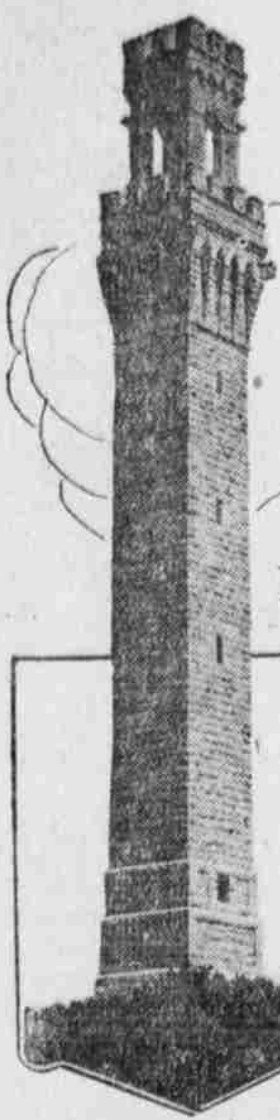


THANKSGIVING DAYS PAST and PRESENT



MONUMENT MARKING THE FIRST LANDING PLACE OF THE PILGRIMS ON CAPE COD



PILGRIMS GOING TO CHURCH



PILGRIM 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 thanks 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 Wolfall, and was celebrated off the coast of Newfoundland. This pious man accompanied the Frobenier 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 Wolfall 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 it 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 15, 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 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."

GRAFTS PIGSKIN ON MEN

Best Material for Certain Operations, Says Physician Before Medical Association.

Kansas City, Mo.—A number of heroes are apt to be thrown out of jobs, according to Dr. C. S. Venable of San Antonio, Tex., who spoke on "The Use of Pigskin in Grafting," before the Medical Association of the Southwest recently in session here.

Doctor Venable, an authority on skin grafting, said the skin of the young pig is the best material available for such operations. He said:

"It is even better than human skin. Records show that only about fifty per cent. of the skin grafted from a person other than the patient takes. The percentages of takes from other animals, including the rabbit, frog, cat, dog, chicken and guinea pig, all of which have been used, is only about thirty-two per cent. Their organisms are too frail to stand the strain. In experiments covering three years I have shown that seventy-five to one hundred per cent. of the pigskin grafted to human beings takes.

"Had surgeons known of the value of pigskin, William Ruger, the Gary newsboy who gave his life to save that of a girl he had never seen, would be alive today. Reba Halnds, who owes a debt of gratitude to one hundred Kansas citizens, might owe her debt to several young porkers.

"Cell conditions, especially with reference to their hardness and rapidity of growth, are the primary factors in skin grafting. My experiments show that when a pig is injured, even though it lives in the filthiest of conditions, its wounds heal more rapidly than those of any other living thing.

"In a pig of from two to six months old the cells show the greatest resistance power. I etherize the animal, carefully clean the skin, shave it off below the hair follicles and graft. By shaving it in this way the danger of bristles on the new body is obviated. The new skin is about the same thickness and texture as human skin, and serves as an excellent substitute."

FINANCING A DUTCH CITY

Amsterdam Owns Most of Her Public Utilities, Yet Her Municipal Debt Is Low.

London.—The city of Amsterdam owns the gas, water, and electricity works, the street railroads, the telephone system, many of the docks and a large amount of ground in the central business section, which is leased for building purposes. Considering all this valuable property, the municipal debt, which stood at \$50,625,146 on January 1, 1913, is not high for a city of 591,000 population. The debt was reduced last year by \$1,200,000. The annual interest ranges from 2½ to 4 per cent.

The receipts and expenditures of the city for 1914 are officially estimated a \$15,649,811, an increase of



Famous Amsterdam Landmark.

nearly \$800,000 over the estimate for 1913. Receipts and expenditures are always estimated at the same amount.

More than a third of the receipts come from taxes; more than a fifth from the municipal undertakings (gas, electricity, street cars, water etc.), and from rent of ground owned by the city and let on long leases to owners of buildings thereon, these two sources contributing more than half the receipts.

The largest expense item, \$3,500,000, is for interest and payments on principal of debt; the next largest is \$2,800,000 for educational purposes; poor relief and the support of charitable institutions take \$1,200,000, while police, street lighting, and fire department together take about the same.

Not Responsible for Husband's Debts.

Union Hill, N. J.—Mrs. Albert Sprabrow of this city advertised in a local paper that she would not be responsible for debts contracted by her husband. She explained that her husband will not support her and that she advertised because she did not want him to borrow money in her name.

Collie Dog Mothers Pigs.

Sidney, O.—Four pigs and seven of her own puppies are being mothered by a collie owned by Judge Thompson. The mother of the pigs died and an attempt to raise her offspring by the bottle method failed. All are doing well under the dog's care.

The ONLOOKER

HENRY HOWLAND

WHEN THINGS GO WRONG



When the car in which you're riding seems to barely creep along you are not slow in deciding that there must be something wrong: When you miss the elevator and must wait till it comes back you are likely to blame Fate, or think the whole world's out of whack.

When the office boy is stupid or the sweet stenographer seems to have her mind on Cupid how you hate both him and her; When she hums her sweet love ditty you get overcharged with gall, and you feel no touch of pity when he whistles in the hall.

When you think all men are trying to deprive you of your own; When you wake up sadly sighing and, at night, quit with a groan; When you think that every other finds the wrong course to pursue it is safe to bet, oh, brother, that the thing that's wrong is you.



Inexplicable.

"He is generally known as a hard-headed business man, isn't he?"
"Yes."
"There's something I wish you would explain, if you can. What is it that causes a hard-headed business man to pay money to a woman whose nails need manicuring—a woman whose general appearance is slovenly and who evidently finds it difficult to make ends meet—why, I say, should a hard-headed business man go to such a woman for the purpose of getting her to tell his fortune—to give him pointers concerning the management of his affairs—to tell him when to buy and when to sell?"
"Oh, you might as well ask me to tell you why a woman who knows perfectly well that you are lying when you tell her she is beautiful keeps tempting you to repeat it and finally gets to hating your wife."

Love's Thoughtfulness.

"George, dear," said Mrs. Dovekins, who had come downstairs in time to pour the coffee. "I'm going to walk to the car with you this morning. Aren't you glad?"
"Very glad, indeed, lovey. It's so nice of you to think of me and to get up early for the purpose of making it unnecessary to walk those dismal three blocks alone. How much do you want?"

Transport.

Alas! by some degree of woe we every bliss must gain; The heart can never a transport know that feels a little pain.
—Lord Lytton.

My lord, you're off, and badly, too; What gladness may be met When you receive a check that you did not expect to get.

The Foolish Captain.

"Martha," said old man Rockingham, addressing his wife, who was terribly seasick, "the captain says the rudder has been carried away and we are likely at any minute to be cast high and dry on them rocks over there."
"Then why in heaven's name is he worrying so?"

They Do.

"Do you believe dreams ever come true?"
"Yes, I dreamed last night that the new maid my wife got the other day would leave us before the end of this week. She gave us notice at break fast."

Complacent.

"My husband has a terrible case of grip."
"What are you doing for him?"
"Nothing. 'He has his life insured for \$50,000.'"

An Exception.

"All the world loves a lover, you know."
"Not when he's loving the girl who threw you over for him."

A Willing Admission.

There is in Birmingham, England, a pin factory which turns out 37,000,000 pins every day. No, we don't know where they go to.