

# STUDENTS' SINO-BRITISH WEEKLY

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CHRISTMAS ISSUE

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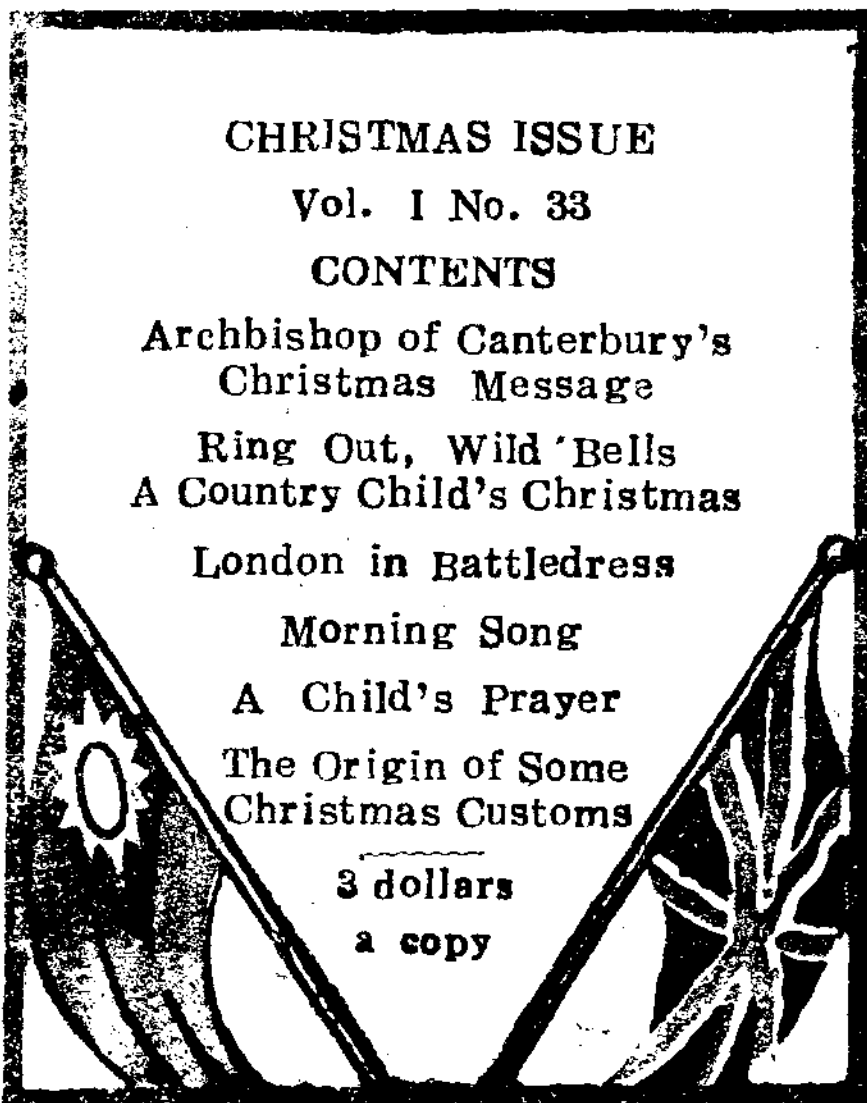
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# ARCHBISHOP OF CANTERBURY'S CHRISTMAS MESSAGE

## 康特伯利大主教聖誕節致詞

The Archbishop of Canterbury, Dr. William Temple, in his Christmas message to the readers of the Students' Sino-British Weekly says: "I very much appreciate the opportunity of sending you this message this season. It is fully understood in Britain how great are the endurances and sacrifices which all peoples of China are readily accepting as the price of freedom for the days to come.

"Christmas is in a special sense a season of hope; it is this because it is peculiarly a children's festival and on children our hopes for the world are set. Still more it is a season of hope because it commemorates the Birth of Him who brought and still brings hope to the souls of men.

英國康特伯利大主教維廉鄧波博士，向中英週刊的讀者致聖誕節的祝詞道：

「我感到非常的欣慰，能在這個季節裏，有個向讀者諸君致詞的機會。全英國的人民，都已充分了解中國的人民，為着爭取將來得自由，所不惜於受的犧牲和忍受是如何巨大。

「從一種的特殊的意義來說，聖誕節乃是一個希望的季節。因為它特別是一個以兒童為中心的節期。而我們對於將來世界的希望，便寄記在現在的兒童們身上。更進一步，聖誕節之所以為希望之節，是因為這一天，是紀念基督誕生的日子，耶穌基督在過去，現在和將來，都繼續着給人的靈魂以新的希望。

“If we try to describe the world we hope to see can any world come nearer the heart of our aspiration than to say it is a world where men live by the teaching of Christ?”

“If we ask how we may expect to see such hope fulfilled do we not find the answer in the new power that came into the world when Christ was born, which had been found by those who really rely on the supply of our moral need?”

“The need of the world is for a common standard in which all are ready to be judged, and new power to live in conformity with that standard.”

“Both are to be found in one place alone--in the love which came down at Christmas.”

“So, separated as we are by the width of the whole world and the exigencies of hideous war, let us join

「如果我們想描述出一個我們所希望的世界，那末，除了說這個世界的人類，全都以基督教訓，為生活的準則而外，還有什麼理想，更能接近我們心坎深處的願望呢？

「又如果我們要問，要怎樣才能實現這個希望，那末，我們不是在和基督降生而與俱來的新力量裏，得到了解答嗎。這個，那些真摯地賴此以維持道德上必需的聖徒們，早已替我們找出來了。

「世界現所必需的，乃是一個普遍共通的準則，一切都依此以作判斷。還有，便是一種力量，使人們能照此準則而生活。

「這兩者，都只能在一個地方才找得到——即是聖誕節裏所降臨於人類的愛。

「因此，我們雖因地球的遼闊，戰禍的彌漫而互相隔離着，但是讓我們聯合起來，一同享受

## RING OUT, WILD BELLS

Ring out, wild bells, to the wild sky,

The flying cloud, the frosty light:

The year is dying in the night;

Ring out, wild bells, and let him die.

Ring out the old, ring in the new,

Ring, happy bells, across the snow;

The year is going, let him go:

Ring out the false, ring in the true.

Ring out the \*grief that saps the mind;

\*For those that here we see no more;

Ring out the \*feud of rich and poor,

Ring in \*redress to all mankind.\*

Ring out a \*slowly dying cause,<sup>3</sup>

And \*ancient forms of party strife;<sup>6</sup>

Ring in the \*nobler modes of life,<sup>7</sup>

With \*sweeter manners,<sup>8</sup> purer laws.

together in all merriment of Christmas, but above all in the worship of the Heavenly Child praying that as he was born at Bethlehem, so now he may be born in all hearts to live and reign there filling us with the energy of his own divine love.”

聖誕節所給與我們的種種快樂，更重要的，讓我們一同崇敬那聖子，誠心禱告着上天！因為他曾降生於伯利恆，所以現在領他降生於所有的人們的心坎上，就在那裏活躍着，主宰着，把他那種神聖偉大的愛，充滿在我們的一身。

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Ring out the want,<sup>1</sup> the care,<sup>2</sup> the sin,  
The \*faithless coldness of the times;<sup>3</sup>  
Ring out, ring out my \*mournful rimes,<sup>4</sup>  
But ring the \*fuller minstrel<sup>5</sup> in.

Ring out \*false pride in place and blood,<sup>6</sup>  
The \*civic slander and the spite;<sup>7</sup>  
Ring in the love of truth and right,  
Ring in the common love of good.

Ring out old \*shapes of foul disease;<sup>8</sup>  
Ring out the \*narrowing lust of gold;<sup>9</sup>  
Ring out the thousand wars of old,  
Ring in the thousand years of peace.

Ring in the valiant<sup>10</sup> man and free,  
The larger heart, the kindlier hand;  
Ring out the darkness of the land,  
Ring in the Christ<sup>11</sup> that is to be.

Alfred Tennyson (1809-1892)

### NOTES

1. 損害心靈的悲哀。
2. = for the dead.
3. 貧富間的鬥爭。
4. 對人類的補救。
5. 漸漸地消逝的爭端。
6. 古舊的黨派之爭。
7. 較高貴的生活方式。
8. 更可愛的習俗。
9. 窮困。
10. 憂慮。
11. 時下的醜風。
12. 悲哀的詩歌。
13. 更愉快的詩人。
14. 因地位與門閥而來的虛矯之氣。
15. 公民的惡德與怨恨。
16. 各式各樣的不潔的病。
17. 使人更自私的貪財之心。
18. 勇敢的。
19. 如耶穌基督所表示的理想人格。

## A Country Child's Christmas

*By Jane Planet*

Perhaps it is as children that Christmas is the most magic<sup>1</sup> time and to children who live in towns because even today there are numbers of small country towns in England, little larger than villages, where life remains curiously simple.

The people who live in them may have wireless<sup>2</sup> in their homes, but going to the cinema<sup>3</sup> still remains a journey \*by bus or train<sup>4</sup> to the country town, and \*is a something of an event.<sup>5</sup> So that \*Christmas looms large<sup>6</sup> in the lives of most country children. It is a time when relatives gather and \*parties are held.<sup>7</sup> When big fires roar up chimneys and there is an \*atmosphere of cosiness and gaiety.<sup>8</sup>

Such a small country town was the one where I lived as a child and even now, \*I can recapture the thrill that Christmas used to bring,<sup>9</sup> for Christmas with us started at least a fortnight before the day itself. It began with what was called the \*"Christmas Auction."<sup>10</sup> This was the sale of the fat cattle that later was to provide the meat for the various Christmas dinners in the country around. For ours was an \*agricultural district,<sup>11</sup> with plenty of big farms and large country houses, and \*nothing but<sup>12</sup> home grown meat was eaten.

On the day of the cattle sale my thrills were largely mixed with fear, for the cows and bullocks<sup>13</sup> looked so large and fearsome that. I used to make several \*involuntary journeys<sup>14</sup> into the nearest shop! There \*I used to be hard put to it to think of a good excuse to explain my

presence<sup>15</sup> but fear will make even a timid child resourceful.<sup>16</sup> And although \*hard pressed<sup>17</sup> I could always think of some inquiry<sup>18</sup> to make. But I was always glad when the day was over!

The next event was what was called \*'Beef Show Night.'<sup>19</sup> This was when all the butchers showed the result of their skill, and the townspeople went round and ordered<sup>20</sup> the piece of meat they wished to buy for Christmas. All the shops were gay with tinsel<sup>21</sup> and \*decorated with evergreens and garlands,<sup>22</sup> while the butchers themselves in spotless<sup>23</sup> white coats<sup>24</sup> \*presided with dignity over their shops,<sup>25</sup> often with a stout wife helping \*to do the honours.<sup>26</sup> The butcher with whom we dealt, had a very fat wife who always had a \*satin dress<sup>27</sup> for the occasion and in some vague way this made her rather a frightening sight. But the sight of fat pigs with oranges in their mouths somehow \*re-assured me.<sup>28</sup> They looked so very artless!<sup>29</sup> All the children were allowed to forego their usual bedtime and were taken round by their parents to see the shops. Some shops used to have \*mechanical toys,<sup>30</sup> which \*when wound up,<sup>31</sup> 'did things.' One I remember was a cat that fed a kitten from a tiny bottle of milk and nodded its head at the same time. Between 'Beef Show Night' and Christmas itself, we used to make the shop-keeper's lives a burden to them by asking them to wind up these toys, but looking back I think they must have been very kind for they rarely refused.

After 'Beef Show Night,' the atmosphere \*gradually grew more and more charged with excitement.<sup>32</sup> There

were one's own childish presents to buy for the family. One's father was easy to provide for, for did he not smoke a pipe? So there was always a pipe or tobacco for him, but of course it must be remembered that it must be bought secretly. If you asked him what he wanted for Christmas he would always say, "A little tobacco is what I should really like." And looking back one seems to detect a note of wistfulness.<sup>33</sup> For he always got a pipe as well and it never cost more than sixpence or a shilling. Later on he wore with the same heroism<sup>34</sup> the most appalling ties<sup>35</sup> that childish taste thought beautiful. He must often have longed for a beard!<sup>36</sup> Brothers were easy to provide for, for their need of penknives never seemed satisfied. One brother made family history by once buying for my mother a most atrocious vase.<sup>37</sup>

Then at last came Christmas Eve.<sup>38</sup> I think I was quite young when I realized that in some queer way Christmas Eve was even better than Christmas Day itself. There was such thrilling expectancy in the air.<sup>39</sup> All day long, there were parcels arriving and callers<sup>40</sup> coming to the house. As it was such a small place friends brought their gifts in person.<sup>41</sup>

My grandmother I remember used to give us "useful" presents, but my grandfather always softened the blow<sup>42</sup> by giving us new shillings. I used to think he had got them from the King personally for us, and it seemed quite natural that he should. We were only induced to go to bed at last shouting up the chimney to "dear" Santa Klaus<sup>43</sup> to give us our heart's desire.

Of course we never intended to sleep, but somehow we did but only to awaken at about five o'clock the next



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morning in pitch darkness, then calling out to each other and to father to know if we could go down to the dining room, where our stockings had been hung the night before, to find out what Santa Klaus had brought us. How slow father seemed getting up, and when he did at last appear with a lighted candle,<sup>44</sup> what a fever of excitement we were in.<sup>45</sup>

Ours was an old house and we use candles and lamps in most of the rooms, even today. But on Christmas morning how ghostly everything used to look as we followed my father with his lighted candle downstairs. Familiar things took on shapes<sup>46</sup> and we followed my father more closely. And how we giggled<sup>47</sup> if he inadvertently<sup>48</sup> bumped<sup>49</sup> his head, as he so often did on the lantern that hung in the hall. For the ceilings were low and father was fairly tall. Then, when once in the dining room, we stood close together while father lit the lamp, before the excited rush to the fireplace<sup>50</sup> to see what Santa Klaus had brought in.

When we had claimed our stockings and parcels we were hurriedly shepherded back to our rooms,<sup>51</sup> shivering with cold and excitement, but feeling the bumps in our stockings as we went. Then the candles were lit in our rooms, and we were left with our treasure.<sup>52</sup> Then what shrill cries to our parents as we unpacked<sup>53</sup> everything! The pleasure I felt is almost as vivid now as I recall it. Then we were admonished<sup>54</sup> to be quiet and go to sleep, but that of course was impossible. So it ended up with our deserting<sup>55</sup> our own beds and going to our parents' room, there to show and gloat over<sup>56</sup> what we had re-

ceived. My father at this point used to get up and retire downstairs and with three excited children bouncing<sup>57</sup> on his bed and on him.

Christmas morning still continued to be exciting, for there was still the postman to be looked for. He, assisted by an \*additional helper<sup>58</sup> pushing a handcart loaded with parcels, used to arrive for us about midday. But there was plenty to do during the morning for our garden produced very \*special dessert apple,<sup>60</sup> and there were baskets of these to be taken round to various family friends. Then of course there were visitors who called during the morning who had to have a glass of wine and a \*mince pie<sup>61</sup> and several uncles to see who were staying with my grandparents.

The apex<sup>62</sup> of life was reached with our Christmas lunch, and how our small stomachs dealt with what we crammed into them, must remain a mystery,<sup>63</sup> But we were healthy children and the Christmas spirit \*surged strongly<sup>64</sup> within us.

After lunch a feeling of sadness used to come over me. The realization<sup>65</sup> that Christmas was half finished, and there was no more \*delicious anticipation<sup>66</sup> used to descend on<sup>67</sup> my small spirit. Even the thought of my birthday in February could not cheer me. After tea I used to be glad to read my Christmas book, or what was better, persuade my father to tell us stories of what he did when he was small. We were always glad to go to bed early on Christmas night for our day had been a long and \*crammed with excitement.<sup>68</sup>

Looking back, one realizes how lucky we were to have a childhood in the country where pleasures were simple and \*the young in heart seemed to flourish.<sup>69</sup>

## 'London in Battledress'<sup>1</sup>

by Colin McDonald

What is the first thing you notice<sup>2</sup> on arrival in London from China? I think it is the \*bomb damage.<sup>3</sup> People have warned you that you will find the \*city in ruins,<sup>4</sup> but destruction,<sup>5</sup> while bad enough, is not as extensive<sup>6</sup> as you have been led to expect. Despite<sup>7</sup> the gaps<sup>8</sup> made by the blitz,<sup>9</sup> London, like Chungking, \*carries on<sup>10</sup> with \*undiminished might.<sup>11</sup>

### NOTES

1. 令人心醉的，有魔力的。
2. 無線電收音機。
3. 電影院。
4. 坐公共汽車或火車。
5. 是一件不大平凡的事情。
6. 聖誕節顯得巨大。
7. 舉行宴會。
8. 舒適和快樂的空氣。
9. 我不能再感到聖誕節所帶給我們的驚喜。
10. 聖誕節拍賣。
11. 農業區。
12. only.
13. 牡牛。
14. 不願意的路程。
15. 想出好的口實以解釋我何以會跑進去，常使我感到困難。
16. 長於應變。
17. 處境困難。
18. 詢問。
19. 牛肉展覽之夜。
20. 購買。
21. 燦爛華麗的飾物。
22. 飾以冬青和花圈。
23. 一塵不染的。
24. 上衣。
25. 曾設地坐在鋪子裏如當主席一般。
26. 接待顧客。
27. 緞子的衣裳。
28. 使我安心。
29. 天真的。
30. 機械的玩具。
31. 發條上起來了的時候。
32. 逐漸越來越緊張了。
33. 發覺一點渴望的意味。
34. 英雄氣概。
35. 極難看的領帶。
36. 他一定常常希望有胡鬚可以遮蓋領帶。
37. 很難看的花瓶。
38. 聖誕節的前夜。
39. 空氣裏充滿了無限希望的欣喜。
40. 客人。
41. 親自把禮物帶了來。
42. 和緩這個打擊。
43. 聖誕老人。
44. 點燃的蠟燭。
45. 我們是十二分興奮。
46. 熟悉的東西現出奇形怪像。
47. 驚笑。
48. 不知不覺地。
49. 擁着。
50. 興奮地擁到大爐前面。
51. 我們如一羣羊一般匆匆忙忙地趕回了寢室。
52. 寶貝。
53. 打開。
54. 警告。
55. 離開。
56. 垂涎。
57. 跳躍。
58. 額外的幫手。
59. 郵差。
60. 很特別的做皂食品的蘋果。
61. 碎肉餡子的餅。
62. 頂點。
63. 神祕的事。
64. 猛烈地湧湧着。
65. 覺察。
66. 愉快的期望。
67. 降臨。
68. 充滿了興奮。
69. 青春的精神似乎容易滋長。

You do not see so much rebuilding of \*damaged buildings<sup>12</sup> in London, however, as you see in Chungking. We have neither the labour nor the materials<sup>13</sup> at the moment. But we are not waiting until the end of the war before \*working out plans<sup>14</sup> for the the reconstruction<sup>15</sup> of London and England. We are working them out now.

Another thing soon brought to your notice in England is the blackout.<sup>16</sup> Chungking has no black-out, of course, except during \*actual raids.<sup>17</sup> But London has a strict black-out night after night. \*You soon get used to it,<sup>18</sup> but you never cease to \*marvel at<sup>19</sup> the \*skill of the bus drivers<sup>20</sup> in the dark.

The British like the Chinese have developed an \*elaborate system of air raid alerts.<sup>21</sup> But we cannot \*count on<sup>22</sup> the \*long warnings<sup>23</sup> you get in Chungking. While it takes the enemy several hours to reach your \*wartime capital,<sup>24</sup> it takes him only ten minutes to reach ours.

As a result we in London get only the briefest warning when raiders<sup>25</sup> are approaching.<sup>26</sup> Sometimes we even hear the bombs falling before we hear the alert.<sup>27</sup> The British people prefer,<sup>28</sup> however, to risk bombs without proper warning in order there shall be no lost time in the \*war factories.<sup>29</sup>

The raiders no longer have it all their own way as they did during the blitz. Our \*ground defences<sup>30</sup> today are ten times more powerful than they were a year ago. The noise made by the guns is terrific.<sup>31</sup> Our night fighters<sup>32</sup> are also \*taking an increasing toll.<sup>33</sup>

While it is compulsory<sup>34</sup> in Chungking, for \*obvious reasons,<sup>35</sup> to enter dug-outs during raids, most people

carry on in London with their usual activities. London is so much bigger than Chungking that they feel they might as well take a chance in their homes,<sup>36</sup> and in any event nothing is permitted to interfere with the war effort.<sup>37</sup>

Like Chungking, London has many overcast days,<sup>38</sup> yet unlike you, we are more apt to get raiders in bad weather than in good. In bad weather the raiders are able to hide in the clouds, but in good, our fighters can see them more easily and shoot them down.

Since the start of the war we have built hundreds of airfields<sup>39</sup> all over the country. We have also dispersed<sup>40</sup> our great plane and arms factories.<sup>41</sup> The enemy cannot possibly cripple<sup>42</sup> them—even if he had the planes—and nothing can thus prevent his certain defeat.

Important targets<sup>43</sup> in England today are protected by barrage balloons.<sup>44</sup> You can see these balloons from miles away. They prevent raiders from diving<sup>45</sup> on the targets. As a result the bombing is usually too inaccurate to have any military value.<sup>46</sup>

Now that we are taking the offensive, we are straining every nerve to crush our enemies.<sup>47</sup> Every person of call-up age<sup>48</sup> in the country is either in the fighting forces<sup>49</sup> or doing work of national importance of one kind or another.

(To be continued)

### NOTES

1. 披着戰衣的倫敦。 2. 注意。 3. 轟炸所給予的損害。 4. 城市(即倫敦)已成廢墟。 5. 破壞。 6. 廣闊的。 7. 不管,不顧。
8. 殘缺。 9. (空中)閃擊。 10. 維持着(照常生活)。 11. 有增無減的力量。 12. 被破壞的建築。 13. 材料。 14. 設計。 15. 改造。 16. 燈火管制。 17. 實際的空襲。 18. 你不久就過慣了。
19. 驚嘆。 20. 公共汽車司機的本領。 21. 精密的空襲警報制度。
22. 依賴,信託。 23. 長時間的警報。 24. 戰時首都。 25. 敵機。
26. 飛近。 27. 警報聲。 28. 寧願。 29. 戰時工廠。 30. 地面上的防空設備。
31. 極可怕的。 32. 戰鬥機。 33. 擊落的敵機有增無已。 34. 強迫的。 35. 顯明的理由。 36. 也許可以在家裏僥倖避過危險。
37. 無論如何戰時工作是決不讓任何事情加以阻擾的。 38. 陰暗的日子。 39. 飛機場。 40. 分散。 41. 飛機和軍需工廠。 42. 破壞。 43. 轟炸目標。 44. 防空汽球。 45. 俯衝。 46. 軍事價值。
47. 現在既然採取攻勢,我們就緊張着每根神經,以期擊潰敵。 48. 應徵的年齡。 49. 作戰的軍隊。

## A CHILD'S PRAYER

by A.P. Graves

### PROSE EXPLANATION

The child says,—When I'm put into my bed tonight, I will shut my eyes and pray.

My prayer is this—Father—Father, watch my little bed tonight. Watch my little bed till the morning light.

Take all people in all countries into Your loving hands. Save all people from danger—save the old people and the young, great people and small, from danger.

Give gentle sleep to all sick people (to all people who are ill). Dry the eyes of all people who are weeping. And, when you take the sun away for the night, please leave the moon to give light to travellers in the night.

x            x            x

When I'm<sup>1</sup> put to bed today

Both my eyes I'll shut, and say:

“Father,<sup>2</sup> till the \*morning light,<sup>3</sup>

Watch<sup>4</sup> my little bed tonight!

“All the people in all lands

Take into Your loving hands;

Old and young and great and small,

From all danger save them all!

“Give the sick ones gentle<sup>5</sup> sleep,

Dry<sup>6</sup> the eyes of those that weep,

And, please \*leave the moon to light<sup>7</sup>

All poor travellers through the night.”

### NOTES

1. = I am. 2. 天父，上帝。 3 晨曦。 4. 守護。 5. 安靜的。 6. 揩乾。 7. 讓月亮照着。

## THE ORIGIN OF SOME CHRISTMAS CUSTOMS

Our Christmas Day is really the survival of a pagan festival which celebrated the Nativity of the Sun.<sup>3</sup> According to the Julian calendar,<sup>4</sup> the winter solstice is marked on this day.<sup>5</sup> Since this is the moment when the year turns,<sup>6</sup> the sun's rays increase in power and the days lengthen, December 25 was kept as a day of festival in honour of the Sun God.

Since the Gospels<sup>8</sup> made no precise mention of the date on which Our Lord was born<sup>9</sup> January 6 was held by the early Christians as his birthday.<sup>10</sup> But Julius I transferred the date to that of December 25,<sup>11</sup> and by 450 A.D. Christmas was an established festival of the church.<sup>13</sup>

Many of the customs which have been handed down to us are derived from the older pagan sun ceremony.<sup>19</sup> When candles are lit on Christmas trees, they are tokens<sup>15</sup> which were first lit in Syria and Egypt<sup>16</sup> to Mithra, the Unconquered Sun.<sup>17</sup>

The early Christians we are told, were charmed<sup>18</sup> by the lights and gaiety<sup>19</sup> of this pagan festival and usually joined the fun. When Christ's birthday was telescoped<sup>20</sup> into this festival, Augustine<sup>21</sup> told them not to worship the sun as the heathen<sup>22</sup> did, but He who made the sun.

x            x            x

The custom of gathering branches of holly<sup>23</sup> and greenery<sup>24</sup> to decorate our homes has its origin also in pagan times. For it was in December that the roisterous feast of Saturn was held.<sup>25</sup> The Romans honoured Saturn, the God of Agriculture, by decorating their temples<sup>26</sup> with green shrubs,<sup>27</sup> and undoubtedly<sup>28</sup> the custom was transferred<sup>29</sup> by the early Christmas to their own festival.

x            x            x

It is only in recent times that we have eaten turkey<sup>30</sup> at Christmas. In the good old days when roast beef<sup>31</sup> was served at breakfast the Boar's<sup>32</sup> Head, not the turkey,

▽▽▽▽▽▽▽▽▽▽  
 ▷ A Poem ◁  
 △△△△△△△△△△

MORNING SONG

Now the dreary<sup>1</sup> night is done<sup>2</sup>  
 Comes again the glorious<sup>3</sup> sun;  
 Crimson<sup>4</sup> clouds and silver-white<sup>5</sup>  
 Wait upon his \*breaking light.<sup>6</sup>  
 Glistening<sup>7</sup> in the garden beds,<sup>8</sup>  
 Flowers lift up their dewy heads,  
 And the shrill<sup>9</sup> cock \*claps his wings,<sup>10</sup>  
 And the merry lark<sup>11</sup> upsprings.<sup>12</sup>  
 When the eastern sky is red,  
 I, too, lift my little head,  
 When the lark sings loud and gay,  
 I, too, rise<sup>13</sup> to \*praise and pray.<sup>14</sup>

C.F. Alexander

N O T E S

1. 悽涼的。 2. 完畢,過去。 3. 光華燦爛的。 4. 血紅的。 5. 銀灰色的 (此處silver white 如 crimson 一樣也是形寄 clouds 的)。  
 6. 破曉之光。 7. 閃爍。 8. 花壇。 9. 尖聲的。 10. 拍翼。  
 11. 百靈鳥。 12. 躍起。 13. 起身。 14. 讚美(上帝)並祈禱。

was the main dish of Christmas dinner. There is still one place in England that I know of where the feast is celebrated in the good old-fashioned<sup>33</sup> way, and that is in the Hall of Queen's College, Oxford.<sup>34</sup> \*Garlanded with rosemary and bays,<sup>35</sup> the boar's head is brought in with ceremony while a carol<sup>36</sup> is chanted.<sup>37</sup>

x x x



Do you know that when we kiss under the mistletoe<sup>38</sup> we \*reassure one another<sup>39</sup> we mean no harm when passing under an evil plant?

The kiss under the mistletoe is another custom which comes to us from pagan times.

Balner, the God of Peace, in \*Scandinavian mythology,<sup>40</sup> was killed by a mistletoe arrow given to the blind Hoder by Loki,<sup>41</sup> God of Mischief. After that the mistletoe was put out of Loki's reach, and never allowed to touch the earth again. If by chance it falls to earth, it will enter once more under Loki's \*evil sway.<sup>42</sup>

Hence we keep mistletoe well out of Loki's grasp by hanging it from the ceiling. When we pass under it we kiss to show that though the plant is an \*instrument of evil,<sup>43</sup> we are at peace with one another.

x            x            x

There is another old custom which insists that every time a man kisses a girl under the mistletoe he must pluck a berry.<sup>44</sup> When the berries have been stripped the kisses must cease . . . . So buy your mistletoe with a good supply of berries.

### N O T E S

1. 起源.
2. 耶穌聖誕節的風俗.
3. 異教徒慶祝太陽誕生節之遺俗.
4. 羅馬 Julius caesar 所訂之日三 (以三百六十五日六時為一年).
5. 冬至是載在這一天.
6. 轉變.
7. 慶祝太陽神.
8. (耶教聖經新約中之) 四禮音聲.
9. 沒有確切證明耶穌生在那一天.
10. 古時的耶穌教徒把正月六日認為是耶穌的生期.
11. 羅馬皇帝君士坦丁一世把耶穌的生期移到十二月二十九.
12. 耶穌生後四百五十年.
13. 基督教徒的確定的節目.
14. 傳到我們的風俗有許多是從往昔異教徒崇拜太陽的節節中得來的.
15. 紀念物, 表記.
16. 敘利亞與埃及.
17. 沒有被征服的太陽神.
18. 極喜歡.
19. 歡樂.
20. 套入, 插入.
21. 聖奧古斯丁 (? - 604).
22. 異教徒.
23. 冬青.
24. 青色植物.
25. 蘇格蘭的農神節就在十二月舉行的.
26. 廟宇.
27. 灌木.
28. 無畏的.
29. 轉移.
30. 火雞.
31. 烤牛肉.
32. 刺豬.
33. 舊式的.
34. 牛津大學, 皇后學院的廳裏.
35. 飾以迷迭香及桂樹.
36. 讚頌.
37. 唱.
38. 西寄生 (英國用以題於天花板為聖誕節之裝飾凡行過樹寄生下之女子人盡可與接吻).
39. 使彼此安心.
40. 斯堪的那維亞的 (瑞典威爾等) 神話.
41. 震動不和及災禍之神 (曾使使盲神 Hoder 射死 Balder).
42. 邪惡得支配.
43. 災害之媒.
44. 漿果 (如葡萄等).

