

BACKACHE AND ACHING JOINTS

Together Tell of Bad Kidneys
Much pain that masks as rheumatism is due to weak kidneys—to their failure to drive off uric acid thoroughly. When you suffer aching, bad joints, backache, too; with some kidney disorders, get Doan's Kidney Pills, which have cured thousands.

A MAINE CASE.
S. C. Verrill, Old Town, Me., says: "I was confined to bed two years, and the doctors did not know what ailed me. My back pained intensely and the kidney secretions were very irregular. The doctor said I would never walk again. After taking Doan's Kidney Pills I rapidly improved until once more in good health. I cannot express my gratitude."
Get Doan's at any Drug Store, 50c. a Box
Doan's Kidney Pills
FOSTER-MILBURN CO., Buffalo, N. Y.

Don't brag about yourself; jolly others into doing it for you.

Mrs. Winslow's Soothing Syrup for Children, teething, softens the gums, reduces inflammation, allays pain, cures wind colic, etc. a bottle, 25c.

Most of our so-called good intentions are base imitations.

Constipation causes and aggravates many serious diseases. It is thoroughly cured by Dr. Pierce's Pleasant Pellets. The favorite family laxative. Adv.

Only a lawyer or a detective can mind his own business when he pries into other people's.

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Hicks' CAPSICUM is the best remedy—no matter what causes them—whether from the heat, sitting in draughts, feverish condition, etc. 25c. and 50c. per bottle at medicine stores. Adv.

Another Investigation.
"Daughter, I heard suspicious sounds on the veranda last evening."
"Yes, mother."
"Was that young man kissing you or swatting mosquitoes?"

Enterprising.
In a section of Washington, says Harper's Magazine, where there are a number of restaurants, one enterprising concern has displayed in great illuminated letters, "Open All Night." Next to it was a restaurant bearing with equal prominence the legend: "We Never Close."

Third in order was a Chinese laundry, in a little, low-framed, tumble-down hovel, and upon the front of this building was the sign, in great, scrawling letters:
"Me Wakee, Too."

Quite the Thing.
"I told you that if you came tomorrow morning I would give you the money for my wash. Why did you come tonight?" said Miss Phillis to the daughter of her laundress.
"I know you said tomorrow morning," responded the girl, "but my mother told me to come tonight, 'cause she was afraid you might be gone away by tomorrow mornin'."
"I certainly should not go without paying my laundry bill," said Miss Phillis sharply. "No respectable woman would do such a thing."
"Oh, yes, ma'am, they would," replied the child knowingly. "There's lots of respectable ladies does."

DREW THE LINE.



Mrs. Wood B. Swelle—Do you care for pate de foie gras?
Old Man Newriche—No, ma'am, I draw the line on grass. Baled-hay breakfast foods are my limit!

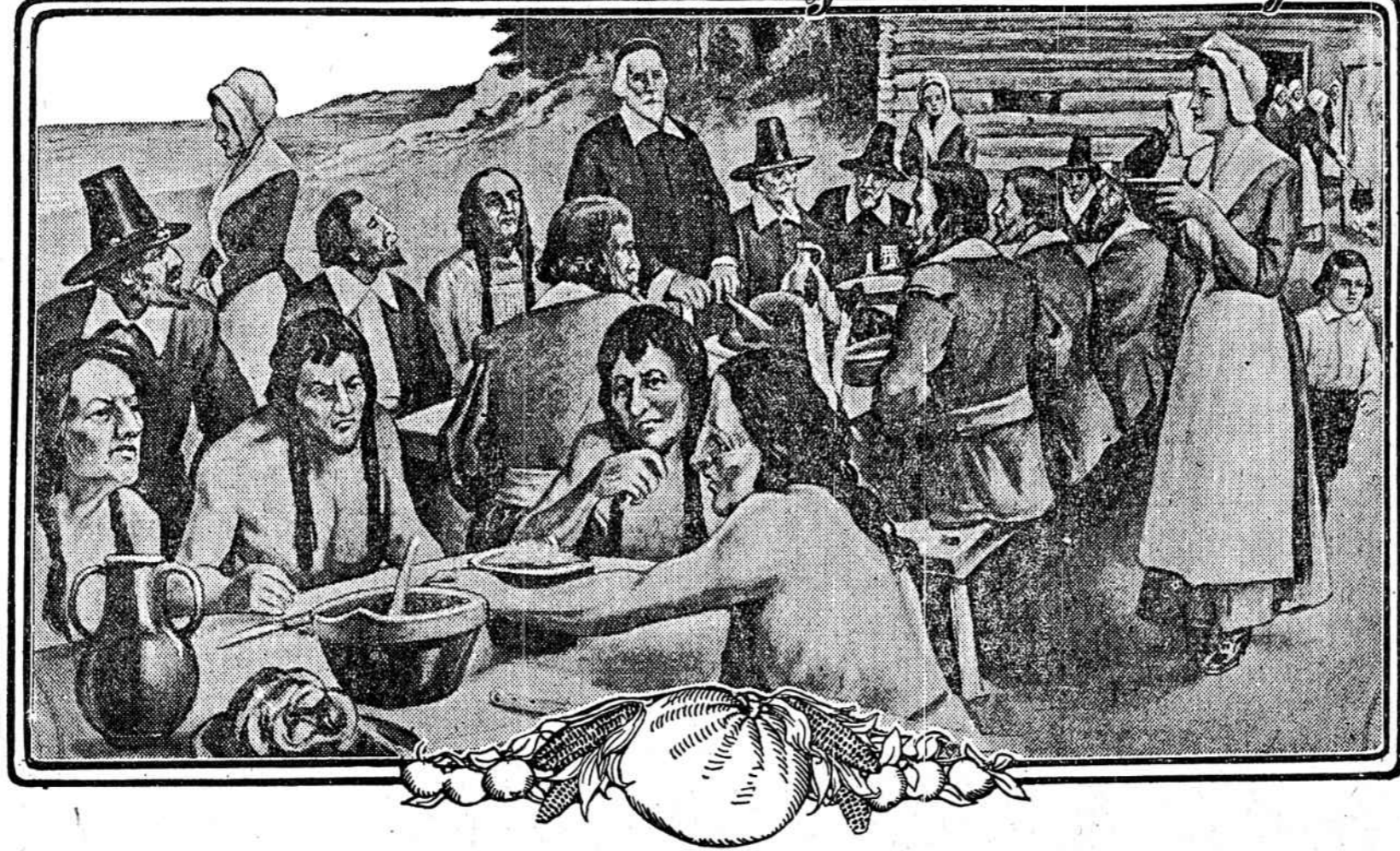
Thin Bits of Corn Toasted to A delicate Light Brown—Post Toasties

To be eaten with cream and sugar, or served with canned fruit poured over—either way insures a most delicious dish.

"The Memory Lingers"

Postum Cereal Co., Ltd.
Battle Creek, Mich.

Our First Thanksgiving



THANKSGIVING day as it is now celebrated is a composite of the ancient Harvest festival, whose origins go back to the dim pre-historic beginnings of civilization, and of the solemn Puritan religious ceremony of thanksgiving. The joyous celebration of the gathering of the year's harvest, a day or week of feasting, song, dance and revel, is found in all ages and among all peoples. Thanksgiving days are also common to all religions, past and present, but they were not regular or periodical events—occurring generally after some victory of war. "The Puritans and the Pilgrims brought with them from England both the Harvest festival and the Thanksgiving days, the latter being observed whenever the deeply religious mind of the Puritan saw in their prosperity or good fortune the direct intervention of Providence. The Puritan also stripped the ancient Harvest festival of much of its rude license that had grown up around the celebration in England, and gradually through the two centuries following the settlement of New England, there grew up the practice of combining the two events and making the Thanksgiving annual. The religious element has been greatly subordinated as the years passed until at the present time it is to a majority of Americans only an incident that by many is observed only in the breach.

To the stern old Puritan of almost three centuries ago, the Thanksgiving day of 1912 would seem little less than sacrilege so far as the "thanksgiving feature of it is concerned. But he would understand and appreciate the day's feasting and revel as a part of the celebration of the Harvest festival. The difference is apparent in the records of the early settlement of America. The first thanksgiving service held in North America was observed with religious ceremonies conducted by an English minister in the year 1578 on the shores of Newfoundland. This clergyman, accompanied the expedition under Frobenius, who settled the first English colony in America. The records of this significant day have been preserved in the quaint rules and regulations of the expedition as follows:

"In primis: To banish swearing, dice and card playing, and filthy communication, and to serve God twice a day with the ordinary service of the Church of England. On Monday morning, May 27, 1578, aboard the Ayde, we received all, the communication by the minister of Gravesend, prepared as good Christians toward God, and resolute men for all fortunes; and Maister Wolfall made unto us a goodlye sermon, exhorting all especially to be thankful to God for His strange and marvelous deliverance in those dangerous places."

The second record of a thanksgiving service in America is that of the Popham colony which settled at Sagadahoc on the Maine coast in 1607. It consisted of prayer and sermon as in the first instance. These were thanksgiving days pure and simple, and after the settlement of Plymouth many others of a similarly solemn religious nature occurred.

The first Harvest festival held in America was upon December 13, 1621. It has been called, wrongly, the first autumnal thanksgiving held in America, but it was in reality the observance of the Harvest festival, with which the settlers had been acquainted in England. It was not a day set apart for religious worship and it is not likely that any religious service was held; on the contrary, it was the beginning of a whole week of festivity in celebration of the successful garnering of their first harvest in

their new home. Quaintly does "Mourt's Relation" chronicle the event:

"Our harvest being gotten in, our Governour sent foure men on fowling, that so we might after a more speciall manner rejoyce together, after we had gathered the fruit of our labours; they foure in one day killed as much fowle, as with a little helpe beside, served the Company almost a weeke, at which time amongst other Recreations, we exercised our Armes, many of the Indians coming amongst us, and amongst the rest their greatest King Massasoit, with some ninetie men, whom for three dayes we entertained and feasted, and they went out and killed Deere, which they brought to the plantation and bestowed upon the Captaine, and others. And although it be not always so plentiful, as it was at this time with us, yet by the goodnesse of God, we are so farre from want, that we often wish you partakers of our plenty."

While the bill of fare of this first American celebration of the Harvest festival has not been preserved the feast was no doubt a royal one even if some of the food and the methods of preparation would seem strange and outlandish to present day Americans. The provisions must have been bountiful for there were about 140 persons including the 90 of Massasoit's company who were entertained for three days, and all had their share of supplies. From other sources we know that the foods of the sea were abundant and that the Pilgrims had made the acquaintance of the oyster. Ducks they had in plenty of the choicest species and also geese. Game, from grouse to venison, was brought in from the forest in abundance, and there was a "great store" of wild turkeys. Barley loaf and cakes of corn meal were highly

prized by the colonists and played their part in the feast. For vegetables the Pilgrims had much the same as they had in England, Gov. Bradford's list naming beans, pease, parsnips, carrots, turnips, onions, melons, cucumbers, radishes, "skirrets," beets, coleworts, and cabbages. In addition to wheat, rye, barley and oats. Besides these they had the indigenous squash and pumpkin, and it may be taken for granted that a careful Pilgrim housewife had preserved during the summer by drying a quantity of strawberries, gooseberries and "raspis." Take it altogether, the food basis of the first Harvest Thanksgiving day celebration in America was much the same as today.

But if the good housewife of today was obliged to prepare the thanksgiving feast with the utensils and inconveniences of the kitchen of three centuries ago she probably would throw up her hands in hopeless despair. The kitchen with its great glowing fireplace was the housewife's domain and the general living room of the entire family. The walls and the floor were bare and the furniture meager and uncomfortable, while the kitchen furnishings were odd and strange. It was in this great cavernous chimney that the Pilgrim wife cooked her thanksgiving dinner. Placed high up in the yawning chimney was the heavy backbar, or lug-hole, of green wood, afterwards displaced by the great iron crane. It was beyond reach of the flames, and from it hung a motley collection of hooks of various lengths and weights. They had many different names, such as pot-hooks, pot-handles, pot-cakes, pot-cleps, trammels, crooks, hakes, yellow-balks, words that would puzzle a housewife of today to define. From these were suspended the pots and kettles in which the food was cooked. At both sides of the fire-

place were large ovens in which baking and roasting were done.

There were no tin utensils in those old days and brass kettles were worth \$15 a piece. The utensils were mostly of iron, wood, pewter or latten ware. Glassware was practically unknown and bottles were made of leather. Wood played a great part in kitchen and tableware. Wooden trenchers from which two ate were used on the table for a century after the settlement at Plymouth. Wood was also used for pans and bread troughs and a host of other things displaced by tin in the modern kitchen. Of wood were made butter paddles, salt cellars, noggins, keelers, rundlets, and many kinds of drinking bowls which were known under the names of mazers, whiskins, piggins, tankards and kannes, words many of which have disappeared from use.

The dining-table of those old days was the old Anglo-Saxon board placed on trestles, and the tablecloth was known as the "board cloth." Thus we have the origin of the time-worn phrase: "Gather around the festive board." And the furnishings of the "board" were simple, inventories of that period mentioning only cups, chafing dishes, chargers, trenchers, salt cellars, knives and spoons. The table fork was an innovation not yet in general use; the fingers of the eater were used to thrust the food into the mouth. The spoons were of wood and pewter mostly. Silver spoons were rare. There was no china-ware on the table of the early thanksgiving feasts; for no china-ware came over on the Mayflower. That and the lack of glassware and silver would make a thanksgiving table of the seventeenth century look impossible to a housewife of today. Complete the picture by imagining large trenchers, square blocks of wood hollowed out by hand, placed around the "board" from each of which two people dig their food out with their fingers, and you have an idea of the manner in which our ancestors celebrated Thanksgiving three centuries ago.

But if the kitchen and table furniture would appear strange to a housewife of today some of the dishes served would appear even stranger. How many housekeepers of today can cook "suppaw" and "samp" from corn meal? Or bake manchet, simnels, cracknels, jannacks, cocket bread, cheat loaves, or "waseil" bread? The colonists did not take kindly at first to the pumpkin, which in the pie form has become a distinctive feature of the modern thanksgiving feast. They called them "pomons" then, and this is awe-inspiring recipe from which the colonial housewife made "pomplon" pie:

"Take a half pound of Pumpion and slice it, a handful of Tyme, a little Rosemary, Parsley and sweet Marjoram slipped off the stalks, then the cinnamon, nutmeg and pepper, and six cloves, and beat them. Then mix them and beat them together and put in as much sugar as you see fit; then fry them like a froiz. After it is fried let it stand until it be cold. Take sliced apples, thimne rounde ways, and lay a row of the froize and a layer of apples with currents betwixt the layer while your pie is fitted, and put in a good deal of suet butter before you close it. When the pie is baked take six yolks of eggs, some white wine or Vergis and make a caudle of this, but not too thick. Cut up the lid and put it in. Stir them well together whilst the eggs and the pomplions be not perceived and serve it up."

Thus saith the old cook book, and the modern housewife who faithfully follows this recipe can but at least a unique concoction, fearfully and wonderfully made, to grace her Thanksgiving table.

THANKSGIVING

By AMELIA E. BARR.

"Have you cut the wheat in the fields,
The barley, the oats, and the rye,
The golden corn and the pearly rice?
For the winter days are nigh."
"We have reaped them all from shore to shore,
And the grain is safe on the threshing floor."

"Have you gathered the berries from the vine,
And the fruit from the orchard trees?
The dew and the scent from the roses and thyme,
In the hive of the honey bees?"
"The peach and the plum and the apple are ours,
And the honeycomb from the scented flowers."

"The wealth of the snowy cotton field
And the gift of the sugar cane,
The savory herb and the nourishing root—
There has nothing been given in vain."
"We have gathered the harvest from shore to shore,
And the measure is full and brimming o'er."

Then lift up the head with a song!
And lift up the hand with a gift!
To the ancient Giver of all
The spirit in gratitude lift!
For the joy and the promise of spring,
For the hay and the clover sweet,
The barley, the rye, and the oats,
The rice and the corn and the wheat,
The cotton and sugar and fruit,
The flowers and the fine honeycomb,
The country, so fair and so free,
The blessings and glory of home.

SURELY EASY TO UNDERSTAND

Remarkably Lucid Explanation of Murder Which Judge is Said to Have Made to Jury.

The average jurymen is not very well versed in the fine distinctions of the law. On those he needs instruction from the judge. It must have been a very obtuse jurymen, however, to whom the case was not perfectly clear after listening to the following explanation by a judge:

"Gentlemen," he stated, with admirable lucidity, "murder is where a man is murderously killed. The killer in such a case is a murderer. Now, murder by poison is just as much murder as murder with a gun, pistol, or knife. It is the simple act of murdering that constitutes murder in the eye of the law. Don't let the idea of murder and manslaughter confound you. Murder is one thing; manslaughter is quite another. Consequently, if there has been a murder, and it is not manslaughter, then it

must be murder. Don't let this point escape you.

"Self-murder has nothing to do with this case. According to Blackstone and other legal writers, one man cannot commit felo-de-se upon another; and this is my opinion.

"Gentlemen, murder is murder. The murder of brother is called fratricide; the murder of a father is called parricide, but that don't enter into this case. As I have said before, murder is emphatically murder. You will consider your verdict,

gentlemen, and make up your minds according to the law and the evidence, not forgetting the explanation I have given you."

Giving Compliments.
Don't be afraid to give compliments. Overdelicacy in this respect is a social handicap and a cause of much needless lack of popularity. Learn the art of compliment giving, but be sure, too, that there is at least a grain of truth in every compliment you pay.

INTERNATIONAL SUNDAY SCHOOL LESSON

(By E. O. SELLERS, Director of Evening Department The Moody Bible Institute of Chicago.)

LESSON FOR NOVEMBER 24

THE TRANSFIGURATION.

LESSON TEXT—Mark 9:2-13.
GOLDEN TEXT—"A voice came out of the cloud, saying, This is my beloved Son; hear ye Him."—Luke 9:35 R. V.

1. On the Mountain, vv. 2-6.—Peter's confession is connected closely with the lesson for today. There is no record of the intervening "six days." We are left to surmise what of fear and perplexity filled the minds of the disciples after listening to the words of Jesus found in Mark 8:34 and 9:1. These words must certainly have filled them with doubt and dismay.

As if to meet this condition of mind Jesus takes Peter, James and John, those three partners in business, who were also present in the home of Jairus, and later went with him into the garden, and withdrew to a mountain, probably Mt. Hermon. Here he was transformed, i. e., metamorphosed, completely changed in appearance; read carefully the parallel accounts.

Paul's Inspired Words.

Joined with Jesus there stood Moses the law-giver and Elijah the great reformer prophet. What a contemporary as to the interest of heaven in a dying Messiah and in the glory of that death.

We need to read Paul's inspired words (Phil. 2:6,7) in this connection. He who thought it not a prize to be grasped after to be equal with God, yet took upon himself the form of a slave and was made in the habit or fashion of a man. Upon the mountain Jesus reversed the figure and the "servant"—the Son of Man revealed, e. g., showed forth, the glorious appearance of the Son of God. The disciples there caught a faint glimpse of that glory which he had with the Father before the world was (John 17:6). But the work of redemption was not yet accomplished, and so once more he turns back upon that glory. Small wonder, though, that they beheld these heavenly visitors Peter should exclaim: "Rabbi, it is good for us to be here; let us make three tabernacles (booths), one for thee, one for Moses and one for Elijah." Notice, however, that Peter spake "for he wist not what to say" (v. 6). Mark alone records these words, and Mark largely received his gospel from Peter. Peter should have kept still. Some revelations are too sacred for speech. Paul had such a one. But while the mount of vision is glorious, Jesus knew the need of crystallizing that vision in the lives of those in the valley below. There was work yet to be done (vv. 14, 15). Luke tells us that the transfiguration came "as he was praying." So even yet there is no greater transfiguring and transforming power than prayer. Moses and Elijah appeared "in glory," whereas Matthew tells us that "his face did shine as the sun" (17:2). This was not a reflected glory, but the outshining from within.

Three Heavenly Voices Heard.

We have only to read 2 Peter, 1:16-18 to answer any question as to this being a vision in the modern acceptance of that term. We are also told that the word "vision" found in verse 9 of the lesson can be translated, "things seen." Indeed the disciples were "fully awake" (Luke 9:32 R. V.). The question as to how the disciples could recognize Moses and Elijah, whom they had never seen, is not at all difficult for the believer. They appeared "in glory" and when the glory was withdrawn they saw "no man save Jesus."

This also serves to help answer the question, "Shall we recognize in glory those whom we have lost awhile?" Three heavenly voices were heard. Jesus' voice in prayer, his companions conversing of that great event yet to be accomplished (Luke 9:31) and the voice of God, "This is my beloved (only begotten) Son; hear him." What matters the opinions of earth's greatest lawyers and prophets, or the suggestions of our dearest friends, "Hear him." That is the crux of the heavenly message: "Hear him," as teacher, observe him as an example, accept him as Saviour and obey him as Lord and Master.

Fear fell upon them and they fell upon their faces in humiliation, but with tender compassion Jesus said "arise and be not afraid." It almost seems like a rebuke to Peter, who had so freely protested against the suggestion of the manner of his death. Jesus' transfiguration and the words of his companion, as well as the command of the Father, were a vindication of his authority and a revelation in advance of the supreme wonder of the cross. Arising they "saw no man save Jesus." It is far better to "see him" than to see, hold converse with, or have communion with, the greatest of earth, past or present.

2. The descent, v. 9:13.—As they descended from the mountain Jesus charged them to tell no man. Very different from our modern method. But the need is clearly shown as we read Peter's words (2 Peter, 1:15-21). Peter places great emphasis upon the importance of this experience, declaring himself as an eyewitness of his "majesty" as well as the "honor and glory." Peter and the others could not talk intelligently of this experience until after Christ's work was "finished" upon Calvary, vindicated at the tomb and glorified on the day of Pentecost. Hence they "kept that saying with themselves," obeying his injunction of silence. On the return they caught some word about his resurrection from the dead, hence the questioning about the return of Elijah. Jesus tells them that Elijah had returned in the person of John the Baptist and that he had been rejected (see Matt. 17:11-13). There is slight grounds for impostors and insane people to only these words to themselves.

MENTAL POSITION.



Mrs. Hoyle—I can read my husband like a book.
Mrs. Doyle—I've heard he was once a page.

Doing His Part.
"What part are you taking in the war on flies?"
"I do sentry duty at the breakfast table over the milk pitcher every morning."

Success cannot turn a man's head if he has a stiff neck.

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THE ACKNOWLEDGED GULL CODE

Some of the best physicians prescribe OXIDINE in cases of malaria. They can do so ethically, for Oxidine is a known remedy with a known result. In cases of either incipient or chronic malaria, Oxidine effects a definite benefit and almost instant relief. Take it as a preventive, as well as a remedy. It is a great tonic. OXIDINE is sold by all druggists and the strictest guarantee is that the first bottle does not benefit you, return the empty bottle to the druggist who sold it and receive the full purchase price.

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is a quick and safe remedy for hog cholera. Governor of Georgia uses Sloan's Liniment for Hog Cholera. "I heard Gov. Brown (who is quite a farmer) say that he had never lost a hog from cholera and that his remedy always was a tablespoonful of Sloan's Liniment on the neck and one with a gallon of slop, decreasing the dose as the animal improved. Last month Gov. Brown and myself were at the Agricultural College building and in the discussion of the ravages of the disease, Gov. Brown gave the remedy named as 'falling.'" —OBSERVER. SAVANNAH DAILY NEWS. At All Dealers. 25c., 50c. & \$1.00. Sloan's Book on Horses, Cattle, Hogs and Poultry sent free. Address Dr. Earl S. Sloan, Boston.

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