarkable for her beauty and social charm, not less than for her literary attainments. During the period of her residence in New York she produced many novels, stories and magazine articles and was one of a select circle of men and women, among whom were Judge Tenney, who assisted President Jefferson Davis in his literary work and the president's daughter, Mrs. Hayes, with whom she also spent a summer in Virginia. Among the congenial associates of her early days in Barnwell, with whom a pleasant correspondence was maintained until the end of her life, was the Rev. Perkins Dawes Hay now residing in Charleston. After leaving New York Mrs. Aldrich made her home in California, where she continued her literary pursuits. She reached the age of 81 years. The lasting period of her life was spent with her son, A. P. Aldrich, of Greenwood. She is survived by this son and his children, Alfred Aldrich, Robert Aldrich and Miss Rosa Aldrich of Greenwood and her sisters, Mrs. H. W. Richardson of Columbia, Mrs. Mary I. Allen and Mrs. M. L. [illegible] of Jersey City, Miss Rebecca Aldrich of Jersey City, Mrs. Milledge Bonham of Anderson and Miss Rosa Aldrich of Barnwell. Mrs. Aldrich was the sister of the late Col. A. P. Aldrich of Barnwell, a nephew of the late Col. Alfred Aldrich and a nephew and uncle to the children of Mrs. W. H. Duncan of Barnwell.

W. H. T.

PROF. W. S. MORRISON BURIED WEDNESDAY

One of Oldest Members of Clemson College Faculty Dies Suddenly

The State.

Clemson College, Dec. 26.—William Shannon Morrison, professor of history and economics at Clemson college for 50 years, since the institution was established, died suddenly at his home here on Christmas night at midnight of heart failure after an illness of only 20 minutes. Professor Morrison was nearly 76 years of age having been born in Winnsboro, April 7, 1853, but was still vigorous and active in body and mind and had never lost a day in his effective teaching force.

He is survived by his widow, Mrs. Nancy Carlisle Morrison, four daughters, Misses Nannie, Margaret, Rose and Willie Mary, and one son, W. Austin, all of whom were home for the Christmas holidays, though Austin had left earlier in the evening to return to his home in Virginia.

Funeral services will be held at the family residence here at 2:30 p. m. Wednesday afternoon and burial will be at the Old Stone church cemetery near here.

Professor Morrison's death will bring sorrow to many people throughout the state and elsewhere, including thousands of former Clemson college students, for he had taught more college boys than probably any other teacher of his generation in South Carolina, and he was loved and honored by them all.

The death of William Shannon Morrison removes from the educational field in this state one of its most prominent and efficient workers, for he has taught with success and distinction for nearly half a century since 1875. He was educated in private school and at the Mount Zion Institute at Winnsboro and at Wofford college, which he entered in 1871 and from which he was graduated with distinction in 1875.

After graduation he at once began teaching. He established the Wellford high school in 1876 and was superintendent there until 1884, when he was called to Spartanburg to organize and superintend the Spartanburg school system. Two years later he went to Greenville to establish the Greenville school system and remained in charge of the work there until 1892, when the board of trustees of Clemson college in organizing its faculty elected him to the chair of history and economics. He began his teaching work here in 1893, when the first session of the college was opened to students and has taught continuously since that time. Professor Morrison was an enthusiast regarding state and local history and in his many years at Clemson he inspired hundreds of students to know and love the history of the state and their communities.

For many years Professor Morrison has been greatly interested in Sunday school work in the state and has been an active and effective worker in the State Interdenominational Sunday School association, as well as in local and county Sunday school work. Since its organization over 15 years ago, Prof. Morrison has been a member of the Clemson College Methodist church and for practically all of that time a steward of the church.

Clemson college, as an institution and as a community, will greatly miss our familiar figure of W. S. Morrison and his service. Almost the last of the "old guard" of teachers who have been with the institution from the beginning and have become a part of it in every way, his place can not easily be filled, and every heart at Clemson is saddened at his death.

It is a very dangerous thing to be an Irishman in Ireland these days.

A girl tells us none of her fellows will make a date with her because Christmas is so near.

Bug Causes Starting Point of Disease is Plague

[illegible]

LESSON FOR DECEMBER 31

REVIEW

GOLDEN TEXT—The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor.—Luke 4:18.

DEVOTIONAL READING—Psalm 98.

LIBRARY TOPIC—Pictured Stories of the Quarter.

JUNIOR TOPIC—Jesus Went About Doing Good.

INTERMEDIATE AND SENIOR TOPIC—How Jesus Ministered to the People.

YOUNG PEOPLE AND ADULT TOPIC—Some Characteristics of Jesus' Ministry.

Since all the lessons of the quarter save one are from Luke, and the central and unifying theme is Jesus Christ, a profitable way to conduct the review, as suggested in Peloubet's Notes, would be to assign the following topics to the members of the class to make a brief report upon:

1. Christ's Mission to the World.
2. Christ's Helpers and How He Used Them.
3. Christ's Divine Power and How He Exercised It.
4. Christ's Methods of Teaching.
5. Christ's Love in Its Many Manifestations.
6. Christ's Courage and How He Showed It.
7. Christ's Foes and His Dealings With Them.
8. Christ's Pity for Sinners.
9. Christ's Passing Through Human Experience.
10. Christ as a Missionary and an Organizer.
11. Christ's Relation to the Father.
12. Christ's Preparation for the Climax of His Life.

Another way would be by summarizing each lesson, stating the outstanding topic and teaching of each lesson. The following suggestions are offered:

Lesson 1. The birth of John the Baptist, which from the human standpoint was impossible, was announced to his father, Zacharias. For his unbelief he was smitten with dumbness. God expects of his servant unquestioned belief in what He promises.

Lesson 2. Jesus was born in Bethlehem just as the prophet had foretold some 700 years before, and at the age of twelve years he consciously entered into the services of God's house. Though conscious of His divine being and mission He lived a life of filial obedience.

Lesson 3. John the Baptist's ministry was a preparation for the coming of Christ. He fearlessly preached repentance and pronounced judgment upon the impenitent. Though a mighty preacher, he humbly declared that Christ was immeasurably greater than himself.

Lesson 4. Jesus Christ after His baptism was led by the Spirit into the wilderness to be tempted of the devil. The purpose was to test the reality of the incarnation. The result was complete victory—a demonstration of His ability to save to the uttermost all who trust Him.

Lesson 5. Isaiah foretold the golden age upon the earth when Christ will reign.

Lesson 6. While Jesus was here He healed all kinds of diseases and cast out devils. He authenticated His mission and proved His power to forgive sins by miraculous deeds.

Lesson 7. Jesus taught the disciples the principles which should govern in His kingdom. Only those who have been born from above can love their enemies.

Lesson 8. While in Simon's house at dinner, a woman who had been a notorious sinner anointed Jesus' feet and wiped them with her hair. The sinner's gratitude to Jesus for forgiveness is measured by the apprehension of sins forgiven.

Lesson 9. Jesus went forth throughout every city preaching the glad tidings of the Kingdom of God. The fact of salvation for sins through a crucified Redeemer is truly glad tidings.

Lesson 10. Jesus sent forth missionaries with the realization of the big task before them, and with power to perform supernatural deeds to authenticate their mission. Those who realize the bigness of their task will earnestly pray that the Lord will send forth laborers into His harvest.

Lesson 11. Jesus' reply to the question of a certain lawyer, "Who is my neighbor?" shows that the all-important consideration is not "Who is my neighbor?" but "How can I show that I am a neighbor?"

Lesson 12. A certain rich man in his perplexity over his prosperity decided to provide larger stores and settle down to a life of sensuous indulgence. The one who lays up treasures on earth and is not rich toward God is a fool.

Consolation, Love, Faith, Hope, Life.

May Consolation smile on every pain, and Love put her balm on every wound that life bears! May Faith supplant fear all in your unavoidable trials and Hope whisper through all sorrows that this terrestrial life of ours is a mere shadow of the Life that lies beyond.—Shaw.

Be Up Among Yourselves.

Be humble and have more in common; be courteous; have compassion; love as brethren; be tender-hearted; be humble-minded; not returning evil for evil or railing for railing, but on the contrary blessing; for to this you were called, that you may inherit a blessing.—I Peter 3:8.

NEW YEAR'S EVE

Customs and Their Origin; Happenings of Long Ago.

All Peoples Have Ways of Amusing Themselves on Special Occasions and at Fixed Seasons.

An old philosopher, who was none the less a philosopher for his constant and close observation of men, remarked that we can best judge men's temperament and ideals by watching them at their work and at their play. A keen observer would have very little difficulty in judging Americans by their work. One such has aptly called this country "The Land of the Strenuous Life." Even our sports partake so much of this strenuosity that the medical profession is beginning to warn us of overindulgence in the more violent forms of athletics.

But all peoples have ways of amusing themselves on special occasions and at fixed seasons after a manner so well established that it has come to be regarded a kind of ritual, says the New York Herald. This has come down to us from the ages when our forebears first pushed their way out of the dry jubilands of civilization. Even the mighty power of the churches has not been able to brush aside some practices that have their roots deep in paganism.

Old Customs That Continue.

Probably after Halloween and Christmas there is no festival of the year so girt about with long-established customs as New Year's day. Among the best known of these are the auguries drawn from what was called the "Candlemas ball." In Scotland and other northern countries the term Candlemas, given to this season of the year, is supposed to have had its origin in religious ceremonies performed by candle light. The candles used were very large and highly ornamented, and were brought in at the midnight hour to the assembled guests, who, since the falling of dusk, had been drinking freely of the wassail bowl. Then, in procession, they marched out into the night, and to their imaginations the passing clouds assumed the shape of a ball. From the rise and fall and general motions of these clouds the seer foretold good or bad weather. Sometimes, too, auguries for the future were gathered from the state of the atmosphere on New Year's Eve, and also from the force and character of the wind.

In the imagination of most primitive peoples, especially those of the North, who were forced to battle against the elements of nature for life and sustenance, the eves of great feasts were a fitting occasion when the spirits of good and evil were at deadly grips. The moment of midnight on New Year's Eve was always considered a time of special activity for evil spirits. In order to overcome them bolder and more powerful influences had to be invoked. The evil spirits, or some of them, can be gathered from the Icelandic and Anglo-Saxon folklore, and even their names in their dialect could be overcome by an appeal to the good genii the brownies, or fairies.

Probably imported from Italy was the superstition that on New Year's Eve the "evil eye" was all the more malignant. Then, too, there was a widespread practice of the "setting of mete or drynke by nights on the benche to fede Alfrisie or Goblyn." In some of the dialogues of the famous medieval morality play, "Piers and Pauper," we find mention of this and many other New Year's customs intended to counteract the activities of the forces of evil.

Christmas Cheer Continued.

Perhaps what contributed most to this general fear of sinister influences was the deep drinking among the people, which continued almost uninterrupted from Christmas until New Year's day. Prior to the Ninth century, except in the Syrian and Coptic churches, New Year's was not celebrated as a special feast day, but was looked upon as merely the octave of Christmas. Therefore the Christmas cheer was continued throughout the entire octave without abatement. It flickered up for the last time on New Year's day, as is clear from the one hundred and ninety-eighth sermon of Augustine, bishop of Hippo.

In England on New Year's Eve the young women went about carrying the "wassail bowl" and singing from door to door certain verses—a custom which had much in common with the hogmanay practice in Scotland. Her pint, the strange brew which in that country was carried about in the streets at midnight, was composed of ale, spirits, sugar, nutmeg or cinnamon. It was a powerful potion, the effects of which were almost immediately evident. Bison in a collection of ancient songs gives us a few sung to the quaffings of this "prince of liquors, old or new." One such is:

A jolly wastel bowl,
A wassel of good ale,
Well fare the brider's soul
That setteth this to sale;
Out jolly wassel!

Notwithstanding the opposition which it has met since the year 1811, when many abuses were discovered in the practice, the custom of hurrying first across the threshold of his sweetheart has been practiced by many a young lad in Anglo-Saxon countries. The young lady listened attentively from the time the midnight bells ceased to ring to catch the first footfall on the floor.

The welfare of the family, particularly the fairer portion of it, was supposed to depend upon the character of the first comer after the midnight hour had sounded. Great care was taken to exclude all improper persons, especially as the midnight intruder enjoyed the privilege of imprinting a "hearty kiss" on the lips of the expectant lassie.

Bestowing Gift.

The custom of bestowing gifts has become so inextricably linked with the New Year's celebrations in Paris that New Year's day is still called the Jour d'Etrennes. This custom seems to have had its rise in the conduct of the nobles of the late Middle ages, who were in the habit of bestowing gifts upon their sovereign. Naturally the ruler, not wishing to remain under obligations to them, returned the gift in a princely fashion. In England, however, especially in the time of Queen Elizabeth, this custom became so burdensome that it occasioned general protest among the nobles. "Good Queen Bess" was not slow to indicate just what kind of gifts she expected, or rather exacted. She let it be known also what consequences would follow the withholding of the jewels and the silks which she looked for at the hands of her subjects. She was so niggardly in her own gifts that we can understand how the custom fell into disuse and in the time of George IV was abandoned.

The giving of gifts was also very common among the people. On Christmas, and often on St. Stephen's day, employers, parents and masters presented Christmas boxes to their dependents. It was a form of Christmas charity. On New Year's day, however, gifts were exchanged between friends and acquaintances as a sign of good will. This custom, perhaps, had its origin in the box which was taken aboard every vessel that sailed out of port during the octave of Christmas and which was not to be opened until the return of the vessel. Contributions were to be dropped into this box, large or small, according as the day had been propitious or otherwise. The person to whom the contents of the box were given was supposed to have a mass said for the mariners who had made the gift. Hence the name of "Christmas boxes," which were given up to and including New Year's day. Each one of these days became known as "boxing day."

JANUARY FIRST DRAWS NEAR.

The light and airy manner
He had some weeks ago
Has passed from him completely.
His heart is filled with woe,
For that day is approaching
He great dreads to see,
When Friend Wife will remind him
Of promises that he
Has made—those resolutions
That will be hard to keep,
Requiring such an effort,
'Twould make an angel weep.

INCREASED PENSIONS FOR CIVIL WAR VETERANS

Washington, Dec. 19.—Veterans of the Civil war, widows of veterans and civil war nurses probably will receive Christmas presents from the government in the form of increased pensions as the result of an agreement reached by conferees on the Bursum pension bill.

The bill was passed by the senate last summer and by the house at the recent special session. Slight differences between the two houses have been compromised and the author of the bill, Senator Bursum, of New Mexico, Republican, announced today that he hoped to obtain final congressional action and the presidential signature before Christmas.

Pensions of veterans are increased under the measure from $50 to $72 a month, widows' pensions from $30 to $50 and nurses pensions from $30 to $50.

Jewels of Joy

Never before within the ken of man has such an amazing array of beautiful talent been provided with a single amusement organization as will be seen with the George M. Wintz musical production of "Love" which will be the attraction at the opera house one night, Tuesday, January 9th.

Romance, frolics, frolics, have all been rolled into one big comedy, peppy, gingery musical comedy, while a kingly season will represent the most gorgeous display of feminine finery that ever graced queens of musical comedy. Superb material and elaborate musical effects, and a beautiful scenic environment, together with an unusually all gifted vocal ensemble, deliver a scintillating entertainment in a kaleidoscope of Natural enjoyment, to all, including the patron's pocket-book, of torrid pastime.

THIRTY HURTLED RESULT OF DUST EXPLOSION IN MILL

Kansas City, Dec. 27.—More than 30 men were [illegible] in a dust explosion in a flour milling plant here and carried to hospitals. Some are expected to die. The explosion occurred in the basement of the building and was followed by a fire which [illegible] the mill. Some of the men were burned and others were injured by falling from the upper floors of the building. The number of men employed in the mill is estimated at more than [illegible]

We are Never Happier Than When We Are Working

We desire to thank the good people of Newberry for having kept us busy during this year and to express to them our appreciation

We shall be thankful to have you keep us working this year, and while we are making you happy in the service we can render, and are ready to render, you will make us happy by keeping us at work.

A happy and prosperous new year to all of you is our heart wish

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