













Can This Be True?

Extraordinary Self-Portrait of a News-  
paper Advertiser.

"I would like to have an advertisement inserted."  
This is a slogan that would recur to a dead man behind a newspaper counter, and the clerk turned as if by magic electric current, and ejaculated: "Yes, sir; want the top of the column, I suppose?"

"No; I am not particular," said the advertiser.

"Want it inside next leading editorial?"

"Either page will answer," replied the other.

"Want a cut of a death's head and macabre bones, or a sore leg to make it attractive, or a portrait of the advertiser with long hair and a turn-down shirt collar?"

"Clear type, black ink, and white paper are good enough for me," was the response.

"An eight; want head-line in type an inch longer than Jenkins' ad, in next column, or will you have it put in upside down, or your name in crossed letters like forked lightning all over it?"

"No; a plain, straightforward advertisement in space of four inches will answer my purpose."

"Good enough." Want about ten more counter-features, don't you? Fear's history, how your grandmother blocked Washington's bootlaces; mention of yourself as a member of a circulating library, church, fire company, co-operative store, base ball club, and other important public positions?"

The customer said he did not care for any notice.

"Of course," said the clerk, "you want a few pennies to each member of the firm; one for yourself, and the privilege of taking half a dozen copies of the counter every week for the next year or two because you advertise?"

The gentleman expected to pay for his paper, and then asked the price of the advertisement.

The delighted clerk figured it up and then asked:

"I'll send you the bill around in about a year, you can tell the boy when to call again, can't you?"

"No, I will pay you now," said the other, taking out a roll of bills.

The newspaper man's eyes bulged as he said:

"Ah, you want to ask for 75 per cent. discount, and 25 per cent. off for cash?"

"I am ready to pay a fair price for value received. Tell me your regular rates and here is the money."

A bearded expression spread over the face of the clerk, and he murmured:

"Stranger, when did you come down, and when do you expect the apostles along?"—Boston Commercial Advertiser.

A Venomous Lizard.

Stories about venomous lizards of different species are abundant in India and other tropical countries, but on investigation have always been found destitute of foundation. There is, however, one lizard of which the bite is certainly highly dangerous, though probably not fatal, to man. This is the Heloderma (Helodermis horridum) of Mexico and Lower California, commonly known to the natives of those countries as the "scorpion" or "scorpion." An example of this lizard has lately been presented to the London Zoological Society's collection by Sir John Lubbock. The deadly effect of the bite of this lizard upon small mammals has been proved by actual experiment, and Mr. J. Sien, a traveler in Mexico, who was bitten in the finger by one, suffered from symptoms similar to those produced by a snake-bite. The specimen in the Zoological Society's collection is about fifteen inches long, and was forwarded to Sir John Lubbock by Mr. Treadwell, of the Central Arizona Mining Company. It is believed to be the first that he reached Europe alive.

BUCKWHEAT CAKES—Warm one pint of sweet milk and one pint of water (one may be cold and the other boiling); put half the mixture in a stone crock, add five tablespoons buckwheat flour, beat well until smooth, add the rest of the milk and water, and last, a teaspoon of yeast. Or the same ingredients may be used, except adding two tablespoons of molasses or sugar and using one quart of water instead of one pint each of milk and water.

Folly in the Gulch of Wit.

When a man hums to me for advice I find out the kind of fool he wants, and I give it to him; this satisfies him, and he and I are two smart men as the Irish living.—Josh Billings.

A recently superseded foreign minister, while passing through London on his return to his country, registered himself at Bowles's American agency as "Colonel—, American Minister, in rough t for home."

In a gambling house—One of the bystanders exclaims, "I take back one lion." The banker replies severely, "Pardon, monsieur, but you have not deposited anything." "Oh, then I'll take back what I said."

A gentleman explains to an honest peasant, who has been allured by the doctrines of Communism, that even if it were possible to have a redistribution of property his share wouldn't amount to more than 200 francs, according to the latest statistics of population and wealth. "Well," says the honest peasant, "with a smirk of satisfaction, 'three hundred francs would make a very tidy little sum along with what I have already.' Communism is by no means such a bad thing."

The old general sends an order to announce to his young wife that he shall be home to dinner, instead of leaving town on a tour of inspection. "Well," says the general, when the messenger returns from the errand, "did she say anything—send any message?" "She didn't say anything, general," replied the orderly, "but she looked whole circumspectly at me."

"The chief justice, after the court has adjourned—"Brother X., I must congratulate you upon your masterly argument." Edithment counsel—"Oh, really, your honor, praise from—"

The C. G.—"Of course, you will understand, Brother X., that I do not agree with everything you said. Some of your arguments were sound; and others were of a specious nature, such as could only convince those having but a superficial knowledge of the law."

E. G.—"Your honor sees through my 'twice.' The sound argument was directed toward you. I threw in the specious ones for the other members of the court, who don't know anything about law in its more profound departments. They'll never see through them as you did." (P. S.—He finally obtains a decision by the casting vote of the chief justice.)

One fact was demonstrated at the Bi-Centennial celebration, which few people noticed, but which to those who did had much significance in it that was suggestive. It was the great excess of women among the spectators, an excess which at points amounted to four to one man.—Sullivan Reporter.

And another fact of much significance, which many people noticed and that was suggestive. It was the great excess of men in the parade. Strange, how these things happen.—Ex.

Advice given by a practical old father to his son, just setting out for Paris: "My son, never possess yourself of the property of another; it is wrong to do so, and besides, you have ample means of your own. Never conceal the truth; it does not pay. Do not oppress the feeble, but, at the same time, there is no necessity for interfering in their behalf; you would only make enemies of both sides. And endeavor never to have any enemies, or, which comes to the same thing, any friends. Good-by! Bless you!"

A Parolan, having advertised for a coachman, was called upon by a candidate, who referred him to a celebrated physician for information in regard to his qualities. The gentleman called on the physician, who simply took his pen and wrote on a piece of paper that his former servant was a reliable, punctual and polite coachman. Taking the paper in his hand and thanking the writer for it, the man turned to leave; but the physician called him back: "If I beg your pardon, sir, but my terms for a consultation are forty francs."

Just down by the stream where the bracken ferns rank she placed her easel, and sat by it sketching from nature. "Please ma'am, is that me you're drawing milking that cow in the pasture?" "Why, yes, my little man; but I didn't know you were looking." "Cos if that's me, you put me on the wrong side of the cow, and I'll get kicked over."

Religious Jots.

The churches of this country contribute, according to estimate, over \$100,000,000 to the work of the gospel. About three-fourths of this is for church maintenance, and the other fourth for benevolent and missionary purposes.

Dr. Lyman Abbott has been arguing, contrary to the commonly accepted opinion that Paul was not a logician, but an idealist and a poet, and that only by reason of his education and the demands of the age in which he lived his epistles assumed a "severely logical form."

The Key-Isle Islands have more varieties of religion than any other territory of equal extent outside of the great cities and their immediate surroundings. To add to the variety already in operation, two native evangelists have now commenced work.

One of these has quite a gift for singing, and therefore the pair have acquired the name of the Hawaiian Moody and Sankey. They draw large audiences.

The case of "Dacon" Richardson, of Brooklyn, has become famous. He was expelled from the Hanson Place Baptist Church some weeks ago because he had sold some rails in the street on Sunday in repairing or extending its road. He has now been readmitted to full membership.

The statement regarding the rounds of the papers that Mr. Richardson has been taken back because he said he was sorry. This is not the case. The meeting which turned him out was a small one which happened to be composed largely of his enemies. The meeting which has now readmitted him was one of nearly two hundred members, in which his enemies did not happen to be in the majority. His chief prosecutor, a man who had been riding four miles to church in horse-drawn every Sunday, was so indignant at the "disrespect" manifested to him at once asked and obtained a letter of dismissal.

Although many people are more or less disaffected with the old-fashioned Bible, nobody of any sense will be likely to take up in its place the "new Bible," which is thrust on the world with the singular name of "Oahspe."

The contents are quite as singular as the name, and the illustrations are worse than anything which even appeared in the past under the name of "war maps." A more extraordinary display of diabolical nonsense has seldom, if ever, been put in print.

"Oahspe" is a volume about as large as a family Bible. The author lives in New York and follows the profession of dentistry for a living. It is capitalist is a benevolent millionaire, who has an open ear and an open pocket for a variety of strange schemes where purposes appear to be good. There is no danger that "Oahspe" will do the community any harm for there are probably not a dozen persons on earth who would have the patience to wade through it or who could comprehend it if they would.

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BROILED OYSTERS ON THE HALF-SHELL.—Select large shells, clean with a brush, open, saving the juice; put oyster in boiling water for a few minutes, remove and place each oyster in a half-shell, with juice; place on a gridiron over a brisk fire, and when they begin to boil season with butter, salt, and pepper (some add a drop of lemon juice). Serve on half-shell.

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A Naturalist in Ceylon.

The Arachy cultivated lemon grass upon the rounded hills that surround his garden; from this very dry grass a simple process of distillation extracts a fragrant and much prized perfume. The whole neighborhood is penetrated with the scent. The workmen who are occupied with the distillation and with the cultivation of the bananas live in about a dozen scattered huts clustered under the shade of bread-fruit and jack trees; groups of tender areas and coconut palms, with here and there a titmouse and a catbird, spreading their feathery crowns high over the level of the forest mass, berry the hiding-places of the little bamboo huts. My visit to them and my intercourse with their friendly inhabitants taught me almost to envy their simple and natural mode of existence. They are all pure Singalese, cinnamon colored and delicately formed, their clothing is limited to a narrow white dhoti round the loins. The girls, pretty boys were eagerly glad to help me in collecting birds and insects, while the graceful black-eyed girls twined garlands and adorned my ox cart with flowers. At evening time, when the swift-footed bullocks had been harnessed to the cart, and I had taken my place by the Arachy, our rapid

start was a special delight to the children, and as we rolled along the lovely banks of the lagoon we were usually followed by a swarm of twenty or thirty gay little creatures, shouting and waving palm leaves or peeling us with flowers.

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BROILED OYSTERS ON THE HALF-SHELL.—Select large shells, clean with a brush, open, saving the juice; put oyster in boiling water for a few minutes, remove and place each oyster in a half-shell, with juice; place on a gridiron over a brisk fire, and when they begin to boil season with butter, salt, and pepper (some add a drop of lemon juice). Serve on half-shell.

POTATO RISOLLES.—Mash potatoes, salt and pepper to taste. Roll the potatoes into small balls, cover them with an egg and bread-crumbs, and fry in hot lard for about two minutes. Serve with tongue or ham.

FRIED CABBAGE.—Cut the cabbage very fine on a slow cutter, if possible; salt and pepper, stir well, and let stand five minutes. Have an iron kettle smoking hot, drop one tablespoonful of lard into it, then the cabbage, stirring briskly until quite tender; send to table immediately. An agreeable change is to put one-half a cup of sweet cream, and three tablespoons of vinegar—the vinegar added after the cream has been well stirred into the cabbage and after taken from the stove. When properly done, an inviolable can eat it without injury, and there is no offensive odor from cooking.

TIPSY PARSON.—Stick a large square of sponge cake full of blanched almonds, and then lay it in a deep glass dish; pour over it a tumbler of whisky, and when the wine has well soaked into the cake, fill the dish half full of soft custard.

POPOVERS.—One cup of milk, one cup of flour, one egg, a little salt. This will make one dozen cakes, one tablespoonful to each patty pan. Bake in hot oven. This excellent recipe is one proven good by a contributor accomplished in all household arts.

Spurgeon on Conscience.

The Rev. C. H. Spurgeon—a few weeks ago gave a "Recognition Address" on the induction of a new pastor to a Baptist chapel. It was characterized by the famous preacher's usual earnestness, felicitous use of anecdotes, and humorous common sense conveyed in good English.

The Fables of India.

Many Problems which Still Wait for Their Solution.

The study of fables owes its new life to India, from whence the various migrations of fables have been traced at various times and through various channels from east to west. Buddhism is not known to have been the principal source of our legends and parables. But here, too, many problems still wait for their solution. Think, for instance, of the allusion to the fable of the monkey in the lion's skin, which occurs in Plato's "Cratylus." Was that borrowed from the East? Or like the fable of the weasel changed by Aphrodite into a woman who, when she saw a mouse, could not refrain from making a spring at it. This, too, is very like a Sanskrit fable; but how, then, should it have been brought into Greece early enough to appear in one of the comedies of Stratis, about 400 B. C.? Here, too, there is plenty of work to do. We may go back even farther, and ask the question, did the fable of the weasel change between the legends of India and the legends of the West, without any yet being able to say how they traveled, whether from east to west or from west to east. That at the time of Solomon there was a channel of communication open between India and Syria and Palestine is established beyond doubt, I believe, by certain Sanskrit words which occur in the Bible as names of articles of export from Ophir, articles such as ivory, apes, peacocks, and mandarin, which, taken together, could not have been exported from any country but India.

Nor is there any reason to suppose that the commercial intercourse between India, the Persian Gulf, the Red Sea, and the Mediterranean was ever completely interrupted, even at the time when the Book of Kings is supposed to have been written. Now, you remember in the Book of Kings the judgment of Solomon, which has always been admired as a proof of great legal wisdom among the Jews. I must confess that, not having a true mind, I never could suppose a certain shudder when reading the



