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THE BALTIMORE NEWS

When you go to Baltimore be sure to see the largest printing press in the world on exhibition in the 40-foot plate glass window, Calvert and Fayette streets.

PARISH REGISTERS.

The Sort of Entries They Kept In the Old Days In England.

A vicar, John Printer of Worle, is accused in 1584 of having got so drunk "at a Taverne in London, being the howse and signe of the Swann in old Fysh Street," that he had to be "caried to his Lodginge, or some other convenient place, (he) being so dronck, not hable hym-sealf to goo"—that is, walk. He is also charged with being "a common player at Bowles in the churchyard of Worle (his own parish) and a common haunter of Tavernes, alehouses, Bearbeatinge (baiting) and Bul-beatinge, yea, upon the Sabbaoth daies, and an usual plaier at Tables (backgammon) & Cardes in the alehouses and Tavernes."

On Sept. 25, 1621, John Brock of Dundry is presented.

"For usuallie playing of the fines and cudgills in the churchyard theare on Sabbaoth daies and holie daies, as namelie hee, with others, did soe uppon St. Marke's daie past, and being reproved by the churchwarden for the same, hee gaue him a froward answer, sayinge, 'wee are at exercise to doe the kings service, & you will not suffer us, but the whiles you cutt your neighbors throats.'

"That on Sonndaie, 1 Julij, & on Sonndaie 24 Junij ult., hee, Arthur Payton, and Edward Ward, tayler, did daunce in the churchyard thereof," and Richard Hulvord "played upon his instrument to those that usuallie daunce in the churchyard theare."—London Academy.

THE BIRD OF DEATH.

It Is the Only Venomous Member of the Feathered Tribe.

Among all the thousands of feathered creatures classified by the trained ornithologists but one, the rpir n'doob, or "bird of death," is known to be venomous. This queer and deadly species of the winged and feathered tribe is a native of the island of Papua, or New Guinea. The bird is described as being about the size of a common tame pigeon, of gray plumage and a tail of extraordinary length, ending in a tip of brilliant scarlet red. It is a marsh bird and is found to inhabit only the immense stagnant pools adjoining the lakes of the interior of the island. The rpir has a hooked beak as sharp as a cock's spur and hollow. The venom with which it inoculates is distilled in a set of organs which nature has provided for that purpose and which lie in the upper mandible, just below the openings of the nostrils. Under this poison secreting laboratory in the roof of the mouth is a small fleshy knob. When the bird sets its beak in the flesh of a victim this knob receives a pressure which liberates the venom and inoculates the wound. No man, native or otherwise, was ever known to recover from a bite inflicted by a rpir n'doob. The suffering in such cases is said to be much more agonizing than in cases of rattlesnake and Gila monster bites.

A Persistent Nest Builder.

One of the most energetic nest builders is the marsh wren. In fact, he has the habit to such a degree that he cannot stop with one nest, but goes on building four or five in rapid succession. And there is nothing slovenly about his work either. Look among the cattails in the nearest marsh, even within the limits of a great city, and you will find his little woven balls of reed stems, with a tiny round hole in one side. There is a certain method even in his madness, for the nest in which his wife is brooding her seven or eight eggs is less likely to be found when there are so many empty ones around. Then, too, he uses the others as roosting places for himself.—London Opinion.

Vinegar.

Vinegar is fatal to many kinds of bacteria. We read that during the great plague in London a couple earned fabulous sums in nursing the wealthy and that their own means of defense was swathing the lower part of the face with cloths dipped in strong vinegar. Some one says, "My grandmother used a gargle of salt and pepper with vinegar for all us children, and she didn't have to go to a sanitary club to learn it." True, no doubt, a timely though utterly empirical use of that gargle has saved many lives.—St. Louis Globe-Democrat.

"Carat" as Applied to Diamonds.

Although the term "carat" is applied to diamonds as well as to gold, it does not mean the same thing. Used with regard to the metal it expresses quality or fineness, 24 carat being pure gold and 22 carat equal to coined gold. But applied to the diamond carat means actual weight, and by this measure 115½ carats are equal to an ounce troy. The value of a diamond is not merely so much per carat, irrespective of size, but increases in an increasing ratio with the weight of the stone.

Ceremony.

I think there is a great deal of difference between that species of ceremony which exists with acquaintance and that which should always exist with the best of friends—the one prevents the growth of affection, the other preserves in in youth and age.—Letters of Maria Edgeworth.

Belief.

Figg—You'll generally find that people believe what they want to believe. Fogg—Yes, and probably that accounts for the belief in everlasting punishment—for other people, of course—being so popular.

Were we eloquent as angels, yet we should please some people more by listening than by talking.—Colton.

THE SUDAN NATIVES.

They Once Thought White Men to Be Submarine Monsters.

There is a passage in one of the ancient Arab histories to the effect that "the white people come from the other side of the sea." This statement has become so distorted among certain tribes of natives of the Sudan that they believe that the white men come from the bottom of the sea. A wily Arab leader in this district once informed his followers that they had nothing to fear from the white men, as they could not live away from the water. The fact that a high official took his bath daily was further considered confirmatory evidence of the submarine origin of the white man. The Arabs, in order to retain their influence over the natives, spread broadcast the report that the white men were cannibals. The fact that they did not eat black men was explained as due to their devilish cunning. They wanted to make themselves strong in the country before beginning their horrid practices, but as they could not altogether do without this kind of food they brought human flesh with them in cans. In west Africa a French expedition had the unfortunate experience of finding a portion of a human finger—cut off, no doubt, by some accident—in a can of meat. Here was fresh and conclusive confirmation of the story, in which the people had almost ceased to believe, and it was only after a considerable lapse of time that the idea was at length eradicated.—Chicago News.

QUEER MARRIAGE CUSTOM.

The Malay Bride Has to Have Her Teeth Filed Away.

Some of the national marriage customs of other countries are distinctly quaint and interesting and to us appear curious enough. Our conventional white satin and orange blossoms are certainly traditional, but otherwise we indulge in no real madness apart from the throwing of rice and old shoes.

An instance of a curious marriage custom is that of lower Ceylon, where a cocoanut, which is regarded as a sort of oracle, is sacrificed to the deities and devils as a solemn offering.

In Japan the symbolic girdle, so much more expressive than our simple wedding ring, is the outward sign of marriage, while in Burma the piercing of the ears is the prelude to matrimonial considerations.

In Malay, however, the poor bride experiences a bad quarter of an hour before her marriage, inasmuch as she has to have her teeth filed down almost to the level of her gums, a process piteously painful as well as disfiguring. In spite of this pain, however, she is expected to participate in the wedding dance and festivities generally.—London Standard.

Nurses and the Clergy.

A prominent London clergyman, in referring to the fact that the tendency to encourage the visitation by the clergy of the sick in acute cases is less than it was, remarked that "this is probably one of the results of the more careful system of modern nursing, which lays stress on the importance of keeping the sickroom quiet. The old idea was that the friends of the sick person should be allowed to crowd into the room. Now the nurse shuts them out, with good results in the main. The nurse has, therefore, become an exceedingly powerful force in regulating the arrangements of the modern household when there is illness in the home, and it often practically rests with her, more than with the doctor, to determine whether the patient shall be visited by the parish priest."

Curious Chinese Playing Cards.

A pack of Chinese playing cards is a genuine curiosity. They are generally printed in black on thin cardboard, the average width and breadth being about that of the finger of a human being. In some cases they are only half an inch broad and about three and a half inches in length. The length, no odds what the size, is always at least six times that of the width. Some of the packs have queer representations of our "kings," "queens" and "knaves" stamped upon them in black. Others are decorated with the figures of animals, birds and fishes. Those used by mandarins and high officials bear only figures of mythological creatures.

He Had Been There.

The clergyman was holding a children's service at a continental resort. During the lesson he had occasion to catechise his hearers on the parable of the unjust steward. "What is a steward?" he asked. A little boy, who had arrived from England a few days before, held up his hand. "He is the man, sir," he replied, with a reminiscent look on his face, "who brings you a basin."—London Globe.

Cordiality.

Cordiality is the least expensive and farthest going of all commodities, and its practitioners represent our best successes. It is the key which unlocks the social and business doors, bringing men closer together, helping them to better work together, lightening their burdens and changing the twilight of trouble into the sunlight of happiness.—"Gumption," by N. C. Fowler, Jr.

To Do Good.

It is an eternal and inevitable condition that to do good we must be good. When any one is a truly good man, then even if he takes no part whatever in holy wars against the sin of the world his mere unconscious influence becomes a blessing to others.—Woman's Life.

Life is to be fortified by many friendships. To love and to be loved is the greatest happiness of existence.—Sydney Smith.

THE COFFEE PLANT.

A Native of Abyssinia That Was Transported to Arabia.

The origin of coffee is lost in the mists of antiquity, but the plant is believed to be a native of Abyssinia and to have been carried thence into Arabia early in the fifteenth century, whence the Meccan pilgrims soon carried it to all parts of the Mohammedan world. A bureau of commerce and labor publication notes that Burton in his "Anatomy of Melancholy" (1621) makes this reference to it: "Turks have a drink called coffee, so named from a berry black as soot and as bitter, which they sip up hot, because they find by experience that that kind of drink so used helpeth digestion and promoteth alacrity."

Although brought to Venice by a physician in 1591, it was only in 1652 that the first coffeehouse was established in London, and it only became fashionable in Paris in 1669, says the same authority. England gradually forsook coffee for tea, but the progress of the beverage, though slower, was steadier in France.

Until 1696, when the Dutch began to successfully grow coffee trees in Java from the Malibar (India) bean, all coffee came from Arabia. The coffee culture of the West Indies and Central and South America had its beginnings, it is said, in a slip taken from a tree in the botanic gardens at Paris, which had obtained a vigorous growth from a cutting said to have been stolen from the botanic gardens at Amsterdam. All the plantations of the old and new world are practically derived from the specimens taken from Arabia, first to India, thence to Java and elsewhere.

ANTIQUE SEVRES.

You Can Always Distinguish the Genuine by Its Gilding.

False Sevres in the bric-a-brac shops is offered as genuine by "reputable dealers" in London and Paris as well as in New York. It is old, it is true, but only as old as the "restoration" in France, although the marks would indicate a much earlier and better period. The counterfeits may usually be detected by the surface of the gilding. In the real it was burnished in lines by means of metal nails with rounded points, which were set in a piece of wood.

The imitations of later date than the real have been burnished in a similar manner, but with an agate. It required considerably more force to obtain a bright surface by the ancient method than by the use of the agate point; hence the burnished lines in the genuine ware are perceptibly sunken, while in the counterfeit ware they are flush with the general surface of the gilding. There are other means of "spotting" the imitations, such as the inexact copying of the marks which have served since 1753 to denote the date of fabrication, and the use of chrome green, which was not discovered until 1802, but the test of the burnished parts of the gilding is the easiest for the ordinary buyer.—New York Herald.

Earrings.

Girls who are fond of earrings may perhaps be interested in hearing a few facts about them. Sad it is for the emancipated woman of the present day to learn that these fashionable ornaments were originally a mark of slavery. In bygone days the slave always wore his master's earrings. In the east they were a sign of caste and were buried with the dead. Some ancient earrings were very elaborate, and many statues had their ears bored in readiness for votive offerings of earrings. In England the earliest earrings were very cumbrous and made of stone or wood. The eighteenth century saw the glorification of the earring, fashionable beauties outvying each other with the rarest and most beautiful jewels.—London Graphic.

A New Application of Scripture.

There was rejoicing in the village at the killing of a pig. Being dead, it was cut up. A neighbor's cat stole secretly into the larder and annexed a piece of pork, which she brought in triumph to her mistress. Next day the clergyman of the parish visited the old woman, who recounted to him the remarkable sagacity of the beast. "It was quite beautiful, sir," she said piously, "to see the way the sweet creature brought me the piece of pork. It brought to my mind what we read in the Bible about Elijah and the ravens."

Not Seeing, Not Believing.

There was a man in Nottinghamshire who discontinued the donation he had regularly made for a time to a missionary society. When asked as to his reasons he replied: "Well, I've traveled a bit in my time. I've been as far as Sleaford, in Lincolnshire, and I never saw a black man, and I don't believe there are any."—London Standard.

The Physical.

The morality of clean blood ought to be one of the first lessons taught us by our pastors and teachers. The physical is the substratum of the spiritual, and this fact ought to give to the food we eat and the air we breathe a transcendent significance.—Tyndale.

A Story of Voltaire.

One day when D'Alembert and Condorcet were dining with Voltaire they proposed to converse on atheism, but Voltaire stopped them at once. "Wait," said he, "till my servants have withdrawn. I do not wish to have my throat cut tonight."

Short of Cash.

Uncle George—Harry, I suppose you keep a cash account. Harry—No, Uncle George; I haven't got so far as that, but I keep an expense account.

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