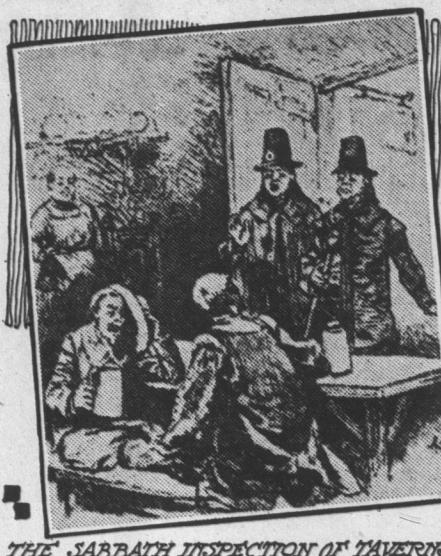


The "Not-Quite Puritans" Who Started Thanksgiving



THE SABBATH INSPECTION OF TAVERNS
Courtesy of Little, Brown & Co.



By ELMO SCOTT WATSON

S THANKSGIVING time approaches and our minds turn back to the origin of that holiday—that is, if Twentieth century minds accustomed to making it a day for consuming roast turkey, cranberry sauce, pumpkin pie, cider and other eatables and drinkables to a painful degree, football games and for innumerable other forms of celebration far removed from the original purpose of the day, can be easily turned back for a consideration of historic origins—it would be interesting for each of us to make a mental inventory and try to determine if we know much more about the people who gave us this holiday than we seem to know about observing it in the spirit in which it was conceived.

Thanksgiving, of course, brings up a mental picture (which is usually a reproduction of some painting—or cartoon—that we have seen) of a group of sober-faced men and women walking through the woods to a little log church. The outstanding features of the sober costume of the men are the tall-crowned hats, the big shoe buckles and the clumsy-looking guns, with their bell-shaped muzzles, over their shoulders; of the women—the white Dutch caps on their heads and the dark capes hanging from their shoulders. If it is the cartoonist, rather than the painter, who gives us our mental picture of the Puritan inventors of Thanksgiving day, we're pretty sure to see a man holding a turkey by the neck in one hand and his gun in the other, while an Indian arrow decorates the tall crown of his hat. Or the arrow (an Indian arrow is by now an almost indispensable symbol of Thanksgiving) may be flying through the window of a log cabin home and plunking into the turkey on the table, much to the consternation of the Puritan family, all ready to eat the "noble bird" when the unexpected garnish arrives. Or if we are asked to characterize the Puritans in a few words, those words are pretty likely to be "stern" or "noble" or "godly" or "pious" or "well—well—puritanical" —you know what I mean."

But aside from the ideas, as given by these mental and word pictures, how much do we actually know about the Puritan fathers and mothers? Do they exist in our minds as "people" as "human beings" or as images recreated from myths? Were they all, and always, "pious" or "godly" or "stern," or did they have their lighter moments when they were "people" or "human beings," as we know such individuals today.

Let the author of a book, recently published in Boston, the home of the Puritans, by Little, Brown and company, answer that question. The name of the book is "The Not-Quite Puritans," which in itself is something of an answer. But lest it be thought that it is the work of an iconoclast, intent upon shattering some more idols, an outsider who wishes only to poke irreverent fun at a people and tradition near and dear to most Americans, let it be said that the author of the book is Henry W. Lawrence, a native New Englander and a professor of history at Connecticut college, who has only to examine his family history to know whereof he speaks. For two of his ancestors among many others have "records" in that they were haled into court for debts which were "not-quite puritan." In the introduction to his book Professor Lawrence says:

Nothing new could possibly be uttered about the austerity of the Puritan, but there is still much to be said concerning his frivility. During more than a century and a half orators have stupefied their reverent hearers with undiscovered strings of praise of the stern virtues that were the glories of early New England; and when the image breakers of our own irreverent times have risen to reply, they have usually seen and smitten only a figure of unhuman sternness, made awful by his worshipers. It is not time that justice be done to the humanity, the frankness, and the frankness of our formidable ancestors. For example, all the local New Englanders have known from our youth up of Cotton Mather's views on witchcraft and his discussion of the "nature, number, and operations of the devils"; but why have we not been as freely informed of how he narrowly escaped a breach-of-promise suit while serving his friend wife? We shall now love them less, them forefathers of ours, if we see them gay as well as grave; and we may cease to think of them as largely the creatures of a moralized and provincial mythology.

New England in the Seventeenth century was probably no more wholesome than it is in the Twentieth, and the few, a few great and good men and women did not "sell" godliness to the multitude, but there were few buyers, though at that time everybody was compelled to buy. Judging by the acts of the vast majority, rather than by the words of a very small number, these early New Englanders were spiritually akin to our present generation. Some few of them were saints, a few were hypocrites, but most of them were neither. Their account of true holiness was, per capita, about the same as ours, but it took a different form, and they talked about it more than we do. Their normal human cantankerousness was often so camouflaged in pious phrases that it was, and still is, mistaken for godliness. Probably they were not. Certainly they were often encouraged with their efforts to regulate it, and they had many private doubts as to whether the method of sitting on the old was, after all, the best way to deal with human feelings.

Famous Thanksgiving Dinners

Turning from cookbooks to histories, Neil B. Nichols, New York cooking expert, has discovered the menus for Thanksgiving enjoyed by the greatest American epicures and reproduced them in the experimental kitchens of Farm and Fireside.

The first is a famous Thanksgiving dinner given at the home of Daniel Webster in 1842, in which a special chestnut stuffing was the feature.

Charles Dickens, who was the guest of honor, in letters home praised the stuffing highly, but referred to the huge wedges of pumpkin pie, sweet potatoes and opossum as too indigestible. Webster, however, was noted for his famous dinners.

A second famous dinner that found its way into history books was one given by Hamilton Fish when he was secretary of state in 1852, with the

English writer Thackeray as his guest of honor. It was at this time that the ice cream of the type in use today was introduced to supplant frozen ices which had hitherto been used. Other dishes were turkey surrounded by mounds of cranberries and celery curls, another innovation; baked pumpkin, spiced peaches and pears for salad and ice cream as one of the desserts.

Theodore Roosevelt, while President, received a request from the Japanese ambassador to permit his chef to pre-

pare the prize turkey sent the President. When it appeared, its golden brown plumage, its red head and adornments and its claws had been spared. A slight movement removed all these and the bird, browned to a turn and seething in rich gravies, was disclosed. Within, the turkey had been placed a capon, within the capon a pheasant and within the pheasant a grouse. One serving consisted of four delicious meats.—Farm and Fireside.

Each man makes his own shipwreck.

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No Music for Him in
Yelps of the Hounds

One of the favorite stories heard among the fox hunters at their state meeting was that of a man who was being taken out for his first fox hunt.

For a long time the hunters sat on a damp log in the woods in the darkness, waiting for the dogs to hit a trail, and the veterans of the chase swapped stories of former hunts. Suddenly in the far distance was heard the deep, full baying, mingled with the sudden eager yelps of the hounds in full pursuit.

"There now—listen to that music, will you?" one veteran announced triumphantly, trying to engender enthusiasm in the mind of the younger man.

The new man listened for a while, then turned in disgust:

"How could you expect any one to hear the music with all those dogs making such a noise?"—Exchange.

Long Trip in Small Boat.

Three men in a boat have left Moscow for a 2,000-mile voyage to the Caspian sea. They are artists from the Moscow Art theater. Their route will be the Moscow and Oka rivers to Nijni-Novgorod, thence down the Volga to Astrakan. They expect to complete the trip in a month.

Huh!

"Yes," said she, "my husband is so much better. I thought it would be all right to leave him long enough to come to the meeting."

"I see," smiled the hostess, "you are leaving well enough alone, so to speak."

One can describe his joy, but seldom his grief.

King Grasshopper Has
Great Leaping Powers

Giant hunting grasshoppers nearly five inches long, that prey on small animals such as mice and the young of ground-nesting birds, are found in the Congo.

They rival the kangaroo as jumpers and can leap a considerable distance onto their prey. The hunting grasshopper is not so great a leaper in proportion to its size as the king grasshopper, the young of which, even before its wings are developed, can jump a hundred times its own length. Very few men can cover more than twice their own length in a jump.

The hunting grasshopper is the largest of all grasshoppers. Its great front lip hides a pair of jaws as effective as a bay-chopper, and its appetite makes it a plague to mankind.

Just say to your grocer Red Cross Ball Blue when buying bluing. You will be more than repaid by the results. Once tried always used.—Adv.

To Late.

Earl Carroll, the New York producer released from Atlanta, where he had been imprisoned for violating the prohibition law, said sadly in an interview:

"Experience, some one has remarked, is a hairbrush given us by Providence after we have lost our hair.

"How true that is! Let me illustrate it in another way.

"How," a lady asked her grocer, "do I open this tin of plum pudding?"

"Directions inside, ma'am," said the grocer.

Millions seem to think that the pursuit of happiness can only be made by automobile.

Most Important of All.
Billy Wood submits the following famous rocks:

—bottom; —pile; —a-bye baby;
—the boat; —of Ages; —of Gibraltar;
—and ry.

But, Billie, why overlook those famous rocks that make your way through life less rocky?

Or, are you like us—not familiar enough with 'em to remember there are any such?—Cincinnati Enquirer.

Mother Tells How Milks Emulsion Saved Her Son's Life

"In November, 1918, I wrote you in reference to my son's condition at that time. He had just gotten over the flu and double pneumonia and it looked as if he would never be a well boy again. His lungs were very weak and he had an awful cough. We thought he was going into consumption. He had pneumonia four times. This had taken all of his vitality and left his lungs in a very bad shape.

"I saw Milks Emulsion advertised in the Birmingham News, got a large bottle and gave it to my son. It did him so much good that I kept on giving him Milks Emulsion until he had taken 125 bottles and now I am very proud to tell you that my boy is a well, strong young man, 18 years old, and in excellent health. I give Milks Emulsion the credit and praise for having saved his life."

"You can publish this letter if you like, as I am very grateful to you for what you did for my son.

MRS. A. BRADLEY, 1927½ Avenue D, Apt. A, Birmingham, Ala."

Sold by all druggists under a guarantee to give satisfaction or money refunded. The Milks Emulsion Co., Terre Haute, Ind.—Adv.

World's Illiterates.

Dr. J. F. Abel, a specialist of the bureau of education, says that 62.5 per cent of all the world's inhabitants, despite the educational progress of the last two or three centuries, are still illiterate. Doctor Abel calculates that the world's population now is 1,820,000,000. Of these 455,000,000 are deducted on the ground that people under ten years of age are illiterate. This leaves 1,365,000,000 above the age of ten, of whom Doctor Abel finds that about 850,000,000 are illiterates.

That's the Question.

"Anyway," said the aviator, "when you're in an airplane you always are sure of getting back to earth."

"And how?" retorted the captain of a submarine.

Not Prominent.

"Prominent gangster?"

"Only ten trucks of flowers."—Louisville Courier-Journal.

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