THE FAMILY FORUM

Christmas.

Facts and Fancies About the World's Great Holiday.

THE TURKEY'S JUBILEE.

So Christmas once again is here,—
The turkey's jubilee;
All hail and crown it with good cheer
And echoing roars of glee.

Yet don't forget that crying Need
Stands shivering at thy door,
But ope thy purse with kindly heed
To help her starving store;

And when thy race through life is run
That little Christmas deed
May reckon up a helping one
In thine own hour of need.

CHRISTMAS DINNERS.

No. 1.
Oyster Soup.
Roast Turkey. Bread Stuffing.
Cranberry Jelly.
Mashed Potatoes. Spinach.
Celery Mayonnaise.
Wafers. Cheese.
Plum Pudding. Liquid Sauce.
Fruits. Nuts. Raisins.
Coffee.

No. 2.
Oyster Soup.
Olives. Almonds.
Fish. Oyster Sauce.
Browned Potatoes.
Turkey. Cranberry Molds.
Creamed Cauliflower.
Celery, Mayonnaise. Wafers.
Pumpkin Pie.
Ice Cream.
Steamed Raisins. Bonbons.
Cider. Coffee.

No. 3.
Raw Oysters.
Consomme.
Celery. Olives. Salted Nuts.
Salmon Patties. Potato Balls.
Roast Turkey. Cranberry Sauce.
Mashed Potatoes. Peas.
Candied Sweet Potatoes.
Roast Duck. Plum Jelly.
Lettuce. French Dressing.
Wafers. Cheese.
Mince Pie. Plum Pudding.
Fruits. Raisins. Nuts.
Coffee. Bonbons.

All Christmas dinners are alike in one thing—under any and all circumstances the guests are ravenously hungry and boisterously happy, or should be, and neither old nor young can observe the rule of not talking with the mouth full; otherwise the feast would be silent.

Any one of the above dinners will fill any mouth.

CHRIST'S BIRTHDAY.

There is nothing certain even about the birthday of Christ. Some authorities assert that December was in the rainy season, when no shepherds could have been "watching their flocks by night." Others claim that it was in the dry season, when shepherds were on duty day and night. In the controversy over the date, extending from December to May, Pope Julius (337-352) had an investigation made by St. Cyril and was satisfied that the 25th of December was correct. It was so established in the Roman church, and before the end of the fourth century the dictum was universally accepted.

This acceptance was made easier because the date was that of the great festival of the winter solstice, the saturnalia, which was celebrated in all parts of the world from Dec. 25 to Jan. 6. At that season, houses, temples and shrines were profusely decorated with evergreens.

SANTA CLAUS.

Santa Claus is of German origin. This is true if only because that is the Dutch name for St. Nicholas. That he is an old man is because in the ancient pagan feasts in celebration of the decay of the old year and the birth of the new an old man played the principal part. Among the Greeks and Romans it was Saturn, the father of all the gods, and among the Germans it was Thor, who was long bearded and white haired. The tradition of hoary age is appropriate, for representation of the dying year was too strong to be driven away by the new figure of the early church observances.

That the saint is St. Nicholas is due to the fact that that venerable personage's feast day was celebrated at about that period. St. Nicholas was a bishop of Myra, who flourished early in the fourth century. He is the patron saint of children and schoolboys, and hence it was natural that he should be a part of a celebration when the children received gifts and when they were allowed to be "heard as well as seen."

The practice of making presents on that day undoubtedly owes its origin to a general idea to carry into practice the Biblical mandate, "Peace on earth; good will to men." At first the great lords made presents to their retainers, and the season was marked by universal charity. By degrees the practice of Christmas giving spread until now everybody gives his friends presents.

PIE AND CUSTARD.

The Origin of a Couple of Popular Delicacies.

The word pie is derived with other words, as pate, pastry), etc., which are with like significance from two Latin words, pistum and pinsere, to beat together. The crust which held the filling was called by the very unpleasantly suggestive coffyn in the sense of case or shell.

The mince or shred pie of many ingredients, was introduced in Britain in Roman days and already thus early, an old and highly prized delicacy at Roman feasts. It grew in favor and acceptance with Britons, Normans, Anglo-Saxons and Danes. Its praises were sung by poets, but it had a sufficient share of criticism and opposition to bring it into notice and subsequent popularity beyond the power of approbation. In this manner how often enemies to a cause prove its most powerful advocates.

Crustard was an old English word for pie, and from it the present term pie-crust was doubtless derived. It is supposed from corruption of the word also came custard of modern use.

The mince of shred pie was not the Christmas pie until the strife between Royalists waxed so warm that to eat or not to eat mince pie was looked upon as a test of religious principles. It is the pie itself with which we have to do, however, as the story of Puritan times is too familiar to need more than passing mention.

In Elizabethan days the Christmas pie was an imposing and mammoth structure of crust filled with meat or game, in height, weight and ornamentation a triumph of the cook's skill. On sideboard or hall table it stood during Yuletide, a favorite mandate of hospitality that all who choose should "cut and come again." In certain localities in England these huge pies are still baked as of yore, and in size and quality the same.

As before stated, not until Puritan times did the mince or shred pie become also the Christmas pie. A recipe dating from the reign of Richard II. is here quoted to show the ingredients used in the mince pie made in royal households, and also the wording and spelling of the period. It will be noticed that white articles are given, quantities are omitted, making the recipe a difficult one to follow and the result thereof wholly dependent upon the judgment and experience of the maker. It reads thus: "Take goode veal and grynde small. Take hard egzon (presumably eggs) yground and do therunto with prunes hoole, dates incorved, pynes, raisons, corans (currants), hoole spices and powder sugar and salt. Make a litell coffyn and do this fare thereinne and bake and serve forth."

FEEDING THE BIRDS.

One of the prettiest Norwegian customs at Christmas is the practice of giving on that day a dinner to the birds. On Christmas morning every gable, gateway or barn door is decorated with a sheaf of corn fixed on a tall pole, wherefrom it is intended that the birds shall make a Christmas dinner. Even the poorest peasant will contrive to have a handful set aside for this purpose, and what the birds do not eat on Christmas day remains for them to finish at their leisure through the winter. The caroling of these birds about these poles makes a Norwegian Christmas cheery.

CHRISTMAS IN ENGLAND.

In England Christmas is celebrated with more boisterous enthusiasm than anywhere else. Every person who can read the English language knows the Christmas of Dickens, and the old English celebration of the feast has been described in detail by Washington Irving in "The Sketch Book." Feasting characteristic of the English celebration. Eating has become such a part of the day in England that the Italians have the following proverb: "He has more business than English ovens at Christmas." The English probably do more eating Christmas than any other people.

TURKEY WITH SAUSAGES.

A turkey garnished with sausage has a very festive, not to say bacchanalian, appearance. Three-quarters of an hour before the cooking is finished festoon it with strings of link sausage. These you must turn from time to time so that every part shall be as brown as the bird itself. The better the flavor of the sausage, of course the finer the flavor of the turkey. With this you will want giblet sauch made by stewing and mincing the giblets and adding them to the gravy in the pan after the fat has been removed.

MERRY CHRISTMAS.

When
Old Christmas brought his sports again,
'Twas Christmas broached the mightiest ale,
'Twas Christmas told the merriest tale;
A Christmas gambol oft would cheer
The poor man's heart through half the year.

—Sir Walter Scott.

THE CHRISTMAS TREE.

We Are Indebted to the Norsemen for This Cheerful Custom.

It was the Norsemen who added to the joy of the home at Yuletide by placing a tree, an evergreen, in the dwelling, and it is from them that the picturesque custom of the Christmas tree is derived. They decorated the tree with rude ornaments, and placed it so that the glow of the Yule log might light up its branches, for to them the tree in its greenness and life, as a symbol of eternity, was the representative of their god and worthy of all homage and respect.

To this day we continue to illumine the Christmas tree, making it as bright and attractive as possible, with its candles and its adornments, but the use of candles is not associated with the Scandinavians and the Norsemen of old. They did not have such luxuries. They were obliged to content themselves with torches—pine knots—and with the glow of the log fire.

The employment of candles at Christmas time dates back to the saturnalia, when they were used not only for purposes of illumination, but as gifts from one friend to another as tokens of brightness and cheerfulness.

The Jewish feast of the dedication was also marked by the use of candles, and, as this feast occurred about the same time of the year that Christ was born, it is not unlikely that at the time of His birth innumerable candles were brightly burning throughout Palestine, a fitting, though unintentional symbol of the Light that had been born into the world.

But the adoption of these various customs, however innocent and pleasing in themselves, was strongly opposed by many sects and denominations of Christians, and to this day there are those who not only deprecate the jollity that characterizes the celebration of the Nativity, but who do not deem it proper to attempt to fix a particular date for the commemoration of Christ's birth in the absence of any definite Biblical authority.

The Calvinists and the Puritans were particularly bitter against the introduction of pagan customs into Christian celebrations and would not tolerate the use of Christmas trees and evergreens, the burning of the Yule log and like fashions. Our pilgrim fathers showed their disdain for the observance of Christmas by refusing to notice it. The year they landed at Plymouth they worked hard all day Christmas and gloried in their freedom from the superstitious customs that had been adopted by their fellow Christians.

The tree is said to have been used to place gifts as early as 1640, adopted in France in 1835 or thereabouts, and first introduced into England by Prince Albert the Christmas following his marriage to Victoria. The custom has always been observed at Windsor since then, "the queen's tree" for her majesty's gifts, another for the royal children and grandchildren, and the third for the members of the household.

CHRISTMAS FRIED CHICKEN.

Singe the chicken, removing the pinfeathers and oil bag. Divide at the joints and remove the leg, thigh and breast bones, being careful to keep the meat in good shape. Wipe with a clean, wet cloth, dredge with flour which has been seasoned with salt and pepper. If not well covered, dredge again with flour. Fry out several slices of fat salt pork and cook the chicken carefully in the hot pork fat. It should be a uniform brown on each side, and use fat enough to keep it from burning. Arrange the chicken on a hot dish with the legs and side bones at one end, wings and neck at the other and the breast in the middle. Serve with a gravy. Pour off the fat that may be left in the pan, wipe out the browned crumbs, return the clear fat, about one tablespoon of it, stir in one rounding tablespoon of flour, and when well mixed stir in one cup of hot milk. Season to taste and when thick strain it over the meat.

NOT ON CHRISTMAS.

"Absence makes the heart grow fonder."
Does it? Really, oft we ponder
If at Christmas 'twould be pleasant
Were there absence of the present.

—Baltimore American.

OAK AND MISTLETOE.

To the Druids the oak was a sacred tree and fire a holy element. In many English country households at the present time the Yule log is dragged in on Christmas eve with song and dancing, rolled into its proper place at the back of the great fireplace and a fire built in front of it, just as the custom has been from time immemorial in the forests of Germany and the Scandinavian peninsula.

To the Druidical priests the mistletoe was a sacred plant, vested with many mystic virtues, and by the English, Germans and Americans today the mistletoe is regarded with something akin to superstitious reverence.

Among the pagan Germans every neighborhood, every village, had its sacred tree, and at the midwinter festival a circle of fires was kindled round it, and the people danced about the holy plant. Sometimes torches were fixed to its branches, and the chief decorated its limbs with new swords, shields and other arms and armor for his men and bright garments for the women; hence the Christmas tree, an institution which antedates, probably by thousands of years, the date of the Nativity.

CHRISTMAS TOYS.

The great toy center of the world is Bavaria. From the towns of Nuremberg, Fuerth and Sonneberg come nine-tenths of the toys made in Europe. The famous French doll is made in Nuremberg, as are also many fine mechanical contrivances, such as walking dogs and cats and other animals with natural fur, which, according to popular supposition, are the direct output of the French capital.

They are a picturesque people, these toymakers. Whole families and colonies of them are engaged in toymaking. A father makes doll heads, for instance, and the other members of the family paint the features, affix the wig and assemble the parts of the body. The decorative painting on toy chinaware, wooden toys and blow glass Christmas tree ornaments is done almost exclusively by children.

KISSING UNDER THE MISTLETOE.

While we must thank the Druids of old England for suggesting the mistletoe as a Christmas decoration, we are not indebted to them for the pretty custom of kissing under the mistletoe. That had its origin with the ancient Babylonians. The Babylonians, however, did not restrict the license of the mistletoe to mere kissing. A man who was fortunate enough to catch a maiden under a suspended branch of this mystic plant was privileged not only to kiss her, but to make her his wife. It would seem from the remarks of the old historians that the girls of those days took very kindly to the custom.

CHRIST'S BIRTHPLACE.

According to an article by Paul Carus in The Open Court, Chicago, the apocryphal gospels tell a somewhat different story of Christ's birth from the canonical books. According to the former, Christ was born in a cave and thence transferred to a stable, where the ox and ass worshiped Him, while, according to the canonical gospels, the nativity takes place in a stable. The apocryphal legends proved so strong that, in spite of the canonical version of the story, a cave near Bethlehem came to be finally regarded as the place of the nativity, and a church was erected on the spot to commemorate the event, and still stands as a lasting monument of this belief.

CRUSOE'S CHRISTMAS.

Perhaps the briefest reference to Christmas contained in any novel is that in "Robinson Crusoe." It is a striking illustration of the fact that Christmas is nothing to a man in solitude. Here is all De Foe says of Robin on Crusoe's Christmas on his desert island:

"Dec. 25.—Rained all day."

THE LORD OF MISRULE.

It was a mediaeval custom in England to establish at Yuletide a "lord of misrule," appointed to conduct the revels in castle or country house or at court. Every one was expected to pay a sort of mock homage to the merry monarch of misconduct. This, too, was not without its similarity to the traditions of the Roman saturnalia, when, for the time being, the servant became the master and the plebeian the monarch.

KISSING THE CATTLE.

Peasants of the mountains of Montenegro have a peculiar Christmas eve custom. After the Yule log has been lighted the head of the house and the son who acts as the shepherd of the sheep flock go to the stables with candles and light up each corner of the interior alternately. Then they return to the door, and as each holds his candle high the animals are driven in one by one. The household wife then sprinkles a little wine over the oldest female of each of the different species of live stock and, having done this, kisses the animal on the head. This is a unique Christmas practice, and antiquarians have been able to find no reason for it nor have they been able to set the time when it began. The kissing ceremony over, the family "clucks" like a hen and "cheeps" like a chicken. This is said certainly to insure a plentiful increase of the fowls during the coming year.

ORIGIN OF CHRISTMAS PUDDING.

The Christmas carol is a relic of the songs once sung in honor of the sun; the Christmas pudding a reminder of the giant globular sausages made of that shape in honor of the sun and served to our lusty English ancestors at this joyful season. Beef, mutton, pork, fish, anything that was handy, entered into the composition of these monstrous wursts. A hash of all meats that could be procured was mixed with flour and boiled in the largest pot belonging to the English household. Steaming hot, it was placed on a great platter, a bowl of honey was poured over it, a sprig of mistletoe adorned its summit, and in solemn state it was borne from kitchen to dining hall.

THE KOLENDA IN RUSSIA.

In Russia the Christmas eve celebration is long and curious, beginning in the early afternoon with groups of peasants singing carols in front of noblemen's houses, where they eagerly gather the coins thrown at them from the windows. This is called the Kolenda, and always precedes the masquerade, when the peasants of all ages dress themselves to represent different animals, in memory of the Saviour having been born in a stable. When the evening star rises, the colatzia, or supper is served, and among those who can afford it there are Christmas trees resplendent, as in Germany, with lights, ornaments, goodies and presents.

A GAME FOR CHRISTMAS PARTIES.

"Heads, bodies and legs" is a most amusing drawing game. The first player draws a head at the top of his strip of paper, folds it down, and the next player adds the body without having seen the head. The third player adds the legs, and the effect of the whole figure, when opened out, is very quaint, recalling the Egyptian hieroglyphics. She who commenced life as a serious woman has the body of a bird and the legs of a ballet dancer, while the soldier's head, with a helmet, ends in a bluecoat boy's coat and a lady's skirt.

ILLUMINATING THE WINDOWS.

In many parts of England candles are put in the windows on Christmas eve, and the village seems illuminated, the inhabitants little suspecting that this usage is thousands of years old and had its origin in the fact that every devout fire worshiper kindled a fresh fire on his hearthstone on the eve of the sun god's festival and opened his doors and windows, too, if he had any, to let the blaze shine out into the darkness.

PRAYING TO KRISS KRINGLE.

In some parts of Germany, Scandinavia and Holland the custom is for all children to say a prayer at the chimney corner on Christmas eve to Kriss Kringle, asking him to fill their stockings for Christmas morning, and many hopes and fears are confided to him. Kriss Kringle is a corruption of Christ-Kindlein, who is supposed to descend the chimney with gifts for all good children, and has in Germany quite superseded St. Nicholas or Santa Claus, the patron saint of children.

CHRISTMAS PROCESSION.

Among Christmas eve customs one in Holland is of exceeding interest. In all the towns and villages at the midnight hour the men in varied costumes meet in the principal squares, chanting the "Gloria in Excelsis." Proud is the man selected by vote to be the "star bearer." A large star in which are several lighted candles, all shining as one, is mounted on one end of a long pole. This star is symbolical of the star that guided the three kings to Bethlehem, and the effect of its light in the dark and winding streets, at the head of the long procession of men, slowly marching to the music of the "Gloria in Excelsis," sung in chorus, is deeply impressive. A sumptuous supper is served after the devotions are ended, and thus Christmas day begins.

Christmas Hints and Notes.

Christmas means Christ's mass.

Dont forget your servants and washerwoman.

Don't try to do shopping while you are are hungry or tired.

The Aremenian church celebrates Christmas on Jan. 16.

Don't buy a gift in the presence of the person for whom it is intended.

Don't give a present merely because you expect one from the recipient.

Don't forget to remove the price mark from gifts before you present them.

In all the states and territories Christmas day is observed as a legal holiday.

Don't attempt a shopping expedition without a carefully compiled list of articles desired.

The happiest home is where a baby's stocking is hung up for the first Christmas.

The Christmas turkey, not the Christmas conversation, should be stuffed with chestnuts.

Better a small gift where love is than a costly present for the sake of being in the swim.

Don't forget to use discretion in selecting gifts. It is the much desired gift that is mostly appreciated.

The Greek church celebrates Christmas on Dec. 25, old style, which is Jan. 6, new style.

If money only brought happiness, there would be little Christmas cheer in a majority of homes.

The custom of giving Christmas gifts on Christmas day is general among all Christian nations.

The turkey is a native of America, but has been popular in England for over 300 years.

Christmas wreaths may be allowed to remain until Ash Wednesday provided they do not wither.

It is the wise man who betrays no surprise when his wife jumps and hides something when he enters the door these days.

Christmas greens proper are the holly, mistletoe, laurel, ivy and pine. Yew and cypress are unlucky except for churches.

Different countries and localities are rich in Christmas lore, legends, proverbs, superstitions and beliefs, many of them as beautiful and suggestive as they are curious and interesting.

Don't buy things because they are cheap or because they especially appeal to your individual taste. Think of the occupation and inclinations of the one for whom they are intended, and purchase accordingly.

Even the most commonplace gifts, the homely necessaries of every day that must sometimes serve as Christmas remembrances in the home of limited means, and the exchange of trifles with distant friends, may be invested with new meaning and special value if they are given a little touch of originality in the way of an amusing or appropriate inscription.

It is not that such a variety of candies or confections should be provided at the holiday time for the sweet tooth that many find a firm friend from youth to age, but there should be no failure in the provision of some of these tempting sweets.

Of course we all appreciate a gift because of the spirit that prompts it, but how much more we think of it when it is something that corresponds with our needs, fills some gap long unoccupied, and it is a suitable as well as a loving remembrance.

In the Greek island of Chios on Christmas day a tenant farmer takes a pole, decorated with fruit and flowers, as a present to his landlord. The offering is expressive of good will and typical of good crops for the coming year.

A sachet bag redolent of violet powder and puffed up in the pride of lace ruffles and satin ribbons may be in your eyes "just too sweet for anything," but don't give it to your grandmother on that account. To her a plain cloth affair to hold her spectacles and her knitting would be an appropriate and appreciated gift.

Girls should not send any gift, even a card, to a young man whom they have known but a few months. Nice young men do not care for such tokens of friendship, and there are few men who would look upon them as evidences of a regard which is never appreciated unless solicited. Don't make yourself cheap.

Decorations of evergreens for temples and houses during the winter months were popular among the Romans and Druids, who practiced it in order to give aid to the dryads and wood spirits, who must die unless they had the shelter of their native foliage.

After the hideous warfare, the terrible disasters by fire and tempest, the blood-curdling crimes, the horrible massacres, the cruel race conflicts, the strikes, the riots, the political turmoil of the year drawing to a close, may the peace of the coming Christmas time come like a soothing balm to all aching hearts.

Plum pudding is a purely English dish. Originally the dish was plum porridge. There is a story that King Henry IV. of France once, wishing to do special honor to the English embassador, ordered plum pudding for dinner on Christmas day. Unfortunately the cook forgot the cloth, and the dish was served as a soup.

There are other considerations besides appropriateness that go to make up the value of a Christmas gift, independent of the price paid for it. One of these is the spirit in which it is given. A duty present—one that is made simply because it is expected, and not because of real affection or esteem that flowers out in the shape of a gift—is valueless, no matter how much money it has cost.

There are people who manage to remember everyone with some simple, dainty gift, or perhaps only a Christmas letter full of love, sympathy and good will, and they contrive to do this without neglecting any of the duties of the daily life, without puckers and wrinkles and frowns of anxiety and worry; on the contrary, with faces growing more and more radiant with the joy of giving and remembering and doing.

Women's . . Gifts to Men.

To Begin—There is, perhaps, no more "unkind" gift in all the range which the Christmas season offers than some of the selections which womenfolk make in the way of wearables for their male kin or friends.

"Get the Right Thing"—This is said in no spirit of jesting criticism, but because it is a melancholy fact, and the man who is the recipient of some of the hopelessly wrong things selected by charming woman finds himself in the deplorable condition of either wearing something which makes him a laughing stock to his fellow-man or else of wounding the generous heart that was prompted to offer a souvenir of the season.

What to Give—Properly, the subject of gifts for men may be divided into two general heads. There are the very expensive gifts, and there are the useful gifts of moderate cost. The nature of the gift to a man depends to a great extent upon the closeness of the relationship existing between the donor and the receiver.

Jewelry—Under the head of jewelry there are a great many articles which a woman may present with propriety to a man. There are shirt studs, collar buttons and link suspenders. Then there are the watch guards, cigar cutters, pocket knives, scarf pins and smokers' articles. In selecting jewelry for a man avoid enameled effects and brilliants.

Cigars and Tobacco—Do not buy cheap makers of cigars or tobacco. Go to reliable dealers and get something good. Get a small box of good cigars instead of a large box of cheap ones.

Umbrellas—If you should decide to give an umbrella you should give more consideration to the material of which the umbrella is made than to the mere finish of the handle. The umbrella of the period is a close roller; it is made with a steel rod and a paragon frame; an all silk taffeta cover is the best wearer. It is an old trade adage that the handle sells the umbrella. So you must be careful not to let a gaudy handle lead you into buying a bad silk.

Useful Articles—Useful articles are found in the furnishing goods stores. A man never can have too many cravats, or, for that matter, too many cravat pins, gloves or sticks. Walking sticks are now made in such a variety of woods that it is quite impossible to name them all. As a general rule, it would be well to get dark wood, and avoid fancy handles.

Mufflers are also good holiday presents. The muffler should be of generous size.

For presentation to near relatives and for that matter an acceptable present to any man, are the new suspenders.

Half hose, in good weaves, make very suitable holiday gifts.

There are many kinds of handkerchiefs, and they are all goods for holiday gifts. White handkerchiefs are always acceptable either linen or silk.

The work of the donor's own hands almost always possesses a value in the eyes of the recipient quite beyond that of a purchased gift. The reflection that love and thought have gone into the making of the present enhances its preciousness.

Men's . . . Gifts to Women.

The women folks are always pleased with dress patterns, neck ties, books, jewelry, silverware, indeed lots of things useful and ornamental. A man who will use his powers of observation can easily find out what will prove to be a suitable present.

Gifts to Children.

There are numerous gifts suitable for children. Useful articles, including books and games, will generally give as much pleasure as do ornamental and trifling ones. Cheap toys easily break and bring enough sorrow at the quick destruction to more than balance the original joy. There are plenty of gifts of a substantial nature, and not costly, that will please the little ones.

Children's Gifts

Children can make their parents and friends glad by little acts of kindness and politeness. A letter full of sympathy and good will and love. A motto card. A quotation or sentiment in the writing of a child is always welcome. A little granddaughter wrote to her grandmother: "I love you, I love you, grandma," and grandma thought more of that genuine sentiment from the heart of the little grandchild than costly gifts from her adult children. Tears from the grandmother's eyes dropped upon the sheet when she read it.

Sayings of the Children.

GATHERED FROM ALL SOURCES.

IT ALL DEPENDED.

Sunday School Teacher—Tommy, if a boy slapped you on one cheek, what should you do?

Tommy—How big a boy?

Teacher (amused)—About your size.

Tommy—I'd swing on him.

A WILLING MARTYR.

Mother—Evelyn, you mustn't ride in this open street car such a cold day as this without your jacket. Put it on, child. You will have pneumonia, if you don't.

Miss Evelyn (with supreme contempt)—What of that? Do you suppose I'm going to let Mabel Upjohn see me wearing a jacket that's all out of style?

HER MONEY—HER CHOICE—Kind Lady—"Here is a dime. Now, promise me you will not go to that saloon over the way and spend it." Thirsty Thomas—"I promise lady. But is there any special saloon in town you'd like me to patronize?"—Puck.

AN APPROXIMATION—A little girl on returning from church one Sunday, when questioned by her father about the sermon, said naively, "I only remember that he said Paul planted and had Apollinaris water!"

WHAT HE WANTED—"I am surprised, Bobby, that you should ask for more pie when you have plenty yet on your plate." "Why, that ain't pie, ma; that's crust. What I want is pie."

Good Form.

Pointers for Young and Old.

Keep good company or none.

If your hands cannot be usefully employed, attend to the cultivation of your mind.

Always speak the truth.

Make few promises.

Live up to your engagements. Keep your own secrets, if you have any. When you speak to a person look him in the face.

Good company and good conversation are the very sinews of virtue.

Good character is above all things else. If one speak evil of you, let your life be such as none will believe him.

Dring no kind of intoxicating liquors.

Always live, misfortune excepted, within your income. When you retire to bed think over what you have been doing during the day.

Make no haste to be rich if you would prosper. Small and steady gains give competency with tranquility of mind.

Never play at any kind of a game of chance.

Avoid temptation through fear that you may not be able to withstand it.

Always endeavor to contribute your quota to the general conversation. It is as much your duty to entertain as to be entertained. Bashfulness is as much to be avoided as too much assurance.

Never run into debt, unless you see a way to get out again.

Never borrow if you can possibly avoid it.

Never speak evil of any one. Be just before you are generous.

Keep yourself innocent if you would be happy. Save when you are young to spend when you are old.

Never ask questions of a personal nature, such as what a certain article cost, or why so-and-so did not go to the opera. They are decidedly impertinent.

Look at the person with whom you are conversing, but do not stare.

If you carry on the thread of a conversation after the entrance of a visitor, you should always recapitulate what has been said before his or her arrival.

Christmas Games and Tricks.

THE WOODSELLER.—This is capable of several variations, including the ever-popular forfeits. Any number of persons may join in the game. The person who starts the game writes the name of some kind of wood on a paper, and folds the paper so that no one can see the words written upon it. He then goes around, all the rest of the players being seated, and says: "I have a load of wood to sell." Each person in turn asks: "What kind?" The answer is: "Find out." Then the person mentions one kind, and if it happens to be the wrong one, the woodseller goes to the next, and so on, until it is finally guessed right. When the right one is named the one naming becomes the woodseller. All who make mistakes must pay a forfeit. Those who name a wood twice pay.

ACTING CHARADES.—This is a common and enjoyable way to spend an hour. Let party of the company go out of the room. Rooms separated by double doors or portieres are best for the scene of action. The party outside thinks of some word which can be represented entire in pantomime or tableau. For example, the doors opening, disclose a half-dozen young girls standing in line, while one of the acting party announces that this striking tableau represents the name of a famous orator. The audience, failing to guess, is told that Cicero (Sissy, row) is the man.

Again, just as the clock strikes 10, the doors opening, reveal a lady eating an apple or any convenient edible, while a gentleman who stands near, points to the clock and then at her. This being correctly guessed to represent "attenuate" (at ten you ate), the other side goes from the room and the previous performers become the audience.

There are hosts of words which, with a little ingenuity and the aid of a dictionary, may be turned to account. For example:

Ingratiate. (In gray she ate.)
Catering. (Kate. Her-ring.)
Hero. (He-row.)
Tennessee. (Ten, I see.)
Metaphysician. (Met a physician.)

A HUNTING GAME—In this game the object is to gather peanuts or any other kind of nuts (or beans) which have been hidden in every available nook and corner, in crevices of sofas and chairs, under bric-a-brac, on mantels and behind doors, etc. When it is thought that the hunting has continued long enough, the hunters are recalled to the room from which they started, and their gatherings are counted by a committee appointed for the purpose, and the prize is awarded to the hunter having the largest number of nuts.

SUSPENDED APPLE—Tie an apple by a string and let it hang in a doorway. Smear it over with molasses, and let each one of the company attempt to bite it as it swings. The one who succeeds in getting a bite is entitled to a prize. Many sweet faces will be exhibited before the prize is won.

SPELLING LESSON—Challenge your friend—make it a bet if you wish—to spell three simple words that you will give him within twenty seconds. He accepts the challenge, and, with watch in hand, you give the first word, "Believe." He spells it correctly "B-e-l-i-e-v-e." You then give the second word, "Receive." This he also spells correctly, "R-e-c-e-i-v-e." Then you quickly and with emphasis give third word, "Wrong." Instead of spelling this word "W-r-o-n-g," your friend thinking you have disputed his spelling of the second word, will commence an argument of the point, and meantime the twenty seconds will elapse.

TO STOP A WATCH—Have on a pair of gloves with a magnet concealed in one of them. Holding the watch in one hand to the ear of any one, its ticking will be heard. Held in the hand with the magnet, the watch will stop. By changing the watch from one hand to the other, it will seem to be obedient to your will.

A LONG TASK—Taking up a newspaper or a strip of wood, you remark quietly that the strongest man present would be exhausted before he had carried all this wood or paper out of the room. Looks of disbelief will pass around, and your assertion will, no doubt, be challenged. To the person declaring himself able to disprove you, give a small piece of the wood or paper, desiring him to take that outside first; on his return give him another, and so on. By the time he realizes that he will only have to go two or three millions of times on the journey, he will acknowledge the full proportions of the joke.

MAGICAL ILLUSIONS—Suspend a sheet or screen of white cloth across a door way, and behind it a convenient distance place a good lamp. If you recede from the screen your figure will become enlarged to a gigantic staure; and, on the contrary, if you approach it, and stand exactly between the light and the screen, your figure will be more accurately defined; but by jumping over the light you shall appear to persons looking upon the screen as having ascended to such a great height as entirely to have disappeared. By nimble attitudes and grotesque movements and a tasteful introduction of some animals, the effect will be much heightened, and laughter will be excited.

TO STICK A COIN AGAINST THE WALL—Take a small coin, such as a dime or a quarter, and on the edge cut a small notch with a knife so that a little point of the metal will project. By pressing this against a door or wooden partition, the coin will remain mysteriously adhering against the perpendicular surface.

THE VANISHING DIME—This is a clever trick, and may be done with good effect in the following manner: Previously stick a small piece of white wax on the nail of your middle finger, lay a dime on the palm of your hand, and state to the company that you will make it vanish at the word of command, at the same time observing that many persons perform the feat by letting the dime fall into their sleeve, but to convince them that you have not recourse to any such deception, turn up your sleeve. Then close your hand, and by bringing the waxed nail in contact with the dime it will firmly adhere to it. Then blow upon your hand and cry "Begone!" and suddenly opening it and extending your palm, you show that the dime has vanished. Care must be taken to remove the wax from the dime before restoring it to the owner, if it should have been borrowed from one of the company.

First Things

IN AMERICAN - - - HISTORY.

PRESIDENTIAL CABINET—The first presidential cabinet was appointed by Washington in 1789, and was composed of Alexander Hamilton, of New York, a Federalist, secretary of the treasury; Gen. Henry Knox, of Massachusetts, a Federalist, secretary of war; Thomas Jefferson, of Virginia, an anti-Federalist, secretary of state.

GEOGRAPHY—The first geography published in the United States was printed at New Haven, Conn., in 1784. It was a single small 18mo., and was prepared by Jedediah Morse, who followed it with larger works. For thirty years Mr. Morse remained the principal occupant of this line of work. His books sold by hundreds of thousands. He was the father of Prof. S. F. B. Morse. He had maps of the United States and the world that are singular in view of the present knowledge.

TEMPERANCE—The first public movement in the United States in behalf of temperance, was made in Litchfield, Conn., in 1789, where two hundred farmers agreed together "not to use any distilled liquor in doing their farm work the ensuing season."

CATHOLIC BISHOP—John Carroll, who in 1786 had been appointed vicar-general of the Roman Catholic church for the United States, was Bishop of Baltimore in 1789. This was the foundation of the organization of the Roman Catholic church in the United States. He was consecrated in England.

Famous Books.

"On the Heights." "Led Horse Claim."

ON THE HEIGHTS.

The charm of the story is not fully conveyed in a synopsis of the plot. Countess Irma von Wildenort has been placed by her father, Count Eberhard, a recluse, at a German court. Her beauty and intellectual vivacity attract the king, somewhat wearied by his queen's lofty and pious sentiments and her distaste for court festivities. Early in the story the queen gives birth to the crown prince, for whom a wet nurse is found in the person of Walpurga, an upright, shrewd peasant woman, who, for the sake of her child's future benefit, reluctantly accepts the position. She is full of quaint sayings, and her pious nature finds favor with the queen. Her naive descriptions of court life are very entertaining. From the same mountain district as Irma, Walpurga acquires some influence with her, and she quickly details the unspoken love of the king for her; but Irma disregards her friendly warnings. The queen is apparently unaware of their increasing infatuation. Irma becomes restless and unsettled, visits her father who solemnly warns her against the temptations of court life. She is drawn back irresistibly to court, and the king reveals his passion for her by kissing the statue of which she is the model. Irma, in a sort of ecstasy, submits for a moment to his caresses. For a time she lives as though in the clouds. The queen's friendship for her increases, and her majesty resolutely banishes her occasional suspicions of evil.

Walpurga returns home laden with gifts and money, and she and her husband, Hansel, buy a farm on the mountains. Irma's father meanwhile receives anonymous letters, wrongfully representing her as the king's mistress. The shock of the accusation mortally prostrates him, and Irma is summoned in haste to his death bed. Unable to speak, he traces one word on his forehead and expires. She falls unconscious. Letters of condolence arrive from their majesties; the king's inclosure one of passionate longing, the queen's so full of affection and confidence that remorse seizes Irma. She writes her guilt to the queen, and resolves to drown herself. In her wanderings she comes unexpectedly on Walpurga and her family on the way to take possession of their new home. She implores protection for herself, and in the care of Walpurga and the grandmother, she lives for a year "on the heights," writing a journal of philosophical and religious rhapsody.

Tormented by remorse she grows weaker in body, while her soul becomes purified of its earthly passion. Gunther, her father's friend, absolves her from his curse, and, her spirit freed, she passes away in the presence of the king and queen, now happily reconciled.

Berthold Auerbach, an eminent German author, was born Feb. 28, 1812, and died Feb. 8, 1882. He began to write while a student, and a long list of high class novels flowed from his pen during his seventy years of life. "On the Heights" is considered the crowning success of his literary career.

LED HORSE CLAIM.

The scene of this pleasant romance is laid in a Western mining town. On opposite sides of the Led Horse gulch are the two rival mining camps, the Shoshone and the Led Horse. Cecil Conrath, lately come to join her brother, superintendent of the Shoshone camp, while wandering alone one morning, finds herself, to her dismay, on Led Horse ground, and face to face with Hilgard, superintendent of the rival camp. He is a handsome and fascinating man, and the two young people rapidly fall in love with each other, though they meet but seldom, on account of the animosity existing between the two mines. From sounds that reach him through the rock, Hilgard discovers that Conrath has recently pushed his workings beyond the

DEFECTIVE PAGE