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The Christmas Card
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I AM a Christmas Card. I was
born shortly before Christmas of 1911. I was put away in a box after Christmas and the next year I came forth again, and the price put upon me had risen from two cents to five.
The next year I cost ten cents. Still I did not sell.
"We'll have to charge a quarter for that card," my owner said, "and get up the price of some of these others, or they won't be bought."
So I was a quarter. And then I cost 50 cents and was purchased.
The price mark has been left on me. I've been traveling with it written on my back ever since. Sometimes, too, I get around to a number of places around Christmas time, especially if I'm started off early in the first place.
So far, too, I've been greeted with joy, and an exclamation I do not quite understand.
"Oh, good. Here's a card which is marked fifty cents. Who would believe it possible, but no matter it did! And it's not written on, either!"
I do not understand their joy over me, but they never keep me with them!

THE FEAST OF LIGHTS
THE lights on the tree are said to be of Jewish origin. In the month of Kislev, of the Jewish year, corresponding nearly to our December, and the twenty-fifth day, Jews celebrated the feast of dedication of their temple. It had been dedicated on that day by Antiochus. It was dedicated by Judas Maccabeus, and according to Jewish legend, sufficient oil was found in the temple to last for the seven branched candelabrum for eight days, and it would have taken eight days to prepare new oil. Accordingly the Jews were wont on the twenty-fifth day of Kislev in every house to light a candle on the next day two, and on the eighth and last day of the feast, eight candles twinkled in every house.
It is not very easy to fix the exact date of the Nativity, but it fell most probably on the last day of Kislev, when every Jewish house in Bethlehem and Jerusalem was twinkling with lights. It is worthy of note that the German name for Christmas is Weibnacht (the night of dedication), as though it were associated with this feast. The Greeks also call Christmas the feast of lights; the name given to the dedication festival, Chanukah, by the Jews.

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THE CRADLE-ROCKING
FORM OF WORSHIP AT CHRISTMAS IN GERMANY.
Resulted in the Church Later Gaining Much Stronger Hold on the People.
THROUGHOUT Germany and also Italy and France there has been for some time a widespread use of the "crib." It is now universally diffused in the Roman church. Orbs are the delight of children who through the season of Christmas and Epiphany wander into the churches at all times of the day to gaze wide-eyed on the lifelike scene and offer a prayer to their "Little Brother," as they call the Christ child. The use of the "crib," however, is by no means confined to churches. It is common in many homes both Catholic and Protestant.

There grew up in Germany about the fourteenth century the extremely popular Christmas custom of cradle-rocking, a response to the people's need of a lifelike and homely presentation of Christianity. The crib became a cradle that could be rocked and the worshippers were thus able to express in physical action their devotion to the new born babe. The cradle-rocking seems to have been done at first by the priests, who represented the Virgin and St. Joseph and sang a "duet." The people and the choir took part in the singing in time dancing, which was a natural accompaniment to festive song to the early Germans. Eventually the people were allowed to rock the cradle in their own hands. It was by appeals like this to the homely instincts of the people that the church was able to gain a real hold over them, so that during the fifteenth, sixteenth and seventeenth centuries Christianity became a generally popular religion in Germany. Dr. Andrieu Tille, a well-known Christian historian, in an article on "Christmas in Germany," makes a statement that is most interesting. "In the darkness and confusion around the cradle," he writes, "the religion of the cross however much it might in its inmost character be opposed to the nature of the German people was felt no longer as something alien. It had become naturalized but had lost in the process its very core. The preparation for a life after death which was its Alpha and Omega, had passed into the background. It was not joy at the promised 'redemption' that expressed itself in the dance around the cradle; for the German has never learned to feel himself utterly vile and sinful; it was joy at the simple fact that a human being, a particular individual in peculiar circumstances, was being born into the world."

History of Freedom of Speech.
The issue of free speech is really modern, and emerged clearly as a definable proposition only with Milton's *Areopagitica*, to be followed by the widely divergent reasoning of Jeremy Taylor and Joseph Glanville, and by Locke's classical first "Letter on Toleration" (1689), which says almost the last word on the matter so far as religious differences are concerned.—James H. Robinson in *American*.

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Who Said Santa Claus?
XMAS which, to the people of Sweden as an indigenous custom, is buried for days in wood, and then soaked in soda water, and served with a milk gravy.



THE BEST THING TO GIVE TO YOUR WIFE IS FORGIVENESS.
THE BEST THING TO GIVE TO YOUR CHILD IS TO APPRECIATE HIS MISTAKES.
THE BEST THING TO GIVE TO YOUR NEIGHBOR IS TO BE CHARITABLE.
THE BEST THING TO GIVE TO YOURSELF IS TO BE HAPPY.
THE BEST THING TO GIVE TO YOUR FRIEND IS TO BE TRUTHFUL.
THE BEST THING TO GIVE TO YOUR ENEMY IS TO BE KIND.
THE BEST THING TO GIVE TO YOUR GOD IS TO BE GRATEFUL.
THE BEST THING TO GIVE TO YOUR COUNTRY IS TO BE LOYAL.
THE BEST THING TO GIVE TO YOUR RACE IS TO BE BRAVE.
THE BEST THING TO GIVE TO YOUR HUMANITY IS TO BE JUST.
THE BEST THING TO GIVE TO YOUR WORLD IS TO BE WISE.
THE BEST THING TO GIVE TO YOUR FUTURE IS TO BE COURAGEOUS.
THE BEST THING TO GIVE TO YOUR GODS IS TO BE FAITHFUL.
THE BEST THING TO GIVE TO YOUR LIFE IS TO BE TRUE.
THE BEST THING TO GIVE TO YOUR DEATH IS TO BE PURE.
THE BEST THING TO GIVE TO YOUR HEAVEN IS TO BE HOLY.
THE BEST THING TO GIVE TO YOUR GODS IS TO BE GRATEFUL.
THE BEST THING TO GIVE TO YOUR LIFE IS TO BE TRUE.
THE BEST THING TO GIVE TO YOUR DEATH IS TO BE PURE.
THE BEST THING TO GIVE TO YOUR HEAVEN IS TO BE HOLY.

THE GIFT I CHOOSE
GIVE me the heart-throbber with the glow that warms the soul within. I choose the gift of kindly smiles that wealth can never win. The laugh that ripples to the lips from hearts where peace abides. Pledge to the fullness of content to bless the Christmas time.

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W. H. SANDFORD

HAVE that Picture framed at
Buck's FURNITURE STORE
End of Street Car Line
Patton, - Pa.

Bell Ringing, One of the Oldest Christmas Customs
WHAT would Christmas be without the melody of the bells ringing good-will toward men? Bell ringing is one of the oldest of Christmas customs. At one time, in England, the ringers gave their services free, nor would they accept any special payment. The goal was rung as a matter of course and was the natural expression of English joyousness. The merry music of the bells in Great Britain and wherever churches have peals of bells, is today as much a feature of Christmas as the decoration of church and home with evergreens, or the provision of the good cheer which always marks this festive season.

What an outcry there would be if an edict were issued forbidding the ringing of the bells during the coming festive season! Yet this was actually done during the Commonwealth, for in 1652 the wise men of parliament gave orders that "no observation shall be had of the five-and-twentieth day of December, commonly called Christmas day."
It is quite certain that this edict was disregarded in many places, while in others it led to open rioting. At Canterbury the mayor of the city tried to enforce the new rule, but the people were not going to be deprived of their pleasures so readily, so they took the law into their own hands, broke the windows of the mayor and some of his houses as well—and affirmed their intention of keeping their Christmas in their own fashion, just as their fathers had done before them.

A Good Modeling Material.
It is often very difficult to keep a child confined to the house amused. But with a modeling material with which they can make animals, beads, etc., they can be kept amused for hours.
Take four tablespoonfuls cornstarch, eight tablespoonfuls salt and eight tablespoonfuls boiling water. Mix the dry ingredients and pour on the boiling water, stirring until the mixture is stiff. Put on the fire and stir until it forms a soft ball, then remove from the stove and stir for ten minutes. A little color may be added. Wrap in oiled paper when not in use to keep from hardening.

Uncompromisingly Merciless
"Christmas comes but once a year," said the ready-made philosopher.
"Yes," replied Mr. Crowcher, "it made doesn't come even as often as that. But consider how long it takes to get over it."
It requires a certain amount of tact to be situated with your friends and with keepers of Philadelphia Record.

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Toys I Used to Know
WHEN I stand a wall and stray, And watch the throngs of whom Who pay and pay and pay, Wide-eyed, I look about, but ah! Where are the toys I used to know?
Swift an aerial goose by To behold a marvelling And fashioned crew row high To watch the wonder thing, But, heart of mine! across my sight There floats a little beehive made kite.
My boy demands a "jazz" train, With fifty feet of track, His modern spirit shrive the pain And broods no holding back, Yet is a "vish" from above, My boy would fifty-cent express!
My little girl I must amuse, And so I buy at view A doll that wears French high-heeled shoes And often stockings too! And fashioned crew row high To watch the wonder thing, But, heart of mine! across my sight There floats a little beehive made kite.
O dear, dear days that brought to me My earliest burst of speed, When Santa placed beneath the tree My first velocipede! Yet my own tale the Christmas cheer, No's got to have a motorcar.
O true, long since decayed and dead, What joys you held apart? One how these mittens, thick and red, Waxed both my hands and heart! But now my wife I have to buy A pair of auto gauntlets high.
Here, where the immoderate gleam Amid the early snow, I seem to see, as in a dream, The pony saddles glow, Tree of my youth my heart grows new, Again hangs on a branch of you! —John O'Keefe, in *New York World*.

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