



LOUISVILLE HISTORIAN

A Publication of the Louisville Historical Commission & Society

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THE MUSEUM CORNER

This summer has been a very busy one for our Historical Commission members. During this time we have had artifacts on exhibit at the Louisville Recreation Center, the Arts and Humanities Building and the Louisville Public Library. Preparations for our annual 4th of July auction and our Labor Day activities require many hours of volunteer work by our Commission members. New shelves have been installed in our storage room, the sign in the yard of the house has been repaired, and one of the display cases has had a new shelf added.

The second grade classes of the Louisville Elementary School toured our museums on October 23 and 23. On October 29, a group from the Aurora Senior Center visited our buildings. The following artifacts have been received from August 1 through October 25:

- Vaugh McNally: Pictures taken underground in a mine showing different machinery in use
- Ellen Satriona: Bissell Hand Sweeper, Quilt
- Mary Mudrock: Picture of officers of the Redman Lodge; Picture of Henry LeFevre in military uniform
- Beverly Clyncke: Marriage License dated 1899 (Heinrich Fischer)
- Methodist Church: "A Cloud of Witnesses" by Carolyn Conarroe
- Esther DelForge: Quilt
- Pasquale (Halo) Scarpella: Tire gauge



MEMORIAL DONATIONS

- In Memory of:*
- Marian Thirlaway
- William Madonna
- June Van Duyen
- Frank Rizzi
- Nello Tesone
- Ann V. Tavelli

PARADE OF LIGHTS

The annual "Parade of Lights" which is sponsored by the Chamber of Commerce will be held on Friday, December 6. Both museums will be open from 6:30 until 9:00 p.m. on that evening. Wassil and cookies will be served. Porcelain Christmas decorations which have been crafted by our Commission members will be sold for \$5.00 each again this year. These decorations will be dated and only a limited number will be available. Any decorations which have not been sold that evening will be moved to City Hall where they will go on sale the following Monday, December 9. Since we received many requests for additional ornaments last year, it was decided that the same type would be crafted again.

The Parade of Lights is a very special event as all the local businesses remain open during the evening and transportation to the Centennial and Village shopping areas is available downtown. The actual parade has grown each year and consists of floats made by local organizations and businesses. In addition to the parade, the children can visit with Santa, there is a live manager scene in the yard of the Chamber office and many musical groups perform throughout the evening. The event brings back memories of an old-fashioned Christmas. Join us!

LOUISVILLE HISTORICAL COMMISSION MEMBERS

| | |
|-------------------------------|----------|
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FRANK RIZZI

On August 11, 1991, Louisville lost one of its most well-known citizens. Frank Rizzi was born on January 19, 1897, in the coal mining town of Hannah, Wyoming. His parents came to Louisville when he was an infant, and except for a short time during the 1910 strike when he went to Wellington to stay with his grandparents, Frank was a resident of Louisville. He attended school through the sixth grade—two years at the Public School (located where Memory Square Park now stands) and four years at the St. Louis Catholic School. When he was sixteen years old, he began working in the mines and continued mining for 36 years. During World War I, he served in the United States Army. After his retirement from mining, he went to work for the Fischer Brothers Construction Company and remained with the company for twenty years. Frank built his own house, including a basement at 1401 Cannon, Louisville. The basement was dug out using a horse and cart to haul the dirt. On April 16, 1923, he married Annie Jasko, and they became the parents of three children—Lawrence, Thomas, and Wilma. Lawrence preceded him in death.

Frank Rizzi served as Mayor of Louisville for 12 years and was a member of the City Council for 18 years. During his tenure as Mayor, the citizens of Louisville saw many improvements including paved streets, installation of the sewer system, and the construction of a new City Hall. He also served on the planning board and the sewer board. Many people credit him with foreseeing the present growth and acquiring more water rights than were thought to be necessary at that time.

During an interview by members of the Italian Society he was asked what young men did for recreation in early Louisville. He smiled and recalled a club formed by him and five young men in his "Little Italy" neighborhood. The club was named "The Silent Six" and its members were—Frank, his brother Joe, Andy and Samson Harney, Joe Ross, and Pete DiGiacomo. A club house was built in Rizzi's backyard. They played cards, pitched horseshoes, and occasionally put in a dime each to buy a keg of beer. Frank was a real asset to our city and contributed a great deal to it. He is survived by his son, Thomas; his daughter, Wilma; nine grandchildren; and four great-grandchildren.

A REMINDER

A slip to be used by you to renew your membership in the Historical Society has been included with this issue of the newsletter. This will be the last copy of the newsletter you will receive unless your dues are paid. Thank you for your prompt response.

THANKSGIVING

Although Thanksgiving is considered a "traditionally" American holiday, many ancient peoples observed rites which were primarily a time set aside for giving thanks for the good harvests and other blessings they had received during the year. The ancient Chinese, Hebrews, Greeks, Anglo-Saxons, Russians, Norwegians, and Poles were among those who held Thanksgiving celebrations.

After the small Pilgrim band landed on the bleak shores of Plymouth, they suffered through a long winter filled with hardships and illness. Only forty-seven of the original one hundred three "Mayflower" passengers managed to survive that first winter. When spring arrived, new hope arose among the survivors. A friendly Indian, Squanto, who had learned to speak English in England where he lived for a short time, brought the Pilgrims some corn, taught them how to cultivate it, and also how to net fish. That spring the settlers planted twenty acres of corn, six of barley, and some peas. The corn and barley did very well, but the peas were parched by the hot sun. Since the harvest proved to be so plentiful, it seemed suitable to set aside a day for feasting and celebrating. Governor Bradford chose a date late in 1621 and sent out hunters who returned with a plentiful supply of wild poultry to add to the crops that had been harvested and plans for a feast were completed.

Since a treaty had been made with the Indians, the settlers decided to share their bountiful harvest with the natives. The Indians provided five deer for the feast and introduced the settlers to eating oysters. There has been no record found to show that this first Thanksgiving had any religious connection.

The next Thanksgiving was observed in 1663 and some authorities believe that this second observance was the real start of the holiday as we know it today, for it was a religious as well as a social festival. After the first two Thanksgivings there is no evidence that this day was regularly observed for many years. It was decided that the governors should set the dates for this observance. Gradually the feeling grew all over the land that we should have a uniform "Thanksgiving Day," but years passed before it became a custom throughout the nation.

Sarah Josepha Hale, who was the dynamic editor of a popular magazine known as *Godey's Lady's Book* and the well-known author of *Mary Had Little Lamb*, became the chief sponsor for securing a uniform national Thanksgiving Day holiday. She was the first to advocate women teachers in public schools. She demanded for housekeeping the dignity of being classified as a profession and started the first day nursery. Mrs. Hale also founded the first society for the advancement of women's wages, better working conditions for women, and the reduction of child

labor. In 1846, she began her campaign through her editorials appearing in *Godey's Lady's Book* to hold a nationwide celebration on a certain date each year for the purpose of giving thanks. She sent letters to the President, state governors, and any others she thought might be influential in securing the adoption of a uniform Thanksgiving Day. Feminine meddling in public affairs was frowned upon during this time so she carried her appeal directly to the people. In 1859 when she realized that the break between the North and the South was approaching, she wrote an editorial entitled "Our Thanksgiving Union." She declared in her writing, "If every state would join in Union Thanksgiving on the 24th of this month (November), would it not be a renewed pledge of love and loyalty of the Constitution of the United States?" In 1863, she finally won her battle for a unified Thanksgiving Day. After the Union victory at Gettysburg, President Lincoln issued a proclamation (the second ever made by a Chief Executive) and named the last Thursday in November as the official national Thanksgiving Day. When people gathered in 1863 for Thanksgiving feasting, many of the same foods we eat today were served. A typical menu served on Thanksgiving Day 1863 was:

MENU

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| Roast turkey with dressing | Cranberry Sauce |
| Sweet Potatoes | Creamed Onions |
| Squash | Pumpkin Pie |
| Plum Pudding | Mince Pie |
| Milk | Coffee |

While most of us think of New Englanders as the first to observe Thanksgiving, historians say the first one celebrated in California, occurred in July 1796. In 1847, at Portsmouth House in San Francisco, the first Thanksgiving dinner was served in that city. Another long-remembered autumn celebration took place in Los Angeles on November 29, 1875. More than one hundred people, including members of the city council and other public officials, were invited to the famous Rancho Malibu to observe a "Harvest Home" festival which celebrated a bountiful grape harvest. Singing, dancing, and other entertainment continued until 5:00 a.m.

One of the finest ways in which we celebrate Thanksgiving Day today is sharing with the less fortunate. Churches, rescue missions, school children, and many charitable organizations ban together to try to make certain that no one goes hungry on this traditional feast day. Thanksgiving Day has taken its place in the hearts of all the people and on the calendar of our nation for all time to come.

In the *Louisville Times* dated, November 27, 1952, Thanksgiving Day was celebrated by some Louisville families with their friends and relatives in the following ways:

Mrs. Boyd Forbis will postpone her Thanksgiving dinner until Sunday when her husband

will be home from Climax where he is working; her son, Derl, and his wife will be down from Cheyenne. Mrs. and Mrs. Jack Stout and Pamela will be there also.

Mrs. and Mrs. Art Hobson will attend the Thanksgiving buffet supper and party at the Denver Press Club Thanksgiving Eve.

Mr. and Mrs. E. Jacoe will have a family dinner. Those to be there are: Mr. & Mrs. P. W. Jacoe and daughters, Mrs. Lena Papish, Mr. and Mrs. Dick DeRose of Denver, Mrs. Minnie DeRose, Mr. and Mrs. Eugene Caranci and baby, Mr. and Mrs. Frank Jacoe and Frank Jordanelli.

Mr. and Mrs. Eric Brimble will entertain her brother, Vaughn McNally and Mrs. McNally and their son at dinner.

Mr. and Mrs. Edward Dake and son, Timmie, will be dinner guests of her parents, Mr. and Mrs. Angelo Ferrari.

Mr. and Mrs. Joe Ross will have their mothers, Mrs. Catherine Domenico and Mrs. Mary Ross and John Ross with them for dinner.

Mrs. Hazel Harris will have her family home for the day. There will be Joan of the home and Mr. and Mrs. Ray Caranci and baby and Mr. and Mrs. Albert Schmidt and son.

Dinner guests of Mr. and Mrs. Frank LaSalle on Thanksgiving Day will be their daughters, Rita Lou and Rosemary of Greeley and the latter's girl friend Pat Dennis of St. Louis and Ron Finleon.

Mr. and Mrs. Eugene Tavoni will entertain Mr. and Mrs. Anthony Richter and daughter, Mr. and Mrs. Charles Zarini and Mrs. Marie Hanley and children at dinner on Thanksgiving Day.

Mr. and Mrs. Joe Kasenga, Sr. and her mother, Mrs. Mary Sirokman and Mr. and Mrs. Wilbur Kasenga and children of Denver, will be dinner guests of Mr. and Mrs. Ed Hogan at Eldorado Springs.

Mr. and Mrs. J. W. Malcolm will spend Thanksgiving Day at the home of her brother, Otto Osler, in Lafayette.

Dinner guests of Dr. and Mrs. Walter Bock and family will be Mr. and Mrs. George Bushko; Mr. and Mrs. Herbert Cooper and Mr. Cooper's mother and aunt, all of Denver.

Dinner guests of Mr. and Mrs. Anthony LaSalle and daughters on Thanksgiving Day will be Mr. and Mrs. John Chiolino and son and Mike Chiolino.

Mr. and Mrs. Ernest Zarini will be dinner guests of Mr. and Mrs. Sandy Biella.

Dinner guests of Mr. and Mrs. Walter Warembourg on Thanksgiving Day will be Mr. and Mrs. Klubert Warembourg and daughter, Mr. and Mrs. Lin Schreiter and family and Mr. and Mrs. Art Warembourg and family.

Mr. and Mrs. Frank Varley and son, Mrs. Liddle, Mrs. Shirley Bodhaine and Mr. and Mrs. Tony Martella of Denver will spend Thanksgiving Day at the home of Mr. and Mrs. Frank Cumberland in Lyons.

LEGENDS OF CHRISTMAS

Christmas was originally celebrated as a religious holiday, but gradually became a time of feasting, exchanging gifts and other festivities as old pagan customs took on new meaning.

No celebration of Christ's birth has been recorded until 200 A.D.—two hundred years after its occurrence. There are many customs and traditions associated with Christmas that come from all over the world. Our American celebration of Christmas is a combination of world-wide customs.

Evergreens, which are symbolic of eternal life, have been used for decorating at yuletide since very early times. Many early people believed that certain greens, such as holly, ivy, laurel, or rosemary frightened evil spirits away. It is believed that early Roman enemies settled their quarrels when they met under a bunch of mistletoe, this is thought to be where the custom of kissing under the mistletoe originated. Through the years, mistletoe came to be credited with a strange assortment of powers. It was said to be a remedy against poisons, to induce fertility in men and animals, to banish evil spirits, and to protect the home from lightning and thunder. There is an old Christian myth that the Cross on which Christ was crucified was made from mistletoe wood and the plant then shrunk to its present size from shame; therefore, it was rarely used in church decorations.

There are several legends connected with the use of holly as a holiday green. One is that Christ's crown of thorns was made of holly. The idea of making Christmas holly wreaths came from his crown, as the berries resembled drops of blood. Holly also became symbolic of the burning bush in which God appeared to Moses.

The other Christmas greens also have certain legends connected with them. Ivy is believed to be a sacred plant and is a protection against drunkenness. Symbolic of victory, distinction, and honor, laurel was used to wreath the brows of early Roman heroes. It also protects and purifies anyone or anything near it. Rosemary symbolizes remembrance and friendship. It is said to have acquired its scent when the swaddling clothes of Jesus were hung over it.

Our modern Christmas wouldn't be complete without a tree, glowing with lights, glittering with ornaments, and topped with a star or a beautiful angel. Martin Luther has been credited with creation of the "Christmas Tree" as we know it. It has been told that Luther was so moved one Christmas Eve by the sight of the star-lit winter sky through the fir trees that he hurried home to try to reproduce the sight for his children by trimming a tree with candles. Trees were traditionally decorated with nuts, fruits, gingerbread, candies, and paper decorations. The tree, originally a spruce, was topped by an angel whose

hair was often gold or silver threads which were strung on the branches. Many customs grew up around the tree. Traditionally, the whole family went out on Christmas Eve to cut and bring home a tree. The tree was then decorated in secret by the adults to surprise and delight the children after supper. Giant Christmas trees are set up in civic centers throughout the world and people gather around them to sing carols. The tree has become a symbol of peace and friendship.

Before the advent of the Christmas tree, the yule log played a leading role in the Christmas festivities. On Christmas Eve a great log or root of oak, pine, ash, or birch was pulled by ropes to a certain spot and with much toasting and frolicking was lit with a brand saved from the previous year's fire. The log was supposed to burn throughout the twelve days of Christmas. For the log to go out on its own was a prediction of evil, and it was very unlucky to borrow a light from the fire during the Christmas season. The ashes and charcoal from the logs were believed to have many magical and curative powers. They protected the house from evil and ensured fruitfulness throughout the land.

The popular custom of setting up manger scenes of the Nativity has become almost universal. This idea was popularized in Italy by St. Francis of Assisi

who assembled such a scene with real people and live animals; hoping that it would make the story of Christ's birth more real to his followers. St.

Francis's simple example was followed by much more elaborate and realistic scenes. In the Tyrolean mountains, whole villages and towns were constructed. In Belgian villages, people and animals present living tableaux of the Nativity scene. The Portuguese make nativity scenes of painted wooden figures and moss. In Germany, the crib is often placed under the Christmas tree. The Nativity scene has been accepted in most homes and churches all over the world.

The custom of singing carols has come down through the ages, even though the early more puritanical churches frowned on such "merriment." One of the most popular carols in the world today is *Silent Night* which was composed by Father Josef Mohr and Franz Gruber in the Austrian village of Obernhof in 1818. Father Mohr was horrified to discover that the church organ would not play on Christmas Eve. He quickly wrote the words for the Christmas song and asked the organist, Franz Gruber to set them to music. The song was to be sung by the choir accompanied on a guitar. Gruber worked so fast



to finish the song that it was completed in time for the midnight mass.

In almost every country of the world, some time between December 5 and January 6, a red-robed, white-bearded figure is found distributing packages from a bottomless bag. Various countries adopted their individual gift-bearers. Spanish children received gifts from the Three Kings at Epiphany. In Russia a kind old grandmotherly figure called Babouschka (grandmother) delivered presents. Legend has it that Babouschka misdirected the wise men and must wander the earth in a hopeless search for Jesus. In recent times, she has been replaced by a figure called Grandfather Frost. In Germany an angel sent from Jesus left presents; he was called Christking. After the Germans emigrated to America, their gift-giver became known as Kriss Kringle. In Italy, presents are delivered by Befana. According to the Legend, she was busy cleaning her house when the Wise Men passed by. She asked them to wait for her to finish her cleaning, but they refused. Later she set out to follow them, but lost their track and has been searching for Jesus since that time. She rides a broomstick and leaves gifts for all the children, hoping that one might be the Holy Child. Naughty children are supposed to receive a lump of coal. Northern European countries (Sweden, Norway, and Denmark) cling affectionately to their Christmas gnomes. Iceland has a whole family of Christmas gnomes who come down from the mountains and visit the farm houses once a day for the thirteen days of Christmas. The gnomes questioned the children about their behavior and the naughty children were visited by the ugliest of all the gnomes.

The ancestry of our modern time Santa Claus goes back to the Norse Yule gods and a fourth-century bishop, St. Nicholas. St. Nicholas was given charge of all children after he restored the lives of three boys who were slaughtered by a local innkeeper and preserved in a barrel of brine. December 6 was allotted to St. Nicholas to be his special day. The custom developed that on St. Nicholas Eve, a figure dressed in red and white would visit the children and inquire about their behavior. The good children were rewarded with gifts, but the bad ones were punished. After the Reformation, most Protestants rejected St. Nicholas as being too Popish so the gift-bearer was transformed into Kriss Kringle. Down through the years, Santa Claus, as we know him today, has evolved from the many old legends of various gift-bearers.

Christmas is, perhaps, the best loved festival celebrated in all the world. Today many of us feel disappointed with the over-commercialization of Christmas. The ancient practices and true meaning the season have not really disappeared, but have merely gone underground. If we can look beyond all the commercialization and frivolity, we can all find the true gift of Christmas each day.

CHRISTMAS MEMORIES

A former Louisville resident, Elaine Jocoe, who now lives in California wrote a note telling us about "the good old days" of Christmas in Louisville. Her father, Robert Jocoe, played Santa Clause (without pillows) for many years giving out sacks of toys and goodies on Christmas Eve for the local Lions Club. She still has in her possession one of the little bears from a sack of goodies, but she recalled that she had a special "in" with Santa.

Marion (Dionigi) Junior recalled one Christmas as a small girl, when she went to City Hall where her father, Ring Dionigi, the Town Marshall, had his office to ask for money to buy Christmas presents. He gave her two one-dollar bills. On her way to the Hub Store across the street, she dropped her money which quickly disappeared since the gutters were filled with swiftly flowing water following a heavy storm. Her dad didn't receive the tie she had planned to buy him that year. She was the one to select and play the Christmas music that sounded throughout the town during the holidays.

Virginia Caranci recalls her traditional Christmas as a child. "Everyone in our family on the Jordanilli side would gather at either Frank or Eliseo Jocoe house on Christmas Eve. We would have our Christmas Eve supper with consisted of 13 different dishes for good luck. We always had ogleo e. olio Anchovy spaghetti, eel, schmeltz, oysters, shrimp, macaroni, ChiChi (garbanzo) beans; trout and the rest was salads and desserts. After dinner we would open our gifts. Now that I'm married and have our family we carry on the same traditions at our home. Our daughters and their families come for the same dinner I had as a child and then we open all our gifts."

One mother of nineteen year old twin boys recalls the Christmas they were three years old when they came home from Sunday School a few weeks before the big event announcing that they had "parts" in the Christmas program. One of the boys proudly said, "Sean is going to be a shepherd in the Christmas program, and I'm going to be a "wise-guy"!"

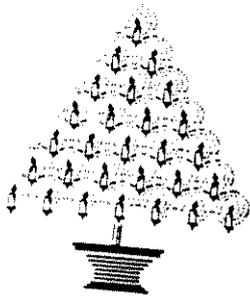
Another mother recalls the year her oldest son was six and was quite large for his age. It was decided that he would need a "big" two-wheel bike rather than a small one (16 inch). On Christmas morning when the little boy saw the bike, he just shook his head and said, "Santa Claus must be stupid or something to bring a little kid like me such a big bike."

Nadine (Harris) Caranci remembers Christmas during the depression was always slim, but not many of us as children realized it. Many happy Christmas eves were spent waiting until time to see Santa at the huge community tree erected in the middle of the intersection of Spruce

and Main Streets. We would wait in line anticipating Santa's arrival. The bag of goodies consisted of a popcorn ball, apple, orange, nuts, and candy. Fresh fruit was a rare treat in the winter-time. We would rush home knowing that Santa had already visited our tree. We'd open our gifts then my mother and my two sisters, Eileen and Joan, would load our arms with our gifts to go to visit Aunt Rachel, Uncle Ang, and cousin, Edie (Ferrari) who lived 1/2 block away. We showed them our treasures. The rest of Christmas Eve was spent singing carols around the piano with Edie playing the ivories.

After I Married Ray Caranci in 1950, Christmas Eve took on a new meaning. Ray and I and our children plus Ray's sisters and their families gathered at his parents' home to partake of their traditional Christmas Eve fish dinner. Catholics always abstained from eating meat until midnight on Christmas Eve. The dinner consisted of trout, shrimp, bacala (salted codfish), spaghetti made with a meatless sauce, salad, pizzelles, fruit cake and many more home-made delicacies.

Two Christmases stand out in my mind as I sort through the years. It was depression time, money was short, but my folks always saw that we had holidays. We didn't know the struggle because they didn't complain. They always seemed to make a "party" of everything. Dad took us to Lafayette to buy the Christmas tree. There was a lot there selling trees for \$1.50. We all climbed in the car, so proud of our choice. The tree was tied to the radiator and we



headed for home. We got as far as Waneka's farm on South Boulder Road—the tree slipped, and we drove over it. Dad assured us it was no problem. Out came the saw, the hand drill, Mom's black sewing thread and the two of them "built" the prettiest Christmas tree two kids could every have. We headed for a sad holiday one year as my brother, Bobby, had a strep infection in his leg. It seemed to be a new strain of infection to the doctor, and he told us there was a possibility that he might lose his leg.

Mom and Dad in their usual manner, set in to do Christmas up right. Our friend, Ed Brierly, was drafted to play Santa and to come to the house as Bobby couldn't get to the city tree. He was a patient little kid—let the adults play out the whole scenario, he then announced, "Wasn't it strange? Santa looks just like old Ed Brierly." He also went on to make a complete recovery in a few weeks.

— By Emajane Sneddon Enrietto

TRADITIONAL HOLIDAY RECIPES

Some of our Commission and Society members thought that a few traditional recipes from the different ethnic groups who made up the population of early Louisville should be included in our holiday issue of the newsletter.

GERMAN COOKIES

Recipe passed on by Lizzie Dionigi to her daughter, Marion Junior.

1 recipe of Cream of Wheat using milk instead of water

1 cup sugar
1 cinnamon stick
Bread crumbs

When cereal mixture is thoroughly cool, roll into balls. Coat with bread crumbs and fry in melted butter until brown.

Top with the following sauce:

1 cup wine
½ cup sugar
1 egg
1 tsp. cinnamon

Cook until mixture is clear. Top cookies with sauce and serve.

FRENCH COOKIES

½ lb. butter
1 T. shortening
6 eggs
1 cup sugar
1½ cups brown sugar
2 T. vanilla
3½ cups flour

Cream margarine, shortening, sugar and brown sugar. Combine with vanilla. Add eggs beating well after adding each egg. Add flours and beat well to mix. Drop one teaspoon full onto hot iron and cook until brown. (These cookies require an iron similar to a pizelle iron.)

GERMAN CHRISTMAS KUKEN

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| 1 cup warm milk | 1 tsp. salt |
| 1 pkg. yeast | 4 eggs |
| ¾ cup sugar | 2 cups flour |
| ½ cup butter | ½ cup raisins |
| ½ cup nuts | ½ cup candied cherries |

Dissolve yeast in 2 Tablespoons of warm water, mix yeast, warm milk, 1 cup flour, sugar, salt and ½ cup butter. Add rest of the ingredients, let rise until double in bulk. Divide and put into pans. Let rise until double in bulk again and spread with melted butter, sprinkle with sugar and cinnamon. Bake at 350 for 30 to 45 minutes.

ITALIAN PANETONI (Hazel Harris)

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| 5½ to 6 cups flour | 3 eggs |
| 2 pkgs. dry yeast | ½ cup raisins |
| 1 cup milk | ½ cup dried currants |
| ½ cup honey | ¼ cup candied fruit |
| ½ cup butter | 2 to 3 tsp. crushed anise seed |
| 1 tsp. salt | ¼ cup pine nuts |

Combine 1½ cups flour and yeast. Heat together: milk, honey, butter, and salt, stirring constantly. Add to dry ingredients; add eggs and beat for ½ minute. Stir in raisins currants, candied fruit, and anise seed. Add flour to make soft dough. Knead 8 to 10 minutes. Let rise until double (approx. 1½ hours). Punch down, divide in half. Cover let rise 10 minutes. Shape into two loaves. Place on two greased baking sheets, cut a cross ½ inch deep in top. Cover, let rise until double (approx. 45 minutes.) Brush with 1 egg and 1 tsp. water. Bake at 350 for 30-45 minutes.

SCOTCH SHORTBREAD

Cream 1 cup butter and 1 cup powdered sugar until light and fluffy. Stir in 2½ cups sifted flour. Chill several hours. Divide in half. On ungreased cookie sheet pat each half into 7-inch circle. With a fork, prick each mound deeply. Bake on cookie sheet at 300 for about 30 minutes. Cool slightly; remove from pan; cut into pieces and store.

