

PITH AND POINT.

All the world loves a lover—except sometimes the girl the lover loves.—Chicago Daily News. Necessity is the mother of invention, but it is a wise invention that provides her own father.—Ohio State Journal. Before attempting to tell a funny story, remember that your listener has made many resolutions to be more patient.—Athenian Globe. Husband (reading the paper)—"What fools some men will make of themselves!" Wife—"Now, honey, dear, what have you done this time?"—Detroit Free Press. Father—"Oh, how I do hate to carry an umbrella!" Eunice—"Why? I enjoy it! The last rainy day, I unyogged five men, and I think I destroyed the sight of one more. It's such fun!"—Boston Transcript. He (reproachfully)—"Perhaps you forget what happened yesterday. I was cut by my dearest acquaintance, the one I love best in all the world, in fact." She (coldly)—"The ideal! Do you really shave yourself?"—Philadelphia Press. "How is it that you are so glib in the street cars nowadays? Formerly you never arose to give a lady your seat." "Yes; but now I am wearing patent leather shoes, and if I sit everyone walks on them."—Toledo Bee. "Yes," said Mrs. Parvane, "the Latin motto on our family crest means 'One good turn deserves another.'" "How appropriate!" exclaimed Mrs. Kestige. "Your grandfather, I believe, was an acrobat in the circus."—Philadelphia Record. A Sweet Morsel.—"What'll you have to-day, sir?" asked the waiter. "We've got some nice lamb with green peas." "Yes," said the Wall street operator absent-mindedly, "let me have a little lamb with greenbacks."—Catholic Standard and Times.

CHEAP PICTURES IN LONDON.

English Artists Sometimes Offer Their Productions at Ridiculously Low Figures. There are men in London to-day who, in preference to painting, are glad enough to turn out oil paintings at the ridiculous remuneration of fourpence each, for which work they find a steady demand, says London Tit-Bits. The work, of course, has to be executed with extreme dexterity or the artist would realize but a poor living. But some smart men, aided by one or two deft assistants, can complete 200 or 300 of these "pictures" in a week, though they have to toil early and late to accomplish their arduous task. When a big order comes in for a gross of oil paintings, to be finished within a specified period for a wholesale firm, the method of work is usually as follows: Along the walls of the apartment wherein the artists work is stretched so many yards of canvas, which is marked into lengths, according to the size of the pictures ordered. Then the work is equally divided among the artist and his colleagues, each man being responsible for one part of every picture. One will paint the trees, another the sky, and a fourth will add a few figures to impart animation to the scene. Each man selects the particular line in which he can do his best and quickest work, and all labor with a strict eye to time and business. In one studio devoted to the fourpenny oil painting there are half a dozen girls who work 20 hours a week, and these only earn from 12 to 15 shillings each. They work for a big wholesale house on the continent, and their specialty is the showy little landscape or marine paintings so familiar to those who patronize the itinerant auctioneer or the cheap house furnisher. Incredible though it may seem there are some sweating firms who expect the artist to find his or her own canvas and colors, and then turn out oil paintings at fourpence apiece! But the better class of dealers provide the materials or make an allowance for the extra cost. When the pictures are completed they are sent in to the dealers, and a monthly check is forwarded in payment to the artist who has undertaken the order. The paintings are next glued into a cheap but gaudy gilt frame, and sold to traveling dealers, who dispose of large numbers of them in the provinces at a good profit. So amazing is the credulity of some provincial purchasers that a garrulous auctioneer at a country town fair can easily persuade them that they are buying the works of prominent painters at reduced rates. Rural folk are readily imposed upon by such statements. As a "fourpenny oil," cheaply framed, will sell for from three shillings to five shillings, it will be seen that the middleman makes an acceptable profit by the transaction. We were informed by one artist that the fourpenny rate of payment applied only to pictures measuring 12x8 inches, a higher payment being made for canvases of larger dimensions. For example, a painting which measured 20x15 inches would be paid for at the hardly munificent rate of eighteenpence, but the time involved would, of course be longer, so that the extra amount earned is comparatively trifling when the additional material is also reckoned. Fuel Scarce in Mexico. One of the greatest drawbacks in Mexico is the scarcity of fuel. Hopes are placed in the probable discovery of oil in paying quantities.—N. Y. Sun. Sewer Work Not Unhealthy. Eight hundred men are employed in the Paris sewers, and the most of them are vigorous and healthy, and free from zymotic diseases.

GOOD MEMORY OF NEGROES.

The Race Seems to Be Endowed with a Special Aptitude for Not Forgetting. "Speaking of the negro race, I am inclined to believe that some scientist would find an extremely profitable field in the negro's faculty for remembering things," said a traveling man, according to the New Orleans Times-Democrat, "and the wonder is that some man qualified for the work has not taken the subject up. The negro's aptitude in this respect has been the subject of comment from time to time, and we have heard a great deal about his lack of imagination, and all that sort of things, but so far as I am aware there has been no systematic study of the question. "How can we account for the extraordinary talent of the negro in this respect? How is it that the negro can remember with such unerring accuracy the names of persons, places, things and frequently under the most confusing circumstances? We do not know. We cannot account for it on a physiological basis, and yet no doubt the structural peculiarities of the black man have much to do with this particular talent. The low order, if not the total lack of imagination in the negro has no doubt tended to improve the faculty of memory. Still these facts do not seem to fully explain the extraordinary gift, for we frequently find types of men of other races which show similar structural peculiarities and a total lack of imagination, and yet types which fail to show the negro's aptitude for remembering things. The familiar example of the negro's unerring accuracy in handling hats at the larger hotels has frequently been referred to. I have seen negro waiters take as many as a dozen orders at one time without making a single mistake, giving each man every dish he ordered. I have heard shipping clerks at some of the wholesale houses call off a long list of articles varying in brand and kind, and intended for shipment to different places at different points, and I have seen the negro fill the order without making a single mistake. "I met a negro at Texarkana about a year ago. My name is not easily remembered. A few days ago I met the negro in a Texas town, but did not remember him until he recalled a little incident of our former meeting. Yet he knew my name and my business and asked me how the tea trade was. I have heard other men comment on this extraordinary gift of the negro in this respect. They remember all the brands of tea, coffee, tobacco, baking powder and they associate one or the other of these brands with a certain face and a certain name, and never forget it. It is really a very remarkable thing, and an interesting and profitable field for speculative psychology, and I would like to see some scientist take the matter up."

AUDIENCE STAYED OUTSIDE.

The Concert Was an Artistic Success, But Financially It Was a Miserable Failure. "The earnest church workers of a congregation located in the northern part of this city have learned that it is more profitable to give concerts for profit in the winter than in the months of high temperature," said a popular young Sunday school teacher to a Washington Star reporter the other day. Washington Star reporter the other to add to the building fund, an enthusiastic worker secured the aid of a pianist of high reputation and of musical talent far beyond the ordinary. She sold many tickets, but a large proportion of the friends of the church did not purchase entrance cards, though they intended to attend the concert and to pay at the door. When the night, on which it was to be given, arrived there was an immense turnout, and the crowds of people making their way toward the church gave hope of a great financial success. It happened that the weather that evening was unusually hot. It also happened that adjoining the church was a beautiful lawn on which the grass grew luxuriously, and was kept in good condition by constant attention. Hesitating to enter the building before the concert was actually begun the people lingered there in groups. Benches were improvised, and the lawn itself formed attractive seats. Finally the first number of the programme was begun. All the church windows were wide open and the strains of music floated out on the evening air with even finer effect than could be enjoyed within the edifice. The audience on the outside was added to as the evening wore on, people preferring the cool of the lawn and the refreshing breezes to the less comfortable interior. The concert was an enormous success both in the quality of its programme and in the size of the audience, but the audience being largely on the outside of the building it was a financial failure. The next concert given in that church will take place on some night when the chilling winds of the north are whistling about with such fury that the beauties of harmony can be appreciated in connection with a red-hot furnace. Intoxicating Beans. Among the peasants of southern Italy, Sicily and Sardinia a curious malady has been noticed by physicians, which is caused by eating beans. One of the most remarkable effects of the malady is a species of intoxication resembling that produced by alcoholic drink. In some cases persons predisposed to the malady are seized with the symptoms of intoxication if they pass a field where the bean plant is in flower, the odor alone sufficing to affect them.—Detroit Free Press.

THE BLACK ART IN HAWAII.

Witchcraft Continues to Wield a Strong Influence Over the Superstitious Islanders. Witchcraft, or kahunaism, as it is known in the Hawaiian Islands, writes a Honolulu correspondent of the Philadelphia Press, is far from being obliterated by the progress and enlightenment of Americans since annexation, nearly five years ago. Though the attempt of the last home rule legislature to legalize the practice of kahunaism failed, it has not diminished to any appreciable extent the continuance of that practice among the simple-minded natives, even in the most enlightened communities. Even at this late day in Honolulu cases of witchcraft are reported to the authorities by newcomers, to whom the black art has very much the appearance of crime. Not long ago the police were notified of a murder at Waikiki, which upon investigation, turned out to be nothing more than the act of a highly-respected kahuna. He had been driving off the evil spirits by burying the patient in the sands of the beach, and the simple-minded stranger thought murder had been committed and the murderer was trying to hide the evidences of his crime. The Hawaiian is unusually superstitious and a firm believer in witchcraft, carrying with it the belief that the witch or kahuna has power to relieve him of the attacks of the spirits. In common with many other races the native believes that the body has two spirits—while the body sleeps one of the spirits leaves it in charge of its fellow and wanders at large, often, times causing considerable mischief to overcome which the services of the kahuna are called. The Hawaiian still believes that this habit which their spirit has of wandering around in the dark leads to their destruction. The kahuna painshane, as he is called, is looked to for relief, for the natives have firm belief in his power to destroy and capture the spirits. The kahuna is paid for his work, and the Hawaiian saw no reason why his profession was not entitled to legalization by legislative enactment. The kahuna, of which there are still many in the islands, makes his business a profession, and follows out a carefully prepared plan in his chase for the spirits. He is supposed to have the power to summon at will, by means of his black art, spiritual messengers to do his bidding. These messengers are spirits of men and women who during life excelled in the arts of the kahuna. Among these commonly employed are Kumu and Kapo, who were women, and Kanoikokai, Kumukahi and Palama, who were men. The service of these spiritual messengers may always be called into play, but some kahunas are believed to have particular messengers owing allegiance only to them. Such a special emissary of the spirits is known as an unhipili. The kahunas generally operate early in the evening when people have just gone to sleep and their spirits have not had time to wander far from their homes. He sits alone in his house with the client who wishes his spirit taken care of. Tasting of the awa, he pours out a libation to the familiar spirits which are to act as his messengers and then utters the dread prayer with which he compels their attendance. These messengers soon bring together a group of wandering spirits among which is that of the intended victim and some of his friends to disarm suspicion. Three coconut cups are then filled with awa and placed side by side in the open doorway of the house behind which the kahuna is seated, his client being hidden from view in a corner. In the meantime the spiritual messengers are returning, bringing with them spirits from different homes, which have been invited to the social spree. The kahuna describes the members of the party as they approach, until finally his description fits the body of the spirit whom his client is seeking to have destroyed. Then the old awa drinkers incline their heads to imbibe their favorite beverage, and finally the victim follows their example, and bows his head to the cup in drinking. Quick as a flash the kahuna seizes him in his right hand and crushes him between his hands. A faint squeak is heard and the Hawaiian believes the troublesome spirit to be dead. The kahuna opens his hand and discovers a drop of blood, which is mixed with potatoes or poi and swallowed by the kahuna and his client. The next day the native whose spirit was so destroyed is told of the fact by the kahuna. An interesting case of witchcraft practiced has come to light. A native named Keola, employed by W. D. Alexander, who vouches for the truth of the story, felt the grasp of a hand upon his throat one night, and, after a desperate struggle secured his release, recognizing the witch as the wife of Pele, living near by, who had considerable reputation as a kahuna. It was admitted that the body of the woman was asleep at the time, but the native went to Pele and boldly accused the wahina of attempting his life. The kahuna, husband of the accused, was called upon to try the case, and using a pack of cards, pronounced his wife guilty. Seeing she had a fair trial, she accepted the verdict in silence. It, therefore, remained for the kahuna to kill the spirit and thus prevent further injury. The kahuna prescribed the remedy, which consisted of three panop, fish freshly taken from the sea, five joints of red sugar, cane of the variety called konwala, and of flowers of the hola or auhuru shrub, a well-known fish poison, five kauna, or 50

in number. She was made to eat the sugar cane, together with the auhuru flowers, for which she took the fish, and approaching the junction of two roads without looking back she dropped the fish behind her, and passed on, leaving them for the kauna to recover. (Fish are a great delicacy, and are eaten raw by the natives.) Peace was thus restored and the relations of the chief actors again became friendly. The newer forms of education are helping to enlighten the Hawaiians, and the passing away of the purple-blooded natives (which seems a question of but a few years) will take with it their belief in witchcraft, spirits and kahunaism.

NUT-BROWN MAIDENS.

The Marked Contrast of the Spanish and Native Women of the Philippine Islands. In "Daniel Everton, Volunteer Regular," a "romance of the Philippines," by Israel Putnam, published by Funk & Wagnalls company, New York, a shrewd and clever contrast between American and Filipino character runs throughout the entertaining book. The author's study of the women of the two races is particularly interesting. The admixture of the non-Caucasian blood with the basic Castilian is not considered a blemish in the Spanish circles of society in the Philippines. Mercedes, the daughter of Senor Paris, a rich sugar planter of Negros, has no doubt at all that she is an equal and proper mate for Everton, the aristocratic New Yorker. "Both of her grandfathers having been Spaniards, it did not occur to her that Everton could regard her as being in any way inferior because of the darker strain which ran through her veins." In fact, it would appear that the less Spanish blood a woman can boast, the greater recommendation it is. "Judging by the Spanish women I have seen out here, I would rather marry a native, myself, than one of them," yawned O'Connor. "Right you are," said MacTavish. "Such marriages occur, and I have seen them turn out as well as the average marriage at home. The women live altogether for their husbands, have a child every year for 30 years, and then die. That ought to be devotion enough for any man." "I don't suppose there could be any companionship with one of them," Everton remarked, inquiringly. "If it's companionship you're after," retorted MacTavish, "you had better go and live in a club. Women are the same the world over. Once they get married, children and housekeeping are all they care about. The most you can hope for is a good temper, and your Filipino has that. The white man who marries one of them gets a devoted wife and is head of his own house, and don't you forget it. That's more than can be said of some married men at home." "Did you ever meet a native woman who could talk—keep her end up, so to speak?" inquired Everton. "Well, rather," replied Johnson. "They are not by means the playthings you might suppose. On the average, they talk quite as well as our women do at home. You have got to take their surroundings into consideration. They have no life outside of their own little towns, but there's precious little goes on in those towns that they can't talk about as well as the men. Do you any 50 of their houses; you'll find, say, 50 books in the place, and almost every girl in the house has read all of them. Your women may have 5,000, but they don't read any of them." "I wonder if a man could take a native woman back home with him," asked Everton. "Yes, I suppose so. If there was nothing the matter with her—leprosy or smallpox, for instance," replied O'Connor. "There's nothing in the immigration laws to prevent." "I mean would she be received in society?" "That depends on the society, of course."

DRAW THE COLOR LINE.

Americans in the Philippines Base Their Notions of the People Upon Home Notions of the Negro. That the color-line would be drawn by some Americans who had to do with affairs in the Philippines could readily have been predicted, says James LeRoy, in the Atlantic. The extent to which it has been held in veneration is, however, far from complimentary either to the intelligence and general information or to the breadth and charity of Americans. This tendency to shy at a darker skin, no matter who or what the wearer, is doubtless a minor reason for English animosity at our talk of Philippine self-government. But we need not go to India, nor learn that there are dark-skinned branches of the Caucasian family, to appreciate how small is the significance of color alone in connection with mankind. Without in the least justifying the prejudice against the negroes in the United States, what the negroes in the United States, what possible excuse does that afford for proceeding on the "nigger" theory among a people largely Malayan? The typical Filipino is every whit as distinct from the negro as he is from the European. Yet it is the usual thing among Americans who have been in the Philippines, and imbibed a contempt or dislike for the people, to betray in their conversation the fact that their theories of the situation are based upon popular notions at home as to negro shortcomings and incapacity. They prejudice the people before they have even seen them, and they come away without ever having made a single honest effort to find out what they really are like.

LIVING BY BRAIN-WORK.

Bright Schemes for "Grafting" Invented by Impetuous but Intelligent New York Men. Living on your wits in New York is daily becoming more and more a professional study. There are many individuals boasting about this town, of gentle birth, fine education and excellent manners, who are unable to earn an ordinary living, either because they were not taught how or because their ancestral supply of inherited wealth has run dry. Work they cannot do, and even if they were willing, it is not likely they could render any employer services satisfactory enough to pay them a salary on which they might continue living as gentlemen, says the Sun of that city. Beginning at the bottom of the ladder on a ten-dollar-per-week clerkship proposition is, of course, absurd, after a man has passed the twenty-fifth milestone on the highway of life. Hence, there is no other choice for them than putting their inventiveness to work, and somehow or another manage to continue to move in the set where they belong, or at least give out the impression that they are still within the sacred portals. Two new ways of grafting on society have just come to light. The first grafter is known as the "tallyho terror." His method of procedure consists of ingratiating himself into the confidence of some of the wealthy members and talk the pleasures of tallyhoing to them with sufficient repetition to make them interested, says the New York correspondent of the Pittsburgh Dispatch. When a coaching trip finally has been decided upon, with Mr. Smooth as the host presumptive, he makes all the preparations. The swiftest turnout, the finest horses and the best-liveried groom are in front of the club at the hour of the start. En tour they stop at every road house, and the identity of the well-known members of the party is such that the landlord offers no objection when he is told by the high muck-a-muck to "send him the bill." On their return home the party is profuse in thanks for a splendid time to the supposed host. About a week later the "tallyho terror" calls on every member of the party, presenting him with a bill ranging from \$50 to \$100 as his share of the expense of the trip. Called upon for an explanation, he says, smilingly, with an air of tired superiority, that he naturally supposed they all understood that it was a "commonwealth-plan" affair, everybody to share alike, etc. Very sorry, but—well, he gets the money, and there you are. The other game is one worked by inference, and with a camera. It thrives best in Newport. You are alone, and you stroll about in the casino of that resort, and you want to get into the inner circles, but don't know anybody. What to do? Watch for a grouping of celebrated ladies and gentlemen who are being photographed, and as the man is about to press the button quietly saunter up and get in the picture, even if it is on the edge. By repeating this process a dozen times or more, and showing pictures of yourself in ten or twelve different groups of real people, it will not be hard to make ordinary people believe that you are one of the select, will it? And, if you are, will not your credit increase in proportion? One man last summer is said to have made such a success of this plan that he is now on the top rung of a brilliant social career, with no prospect of falling off.

BIG LIGHTNING BUGS.

Large South American Insects That Are Worshipped by Women as Ornaments in Their Hair. "Cocoyos," the large lightning bugs of Brazil, Cuba and tropical South America, that emit a continuous double light of sufficient strength and intensity for one to read the time on a watch 18 inches distant, and which the Botocudo Indians of Brazil use for illuminating purposes by confining a number of them in small wicker cages, are soon to be a novelty in the pet line in Washington, reports the Post. This is one of the results of a demand for something new that is constant on the part of the public and competition among bird and pet animal dealers. The cocoyos are very large, though perfectly harmless, and in many of the South American cities and in Havana the young girls and married ladies wear them in their hair at night, the effect of which is singularly striking and beautiful, especially when the lady wearing them happens to be blessed with more than the usual share of feminine pulchritude. The cocoyos thus worn illuminate the wearer's countenance and hair in a perfect halo of light. Whether they will be used in this way by local belles remains to be seen. The cocoyos are very hardy, and will live for months with little or no attention. Local pet dealers are of the opinion that if kept indoors and in warm places during the winter in the same manner that parrots and canaries are kept, the cocoyos can be domesticated and made to increase and multiply in this country. This has proved successful in the case of the little green chameleon lizards of Florida that lay eggs and hatch out breeds as long as they are properly attended to. Anything Possible There. "The biggest rattlesnake I ever saw," the passenger in the linen duster was saying, "I killed myself. It was 12 feet long and had 50 rattles." "But the biggest rattlesnake of which there is any record," objected the passenger with the eyeglasses, "was only eight and a half feet long and had just 31 rattles." "But the one I'm talking about was in Kansas."—Chicago Tribune.

AID TO INVESTIVE ZEAL.

Suggestions and Rules for the Guidance of Those Who Wish to Secure a Patent. "Nearly all of us at some time or other have been fired with inventive zeal," said a patent official to a Washington Star man recently "and letters pour into the office asking all sorts of questions about patents. The additional rules I will give you are known to us and to patent attorneys, but to the general public the details of our business is complex and misty. If the following few suggestions and rules are borne in mind they will be found of invaluable service as time savers and preventives of worry. The one great question which is fired at us is: 'How may a patent be obtained?' "A patent may be obtained by any person who has invented or discovered any new and useful art, machine, manufacture or composition of matter or any new and useful improvement thereof not known or used by others in this country before his invention or discovery thereof and not patented or described in any printed publication in this or in any foreign country before his invention or discovery thereof, or more than two years prior to his application and not in public use or on sale in the United States for more than two years prior to his application unless the same is proved to have been abandoned, upon payment of the fees required by law and other due proceedings had. "A patent may also be obtained by any person, who by his own industry, genius efforts and expense has invented and produced any new and original design for a manufacture, busts, statuettes alto-relievo or bas-relief; any new and original design for the printing of woollen, silk, cotton or other fabrics; any new and original impression, ornament, pattern, print, or picture to be printed, painted, cast or otherwise placed on or worked into any article of manufacture; or any new, useful and original shape or configuration of any article of manufacture the same not having been known or used by others before his invention or production thereof nor patented, upon the payment of the usual fees and upon the usual proceedings. "The receipt of letters patent from a foreign government will not prevent the inventor from obtaining a patent in the United States unless the application upon which the foreign patent was granted was filed more than seven months prior, in which case no patent shall be granted in this country. "In case of the death of the inventor the application will be made by and the patent will issue to his executor or administrator and where the inventor dies during the time intervening between the filing of his application and the granting of a patent, letters patent will likewise issue to the executor or the administrator. Where an inventor becomes insane the application may be made by and the patent issued to his legally appointed guardian. Joint inventors are entitled to a joint patent and neither of them can obtain a patent for an invention jointly invented by them. Independent inventors of distinct and independent improvements in the same machine cannot obtain a joint patent for their separate inventions. "These are the great fundamental rules upon which patents are issued and should be posted in the hat for future reference. Floods and Forests. Prof. Gaunett says most people believe, erroneously, that floods in our rivers are more frequent than formerly because of the cutting down of forests in their drainage basins. Probably the clearing of land by cutting away forests and undergrowth does affect streams, increasing their flood height and diminishing the flow at low stages. In other words, water probably runs off or evaporates more rapidly from bare ground than from ground covered with forests. But where the forests are cut away the ground is seldom left bare; it is cultivated or quickly becomes covered with bushes which hold the water quite as effectively as forests. The floods in our rivers are no greater or more frequent now than in the past.—Scientific American. Open-Air Charities. It was only 25 years ago that a kind-hearted editor of a New York paper had his sympathies aroused by seeing a group of street children ordered off the grass in one of the parks. He collected those children, and took them all for a sail on the bay. That was the beginning of New York's extensive open-air charities. The country homes open to mothers and babies during the hottest weather, the seaside cottages and floating hospitals, are now numbered by hundreds. St. John's Guild has two floating hospitals.—Woman's Home Companion. His Business. "I thought she was a woman of unbreakable will," said the man with the lob-tailed coat. "And so she was," said the man with the incandescent whiskers. "Yet you tell me that she's completely subservient to her husband," went on the first man. "Well, you see, she married a lawyer, and he broke the will."—Baltimore American. Lacked Hospitality There. Col. Bluegrass—Didn't you tell me, sub, that Mistah Brown always treated his callers like gentlemen? Maj. North—Didn't he treat you like a gentleman? "He did not, sub! He only asked me to drink once, sub!"—N. Y. Herald.