

Fashion's Fancies.

Muffs are small. Black lace is very fashionable. "Pull back" skirts are no longer worn. Gray in all shades grows in fashionable favor. Combination costumes remain in high fashion. Brocade stuffs are in demand for long cloaks, long dolmans and vestites. Fancy feathers of all kinds adorn hats for demi-toilet and business wear. Brides and bridesmaids' dresses have sleeves that are drawn over the kid gloves. Fine, long, elastic cashmere gloves are taking the place of lined silk gloves for general wear. Children's cloaks of dark velvet and wool are fashionably trimmed with light gray lamb skin. For dancing the short skirt is de rigueur, none but dancers wearing the trained dresses at balls. Skirts of dresses should be narrow when there are many flounces or super-imposed draperies. Ostentatious tips in panaches are the favorite trimmings for Henri II, and Henri III, and Girondin hats. Girls in their teens wear the sailor hat with a bow, and floating ends in the back. There are no absolute rules in fashion as formerly; people nowadays follow their own individual fancy within certain limitations. Children will wear wool hose this season, and in shades darker than the dress, rather than the pale-colored or black silk hose of the summer. Evening gloves are of undressed kid, in soft, pale tints, and reach to the elbow or to the shoulder. With the very long gloves no sleeves are worn. The large protruding capote is the shape most generally adopted by women of fashion this winter, on all occasions when the fashion is not admissible. Little misses not yet in their teens wear the pale or old-fashioned "cashmere." These are in full, with soft velvet crowns, in full velvet, plush or Ottoman silk. The straight, high dog collar is affected by ladies with long slender throats. These dog collars are generally of dark velvet, stiff, with gold, silver, steel or pearl embroidery. The latest brides' dresses are trained and trimmed with puffing around the bottom over a simulated skirt of brocade. The opening of the upper skirt showing. The brocade is fringed with light sprays of orange blossoms. Little girls' dresses for indoors are no longer white muslin or linen, but of white or bright colored wool, cut with low square necks, which are filled with shirred or pleated yokes of white pale blue, pink or amber satin, while the sleeves are made long, and of the wool which forms the costume.

Objection is taken to the drum-beating as a life-saving indulged in by the salvation army. Objection is also taken to the class of drum and to the manner in which it is beaten. This objection is certainly well taken—but the drum is the best the army's got. The drummer puts so much enthusiasm into his playing that he should either change his drum or his vocation. At the same time it is possible that if the drum was beating a thundering accompaniment to "Rise Sons of William" or "Boone Water" that many who now object to the racket would be agreeably pleased with the uproar. The drum as a national weapon and solo instrument has been misunderstood. Shall we, for the sake of the temporary inconveniences of a half-hour serenade, reluctantly crush out the budding musical aspiration of the free-for-all drummer? Out on such tyranny! Are we a nation? Is this progress? Are we a people who have calmly stood three seasons in one week of the town council to be irritated by a trifling cadenza or two on the drum basso? While we await a rush of correspondence in reply to the above interrogation it would be as well for the bandmaster of the salvation army to put in use a new drum head or stretch the present head over a new barrel. Anything, but it only in the direction of progress.—[Lindsay Post.

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Classical Education.
Do you not think that American institutions are progressive? I inquired a Boston girl of an eminent English tourist on the Baltimore & Ohio railroad. "Indeed I do," was the hearty reply. "The classical education of even your railroad brakemen makes them far superior to the common guards of our English system."
"What do you mean by the classical education of our brakemen?" I inquired the Boston girl, with small show of surprise.
"Why, I notice they open the car door and call out the names of the stations in an unknown tongue. I am familiar with seven distinct languages, but your American brakemen are a Gulf of learning compared to our most eminent scholars. Their salaries must certainly be enormous, and their erudition vast and unfathomable.—[Texas Shiftings.

The Greatest Healing Compound is a preparation of carbolic acid, vaseline and cerate called McGregory & Parke's Carbolic Cerate. It will cure any sore, cut, burn or bruise when all other preparations fail. Call at G. Rhyms drug store, and get a package. 25 cents is all it costs.

VENTRILOQUISTS.

An Interesting Interview With One of Their Number—Their Strange Gift Explained.

The art or gift of ventriloquism, though dating back to the remotest antiquity, and supposed to have its origin among the ancient Hebrews, Canaanites and Egyptians, and practiced to a considerable extent at the present time, is a mystery to the general public, and is this week the topic of considerable discussion, as Mr. Albert O. Duncan, one of the most skillful of the few successful ones now practicing it, has been giving nightly exhibitions of his gift at the Park Theatre during the past week.

The term ventriloquism has its derivation from the Latin words *ventus*, the abdomen, and *loqui*, to speak; it originated from the practice of witches, who were supposed to have a good or evil spirit within them. That it was commonly used among the Israelites and Egyptians the following from the nineteenth chapter of Leviticus will serve as evidence:—"Regard not them that are familiar spirits, neither seek after wizards to be defiled by them." In this case, as in several others referred to in the Bible, the term "having a familiar spirit" signifies in the original Hebrew speaking from, the abdomen.

For many years it was supposed that in order to become a successful ventriloquist it is necessary that a peculiar formation of the larynx be possessed. Thinking that perhaps the public would be benefited or interested with an explanation of the mystic gift, a reporter called upon Mr. Duncan yesterday, and the first question put to him was whether it was possible for any person to acquire the art.

"It is an utter impossibility," replied the ventriloquist, "to acquire a knowledge of it out of the numerous books published on the subject. To tell you the truth in all my career, though not a very long one, I have never met a book-made ventriloquist. I have looked over several of the works on the subject, but instead of being an assistance they were positive detriments and only tended to confuse me."

"Then, according to your theory, ventriloquism is a gift and not an art?"
"That's it exactly. I have had a large number of people call upon me and request me to give them lessons, but unless they are naturally adapted for it, any degree of learning will not do them any good."

"What do you mean by being naturally adapted? Are your vocal organs different from the general run?"
"No, I have had my vocal organs examined by a number of physicians, and they failed to discover any malformation."

"Then where does the peculiarity exist?"
"In the muscles of the stomach. My ventriloquial voice is entirely governed by them. I suppose there are a great many people possessing the same gift, but after discovering it find out that considerable practice is necessary to become proficient in it."

"How did you discover that you possessed the gift?"
"When a small boy I was in the habit of imitating animals of all sorts. One day a man heard me and said that I was peculiar. He called me a ventriloquist, but I didn't know the slightest thing what he meant by the term until I grew up to be quite a large boy, when I became conscious of my ability of throwing my voice wherever I chose. I first appeared at church societies and other entertainments, and with constant practice I was soon enabled to do it."

THE STAGE AS A PROFESSION.
"How is it that in uttering consonants you do not move your lips in the slightest?"

"Well, you see I use my throat and mouth for the pitch and tone of the voice, also for consonant sounds; and I regulate the distance, where I want the voice to sound, by contracting the muscles of the stomach. If I want the voice to sound apparently at some distance I move the muscles at the base of the stomach; the lower I go the further the voice sounds; and if I wish it to sound nearer I contract the muscles of the top of the stomach, and with constant practice I am enabled to regulate sounds instantaneously."

"How about the saying that ventriloquists usually die at an early age?"
"Owing to the great strain upon the stomach, it is of course necessary to take the best of care, for you know the stomach is a very delicate organ; but with proper care and temperate habits there is no danger whatever from over-exercising."

"Did you inherit your gift from your parents?"
"No, indeed; they are both deaf mutes, but I have often thought that I possessed the voices of both combined, my natural tone and the voice in my stomach."

"Did you ever take any advantage of your gifts for your own personal amusement?"
"Oh, yes, quite frequently. You see I pass considerable of my time travelling upon the railroad. When the trip grows monotonous and we have no more subjects to discuss or yarns to spin, I, by special request of the other members of the company, proceed to have some fun with the conductor. You know that dogs are not allowed on some of the roads, unless the fare is collected for them. As soon as I see the conductor the voice under one of the seats. The conductor immediately institutes a search for the canine, and I tell you we get any amount of fun out of the operator. As soon as the conductor requests the passengers—a lady most generally—to move for the purpose of discovering the dog, I throw the voice in another direction; and only last week I set a conductor alight with rage hunting after the supposed dog from seat to seat with the assistance of the porter and other attaches."

"Did you ever meet with any other amusing incidents?"
"Not very long ago I stood upon a street corner and watched two peddlers angrily disputing about the right to display their wares. Though in dispute, they were quite polite to one another, but just for the sake of a lark I threw my voice, imitating one of the disputants, into his mouth and made him call the

other man an infernal liar. The other fellow could not see it in that light, and you should have seen the fun. I kept this thing up for quite a while, made them call each other harsh names, and when they came to blows I put an apology on the mouth of one, and thus the affair ended."

"Once in a street car," continued Mr. Duncan, "I had a great deal of sport at the expense of a blushing young damsel. The car was so crowded but the seats were all occupied, and among the passengers was a young and pretty girl wearing a heavy lined cloak. I began imitating the sound of a squealing baby, as if emanating from under her cloak, attracting the attention of every passenger to the lady, and mystifying her completely. She moved about in an uneasy sort of manner, the cries of the child grew louder and louder, the eyes of all the passengers were turned toward her, until in a fit of desperation she unbuttoned her cloak for the sake of proving that she had no child concealed there. I then threw my voice under the seat, and an old gentleman, touched with pity and contempt for the young mother, crawled under the seat on his hands and knees and looked for it. The passengers were all mystified for I kept the squealing up until I left the car."

A CLUSTER OF GRAPES.
From the Vineyard of Bishop Hall, A. D. 1374-1406.

1. No man would be saved alone.
2. Where should the angels lodge but with Lot? The houses of holy men are full of those heavenly spirits, when they know not. They pitch their tent in ours and visit us when we see not; and when we feel not, protect us. It is the honor of God's saints to be attended by angels.

3. If my heart be early seasoned with His presence, it will sorrow of him all day after.
4. The proud man hath no God; the envious man hath no neighbor; the angry man hath not himself.

5. So venomous is sin, especially when it lights among God's people, that one drachm of it is able to infect the whole mass of Israel.
6. The prophets of God go upon many a thankless errand. He is no messenger of God that either knows or fears the faces of men.

7. It is the best improvement of our wit, to seek out the aptest furtherance for our souls.
8. Giving is sowing; the largesse, the greater crop; giving to the poor is veneration to God; the greater bank, the more interest. Who can fear to be too wealthy?

9. So then this living legacy of Zachariah is free. "I give," present. "I do give," just, "my goods," large, "half my goods," fit, "to the poor." Neither is he more bountiful in his gifts, than in his restitution: "If I have taken silver from any man by false accusation, I restore it fourfold."

10. Simon will be ever the leaver and Matthew the publican. How carefully should we avoid those actions which may ever stain us.
11. Our Saviour never sinned for any man's sake, though for our sake he was so able, that he might keep us from sinning.

12. It is the truest wisdom that helps forward our salvation.
13. God will one day bring from the conscience of wicked men their own indictment; they have not more carefully hid their sin than they shall one day freely proclaim their own shame.

14. Sweetness of compulsion is a great help toward the good entertainment of an admission; roughness and rigor many times would have melted to repentance. Whether we sue, or convince, or reprove, little good is gotten by bitterness.
15. While we are under the law, we do not so keep it, as when we are delivered from it; our Christian freedom is more than our servitude.

16. The title of all converts is a willing heart.
17. God loves at once familiarity and fear; familiarity in our conversation and fear in his commands.

18. Prayer without means is a mockery of God. Then only can we pray with hope when we have done our best.
19. Malice is commonly hereditary and runs in the blood, and as we used to say of rummet, the older it is, the stronger.

20. Wickedness hath but a time; the punishment of wickedness is beyond all time.

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