

JIMMINGIVING

By Donald G. French.

HANKSGIVING Day as celebrated thruout Canada partakes largely of the nature of a harvest-home festival, and it is, no doubt, to the influence of that time-honored institution in the Old Land that we may attribute the establishment here of this annual rational observ-

ance. Historically, however, we may trace it back to the Pilgrim Fathers who settled in the New England States in 1620, and many of whose descendants came later to Canada after the Revolutionary war and were known as the United Empire Loyai-

Turkeys and Thanksgiving are always closely associated but the reason is not generally known or thought of. For the explanation we must go back to the founding of the day in America. It was after the first ingathering of the harvest by the Pdgrim Fathers in their home in the New World. And it should be noted that the harvest had not been a particularly abundant one, and, further that the day was set apart to consider not only the immediate mercies as represented by the harvest, but the blessings of providence extended to them thrubut the year. Four mer. sent out by Governor Bradford to shoot wild fowl, that the colony might, in the words of the sovernor "after a more special manner rcjoice together". And because the wild turkey, no doubt, garnished the feast at the first Thanksgiving dinner, his domesticated relative now holds the place of honor on many Thanksgiving tables.

OR many years the autumnal "feast of ingathering" was merely an occasional festival, as unexpected prosperity or unhoped for aid in adversity moved the Pilgrim Fathers to a special act of praise. During the Revolutionary war the feast became a national one in the States and was observed annually; but after 1784 when a general thanksgiving for peace was held, it lost its national character, and except on a few specially proclaimed occasions was observed only in the New England States until 1863. In 1863 and 1864, during the Civil War, President Lincoln issued proclamations recommending annual thanksgiving, and since that time a day of thanksgiving has been regularly proclaimed every year thruout the United States.

OLLOWING the custom of their New England relatives the people of Halifax in 1763 proclaimed a day of Thanksgiving for the conclusion of the peace that gave Canada to Great Britain. Thruout the colonies of British North America days of Thanksgiving were frequently proclaimed, but these were on special occasions and not as an annual observance. The first occasions and not as an annual observance. The first Thanksgiving Day in Lower Canada was proclaimed on the 22nd of December, 1798, and observed on the 10th of January, 1799, "In signal victory over our enemy and for the manifold and inestimable blessings which our Kingdoms and Provinces have received and daily continue to receive." The first proclamation of a day of Thanksgiving in Upper Canada appears to be dated the 17th of May, 1816, and was observed on the 18th of June, 1816, for the end of the war between Great Britain and France. After Confederation the first proclamation and France. After Confederation the first proclamation the issued on the 1st of March, 1872, for the retsoration

of the health of the Prince of Wales. The first of the annual Thanksgiving Days, which are now observed, was proclaimed on the 9th of October, 1879, and observed on the 6th of November, 1879. Since that time proclamations have been issued every year. For some time the date was made to correspond with that observed in the United States, but it was generally felt that this was too late in the year to serve the purpose of a harvest festival and also that it fell too near the celebration of Christmas. It was, therefore, put back to October, being observed usually on a Thursday. Representations made by commercial travelers resulted in the government's selection of Monday to enable the commercial men to spend the holiday at home as well as to allow many city folk to eat Thanksgiving turkey at the old homestead. The turkeys are now warned to be ready for the third Menday in October.

A JONG the Pilgrim Fathers, Thanksgiving day was primarily a religious function. It was a feast day, not for the sake of feasting but for the purpose of end in, thanks. Religious exercises were the important feature of the day. As the observance continued, other characteristics were added so that the day, as now observed in Canada has a three-fold aspect. The festival side which is not so pronounced here as across the line, combines with it naturally the sportive instinct, which evinces itself in games and public functions. Our phurches a least some of them, provide for the proper hurches a least some of them, provide for the proper observance of the day with religious exercises for those observance of the who desire to attend.

HE annual Thanksgiving shooting match which was the "regular thing" in almost every Canadan or manually ascouple of decades ago may be the natural consequence of Governor Bradford's "sending four men out to shoot fowl", or it may have been simply the result of the resire and the opportunity. Small game was then still fairly pientiful in most portions of the country and one form taken by the shooting match was choosing of sides under captains, points being given for the different kinds of game. The shooting period began a week or ten days before Thanksgiving and wound up by a grand tally of results on Thanksgiving evening when the side making the least number of points put up the expense of an oyster supper or some similar entertainment, which was followed by dancing or games.

Where small game was not plantiful enough for this

Where small game was not plentiful enough for this kind of a match, or the boys were not prepared to give more than one day to 'leasure, target-shooting took the place of hunting game, and ducks, seems or threeys were given as prizes. This was individual rather than team shooting, for each contestant paid his fee in the competition for each bird, and the best shot took the feathered prize.

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Quite common, too, some few years ago, altho re-puted to be "against the law" was the Thanksgiving Eve raffle. Such an occasion was about the only one upon which you saw members of a staid Canadian community handling the dice-box. For ten or fifteen cents a throw, you had the chance of wining a goose, duck or turkey for tomorrow's Thanksgiving dinner. The raffle quite customarily was fellowed by a dance or entertainment of some kind so that the ladies might share in the evening's enjoyment.

some kind so that the ladies might share in the evening enjoyment.

Thanksgiving shooting matches of the olden kind, and Thanksgiving raffles are pretty much things of the past and have been replaced, especially in the larger towns and cities by the Thanksgiving football game. The shooting night if there is one resolves itself into straight targer-practice for honor or fame alone. Still the tunning instinct that lurks in the breast of man shows itself in the Thanksgiving Day exodus of the

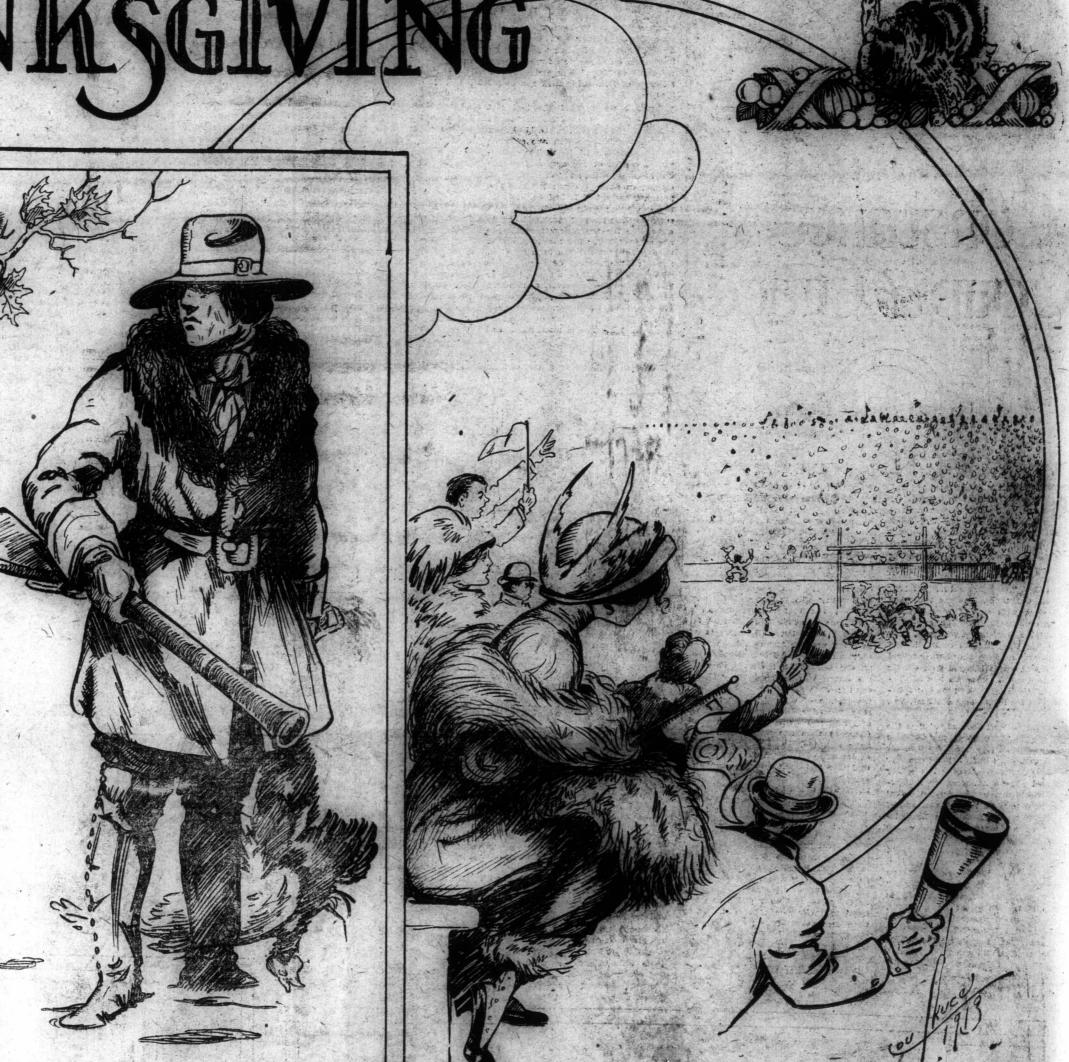
small boy and the growing youth to the highroads and woodlands armed with all classes of weapons from the death-dealing cataput to the latest make of rifle.

POR what as a nation, should Canada be thankful in this year nineteen hundred and thirteen? If we consider only material prosperity, there is much to be thankful for—an abundant harvest, in practically every part of the land; increased returns from many other branches of national resources; a steady advance in the opening up of our newer lands; a buoyant confident hope in the future of our country. It is true that the year has, in some respects, been one of adversity, but the adverse conditions should have the ultimate effect of bringing about a saner, more resident and more certain

has made during the year in other than mere material affairs.

There are Canadians, few it may seem, but possibly as many in proportion to the general population, as any other country has, who are "following the gleam" of a piritual vision in the fields of art, literature and science, and accomplishing what it more lasting than the production of money-making things—they are making permanent the world of ideas and knowledge as a heritage for future Canadians.

It has been a goodly year in a goodly country. Be thankful that you are a Canadian!



FIRST SECTION

FORTY-FOURT

Early Sunday Morning Wool-Buildi

COMPANY TO RE

A fierce and costly fire in Brantford early on Sur

imited, hide, wool and le chants, was the scene o gration. The prem on the south side the blaze must have been of King and Colborn

The contents and greese, contrib and when the brigade quick run, they were c a roaring mass of tla end of the structure

It was one ever recorded members of the iust about roasted. ever under the able Chief Lewis, they tackled with their accustomed vir lessness.

The brigade had six str ing, reinforced by one plied by Chief Mattice of Harris factory. number and they needed The fight was kept up unt fore absolute control was s that time buildings and c either been destroyed or damaged.

Scarfe Factory Saved. One of the main portio work was to save the Scar building would ignite but I water playing between the further disaster was avo those who saw the brigade

SOME BIG POST

John Bull's Mail Depar Shows Wonderful II crease.

NEW YORK, Oct. 21cable says: The British General's annual report gi endous figures of the nati business. The number of livered reached 3.208,000,000 crease of 300,000. Postal c a decrease, indicating the the pictorial craze.

The number of postal p delivered owing to a sence ficiency of addresses. is est over 33,000,000. More than 88,000,000 were sent.

LEAVES \$140,000 TO PROTESTANT

MONTREAL, Oct. 21 tions totalling \$140,000, in ly all the Protestant and ian hospitals and charita tions in Canada are to provided in the will of son, founder of the Wats Wall Paper Company, o

The beneficiaries are College of Montreal, ho fund of the Presbyterian Canada, Queen's College foreign mission fund of terian Church of Canada Presbyterian College, Tor \$10,000); board of French ation of the Presbyterian Canada, aged and infirm fund of the Presbyterian Canada, ministers', wid orphans' fund of the P Church, Presbyterian Gene pital, Western Hospital. Homeopathic Hospital. Presbyterian Hospital for Verdune; Y.M.C.A., Month real dispensary; Protestant Industry and Refuge, Montre real Sailors' Institute: Mac stitute for Protestant Deaf A Blind, Montreal: Montreal Bible Society: Presbyterian Halifax and Manitoba Pres College, Winnipeg, each \$5.0

Township Court of Revision At the Township Court of held Saturday afternoon in th view school, 235 names were the voters lists and 6 name struck off owing to having township or having been rem

