

BELLS IN CHURCHES.

FIRST USED BY PAULINUS, BISHOP OF NOLA, ABOUT 400.

The Early British Christians Used Wooden Rattles to Call the People Together for Worship—Bells and Thunder and Lightning.

Church bells are of ancient origin. The ancients had bells for both sacred and profane purposes. Strabo says that the sound of bells was known by their sound and that the tomb of an ancient king of Tuscany was hung round with bells.

The arrival of kings and great personages was anciently greeted by ringing the church bells. Inguibous, abbot of Croiland, who died about 1108, speaks of the bells being rung in his time and says that "the first abbot of Croiland gave six bells to that monastery that is to say, two great ones, which he named Bartholomew and Beland; two church bells, called Turkittulum and Bettine; two small ones, denominated Pega and Bega. He also caused the great bell to be made called Gulla, which was tuned to the other bell and produced an admirable harmony not to be equaled in England."

The bells used in the monasteries were sometimes rung with ropes having brass or silver rings at the ends for the hand. They were anciently rung by the priests themselves, and afterward by the servants and sometimes by those incapable of other duties, as persons who were blind.

The doctrine of the Church of Rome concerning bells is that they have merit and pray for themselves, and that dead; second, that they produce devotion in the hearts of the faithful. The diabolical evil spirits to bells is well expressed by Wriken de Worde in the "Golden Legend." The passing bell was anciently rung for two good purposes: one to bespeak the prayers of all good Christian people for a soul just departing and the other to drive away the evil spirits who gathered at the foot of the bed or about the house. Such was the general opinion respecting the efficacy of bells before the reformation, but since that period it has been the usual course in the Church of England that when any sick person lay dying a bell should toll to give notice to the neighbors that they might pray for the dying party, which was commonly called a passing bell, because the sick person was passing to another world, and when his breath was expired the bell rung out that the neighbors might cease their prayers, for that the party was dead. It is now only tolled after death.

The saint's bell was not so called from the name of the saint that was inscribed on it or of the church to which it belonged, but because it was always rung out when the priest came to pray for the soul of the departed. Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth," purposely that those persons who could not come to church might know in what a solemn office the congregation were at that instant engaged and so, even in their absence, be once, at least, to lift up their hearts to him who made them. Bells at one time were thought an effectual charm against lightning. The frequent firing of abbey churches by lightning counted the proud motto commonly written on their towers, as "I am the tower," wherein each entitled itself to a six-fold exorcism—viz: Men's death I tell by doleful knell; Lightning and thunder I break asunder; On Sabbath all to church I raise the sound; The steady head I raise from bed; The winds so fierce I doot disperse; Men's cruel rage I ease.

It has anciently been reported, observed Lord Bacon, and is still received that extreme applause and shouting of people assembled in multitudes have so rarefied and broken the air that birds flying over have fallen down, the air not being able to support them, and it is believed by some that great ringing of bells in populous cities has chased away thunder and also dissipated pestilential air.—New York Herald.

Social Opinion. There are foolish people who regard it only with terror and dare not touch or meddle with it; there are more foolish people who, in rashness or defiance, seize it by the blade and get cut and mangled for their pains, and there are wise people who grasp it discreetly and boldly by the handle and use it to carve out their own purposes.—Mrs. Jameson.

An Improbable Story. "The editor looks downcast. What's the matter with him?" "He received a letter yesterday informing him of a big legacy, and in the rush he replied, 'Declined with thanks.'"

Her Gift. A Lancashire vicar was asked by the choir to call upon old Betty, who was deaf, but who insisted on joining in the solo of the anthem, and to ask her only to sing in the hymns. He shouted into her ear, "Betty, I've been requested to speak to you about your singing!" At last she caught the word "singing" and replied: "Not to me be the praise, sir. It's a gift."

Marine Information. "Do you ever catch any whales, captain?" asked the fair passenger on the ocean liner. "Often, ma'am," answered the dignified captain. "How very wonderful! Please tell me how you catch them?" "We drop a few of the old salts on their tails, ma'am."

In the British museum are books written on oyster shells, bricks, tiles, bones, ivory, lead, iron, copper, sheepskin, wood and palm leaves.

MICHAEL ANGELO.

The Humble Start in Life of the Famous Master.

Two boys were herding swine in Italy. They were evidently discussing some very important subject, for they were earnest at it. A man approached, and the boys stopped, each for his own side of the pasture. The man was angry and was shaking his hand at them. The boys said nothing; they drove their swine in and were quiet as a mouse about it. The man had said they should stay out until dark, and the sun had not even set yet. After they had driven the swine to their respective places each crept to his room, took his clothes and tied them in a bundle. This done, they both crept down and ran to the road which led to Rome. One's name was Peter; the other Michael Angelo. Both were poor boys. They tramped and tramped, and the first thing they did when they reached Rome was to go to church. After they had rested and prayed they looked for employment. Peter received employment as the cook's boy in some cardinal's house, but Michael could find nothing to do, so he almost despair.

He went to his friend Peter, who drew him something to eat and hid secretly let him into his room in the attic to sleep. This went on for a long time, Peter content to let his friend do this and Michael content also. Michael when in church had seen some fine pictures. One which fascinated him was the "Descent from Heaven." Taking bits of charcoal, he went to Peter's room and drew pictures on the white walls. One day the cardinal had occasion to go to the room. Michael had meanwhile secured employment in the cardinal's kitchen. The cardinal, upon seeing all the pictures, was dumfounded with their accuracy. He called Peter and Michael upstairs and asked who had drawn them. Michael confessed he had, but said he thought he could rub them out with charcoal. The cardinal explained to him that it was all right so far as the wall was concerned. He took Michael and sent him to a drawing master and gave Peter a better position. And Michael worked hard at his drawings, learned diligently and became the renowned Michael Angelo, one of the greatest painters of his time.

VEGETABLES AS MEDICINE. Asparagus stimulates the kidneys. Water cross is an excellent blood purifier. Parsnips possess the same virtues as asparagus. Carrots are good for those having a tendency to gout. Celery contains sulphur and helps to ward off rheumatism. Celery is a nerve tonic; onions also are a tonic for the nerves. Tomatoes are good for a torpid liver, but should be avoided by gouty people. Beets are fattening and good for people who want to put on flesh; so are potatoes. Lettuce has a soothing effect on the nerves and is excellent for sufferers from insomnia. Spinach has great aperient qualities and is far better than medicine for sufferers from constipation.

Hatching Eggs in the Mouth. Some curious examples of the egg laying habits of certain frogs are related by naturalists. The female of one species, it is reported, was recently exhibited at a meeting of the Zoological society, carries the eggs about in her mouth until they are hatched. When the young emerge they are held in her mouth, but by and by, through of course, diminutive frogs. An American tree frog, again, has a pouch along the whole extent of its back, in which the eggs are carried until hatched. It is the Nototrema marsupiatum of zoologists, the name referring to this curious habit. The case of the Surinam toad is equally curious. In this species the male places the eggs, one by one, in hollows in the loose skin of the back of the female, where they are developed.—London Globe.

Waiting to Be Found. Lost one evening in a side street off Cross, a small terrier came for the next day at about half to the same spot, waiting to be "found" and scanning eagerly every passerby. The constable on the beat got to know her wistful little face and the bright silver collar she wore quite well, but she was never to be seen by daylight. It was only on the sixth evening, half starved and weak with waiting, that she allowed herself to be captured and taken to the dogs' home at Battersea, where she was eventually claimed by her owner.—St. James's Gazette.

The Nature of an Oath. Some years ago a case was on trial before the judge of a court in a city adjoining Boston in which among the numerous witnesses for the defense was a decidedly ignorant appearing and shiftless looking colored man named Jones, who was to testify as to an alibi.

He was finally called, and the usual oath was about to be administered, when the attorney for the prosecution arose and addressed his honor, suggesting that Mr. Jones be interrogated as to his understanding of the solemnity of an oath. The judge therefore asked the witness if he understood the nature of an oath, to which he replied, "Yes, sah."

"Well," said his honor, "what is it?" To which Mr. Jones immediately replied, "When you tell a lie, stick to it."

Self Control. A Boston woman was standing on a street crossing waiting for a car when a box of powdered charcoal fell from a passing wagon and broke open. The beautiful light dress she was wearing was ruined by the dust. The driver, who stopped to recover the package, saw the damage and said, "I am very sorry, ma'am." The woman bowed and replied, "It was not your fault, sir." He then asked her if she had a small person beside the possessor of such self control as that—YOUTH'S Companion.

Not His Tongue. "I ain't got no doubt," said Hiller, "but what I kin git that there job as consul in that place in England. I'd be a cinch too."

What Makes You Think. "What makes you think Bilkins is in love?" "I was in the next room to him and his girl and overheard one of their stances."—Life.

Forgiveness is better than revenge.—Pittacus.

Everything A Man Needs to Wear, That's Right. Hats. Furnishings. Tailoring.



BLACK GOVERNORS. A Curious Piece of Old Time Consociated History. A book little known even to collectors of Americana is a volume entitled "Hartford in the Olden Time; Its First Thirty Years," by Seneva, which was edited by W. M. B. Hartley and published at Hartford in 1833. There is a chapter in this book entitled "The Black Governors of Connecticut," the very title of which will excite the surprise of most intelligent people even in Connecticut, who have never heard of any black governors in the Nutmeg State except the governors of an opposite political faith, who were, of course, politically black. The title, however, is explained and justified by a little explanation. Before the Revolution and down to a period as late as 1820 it was the custom for the negroes living in the state to hold an election on the Saturday succeeding the regular election day, choosing one of their number as governor. Sometimes, however, no election was held, the retiring governor assigning his office to another. The man chosen in either case was usually "of imposing presence, strength, firmness and volubility, quick to decide, ready to command and quick to fog." He appointed a staff of military and judicial officers, who executed his orders in all matters pertaining to colored people, especially questions of morality, manners and ceremonies.

The fact that he had no legal status in the province or state did not at all trouble him or his subjects, and he appears to have exercised a very real power nearly always on the side of morality and justice. The justice of the peace appointed by these black governors were, as a rule, extremely severe in punishing people of their own color who transgressed the law. So generally was this recognized by the whites in colonial times that when a slave committed some offense it was the custom to turn him over to the black justice for punishment. Such a culprit always fared much worse than if he had been tried by the regular courts.

Among the more notable colored men who held the office of governor were: It is the Negro belonging to Colonel George Wythe; Peleg Sott, who belonged to Colonel Jeremiah Wadsworth; Boston, belonging to Mr. Nicholas; John Anderson and Cuff, who held the office for ten years. After the abolition of slavery in Connecticut the custom fell into disuse.

I will not be concerned at men's not knowing me; I will be concerned at my own want of ability.—Confucius.

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