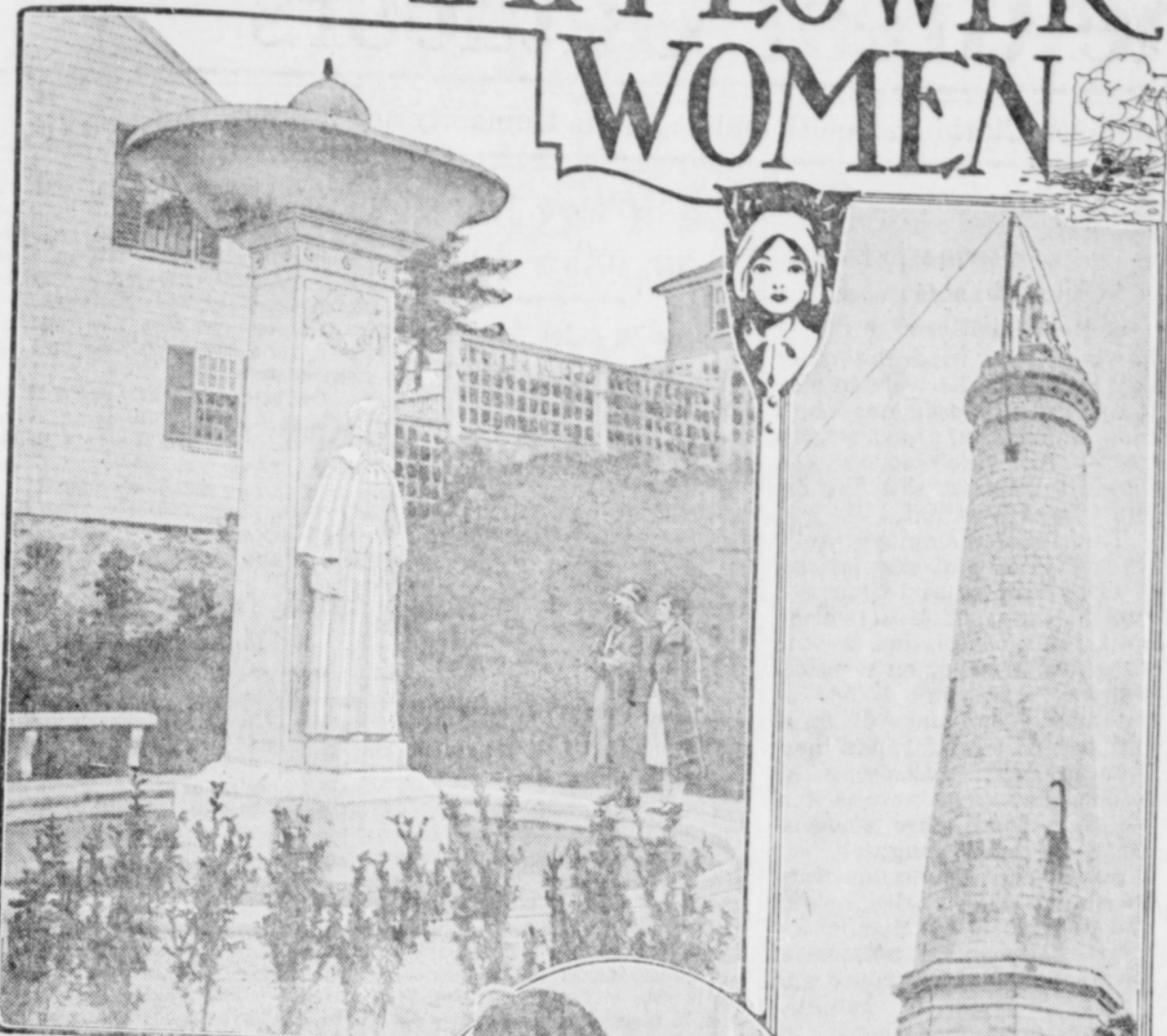


The MAYFLOWER WOMEN



TO THE WOMEN OF THE MAYFLOWER
Lindwood & Underwood

By JOHN DICKINSON SHERMAN

LL VISITORS to Plymouth Rock—and they numbered something like 250,000 last summer—manifested great interest in the memorial to "Women of the Mayflower", which has been erected by the Daughters of the American Revolution. The feature of this memorial is the statue of a woman clad with the severe simplicity that tradition has handed down to us as the hall-mark of the women of "Plymouth Plantation." This figure is intended to represent "The Pilgrim Maid." Anyway, the woman is comely and distingue. The woman and her costume seem to go together—a natural combination. Altogether she's so easy to look at that she might be the counterfeit presentment of the fair Priscilla Mullins herself—the damsel who brought John Alden to time, when he went courting as proxy for Capt. Miles Standish, by archly remarking, "Why don't you speak for yourself, John?"

It was noted that none of the visitors was more interested in "The Pilgrim Maid" than the extraordinary young woman of the day—the so-called flapper. And the flapper she was, the more she seemed to be interested. That's no wonder, for a greater contrast can scarcely be imagined. It's much easier to believe that "Julia O'Grady and the Colonel's lady are sisters under their skin" than to realize that the flapper represents three hundred years of development by the American woman from the Mayflower woman. A symposium of the thoughts of the flapper visitors would be exceedingly interesting—and doubtless important—for the looks of the flapper are at wide variance with her mental processes, which are often many and shrewd.

It is exceedingly fitting that this memorial to the Mayflower women should have been erected by a latter-day nation-wide organization of patriotic women. The "Fighting Daughters" seek to keep alive the spirit and deeds of their forbears of the Revolution. Tribute by the D. A. R. to the Mayflower women is "praise from Sir Hubert, indeed." And who can doubt that the hard-won success of the Pilgrim Fathers was largely due to the Pilgrim Mothers? In times of stress and privation it is ever the loyal devotion and heroic self-sacrifice of loving woman which evoke the admiration of mankind. And they are hard to learn in detail from the pages of history. It is the men whose deeds are set forth.

Capt. Miles Standish, for example, has a much larger statue at Duxbury than "The Pilgrim Maid" has at Plymouth. But Captain Standish was the Indian fighter of the colony, though he was not even a member of the church, and Priscilla turned him down. So his statue is fourteen feet high and weighs several tons. Incidentally, it has been struck by lightning and the head and left arm knocked off.

Thanksgiving Day is a national holiday peculiarly our own. It is the day on which we Americans as a Christian people give thanks to that Divine



PILGRIM PIE International

Providence which has so often interposed to assist our progress as a nation. And surely no people have so much cause for thanksgiving. Today the United States of America is the most happy, prosperous and powerful nation of earth. So it is most natural that at Thanksgiving time the national thought should go back to Plymouth Rock where three hundred years ago the observance of Thanksgiving Day had its origin.

But Thanksgiving is a day of feasting, family reunions and jollity, as well as of thanksgiving. So it is in keeping with the spirit of the day to make review of the Mayflower women—from witchcraft to pumpkin pie.

The Pilgrim woman was evidently a woman of common sense. And like "a good deed in a naughty world," a woman with the saving grace of common sense is a "joy forever," whether or no she is a "thing of beauty." How do we know that the Pilgrim woman had any unusual amount of common sense? Well, there's the witchcraft craze, for one thing.

Salem and Boston, you know, were at one time obsessed by a witchcraft frenzy. These were Puritan settlements. This frenzy was so violent that women were hanged for being witches. And if the records of the time do the fair sex no wrong, it was usually a woman who brought the accusation of witchcraft and testified in court to the most extraordinary details of witchcraft.

The Plymouth women refused to have any part in the witchcraft craze. There were, if memory serves, but two witchcraft cases in the colony. The first case was that of Dinah Sylvester, who accused Mrs. Holmes of witchcraft. She told in court how she saw her neighbor plotting evil with the Devil himself, who had assumed for the occasion the form of a bear. Evidently a terrible case of witchcraft!

The court, nevertheless, refused to believe either in the witchcraft of Mrs. Holmes or in the Devil-bear. It acquitted Mrs. Holmes. Moreover, it decided that Dinah Sylvester's charge was just slander, plain and simple. So it gave Dinah Sylvester her choice between paying Mrs. Holmes five English pounds as damages for that slander or being publicly whipped. And the women of Plymouth approved the verdict. Several years later the second case came to trial and was laughed out of court.

Then, too, the Mayflower women were a cleanly lot. And cleanliness in a woman is high among the vir-

ties. The authentic records of the Mayflower's long voyage do not reveal how these Pilgrim women kept clean at sea. For they had some very tough weather; and the Mayflower, though seaworthy, was not much of a ship. She was of only 180 tons. She had 102 passengers—men, women and children—and of course a crew. And she was loaded to the last inch of available space with household goods and the wherewithal for the new colony.

The records set forth that some of the Mayflower women were seaisick. And seasickness—the real seasickness, when you are not afraid that you will die, but are afraid that you will not—will play havoc with the ideals of us that American institution.

Anyway, what was the very first thing these Pilgrim women did—after the Mayflower had anchored inside Cape Cod and they had upon their knees given thanks to "the God in Heaven, who had brought them over the vast and furious ocean, and delivered them from all the perils and miseries thereof, againe to set their feete on the firme and stable earth, their proper elemente?"

Why, these Mayflower women proceeded to have one grand wash-day! And the "pumpkin pie"—and why anyone should say "pumpkin pie" is one of the mysteries, even if one feels obliged to write it that way. It would never do to lose sight of the fact that it was the Mayflower women who gave us that American institution.

When the Mayflower women arrived they found the Indian practicing a wonderfully simple and logical kind of agriculture. He—or rather she, for the squaws did all the work—made a hole, dropped in several grains of corn and a climbing bean. Between the corn rows the squaw planted pumpkin seeds. When the pumpkin was ripe it was stewed and eaten, either by itself or mixed with corn or beans or dried berries.

And it was out of this inspired pumpkin that the genius of the Mayflower women evolved the pumpkin pie. And what would be Thanksgiving—without pumpkin pie? It would be much like "Hamlet" with Hamlet left out. Oh, yes; 'most pie is good, but along about the last Thursday in November the Mayflower woman's contribution to the upbuilding of the nation is a sure-enough headliner on the bill of fare. Millions of Thanksgiving feasters who don't know that there's any difference between Pilgrims and Puritan will rise up and call her blessed.

Interlarded Proposal

From an English book: "It was at the luncheon table that he proposed to me and he wasn't at all put out at the arrival of the waitress. 'You know, my dear girl,' he began, 'that I have grown very, very fond of you. We'll have something cold, waitress. Cold beef for two. I want you to be my wife, Yes, snail, please. You are quite indispensable to me. Boiled, if you're sure they're mealy—other-

wise mashed. You'd like potatoes, wouldn't you, Priscilla? Now, darling, do say 'Yes' and make me the happiest man in the world. Hi, bring some Vienna rolls, waitress."

Obliging Mackerel

The mackerel in the waters around South Portland, Maine, are the most obliging in the history of ichthyology. They are so accommodating, in fact, they threaten to put fishermen thereabouts out of business.

While fishermen were 20 miles out

searching in vain for a good catch of mackerel for a canning factory, a big school of mackerel swam through the open space in the breakwater and directly to the canning factory wharves. The fish were easily netted, and by the time the fishermen returned with a small catch the fish had been salted down in barrels.

By attaching a strong microphone to an apple, a South African scientist has been able to hear worms gnawing the fruit.

IMPROVED UNIFORM INTERNATIONAL Sunday School 'Lesson'

(By REV. P. B. FITZWATER, D.D., Dean of the Evening School, Moody Bible Institute of Chicago.)
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Lesson for November 29
PAUL BEFORE AGRIPPA

LESSON TEXT—Acts 25:1-26:32.
GOLDEN TEXT—"I was not disobedient unto the heavenly vision."—Acts 26:19.
PRIMARY TOPIC—Paul Tells Why He Obeyed Jesus.
JUNIOR TOPIC—Paul Tells a King About Jesus.
INTERMEDIATE AND SENIOR TOPIC—Obedience to the Heavenly Vision.
YOUNG PEOPLE AND ADULT TOPIC—Paul's Defense of His Mission.

More than two years had elapsed since Paul had been tried before Felix, during which time Jewish hatred for him had not abated. As soon as Festus, the new governor, went to Jerusalem he was besieged with accusations against Paul. His accusers desired that he be brought to Jerusalem for trial, intending to lie in wait and kill him on the way. Festus refused their request, but agreed to give them an opportunity to accuse Paul if they would go down to Caesarea. They were unable to prove anything against him. Festus, willing to please the Jews, proposed to send him to Jerusalem for trial, Paul rebuked Festus for this, declaring that he knew very well that he was innocent. Seeing that it was impossible to get justice before Festus, Paul made use of his right as a Roman citizen and appealed to Caesar. This surprised Festus. His failure to release an innocent man placed him in an awkward position for he could give no explanation as to why an innocent man should go to Rome for trial.

I. Paul Before the King (25:13-27).

The occasion of his appearing before Agrippa was the visit of Agrippa and Bernice to Festus. Upon their arrival they expressed a desire to hear Paul whereupon Festus told them of his perplexity. So it was arranged that Paul be brought before them for examination. The gospel should be preached to all regardless of wealth or station in life.

II. Paul's Defense Before Agrippa (26:1-27).

1. The Introduction (vv. 1-3).
He expressed his delight that he now could speak and tell his case to one who was able to follow his line of argument, for Agrippa was an expert in questions concerning the Jews; but most of all he was now happy in witnessing to him of the Savior, and perhaps leading him into the light of God.

2. His Manner of Life (vv. 4-12).
This he showed had been in strictest accord with the most rigid sect of Jews. He possessed the same hope, i. e., that of a coming Deliverer, and reminded them of the fact that formerly he was most bitterly opposed to Christ as his zeal would prove.

3. His Supernatural Conversion (vv. 13-15).

Jesus Christ appeared to him on the way to Damascus and revealed Himself to him.

4. Jesus Christ Commissioned Him for His Work (vv. 16-18).

He was sent unto the Gentiles:

- (1) To open their eyes so awfully blinded.
- (2) To perform the blessed work of turning them from darkness to light.
- (3) To turn them from the power of Satan unto God.
- (4) That they might receive forgiveness of sins.
- (5) And that they might obtain an inheritance among the saints.

5. His Consecration (vv. 19-23).

As soon as he received his commission, he obeyed. Every man should instantly obey the call of God and devote his life to carrying forward the work entrusted to him. The vigorous prosecution of his work brought him into conflict with the Jews, for which they sought to kill him.

6. The Interruption by Festus (v. 24).

Seeing how thoroughly in earnest Paul was, Festus attempted to account for it by calling him a crank, attributing it to the ravings of an unbalanced mind.

7. Paul's Appeal to Agrippa (vv. 25-27).

Still maintaining his courage, he appealed to Agrippa's knowledge of the work of Jesus and of the prophets, for they have an intimate connection.

III. Agrippa Almost Persuaded (vv. 28-32).

Whether Agrippa's answer was a contemptuous sneer or not, it is quite evident that his soul was wrought upon. He saw the claim of Christ upon him but was unwilling to yield. Sad, indeed, that a man should be so near to eternal life, and yet lost! Paul took Agrippa seriously. His heart longed that Agrippa, and all concerned, might accept Christ and be saved.

For Religious Peace

It would make greatly for religious peace in this country if we all learned to rejoice when we hear of others finding God in any way, and ceased to insist that our own way is the best.—A. Herbert Gray.

Dignity of Manners

A certain dignity of manners is absolutely necessary to make even the most valuable character either respectable or respected in the world.—Lord Chesterfield.

This woman's experience is typical of thousands. Ask any physician.



"And to think I was poisoning my own Baby!"

"I couldn't see why he didn't gain. I never dreamed that my constipation was responsible until the doctor told me.

"He explained that faulty or slow elimination of waste matter allowed poisons to form and be absorbed by the blood—and this meant tainted milk for baby.

"He prescribed the Nujol treatment and it made a world of difference to both of us. Now that I know how dangerous constipation is and how easily it can be prevented, I am never going to allow myself to get into that bad condition again."

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Nujol

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Listing It

"How did you charge up that money the fortune teller got out of you?"
"I entered it under the head of nothing else."

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Bakersfield, Calif.—"I have used Dr. Pierce's Golden Medical Discovery for poor blood, torpid liver and stomach disorder and there is nothing in the world like it to get the human machine clear of the poisons and to get every organ of the body feeling strong and healthy. I know what I am talking about for I was hardly able at times to get to my work, feeling mean, sick and rundown all the time. I have never had a return of this condition."—H. H. Cross, 2416 Emidio St. All dealers. Tablets or liquid.
You can get a trial pkg. of tablets by sending 10c to Doctor Pierce's Clinic, in Buffalo, N. Y.

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"And why?"
"She always has a Billy with her."—Wabash Caveman.



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Soldiers — Pensions

IMPORTANT

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Why is it a steam whistle sounds so much more musical to toilers at 5 p. m. than at 7 a. m.?

A little fire is quickly trodden out, which, being suffered, rivers cannot quench.—Shakespeare.