

## LAUGHLETS.

A rich young lady—Syndi Kate.  
The silent watches of the night: Those  
not wound up.

"Shoot and blazes" is but a poor substitute  
when a man steps on a tack.

"I care not who makes the breeches of the  
family," said a strong-minded wife, "as long  
as I wear them."

Young housewife: "What miserable little  
eggs again. You really must tell them,  
Jane, to let the hens sit on them a little  
longer."

"You say you know Sallie Jones?"  
"Yes." "Is she homelier than her sister  
Mary?" "Yes; there's more of her; she's  
bigger."

A young lady rebukingly asks: "Which is  
the worse, to lace tight, or to get tight?"  
"Really, we cannot answer the question. We  
never laced."

Georgie: "Do you know, Ethel, old Stokes  
had a perplexity fit the other day?" Ethel:  
"A perplexity fit? You mean a parallel  
stroke."

A man may be ever so firm a believer in  
the theory of evolution, but when he is af-  
flicted with boils he is not always a believer  
in the "survival of the fittest."

"Evil cucumbers corrupt bananas," is the  
way a little girl repeated the text. She was  
quite right, as her little brother's stomach-  
ache after dinner testified.

"I do think that thirteen is really an un-  
lucky number," said a port young miss who  
had just entered her teens; "it is too old for  
dolls and too young for beaux!"

Wife: "Don't bother me now; I will be-  
lieve your own statements; we surely will be  
late. It's time now for the first dance, and  
I am now only fully have undressed for the  
ball."

To be a yachtsman one must own a white  
flannel suit, some brass buttons, a white cap  
with gold braid and an idea that he owns  
the earth. It is not necessary to own a  
yacht.

"Greek? Do I understand Greek?" said  
a jolly German. "Well, I shoot can schmil-  
ly, ven I was a little boy, I always swim in  
dot Greek, habte got of dot riffer."

"Bless, hab you got any ob dem confound  
cavortie pills?" "Yes. Do you want them  
plain or coated?" "Dunno. I want dem  
ones what's whitewashed." He got 'em.

"The tendency to do wrong increases to-  
wards night," says a well-known clergyman.  
I think this is very likely to be true, for  
when Adam ate the forbidden fruit it was  
near Eve.

"Is the man honest?" asked old Hyson.  
"Honest as the day is long," was the reply.  
"Ye-es," said old Hyson; "but then he  
won't do it." I want him for a night  
watchman."

"Out of every one hundred and nine female  
school teachers," says an exchange, "seven  
marry every year." How many times do  
the remaining 102 marry? Give us all the  
facts.

A magazine writer says the Indians are in-  
creasing in number. This must be an error.  
Not nearly so many Indians are standing in  
front of cigar stores to day as there were  
twenty-five years ago.

The composer of "Put me in my little bed"  
announces that he got ten dollars for writing  
that interesting lyric, and hints that it was  
not enough. It was not; he ought to have  
got ten years.

Coddlepat used to rave over Miss Hil-  
gurl's hyacinthine curls. Since he has dis-  
covered that they are fastened on with hair-  
pins he has chosen a new floral emblem and  
now calls them "lie locks."

Priest: "Tell me, Murphy, how came you  
by that black eye? Were you fighting, eh?"  
Murphy: "Well, in-lade, I won't deince  
yer reverence; but sure, I yer dervance  
only seen Nick's eye, now, thoth you'd say  
there was nothing wrong with mine at all,  
at all."

"I wish you wouldn't go over to Yeast's,"  
said Crimmon to his wife, the other morning.  
"Why not?" inquired the wife. "Well, you  
know, they've got the fever over there, and  
if you catch it, you'll be sure to spread it."  
"Non-sense!" replied the lady. "Well, you  
will; I never knew a woman yet to keep any-  
thing to herself," was the husband's parting  
shot, as he went out of the door.

## Ruins of the Synagogue at Capernaum.

Perhaps the most interesting spot in the  
world to those deeply under the influence of  
that charm which association lends to place,  
hallowed by the ministrations of the Founder  
of Christianity is to be found in a desert,  
rock-strown promontory on the northwest  
shore of the Lake of Tiberias; for among  
these piles of hewn blocks of black basalt  
still remain the ruins of a great synagogue,  
within whose walls, the foundations of which  
may still be distinctly traced, were collected  
the multitudes who flocked to hear the  
teachings of Christ. While modern tourists  
resort in crowds to Jerusalem to visit the  
mythical sites which are supposed, upon the  
vague basis of ecclesiastical tradition, to be  
identified with episodes in the life of the  
great Teacher, scarcely one ever finds his  
way to this remote locality, lying just out of  
the beaten track along which Cook leads his  
herds of sight-seers; and yet it is probable  
that the greater part of that period in the  
life of Christ, the record of which is con-  
tained in the four Gospels, was spent at  
Capernaum, which the most careful investi-  
gation by the highest authorities in such  
matters has identified with these ruins of  
Tell Hum. Sir Charles Wilson, whose re-  
searches on this spot led him to identify it as  
being the site of the City of Capernaum, be-  
lieves this synagogue was, "without doubt,  
the one built by the Roman centurion (Luke  
vii, 5), and, therefore, one of the most  
sacred spots on earth." It was in this build-  
ing, if that be the case, that the well-known  
discourse contained in the sixth chapter of  
John was delivered; and it was without a  
strange feeling, says the same explorer,  
"that on turning over a large block we found  
the pot of manna engraved on its face, and  
remembered the words: 'I am that bread of  
life. Your fathers did eat manna in the  
wilderness and are dead.'"

Apart from their associations, the ruins  
themselves are not particularly striking.  
They cover an area of about half a mile in  
length by a quarter in breadth, and consist  
chiefly of the black blocks of basaltic stone  
which formed the walls of the houses. The  
traces of the synagogue, however, remain  
sufficiently for the building to be planned.  
Built of white limestone blocks, it must  
have formed a conspicuous object amid the  
black basalt by which it was surrounded. It  
was seventy-five feet by fifty-seven, built  
north and south, and at the southern end  
had three entrances. Many of the columns  
and capitals have been carried away, but  
enough still remain to convey some idea of  
the general plan and aspect of the building.  
The capitals are of the corinthian order, and  
there were epistyles which rested upon the  
columns and probably supported wooden  
rafters. There are also remains of a heavy  
cornice and frieze. The exterior was prob-  
ably decorated with attached pilasters.

## "I Know a Thing or Two."

"My dear boy," said a father to his only  
son, "you are in bad company. The lads  
with whom you associate indulge in bad  
habits. They drink, smoke, swear, play  
cards and visit improper places. They are  
not safe company for you. I beg you to quit  
their society."

"You needn't be afraid of me, father," re-  
plied the boy laughing. "I guess I know a  
thing or two. I know how far to go and  
when to stop."

The lad left his father's house, twirling his  
cane in his fingers and laughing at the "old  
man's notions."

A few years later, and that lad, grown to  
manhood, stood at the bar of a court before  
a jury which had just brought in a verdict  
of "guilty" against him for some crime in  
which he had been concerned. Before he  
was sentenced he addressed the court and  
said, among other things: "My downward  
course began in disobedience to my parents.  
I thought I knew as much of the world as  
my father did, and as I spurned his advice, but  
as soon as I turned my back upon home,  
temptations came upon me like a drove of  
hyenas, and hurried me to ruin."

Mark that confession, you boys who are  
beginning to be wiser than your parents.  
Mark it, and learn that disobedience is the  
first step on the road to ruin. Do not take  
it.

## Witchcraft.

Towards the close of the seventeenth  
century, considerable excitement was  
created in the West of Scotland by a re-  
ported case of bewitchment. It appears that  
a girl eleven years of age, named Christian  
Shaw, daughter of a gentleman residing at  
Bargarran, in Renfrowshire, gave out that  
she had been bewitched, and attributed  
certain hysterical convulsions and other  
symptoms which she experienced to the in-  
fluence that was being exerted over her by  
her tormentors. For ten months she was  
said to have vomited at intervals egg-shells,  
hair, bones, feathers, &c; and though she  
had been visited by noblemen, clergymen,  
judges, and physicians, no explanation of  
the phenomena appears to have been offered,  
and the case was left to the verdict of a  
superstitious mob, who declared it was a  
clear case of bewitching, and called for the  
lives of the alleged offenders. Three men  
and four women—among the latter being a  
maid-servant, who had given offence to Miss  
Shaw—were arrested, tried, and condemned  
to be hanged and burnt. The decision of  
the court is said to have received the cordial  
approval of the clergy; and as it was be-  
lieved that the execution of the poor  
wretches would be a severe blow to the  
machinations of the enemy of mankind, the  
members of the Presbytery were appointed  
to attend and see it properly carried out.  
One of the women prisoners committed  
suicide in gaol; but on the morning of June  
10th, 1697, the other six were marched to  
their doom in a central part of Paisley.  
They were first hanged for a short time, and  
then, probably before one of them was quite  
dead, cut down and cast upon a pile of peats  
saturated with tar, which having been set  
fire to burnt their bodies to ashes. It is re-  
corded that among the spectators of the  
horrible tragedy were "most of the nobility  
and gentry of the district, who probably  
judged that there could not be much that  
was objectionable in an entertainment which  
was graced by the presence of the learned  
and pious members of the Presbytery.  
Twenty-one years afterwards, Miss Shaw,  
whose family had by that time become  
heartily ashamed of their connection with  
the miserable business recorded above, was  
married to the Rev. Mr. Miller, of Kilmaur.  
She had become an expert spinner of flax,  
and when her husband died, in 1723, she  
sought to forget her troubles by assiduous  
application to her wheel.

## Superstition in Afghanistan.

Medicine among the Afghans is in a crude  
form. It is a jumble of superstition with  
here and there a grain of sense intermixed.  
Even the well-to-do people of the peasantry  
live in mud-houses consisting of one room,  
windowless, and with one small door of exit.  
Here the family, however large, live and  
sleep. Chimneys are unknown, or indeed,  
any kind of smoke-hole, or ventilator.  
Water for drinking purposes is often ob-  
tained from a small rivulet, a branch of the  
canal, generally impure, muddy stuff. Yet  
when the people are sick, they ascribe it to  
the evil influence of malicious jinns who are  
always wandering about ready for any  
wicked mischief.

The people believe that if a man sick with  
small-pox hears thunder, he becomes deaf,  
hence tom-toms (drums) are beaten round  
him during a thunder-storm that he may not  
hear the fatal sound.

Incantations, jugglery and charms are po-  
pular remedies. If the patient recovers,  
well and good; if he dies, he lacks faith. A  
favorite cure for jaundice is a twig taken  
from a fig tree, cut into forty pieces, breathed  
on by the Korah (wise men) and the pious  
strang and hung about the sick person's  
neck. A seven to ten days' abstinence from  
food is enjoyed, and the patient gets well, or  
else he does not.

Occasionally the treatment becomes more  
practical as in the following case of sweating  
a patient.

An only son of one of the better-class  
peasants was taken ill.

"I'm so cold, and then I'm so hot, and my  
head aches!" the lad complained.

His mother, being anxious, went to the  
house of the Moolah (learned doctor) to get

a remedy for her son. The good man  
prayed, and gave her an amulet with strange  
cabalistic figures on it, and bade her go home  
and put it about the sick boy's neck, and it  
would drive away the wicked jinn that was  
troubling him.

The woman did so, but the lad grew worse.  
Then the Koran and a sword were laid on  
the quilt beside the boy, and another amu-  
let, with wonderful exorcising power, was  
hung on the bedpost; and the poor, dis-  
traught mother drove pegs into the grave of  
a buried saint, hung rags on the tree above  
it, and prayed in vain. The jinn wouldn't  
go, but the sick boy grew more feverish.

Then the father determined to try the  
great Pathan remedy, which is practised all  
over Afghanistan. He had a sheep slaugh-  
tered and skinned, and after rubbing oil and  
turmeric upon the skin, wrapped his son in  
it while it was hot. Then he laid the boy  
on the bed and shut the door, so that not a  
breath of air could come in, and covered him  
up with heavy quilts.

At the end of twenty-four hours the lad  
was no better, so the skin was removed and  
a fresh one substituted.

This time it had the desired effect, for be-  
fore ten hours were passed the sick boy said,  
"Father, I have become water."

"Allah be praised!" exclaimed the pa-  
rents.

For several hours longer the lad wore the  
sheepskin, that the cure might be certain;  
and when at last it was removed, the poor  
boy had perspired so freely that he pre-  
sented a general parboiled appearance, but  
the fever was conquered.

In no other medicinal preparation have  
the results of the most intelligent study and  
scientific inquiry been so steadily and pro-  
gressively utilized as in Ayer's Sarsaparilla.  
It leads the list as a truly scientific prepara-  
tion for all blood diseases.

Undressed kid or suede gloves in tan  
shades remain the favorite wear for dressy  
shoes, but fine silk gloves in tan shades are  
also worn with such dresses, while fine lisle  
thread gloves are considered the correct  
wear with wash fabric frocks, no matter  
how handsome the make and material.

James Cullen, Pool's Island, N.E., writes:  
I have been watching the progress of Dr.  
Thomas' Electric Oil since its introduction  
to this place, and with much pleasure state  
that my anticipations of its success have  
been fully realized, it having cured me of  
bronchitis and soreness of nose; while not a  
few of my 'rheumatic neighbors' (one old  
lady in particular) pronounce it to be the  
best article of its kind that has ever been  
brought before the public. Your medicine  
does not require any longer a sponsor, but  
if you wish me to act as such, I shall be only  
too happy to have my name connected with  
your prosperous child.

American bathing suits are very plain  
blouses with medium length skirts and half-  
long trousers; dark blue and grey are the  
preferred colors, with white or red braid for  
trimming. Serge flannel is the material.

THE REVOLT which is caused in a dyspep-  
tic stomach by a meal digestible by one  
which is in average health, can be perma-  
nently subdued and the tone of the organ re-  
stored by the systematic and persistent use  
of Northrop & Lyman's Vegetable Discovery  
and Dyspeptic Cure, which imparts to me  
the digestive viscera, and removes all im-  
purities from the blood.

Baby waists rather d on to yokes and  
belts at the waist line, worn with full  
gathered or pleated skirts, which may be  
tucked and trimmed with embroidery, but  
not flounced, are the features of little girls'  
dresses.

Worms derange the whole system. Mother  
Graves' Worm Expeller deranges  
worms, and gives rest to the sufferer. It  
only costs twenty-five cents to try it and be  
convinced.

The latest fashion in bed ornamentation  
is to put pendant strands of copper or lead  
beads or porcelain imitations of the same  
on red serge and red flannel jackets for sea-  
side wear.

## Unprecedented Success.

For all purposes of a family medicine,  
Hartford's Yellow Oil is the head of the list.  
It is used with unprecedented success, both  
internally and externally. It cures Sore  
Throat, Burns, Scalds, Frost Bites; relieves  
and often cures Athma.