

HOW NEW YORK SHOPS.

\$20,000,000 Pass Over the Great City's Counters For Holiday Things.

Some person with a love for large figures has said that in Christmas week \$20,000,000 is handed over counters of this city as tribute to Santa Claus, says a New York correspondent. That sum may sound suspiciously great, and the statistician might be charged with the evil of exaggeration, but when it is remembered that gifts for 3,000,000 of people are purchased here \$20,000,000 do not seem too large for the total. An average of a trifle over \$6 per person is large, or small, according to the financial rank of the reader, and in New York it is particularly difficult to strike a fair average, because of the extremes of poverty and wealth. The Fifth avenue millionaire gives his wife a \$30,000 diamond necklace, while the father of the east side brings joy to the heart of the child of the tenements with a gaudily painted tencent toy. One Christmas, a half a dozen years ago, William K. Vanderbilt gave his wife, now Mrs. Belmont, a pearl necklace that cost him \$1,500,000 to gather the fifteen feet of strung pearls together. That same Christmas more than one child found delight in

ing crush with their trancelike charges in some remarkable way. A man with a hobby horse on one shoulder, a vegetable in his hand, a Christmas tree under his arm, big dolls sticking out of every pocket, a dozen packages held in some miraculous manner in the other hand, stops and buys a five pound box of candy for forty cents, shows it away somehow, and goes on as happy as the millionaire riding through the Park in his victoria. Tough girls not above snaking a roll of ribbon under their wraps, were it not for the hordes of detectives which fill the stores of Grand street, buy to the limit of their purses, but buy sharply. "I am going to buy a bennie for Jimmie," says one to her friend. "Say, mister," to the floor walker, "where do I buy der bennie?" "Hey?" "Der bennie? What floor is youse selling them on?" "The bennies?" "Yes, yer hungry-looking guy, der bennie. Don't yer spouse I've got der price? I want to buy a bennie like



HOW NEW YORK SPENDS ITS MILLIONS FOR HOLIDAY GIFTS.

a nickel toy. Christmases back John D. Rockefeller sent a check for \$100,000 to the Fifty-seventh Street Baptist church as a holiday offering, and the same day the organ grinder of Mulberry Bend dropped a couple of coppers in the plate of the Italian church in Boerswold street.

So much for the extremes of Christmas shopping in New York. Fully one-half of the Christmas shopping is done the day and the night before Christmas; not one-half financially, but numerically. The moderately poor, the poor and the very poor must wait until the very last minute to get their small funds together for the great event. The money gift of the employer to the bread winner of the family is made the day before Christmas, and often times the extent of that gift determines the scope of the Christmas shopping for the family. Again if Christmas comes near the end of the week, as it does this year, many will get their week's pay on Thursday night.

Another potent reason for delaying the shopping to the last minute is that things are cheaper on Christmas Eve than earlier in the week. Toys and games and clothing have suffered from the rough handling, there are rips and tears which, however, can be easily sewed up; games lost and numerous other mishaps have occurred, all of which induces the shop owner to make a material reduction in his prices. Again, he does not want to carry a single piece of his Christmas stock over for a year, as he loses the use of the money. So he is eager to mark things down to the real cost, or a trifle below, if needs be, to get rid of them.

People who have to watch the pennies are quick to recognize these advantages. So Christmas Eve is the great shopping time for the lower part of town and the East side. Vesey street is the Christmas Eve stamping ground of the old First and Fourth Warders. The people for the most part of this district esteem themselves lucky if they can spend \$2, and as this thing has to supply the Christmas dinner, as well as to bring Santa Claus to an abnormally large family of children, sharp bargaining must be done.

Push carts line the streets from Broadway to the North River, and almost anything from heavy clothing, household furniture, kitchen utensils, to tiny gimcrack toys can be bought. Ten cents is the prevailing price for the average run of things, and at a squeeze this can be brought down to nine, or even eight cents. Grand street is the centre of the great East side. The Bowersky boy buys the Bowersky girl a ninety-nine-cent diamond ring there, and she reciprocates by purchasing a seven-cent, seventy-nine-cent diamond stud. Women with seven or eight children toddling along in open-mouthed wonder manage to get through the alarm-

dis." Here she caught hold of a man wearing a blue overcoat and held the coat for the others' inspection. "Oh, a coat-on the fifth floor, front."

"What d'ye t'ink of dat? De guy didn't know what a bennie was. He must be new on Grand street." Then they take the elevator and she tells the man to let her off "where dere sellin' de bennies."

Fourteenth street and Sixth avenue is where the biggest part of the city, a goodly section of Brooklyn, a large part of Jersey and a big portion of all the suburban towns within fifty miles of New York do their shopping.

Old Church in Virginia. One of the very few old churches still standing and practically unchanged is St. Luke's, at Smithville, Isle of Wight County, Va. It was built in 1632, as attested by the date on some of the bricks, under the superintendence of Joseph Bridger, whose descendants still live in the county and worship in the church. The records of the family, which are unbroken for a period of 150 years, establish the date of the building of the church, and are full of interesting details of early colonial history.

It appears that St. Luke's was originally so well built and of such excellent material that no repairs were made to it until 1737, 105 years after its completion. At that time it was ordered "that Peter Woodward do the shingling of the church with good cypress shingles of good substance, and well nailed, for 700 pounds of tobacco,

300 pounds being now levied." It was again reshingled in 1821, eighty-four years later.—Chicago Inter-Ocean.

Biggest Sweet Potato Crown.



A Kansas farmer, John Graham, of Abilene, has grown a sweet potato which he says is the largest in the world. It is twenty-five inches in circumference and nine inches in length. It weighs nine and three-quarters pounds.

A People Who Cannot Make Fire. The Papuans of the Malay coast of New Guinea are still in the most primitive state. They are wholly unacquainted with metals and make their weapons of stone, bones and wood. They do not know how to start a fire, though fire is used among them. When a Russian asked them how they made a fire, they regarded it as very amusing.

Latest Style in Hairdressing.

The latest style of hairdressing, that of the Duchesse d'Angouleme, daughter of Louis XVI. and Marie Antoinette, which was the popular vogue in the early part of the century, when the bonnie duchesse was exiled to England, is having a revival in France. It is said that seldom have Parisian elegants encountered a fashion more difficult to revive than this one. It is a most complicated method of hairdressing, but perhaps for this reason it is likely to be more popular. In order to accomplish it it is necessary to draw the hair straight up from the nape of the neck, tie it firmly on the top of the head, and then arrange it so as to imitate bows. There must be a parting from ear to ear, but it must not be far back from the forehead. All the hair behind this division must be brushed back and tied together with the back hair. The front hair has a central parting. There is an arrangement of short curls brought into a bunch at each side by means of a side comb, or



NEW FORM OF COIFFURE.

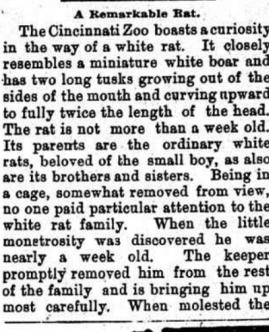
there may be a group of coques to right and left of the parting. These coques were originally called "comb curls," because they were not allowed to fall, but were stiffly arranged and held in place by small combs or hairpins.

Soap.

The first distinct mention of soap now extant is by Pliny, who speaks of it as an invention of the Gauls; but that as it may, the use of soap for washing purposes is of great antiquity. In the ruins of Pompeii a complete soap manufactory was found, and the utensils and some soap were in a tolerable state of preservation. The Gallic soap of eighteen centuries ago was prepared from fat and wood ashes, particularly the ashes from beechwood, which wood was very common in France as well as in England. Soap is spoken of by writers from the second century, but the Saracens were the first people to bring it into general use as an external cleansing medium. The use of soap is thus described: "When examined chemically the skin is found to be composed of a substance analogous to dried white of egg, in a word albumen. Now, albumen is soluble in the alkalis, and when soap is used for washing the skin the excess of alkali combines with the oily fluid with which the skin is naturally bedewed, removes it in the form of an emulsion, and with it a portion of the dirt. Another portion of the alkali softens and dissolves the superficial stratum of the skin, and when this is rubbed off the rest of the dirt disappears. So that every washing of the skin with soap removes the old face of the skin and leaves a new one, and were the process repeated to excess the latter would become attenuated."—New York Ledger.

A Remarkable Rat.

The Cincinnati Zoo boasts a curiosity in the form of a white rat. It closely resembles a miniature white bear and has two long tusks growing out of the sides of the mouth and curving upward to fully twice the length of the head. The rat is not more than a week old. Its parents are the ordinary white rats, beloved of the small boy, as also are its brothers and sisters. Being in a cage, somewhat removed from view, no one paid particular attention to the white rat family. When the little monstrosity was discovered he was nearly a week old. The keeper promptly removed him from the rest of the family and is bringing him up most carefully. When molested the



HAS TUSKS LIKE A BOAR.

little thing grunts like a pig instead of making the noise common to its kind. Defenders of the Birds. The suggestion made at the session of the American Ornithologists' Union in New York that a day be set apart for calling special attention of the public, and especially of children, to the necessity and desirability of protecting birds, is a most excellent one. The union further suggests that bird day be combined with Arbor day, and this is wise also, because if there are too many days for special observance the public will become weary of them. It was pointed out at the convention above referred to that a most important influence could be exerted by the schools in stopping the terrible slaughter of birds which is going on, and which will, if unchecked, not only result in the extermination of a number of species, but great damage will result to farmers.—Brooklyn Standard-Union.

School Children's Eyesight.

Out of 25,000 school children examined in Minneapolis, 8000 had defective eyesight. The highest percentage of defectiveness was found in a poorly lighted and unsanitary building.

Wedding Threads.

In certain parts of China the young women wear their hair in a long, single plait, with which is intertwined strands of bright scarlet thread, which denotes them to be marriageable.

A Law of the State of Massachusetts.

A law of the State of Massachusetts prohibits towns from offering more than \$500 as a reward for the arrest and conviction of a murderer.

THE SABBATH SCHOOL.

INTERNATIONAL LESSON COMMENTS FOR DECEMBER 19.

Lesson Text: "John's Message About Sin and Salvation." I John 1, 5 to 11, 6. Golden Text: I John 1, 9.—Lesson Commentary by the Rev. D. M. Stearns.

5. "This then is the message which we have heard of Him and declare unto you, that God is light and in Him is no darkness at all." John wrote his gospel that we might have fellowship with the Son of God, and believing have life in Him (John xx, 31). He wrote this epistle that we might know that we have fellowship with Him, and that we might have fellowship with Him and with the Father, and with Jesus Christ. 6. "If we say that we have fellowship with Him and walk in darkness, we lie and do not tell the truth." From the beginning of the Bible story light is suggestive of God and darkness of sin and Satan. The waste and void and dark condition of things in Gen. 1, 2, seems to have been the result of a judgment, which must have come upon the earth, for, according to Isa. xiv, 18, B. V., compared with Gen. 1, 2, God did not create the earth waste and void. Isa. xxiv, 11, and Jer. iv, 23, are the only other two places where the words "darkness" and "void" are used in connection with the Hebrew words as in Gen. 1, 2, and in each case a judgment is manifest. 7. "But if we walk in the light, as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanseth us from all sin." Light shines, discovers, beautifies, purifies, for light is of God. Not only did Jesus Christ shine in the world, but He is the light of the world; let your light so shine before men that they may see your good works and glorify your Father who is in heaven" (Math. v, 14, 16). If we walk with God, we cannot but walk in the light, but walking in the light implies at least two things—viz., 1. "Iv, such as is not natural to us, and 2. "Iv, such as is not natural to us, and 3. "Iv, such as is not natural to us, and 4. "Iv, such as is not natural to us, and 5. "Iv, such as is not natural to us, and 6. 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