

it find warmer admirers than in Utah.

The present Thanksgiving day is one that may prove significant for Utah. The leading journals of the country contain articles and editorials all urging still further penal enactments for Utah Territory. The nests of conspirators are still at their work. Their cry of constructive treason and alleged disloyalty is being re-echoed throughout the land. The preacher who asks God for justice re-echoes the Utah blood-cry. The editor who rises from his jubilee dinner calls for "Mormon" blood, and the politician cries for office and place, no matter who suffers.

But what of our Thanksgiving-day? Where did we get it? How came it to our land?

In ode and sonnet, in editorial and oration, in sermon and homily, we are told that the Pilgrim Fathers first instituted this great festival of thanksgiving on this continent. There is not a particle of truth in what is thus stated. The Pilgrims had no more to do with instituting the harvest festival than had Bob Baskin of Utah, or Appetite Bill of Chicago. The Pilgrims, in 1621, under Bradford, simply conformed to a custom prevalent from time immemorial among the Indians. Eljah M. Haines, in his book "The American Indian," completely explodes the theory of the thanksgiving of the pilgrims.

Among all tribes of the American Indians, feasting, fasting, and thanksgiving were regular observances, all more or less of a religious character. Among the Ojibways, the parent stock of Algonquins, there were nine established feasts, all conducted according to prescribed method.

Among the Iroquois there were six regular thanksgiving festivals. The first in order of time was the Maple festival, a thanksgiving for maple sugar. The second was the Planting festival—an invocation to the Great Spirit to bless the seed. The third was the Strawberry festival—a thanksgiving for earth's first fruits. The fourth was the Green Corn festival—a thanksgiving for the ripening of corn, beans and squashes. The fifth was the great festival of all, the Harvest thanksgiving to the supporters of life. The sixth or last was the New Year's festival, and was characterized as the great jubilee, during which the white dog was sacrificed.

Our November thanksgiving comes to us from the Green Corn and Harvest festivals of the Indians, of course through the Pilgrim Fathers, who had the good sense to conform to a commendable observance even though borrowed from despised savages.

The Green Corn festival, *Ah-dake-wa-o*, continued four days, each day's proceedings concluding with a feast. The first day was devoted to introductory speeches, to the thanksgiving address, to the burning of tobacco, and to several dances, one of which was the feather dance. The second day was devoted to the great thanksgiving dance and to thanksgiving speeches and songs.

Mr. Haines reproduces several of the speeches in his book. One reads: "We return thanks to our mother, the earth, which sustains us." Another reads: "We return thanks to the sun, that he has looked upon the earth with a beneficent eye. Lastly we return thanks to the Great Spirit, in whom is embodied all goodness, and who directs all things for the good of His children." The third day was devoted to general thanksgiving, speeches, and original poems or songs, and also to dances. The fourth day concluded the festival with the peach stone game, a species of gambling.

The harvest festival was celebrated almost exactly like the green corn festival, but later in the season, when all the crops were gathered. As Longfellow says:

And still later, when the autumn
Changed the long, green ears to yellow,
And the soft and juicy kernels
Grew like wampum, hard and yellow,
Then the ripened ears he gathered,
Stripped the withered husks from off them,
As he once had stripped the wrestler,
Gave the first feast of Mondamen.

Chief Mayer of the Cherokees in his proclamation for the observance of thanksgiving says:

As our forefathers, when nature's children of the forest in pursuit of game, around the council fire in simplicity did give praise and thanks to the Great Spirit in their yearly mystic "green-corn-dance" for the return of His great gift to them—the "Indian" corn—now today, as a Christian nation of people, it is but meet that the Cherokee people should give thanks to the Christian's God for His continued protection of our tribe in the continued enjoyment of their government and homes, and that, through the many trials we have been compelled to pass, He has continued to bless our people.

Is it not fitting that in our general rejoicing we should remember the race who instituted our harvest festival, and not give all the credit to the Puritans, who only plagiarized it? It will be noticed that dancing enters largely into the Indian celebration, while the Puritan thanksgiving was noted for the immensity of its dyspepsia producing edibles. Dancing is a prominent feature of all Indian rejoicings, and here again he manifests strong proofs of his Hebrew origin. Here we are taken back to some 1150 years B. C., and we are reminded of the fate of Jephthah's daughter, who came out with timbrels and dances to meet her father, but unfortunately it was to meet her death, and bring sorrow to the brave Jephthah, who had recently subjugated the Ammonites.

We are also reminded of the feasts and dances of Shiloh, and of young maidens who came out to dance in dances, and who were so unceremoniously abducted to make wives for the sons of Benjamin, some 1400 years B. C.

We are also reminded of the women who came out of all the cities of Israel, singing and dancing, to meet King Saul, but ascribing to David the greater praise, for which Saul was envious and jealous, and lost the favor of his God through his miserable weakness. Can we not almost see David himself, girded in his linen sphod, and dancing with all his might before the Lord? Do

we not see the prophetess Miriam, sister of Aaron, timbrel in hand at the head of the women of Israel singing and dancing with joy after walking on dry land in the midst of the sea? When the Indian dances to the Great Spirit, he is unconsciously adhering to the injunctions in the Psalms which say: "Let them praise His name in the dance." "Praise Him with timbrel and dance; praise Him with stringed instruments and organs."

I think it is Shakespeare who says that there is in things evil something good did man but observingly distil it out; and in the extermination of the Indian, which is certainly an evil, we can learn a lesson which may be productive of good. Here we see a people, once the favored of the earth, now razed from the land, now trodden, despised and depraved. Why? Simply because they lost the faculty of organization as a race. They split up into factions and tribes, and engaged in internecine war even in face of the exterminating enemy. It was not want of bravery nor want of valor that degraded the Indian. Greece never produced a hero grander than Logan; Rome never had a more unselfish patriot than Black Hawk; England has no parallel for Tecumseh; and yet the race which produced these braves is vanishing, aye, is dead, all for want of ordinary foresight, for want of ordinary sense to organize into a union for the common weal. It was the same defect which wiped out the national existence of the Hebrews. It also destroyed the ancient Celts of Europe. It will have the same effect today, and lack of unity will wipe out latter-day Hebrews, latter-day Indians and latter-day Celts as well as it did the primitive ones. Let latter-day people in general observingly distil good from evil.

JUNUS.

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"TRUTH."

"I am * * * the truth" (John vi.) How complete an answer would this sentence have been to Pilate's cynical query, "What is truth?" But the wearied Roman governor received no reply, even if he expected it, while the humble but despairing disciple was assured that Christ Himself would be found the only possible solution to all his doubts and questionings. The Lord revealed Himself to His disciples, but not to men of the world. The former wished to know that they might do; the latter desired to know for the sake of knowing. "I am the truth." This word "truth" is a favorite one with St. John. He uses it and its derivatives almost as many times as do all the rest of the New Testament writers taken together. It is found both in his gospel and epistles. In the gospel St. John sometimes uses it to express his own deductions. They are true—the truth. But most frequently it is put by him into the mouth of the Lord Himself.

In Greek, as in English, the word has two meanings which must be