THE FESTIVAL of the BOGIE MAN

By RAY CHARLES MORRIS

NOW comes the festival of the Bogie Man. If you want to try something that is novel and amusing in connection with it you cannot do better than make a few experiments in the construction of vegetable manikins, which are particularly appropriate to Hallowe'en. They are usually made at home with the aid of a few vegetables such as potatoes, beets, carrots and the like, and the contriving of them will afford a lot of amusement.

For example, with a fair-sized potato for a body, a beet for a head and a couple of carrots for legs you can turn out quite a humanlike figure. Stand him firmly on his "pins," paint a couple of eyes and a nose, cut a round hole beneath the nose for the insertion of a cigar and you will have a sporty-looking goblin, which only needs some sort of a hat and a stick in his hand—his arms are carrots also—to be perfect in its way.

The deft handling of a penknife will accomplish wonders in the manufacture of such vegetable manikins, helping out here and there in a sculptural way, while a little ingenuity in the contribution of minor accessories is an important aid. For instance, a policeman, with a potato body, a turnip head and a couple of cucumbers for legs requires some sort of a helmet (easily made out of pasteboard, as well as a club in his hand, to lend him a proper verisimilitude. A final touch in the shape of a pair of mustaches consisting of two ears of wheat stuck with mucilage beneath the nose contributes ferocity to his expression.

DRESSING FOR THE HALLOWE'EN PARTY

A MENU OF MARSHMALLOWS AND OTHER GOODIES FOR HALLOWE'EN

ALL READY FOR HALLOWE'EN

CUTTING THE PACE IN THE PUMPKIN FOR HOLLOWE'EN

Or, if you like, you may construct a clown, with a small beet for a head and a couple of carrots for legs, lady apples serving admirably for buttons and topknots. Here, of course, a bit of paint is desirable—but not very much, because it is well to rely as far as possible upon the vegetables themselves for the effects to be produced. The clown should have a peaked cap on top of his head, which is easily cut out of the substance of the beet so as to have the desired shape, and in his hand he may carry a plum, attached to a short string, to represent the distended bladder, which Mr. Merryman is accustomed to use in his business.

The question of feet for the manikins may be a bit puzzling, but small potatoes will serve the purpose satisfactorily, and radishes are excellent. One or two incidentals of clothing may be discreetly added, such as a necktie for a dude manikin, or a veil for a lady goblin. The lady goblin, by the way, may be provided appropriately with a skirt of lettuce leaves, and if she can be supplied with a parasol to carry in her hand, the effect will be more picturesque.

Some girls are very clever at contriving such things as these, and, with the suggestions here given, almost any bright young woman ought to be able to put together a few Hallowe'en manikins that will be a surprise to her friends. If she chooses to celebrate the occasion by a party, she ought to devise a vegetable goblin for each guest, to serve as a present, and it is desirable that in each case the bogie doll (if such it may be called) shall be a "take-off" in some way upon the recipient. Thus a dude manikin might be bestowed upon a young man conspicuous for the elegance of his apparel. This will make a great deal of fun.

Jack o'Lanterns are always appropriate to Hallowe'en, and small ones, made out of little pumpkins and provided with grinning teeth and staring eyes painted on paper and glued on the inside of the lantern, will help out the array of gifts for the guests on such an occasion. A small-sized lantern of the sort makes a first-rate head for a goblin, whose body may be an orange if desired.

The reason why vegetables, fruits and nuts always figure so conspicuously in the celebration of Hallowe'en is simply that the festival is by origin a harvest rejoicing. It is a thanksgiving for the safe and successful garnerning of the crops in autumn. Therefore it is that apples, pumpkins and nuts, which are typical autumn products, are most used as symbols in connection with the occasion.

The ceremonies appropriate to Hallowe'en are of wholly pagan origin, and even to this day the ancient rites are celebrated in parts of Scotland. Great fires (a relic of the pagan Baal fires) are built outdoors on heaps of stones. All the home fires are put out, and, until midnight, only these are permitted to burn. Then, at the strok of 12, each person takes a bit of the fire to his home, and with it kindles a fresh blaze upon his hearth. At this ceremonial many centuries ago the Druid priests officiated. The fires they kindled were sacred.

In the ninth century Pope Gregory IV. appointed November 1 as a day for the celebration of the memory of all saints and martyrs not already honored by an allotment of special days in the calendar. Hence the name. All-Hallows," or "All Saints' Day." The choice of this day was determined doubtless by the fact that the first of November, or rather the eve of the night preceding it, was the occasion of the ancient pagan festival of the harvest. For it was the policy of the church to supplant heathen by Christian observances.

If you give a Hallowe'en party you can amuse your guests by placing upon a table a large dish full of vegetables—beets, carrots, turnips, potatoes and onions—the number being the same as that of the men present. To each vegetable should be tied with a gay ribbon a card bearing a man's name. Then the ladies should in turn be blindfolded, and, being led to the table one at a time, should pick out a vegetable, which, according to the card it bears, will decide who shall be the partner of its possessor for the evening.

Another amusing game requires that each girl in turn shall go out in the yard, or into the street, blindfolded, and led by somebody else and pick up the first fallen leaf that comes to hand. If it is ragged and dirty her future husband will be poor. If yellow he will be wealthy; if red he will be a witty and brilliant man; if green he will be a fool.

In case you are puzzled to choose between two lovers place three nuts on a stove or before the fire so close that they will be ignited. One you name for yourself and other two for the young men respectively. If one of the nuts jumps and bounces away, you know that the person it represents will prove fickle and an undesirable husband. As for the other, if it remains close by and the two nuts burn to ashes together you have reason to believe that this lover and yourself will make a happy match. Some quite ancient verses describe the test as follows:

These glowing nuts are emblems true
Of what in human life we view;
The ill-matched couple fret and fume
And thus in strife themselves consume,
Or from each other wildly start,
And with a noise forever part.
But see the happy, happy pair,
Of genuine love and truth sincere;
With mutual fondness while they burn,
Still to each other kindly turn;
And as the vital sparks decay
Together gently sink away,
Till, life's ordeal over passed,
Their mingled ashes rest at last.

Some of the most amusing of Hallowe'en games have for their object the solving of problems of destiny in regard to matrimony. In one of them three small bowls are placed on the table—the first one empty, the second filled with clear water and the third containing soapy water. Girls are blindfolded in turn and led to the table, with instructions to dip the left hand into one of the bowls. If the hand is dipped into the clear water, the maid will marry a bachelor; if into the soapy water she will capture a widower, and if into the empty receptacle, she will remain a spinster all her life.

A similar test of fate is made by means of the so-called "fortune cake," in which are baked a ring, a thimble, and a silver dime. Each maiden in turn cuts a slice of it, and she who secures the piece that contains the ring may expect to be the first bride. The one who gets the coin will have a rich husband, but she to whose lot the thimble falls is doomed to spinsterhood.

There are a number of ways of performing the famous mirror experiment, but the correct method is to take a candle, go alone into a dark room, and eat an apple before a looking glass. The hour must be midnight exactly, else nothing will happen. But, if these directions are strictly obeyed, at the very stroke of 12 the young woman will see in the mirror the face of her future husband looking over her shoulder.

Of course it may be a stranger's face, but that only makes it more interesting and romantic.

Bobbing for apples is a favorite Hallowe'en amusement, and as a means of diversion is highly regarded. The apples are placed in a tub of water, and, as they float about, each person tries in turn to capture one of them by biting it. It is not an easy task, and the frantic efforts of the participants in the game are bound to excite much merriment. It is required that the hands shall be held behind the back, and the understanding is that any young woman who fails to secure an apple will never get a husband.

Occasionally, as a variation on this method, an apple is suspended by a string in a doorway or from a chandelier, and one person after another tries to get hold of it with the teeth as it bobs about. The difficulty of the task is greater in proportion to the size of the apple. For some reason never satisfactorily explained, apples play a very important part in most of the doings connected with this witches' festival, and even the seeds of the fruit are counted, like daisy petals, for magical purposes.

The seeds in an apple, of course, vary in number, and hence the opportunity for speculation. As she counts them, the maiden recites: "One, I love; two, I love; three, I love, I say; four, I love with all my heart; five, I cast away; six, he loves; seven, she loves; eight, both love; nine, he comes; ten, he tarries; eleven, he courts; twelve, he marries; thirteen, they part; fourteen, die of broken heart."

A future husband's occupation in life may be ascertained by pouring melted lead into a glass at midnight on Hallowe'en. As it chills, it will take the shape of the tools he uses. Another plan that may be adopted by the inquisitive damsel is to fill her mouth with water, take a handful of salt and run around the block. The first name she hears as she regains her starting place will be that of her destined spouse. When a merry party of girls take part together in this experiment it is sure to make a lot of fun; for most of them are bound to giggle, thus losing the water they hold in their mouths, and incidentally they forget the salt they hold in their hands and drop it. Naturally, under such circumstances the charm fails to work.

A story is told of an American girl traveling in Ireland, who chanced to visit on Hallowe'en a humble dwelling. The old woman whose home it was told her that she would show to her her future husband's face, if she would pay a shilling. The maiden willingly complied, whereupon the old woman bade her look in the mirror. "I see nothing but my own face," said the girl. "Never mind, my dear," quoth the old woman, "it will be your husband's face when you get married."

GAMES FOR HALLOWE'EN

First the invitations must, of course, be appropriate. Tiny note paper, with fairies and hobgoblins on it, can be bought; but any girl or boy with a very little trouble can make nicer ones. You might write the invitations on silver paper half moons, on which you can sketch (or paste, if you cannot draw) owls, gypsy fortune-tellers or horseshoes. Or, take pieces of red card board about four inches square; then cut out of black paper funny little goblins, witches and fairies

Arrange them on the red card as artistically as possible, and print the invitations in black or gilt paint. If you can put it in rhyme, all the better.

The decorations should be of autumn leaves or bunches of wheat, jack-o'-lanterns, strings of popcorn, or pine cones tied from narrow strips of deep yellow cheesecloth or bunting. The little gourds or squashes, deep yellow, striped green and ruddy brown, make cunning favors for each child's plate. Cut off the top and fill them with the old-fashioned round, red peppermint drops. If you can find one of the very long gourds (sometimes they are a couple of feet long), they are very attractive scooped out and filled with trailing vines or autumn leaves.

For refreshments be sure to have sticky molasses taffy, popcorn balls, doughnuts and hot green pickles, if you have nothing else. The ices can be bought in witch moulds, but if that is too expensive, serve it in a huge scooped-out pumpkin set on a platter surrounded with a wreath of ivy or autumn leaves.

If you like games for prizes, why not have a winter four-leaf clover party for good luck? Cut any amount of three-leaved and a few four-leaved clovers out of green tissue paper and numbered on the back. Hide them everywhere, the more out-of-the-way places the better, so long as a tiny edge is in view. When the hunt is over each boy and girl adds up the numbers on the back of the leaves found, counting 25 for every four-leafed clover. The person having the highest sum total wins the prize.

Or you might try tossing peanuts. Each player in turn is given 15 peanuts, and standing about eight feet off tries to throw as many as possible into a small round basket. The one getting in the most nuts wins the prize.

Second Temple's Foundation Laid

Sunday School Lesson for Oct. 22, 1911

Specially Arranged for This Paper

LESSON TEXT—Ezra 4:1-4:5.
MEMORY VERSES—3:11.
GOLDEN TEXT—"Enter into his gates with thanksgiving, and into his courts with praise."—Psa. 100:4.
TIME—The arrival at Jerusalem, B. C. 537. Foundation of the Temple, B. C. 536. Delays, B. C. 535-520. Building of Temple begun, B. C. 520. Temple completed, B. C. 516. Period of the lesson, 20 years.
PLACE—Jerusalem and vicinity.
PROPHETS.—Haggai, B. C. 520. Zechariah, B. C. 520-518. Daniel the aged (Dan. 10:1).
RULERS—Cyrus king till B. C. 529. Cambyses king B. C. 530-522. Darius king B. C. 521-486. Zerubbabel governor of Judea.

The exiles found Jerusalem in ruins, together with the surrounding cities of residence and their orchards and farms, much as they had been left by Nebuchadnezzar's armies fifty years before. Trees were growing wild on the Mountain of the House, and the jackals prowled among heaps of shattered masonry. Crumbling stone-work and charred timbers marked the site of palaces and towers, and choked the streets. The city walls and gates were leveled with the ground. The first business of the returned exiles was, of course, to provide some kind of dwellings for themselves and their families. They accordingly settled in the small cities surrounding Jerusalem, perhaps repairing the houses and walls that had been ruined by the besieging armies years before, or contenting themselves with huts or tents. The territory they controlled was of course small, and hemmed in on all sides, "including only Bethlehem on the south, while on the north their territory measured no more than twenty-five miles in length by twenty in breadth," and even upon this encroached the heathen or mongrel population.

As soon as the returned exiles had become settled in their homes, and had planned for the necessities of life, within three or four months of their arrival, they wisely arranged for the religious life which was the very heart of the nation's existence, and the central motive and inspiration of the return. It would require years to build the temple. It was not wise to wait for that. It was essential that all needful helps to devotion and religion and righteousness should be provided immediately, to sustain them in the work to be done amid opposition and temptations which were to try their souls as gold is tried in the fire.

When the builders laid the foundation of the temple, there was a great celebration. The chant of praise was responded to with a great burst of chorus, vocal and instrumental, the substance of which was some well-known sacred refrain. There is a wonderful power in music and every atom of it should be used in God's service. The church has scarcely begun to use this power in its fulness. Some object to responsive singing; some have opposed putting an orchestra in the Sunday school, as if these were modern novelties, instead of 3,000 years old. These old saints used every kind of instrument, every method of singing—solos, responses, choruses, marching songs, refrains, everything that would give wings and inspiration to the service of song.

Those who had known only the exile conditions sang Hallelujahs, because it was an unspeakable joy to have a temple at all. It meant the saving of the nation; it meant the returning favor of God. It was no limit to the religious life and the blessings which could grow out of it. It made possible the greater glory, which fifteen years later the prophet Haggai foretold, when it should be fulfilled in the Messiah.

We learn from Haggai that the people were busy with building beautiful houses, and cultivating their farms. They planted vineyards and orchards, figs, pomegranates and olives. But all their efforts were failures. They "looked for much, and lo it came to little." For they cared more for their own houses and farms than for the house of God.

Then arose the wise, aged prophet-preacher Haggai, who had been watching the course of affairs, and in the name of God, urged the people to arise and build the temple, for the time had come. He made four addresses in the autumn of 520, the summaries of which are recorded in his book. He began at the religious festival of the new moon when crowds of people were assembled, probably in the temple area itself, where the altar was smoking with sacrifices, and the unfinished foundations and the desolation of the city were in full view, while in the distance were the homes and fields of the leaders.

While aged Haggai was urging the people to rise up and build, a younger prophet-preacher was inspired to encourage the people, and to remove their difficulties and doubts, by a series of emblematical visions, or object lessons.

He urged all high motives for renewing the work, and enforced them by their own experiences. They had tried to gain prosperity, while religion was neglected. They had sought the fruits of obedience to God, while they neglected the tree that alone could bear the fruit. They wanted rich crops in their fields, while they stopped up the springs that alone could make them fertile. Haggai said to them, look at the results of your bad policy. Consider your ways. Change your plan. Put God, and religion first. Seek first the kingdom of God and its righteousness.

CURSORY, AS IT WERE.

The Owl—What do you think of Mr. Robin's new home?

The Sparrow—It looks very nice, but I've only taken a bird's-eye view of it.

Aerial Scout Work.

As an example of what German military airmen are already able to do, the performance of Lieutenant Mackenthun recently is cited. In a space of 35 minutes Lieutenant Mackenthun, who was acting for the Red force, rose and flew along the enemy's front and was back on the ground at his headquarters ready to report. To obtain the same results would have taken a strong force of cavalry four hours.

It's all right to help others, but it doesn't pay to be too busy to stop and help yourself.

To Mend an Umbrella.

To mend an umbrella that tears loose from the rib at the point, when you are on the street and needle and thread are not available, close the umbrella and bringing the cloth in position, insert a small hairpin in the hole of the rib, and wind securely around cloth. This "first aid to the injured" is so efficient you will be tempted to leave it permanently.—National Magazine.

Delusionary.

Every man hugs the delusion that sooner or later he will invent something that will make him rich.

W. N. U., DETROIT, NO. 42-1911.