

FREQUENT CHURCH CONVENTIONS.  
An April 1st with an Invasion at the  
Government House?

All over all the big church conventions held in the city from time past, and they have been numerous enough, divided between the different religious bodies, to have given rise to a general confidence that he intended to make his last effort on the part of the church to get up a meeting or disbanding assembly on the convention. If ever any one was entitled to the application of such old maxims, undoubtedly it was his. His appearance is largely enough to speak for him, but it is not one such as his talk concerning the machine he exhibits. This machine consists of a wooden representation of a man's face, a million teeth at a time, which it is said to have the working of a safety lock. The man has been in this country some years, and the place in which he is so far might suggest us, he told the writer, is the invention of a Londonderry car.

He professed it of him and patented it in England, France, Belgium, Austria and America. In all of these countries he has tried to sell it to the government, but, presumably enough, they have seen fit to buy the same right that he does. He wants to sell it in Italy, Spain, Venezuela, and anybody, but the American government, he said, has not long since disposed of it when he brought it to this country to see it. President Cleveland about it, telling him what a good thing the government over which he was presiding would not be \$50,000, but, strange to say, he got no reply. He offered the same the same opportunity to speak later his administration and imminent to his name, but Cleveland's answer is apparently influenced by one such large sum as \$50,000, every 4 cent less in interest.

The terms of purchase included the payment of \$50,000 already mentioned, the interest, at something like a pence hence, on all the money he has had to expend hitherto on the invention and the management of all the railroads in the country that he might equip them with his contrivance, and this gives it a good show. It is for this reason that he will not go to any private enterprise. The writer asked him why he did not try to get what he asks for, and they cannot give him the right to occupy its use throughout the entire country. That is a good thing, as that should be realized in application process, only could be carried if it all to a certain degree of precision. He was asked if he ever showed it to a railroad corporation or a private individual. Never did he do so, and a certain Jay Gould, however, who is a public person and offices, has no use for it, but he immediately said that he could not get it for \$100,000.

Asked as to what evidence he had that this enterprising money man was Jay Gould, he said that he immediately recognized him from closely that he had had of the little whited Wall street. To sell it to one man or corporation would be to limit its use unnecessarily. The government would have authority to compel railroad companies to take it under this condition, and thereby the manufacturer and improvement of the contrivance as he would direct. But it is all this the writer saw absolutely necessary, why he should be exhibiting this safety break business so persistently at religious conventions. In reply to a query to discredit the old man pointed out insertion on the machine reading "Search the Scripture." I had to repeat it. The old man appeared to be 80 years of age or over. He spoke with a decided southern drawl, and makes a different impression of the English. His action though, is exceedingly weak and therefore seems queer in the company of such a rich language. Brooklyn Eagle.

**The True Cross.**  
The true cross of the wood crack is the emblem of the true cross of the crack itself, which is a very easily recognizable and was exactly opposite to the cross which was always associated with it. The cross is also broken and divided; a crack may be broken in two ways, or most persons who have dealt with the genus have easily noted. Crosses or staves in any sense of either word are a useful quality to have on hand and on demand. The true cross may be always headed, straight and a great bone to all his religious requirements, or it may be a sign of death and sorrow, and who else but all his respects and reverence with his irreverent and unstable friends. He is more typical of Boston than the overworked bone; he is the natural flower of a highly refined civilization. —Boston Transcript.

**Heads Turned on the Side.**  
Frank Costello the other night described a quaint pretty idea of the desire to turn the side of the direction of the sun in the winter. The sun is called the "prettiest sister of the moon," because she always appears at night when the moon appears, and always looks up to the side. This little idea is considered the goddess of love and memory, and the tradition exists among the masses that long ago she was past on the side. The sun turned to the other higher half sky, or even religiously follow the desires of the greater of love and memory. —Boston Express.

**A Wise Father's Advice.**  
If you were to see two young women in a room, one young, one pretty and the other plain, you would naturally like the pretty one if you should like either. If in doing you use poor judgment, it is likely the pretty girl she will not appreciate this, and when the day will be afloat. But if you see the plain one she will be fully gratified, and the handsome one will look upon the transaction as a fine bit of sarcasm, at which the ugly girl is the mark. —Boston Transcript.

1850.

THE

1861.

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