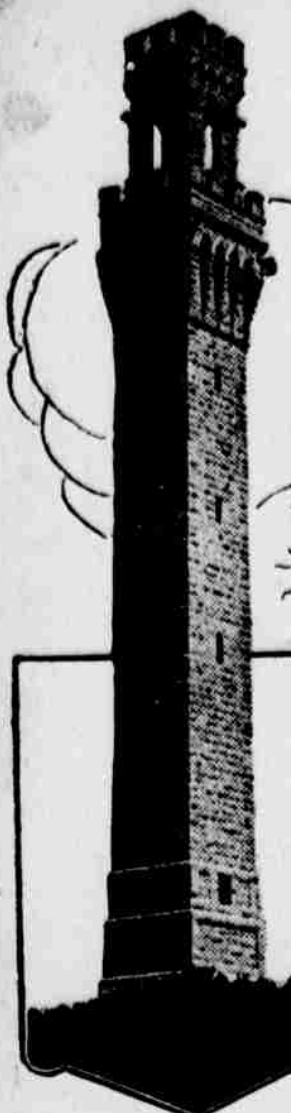


THANKSGIVING DAYS PAST AND PRESENT



MONUMENT MARKING THE FIRST LANDING PLACE OF THE PILGRIMS ON CHRISTMAS DAY



PILGRIMS GOING TO CHURCH



PILGRIM'S HALL, PLYMOUTH



PILGRIM EXILES

THANKSGIVING DAY has a long and curious history and did not originate entirely with the Pilgrims at Plymouth, for Thanksgiving days are mentioned in the Bible—days set apart for giving thanks to God for some special mercy. These days of fast and prayer were customary in England before the Reformation, and later the Protestants appointed certain days of praise and thanksgiving for various blessings. The discovery of the Gunpowder Plot in 1605 in London brought the common sentiment of Thanksgiving. A scheme had been formed to blow up parliament house on the 5th of November, the first day of the session. Great quantities of gunpowder and inflammable material were found concealed in the vaults underneath the building. The plot was discovered and the traitors were executed. In consequence of this deliverance the day was ordered to be kept as "a public thanksgiving to Almighty God" every year that "unfeigned thankfulness may never be forgotten, and that all ages to come may yield praises to God's divine majesty for the same." All ministers were ordered to say prayers thereon, for which special forms were provided. This annual thanksgiving, together with one established later on May 29, was abolished in 1833 in England, for both had fallen into disuse. For several years afterwards, however, these days were recognized in New England by the Episcopal church on account of its place in their church calendars. England continued to have special days appointed for giving thanks, and as recently as 1872 there was a day selected for the public to offer prayers of thanksgiving for the recovery of the late King Edward, then prince of Wales, from typhoid fever.

The first thanksgiving on the American continent was held by an English minister named Wollfall, and was celebrated off the coast of Newfoundland. This pious man accompanied the Frobisher expedition which brought the first English colony to North America. The log of the ship gives the record of the day's observance and tells how on Monday, May 28, 1578, aboard the Ayde, the men received communion, and how Minister Wollfall in a sermon gave humble and hearty thanks to God for his miraculous deliverance in these dangerous places. This was the first Christian sermon preached in North American waters. Again in 1607 there was a similar service held at Sagadahoc—a little village on the coast of Maine. There is little record of this thanksgiving except that it consumed only a few hours of the day, after which the people returned to their labors.

The great American Thanksgiving day had its origin in the Massachusetts colony in 1621, and Gov. William Bradford, the first governor of that little band of sturdy pilgrims, sent out the first Thanksgiving proclamation, setting apart a day for prayer and rejoicing over the plentiful harvest of that year. The Englishmen recalled their Guy Fawkes thanksgiving, and the Dutch remembered hearing their ancestors speak of the great day of praise and prayer held at Leyden, Holland, in 1578, when that city was delivered from a siege. So, the entire colony began their pious preparation for what proved to be the gayest, Thanksgiving the colony ever knew, for after the first one, which lasted several days, the Puritan Thanksgiving meant long sermons, long prayers and long faces. Governor Bradford determined that the initial Thanksgiving should be celebrated with no little ceremony and that feasting should play a part in the occasion. History tells us that he sent out four men, who were to search for game for the feast. Many fowls were shot—in fact, enough to meet the wants of the colony for a week. Wild turkeys predominated, so it seems that the turkey made its appearance early in the history of Thanksgiving. The day selected was December 13 (old style). At the dawn of that day a small cannon was fired from the hill and a procession was formed near the beach, close to where the Plymouth Rock now rests. Elder Brewster, wearing his ministerial garb and carrying the Bible, led the procession as it moved solemnly along the street. The men walked three abreast, with Governor Bradford in the rear. There was a long service in the meeting house, and after it was over there was a dinner—and such a dinner had never been known in the colony, for, apart from the savory turkey and other wild fowl, the women had done their share in providing good things from the limited supply at their command. The most dramatic incident occurred when the dinner was in progress, for as if by magic 90 friendly red men, under King Massasoit, appeared, carrying haunches of venison as an addition to the feast. Thanksgiving day soon lengthened into days, for the psalm-singing and feasting, interspersed with war dances, were continued several days.

After that Thanksgiving days took on a different aspect, and occurred at any season; sometimes twice a year, or sometimes a year or two

were skipped, just as it pleased the governor of the colony, until 1664, when the day became a formal one in Massachusetts. Other colonies followed the example, and pretty soon all New England joined in giving thanks on the same day. During the Revolutionary war Thanksgiving days became a fashion, and the continental congress set apart at least eight days during one year for that purpose. On December 18, 1777, General Washington issued a proclamation for a general Thanksgiving to be celebrated by the soldiers of the Continental army. In 1789 congress decided to ask the president to issue a proclamation asking the people to suspend work and give thanks on a certain day of the year. There had been considerable opposition to the passage of the bill, some of the reasons given being more humorous than serious. President Washington acquiesced in the wishes of congress and issued a proclamation appointing November 26 of that year as the day for the American people to join in thanksgiving to God for the care and protection he had given them in their plentiful harvest and freedom from epidemics.

From time to time our presidents issued proclamations, but it was generally left to the governors of the states to determine on what day it should occur. Under the administration of John Adams two national fast days were observed, but no real Thanksgiving. It was not until 1815, after three national fasts on account of the war, that another national Thanksgiving was appointed by the president, James Madison: This was due to peace with Great Britain. After this there was another lull in proclamations as far as presidents were concerned until 1849, when President Taylor set a day of fast on August the third on account of the cholera. Meanwhile the national Thanksgiving day seemed to be dying out, except in the New England states. Then came the Civil war, and the nation was again summoned to fasting, and two such days were kept in 1861—January 4 and September 26—but it was not until 1863 that the horizon had so brightened as to warrant the appointment of a national Thanksgiving. Immediately after the Battle of Gettysburg Mrs. Sarah J. Hale, a Boston woman, wrote to President Lincoln suggesting a national thanksgiving, and following her advice, the president set apart Thursday, August 6, as a day of "praise and prayer." On November 26 of the same year another Thanksgiving was kept, and this was really a great festival and observed in every northern state. In 1864 the 24th of November was kept. After this, with one exception, our great national day of thanks has been celebrated on the last Thursday in November.

The presidential proclamations contain very little that is new or original and usually take the form of an essay. In 1898, after the Spanish-American war, President McKinley had a chance to vary the conventional form by "giving special thanks for the restoration of peace." This was just 100 years after Washington's proclamation. President Roosevelt, who always did original things, declared "that a Thanksgiving proclamation could not be made a brilliant epigrammatical paper." The proclamation of the president stamps the feast with a sort of official character—something possessed by no other holiday. This proclamation does not make it a legal holiday—it merely recommends that the people suspend business for the day. A special statute in each state is required to make the day a legal holiday, and this has not been enacted in every state.

The day was originally set apart for thanksgiving, fasting, prayer and religious devotions, but the modern Thanksgiving has become a day of feasting and jollity, and is made the occasion of all sorts of sports and festivities. The craze for outdoor life keeps many from the churches, although the places of worship continue to be filled with "a goodly company," who gather to give thanks to him "from whom cometh every good and every perfect gift."

The turkey is still king of the Thanksgiving feast and as an addition the good things of the field and vineyard have been added. The famous pigeon pie, which was a popular Thanksgiving dish in the early part of the nineteenth century, is rarely seen in these days. The wild pigeons, which alighted in great numbers on the buckwheat fields, were enticed by a decoy duck with in a spring net and caught by the hundred. They were kept alive and fattened on grain until the day before Thanksgiving, when they were killed and made into a pie for the Thanksgiving table.

Most of the old customs of the day have

passed out of existence. The turkey raffle with dice is still a custom in some parts of the country. Usually the turkey is a tough bird, which was purchased cheap by the proprietor of the saloon (for the raffle usually takes place there). The raffle, of course, draws a crowd of men, who incidentally patronize the bar during the proceedings. Another sportive feature of Thanksgiving no longer in vogue was the shooting match, where live turkeys tied to sticks were used. This cruel practice was abandoned because the New England clergy objected, not on account of its cruelty, but because it kept the men away from the church service. This reason seems to fit in with the idea of the men back in the seventeenth century who, while they were eating a Thanksgiving dinner of venison, discovered that the deer had been killed on Sunday. They at once sent for the Indian and had him publicly whipped, and also compelled him to return the money which he had been paid for the deer. This being done, they at once resumed their dinner and finished up the venison.

New York city is responsible for the strangest of all Thanksgiving customs, and one which has only recently died out. Young men and boys used to dress themselves in fantastic garb and parade the streets—hundreds of the boys wearing their sisters' old clothes, their faces smeared with paint and their heads covered with wigs. As late as 1885 they held parades and made the street hideous with their thumping drums and blaring trumpets. In 1870 this queer performance took on the dignity of a political parade and prizes were distributed to the companies wearing the most unique clothing. Senator William M. Tweed, the famous political boss of that period, was the donor of a prize of \$500 in gold. This custom was undoubtedly a survival of Guy Fawkes days, carried out on a later day in the year; for some unknown reason it was practiced only in New York city.

Thanksgiving has always been a day of charity, and in the old days it was considered bad luck to turn even a tramp from the door, and today our friendly inns, almshouses and charitable institutions have their turkey dinners, usually gifts from charitable people. Our prisons, too, serve their inmates with a hearty meal and have some sort of service of praise. The customs of the great national holiday may have changed somewhat, yet the spirit of the first Thanksgiving, which was held at Plymouth, in 1621, still hovers about the national day of prayer and praise of the twentieth century—a spirit of thankfulness to God for his mercy and kindness to the people of our great American republic.

FOR ARRIVING COOKS.

"How will I find the house?" asked the cook, who had booked for Lonelyville.
"Can't go wrong," said her employer. "Our suburb maintains a reception committee at the depot."

INTERNATIONAL SUNDAY SCHOOL LESSON

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

LESSON FOR NOVEMBER 23

JOSHUA THE NEW LEADER.

LESSON TEXT—Joshua 1:1-9.
GOLDEN TEXT—"Be strong and of good courage." Joshua 1:9.

"Now it came to pass" (v. 1). Things do not happen in the kingdom of God, they "come to pass." This world, nations, families or individuals were not set in motion by a creator who has gone off neglectful of his creatures, nor has he left them to blind fate or inflexible law. Attention is also drawn to the time, "after the death of Moses."
The call was clear and unquestioned, for the Lord "spoke." Our highest responsibility is to that call which comes from the highest source of authority. This call came in the time of great need, Israel is without a leader. Then follow the first words of Jehovah to this newly chosen leader (v. 2) and which constitute his charge, "Moses my servant is dead, now, therefore arise." This suggests a prayerful attitude on the part of Joshua, but in no way is it to be construed that Moses was a hindrance to this forward march of the people of God. Rather, that Moses' work was completed and on the basis of his work an advance was to be made.

Obedience to Law.
The conditions laid upon Joshua were: (1) Confidence due to this promise of the presence of Jehovah (v. 5). The personal pronoun "I" is used seven times in these nine verses as though God would make confidence doubly assured. But confidence alone was not enough, hence the necessity of "courage" (v. 6). Strength is due to confidence and quietness, Isa. 30:15, but courage is the active principle which is the evidence of our strength and courage. Conquest was not alone conditioned upon courage (v. 6), but also upon the sure foundation of the word and oath of Jehovah. But strength and courage are maintained by obedience to law whether it be physical, civil or spiritual, hence the words of verse 7, the possession of this land depended upon absolute unflinching, invariable adherence and observance of the law, "which Moses my servant commanded."

Confidence and Authority.
But Jehovah never leaves his own (v. 5), Matt. 28:20, nor does he leave man to blind fate or fortuitous circumstances. Therefore we read in verse 8 the counsel of Jehovah as to the method whereby Joshua and Israel may "prosper" (v. 7) or according to the margin "do wisely," viz., they shall meditate upon the books of the law. This verse is enough for the entire class session. The leader, be he preacher or teacher, who has any doubt about the word of God, or stands dumb before the empty tomb had better seek a new vocation for he is the apostle of a dying, disintegrating class or church and a decadent faith. The origin of man, the mystery of life, the destiny of the soul, demands the voice of confidence and authority not of uncertainty and doubt. True prosperity and wisdom are conditioned upon our taking the word of God as the man of our counsel, the light of our path, our daily meditation. The definite result of such a course is set before Joshua, and in addition he was promised the companionship (v. 9) of Jehovah every step of the way. It is interesting in this connection to remember that Joshua was associated with Moses in the first experience of war in the history of this young nation.

Conclusion. The greatest lesson before us at this time is that of continuity of the purposes of God. As great and important as Moses has been during his 40 years of leadership, yet he was not necessary. The instrument of divine deliverance, direction and discipline, yea, the voice of God to Israel, the receiver of their complaints and of their confessions, yet now he has been removed. What a tremendous blank he must have left. Yet Israel is to go forward, there is to be no halting in its progress. God had been training men for 40 years, one of whose faith failed not at the sight of the giants, one who had fellowship with the old and is now to face the new. We recall the words of John Wesley, inscribed upon his memorial tablet in Westminster abbey, "God buries his workmen, but carries on his work." Each individual in the long succession of leaders has his appointed task, and as he is loyal completes that task thereby preparing the way for a new leader. The abiding principles that condition each man's success are loyalty and obedience.

The Golden Text is in substance thrice repeated. First, Joshua was to be strong and of good courage because of the work ahead of him (v. 6); second, he was to be strong and courageous in the observance of the law; and lastly he was to be strong and courageous in order to avoid the perils of fear and dismay which were to beset the path of advance (v. 9). A study of the remainder of this chapter reveals not only the orderly response of the people but that the people, as well as God, also demanded of their leader that he should "be strong and of a good courage."

GAS, DYSPEPSIA AND INDIGESTION

"Pape's Diapepsin" settles sour, gassy stomachs in five minutes—Time It!

You don't want a slow remedy when your stomach is bad—or an uncertain one—or a harmful one—your stomach is too valuable; you mustn't injure it. Pape's Diapepsin is noted for its speed in giving relief; its harmlessness; its certain unfailing action in regulating sick, sour, gassy stomachs. Its millions of cures in indigestion, dyspepsia, gastritis and other stomach trouble has made it famous the world over.
Keep this perfect stomach doctor in your home—keep it handy—get a large fifty-cent case from any dealer and then if anyone should eat something which doesn't agree with them; if what they eat lays like lead, ferments and sours and forms gas; causes headache, dizziness and nausea; eructations of acid and undigested food—remember as soon as Pape's Diapepsin comes in contact with the stomach all such distress vanishes. Its promptness, certainty and ease in overcoming the worst stomach disorders is a revelation to those who try it.—Adv.

Natural Effect.
"What makes Dick seem so cut up?"
"I saw his best girl looking daggers at him."

Their Mission.
A large crowd had gathered at the station to receive the new statesman. The reporter indicated a group in the foreground. "They are personal friends, gathered to see him about speaking here," he explained.
"Is it necessary to use persuasion to induce him to speak?"
"Not at all; they are going to try to prevent him."—Judge.

A Woman's Heart.
She (gently)—I am afraid I do not love you enough to be your wife, but I shall always be your friend, and sincerely wish for your happiness.
He (moodily)—I know what I'll do.
She (anxiously)—You surely will not do yourself an injury?
He (calmly)—No, I will find happiness. I will marry some one else.
She—Horrors! Give me another day to consider, dear.—New York Weekly.

No Change.
The prince of Monaco said of marriage at a dinner in New York: "Through marriage a French woman gains her liberty, an English woman loses hers and an American woman—"
The prince paused and looked quizzically about him.
"Yes? The American woman?" said a debutante.
"The American woman," ended the prince, "continues to do as she likes."

Chinese Artist.
In the fourth century A. D. there lived in China an artist, who has any doubt about the word of God, or stands dumb before the empty tomb had better seek a new vocation for he is the apostle of a dying, disintegrating class or church and a decadent faith. The origin of man, the mystery of life, the destiny of the soul, demands the voice of confidence and authority not of uncertainty and doubt. True prosperity and wisdom are conditioned upon our taking the word of God as the man of our counsel, the light of our path, our daily meditation. The definite result of such a course is set before Joshua, and in addition he was promised the companionship (v. 9) of Jehovah every step of the way. It is interesting in this connection to remember that Joshua was associated with Moses in the first experience of war in the history of this young nation.

FAMILY OF FIVE All Drank Coffee From Infancy.

It is a common thing in this country to see whole families growing up with nervous systems weakened by coffee drinking.
That is because many parents do not realize that coffee contains a drug—caffeine—which causes the trouble. (The same drug is found in tea.)
"There are five children in my family," writes an Iowa mother, "all of whom drank coffee from infancy up to two years ago."
"My husband and I had heart trouble and were advised to quit coffee. We did so and began to use Postum. We now are doing without medicine and are entirely relieved of heart trouble. (Caffeine causes heart trouble when continually used as in coffee drinking.)"
"Our eleven-year-old boy had a weak digestion from birth, and yet always craved and was given coffee. When we changed to Postum he liked it and we gave him all he wanted. He has been restored to health by Postum and still likes it."
Name given by Postum Co., Battle Creek, Mich. Write for the little book, "The Road to Wellville."
Postum comes in two forms: Regular Postum—must be boiled. Instant Postum is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage instantly. Grocers sell both kinds. "There's a reason" for Postum.