

An odd custom prevails in the Rutlandshire, passing near the mill by Walkeins to deliver a shoe of his horses, or the fine usual an ornamental mounted by the senting it. The at present in authorities is most valued are ueen Elizabeth, on Victoria and

et.—The M. P. entertained at orleston portion ere a huge sea-party of fifty by an old trawl- hundredweight four-decker, and audron for sev- l was laid with was a triple t, the bunkers eak and ox kid- olds also, stored ots, turnips, and was constructed crust that alone t of flour.

modern Life. n to drink. They a oft—but not to

ree that writers efore they can How can one s "Elegy" have publishers one

greatest general on. According to easurement em- ates army—if he e be allowed a as a recruit?

Word. noted for the ex- his language and ey matters, once ly-made trousers rome. The bill pson, debtor, one s." The peda- Thompson and correct; it should e clothier. "The business twenty sold two grades ousers. Trousers five dollars in five dollars and old you, and it's

ramuses. ing with a busi- the midst of the w York, dresses but who, every mouth, condemn shocking ignor- ing outside of y. He knows al- e great men and e prominently e could not even e candidates for e-presidency just He said such things

y and carry on a h a man. Think unities for educa- culture which that s of others, is es not seem pos- do business in e so ignorant of of his own little

that some of the o make a show in i chagrined when heap, shoddy edu- limited intelli- tudy minds, their ouls, with their heir display of the ters and the books in their libraries ead intelligently. s show of the ma- tional poverty, the

as ludicrous, to elling in wealth is- world they live in, all the principles and ameliorate and h who know no- ence or literature, nury is deplorable. hat a palatial resi- nishings and fine substitutes for that man or a real we-

Barometer. ever Frenchman to erometer which may ue. An English is nothing more or of a general made e hangs it by a ngerbread, as every asily affected by

changes in the atmosphere. The slight- est moisture renders it soft, while in dry weather it grows hard and tough. Every morning, on going out, the Frenchman asks his servant, "What does the general say?" and the man ap- ples his thumb to the gingerbread fig- ure. Perhaps he may reply: "The gen- eral feels soft. He would advise you to take an umbrella." On the other hand, if the gingerbread is hard and unyielding to the touch, it is safe to go forth in one's best attire, umbrellaless and confident.

The Frenchman declares that the general has never yet proved unworthy of the confidence placed in him, and would advise all whose purse will not allow them to purchase a barometer or aneroid, to see what the local baker can do for them in the gingerbread line.

Nine Days' Dancing Party.

Indian women in the quaint little village of Orabal, among the Pueblos, have a curious religious celebration during the season of the year corre- sponding to our Thanksgiving, says a writer in the New York Herald. This celebration, or ceremony, continues through nine days and is participated in by members of the Oagol Society, which is the largest as well as the latest of the women's fraternities.

A chief priest and chief priestess are chosen to officiate during the ceremony, though the former plays an unimportant role in the spectacle. It is the priestess who is really the head of the order.

After the opening exercises of the Oagol, and during the pauses between the rites, the Indian women of the village busy themselves with weaving beautiful baskets, to be used in the dance on the final day of the fete and to be given away as prizes.

Races, religious observances and minor dances mark the first eight days of this curious thanksgiving ceremony, but on the ninth a picturesque dance, in which the entire village gives vent to its religious fervor and enthusiasm, brings the Oagol to a fitting close.

For this dance two maidens are chosen to act as leaders. They are arrayed in fine costumes with costly turquoises, abalones, embroidered moc- casins and fanciful headresses. Their blankets, or ceremonial robes, are hand- somely embroidered and fasten around the shoulders by cords attached to the corners.

Their faces are thickly covered with the yellow powder from sunflower petals. Each maiden carries a buzzard's feather, a bone whistle and a netted gourd, while the young women of the village, also arrayed in their handsom- est blankets and ornaments, carry bas- ket trays. All form in single file and march out of the riva, or underground chamber, to the plaza, where an altar has been erected on the first day of the fete.

Here the women form in a circle around bundles of trays which are to be given out as prizes at the conclusion of the dance. As soon as the chant is heard the circle of female forms begins to sway toward the center of the plaza, and then each one begins that curious, rhythmic motion which is the Indian conception of dancing. They bend the body slightly forward, still carrying the trays in a concave position, and with the figure moving from right to left.

When the dancing has fairly started the two handsomely adorned maidens appear on the scene, rolling wheels along the ground and shooting arrows at them as they make their way to the plaza, circle around the dancers and then enter the ring.

After a wild jumping, dancing and singing have been indulged in, at a signal from the priestess, the circle is charged fiercely by the male spectators, who attempt to secure the prize bas- kets. When all have been seized the dancing ends and the quaint Indian religious ceremony of thanksgiving is over for that year.

The Out of the Cream Fitcher.

Happiness is like cream, it will rise to the top of almost any circumstances. Frequent stirrings are not conducive either to quantity or quality.

Surroundings either help or hinder, but fretting does not add to its flavor.

The yellowest cream is not always found on the deepest milk, and happi- ness is sometimes just as surprising. The old-fashioned raised cream has not the market value of the separator cream, but it is the only kind that will prove of value when it gets to the egg-beater.

Happiness, like cream, rises slowly. Cream is good for the complexion, and happiness for the temper; give us a share of each.

A little cream today, and a little cream tomorrow, brings quickly a pound of butter, and a little happiness today and a little for tomorrow, makes for us all a happy life.

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Ask any honest grocer for THE BEST SAUCE. He is sure to give you LEA & PERRINS'.



Stanfield's Underwear

(Chapter I)

A Talk by the Maker to the Wearer.

The Wool

Stanfield's Underwear is made of the best wool that grows on the best wool-bearing sheep in the world—the long, silky-fibred Nova Scotia wool.

The founder of the Stanfield mills did more than anyone else to develop the wool industry throughout the Maritime Provinces. For half a century, the farmers of New Brunswick, Nova Scotia and Prince Edward Island have saved their best wool for the Stanfields—first for C. E. Stanfield—and now for his sons, John and Frank, the President and Treasurer of Stanfields Limited.

The wear of a garment depends on the quality of wool from which it is made. Underwear may be PURE WOOL, and ALL WOOL—and still shrink, ravel and wear out in a single season. Because the underwear is not made of good wool in the first place.

There are seven grades of wool in the fleece when clipped from Nova Scotia sheep. Only the first three grades of this best wool are used in making Stanfield's Unshrinkable Underwear for men and women.

There are no weak spots in the fibre to break in the garments.

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Garments can't shrink, because of our perfected process of treating the wool BEFORE garments are woven, thus insuring absolutely Unshrinkable Underwear.

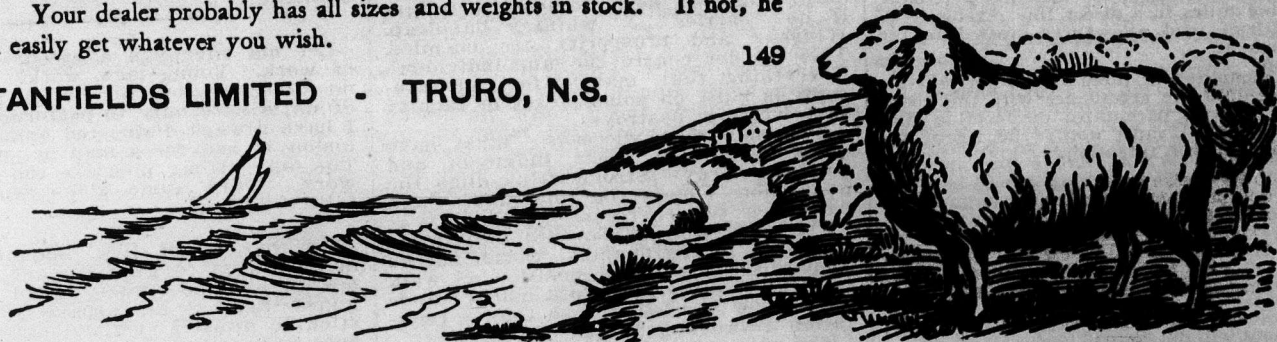
Stanfield's Underwear is right from start to finish. It is planned right, made right and wears right.

In all sizes from 22 to 70 inch chest measure. In three winter weights—RED label for light weight—BLUE label for medium weight—BLACK label for heavy weight.

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