

Herald and News

Editorial Page

The Story Of Christmas

- 1 And it came to pass, that in those days there went out a decree from Caesar Augustus, that the whole world should be enrolled.
- 2 This enrolling was first made by Cyrenus the governor of Syria.
- 3 And all went to be enrolled, every one to his own city.
- 4 And Joseph also went up from Galilee, out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem: because he was of the house and family of David.
- 5 To be enrolled with Mary his espoused wife, who was with child.
- 6 And it came to pass, that when they were there, her days were accomplished, that she should be delivered.
- 7 And she brought forth her firstborn son, and wrapped him in swaddling clothes and laid him in a manger; because there was no room for them in the inn.
- 8 And there were in the same country shepherds watching, and keeping the night watches over their flock.
- 9 And behold an angel of the Lord stood by them, and brightness of God shone about them; and they feared with a great fear.
- 10 And the Angel said to them: Fear not: for, behold, I bring you good tidings of great joy, that shall be to all the people.
- 11 For, this day, is born to you a Saviour, who is Christ the Lord, in the City of David.
- 12 And this shall be a sign unto you. You will find the infant wrapped in swaddling clothes, and laid in a manger.
- 13 And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying:
- 14 Glory to God in the highest; and on earth peace to men of good will.
- 15 And it came to pass, after the angels departed from them into heaven, the shepherds said one to another: Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath shewed to us.
- 16 And they came with haste; and they found Mary and Joseph, and the infant lying in the manger.
- 17 And seeing, they understood of the word that had been spoken to them concerning this child.
- 18 And all that heard, wondered; and at those things that were told them by the shepherds.
- 19 But Mary kept all these words, pondering them in her heart.
- 20 And the shepherds returned, glorifying and praising God, for all the things they had heard and seen, as it was told unto them.

Yes, Virginia

Back in 1897, Francis P. Church, editor of the New York Sun, wrote an editorial which has become a Christmas classic, still carrying the same appeal and application today it had when originally written. The editorial was written in answer to a letter by 8-year-old Virginia O'Hanlon, who later became Mrs. Edward Douglas. Taken from the New York Sun of Sept. 21, 1897, the editorial said:

We take pleasure in answering at once and this prominently the communication below, expressing at the same time our great gratification that its faithful editor is numbered among the friends of the Sun.

"Dear Editor: I am 8 years old. Some of my little friends say there is no Santa Claus. Papa says, 'If you see it in the Sun, it's so.' Please tell me the truth. Is there a Santa Claus?"

Virginia O'Hanlon

Virginia, your little friends are wrong. They have been affected by the skepticism of a skeptical age.

They do not believe except what they see. They think that nothing can be which is not comprehensible by their little minds. All minds, Virginia, whether they be men's or children's, are little. In this great universe of ours, man is a mere insect, an ant, in his intellect, as compared with the boundless world about him, as measured by the intelligence capable of grasping the whole of truth and knowledge.

Yes, Virginia, there is a Santa Claus. He exists as certainly as love and generosity and devotion exist, and you know that they abound and give to your life its highest beauty and

joy. Alas! How dreary would be the world if there were no Santa Claus! It would be as dreary as if there were no Virginias.

There would be no childlike faith then, no poetry, no romance to make tolerable this existence. We should have no enjoyment except in sense and sight. The eternal light with which childhood fills the external world would be extinguished.

Not believe in Santa Claus! You might as well not believe in fairies! You might get your Papa to hire men to watch in all the chimneys on Christmas Eve to catch Santa Claus, but even if they did not see Santa Claus coming down, what would that prove? Nobody sees Santa Claus, but that is no sign there is no Santa Claus. The most real things in the world are those that neither children nor men can see. Did you ever see fairies dancing on the lawn? Of course not. But that's no proof that they are not there. Nobody can conceive or imagine all the wonders there are unseen and unseeable in the world.

You tear apart the baby's rattle and see what makes the noise, but there is a veil covering the unseen world which not the strongest man, nor even the united strength of all the strongest men that ever lived, could tear apart. Only faith, fancy, poetry, love, romance can push aside that curtain and view and picture the supernal beauty and glory beyond.

Ah, Virginia, in all this world there is nothing else real and abiding.

No Santa Claus! Thank God! He lives, and he lives forever. A thousand years from now, Virginia, nay, 10 times 10,000 years from now, he will continue to make glad the heart of childhood.

BARBS

Folks who work for happiness get it a lot quicker than those who waste time looking for it.

The heavy question soon will be to wear them or not to wear them.

If you must hand out the lowdown on your friends, why not make it high praise?

No matter how many people drop in on you there always seems to be room for one bore.

THEY SAY . . .

We got rid of Belgian slavery. But the Lumumba government tried to introduce communism, which is another form of slavery.

—Congoese President Joseph Kasavubu.

The Russian people no doubt believe, incredible as it is to us, that they may be attacked by the West.

—British Prime Minister Macmillan.

Merry Christmas!

Answer to Previous Puzzle

1	2	3	4	5	6	7	8	9	10
11	12	13	14	15	16	17	18	19	20
21	22	23	24	25	26	27	28	29	30
31	32	33	34	35	36	37	38	39	40
41	42	43	44	45	46	47	48	49	50

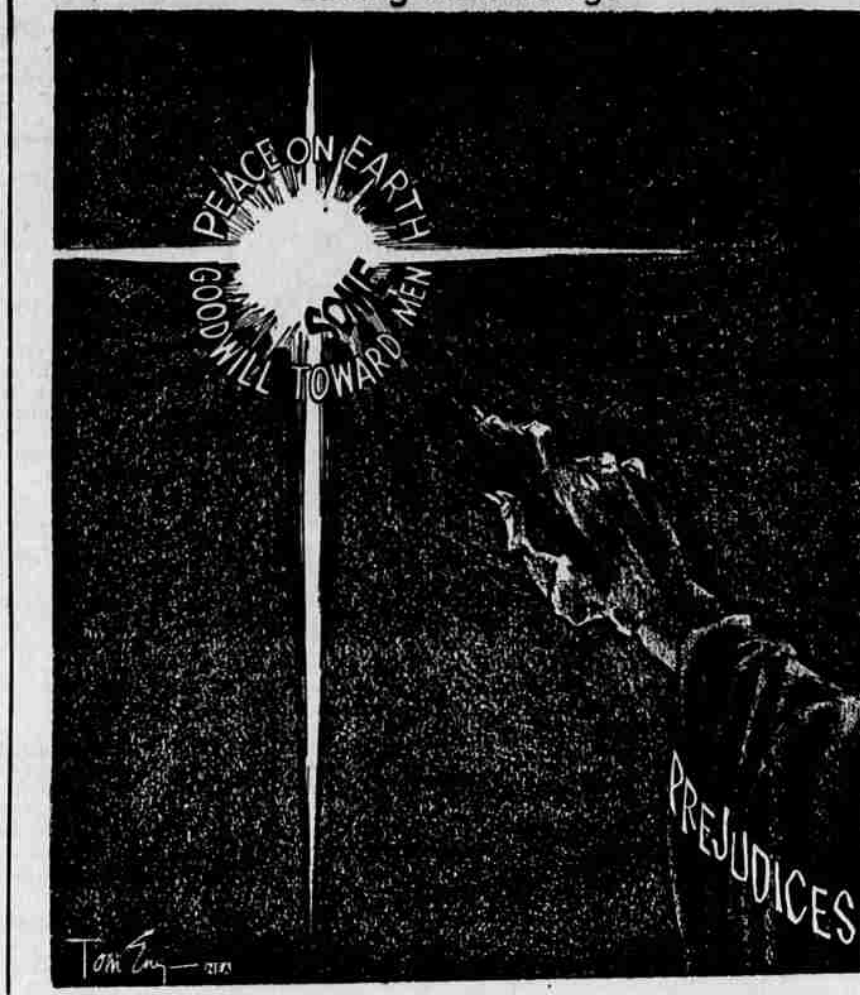
ACROSS

- 1 Christmas Eve
- 2 Commemorative
- 3 — of —
- 4 Church
- 5 Ring out the
- 6 glad tidings
- 7 Form a notion
- 8 Belterate
- 9 Strive against
- 10 No little page
- 11 (ab.)
- 12 Rattles
- 13 City in Germany
- 14 Book of
- 15 Psalms
- 16 Swiss wheat
- 17 Lameless
- 18 Malayan
- 19 ungulate
- 20 Kent
- 21 Honors
- 22 Made mistake
- 23 Without a sea
- 24 Before
- 25 Pheasant
- 26 Brood (dial.)
- 27 Female sheep
- 28 Bullfighter
- 29 Sampler
- 30 Remains erect
- 31 Poker stakes
- 32 Expunge

DOWN

- 1 Dove
- 2 Notion (comb.)
- 3 Pause
- 4 Oriental porpy
- 5 Heights (ab.)
- 6 Wager

Editing the Message



No Established Date For One Of History's Principal Events

By JAMES LOH
AP Newsfeatures Writer

Plainly the birth of Christ was one of the most significant events in the history of the world. It brought lordly kings to a lowly stable; it caused Herod of Judea to commit one of the cruelest atrocities known to man; and it gave the world a new date of reckoning—anno Domini.

Yet no one knows precisely when it happened.

Christmas was not one of the earliest Christian festivals, and before the fifth century there was no general agreement when to celebrate it.

Various chronologists suggested May 20, April 19, Nov. 17 and other dates, but most churches resolved the problem simply by including the birth celebration in the baptismal feast of Jan. 6.

Meantime, the chief pagan festival of the day was "Natalis Invicti Solis"—the birthday of the unconquerable sun. It was celebrated throughout the Roman Empire on Dec. 25, during the winter solstice and the month of Yule.

It was logical in the Christianizing efforts of church leaders to supplant the pagan celebration with one in honor of the birth of Christ—the "sun of righteousness," as Malachi had written. Logical, maybe, but not easy.

The transition began about the year 354 and took nearly two centuries. Though all aspects of pa-

ganism were gone from the Christian application of the feast, Syrians, Armenians and others who clung to Jan. 6 accused the Roman Christians of sun worship; and when Bishop Juvenal introduced the new date in Jerusalem it caused riots.

As Christianity spread, acceptance of Dec. 25 as the Lord's birthday gradually came about. Soon circus games—one of the chief diversions of the Roman sun festival—were forbidden on the feast, and in 329 Emperor Justinian declared the day a civic holiday.

In the years that followed Christmas gained increasing importance in the Christian world. Traditions sprang up, and the 13th century gave birth to a new type of joyful hymn called the Christmas carol.

But the struggle wasn't over. Puritans in England held that no feast of human origin should outrank the Sabbath and did not celebrate Christmas. When they came into power in 1644 Parliament ordained that Christmas celebrations be banished from the land, and there were punishments for violators.

As in Jerusalem ages earlier, the new rule was not well received.

"The mob mauled the mayor of Canterbury, broke all his windows as well as his bones, and put fire to his doorsteps," said a London

magazine recalling the incident 10 years later.

The Puritans fell from power in 1660, and Christmas returned to merry England; but the zeal of Puritan immigrants to America persisted to the latter part of the last century.

Christmas celebrations were forbidden in Puritan colonies, and Dec. 25 was a common workday in Boston until 1856. As late as 1870, in fact, classes were held on Christmas day in Boston's public schools.

But immigrants from other countries came to America, too, and brought not only the feast but most of the Christmas customs we since have come to regard as "American."

And one group, from Oberndorf, Austria, brought with them a simple song penned by their parish priest on Christmas Eve 1818. He wrote it after the church organ broke down and he contemplated midnight Mass without music. It began, "Silent night—"

Thoughts

But if there is no one to interpret, let each of them keep silence in church and speak to himself and to God.—I Cor. 14:28.

Let us be silent that we may hear the whisper of God.—Ralph Waldo Emerson.

His confidence breaks in sunder, and his trust is a spider's web.—Job 8:14.

Faith eases people over the jolts and hard places on the highway of life.—Dr. Earl V. Smith.

Who sets his heart to seek God, the Lord the God of his fathers, even though not according to the sanctuary's rules of cleanliness.—II Chron. 30:19.

The heart of a good man is the sanctuary of God in this world.—Mme. Necker.

WASHINGTON WINDOW

Abandons Hope For SACC; Women Cited In Failure

By LYLE C. WILSON
WASHINGTON (UPI) — The SACC didn't get anywhere, and I didn't think it would. It is an admirable society, however, with noble objectives. It should prosper. The SACC is the Society for the Abolition of Christmas Cards.

Many persons will consider the society to be subversive. Some of my neighbors will caution their children to come indoors when I pass by. Old friends may cut me dead. Nevertheless, the Christmas card must go. It is the costly vermiform appendix of the Christmas season.

These cards annually cost almost as much as the common cold; more than a polaris submarine. Moreover, this annual avalanche engulfs and entraps the regular mail, causing more important matter—such as letters containing checks—to be lost in the shuffle for weeks or, even, for all time.

Talk about waste! The stamp bill alone would build a lot of schools. For printing, more is spent than for stamps. The patient postmen are hump-backed from lugging sacks of cards, and they suffer fallen arches, corns and bunions by reason of the extra mileage our Christmas whimsy imposes on them.

There are upright citizens (your correspondent is one) with the courage to chuck the shackles of Christmas cardery but who regularly receive cards in shoals. More in sorrow than in anger we know that among our loving friends are some with the lint-picking habit of card indexing the whole Christmas card shambles so that during the days immediately following Dec. 25 there occur in living rooms across the lands such scenes as this:

The Little Woman: Oh, Frank, we got cards today from the Richerts, the Stones and the Eggers. The Stones' is real pretty.

Frank: Yeah, they must have mailed 'em after they got ours.

The L W: Look in the index, dear, and see if they sent to us last year. Bet they didn't.

Frank: Nope, nor the year before, either. I'll take 'em off the list.

The L W: No, leave 'em on, but let's send a real cheap card next year and mail it after Christmas.

It is the women, of course, who keep the Christmas card business going, waiting before, during and after the process of selecting and addressing their offerings that it is an infernal chore. If women had the courage of their convictions and the slightest gift for collective action among themselves, the Christmas card would be dead and gone.

Perhaps women will gain the courage some day. But gain the gift of collective action, never! It isn't in them. There are women—the smartest of their sex—who know and concede this lack among themselves and their sisters. Hence the popularity and membership of another organization long well-established here, the SPWGIGMTT.

The SPWGIGMTT is translated: The Sodality for Preventing Women Gathering in Groups of More Than Three. In clubs, leagues and such, women do gather, of course, beyond the proper numbers. But the record of the journals and minutes of their meetings would demonstrate the futility of feminine collectivity. Else, they would have squashed the Christmas card, long since.

YOUR POCKETBOOK

These Portfolios Guide Investments



By FAYE HENLE
Securities owners note: The American Bankers Association's Trust Division has just released five sample \$100,000 investment portfolios as guides for individuals in different situations.

No, this column does not expect that a majority of you have holdings of these dimensions. I'm offering these findings merely in the hope that they may answer in part the questions:

—How much of my money should be invested in stocks?

—How much in bonds?

—How much cash should I have today?

The raw materials that comprise these portfolios are: Ten year government bonds yielding 4 per cent, 15 year tax exempt bonds yielding 3 1/2 per cent, corporate bonds yielding 4 1/2 per cent, moderate growth common stocks yielding 4 per cent, growth stocks yielding 2 per cent.

The following examples are

based on an investment of \$100,000 in each case.

For the young widow with two teen-age sons to educate, dependent upon her securities plus social security, they advise:

Invest 15 per cent in government bonds, 40 per cent in corporate bonds, 30 per cent in income bonds, 15 per cent in growth stocks. From these her annual income would be \$3,900 plus \$2,837 from social security making a total of \$6,737.

For the retired couple with married children in moderate circumstances who receive \$3,000 yearly from a company pension plan plus \$2,160 from social security, they urge:

Invest 5 per cent in government bonds, 25 per cent in corporate bonds and 35 per cent each in income and growth stocks. This will add \$3,425 to your fixed income bringing the annual total to \$8,585.

Watch now how these experts

shift the emphasis when the objective is growth of capital in the future.

For a minor, now in high school, who will inherit his portfolio when he reaches 30 years of age, they advise:

Invest 10 per cent in government bonds, 15 per cent each in corporate bonds and income stocks and 60 per cent in growth stocks to produce a yearly income of \$2,875.

And, they've knocked the income even lower for the successful doctor who has 15 years left in which to provide for his own retirement. Here they ignore all the rules of a balanced portfolio, investing 20 per cent in tax exempt bonds, 15 per cent in income stocks, 65 per cent in growth stocks to provide an annual yield of \$2,600.

I've left unanswered the question: how much cash? This is because the group that formulated the portfolios issued the following warning which means they would have some ready cash at this time. Said they:

"We wouldn't be putting all of the money into the market at once. We are offering near-term targets, leaving some purchases to be made with the outcome of the election known and the uncertain trend of the economy perhaps more clear."



NOTHING SPECIAL

(W. B. S.)

This is the day I always like to let myself read Matthew 25:31-46 and use this time to reflect on the year past — have I done the things I ought to have done — not things to accomplish material benefit to myself — but to others? Maybe these verses will help you to reflect along the same lines.

- 31 When the son of man shall come in his glory, and all the holy angels with Him, then shall He sit upon the throne of His glory;
- 32 And before Him shall be gathered all nations; and He shall separate them one from another as a shepherd divideth his sheep from the goats;
- 33 And He shall set the sheep on his right hand, but the goats on the left.
- 34 Then shall the King say unto them on His right, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:
- 35 For I was hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger, and ye took me in;
- 36 Naked, and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me.
- 37 Then shall the righteous answer Him saying, Lord, when saw we thee hungered, and fed thee? or thirsty, and gave thee drink?
- 38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?
- 39 Or when saw we thee sick, or in prison, and came unto thee?
- 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.
- 41 Then He shall say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:
- 42 For I was hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink;
- 43 I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not;
- 44 Then shall they also answer Him, saying, Lord, when saw we thee hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?
- 45 Then shall He answer them, saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me.
- 46 And these shall go away into everlasting punishment, but the righteous into life eternal.

Merry Christmas

w.b.s