

ORIGIN OF THE CUSTOM OF DINING TOGETHER.

W. L. ALDEN.....PEARSON'S MAGAZINE

Man is the only animal that invites others of his kind to eat with him. Other animals prefer to dine in solitude. The dog clothes himself with curses when he sits down to a cold bone, in order to warn all other dogs to keep their distance; and though the pig gathers with other pigs around the social trough, it is a mistake to suppose that he shares the aldermanic fondness for social banquets, since his only aim in dining with other pigs is to appropriate, if possible, their share of the dinner.

Man, on the contrary, is forever voluntarily dining with his kind. The origin of this custom has not hitherto been made clear. We do not ask a friend to come and bathe with us, or to join us in having our hair cut, or to make one of a nice little party for the purpose of shaving together; but there is just as much reason why we should ask people to do these things in company with us as there is why we should ask them to eat with us.

To feed a friend, or to be fed by him, is thought among civilized men to be one of the chief duties of life. It is doubtful if it is regarded as one of the chief pleasures. The average man would, if he told the truth, confess that he would rather dine in solitude, with a newspaper propped up before him, than dine in company with anyone except a very intimate friend. Nevertheless, when we meet an acquaintance whom we have not seen for a few weeks, we feel compelled to ask him to dinner, and he feels compelled to accept the invitation.

The true origin of social dining must be sought in the far-off days when the human race were trying to separate themselves from other animals. The Cave Dweller perceived that if he formed the habit of asking the occupants of the next cave to dinner, he would be doing something that no other animal would be willing to do, and hence that he would prove

to all other animals that man had determined to abandon certain distinctively animal customs. In those days the man who invited another man to dinner proved that he was no longer an anthropoid ape, but a New Man.

We have inherited the dining customs of the primitive men without comprehending their meaning. Is it necessary or desirable that we should continue to practice social dining, now that it is no longer our sole method of showing that we are not monkeys?

ORIGIN OF NAMES OF WEEK DAYS.

DEDICATION TO THE GODS...ORISHAN'S BOUQUET

The week was unknown to the ancients of the classic ages, till it was gradually adopted, along with Christianity, under the later emperors. The arrangement of the heavenly bodies, according to their distances from the earth, is in this order: Saturn, Jupiter, Mars, the Sun, Venus, Mercury, the Moon; and it was a principle of the ancient astrology that these planets presided in succession over the hours of the day, and from which the Latin designations given to the days of the week have been derived; and from these have been formed the modern names used in different countries, either by literal translation, or, in the Teutonic tongues, by the substitution, in some cases, of the corresponding deity of northern paganism for the classical god.

Sunday is so called, because it was anciently dedicated to the worship of the sun. Monday means literally the day of the moon. Tuesday was dedicated to Tuisco, the Mars of our Saxon ancestors, the deity that presided over combats, strifes, and litigation. Hence, in England Tuesday is assize day; the day for combat, or commencing litigation. In this country it is generally the day selected for the opening of court terms or sessions. Wednesday is so called from Wodin, or Odin, a deity or chief among the northern nations of Europe. Thursday was named by the Saxons from Thor, the old Teutonic god of Thunder. Friday is from Frea or Friga, a goddess of the old Saxon mythology. Saturday means simply Saturn's day, the name being derived from the deity of that name.