

SUFFERED SEVEN LONG YEARS

Finally Relieved by taking Lydia E. Pinkham's Vegetable Compound

Ravenswood, W. Va. — "For seven long years I suffered from a female trouble and inflammation so that I was not able to do my housework. I consulted several doctors but none seemed to give me relief. I read in a paper about Lydia E. Pinkham's Vegetable Compound so I decided to try it, and before the first bottle was gone I found great relief so I continued using it until I had taken eight bottles. Now I am very well and can do my own housework. I can gladly recommend Lydia E. Pinkham's medicine to suffering women." — Mrs. BERTHA LIERING, R. F. D., Ravenswood, W. Va.

BETTER DEAD

Life is a burden when the body is racked with pain. Everything worries and the victim becomes despondent and downhearted. To bring back the sunshine take

GOLD MEDAL HAZEL OIL CAPSULES

The National Remedy of Holland for over 200 years; it is an enemy of all pains resulting from kidney, liver and uric acid troubles. All druggists, three sizes.

AT THE FIRST SIGN OF A COLD—USE CASCARA QUININE

There Was No Reply. Robert Perry, age six, is the son of Paul Perry, of Greensburg. Like all boys of school age, he is of an inquisitive turn of mind, and frequently asks questions of his father which bring only a grunt in reply. At dinner the other evening Robert was eating steak. "Papa, what is steak? Where does it come from?" That was an easy one for papa, and he promptly responded: "From cows, son." But he was not prepared for the next one: "From our two cows, papa" — Indianapolis News.

Make Your Own Opportunities. When you feel the fancied greater opportunities of other fields tugging at your sleeve just hold a short communion with yourself and remember that it's the man and not the line which achieves success. You will then decide that there is nothing better than the work you are doing and that you make your own opportunities by the spirit you put into your task every day of the year.—Selected.

Cynical
The principal trouble with matrimony is that you can't marry a girl and still want to sit alone with her in the dark.

DON'T FEAR ASPIRIN IF IT IS GENUINE

Look for Name "Bayer" on Tablets, Then You Need Never Worry.
To get genuine "Bayer Tablets of Aspirin" you must look for the safety "Bayer Cross" on each package and on each tablet.
The "Bayer Cross" means true, world-famous Aspirin, prescribed by physicians for over twenty-one years, and proved safe by millions for Colds, Headache, Earache, Toothache, Neuritis, Lumbago, Neuritis, and for Pain in general. Proper and safe directions are in each unbroken "Bayer" package.—Advertisement.

Spud Murphy's Girl.
Spud Murphy says: "I don't mind that girl of mine being stuck on her folks, but I'm darned if I know why she thinks that every time I call it's up to her to bust out the family album." —The Leatherneck.

BOSCHEE'S SYRUP

Allays Irritation, Soothes and Heals Throat and Lung Inflammation.
The almost constant irritation of a cough keeps the delicate mucous membrane of the throat and lungs in a congested condition, which Boschee's Syrup gently and quickly soothes and heals. For this reason it has been a favorite household remedy for colds, coughs, bronchitis and especially for lung troubles in millions of homes all over the world for the last fifty-five years, enabling the patient to obtain a good night's rest, free from coughing, with easy expectoration in the morning. You can buy Boschee's Syrup wherever medicines are sold.—Advertisement.

Time Kept by Standard Clocks.
The time of the whole of the United States east of the Rockies is regulated by three standard clocks kept in an underground vault at the naval observatory in Washington. These clocks are wound by electricity, and their beats are transmitted electrically throughout the observatory; the vault is never entered except in cases of emergency.

Cuticura for Sore Hands.
Soak hands on retiring in the hot suds of Cuticura Soap, dry and rub in Cuticura Ointment. Remove surplus Ointment with tissue paper. This is only one of the things Cuticura will do if Soap, Ointment and Talcum are used for all toilet purposes. Advertisement.

Daily Short Story.
Potiphar Wampoodle had words with his wife at breakfast about the way the eggs were cooked.
"I'm tired of this sort of thing," he declared. "From here I go to the river."
So he did.
He loined around the river front, kidded the boatmen, and even accepted a little guaranteed hootch.
It was very late when he wended his way homeward.
Then he had words with his wife about some alleged pork chops he found on the supper table.—Louisville Courier-Journal.

First "Weather Man."
An Englishman, Francis Galton, was the first real weather man. Galton was a cousin of Charles Darwin. He was born in England in 1824. Whether he was really able to forecast rain and sunshine with more accuracy than his successors is an open question; but it is certain that he was the first to attempt the charting, on a large scale, of the progress of the elements of weather. The methods devised by him, in modified form, are used to this day.

The Pilgrim Fathers: Successful Adventurers



SIGNING THE MAYFLOWER AGREEMENT (Bas-Relief by Gustav Dattler)



PILRIM EXILES (Boughton)

The Pilgrim Fathers—always interesting at Thanksgiving time—are usually considered from the religious viewpoint, as is natural. Also much is written about the influence of the Plymouth colony upon the political formation of the American nation. Here is something out of the ordinary—a consideration of the Plymouth colony as an economic success. Darwin P. Kingsley calls the Pilgrims "the most successful adventurers in all history." He is president of the New England Society in the City of New York, a writer, a speaker, a man of wide culture, a student of Shakespeare and a collector of Shakespeareana. In addition he is a noteworthy figure in the business life of the country. The address which follows in part was made at the one hundred and fourteenth annual festival of the society.—John Dickinson Sherman.

POPULAR knowledge of the little group of men, women and children which landed at Plymouth is to this general effect:
They were members of a church in Scrooby, England, under the leadership or ministry of John Robinson; they were persecuted and fled to Holland; they left Holland later for reasons never very clear to the average man; they sailed in the Mayflower, and founded the colony and church at Plymouth in 1620. In relatively recent years they have come to be known as the Pilgrims, but to many of us the name does not convey any idea by which this small group is distinguished, when the larger term "Puritan" is used. To most men "Pilgrim" and "Puritan" are interchangeable words.

These impressions are largely erroneous, and especially so in confusing the purpose and the ultimate achievements of Pilgrim and Puritan. The Puritan was the driving force which politically, commercially, and morally created New England. The Pilgrim, on the other hand, had no such driving power; but he made an unequalled contribution to the progress of the world, in which the Puritan had only a collateral part.
The nucleus of what finally became the famous Plymouth church was a little group of farmers and laborers brought together at Scrooby, in the north of England, through the personal magnetism and capacity of William Brewster. They were a part, and a very radical part, of the Puritan revolt of the time. They claimed to be a church, but they had neither pastor nor organization. The first article of their creed was opposition to the established church, and while they were served from time to time by the Puritan clergy of that church, they were clear from the beginning that they must separate from it wholly. This was about 1606.

William Bradford united with this unorganized group at about this time, and John Robinson a little later. They were all spiritual rebels. Their revolt was against the Puritans quite as much as against the Episcopalians. By their standards the Puritans were of the two the greater sinners, because, having seen the truth, they paltered and shuffled; they stayed in the church.

Contrary to long-established and still persistent belief, the members of the Scrooby congregation were never persecuted by either church or state. The Pilgrims went first to Amsterdam, but they didn't like it. The city tolerated all sorts of religious dissent. Therefore, while there was work to be had in Amsterdam, they finally settled in Leyden—chiefly because that city had within it no other religious malcontents; they had the field of dissent all to themselves.
The group never flourished. They were mostly farmers and laborers. Leyden was an industrial city. Its industries were strongly controlled by guilds, and it was necessary to become Dutch citizens to get really lucrative employment. The life was hard. The young people began to murmur. Some began to break away. Some even became Dutch citizens.

The original emigrants were now approaching middle life, and time was pressing. They were determined to remain English, but soon realized that they could not do so if they stayed in Holland. They then decided that while they would

remain English, they could not return to England without risking contamination by contact with Puritans and Anglicans.

The wilderness of America, with all its terrors, seemed to offer them the essential conditions. They early decided not to go to Jamestown, because the Episcopal church was already established there. They tried to get definite concessions from the established church as to their own government and worship, and then abandoned such attempts. Finally, in June, 1619, they got a patent from the Virginia company. They concealed their real purpose, and got the patent in the name of John Winthrop. They hoped to sail without revealing who they were and what they purposed. Later they abandoned this patent for another granted by the Virginia company to John Peirce and associates. Under this instrument their anonymity was complete.

They then negotiated a seven-year contract with Thomas Weston and a group of London merchants, afterward known as the Adventurers. The contract, as first arranged, covered the financing of the enterprise and planned to set up a trading post. The question then was—how many would go across the sea, and who?

It was decided that if a majority voted to go, Robinson should lead them; if the majority voted not to go, Brewster should lead those who went. The majority voted not to go, and Robinson never saw the New World.

On September 16, 1620, the Mayflower left Plymouth on her immortal voyage. In mid ocean they nearly turned back because of some structural weaknesses in the ship. Land was sighted on the nineteenth of November. The sailors said it was Cape Cod; so they turned south, as they were under a Virginia patent and must land in territory controlled by the Virginia company. They quickly ran into the shoals and breakers that lie about the cape, and then turned northward.

In doing this they abandoned their patent entirely. The famous compact signed in the Mayflower's cabin before they landed was drawn up not as a kind of earlier Declaration of Independence, as orators time out of mind have said, but because some of the men denied that Bradford had any authority over them after the patent had been abandoned. The new instrument was intended to be a declaration that all stood on an equal footing.

The critical period of the Plymouth colony was from 1620 to 1627. In those seven years its founders achieved the success and rendered the unique service that have mightily influenced the subsequent development of the world.

These were not the first religious zealots who landed in the New World, for the Huguenots had preceded them; nor was Plymouth the first colony, for many settlements had been made earlier; but they first interpreted America to Europe. The thing that impressed Europe was not the high ideals of the Pilgrims, nor their religious devotion; the fact that counted was their economic success.

It is not easy for us to understand what it meant in those days to demonstrate to the Old World that men could live, could even prosper, in the New World, without aid from over the sea. No one had previously done it; no one believed it could be done. The men and women of Plymouth came to the New World to make homes, to stick even though they died in the struggle. They stuck and they died. In the first year more than one-half their number died. In the next six years, out of a population of one hundred and ninety-nine only six died.

The great Puritan migration which began in 1627—which directly created Massachusetts, and had an almost immeasurable influence in founding New England—was the direct result not of the Pilgrims' religious beliefs but of the economic success achieved at Plymouth.

Six, possibly more, of the guarantors of the Bay colony had been members of the Adventurers who purchased the Mayflower and backed the original enterprise. They knew the whole story intimately and profited by the experience.

Nevertheless, Plymouth began relatively to lose ground. Whole communities came over in a body, bringing all classes from laborers to physicians and clergymen; but few went to Plymouth. The Pilgrims had no constituency. Their bitter opposition to the established church and to the Puritans, and their desire to be let alone, effectually isolated them from their sister colonies.

In the next two decades Bradford, Brewster, and Standish died and Winslow returned to England. The creation of thriving towns all about Massachusetts bay and to the west as far as the Connecticut river, on the Sound, and even over on Long Island, powerfully reacted on the little group.

Up to 1630 Plymouth was the dominant force in the New World. After that men and events swept past her and around her until in 1691, she was swallowed up by Massachusetts.

Their absorption into the Massachusetts colony was easy and natural. In 1601 their creed did not differ materially from that of the churches founded in Salem and in the later colonies. All the New England churches were as completely separated from the established church as even Robinson could have wished.

The political extinction of Plymouth was really a triumph. The Pilgrims had conquered spiritually. The New England churches were ruled by the congregations. What they called popish practices were everywhere ended.

Plymouth, losing her civic independence, became first a general possession of all New England and then a tradition of the nation.

The little Mayflower band had become a mighty host, steadfast always in the maintenance of individual rights, and latterly stout defenders of religious liberty.

There are now more sons of the Pilgrims in the Mississippi valley than in Massachusetts, more on the Pacific coast than in Plymouth.

The revolt at Scrooby, so unimportant that it was scarcely noticed by the authorities, at first registered merely a protest against established error and power. Then, with little conception of the significance of their acts, the men who led that revolt became the most successful adventurers in all history.

Europe generally regarded America much as the Greeks regarded all the world beyond the Pillars of Hercules—as uninhabitable, except by barbarians, and full of terrible monsters. Colonization had previously been a failure because it had lacked knowledge and a right purpose. The uncharted western seas and the unexplored western world were almost as mysterious in 1620 as they had been in 1492. The economic success of Plymouth dissipated the mystery and made the continent a land for citizens rather than for adventurers, for workers rather than for profligate peers. Europe's attitude was immediately changed, and the New World was slowly transformed from a Botany bay into a place of illimitable opportunity.

The Pilgrims were politically impracticable and remained economically unimportant to the end. They were spiritually brave, but as a body apart they were impossible to live with. They agreed with few, and few agreed with them; but they made the great demonstration, they and not Columbus made the great discovery.

An ancient legend tells us that the two great rocks standing one on the southerly point of Spain, the other over against it on the northerly point of Africa, were torn asunder by Hercules to admit the Atlantic and form the Mediterranean sea. This beautiful old myth, as is the habit of myths, fitted itself to existing facts and explained a mystery by creating a greater mystery.

The Pilgrims did not mystify. They answered the riddle over which Europe had gravely pondered for more than a hundred years. They lifted the curtain which for six hundred years had concealed the great mystery. With their feeble hands they erected pillars that marked the entrance to a new continent through which speedily poured the flood of life that has given America to the world.

Why guess about it— When you can know about it? Suppose a guide said— "This way there's a safe and pleasant road to your destination, with no risks or troubles on the way," and— "That way there's a road that a good many have staled on and turned back from, but you may get through." Which would you take? Postum is a thoroughly agreeable and satisfying meal-time drink, and you're sure that it's perfectly safe for health. Coffee contains drug qualities which disturb and harm the health of many. Postum or coffee? Which road? Why guess when you can know? Postum comes in two forms: Instant Postum (in tins) made instantly in the cup by the addition of boiling water. Postum Cereal (in packages of larger bulk, for those who prefer to make the drink while the meal is being prepared) made by boiling for 20 minutes. Sold by all grocers. Postum for Health "There's a Reason"