thos of England. I old Egypt, when the harvest had been gathered, it was the custom to observe a day of festing, and to lay offerings upon the altars of Isi, the goddess of agriculture. The Jewish festial was the "ingathering," or the "feast of the taernacle" mentioned in Exodus and other parts of the Old Testament. This was more particulady a thanksgiving for the fruit harvest, and as it came at the close of the entire harvest, it probsoly was intended also as a general thanksgivng "for the bounty of nature" in the year that and passed.

fruitfof the earth" by the ancient Egyptians, the

Jewsthe Greeks, and the Romans. Long before

Luthr's revolt from Rome in the sixteenth cen-

tury t had been observed by the Christians; and

afte the reformation, thanksgiving days were

in requent use by the Protestants, especially

This festival appears early in Jewish history, and, as it was connected with the land and its possession, may have had a Canaanitish protoype. Its celebration was annual and each festival continued through seven days. At the beginning "two vessels of silver were carried in a eremonious manner to the temple, one full of vater, the other of wine, which were poured at the foot of the altar of burnt offerings, always on the seventh day of the festival."

Plutarch describes this ceremonial which he elleved was a feast to Bacchus. He says: "The lews celebratetd two feasts to Bacchus. In the midst of the vintage they spread tables, spread with all manner of fruits, and live in tabernacles nade especially of palms and ivy wreaths together. . . . A few days later they kept anther festival which was openly dedicated to Bacchus, for they carried boughs of palms in their hands, with which they went into the temple, the Levites going before with instruments of

Analogous to the Jewish festival and possibly

borrowed from it was that of the old Greeks, the Thesmorphia. This was a feast to Demeter, the goddess of the harvest. It lasted nine days and consisted of sacrifices of the products of the soil with oblations of "wipe, milk and honey." Theocritus refers to it in the Seventh Idyl, where Simichidas says: "Now, this is our way to the Thalysia, for our friends, in sooth, are making a feast to Demeter of the beautiful robe, offering the first fruits of their abundance, since for them in bounteous manner the goddess has piled the thrashing floor with barley." The goddess of the Roman harvest was Ceres.

Her festival was celebrated annually and was called Ceralia. It was a day for worship and rustic sports. Men and women formed processions and went to the fields with music. Virgil refers to this festival.. He mentions the sacrifices that were offered in the temples and alludes to the joyousness of the occasion.

In one way or another, Thanksgiving day had been observed in Christian Europe for centuries before its celebration in New England. On the continent, and for a time in England, it occurred at Martinmas, which was a day of feasting and dfinking. Occasionally, too, civil authorities recommended the observance of some fixed day. To celebrate the victory of King Henry V. of England at Agincourt. Oct. 25, 1415, a public thanksgiving was held on Sunday, the feast of St. Edward, the king and confessor. Such a day, too, was observed in Leyden, Holland, Oct. 3, 1575, the first anniversary of that city from the siege by

the Spaniards. Many instances of thanksgiving days can be pointed out in England during the sixteenth and seventeenth centuries. In 1559, the second year of Elizabeth's reign, Thanksgiving day entered Rogation day. Then it was ordered that thanks should be given to Almighty God "for the increase and abundance of his fruits upon the earth." In this reign, too, there was a great national thanksgiving day that is worthy of note. This occurred on Tuesday, Nov. 19, 1588, and was in commemoration of the great victory over the "invincible armada." It had been described by Nicol in his "Progress of Queen Elizabeth." by Stowe, and by some other contemporary writers. We are told that "the day was kept holy throughout the realm, with sermons, singing of psalms, bonfires, etc., for joy and thanksgiving unto God for the overthrow of the Spaniards, our enemies, on the sea; and the citizens of London in their liveries that day had a sermon at St. Paul's cross tending to that end."

One legal and annual thanksgiving day because of the long time it was such deserves special mention. After the traitors in the gunpowder plot had been tried and punished in 1605 it was ordered that because of their deliverance the English people should keep the 5th of November every year "as a public thanksgiving to Almighty God, that unfeigned thankfulness may never be forgotten and that all ages to come may yield praise to God's divine majesty for the same.' The "5th of November" continued a legal thanksgiving day for more than two centuries later years it fell into disuse, and in 1833 was abolished by parliament.

SHOOTING WILD TURKEYS

Long before the advent of the pilgrims th Massachusetts, all rituals contained expressions of gratitude to God for his mercies. In that of the Church of England special prayers were provided for the Sunday service. This service, however, must be carefully distinguished from the Thanksgiving day of the pilgrim fathers. Failure to make this distinction has led to the groundless claim that the Popham colonists "were the first to keep Thanksgiving day" in America. The service at Monnegan on which this claim is based was the regular Sunday service of the Church of England, and while it had an element of thanksgiving the day can in nowise be regarded as a Thanksgiving day as that term is understood. Contemporary evidence refutes all claim to the contrary.

From "A Relation of Voyage to Sagadoc" we read as follows: "Sundaye beinge the 9th of August, in the morninge the most part of our holl company of both shipes landed on this iland, whear the cross standeth; and thear we heard a sermon delyvred unto us by our preacher, gyvinge God thanks for our happy metinge and saffe aruall into the country, and so returned abord again." (Massachusetts Historical society proceedings,

The record made in his "Breeches Bible" by William White, who came over in the Mayflower. has far more significance in determining the origin of our American Thanksgiving day than the event at Monhegan. The record reads: "William White married on ye 3d day of March, 1620, to Susannah Tilly. Peregrine White, born on board ye Mayflower in Cape Cod harbor, sonne. Born to Susannah White December 19th, ye six o'clock morning. Next day we meet for prayer and thanksgiving." This meeting for "prayer and thanksgiving" was not on Sunday, but on Tuesday. The fact that it was not a part of the regular Sunday service makes it more nearly accord with our idea of Thanksgiving day than does the Monhegan event. But this similarity is not sufficient to warrant our regarding it as the origin of the American custom.

The prototype of our present Thanksgiving day is found in the harvest festival at Plymouth in 1621. The long winter that followed the establishment of the colony had been one of great mortality and suffering. \ Scarcely half of the colony had survived it. "At one time during the winter only Brewster, Standish and five other hardy ones were well enough to get about.". In the spring and summer that followed their fortunes improved, and by autumn they had cleared twenty-six acres and made it ready for cultivation. This industry, too, had been rewarded by a bounteous harvest. Now food and fuel sufficient for the needs of the approaching winter were laid in. Then Governor Bradford ordered a Thanksgiving

-the first in America. This first Thanksgiving was not for a day only. It continued a week. In a letter to a friend in England, Edward Winslow has given us a brief account of the festivities. This letter bears the date of Dec. 11, 1621, and in it Winslow wrote: "Our harvest beinge gotten in, our governor sent post-card "Cuticura, Dept. L, Boston." four men on fowling that so we might after special manner rejoice together after we had gathered the fruits of our labors. They four killed as much fowl as with a little help beside served the company about a week. At which times, among other recreations, we exercised our arms, many of the Indians coming amongst us, and kerchiefs. "You see," remarked the among the rest their greatest king, Massasoyt, with some ninety men, whom for three days we entertained and feasted, and they went out and killed five deer, which they brought and bestowed on our governor and upon the captains

From other sources we know that there were athletic contests besides the exercises of arms which Winslow mentioned. No doubt they played at "stoolball," an old form of croquet, and "pitch ye bar," which Bradford mentions in his journal. There were no special religious services -at least there is no evidence of any. The pilgrims had their daily prayers before breakfast. In this service, and in the joyous spirit that seems to have dominated the occasion as well, there was, no doubt, a devout thanksgiving to God for all the blessings he had vouchsafed them.

It has been repeatedly asserted that this Thanksgiving festival was suggested to the pilgrims by the Jewish "feast of ingathering." This is not probable, as the differences between them are more striking than the likenesses. They were of the same duration, each lasting a week; and in common with all other harvest festivals they had the same intent. But in the Jewish festival sacrifice and worship were the prevailing characteristics, while in that of the pilgrims they were entirely wanting.

If the Plymouth festival has immediate kinship with similar events in the past, it has analogies with the harvest home of England which may relate them. The pilgrims were familiar with the English celebration and many of them, no doubt, had participated in it. The dominant mark of each was the joy over the ingathering harvest. In some districts in England, too, the festival had continued a week. Richard Carew in his "Survey of Cornwell," in speaking of the English feetival, says: "Neither doth good cheere whooly expire (though it somewhat decrease) but with the end of the weeke."

The chief difference between the two was the want of ceremony at Plymouth that characterized the English festival. In some parts of England the merry making was around the "nodding sheaf," or "kern baby," and in many places the last load of the harvest was drawn to the barn in a wagon called the "hoch cart." In front went pipe and tabor, and around it gathered the reapers, male and female, singing joyously as they proceeded. At Plymouth there was no ceremony. The last shock of corn was not brought in "arrayed in brilliant finery." Neither was there any blessing of the cart," or "kissing of the sheaves." There was no harvest song so familiar in the fatherland:

> "Here's bealth to the barley mow; Here's a health to the man Who very well can Both harrow and plow and sow."

their best. Like the Germans, they much from the "cucina" in the art of making a little go a long way. Addelicious local varieties which may be have mastered the language and dison once observed that the French would be the finest cooks in the world In cooking, indeed, America has if they but had a little butcher's meat, for they could make a hundred dishes

We have noticed that the men who die for women nearly always do so at the hands of an injured husband.

to cure it. In malarial countries take a dose of OXIDINE regularly one each week and save yourself from Chills and Fever and other malarial troubles. Adv.

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ITCH AND BURN

Bellton, Ga.-"Some time ago my fest and ears were frost bitten, which troubled me very much every winter. My ears would turn red and swell, with terrible itching and my heel would crack. I had a severe scalp trouble and also a breaking out on my wrists and hands which would itch and burn until I could not sleep of nights. There was an eruption on my scalp with dandruff. I had to keep my hair clipped close to keep down the irritation and itching. I tried several remedies and cream and two treatments of - remedies which did me no good. Then I used Cuticura Scap and Ointment and I am now cured of all my troubles." (Signed) J. S. Echols, Mar. 12, 1912.

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Similarly Minded.

The village tailor only received occasional orders from the vicar for such articles as hats, collars, or handvicar one day, having called with his asual order, "when I want a suit I go to London. They make them there." Calling again a few days later, the vicar remarked that he had not seen the tailor at church lately.

"No," replied the tailor; "when I want to hear a good sermon I go to London; they preach them there."

His Mistake.

After the services were over, one

of the congregation turned to his wife and said: "On my way to church I picked up a button and put it in my change

pocket, where I had a quarter." 'Gracious, my dear!" anticipated his wife, very much horrified. "And you dropped it into the collection basket by mistake?"

"No, confound it!" replied her hus band, "I put in the quarter."-Judge.

In New York. First Prison Official-We'll have to stop giving permits to people to go in and see the prisoners.

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If your appetite is not what it should be perhaps Malaria is developing. It affects the whole system. OXIDINE will clear away the germs, rid you of Malaria and

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Woolford's Sanitary Lotion for all keentagious itch. At Druggists. Adv.

Sometimes a burglar leaves little to be desired.

GOOD NAME.



Weston-I'm going to call my private golf links Bunker Hill.

Preston-Why? Weston-I can never win on them.

Stretching It Some.

Two men were boasting about their rich kin. Said one: "My father has a big farm in Connecticut. It is so big that when he goes to the barn on Monday morning to milk the cows he kisses us all goodby, and he doesn't get back till the following Saturday." "Why does it take him so long?"

the other asked. "Because the barn is so far away

from the house." "Well, that may be a pretty big farm, but compared to my father's farm in Pennsylvania your father's farm ain't no bigger than a city lot!" "Why, how big is your father's

"Well, it's so big that my father sends young married couples out to the barn to milk the cows, and the milk is brought back by their grand-

Diana of the Air. The beautiful and athletic Eleanora Sears, at a luncheon at Sherry's, said of aviation:

"I like the biplane well enough, and the monoplane I am simply head over heels in love with." To this remark one of Miss Sears'

many unsuccessful suitors answered "Ah, another case of man being supplanted by machinery!"

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"What is worse than biting into an apple and finding a worm?" He is stumped. They tell him, 'Finding half a worm."

CLAIMS BABEK SAVED HIS LIFE.
Mr. Chas. W. Miller, of Washington,
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recovery from a bad case of intermittent fever and the saving of my life."
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Mr. Dopenutt-Why-er-no.

must have been the other clerk.

As a summer tonic there is no medicine that quite compares with OXIDINE. It not only builds up the system, but taken regularly, prevents Malaria. Regular or Tasteless formula at Druggists. Adv.

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pound, and before I had taken the whole of two bottles I found relief. I am only sixteen years old, but I have better health than for two or three years. I cannot express my

thanks for what Lydia E. Pinkham's Vegetable Compound has done for me. I had taken other medicines but did not find relief."-Miss CORA B. FOSNAUGH, Stoutsville, Ohio, R.F.D., No. 1.

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This is the time of year when the and for ordinary table use the home-Italian colonists make their supply of made article does very well. Some than to teach them. American cook out of a nettle top. wine, and the amount of home manufacture carried on takes one back to

LIKE THEIR HOMEMADE WINE of the Italian families make their own | opportunities are limited, but they do | economies, and the kitchen may learn

had cheap in Italy, but the freight and adopted American ways of living. the tariff make foreign wine a luxury.

It is hardly an equivalent for the cilng to their own diet long after they

more to learn from the newcomers use the ordinary Concord grape, but ery at its best is delicious, but it is have declined, but a large proportion Italians; in bleak New England their time of rising prices and forced losing this valuable gift.

The Italians have the same genius,

there are various sorts which are not economical. It was well suited to as every one who has sailed on an

the old New England days of cider, preferred and much skill is shown in the age of prime cuts of beefsteak and Italian ship knows. It is to be hoped perry and elderberry wine. The the manufacture. In California wine of cheap and fresh eggs, butter and that they will not be assimilated to household manufacture of these may making is largely carried on by cream. It is not so well suited to a New England ways to the extent of