described in Jhone Hamilton's "Facile Trais-

"The ministers of Scotland—in contempt of the viber halle dayes obseruit be England—cause their wyfis and seruants spin in open sicht of the people upon Yeul day; and their affectionnate auditeurs constraines their tenants to yok their picuchs on Yeul day, in contempt of Christ's Natiuitie, whilk our Lord has not appropriate to their order and made left vnpunisit; for thair oxin ran wod [mad], and brak their nakis, and leamit [iamed] sum pleugh men, as is notoriously knawin in sin-drie partes of Scotland."

In the counties of Cornwall and Devon, in England, it was long believed that at the hour of twelve o'clock the cattle in their stalls would fall upon their knees and make "a cruel moan, like Christian creatures." It is also said that these dumb brutes, knowing naught of the change of style in reckoning the year, continued their devotions on the eve of the old Christmas. The tradition probably originated in the fact that in many of the old pio tures of the Nativity the ox and ass are represented as being upon their knees, in acknowledgment of the sovereignty of the new-

In regard to the "evergreen" decorations of dwellings and churches during the holiday season, if any of them were permitted to remain after the 2d of February, it was considered an omen of ill, as expressed in the following lines by Herrick;-

"For look, how many leaves there be Neglected there, maids, trust to me, so many goblins you shall see." There were likewise many superstitions

notions associated with the "burning of the Yule Log."

It was the custom to deposit in some secure place the charred remains of the Yule Log, from which to light its successor on the ensuing Christmas. And it was believed that the preservation of this remnant would unfailingly secure the house against fire throughout the coming year.

Among other ominous occurrences, if a person unluckily snuffed out a candle, his or her marriage during the coming year was extremely doubtful, unless, indeed, a spark should remain, from which the candle could be rekindled by blowing on it. So it was believed that bread baked on Christmas Eve would never mould; and when Christmas fell on a Sunday, good luck awaited every one, while the reverse was the case when the festival happened on a Saturday. The Presents.

The chief, and perhaps the most pleasant, of all the many customs connected with the Christmas season, is the universal giving of gifts or presents. Everybody then is expected to give, and everybody expects to receive. First in importance—as to them the custom brings more of fervent, genuine, and unalloyed joy-in this matter of gift-giving come the children. The twinkling eyes of the little ones close but intermittingly during the night preceding the dawning of the happy day-and their expectant hearts beat hurrledly in anticipation, even while their senses are steeped in slumber. Tiny stockings, with wide open mouths, are suspended to every convenient nail and bed-post in their chamberstockings hung empty, but sure of being well filled when seized by hasty hands on the morrow. Others, however, besides the children are interested in this custom, for so far has it gone that the hoariest head in the house now gets some token of kind remembrance. In fact, the very servants are not forgotten-the cook is made happy with a new bonnet, the hostler with a new coat. Tabby, too, is tricked out with new jingling bells, and Towser rejoices in a new collar. Gifts of utility, gifts of ornament, gifts of all kinds are bestowed, and

But the beautiful legend of Santa Claus describes this custom in an inimitable way, and so we give it. This mystical individual is variously known in this country and the German Fatherland, from which the last tradition is derived, as Santa Claus, Kriss Kinkle-a corruption of Christ-Kindlein or Infant Christ-and Saint Nicholas; but from the various attributes assigned him the latter is evidently his great prototype. We could give no better version of the story than is found in the following immortal poem, by Clement C. Moore:-

wretched indeed is he who owns not on the

morning of the "Merry Christmas" day some-

thing new among his possessions.

"Twas the night before Christmas, when all thro' the house Not a creature was stirring, not even a mouse; The stockings were bung by the chimneys with care, In hopes that St. Nicholas soon would be there;

The children were nestled all snug in their beds, While visions of sugar-plums danced through their heads; And mamma in her kerchief, and I in my cap, Had just settled our brains for a long winter's

When out on the lawn there arose such a clatter, I sprang from my bed to see what was the mat-

Away to the window I flew like a flash. Tore open the shutters, and threw up the sash; The moon on the oreast of the new-failen snow Gave the lustre of init-day to objects below; When what to my wondering eyes should ap-

But a miniature sleigh and eight tiny reindeer,
With a little old driver, so lively and quick,
I knew, in a moment, it must be St. Nick.
More rapid than cagies his coursers they came,
And be whistled and shouled and called them

by name:
'Now Dasher! now Dancer! now Prancer! now
Vixen!

On, Comet! on, Cupid! on, Donder and Blixen!
To the top of the purch! To the top of the wall!
Now, dash away, dash away, dash away, all!
As leaves that before the wild burricane fly,
When they meet with an obstacle mount to the sky. So up to the housetop the coursers they fl w. With the sleigh full of toys and St Niconolas

And then, in a twinkling, I heard on the roof The prancing and pawing of each little noof, As I drew in my head and was turning around, Down the chimney St. Nicholas came with a

He was dressed all in fur from his head to his And his clothes were all tarnished with ashes and toot;
A bundle of toys he had flung on his back,
And he looked like a peddler just opening his

ris eyes-how they twinkled! his dimpleshow merry! His cheeks were like roses, his nose like a

cherry; His droll little mouth was drawn up like a bow, And the beard on his chin was as white as the The stump of a pipe he held tight in his teeth,
And the smoke it encircled his head like a
wreath;
He had a broad face and a little round belly.
That shook, when he laughed, like a bowl full
of jelly.

That shook, when he laugued, like a cowl thin of jelly.

He was chubby and plump, a right jolly old elf; And I laughed, when I saw him, in spite of myself.

A wink of his eye and a twist of his head Soon gave me to know I had nothing to dread. He spake not a word, but went straight to his And filled all the stockings; then turned with a

jerk,
And laying his finger aside of his nose,
And giving a nod, up the oblimney he rose.
He sprang to his sleigh, to his team gave a
whistle,
And away they all flew, like the down of a But I heard him exclaim, ere he drove out of sight,
'Merry Christmas to all, and to all a good night!'"

Intimately connected with Christmas gifts are Christmas charifies; and here one of the really touching customs of the season deserves a passing notice. Throughout the Christiau world it has ever been the custom, on the annual recurrence of the Christmas holidays. for those who are blessed with an abundance of this world's goods, to include in their munificence not only their immediate relatives and friends, but the poor and the strangers around them. The world's festival affords a striking exemplification of what the world should ever be-charitable and all-embracing in goodness. At Christmas times we witness a partial realization of the truth that "it is more blessed to give than to receive," and appreciate how much better the world would be if the poor were always remembered. Many good folks never fail at this season to furnish the indigent in their neighborhood with a substantial Christmas dinner; and, better yet, we now have our newsboys' and bootblacks' Christmas feast. So, too, in the public corrective institutions it is usual to provide the inmates with a Christmas dinner. Nothing could be more beautiful than this recognition

of the universal brotherhood of all men. Christmas Everywhere. All that has been said thus far concerning the origin, history, and customs of the great festival has been general in its character, and must needs have embraced its modes of celebration over the entire world. There remains. however, a number of special customs of particular countries and localities which we shall now take up in order, commencing with our mother country.

In the county of Devon, England, the burn ing of the Yule Log was attended with ceremonies unlike those prevalent in other sections of the country. Devonshire, in truth, appears to have a Christmas peculiarly its

One of the customs yet in vogue in some sections of the country is for the farmer, together with his family and friends, to partake, on Christmas Eve, of hot cakes dipped in cider, the beverage itself being used to wash down the crumbs. This done, the party proceed to the orchard and make an offering of a portion of these savory dishes to the apple-trees. In the fork of the tree the cake is deposited with due ceremony, while the tree itself is dreuched with the juice of its fruit. Meanwhile the men are firing off guns and pistols, and the women and girls are shouting this doggerel verse: -

"Bear blue, apples and pears enow, Barns full, bags full, sacks full Hurrsh! hurrah!"

In the county of Norfolk they formerly had a similar custom of sprinkling the orchards and meadows with spiced ale. In the neighborhood of the New Forest, in Hampshire, a similar ceremony is still practised.

Cheshire likewise has its peculiar customs. In Chester and the neighboring villages crowds of singers parade the streets on Christmas Eve, receiving substantial entertainment at every house which they honor with a call So, by an ancient custom of the country, servants engage themselves to their employers from New Year's Eve to Christmas Day only. During the intervening seven days the masters are obliged to shift for themselves.

At Manchester they have a fashion of cele brating Christmas in a way that is highly characteristic of the English of three and four centuries ago. Under the superintend ence of the Directors of the Mechanics' Institution, an annual "Christmas Party" is held each year in the monstrous Free-Trade Hall, which can accommodate full five thousand people. The president of the institution takes the chair at the opening of the ceremonies, but he is soon superseded by the jolly "Lord of Misrule," under whose direction masking, mumming, and singing have full sway. Sometimes there is also a procession of the months, at other times of the seasons and at all times of the old-fashioned Wassai Bowl. Nor is the bringing in of the Boar's Head ever omitted. At one of these festivals recently, the great national drama of Sain George and the Dragon was represented in handsome style. The patron saint of England, after performing prodigies of valor, a last encountered the ferocious "Dragon," whom he slew after a hot and furious contest. The debres of the battle was then cleared away, when the delighted spectators betook themselves to tripping "the light fantastic toe."

There are many other localities in England in which interesting local ceremonies are still practised.

In Scotland, as we have already stated, it is only in the Highlands, and in a few sections of the southern portion of the country, that the festivities of the winter solstice are conducted at Christmas.

In these sections, at early dawn on Christmas Day, the housemaid proceeds to make, from a meal which was steeped two weeks before in sowans-bowie, the Prechdachdan sour, or sour scones. These finished, the housemaid turns her attention to the baking of hard cakes and soft cakes, and other edibles, among which we find such outlandish and incomprehensible names as brandered bannocks and pannich perm. The sowans, a sort of oatmea; porridge, are then boiled down to the consistency of melasses, and by this time the lagan e-wrich, or "yeast bread," is ready. These various dishes are then served up to the whole family while still in bed; and not till old and

young have emptied their bickers do they rise. The time between rising and dinner is passed by the old people in consulting the signs o the coming year, and by the young in bols

terous sports, among which the prominent | ones are swinging, prize shooting, and ball throwing. The dinner itself is substantial and tempting. One of the tavorite dishes is termed sonsy or savoury haggis, which is a jumble of sheep's maw, lung, heart, and liver, mixed with suet, onions, pepper, and salt; or of the latter and oatmeal alone. To the dinner succeeds the bowl, and when it has had a free-andeasy circulation they hasten to the ball-room or card-table, and there pass the remainder of

In Ireland one of the features of the season is the practice of a barbarous sport termed "Hunting the Wren." To this diminutive bird the Irish people profess a great antipathy, which had its origin, according to tradition, in several different ways. By some authorities it is said that at the battle of Glinsuly, in county Donegal, the Catholics would have surprised the Protestant army sleeping, had the latter not been awakened by some wrens who were dancing and pecking away on their drums. A similar incident is also, by some writers, attributed to the invasion of Ireland by the Danes. By others it is said that the superstitious awe in which the Druids held the wren, whom they considered the king of all the feathered tribe, caused the first Christian missionaries to persecute the inoffensive bird, and by their command it is hunted to the death to the present day.

Be this as it may, wren hunting is one of the mest boisterous and attractive of the Irish holiday sports. There is, indeed, a dispute as to whether the proper day for the hunt is Christmas or St. Stephen's, although we believe it is at present practised only on the former. On this day the wren-or "the Devil's Servant," as it is called by its foes-is hunted with untiring zeal, and killed wherever found,

To the hunting of the wren succeeds the ceremony of the "Wren-Bush." In this the slaughtered bird is suspended by the leg to a "bush" of holly and ivy, and in this manner is carried through the village streets, from door to door, at the head of a merry procession of men, women, and children. The cere_ mony is terminated by a regular Irish frolic. In former times the procession was attended with much greater pomp than at present, the royal bird being decked with gay ribbons, and borne aloft by persons selected for the occasion, while their followers were arrayed in grotesque costumes, and bad in their company the devices of hobby-horses, dragons, and ser, pents.

In France Christmas is not celebrated with any approach to that éclat which marks it in England and America. It is nevertheless an occasion of great merriment, and it has become a custom on that day to appease family quarrels and to settle marriages.

The most attractive element in the feasting of the day is a rare and palatable selection of southern fruits, which at this season of the year are brought into Paris in enormous quantities. Grand ballets are to be seen at the theatres, and balls and soupers are the entertainments which are provided for such as frequent the gaming-houses. At midnight, too, on Christmas Eve, the priests are accustomed to celebrate mass in an impressive manner, the churches and altars being profusely and elegantly decorated. The singing on these occasions is particularly good.

The English custom of burning the Yule Log is copied after in some sections of the country, where a large log is placed upon the hearth at 6 o'clock on Christmas Eve. This was at one time regarded as a sure protection from pestilence during the whole of the ensuing year for all who sat around its blazing coals. The legend of Santa Claus likewise lingers in France, that popular individual there passing under the name of Bonhomme Noël. Shoes, instead of stockings, are used as receptacles for the toys and candies intended for the little

folks. In Germany the great feature of the Christ mas season-is the Christmas tree. This beautiful oustom is almost universal in this coun' try, although in England it was quite unknown until within the last quarter of a century. In Germany it is a very ancient custom, and had its origin, in all probability, in some of the mediaval pageants which were so popular on the Continent. The tree is usually of fir, although both birch and yew are used. The Christmas tree is there always illuminated. the smaller gifts dangling from the boughs, while the more bulky ones are deposited around it on the table. In the Catholic sections of Germany the Christ-child, from whom the gifts are alleged to come, is frequently personated by a person robed in white and bearing a crown and wings of gilt. But this feature, being considered irreverent on account of the deceit which it involves, is said to be falling into disuse.

So far as regards the celebration of Christmas in the Uni ed States-our own countryit is scarcely necessary to Bay a word. Every one is familiar with it, and the only points that require any explanation have already been touched upon. Our people are, perhaps, not quite so boisterous as were their Eulish ancestors, not entirely given up up that reckless abandon which is still a marked characteristic of the festival as celebrated in our mother Country. And yet we believe that, outside of New England, where the old Calvinistic doctrines still linger to some extent, it is the happleat sea on of the year.

Most of the churches, especially those of the Episcopal denomination, are handsomely decorated, and services appropriate to the occasice are held on Christmas morning. The remainder of the day, as well as the preceding evening, and, as a general thing, the entire week between Christmas and New Year, are

given up to social enjoyment. As each particular one of our countrymen, however, knows fully as much as we about the way in which the holidays are celebrated around us, anything further would be merely supererogatory. We wind up our essay, then, and bid you a happy good-night, by repeating, cordially repeating, the time-honored wish,

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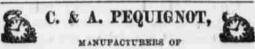
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