

**Democracy in Switzerland.**

The Swiss girl is taught to be humble and practical from the moment when, at four, she enters the infants' school until, at eighteen, she returns finished from the pension. There is absolutely no difference between the treatment of the masses and the classes. They sit together at school, are taught the same subjects by the same masters, receive the same punishments and the same praises. Little cares the daughter of the millionaire if her bosom friend is the daughter of her own father's coachman. They have been brought up together and remain together without let or hindrance. The Swiss girl is never ashamed of being seen at her work, be that work of the most humble description.

**Hydrophobia and St. Hubert.**

It is well known that St. Hubert (died A. D. 727) was reputed to cure hydrophobia by touch, as kings cured the "king's evil." The salut was a father before he was a saint and left a son, from whom descends a family, the Lavernots, still flourishing in Picardy. This family claims, and the claim is admitted throughout Picardy, to have inherited the magical powers of the saint and exercises them regularly to this day. The neighbors still prefer their treatment to that of the Pasteur Institute.

**The Kind She Was After.**

"Lounges!" echoed the salesman. "Yes, ma'am. This way, please. What kind of lounge would you like?" "I'd like one," said the sharp featured woman, "that can get right up and kick a man out of doors when he comes home and throws himself down on it with his muddy feet and growls and scolds because he has to wait two minutes for his supper. That's the kind I'd like, but I'll have to take what I can get. I reckon. What's the price of this one with the green cover?"—Chicago Tribune.

**Bishop Whipple as a Dentist.**

On one of the first of his journeys to the west one of the Indians came to Bishop Whipple and said, "Wi-bid-akosi" (My tooth is sick), and asked for relief. Bishop Whipple was unable to give it and was greatly distressed. Accordingly, upon his first visit to Chicago he went to a friend who was a dentist and asked to be shown how to extract teeth. He was told to separate the ligaments around the tooth, to take a firm grip and then to pull.

Equipped with an old pair of dentist's forceps, he went back to his work, and when, after the service at Whitefish lake, an Indian came to him with his hand to his face and asked for relief the good bishop produced his forceps and started upon his career as an unregistered dentist.

The "sick tooth" was a large upper molar, but the bishop never blanched. Neither did the Indian. With stolid indifference to the pain the red man submitted to the operation, which, Bishop Whipple confessed, must have been a bungling one at best, and the tooth was finally twisted out, and the bishop had the satisfaction of hearing the old chief afterward telling his people, "Kichmekadewicwaye great medicine man!"—Boston Transcript.

**Fascinating Old Silver.**

Teapots and coffee-pots do not go back very far, since tea and coffee were not introduced into Europe until the seventeenth century, and no silver tea pot or kettle is known of earlier than 1700. Festoons and medallions are characteristic ornaments of teapots of the time of the early Georges. Not until the middle of the eighteenth century, however, do we find silver urns, tea strainers and tea caddies. Cream jugs followed the fashions of the larger pieces.

The first English sauceboat in silver belongs to the year 1727. Silver candlesticks are older, being found first, with square bases and fluted columns, in the reign of Charles II. Medallions, festoons and drapery characterize later candlesticks, and the Corinthian column pattern, so great a favorite, was first introduced about 1765. Cake baskets of the beautiful cut silver in which Paul Lamerie so excelled as a maker belong also to the eighteenth century. Many trays and salvers were made in this cut silver, which now, by the way, is again in fashion, and deservedly so.—Harper's Bazar.

**One Exception.**

Joakley—Speaking of Lincoln, I heard a humorous anecdote the other day that was the most remarkable—  
Coakley—Oh, pshaw! Everybody who has a funny anecdote to tell swears it on Lincoln.

Joakley—Exactly, and that's the remarkable thing about this one. No one has ever yet attributed it to him.—Philadelphia Press.

**He Went.**

She—What are you thinking of, Mr. Boreley?  
He—I was thinking it was time to go home.

She—Now, here is the difference between men and women: I arrived at that conclusion long ago, and you have only just worked it out.

**Tart Retort.**

A lawyer once said to a countryman in a smock frock who was undergoing an examination in the witness box, "You in the smock frock, how much are you paid for telling untruths?" "Less than you are," was the reply, "or you would be in a smock frock too."—London Fun.

**Trees in Churches.**

Two English churches possess trees growing within their walls. One is at Ross, the other at Kempsey, in Worcester. The latter tree is well developed and grows from the tomb of Sir Edmund Wilde, which stands on the left side of the chancel.

**Long and Short Hair.**

Homer wrote of the long haired Greeks by way of honorable distinction. Subsequently the Athenian cavalry and all Lacedaemonian soldiers wore long hair. The Parthians and ancient Persians wore long, flowing hair. The Franks and ancient Teutons considered long hair a mark of high birth. The Goths looked on long hair as a mark of honor and on short hair as a mark of thralldom. So did the Gauls, for which reason Julius Caesar, when he subdued them, obliged them to cut their hair short in token of submission.

In England judges, the speaker of the house of commons and at one time the bishops wore long hair, while criminals and paupers wore short hair. On the other hand, Jewish priests during their time of service had their hair cut once a fortnight, and Roman slaves wore their hair and beard long, but shaved their heads when manumitted. Sailors who escaped from shipwreck shaved their heads as if manumitted from the sea. In Ezekiel v. 1, there is mention of a "barber's razor," with instructions to "thou, son of man, take thee a barber's razor and cause it to pass upon thine head and upon thy beard."

**Poetry and Hogs.**

This particular practical wife looks like a dream, but she is right up to the mark in business. One day just as the frost was on the pumpkin he came in, "Darling," he began, "I have just been thinking this is a most memorable day in our lives, both yours and mine. Do you know what it recalls?"

"No," she declared.  
"What! Not remember this particular date?" he asked in horror and reproach. "Oh, surely you must."

She said again that she didn't, though to oblige him she would if she could, and he bowed his head and looked sorrowfully out of the window at the swaying trees loaded with red leaves.

"Don't say it!" he exclaimed. "Don't tell me you have no recollection of the serious import of this day. Think! See how I am impressed by the recollection. Surely you recall it."

A dawning light spread over her face. "I believe I do," she cried joyously. "Yes, it was just this time we killed hogs last fall."

He gave a hollow groan and left the room of his too, too practical wife. It was their wedding anniversary.—Louisville Courier-Journal.

**The Good Bargain.**

Sheridan, the celebrated playwright, who was no sportsman, having gone one day on a shooting excursion, everything flew before him and his gun, despite his effort to secure something for his bag. On his return home with an empty bag he saw a man, apparently a farmer, looking at a flock of ducks in a pool.

"What will you take," said Sheridan, "for a shot at those ducks?"

The man looked at him with astonishment.  
"Will half a crown do?"

The man nodded and Sheridan gave him the half crown, taking his shot at the ducks. About half a dozen fell dead. As he was preparing to bag them he said to the man: "I think on the whole I made a good bargain with you."

"Why," said the man, "they're none o' mine."

**Russian Peasant Weddings.**

A peasant wedding in Russia means a festival for the whole village and often for the young people from neighboring villages as well.

Weeks before the eventful day the young girls assemble at the home of the bride to help her sew. The bridegroom comes with his men friends to treat them to nuts and sweets. Appropriate songs are sung, and the bridegroom's generosity is put to the test. One of the girls holds out to him a plate, and if he puts down a silver coin they sing him a song full of compliments, but if he gives copper and is known to be able to afford more mockery follows. The whole village is invited to the marriage ceremony, which is performed with all the ancient superstitious rites and solemnities.—Youth's Companion.

**A Peculiar Custom.**

At Venice when any one dies it is the custom to fix a placard before the dead person's house, as well as in adjacent streets, as a sort of public notice, stating his name, age, place of birth and the illness from which he died, affirming also that he received the holy sacraments, died a good Christian and requesting the prayers of the faithful.

**Plaint of the Landlady.**

"Poets are queer birds," said the landlady. "I had one here who could hear grass growing and understand what crickets were talking about, but I never could get him to hear me when I asked him to pay his bill or understand a hint that he'd better move, even though it was spoken in plain English."—Harlem Life.

**Altogether Too Honest.**

"By Jove! I left my pocketbook under my pillow."  
"Well, your servant girl is surely an honest person."

"That's just the trouble. She will give the pocketbook to my wife."—Fliegende Blatter.

**Hopeless.**

First Golfer—He doesn't play very well, but he says he's too busy to give any more time to practice.  
Second Golfer—Oh, well, if a man neglects golf to attend to his business what can he expect?

The bows of the North American Indians were usually made from a species of osage orange.

After a man reaches fifty a year seems to be about three weeks.—Athens Globe.

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