ITEMS OF INTERKST

In fasting matches the winner should be the one who first starves to death.

Mr. Keely, the motor man, has bursted a blood-vessel trying to make the motor go.

A Boston physician says high-heeled shoes ruin the eyesight. He may save his eyes by turning them in another direction.

White neckties are so cheap this season that many a sad-faced man has secured a railroad ticket at half fare on the strength of his throat-gear.

Life is like a pack of cards. Childhood, best cards are hearts; youth is captured by diamonds; middle age is conquered with a club; while old age is raked in by the insatiable spade.

"If I have ever used any unkind words, Hannah," said Mr. Smiley reflectively, "I take them all back." "Yes, I suppose you want to use them over again," was the not very smooth reply.

A chivalrous young man in Norfolk, Va., knocked a young girl down with a brick-bat and broke several of her left ribs, because she wouldn't marry him. He was determined to get at her heart some way.

Lotta is to be married, it is said, and has gone into training for the ceremony. She thinks that with a few months' practice she can learn to walk from the vestibule to the chancel without kicking more than five times.

A young man who held a loaded pistol to his head and threatened to blow his brains out unless the girl who refused him would consent to have him, was coolly told that he would have to blow some brains in his head first. He didn't blow.

Robinson (after a long whist bout at the club)—"It's awfully late, Brown. What will you say to your wife, Brown?" Brown (in a whisper)—"Oh I shan't say much, you know. "Good morning, dear,' or something of that sort. She'll say the rest."

An old judge of the New York supreme court meeting a friend in a neighboring village, exclaimed: "Why, what are you doing here?" "I am at work trying to make an honest living," was the reply. "Then you'll succeed," said the judge, "for you'll have no competition."

After a night's alarm was over and it was discovered that a cat had merely upset a vase, the husband said: "Dear you should never rush ahead of me in that way when you think there are burglars down stairs, for I might want to shoot into them and you might be killed."

The poet has referred idlers to the ant for a lesson on industry. The common house fly, however, wears the belt for persistent perseverance. One of these creatures will go a thousand times to the same spot on a man's bald head, and yet there is nothing to be gained by it any way.

Mrs. Tidince says she doesn't so much object to being hugged by a street-car conductor as she does to the half-score of hand prints that a day's shopping inevitably leaves upon her white waist. Either conductors must be less affectionate or keep their hands clean. This is her ultimatum.

SKIRTS and underskirts are now made so as to form two various narrow points in the back, reaching to the middle of the skirt. The breadth of goods is placed where these points terminate, and either gathered or plaited. By this means all the fullness remains in the back, and the front and over the hips are perfectly plain.

A Burke county (Ga.) man rigged himself up as a bear, to have some fun, and he got it, for the inhabitants turned out with dogs and ran him four miles over a stumpy country before he could make them understand that he wasn't a bear; and then they talked of tar and feathering him for alarming the women folks of the neighborhood, and finally gave him three days to leave the country. He won't play bear any more.

The Moral Faculties.

There is no faculty proper to man of higher import than the sentiment of respect and reverence, which when directed to the Supreme Being leads to adoration. In its relation to the external world, it produces the tendency to look up to obedience. In its relation to mind, it predisposes to religious feeling and piety. Its existence, in fact, establishes, that in addition to natural religion, based upon a knowledge of the order, beauty, power, wisdom and harmony displayed in the works of creation, there is also implanted in us a faculty for worship which is innate in man's own nature, as well as from what he perceives of the outer world. When deficient, the mind is more or less insensible to respectful and reverential feelings; when too powerful or active, it produces superstitious respect for objects, such of pictures, images or idols, or for opinions, which either repose on mere dogmas, or have nothing but their antiquity, or general acceptance, to recommend them. Next in importance to the faculty of veneration, that which produces the desire of the happiness of others, and disposes to compassion and active benevolence, unquestionably takes rank. The faculty, in its normal and natural exercise, communicates mildness and cheerfulness to the temper, and disposes the possessor to view charitably the actions and character of others. When the faculty is deficient there is indifference to the welfare of others. When in excess or abused, it leads to ill-judged charity, to pseudo-philanthropy and sentimentalism, and to profusion and extravagance. The conduct in life in connection with the wise enjoyment of such a faculty is, then, to carefully and incessantly cultivate so great a gift, but at the same time to restrain its activity within the just bounds of wisdom and prudence. If the faculty of veneration is of high import in our relations with a Supreme Being, and the faculty of benevolence of our relations with our fellow-creatures, so is the faculty of conscientiousness with regard to ourselves. It produces the feeling of obligation and incumbency, and the sense of right and wrong. Justice is the result of this sentiment, acting in combination with the intellectual powers. When the faculty is deficient or neglected, individuals are prone to do unprincipled actions, if tempted by interest or inclination. It is the want of conscientiousness which also produces that state of mind which has no perfectibility of man; which disregards the immutable distinction of right and wrong; and which has no trust in the ultimate triumph of truth and justice over selfishness, fraud, and violence. When carried to excess, a faculty in all other respects so desirable and praiseworthy—indeed, so important in considering the future prospects and welfare of humanity—is capable of inducing too great a susceptibility in regard to possibilities of error in conduct. It induces pangs of remorse, and may even lead to doubt or despair in the mercifulness of the Supreme Being.

The Deaf Mutes' Convention.

A Cincinnati dispatch of the 27th says: The deaf mutes, in their national convention, which adjourned to-day, appointed the following executive committee: Edmund Booth, of Iowa; R. H. Atwood, of Massachusetts, representing Arkansas; G. A. Holmes, of Massachusetts; H. C. Reder, of New York; S. M. Freeman, of Georgia; A. D. Hays, of West Virginia; G. T. Dougherty, of Missouri; G. T. Schoolfield, of Kentucky; P. A. Emery, of Illinois; C. H. Angle, of Kansas; John Magill, of Maryland; R. B. Lawrence, of Louisiana; E. P. Holmes, of Nebraska; O. Roberts, of Alabama; Y. A. Houghton, of Tennessee; S. T. Vail, of Indiana; W. E. Guss, of Pennsylvania; C. W. Carraway, of Mississippi; P. S. Englehard, of Wisconsin; M. Kerr, of Michigan; Job Turner, of Virginia; P. P. Pratt, of Ohio; Ed. C. Chapin, of West Virginia. The reading by signs of several interesting papers concluded the curious convention.

"My friend," began a serious individual who called in at a grain dealer's the other day, "will you give me a few moments to talk about your future—" "Futures! no, blast your futures, I'm stuck three thousand dollars on the blanked things. I'm doing nothing but a spot business now, and blanked little of that. There's Charlie S. up stairs, he'll talk 'future' with you from July to eternity—good morning"—and the grain man rushed out leaving the good clergyman, who was inexperienced in the slang of the trade, speechless with astonishment, and he saved up his remarks on the future for a future opportunity.

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