Mirrors Many Years Ago.

A historian has it that as early as four centuries before Christ these metal mirrors were in such common use among the Romans that any maid servant could have as many as she could hang at her girdle, which probably accounts for the fact that they gradually fell into desuetude among ladies of the higher classes and led to the introduction of substitutes. It is hardly to be supposed, however, that it was this fact which induced some ingenious person so to cut and burnish the inside of drinking cups as to reflect the face of the drinker many times in a highly warning manner.

In addition to the small hand mirrors which it used to be the particular duty of some unfortunate young slave to hold before her mistress, there were panels of stone set in the walls and so highly polished as to serve as mirrors. It was this use of dark stone that first suggested the use of glass for reflecting purposes, which according to Pliny, was first manufactured at the glass works of a gentleman named Sidon. Black glass was first used; afterward clear glass with black foil on the back replaced it. Pliny tells us all about this, and from this time on no mention is made of glass mirrors until the Thirteenth century, when a Franciscan monk, Johannes Peckham, speaks of mirrors, not only of polished marble and steel, but also of glass covered with lead on the back.

By this time the amalgam used in making glass mirrors was much like that of today, the difference being in the method of its application. The process was to spread tinfoil on a plain surface, to pour mercury over that and rub the two together with the hand or with a hare's foot. The amalgam thus formed was then covered with paper, over which glass was laid. The paper was then withdrawn and weights pressed on the glass, pressing out the excess of mercury.—New York World.

Didn't Know Its Value.

A few days ago I met a man from Baltimore who tried to persuade me that some people down that way do not know as much about things pertaining to civilization as the average Indian does, and he told me the story to prove it. Said he: "I'm very fond of horseback riding, and I go off on trips for a week sometimes. On one of these journeys I stopped for a minute at a drug store in a Maryland village and flung the reins of my horse to a colored boy who was standing on the sidewalk. On returning I thanked the lad, handed him what I supposed to be cent and galloped away. Half an hour later I discovered that instead of a cent I had given him a five dollar gold piece. I had not taken much money for my trip, and was quite a way from home, and I couldn't spare my pocket piece just then; at least I didn't want to. I turned back over the road and re-entered the shop. Said I, 'Have you seen anything of the boy that held my horse here about an hour ago?'

"The druggist laughed. 'I guess,' said he, 'I know what you have come for. It's a five dollar gold piece, isn't it?'

" 'Yes,' said I, a little surprised.

" 'Well, the boy came in here and showed it to me, and asked if I would give him a good cent for it, "'cause he didn't know nuffin 'bout dat kin' o' money." I saw that there was a mistake and gave him a penny for it.'

"You can guess I was pretty glad at the amount of ignorance there was in the world just then. I refunded the cent, pocketed my gold piece and rode off."—Brooklyn Eagle.

Chance in Religion.

Perhaps it may seem only by forced analogy that the gambler's infatuation can be compared to the superstitious awe of primitive religion, but one needs not to go back a long way in our own history to realize that they can be traced to a common source. In 1619 Thomas Gataker, a Puritan minister, published his essay on "The Nature and Use of Lots," in which, while arguing against it, he states the common belief to be as follows:

"Lots may not be used but with great reverence, because the disposition of them cometh immediately from God. The nature of a lot, which is affirmed to bee a worke of God's speciall and immediate providence, a sacred oracle, a divine judgment or sentence; the light use of it therefore to be an abuse of God's name, and so a sinne against the third commandment."

How deeply rooted in man's mind the belief in divine interposition in such matters has been from early times is shown by the recourse having been had to lots in the first momentous act performed by the primitive Christian church—namely, the election of an apostle. Human direction was relied on so far as to reduce the number of candidates to two, the qualifications of whom were so evenly balanced that the decision between them was left to pure chance, to control which, as was believed, supernatural interference might be looked for.—Blackwood's Magazine.

What American Painters Earn.

Less than twenty years ago a member of the National Academy of Design declared that he knew positively that there were but ten artists in New York who were making as much as $5,000 a year by their art. Times have changed. We hear a good deal about the craze for foreign pictures and the neglect of native painters, but all the same there are not a few of the natives who are making a good living, and by the sale of their pictures too.

Several are reputed to make $25,000 a year, and a good many live at a rate of at least $10,000 without falling into debt—belonging to clubs, owning country houses and yachts, paying exorbitant rents for studios and furnishing them with splendor. Some of the best paying commissions that local painters receive are those for panels, ceilings and other decorative work for New York houses.

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9 42	5 55	.....Clayton.....	8 30	5 37
9 54	6 04	..... Kenton	8 21	5 27
10 05	6 14	.....Hartley	8 10	5 16
10 08	6 16	....Slaughters....	8 08	5 13
10 19	6 23	.....Marydel.....	8 01	5 03
10 27	6 30	... Henderson....	7 54	4 54
10 35	6 37	.Goldsborough.	7 48	4 46
10 48	6 47	Greensborough.	7 39	4 35
11 00	6 56	.....Ridgely.....	7 29	4 23
11 12	7 05	..Queen Anne..	7 20	4 13
11 24	7 13	.....Cordova....	7 11	4 02
11 34	7 20	..... Chapel	7 05	3 55
11 58	7 32	..... Easton	6 55	3 44
12 10	7 45	.....Trappe	6 39	3 20
12 20	7 55	.....Oxford	6 30	3 10
P. M.	P. M.		A. M.	P. M.

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