Just to hand a Nice Lin of Smokers' Sundries, o suitable for Holiday Pres-These are very cheap and right up-to-You cannot purchase anything more acceptable for a gentleman friend.

The Old French Market. There is the old French market in The Lower Town-"La Marche de Bonsecours' - where, every Wednesday and Saturday, in the great market place surrounding Jacques Cartier Hall, are the French-Canadian peamants and hundreds of carts laden with their wares, which they have driven in "de bonne heure" from Lorette, Sr. Charles, Beauport, Montmorency, Sillery and other suburbs of Quebec. There is no more picturesque sight than this in all Que-

In every cart the high priestess of barter is a woman. Some are redcheeked and pretty, others nearing the four-score mark, white-haired and wrinkled-face. They all wear broadbrimmed black straw hats, tied under their chins with ribbons, generally a black stuff gown and an apron of gayly flowered calico.

Many a handsome French mam'selle holds court in her cart behind a barrier of corn, carrots, red-cheeked apples, bunches of onions, birchbark baskets filled with shelled hazelnuts, and great grey-green cabbages, the husky youths stopping on their way to the miller's or wharves to chat for a moment with as gay a roquette as ever smiled.

At one corner of the market sits at her little table, laden with herbs, roots, spruce gum and various conroctions famed as "Indian remedies." the remarkable figure of an 80-yearpld woman, a half-breed from Loret-Re, who cries her wares in a curious patois of French, Indian and occasfonal English thrown in by way of

Near by, another woman, wearing a broad, good-humored smile, sits by a pile of baskets, splint, wicker, sweet grass and rush, which, she proudly informs the passerby, she has "fit ellememe, tout a la main!" These are really very pretty, some of them in a quaint melon shape, ranging in price from a tiny one at four pents to one of lordly size at 50.

These are only two of many pic-Zuresque types of the old market, and the tourist who is afflicted with "Kodakia" is able to snap some interesting characters .- From Sketches In Quebec.

Thread in Surgery.

Modern surgery employs dozens of different kinds of thread for sewing up cuts and wounds. Among them are kangaroo tendons, horsehair, silk and very fine silver wire. Many of threads are intended to hold for a certain number of days, and naturally break away. short, tough tendons taken from the severe wounds, will hold for about Bilk thread will hold for much longpr. sometimes six months, while the fine silver wire is practically indestructible. With the entire outfit a surgeon is able to select a thread that will last as long as the wound takes to heal, and will then disappear completely. To accommodate this assortment of threads special warieties of needles are required. Besides the needle craned in different segments of a circle, surgeons use needles shaped like spears, javelins and bayonet points. Some are as long as bodkins, with a point like a miniature knife blade. Others have Me sharpened end triangular.

The Wise Gamekeeper,

An Englishman who was a keen sportsman but a very bad shot had the misfortune last year to half rripple a gamekeeper, who, previous to another visit this season from the sportsman, took every precaution for his own safety. During the morning of the first day the sportsman shot nothing wh tever, and later on was told that his ammunition was pended. On secing a bag containing tartridges, he asked the keeper, who they were for. "Them's not for you, sir," said the keeper; "them's for another gentleman. They've got shot in them."

Weak?

" I suffered terribly and was extremely weak for 12 years. The doctors said my blood was all turning to water. At last I tried Ayer's Sarsaparilla, and was soon feeling all right again." Mrs. J. W. Fiala, Hadlyme, Ct.

No matter how long you have been ill, nor how poorly you may be today, Ayer's Sarsaparilla is the best medicine you can take for purifying and enriching the blood.

Don't doubt it, put your whole trust in it, throw away everything else. \$2.00 a bottle. All druggle

Ask your dector what he thinks of Ayer's Sarangerille. He knows all about this grand old insulty medicine. Pallow his advice and we will be astisfied. J. C. ATES Co., Lowell, Man.

An Admixture of Christianity and

HE Pueblo Indians of New Mexico celebrate Christmas in their primitive way, and, although they profess Christianity, they also observe their religious as well as their tribal customs, mays the New York Evening Post. On Christmas eve the inhabitants of each village assemble at the estufa (place of worship) and elect officers for the ensuing year. Men and boys over sixteen years of age, if the latter have proved their worthiness in the chase, select the candidates by a viva voce vote. Women are not permitted in the estufa. The officers elected are a governor of the village, war chief, police official and a council of five members as a kind of cabinet for the governor. The governor, by the advice and consent of his cabinet, sets the time for the chase, when the entire village go to work and is ex officio administrator of justice. The war chief directs the pasturing of stock and prevents depredations upon private property. He is the chief of police, constable, judge and jury combined. Only serious cases of crime are referred to the governor and council.

After the election of officers a grand dance takes place. The braves are dressed in buckskin pantaloons, with a white cotton shirt. The headdress is of the skin of the deer or fox, the tail of the animal hanging down the back as an ornament. Some of the headdresses of the officials are prettily decorated with bright feathers and sometimes eagle plumes. Their faces are painted in yellow and white stripes, relieved by red spots on the cheeks. They wear moccasins of leather. The braves form in a double line and march around the village, preceded by the officers and the cacique, or spiritual head. Each brave carries in his left hand a gourd half filled with pebbles and nicked at the top. In his right hand is a convex stick, which he saws across the gourd and at the same time gives the gourd a shake or rattle. This excruciating noise is partly drowned by the general chant, in which all join. The song is a monotone, as if the singer were telling a story or reciting historical sketches, and suddenly it breaks out into a wild and loud blare, like the crash of the elements of discord in the grand opera of civilization.

The dance is a hippetty hop, and the movement is slow until one of these breaks is sounded, and then it is delirious, like a war dance. This exercise continues all night, or as long as the braves can stand up. There is a considerable quantity of mescal drunk at these celebrations, and many of the braves fall by the wayside. The palefaces from the surrounding settlements attend the fiesta, and some bring along their whisky and gaming implements. In the plaza, or central square, there are all kinds of games and booths for kangaroo, whuch are used for sewing all kinds of drinks. The Pueblo Indian is not used to our whisky, and a Your weeks before they break away. very little soon induces him to gamble away his money, clothes and wife.

Isleta, a few miles from Albuquer-

que, N. M., is the largest of the twenty Pueblo villages in the territory, and the celebration here is always attended by a large crowd of whites. It lasts two or three days, during which there are horse racing, cocking mains and other sports. The gaming tables are run night and day. One of the games is chusa, similar to the American roulette, with a hidden spring which the dealer touches. Another sport is el gallo-the burying of a rooster in the sand, leaving his head above the surface. The best riders in the village are selected to compete. They form in a front line at a distance of 100 yards, and charge down upon the rooster. The rider, going at full run, leans from his saddle and grabs at the head of the rooster. It he catches the fowl, he is applauded as the victor. He then races for his home, with all the other horsemen after him, with the intention of depriving him of his trophy. If they take the fowl from him before he reaches home, he is shorn of his laurels, and in the scramble the unfortunate rooster is often torn to pieces. When a rider misses catching the rooster's head, every one laughs, and if he falls from his horse he is greeted with shouts of derision and epithets of "squaw

There are services in the church each morning during the flesta, with the usual game and sports in the afternoon and dancing at night. The services are Roman Catholic-all Pueblos being members of that church. They, however, observe some of their own rights in secret-the dance being part of their creed worship.

Christmas In Jerusalem.

in the grotto - St. Louis Globe-Demo-

Claus Left Out. The white people of Jamaica celevrate Christmas in spirit rather than in ctive observance. Of course Santa Jlaus is unknown here, for what would Kris Kringle do in his fur raiment and vith his reindeers in a land where few ndeed of the people know what snow s and fewer still ever saw it. Outdoor sport is out of the question, and even 'awn tennis cannot be substituted for the skating and tobogganing of the north. The white people sit or swing in hammocks under the cool shade of the palm trees and look with curious interest over the holiday numbers of English and American magazines, with their strange pictures of snow scenes, and read the stories of Christmastide in the land of Kris Kringle and Jack Frost. After sundown there are social gatherings, at which the guests sit out on the verandas, eat ice cream, fan themselves and while away the evening with conversation and in that "sweet doing nothing" way that is such a feature of life in the tropics. Very many of the white people of Jamaica were born in the island and so know nothing of the Christmas customs of the north. But there are also quite a number of Americans and Britishers here, and these try various ways turns out; also designates the time to | to get up a semblance of Christmas, but celebrating Fourth of July while icebound in the Arctic circle, and their Christmas is mostly one of reminiscence. Still wintering in the tropics is not without its compensating advantages, and although Christmas here is apt to be a pretty lonesome time to Americans, they are very apt to find cause for congratulation after the festive season is over in the fact that they

YULETIDE IN AUSTRIA.

German Population. Yuletide as kept by the non-German population of Austria is very picturesque. On Christmas day the Poles in Galicia first attend mass and then sit down to family supper. The chief dish on the table contains consecrated eggs, which the father distributes. After eating, all eyes are closed and all heads bowed down to the table in the belief that Jacob's ladder is then descending from heaven to earth and down the ladder angels are coming to bless the worshipers and to carry away their earthly troubles to heaven. Among the Czechs the legend runs that he who most strictly fasts on Christmas eve will see the holy Christ in his dreams that night. In the evening the real celebration begins. All lights are then extinguished in the house; no fire, no light is visible. The children crowd together in fear and remain perfectly silent, as otherwise they know they will receive none of the presents brought by the Christ Child and laid at the entrance of the house. The older females amuse themselves by throwing heated lead into water and gathering from the forms it assumes some hint as to the appearance of their future husbands.-Pittsburg Dispatch.

臣^^^^ CHRISTMAS MENUS

HE housewife will find no better suggestions for the Christmas spread than are contained in the following. The menus have a Christmas flavor and are cosmopolitan in their makeup. They are planned for ten or more people, but for a small family the fish course and some of the vegetables and sweets could be omit-

MENU NO. 1. Oyster Cocktails. Julienne Soup. Olives. Celery. Salted Almonds. Broiled Smelts, Tartar Sauce. Parisienne Potatoes. Roast Turkey, Stuffed with Truffles. Oyster Brochettes, Spinach. Macaroni Croquettes. Lettuce Salad. Plum Pudding Glace. Mince Tarta. Small Cakes. Bonbons, Nuts. Coffee.

MENU NO. 2. Oysters on the Half Shell. Clear Tomato Soup. Celery. Olives. Salted Pecana Boiled Rock, Egg Sauce. Potato Cakes. Roast Turkey, Stuffed with Chestnuts. Cranberry Jelly. Giblet Sauce. Brussels Sprouts, Sweet Potato Croquettes, Grape Fruit Salad. Crackers. Cheese. English Plum Pudding. Frozen Fruit Cup. Bonbons. Cakes. Nuts.

MENU NO. 3. Oysters on the Half Shell. Consomme. Radishes. Salted Filberts. Halibut Cutlets on Toast, Lemon Sauca Roast Goose, Savory Stuffing. Giblet Gravy. Jellied Apples. Hashed Browned Potatoes. Lemon Ginger Sherbet. Celery Salad. Crackers. Cheese.

Plum Pudding, Rum Sauce. Fruits. Nuts. Bonbons. All of these dinners are easily pre-Christmas is held in greatest rever pared. The soups are light and simence by the Christians of the east, and ple, but must be perfectly seasoned nowhere is its observance more solemn and perfectly free from grease. Nearly and imposing than in Bethlehem, the every one now prefers the Christmas picturesque old town where Christ was | turkey stuffed with truffles or chestborn. On Christmas eve the devout of | nuts and has a favorite recipe for this Jerusalem gather together and flock delicacy, so it is unnecessary to say out of the city and march to the anything on this subject. If this noble Church of the Nativity in Bethlehem. | bird is to appear on the table, put a the oldest monument of Christian ar- double row of nut meats down his chitecture in the world. There mass is | breast, to button up his brown coat in celebrated, while armed Turkish sol- true military fashion, and let him rest diers stand on guard beside the altar on a bed of celery and parsley leaves. and around the brilliant star, where The Christmas goose, celebrated in Christ is supposed to have lain in the song and story, is not very well known manger and which gleams up from the on this side of the water. The turker pavement, the most conspicuous object | tired palate will welcome the appear ance of the goose, cooked by this recipe, on the board:-Cincinnati Enquirer.

CHRISTMAS IN JAMAICA.

& Tropical Celebration With Santa

irrigate the little patches, the time to | it is like the crew of a polar expedition |

are safe from the cold, the snow, the slush and the blizzards of the north.

Customs and Legends of the Non-

8. I. GOUGH

Take our "Merry Christmas" to-day as a personal one. It is given in much the same spirit as a cheery "Good Morning" from friend to friend.

To all who have helped to make this the most successful year in the history of this store we extend the glad hand at this Christmas Season.

Having sowed a big crop of gilt edged bargains, we have reaped as bountiful harvest, therefor we have cause to be grateful.

Perhaps some may have received a gift from an unexpected quarter. If so it won't cost much to make a return by a New Year's Gift if you purchase it at Gough's.

If you haven't filled all your wants come round to the big corner store any day before New Year's Day. You'll buy; we must sell.

Another Christmas and another greeting; Just the old wish that many are repeating, And no new wish one-half as much can say

As these few words: "Bright be your Christmas Day!"

B. J. GOUGH

THE WONDERFUL CHEAP MAN

PROVINCIAL FINANCES. Reminder of Busis Laid Down by the Fathers of Confederation.

The recent conference of Provincial Premiers was interesting from the fact that the finacial basis of the Provinces was restaled, and thus the cal facts of the case. At the settlement at Confederation the Federal payments to the Pro-

was an allowance to Ontario of ay toward paying for civil govern- ing with consummate wisdom opelation of 1861. Since 1861. Governments and force. owever, the population of this Proevenue of Ontario to depend upon, costry, and that the Federal sub- cialists hate one another. To

o Ottowa. It is also notable that

the receral revenues have grown from \$13,000,000 at Confederation to \$52,000,000.

"Anarchists vs. Socialists."

Rubino, who shot at King Leopold of Belgium, and hit the carriage next to that Monarch's, describes himself as a hater of Socialists, as Anarchpublic was reminded of the histori- ists usually are. The Italian police, nevertheless, call him a Socialist, probably because they confuse Socialists with Anarchists. But these inces were based on two points. One two sorts of root-and-branch men have nothing in common, except \$80,000 a year, civil government and | wish to change the existing social ore islation, \$70,000 to Quebec, \$60,- der. The Anarchist theory is that 200 to Nova Scotia, and \$50,000 to there should be no Government what-New Brunswick, the four Provinces ever, that every person should do as comprising Confederation. It was he pleases. It would be practicable ssamed by the fathers of Confedera- if human beings were all perfectly ion that that sum would go a good angelic, or perfectly Christian, acte.t and legislation. The fact is Christ's mandate. "Do unto others hat nearly the whole of the amount as you would they should do unto aid to Ontario-some \$59,000- is you." Philosophical anarchism is capired for members' indemnity. based on belief in human perfectibilhere was also a further allowance ity, and the fantastic notion that

SO cents a head on the basis of this would ensue from abolition of Socialism is the direct antithesis ince has increased from 1,396,691 to Anarchism. Its theory is that all to 2,182,000, or a gain of about property and all things employed in 00,000. Of course there is the local creating utilities should be owned and operated by society at large, orut the idea of the subsidy was that ganized in groups, the whole directed should be sufficient for all time by a central organization. Socialism come, Many changes have taken proposes the acme of centralization; luce since 1861. The grants to ed- Anarchism the acme of decentralizacation, for instance, have increased ition. People in general view these r m \$217,000 to \$780,000, and to irreconcilable opposites with "a s Raks and charities from \$146,- plague on both your houses," and 00 to \$1,025,000, and when the In- often with an opinion that the toor-Provincial Conference met in much-government of Socialism would 937 it was felt that the grants were be even worse than no-government-atsufficient, in view of the growth of fall of Anarchism. But it is easy to e demands upon the Provincial understand why Anarchists and Soby should be based on the popula- confounded with "the fellow who on as it has increased. There was looks like you" is exasperating enhis e representation at the meeting ough, but to be mistaken for the n 1887, including Hon. Oliver Mow- fellow whom you least resemble and com mearly all other Provinces. In suitable punishment for the two it," said the fat lady. Woeful as to be properly part o the it," said the cutting young lit, "said the cutting young lit," rom nearly all other Provinces. In suitable punishment for the two surveying her massive form the surveying her massive form ite of the view of the delegates no- classes of radicals named at the bourne Weekly Times. ing come of their representations head of these remarks .- Montreal

Eat Pie and Write.

Rudyard Kipling has an American wife and likewise an mother-in-law. The latter, Mrs. Wolcott Balestier, lives in New York. The other day Mrs. Balestier sent her famous son-in-law a present. What do you think it was? A glass rolling pin for use in making pie crust. It making the purchase she explained that Mr. and Mrs. Kipling and all the little Kiplings are passionately fond of pie. Here is a pointer for those who would win literary fame. Pie is the stuff that dreams are made of .- Utica Press.

They Need the Truth. Millions have been spent in colleges and millions in libraries, and the money has been well spent. Sure as you live, the time is at hand when farseeing men will come forward prepared to spend millions in placing the truth, so far as it can be ascertained, before the people of these United States-the truth about politics, the truth about finance, the truth about art, the truth about bus, iness-a true statement of news o the world, not to bolster up a cause, not to make a fortune, not to push a party, but the truth for its own sake because the cause of humanity, which is the cause of democracy, can live by nothing else than the truth. Rev. W. S. Rainsford of New York, formerly of Toronto.

His Source of Information. "Benny, how do we know that the moon is 240,000 miles distant from the earth?" Benny (alarmed at the teacher's manner) replied-Y- yyou said so yourself, sir.—Sydney Town and Country Journal.

What She Looker's "I brought my husband fifteen thousand pounds when I married him," said the fat lady.

Canadia betinately Can timore Sun. present wonders Dominion. In 1 increased by ne a single year th ere \$18,500,000 \$7,600,000 in period agricult doubled. The ti success of the indicated in the savings banks h years. Assets grew in that ti 000 to \$448,30 Intion showing years ago Canad losing population the United St was complaining peasants from the line to Oreg be an incoming all changed. Im into Canada from -farmers, ranch er active classes 1897 the immig to 75,000 in 190 being active won States. As resp. needed railways and in the far 1 very progressive, lishing transoces and submarine ca Europe on one Australia on the neighbor seems

Opportunity for



bushels of grain i So it is with the on a profitable tur A father pays fo

anticipating that young man with th put the body and ing a livelihood. Yet the seed sold at a profit, may not reach the In all these ins ture of money is may bring happin To-day the Hos; ren, Toronto, is pe born mission on ea

ing distorted limit

health, removing

Young Canadians. will yet make their ing Dominion, but this noble institut ready filled an earl That's where yo way to bring you without any doubt investment. Mone It is ceaseless in i spot in this fair better service than

Sick Children. You see your mo the very day it is pital's disposal. quickly brings you contribution has er of life saving, health giving.

Look at a few ex done in the Ortho The feet shown ar who live outside of the condition "be Hospital-and you "after" hospital tre ents of these childr to pay for treatme of any child so sitt him sent to the He

The Hospital for pends solely upon the people of Ont G a year for and it stands to-day the big hearts of O cated though it is in The child in the first of Ontario has the privileges as one t