

# THE EVOLUTION OF FESTIVAL DAY

## FROM CONTINUED PRAYER TO VOLUMINOUS DINNERS

The American Thanksgiving day was not always devoted to the worship of turkey and football. That is the present day evolution of a pious ceremony which had its origin on this continent when grave-faced Puritans at Plymouth Rock lifted their earnest voices in sincere prayer of thanks to Jehovah who had guided the frail Mayflower thru storm and stress to an asylum where conscience was free.

In 1621, after their first year in New England, the Puritans, in October, had their first harvest festival, the annual festival of old England, which as the years passed was to become the dominant feature of Thanksgiving day. But at this time, as in England, thanksgiving days were appointed for some particular event, and had no permanent connection with the ancient harvest celebration, in itself almost as old as the human race.

In 1623 occurred the second Puritan Thanksgiving day. The year had been one of disaster for the struggling colonists. Pitiless drought had scorched the unwilling soil, and the crops were perishing under brazen sun and rainless skies. Famine and pestilence threatened to wipe out of existence the struggling colony. In this extremity, true to their deep religious instincts, the Puritans, believing that their sufferings were due to the vengeance of an angry God punishing them for their sins, appointed a day of prayer, fasting and humiliation to purge themselves of their deductive wickedness in order to placate a vengeful deity. But before the day set for donning sackcloth and ashes the skies relented and pouring abundant rains on the parched soil and wilted crops, saved the colonists from their impending fate. The appointed fast day was turned into one of fervent thanksgiving, the second to be celebrated in the new land of promise.

During the first century after colonization of New England, a thanksgiving day meant two long prosing sermons with a scanty cold meal crowded in between the pious exhortations. Gluttonous human nature in the flight of years has glorified that scanty, unpretentious lunch into a feast that for the vast majority of erring mortals has crowded the sermons into a disappearing background.

Thanksgiving day became a political issue in the first national Congress. A thanksgiving day was proposed in observance of the establishment of the Constitution. The proposal led to a long fight in both the House and Senate. The anti-Federalists accused their opponents with designs of simply making the day a celebration of the victory of the Federalists at the polls. The bitter partisan feeling of the campaign was reflected in vituperation that inflamed the long debates but opposition was fertile from the lack of votes. The bill was passed and received the approval of Washington, who appointed Nov. 26, 1790, as the first national thanksgiving day.

The next national thanksgiving day was February 19, 1792. It was appointed by President Washington with out the authorization of Congress, and his action caused considerable criticism from the anti-Federalists. In Adam's administration two national fast days were proclaimed, but the pugnacious New Englander evidently found little in the trend of events during his occupancy of the Presidency to be thankful for, and consequently no thanksgiving days were appointed.

Twenty years passed before another thanksgiving day was proclaimed. The varying fortunes of the war of 1812 gave occasion to President Madison to appoint at various times three preparatory days of fasting and prayer. When peace with Great Britain was declared Madison appointed a national thanksgiving for April 13, 1815. This was the last of the national thanksgiving days for many years, although the custom was rapidly becoming an annual observance in the various states north and south. It became established in 1817 in New York, and by 1858 all but six of the states in the Union observed the day.

During the period of the civil war, two fast days were appointed and proclaimed by congress, one on January 4 and another on September 26, 1861. The first federal thanksgiving of the war followed the battle of Gettysburg and was proclaimed by President Lincoln for November 26, 1863, in connection with the harvest festival day. The following year was begun the series of presidential proclamations which has continued up to this day.

The above mentioned dates for public thanksgiving were all of a national affair. Previous to 1790 the various states of the union had declared a day of general thanksgiving and during the years following the war, when the government failed to appoint a day for general rejoicing, individual states did appoint such a day and there are few states that have not annually observed such a day since they became states.

### MASKED SKATING PARTY

On Christmas night the management of the skating rink will hold a masked skating party. There is a prize for the best lady costume. Every accommodation will be extended to visitors and the event will doubtless be an enjoyable affair.

When you're broke, the girls are shy. They turn and fly when you come high. Brace up old man, when you're pluck. Take Rocky Mountain Test; it will change your luck. Newlin Drug Co.

## LET UNION COUNTY JOIN IN THE THANKSGIVING

Tomorrow, the day set aside as one of the year when individuals and families offer thanks for favors which fortune has dealt them, it would be a good day for Union county citizens, collectively, to be a little thankful. It certainly has reason to be.

Below is published a comparative statement which reveals some astonishing figures. Since 1902 Union county has caused a decrease in its warranted indebtedness that is surprising, and speaks well of the skillful manipulation of the county's finances during that period.

Any resident of Union county, who has the interests of his county at heart, will do well to study the table and acquaint himself with the rapid decrease in the county's debt, and tomorrow, when he has offered up thanks for his personal fortune, let him also offer one for the county.

The following figures tell the story of the decrease in warranted indebtedness.

	Outstanding warrants	Total warranted indebtedness
1902	\$229,446.23	
Est. in. acru.	45,637.38	\$275,082.61
1903	210,735.61	
Est. in. acru.	39,441.00	250,174.61
1904	189,021.86	
Est. in. acru.	32,749.09	221,770.94
1905	160,902.37	
Est. in. acru.	25,546.92	184,449.29
1906	125,996.00	
Est. in. acru.	13,464.19	137,460.19

With the above data to work with, the following fact can readily be calculated:

The total decrease in warranted indebtedness since September 30, 1902, to September 30 1906, is \$137,622.42. The decrease since September 30 1905 is \$46,989.10. The average decrease each year for the last five years is \$27,524.48. Taking the average decrease for the last year as a basis, and following the expense account for the county in 1906 to be the average expense, for each subsequent year, it will be found that five years hence, to the day, the county will have paid all its outstanding warrants and be perfectly free from any warranted indebtedness.

### POSTPONED

The social which was advertised by the Commercial Club to have taken place on next Friday evening has been postponed until next Monday evening as the previous date conflicted with an opera house date.

### CIGAR STUMP DID IT

(Scrapps News Association)  
St. Louis, Mo., Nov. 28.—A cigar stump thrown into an elevator, which being temporarily used as a clothes hamper, caused a fire in the Salvation Army barracks, in which four men lost their lives. More deaths may result as eighteen were badly injured. The dead were killed by leaping from the windows. The barracks were crowded to their capacity on account of the cold weather. Two hundred and fifty faced death before the police opened the avenue of escape. Life lines were hooked in each room and only one person thought to use them.

The sixth victim of the fire died this forenoon. Six more are unconscious and will probably die.

### PARRABLE OF LIGHTS

(Adapted from the Gospel of Buddha)  
The Hindu slave, Annabhara, having just cut the grass on the meadow, saw a disciple of Buddha coming with bowl begging for food. He threw down his sickle and ran into the house for the rice that he had provided for his own food, which he gave to the mendicant. The disciple first ate and then gladdened the slave with words of religious comfort. The master of Annabhara saw it all from the window and imported his slave to share with him the doctrines that he had learned but the new convert, uncertain as to his duties, said: "Master I pray thee, first let me ask the venerable man." To the disciple he said: "My master asks me to share with him the bliss that you gave me. Is it right that I should divide with him?" The disciple of Buddha then made answer in parable:

In a village of one hundred houses a single light was burning and the night was dark. Then a neighbor came to the house of light with his lamp and lit it; and in the same way came another and another; and the light was thus communicated from house to house until, lo! every one was lighted, and the brightness of the village was very great. Yet was the lamp of the one in no wise dimmed. Thus the light of knowledge may be diffused without stinting him who communicates it. Let the bliss of thy knowledge be diffused. Divide it freely with all thy neighbors."

This parable, which is 2,500 years old, has a meaning for those who have understanding regarding the virtues of Osteopathy as a means of curing the sick and relieving deformity. There are hundreds of persons who suffer needlessly for want of this light. If you have the light and know such invalids, you will bless them and yet not stint yourself of the benefits of Osteopathy as you may need it to communicate your knowledge to them. You may be the means of helping someone regain health if you make it a point to convince him that he ought to put his case in the hands of an Osteopath.

### SHORT COURSE IN AGRICULTURE

The announcement of the short course in the Oregon Agricultural college is out and several have been received in this city. The bulletin outlines the course of study, explains the lecture work, and explains the special course in dairying that the college teaches. Expenses and conditions for admission are also dwelt upon. Those who contemplate availing themselves of the opportunity of bettering their present knowledge of scientific farming can secure one of these instructive bulletins by writing the college at Corvallis.

### SOCIETY ROUNDLY CONDEMNED

(Scrapps News Association)  
London, Nov. 28.—As a result of the recent assembly of the Baptist Union of Great Britain and Ireland at Huddersfield, the committee appointed to report on the best means of extinguishing the idle classes today issued a pamphlet, of considerable length, in which social unity was pointed out as the only means to remedy the existing state of affairs. Society was roundly condemned and was described as a crowd of silly people driving their lives away in self indulgence and extravagance. Concluding, the report stated that what was needed today was a church that would bear swift witness against the palmists of Regent Street and the extravagance and folly of Mayfair; against the midnight orgies of Piccadilly and the perpetual sacrifice of young girls.

### KILLED HIS WIFE

(Scrapps News Association)  
Jacksonville, Ill., Nov. 28.—Alonso Pitte pleaded guilty today to killing his wife in a fit of jealousy last May.

## STEWART'S OPERA HOUSE

D. H. STEWARD, Proprietor and Mgr

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FRIDAY, NOVEMBER 30

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PRICES: Orchestra \$1.00, Orchestra Circle 75 cts., Dress Circle 50 cts., Gallery 25 cts. and 50 cts.  
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and Christmas. An important part of our new holiday purchases consists of Silver plated flatware of standard grade—also hollowware for table use

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FOR COUGHS AND COLDS  
CURES ALL THROAT AND LUNG  
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