

CABBAGETOWN NEWS RIVERDALE

TORONTO'S OLDEST COMMUNITY NEWSPAPER PUBLISHED BY SEVEN NEWS INC

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Todmorden Mills: A taste of Christmas past

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Todmorden Mills, once a thriving community, was built as an industrial area along the Don River. The original mills supplied much of the early timber and flour to house and feed the earliest residents of the small town of York. Today the site includes two residences built in 1798/1812, and 1838. Also on site are a brewery, now used for changing exhibits, a train station built in 1899, and a paper mill, built in 1825, now used as a community center for the borough of East York. Located at 67 Pottery Rd. between Bayview and Broadview.

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The Icies at Riverdale Park

By Ethel Proulx

Who remembers the "Icies" at Riverdale Park?

How we used to climb up on this long board with runners under it, holding 10 to 12 people and down we would go, hoping to go the farthest, but not so far that we would go into the Don River.

The hard work was when you had to pull the bobsled back up the hill, but it was worth it, to go flying down again.

I remember one year when my brother came home with his leg split open. His bobsled crew had hit a small metal post at the bottom of the slide. They were fun days.

If you remember those days, write to me about them and we will print it, and bring back some old memories for others.



They just don't make them like this anymore: these two dolls, along with the wooden horse and the three-wheeled bicycle were Christmas presents for kids at the turn of the century. Photo Courtesy of Todmorden Mills

The story of the Huron Carol, Canada's first

By Pat Shroeder

Missionaries in Canadian history were closely associated with explorers and traders. The first permanent Indian mission was established by Recollect friars in 1615 and ten years later the first Jesuits arrived.

The most noted of the Jesuit missions was in Huronia, between Lake Simcoe and Georgian Bay. Headquarters were at Fort Ste. Marie, built on the Wye River near Midland in 1639. Around it were a group

of missions: St. Jean, St. Louis, St. Ignace and St. Joseph.

The more famous of the Jesuit priests was Father Jean de Brebeuf. He spent some twenty-two years ministering to the Hurons, learning their language, preparing a grammar and dictionary and translating the catechism into the Huron tongue.

In an effort to make the Christmas story real to his flock, Father Brebeuf wrote the first Canadian Christmas carol. Using the

tune of a sixteenth-century French carol, he interpreted the Nativity in terms the Indians would understand, speaking of Jesus as "the Great Spirit" and of the Wise Men as three chiefs. His carol was probably sung first in 1641 or 1642 and thereafter each Christmas until the fatal year of 1649.

In 1649 an Iroquois war party invaded Huronia, killing or driving out all the Hurons, and destroying the missions. Re-

continued on page 6

The Santa myth. Forty-five years ago Olwen Anderson found out Santa wasn't real, and survived. Story on page 6

"Shoptalk" committee set up to attack youth unemployment in South Riverdale. Story on page 3.

Readers submit their favorite Christmas recipes. See page 4.



Cabbagetown/Riverdale News is a non-profit newspaper serving the Cabbagetown and Riverdale communities. Our thanks to the volunteers who helped in putting together the paper and in the distribution.

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Jim Houston,

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From the Gang of The Cabbagetown-Riverdale News newsroom, Merry Christmas, Joyeux Noel, Feliz Navidad, Eftihismena Christougenna and 聖誕快樂

Thanks to our volunteers who make the production of this

paper possible: Catherine DeAngelis, Faby Ferraro, Pat Halford, Ellen Hanbidge, Benita Ho, Jim Houston, Charmaine Mugford, Kathe Sesto, Pat Shroeder, Chris Taggart.



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Community News

Youth unemployment: No more talk, action

There's a group of east end youth, employers and community workers who refuse to sit back and accept that high youth unemployment in this area is an unavoidable consequence of business conditions that they cannot do anything about. They are forming a Shoptalk Action Committee to work towards getting more youth in this community in steady jobs.

Youth and employers decided to form the committee in the closing session of "Shoptalk", the East Toronto Youth Employment Symposium held at WoodGreen Community Centre, 835 Queen St. E. on Saturday, Nov. 23. The WoodGreen Employment Counselling Centre organized this symposium with financial assistance from the Ministry of Youth and the Ministry of Skills

Development to give youth, employers and local politicians an opportunity to share their views and concerns about youth employment and unemployment.

Minister of Skills Development, Gregory Sorbara, guest speaker at this event, told "Shoptalk" participants that the symposium was the type of move towards partnership between citizens, business and government which made goals like the reduction of unemployment possible. Declaring that "partnership is the name of the game," he challenged the people of Ontario to work together with business and government towards making "technology benefit the majority" and reducing the incidence of social alienation among youth.

The participants made some strides in establishing a working partnership that Saturday. A number of youth spoke frankly about their frustrating experiences getting jobs without experience and the reluctance of employers to "give us a chance".

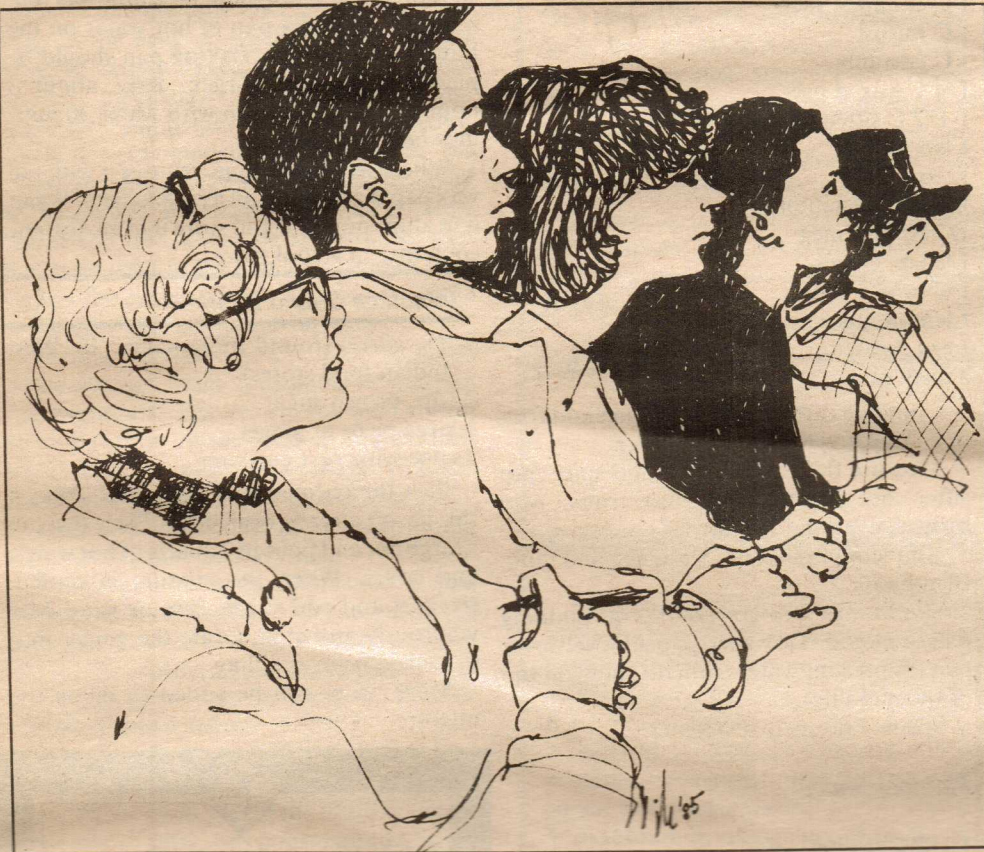
Representatives from Consumer's Gas, Coca-Cola Ltd. and IBM Canada Ltd. spoke about the job requirements which their companies must set to meet the demands of production in a competitive, high technology economy. The familiar question "what happens to the youth with less than a Grade 12 education" also came up for serious debate.

These and many other vital issues were thrashed out in the workshops of "Shoptalk". Nobody came up with instant, complete solutions to any of the problems discussed. But almost everyone who participated in this symposium left with the feeling that there was a lot more scope for reducing unemployment among the youth of East Toronto than they thought existed before the conference.

Interesting options for earning an income came up in the "On Your Own" workshop on opportunities for self employment which was led by M.P.P. David Reville and Sean Vanasse of Youth Enterprise. Many of the women present were inspired by Dorothy Rusoff, Sandra Perrera and Michelle Torrealba, who spoke about the satisfaction, confidence and financial rewards they are getting from their technical work at West End Machining.

A number of the participants have already joined the Shoptalk Action Committee and will be working in 1986 to develop some of the proposals which were presented informally at the symposium. One prospect they want to deal with is a recommendation that youth who complete government supported job preparation programs should be given youth certificates, an extra plus for facing the job market. Some committee members are also interested in developing proposals for improving job training programs which could be submitted to planners at various levels of government.

How do you feel about these issues? Have you got some suggestions for reducing youth unemployment that you would like to have discussed and considered at an official level. Or is there something you would just like to say about the business of finding and keeping a job? If so, contact Anne O'Donoghue of the WoodGreen Employment Counselling Centre at 469-5211 to find out more about the Shoptalk Action Committee. You could be surprised to find out how much a vibrant community partnership can achieve.



Young people during the opening session of Shoptalk conference on youth employment at the Woodgreen Community Centre.

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Our readers' favorite recipes tempt your palate

The Scandinavians have an old time Christmas tradition of placing an almond in a pot with their Christmas dinner. The person who gets the almond in his/her plate is considered lucky and can make a Christmas wish.

Danish Rice Porridge

Risengrod is a Danish rice porridge, which can be very good. The Danes eat it with a sweet malt beer called *hvidtol*, which is a non-alcoholic drink. Using a double saucepan, 1/2 lb. (1 cup) rice is brought to the boiling point in 1 1/2 pints (3 cups) milk, when it is strained, then gradually stirred back into the milk and cooked over water for about 1 1/2 hours. *Risengrod* is eaten with sugar and cinnamon, and each spoonful of the porridge is dipped into melted butter before eating. If very solid, it is thinned with hot milk or cream.

Submitted by Pat Shroeder

Mincemeat Rum Muffins

1 1/2 cup flour
1/4 cup white sugar
2 tsp. baking powder
1/2 tsp. salt

1/2 cup margarine melted
1/2 cup apple juice
2 eggs
1 cup mincemeat

Combine dry ingredients and blend well. Melt butter and stir in apple juice and eggs. Beat well.

Stir in liquid ingredients into dry mixture. Add mincemeat and stir until moistened. Soak 1 sugar cube in rum and place on top of batter.

Bake 375° for 15-20 min.

Submitted by Marg Taggart

Cranberry Cookies

1/2 cup soft butter
1 cup sugar
3/4 cup brown sugar (packed)
1 egg
1/4 cup milk
2 tbsp. orange juice
3 cups flour
1 tsp. baking powder
1/4 tsp. soda
1/2 tsp. salt
1 cup chopped nuts
2-1/2 cups fresh cranberries cut in halves
Rack in middle of oven at temp. 375°
Beat butter, sugar and egg together until

fluffy. Beat in milk, orange juice. Sift flour, baking powder, soda and salt together into first mixture, blend well. Stir in nuts and cranberries. Shape into sm. balls about tsp. size, put on greased cookie sheet. Bake 12-15 minutes until brown.

Makes about 7 dozen.

Submitted by Marg Taggart

Carrot Pudding

1 C grated raw carrots
1 C grated raw potatoes
1 C chopped suet
1 C raisins
1 C currants
1/4 C mixed peel
1-1/2 C sifted all-purpose flour
1 tsp. salt
1 tsp. soda
1/2 tsp. cinnamon
1/2 tsp. nutmeg
1/2 tsp. cloves
1 C brown sugar
1 lemon, juice and grated rind
1 egg, beaten
2 tbsp. milk

Combine carrots, potatoes, suet and fruit in a large bowl.

Measure flour, salt, soda, and spice into sifter and sift together over fruits. Add brown sugar and blend well.

Add lemon juice and rind, egg and milk. Blend well.

Spoon into well-greased 1 1/2 qt. pudding pan or mould. Tie waxed paper loosely over pan (to prevent water from dripping on top of the pudding).

Steam 4 hours in a steamer.

Pudding Sauce

1 1/2 C brown sugar
2 tbsp. flour

Add 2 C cold water, cook until thickened and smooth. Add vanilla, pinch of salt and pat of butter. Stir and serve over slices of pudding.

Make several weeks ahead of time and keep it in the fridge or freezer. When serving the pudding sauce, heat it in a double boiler until heated through.

Submitted by Elsie and Chris from The Ralph Thornton Centre.

Jamaican Fruitcake

1 lb. currants
1 lb. raisins
1 lb. prunes
2 cups wine
2 cups rum
6 cups all purpose flour
4 tsp. baking powder
1 tsp. cinnamon
1 lb. butter

2 cups sugar
8 eggs, well beaten
1 tsp. vanilla extract

Preheat oven to 300°F. Sift together flour, baking powder, cinnamon and nutmeg.

Cream the butter, add the sugar and cream well. Add the eggs, vanilla extract and mix well. Stir in the flour mixture gradually until blended. Fold in the fruits, wine and rum.

Grease the baking pan and line with waxed paper. Pour in the batter, the pan should not be more than three quarters full.

Place a shallow pan of hot water on the bottom of the oven. Baking pan should be placed on a middle rack. Bake about 3 hours. Remove the pan with water 30 minutes before.

When the cake is done, remove it with the wax paper and put it on a rack to cool. Wrap it in aluminum foil and store it in an airtight container in a cool place.

Jamaican Sorrel Drink

2 lbs. sorrel (found in Jamaica or West Indian food stores)
2 cups brown sugar
1 large piece of ginger
2 cups wine or 1 cup rum

Pick the red petals of the sorrel stalk, if this hasn't already been done. Place these in a large pot and pour in 2 quarts of hot water, and cover. When the mixture is cooled, strain it and add sugar, rum or wine. Mix vigorously and chill. Grate the ginger into the sorrel before chilling.

More water can be added to dilute the mixture. Submitted by Elaine Simms

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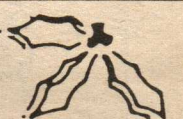
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Queen-Saulter Library digs into the past

Although the Queen-Saulter Branch Library at 765 Queen St. E. is relatively new in the Toronto public library system, it has a real affinity for the "old."

Since 1982, branch head Sue O'Neal has been encouraging library users to dig into their basements and attics for old photographs and documents about South Riverdale of yesteryear. The library formed a South Riverdale Local History Club, which has approximately 25 members, who reminisce about the "old neighbourhood" and donate valuable photographs to the branch local history collection. Other photos were collected during the 1983-84 period, when O'Neal, Jane Ameline, branch head of Riverdale, and other east end librarians organized a grant application to hire summer students to research the area's history.

In November, Queen-Saulter presented its most recent photographic exhibit—the History of Don Valley. Photos showed a

library's special guest for this occasion was the engaging and distinguished Charles Sauriol, who grew up in Riverdale, and often played in the valley as a child. His boyhood love for the valley extended to adulthood, and he became a naturalist, a crusader for the preservation of the Don Valley, and an author of three books on the Don (all owned by the library): *Remembering the Don*, *A Beeman's Journey* and *Tales of the Don*.

He centered his discussion on the early 1900's when South Riverdale had a distinctive identity. His observations ranged from

Don Valley far different from that of today: a valley of breweries, (even hops were raised in the valley), lumber mills, paper mills, grist mills, farms, and brickyards.

On Nov. 16 members of the South Riverdale Local History Club were invited to a light brunch to a viewing of the exhibit. The

the humorous (rivalry between South Riverdale and Cabbagetown ran so high at one point that residents formed ranks on either side of the river and threw rocks at each other—wives supplying their husbands with ammunition), to the historically analytical (the ecological decline of the Don waterway as a result of South Riverdale's role as Toronto's "industrial hub"). He gave spirited encouragement to long-time South Riverdale residents to take seriously their role in helping the library to preserve a picture of the area's past.

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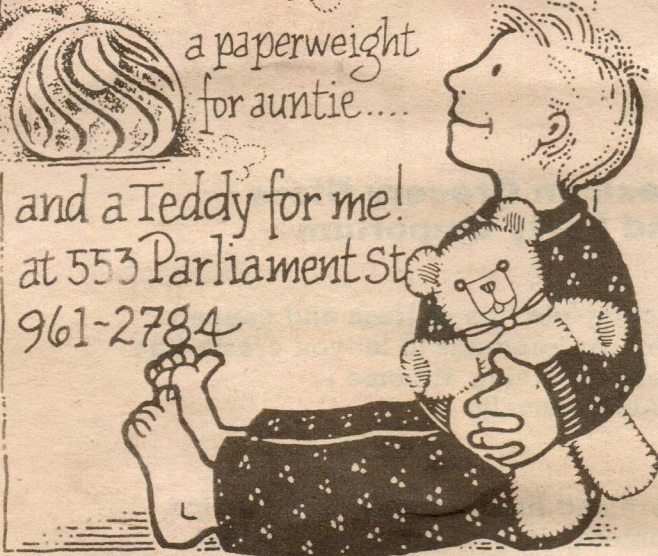
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The Huron Carol

From page 1

fusing to leave their flock at St. Joseph, Fathers Brebeuf and Lalement were captured and died at the stake after enduring many hours of savage torture.

Some of the Hurons escaped to Lorette near Quebec City, and there their descendants live to this day. They did not forget Father Brebeuf's carol and about 1750 another Jesuit, Father de Villeneuve, heard them singing it and wrote it down. Then it was translated into French under the title "Jésus est né," and is still sung in that form in Quebec.

In 1926, a Canadian poet, J.E. Middleton, wrote the English words, which have become widely known.

Translation:

1. 'Twas in the moon of winter-time, when all the birds had fled,
That mighty Gitchi-Manitou sent angel choirs instead;

Before their light the stars grew dim, and wandering hunters heard the hymn;
Jesus your King is born! Jesus is born! In excelsis Gloria!

2. Within a lodge of broken bark the tender Babe was found,
A ragged robe of rabbit skin enwrapped His beauty 'round;

And as the hunter braves drew night, the angel song rang loud and high;
Jesus your King is born! Jesus is born! In excelsis Gloria!

3. The earliest moon of winter-time is not so round and fair
As was the ring of glory on the Helpless Infant there,

The chiefs from far before Him knelt with gifts of fox and beaver pelt
Jesus your King is born! Jesus is born! In excelsis Gloria!

4. "Oh children of the forest free, O sons of Manitou,
The Holy Child of earth and heaven is born today for you.

Come kneel before the radiant Boy who brings you beauty, peace and joy.
Jesus your King is born! Jesus is born! In excelsis Gloria!



The Santa myth

By OLWEN ANDERSON

In the early 1940's, Dr. Brock Chisholm, a psychiatrist, pronounced to Canadians that they should dispel the Santa Claus myth, and tell children from the beginning that there was no such person. He said that many children brought up believing in Santa were having, and would have mental upsets when they were grown.

Dr Chisholm came to speak to a group at Woodgreen Church one night, and I remember that we were much puzzled by what he said.

My mother asked him, "Well, you wouldn't tell a small child there is no Santa Claus, would you?"

His reply, "Is there a Santa Claus?" "No."

"Well, you would be telling the child a lie if you told him there was such a person. Say that people give gifts at Christmas-time, and that there is a spirit of goodwill abroad, but don't lie to them."

We were uncomfortable with what Dr. Chisholm said, but who could argue with such a great person? Many of the women in the group had brought up children with no apparent difficulty around the myth, but none had "studied" children.

When my brother and I were about 7 and 5 years old, Santa ACTUALLY CAME to our house at 27 Empire Avenue. He had a big sack with him, was wearing his red suit,

and gave my brother a small car that jumped when you wound it up. I don't remember what he left me, but I do remember that we were dumbfounded at actually seeing Santa when we had heard of him for so long.

I found out later that our Santa was Fred Train from 36 Empire. Connie, his wife, was a streamstress, and she had made the suit for her husband who visited the children at our end of the street.

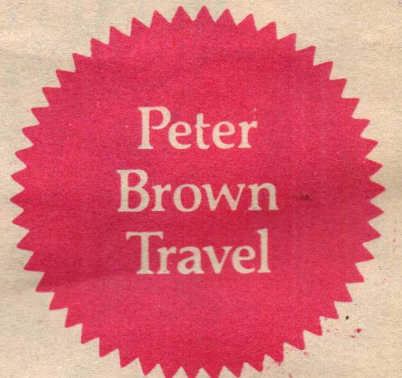
What a nice thing for that family to do! Wonderfully enough, I survived believing in Santa Claus, and actually seeing him in our house.

Olwen Anderson of Welsh ancestry was born at 29 Empire Ave. in 1919 and was the youngest of 9 children.

She attended Queen Alexandra on Broadview Ave. and Eastern Commerce and lived in Riverdale until 1955.

She still attends WoodGreen Church and was a good friend of Dr. Ray McCleary. She is a member and contributor of the Local History Club at Queen-Saulter Library and a member of the Recollections Writing group at Ryerson.

Since 1982 she has been focussing on her personal recollections of which the Santa myth is a part.



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Oldtimer remembers Christmas on Logan Ave.

By Grace Cameron

When Erma Boston was a kid, she always got a piece of coal in the toe of her Christmas stocking, along with an orange, apple, and candies.

"The coal was a symbol of warmth, says the 70-year old Boston who grew up in the era of coal stoves, when electricity was in its infancy.

In those days of the early 1900's, "Christmas was genuine," Boston says. "There wasn't as much glitter as now. It was real."

For Boston and the kids who grew up at the bottom of Logan Ave., almost touching the lake, Christmas meant waking up at 5 or 6 in the morning, shaking with excitement to see what Santa had brought.

"Christmas was really special to us," she says, "because it was the only time of year, except for our birthdays when we got presents. And on our birthdays we always got clothes."

She still remembers the dolls, little tea sets and doll's tables and chairs she used to get as presents.

"There wasn't none of this plastic stuff," she adds, "everything was mostly made out of wood, and they lasted."

Boston, a tiny woman with white hair and bright blue eyes, remembers the part of South Riverdale as a real family neighborhood with neighbors who took care of each other's children, and horse drawn carts that brought the milk and bread.

She says the kids spent part of the day dashing in and out of each other's house, before getting suited up in their best clothes for visiting relatives.

Christmas dinner she adds was usually chicken or goose, "Usually goose because



Erma Boston hugs Santa Claus at Woodgreen Community Centre.

the fat was used to rub on people with cold or bronchitis." There were also vegetables as well as her mother's tomato soup fruit cake.

Her best Christmas, she says was in 1934 when her brother Mickey got his first bike. "He always wanted a two wheel bike," she notes, "but we were too hard up. That was in the depression."

Boston says when her parents finally bought a bike for \$20 they hid it in a neighbor's house for months. According to Boston, her brother ran around for weeks trying to find out what his present was.

"Christmas eve night we couldn't get him to bed," her eyes dance with the memory. "Finally at midnight my cousin went for the bike. When Mickey saw it his eyes were like shiney stars."

When "a kid got a bike in those days, he was in the ritz," says Boston.

Boston now lives in the house in which her mother was born in 1896. "I'll die here," she says. For the time being though she's busy enjoying Christmas 1985.

"I'm active," she says. "If I didn't have this bronchitis you wouldn't see my heels for dust."

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**Coming... financial
planning column**

My name is Doug Clark and I am a Chartered Life Underwriter (CLU). People don't plan to fail but they do fail to plan. In future issues of Cabbagetown and Riverdale News, I will be discussing topics which people tend to find very confusing. A Lawyer and a Chartered Accountant have also been invited to participate in these articles.

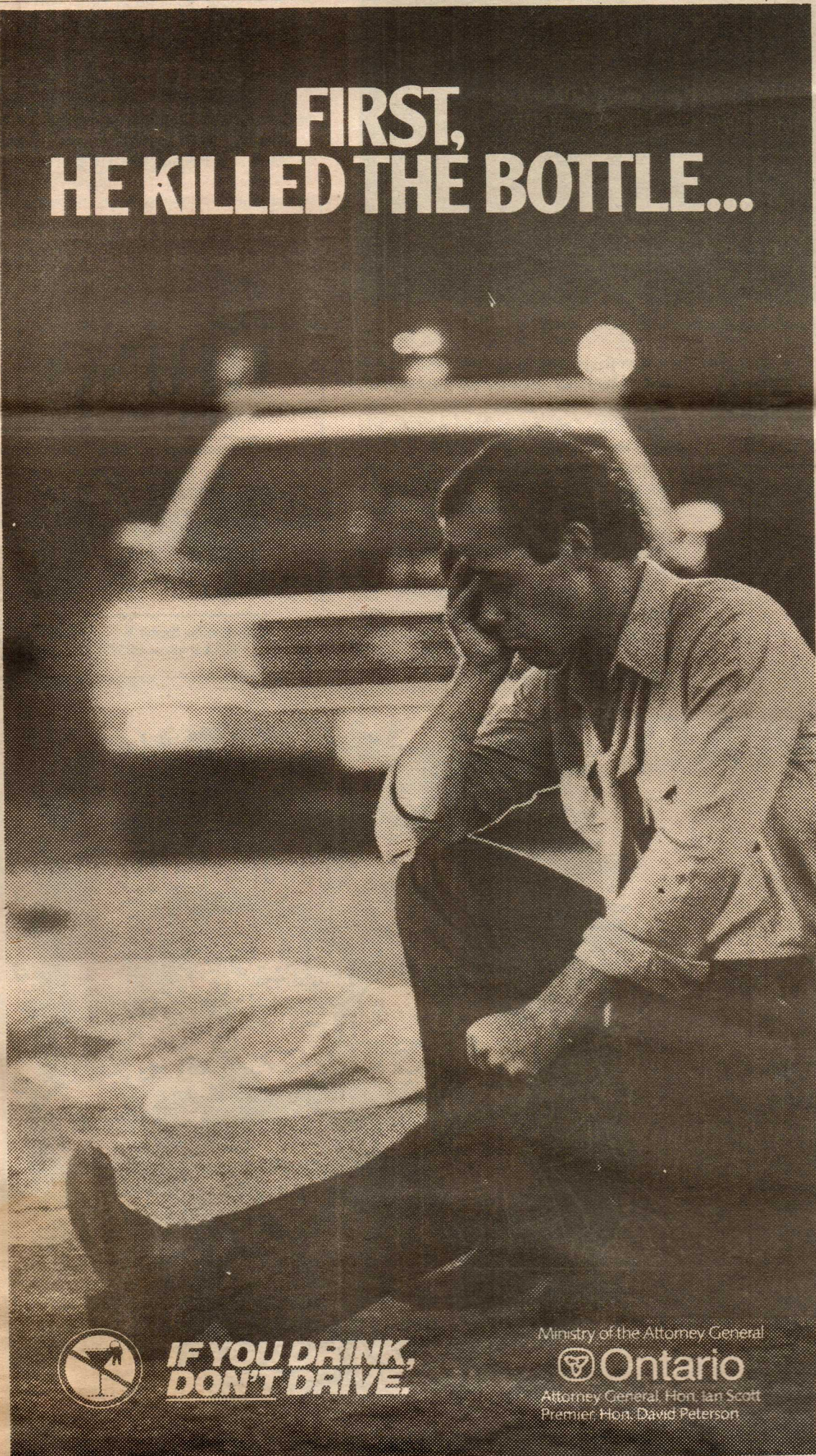
- Disability Insurance
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Various aspects of the following areas of discussion will be examined:

- RRSP's
- Tax Tips
- Life Insurance
- Annuities
- Will Planning



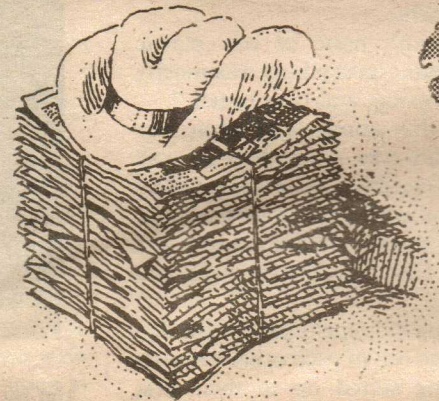
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Santa Claus not his old self

By Howard Huggett

Four year-old boy: "Say, do you believe in Santa Claus?"

Six year old boy: "Naw, it's just like the devil, it's really your father."

When I was a small boy, growing up in a Muskoka village in the second decade of this century, it was very easy to believe in Santa Claus. We never saw him, of course, because he came around only once a year, and then only in the dead of night. At that time all sensible people were supposed to be asleep in bed, particularly young children who knew how important it was to obey orders on that most important of all nights. We knew that old gentleman would show up, fill all the empty stockings, leave the presents under the tree, consume the goodies that had been left out for him, and be gone long before the most excited child awoke in the chilly darkness before the dawn.

No one ever asked how reindeer could fly without wings. Magic is meant to be enjoyed, not explained. The grown-ups didn't want to spoil the fun for the children, and the kids didn't care to ruin a good thing. In those far-off days I suppose it was easier to remain in a state of innocence, particularly in the less sophisticated countryside.

The Santa of those days bore more resemblance to the original St. Nicholas, the good bishop who lived in what is now Turkey in the fourth century. That kind-hearted man concentrated on helping children, scholars, sailors and merchants.

For some strange reason he became the patron saint of thieves during the middle ages. When I was young the modern Santa, dispenser of gifts, was considered to be the special benefactor of children, and then only if they were good. The other groups in the population that the original St. Nicholas had favoured had long since lost their special status.

With regard to Santa Claus my state of blissful certainty lasted until 1917. That was the year my father moved his family to Toronto in order to find work in the booming economy of the war years.

That Christmas my younger brother and I, being too excited to sleep, came back downstairs long before midnight to find the presents already underneath the tree. Our father, who had been working overtime, was just getting washed in the kitchen. In one traumatic moment we realized that the whole thing was a put-up job, and the magic was gone forever.

The legend that we believed in at that time was about a mysterious figure, unique and remote, who came around, very secretly, only once a year. Now he shows up many weeks before Christmas Eve and performs in department stores, shopping malls, company Christmas parties and many other places. At this time of the year Santa Claus is commonplace and not unique at all. The only wonder that arises today is that of wondering why the western world does not admit that old gentleman is not a saint at all, just a special kind of salesman.

It would be interesting to see what would happen if all those red-suited part-time workers were organized into a trade union and went on strike for their first contract. That wouldn't happen on Christmas Eve, because that's too close to lay-off time. No, the picket lines would go up about the time of the Santa Claus parade. When that happens it would become obvious that being a Santa is just another occupation that is necessary in this age of mass production.

If such an organizing drive proved to be successful, and salaries got too high, women might be hired—for less money, of course. They could cope with the job; women are very good at relating to small children. The beards are false, anyway.

The other possibility is that robots might take over the jobs, but that is not likely in this century.

Share a Mexican Christmas

Though our Christmas tradition is to decorate Christmas trees it is common for Mexicans to decorate pinatas and play the pinata game.

Pinatas are hollow ornaments which vary in shape and size and can look like

anything from a donkey to a star or whatever your imagination wishes it to be.

To add spirit to a very festive occasion, townspeople in Mexico hang these multi-coloured pinatas somewhere in their homes. Even though the fancy-dressed pinatas are fun to look at, inside they contain goodies. But there's a catch. Someone must crack-open the pinata in order for him or her to share the treat. Children are the main participants, however adults can be more than chaperones, they can join in too.

Try making a pinata and play the pinata game and see why Mexicans enjoy celebrating Christmas in this most popular fashion.



Making a Pinata



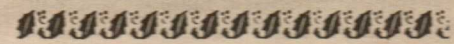
Before you begin to share in a common Mexican household tradition of making pinatas, here are some easily found home items you can use to get yourself started.

- large brown paper bag
- long heavy piece of cord
- paper: newspaper, waxed paper, foil paper, and plastic paper
- styrofoam drinking cups (3 or 4)
- paint brush and poster paint
- pair of scissors and sewing thread
- tape

- white glue (flour and water mixed together to form a paste is just as good).
- popcorn, nuts, candies or other small surprises
- broom

Now that you're ready, remember the Pinata once made, is intended to be broken. And even though you have created the most fantastic sight you could imagine—the fun is sharing with others the Pinata Game and getting at what's inside—the Goodies!

1. Wrap candies, nuts, popcorn or other surprises in some plastic wrap and place them all in a large brown paper bag.
2. Take the top open end of the bag and tie a long heavy piece of cord around it. Make sure to tie it tight.
3. Add strength to the bag by wrapping sewing thread around the bag several times.
4. Tear lots of newspaper into strips.
5. Tear a sheet of waxed paper.
6. Prepare your glue and have it ready with your brush.
7. Place a newspaper strip on the sheet of waxed paper and brush it with the glue.
8. Place the glued strip of newspaper on the bag, and press the strip flat on the bag.
9. Continue with steps 7 and 8 until the whole bag is covered with glued newspaper strips. Be generous with the strips in the area of the bag. To hang the pinata, we need lots of strength.
10. Let dry for at least a night.



Decorating the Pinata



1. Now that the first part of the pinata is dry, you can begin to paint the bag. Be imaginative.

2. Take your styrofoam drinking cups and place one (drinking side facing the bag) on each side of the bag. Attach the cups with tape, then paint them.

3. Cut some long foil paper strips.

4. Cut slits in the base of the cup and using your scissor carefully insert the foil strips. (Your strips should fall loosely to look like flowing foil icicles.

5. Continue with steps 3 and 4 until all cups attached to the bag have the falling foil strips.

6. When your pinata is finished you're ready to play the game.

Playing the Pinata Game

First, gather some friends to help you break the pinata. The pinata will need to be hung somewhere in your home. It should be hung up in an open area to allow for plenty of room to swing the broom handle around. A large basement or play area will do. You'll need an adult to assist you in tying a long heavy piece of cord and to suspend the pinata from a beam.

Each child has a chance to swing at the pinata with a broom so one must indeed be patient and wait his or her turn. While the other children sit back and form a circle, one gets chosen to go up, but before he or she strikes out at the pinata, one must be blindfolded. The children get to direct the blindfolded participant by shouting "Left-Right-Up-Down" or whenever the participant comes close enough to strike at the pinata. The game is complete when the candies lie deliciously on the floor.

"Feliz Navidad!"—"Merry Christmas" everyone.

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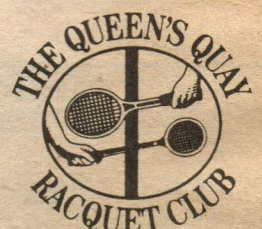
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Plaplo's Christmas

Catherine DeAngelis

Today, Plaplo is very, very happy. He knows Santa Claus is coming to visit. He sent a letter to Santa, care of the North Pole, specially asking Santa to be careful when coming down the chimney. In his letter to Santa, he added in large red-crayon letters, "Please dear Santa remember to bring me all the toys I want."

Plaplo doesn't have any money to buy Christmas presents for his mom and dad or grandad or grandma. But, Mrs. Rine-stone, Plaplo's school teacher helped him make special Christmas cards for them. The Christmas card he made for his mom and dad is on the refrigerator door so everyone can see it. He took extra care in wrapping grandad's and grandma's Christmas card, which Plaplo has placed under the Christmas tree. He didn't make a card for his friend Pow Wow because Pow Wow can't read.

Pow Wow is a furry, round-fat cat and he talks to Plaplo all the time. Oh, we know cats don't really talk but to Plaplo, Pow Wow can talk. Right?

Pow Wow appears. He purrs and curls up on Plaplo's lap.

Plaplo slowly pats Pow Wow on the head and says, "Pow Wow do you know its Christmas?"

"What is Christmas?" Pow Wow asks.

Uncertain as to how to answer, Plaplo thinks for a moment. Now Plaplo is trying very hard to keep his Christmas gift to Pow Wow a secret. Plaplo's mom helped him buy Pow Wow a can of cat food. He knows how much Pow Wow loves tuna-fish and chicken liver. He thought to himself, "that's Christmas."

"You know Pow Wow, Christmas is a

time to give and receive gifts."

Pow Wow purrs again, "But what's so special about Christmas?"

Plaplo looking confused answered, "lots is special about Christmas Pow Wow—don't you know that?"

Pow Wow didn't seem to like Plaplo's answer too well. Pow Wow looked the other way and waited for Plaplo to think about it.

Still looking rather puzzled, Plaplo scratched his head and looked down at Pow Wow.

"All I know is that at Christmas time boys and girls get lots of toys. I want to get a big-red truck, lots of colorful building blocks, a bicycle, a tabbogan and a pair of ice skates too."

"Oh Me-ow," Pow Wow replies, "getting gifts—that still doesn't tell me what Christmas is all about."

"Gifts are Christmas, Pow Wow. Aren't you being rather difficult," Plaplo scorned.

"Purrrr... Plaplo all those toys, what will you do with them?" Pow Wow frowns, his furry white tail flap-flap-flapping against Plaplo's face.

"Because I like toys—Pow Wow," Plaplo shouted.

Now Plaplo doesn't really get angry, but Pow Wow was beginning to annoy him.

"Pow Wow, we get gifts for Christmas—that's what's so special about it. Do you know what Christmas is all about if you're so smart?"

"Me-ow, Plaplo," Pow Wow arched his spine and hissed at Plaplo, "you really don't know anything about Christmas do you Plaplo?"

"What else is there to know Pow



Wow?"

From the kitchen, Plaplo could hear his mom and dad singing.

"Oh Come All Ye Faithful, Joyful and Triumphant, oh come ye, oh come ye to Bethlehem..."

Plaplo and Pow Wow crept around the kitchen door and quietly poked their small heads through the door. Plaplo's mom and dad were hugging each other as they were singing.

"Oh phewy," Plaplo said, "isn't that mushy Pow Wow?"

Pow Wow softly purring looked up at Plaplo and meowed, "Oh No Plaplo don't you see that's what Christmas is about?"

"Mushy-gushy hugging stuff Pow Wow?" Plaplo squinched.

"No you silly boy—think carefully about it."

Plaplo thought and thought and thought and thought and thought.

Pow Wow waited patiently hoping Plaplo would understand the true meaning of Christmas.

Several minutes passed. Plaplo's mom and dad continued to sing but went on with their Christmas cooking. Plaplo sat staring at Pow Wow. Finally Plaplo jumped up and screamed, "Pow Wow."

Pow Wow, startled, said, "What Plaplo?"

"Christmas..." Plaplo so excited, stut-tered out loud, "Christ-mas, Christ-mas is Christmas is..."

"What Plaplo?"

"Christmas is—Christmas is love Pow Wow, and not just getting gifts. It's a time for all people to share and be kind towards one another. A time to give in spirit. A time to love Pow Wow."

Plaplo was so excited now he scooped Pow Wow up into his tiny, arms and squeezed him tight.

"Oh, I love you Pow Wow and I'm so happy you're my friend."

Pow Wow's eyes filled with tears of joy, "I love you too Plaplo."

Plaplo gently wiped the tears from Pow Wow's tiny eyes and placed him gently on the floor. He ran to get the can of cat food he saved to give to Pow Wow.

"Pow Wow this is to you from me—Merry Christmas."

Pow Wow looking very sad, "Me-ow Plaplo—but I haven't anything to give to you."

Plaplo smiled with his big beautiful smile and kissed Pow Wow on his furry brow.

"Gifts aren't an important part of Christmas Pow Wow, I know you love me. Your friendship is a very special gift to me."

Plaplo and Pow Wow shot into the kitchen. Plaplo couldn't wait to tell his mom and dad what Christmas was all about. And Pow Wow just glowed with delight and softly said, "Plaplo my dear, dear friend, you do know what Christmas is after all."

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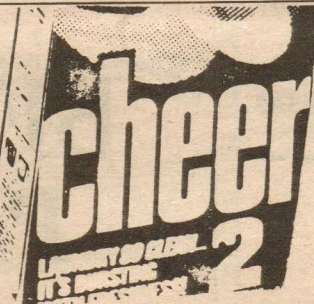
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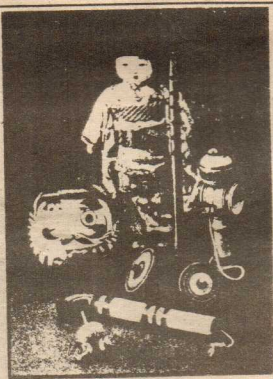
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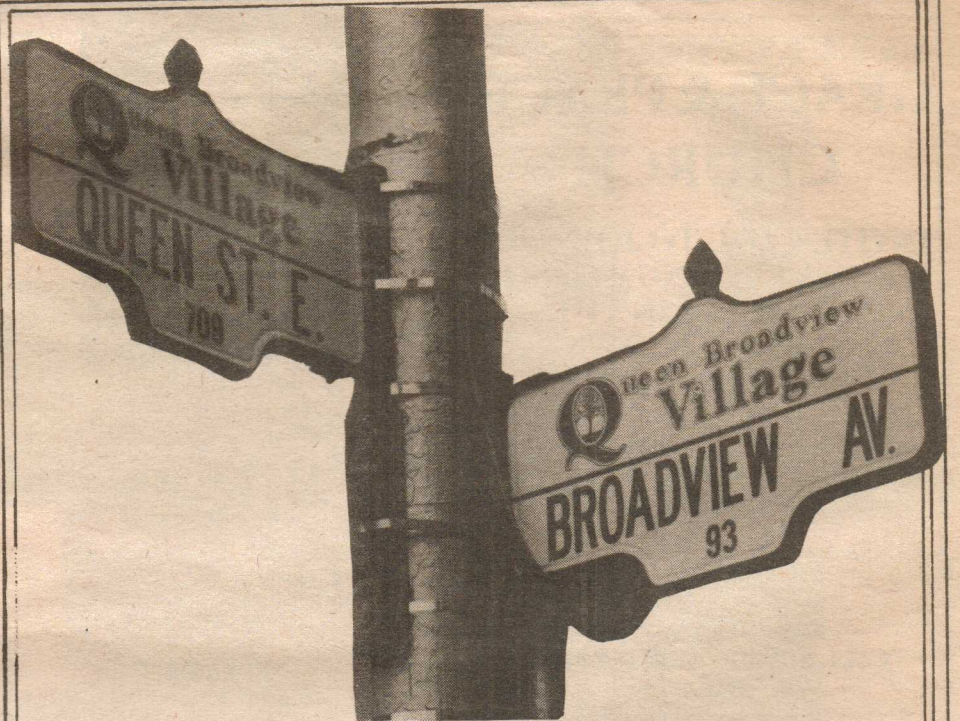
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