

AN OLD CONTROVERSY.

AS TO WHICH WAS THE FIRST NEWS-PAPER ISSUED.

Belgium Claims to Have Furnished the First Publisher Verhoeven—There is Much Difficulty in Settling the Matter Satisfactorily—Other Matters.

The old controversy as to the first newspaper has broken out afresh and in respect of uncertainty and intensity it is to be compared only with the discussion of the questions, where was Homer born, what became of Morgan, and who struck W. Paterson, Esq. The latest ebullitions come from Belgium, the claim having been made there that one Verhoeven, an Antwerp printer, established in 1605 a Flemish paper with an unpronounced name and that this paper antedates by some years the first of the French papers, the *Mercure Francais*, which has for a long time enjoyed the distinction of having been first. The truth of the matter so far as the date of its establishment is concerned is that the *Mercure Francais* was established by the French printer Rebaudot in 1605, the same year that the Flemish paper was established in Antwerp, and that, therefore, honors were easy between the two.

The difficulty of arriving at a satisfactory solution of the question of antiquity among newspapers is due to the fact that there is no concurrence of opinion among the disputants as to what was a newspaper. The original newspapers were bulletins in manuscript sent out to a few favored individuals, and later, the appearance of news letters was regulated not by the calendar but by events. It, therefore, there should be several matters of interest in a week, several copies of the news letter would appear, but if there was nothing of interest occurring, ten days or a fortnight might elapse between the appearance of two numbers.

The difficulty of arriving at a proper solution of the question therefore turns upon what is to be considered a newspaper, and no general agreement upon this question seems to be probable. The oldest authentic English newspaper was what was known as the *Weekly News* from Italy, Germany, and other places, published in London in 1622, a sort of foreign edition of an English paper, the peculiar notion prevailing at that time that the columns of a newspaper to be interesting should be filled with the narratives of matter occurring away from home. It is known that the first detailed account of a local occurrence, the first report, as it would be called to-day, that made its appearance in an English paper was published in the *News* in 1741, the nineteen years having elapsed between the foundation of the paper and the publication of news items in its columns, seven years more were permitted to elapse before the publication, a red-letter event, of advertisements, the first of which appeared in 1648. The earliest of the papers published in Germany according to the most veracious account, was the *Frankfurter Obenpostams Zeitung*. Just why the printers of Belgium, alternately under Austrian, French, Spanish and German rule should have taken an active and progressive part in the establishment of newspapers has never been made entirely clear, but it is known, in a general way, that there were editors in existence, so to speak, in what is now the kingdom of Belgium long before they made their appearance in France, England or Germany. This is no sound reason perhaps why the claims of the advocates of the Antwerp printer Verhoeven, should be accepted as establishing his right to be known as the first newspaper publisher. Whatever the facts may have been about journalism in Belgium 300 years ago, King Leopold's country takes high rank to-day. There are nine papers in Antwerp, most of them dailies, ten in Ghent, seven in Bruges, twelve in Liège, nine in Verviers and forty-five in Brussels.

The Place Where Adam Stood.

On the top of Mount Samanala, or Adam's Peak, in the Island of Ceylon, stands a rock which is the great Mecca of Buddhist pilgrims. For centuries they have been journeying up the mountain, which is the highest on the island, to pay their devotions to the isolated rock. According to the true believers, after Adam's fall he was taken to the top of this mountain by an angel. From its summit the first man was shown all the ills that humanity is heir to. Proof of his presence there is shown in a footprint upon the solid rock. This impression is five and a half feet long by two and a half wide and shows six perfect toes. It is also claimed that the chain bridge across the canyon near the sacred footprint was put there by Alexander the Great.

A Book on Centenarians.

A book on the subject of old age, published in England some time ago, furnishes some interesting information concerning centenarians. Of the 52 mentioned, 36 were females. Eleven of these, were single, 5 were married and 36 widowed. Three only were in affluent circumstances, 28 were comfortable and 19 poor. Nine were fat, 18 in average condition and 20 thin.

Thirty-six had good appetites, 10 moderate and 2 bad. Fifteen were total abstainers, 24 drank a little, 6 were moderates and 1 drank whatever he could get. There were 7 hard smokers, 4 being woman. The average time of going to bed was 9 o'clock, 7 were bedridden. Twenty-four had no teeth and only four had artificial teeth.

THE CHURCH OF ST. MARY LE BOW

And Why the Archbishop of Canterbury Was Confirmed There.

There came over the cable on Tuesday news from London to the effect that the confirmation of the Right Honorable and Most Reverend Frederick Temple as Archbishop of Canterbury and Primate of all England in the Church of St Mary le Bow London, was interrupted by a protest against the proceedings on the part of the Rev Edward Brownjohn. The cable brought further the comforting news that after the protest had been rejected the Rev. Mr. Brownjohn departed amid the groans of the audience.

A good many persons wondered what really had happened, or rather what was happening, when Mr. Brownjohn protested. They knew that the cathedral church of the Archbishop of Canterbury is in Canterbury; and they knew, further, that an Archbishop is entroned. Some persons wondered if Dr. Temple had in some way escaped being confirmed, though they knew that confirmation by a Bishop follows an English lad about as surely as measles: that it hasn't been confirmed and had the measles, there is no hope on earth or in heaven for him. But the interrupted ceremony was described correctly, though incompletely.

The church of St. Mary le Bow, in which the ceremony was held, is a 'peculiar' of the Archbishop of Canterbury. A 'peculiar' in ecclesiastical law is a church pertaining to some dignitary, without the jurisdiction of the authorities of the diocese within which it stands. That is, its accidents (to use another ecclesiastical term) put it into one diocese, while it really and truly belongs to another. So it was in his rights over St Mary le Bow that the newly 'elected' Archbishop of Canterbury was being confirmed on Tuesday when Mr. Brownjohn interrupted the proceedings temporarily.

The famous Church of St. Mary le Bow, called officially the Church of St. Mary de Arcubus, and colloquially Bow Church, stands in Cheapside, London, about an eighth of a mile east of St. Paul's the cathedral church of the Bishop of London. It got its name of 'de Arcubus, from being the first church built in London with stone arches. It was built in the time of William the Conqueror, and the arches which gave it the name are still standing, down in the crypt. The present church was built by Wren, after the Great Fire, and its steeple is described as being 'the most splendid of all his steeple compositions.'

The beautiful steeple of St. Mary's contains what is probably the most famous chime of bells in the world—Bow Bells. Bow Bells called Whittington back to become Lord Mayor of London; Bow Bells it was to be born within sound of which made a man a true cockney; Bow Bells, the apprentices' friends. Dick Whittington, running away from ill treatment in London sat down on the first milestone to rest, with his cat in his arms, and as he sat there he heard Bow Bells ring out: "Turn again, Whittington, Lord Mayor of London! Turn again, Whittington, Lord Mayor of London!" and turn he did and became Lord Mayor four times, and member of Parliament, and finally died full of honor in 1423.

Then as to the Cockneys: "Cocaigne, the land of good living," was once a well-earned name of London, and only those born within sound of Bow Bells could be cockneys with right.

Then to the apprentices of Cheapside, Bow Bells were friends; for when they rang out at 9 o'clock each evening the apprentices of Cheapside were released from their duties. "This bell, says old Story, 'being usually rung somewhat late, as seemed to the young men, 'prentices, and others in Cheap, they made 'and set up a rhyme against the clerk as followeth: Clerk of the Bow Bell, with the yellow locks, For thy late ringing thy head shall have knocks. Whereunto the clerk replying wrote: Children of Cheap, hold you all still: For you shall have the Bow Bell rung at your will. After that there was peace in Cheap. To the children, too, Bow Bells—or, rather, the Great Bell of Bow—are well known. In the game of London Bells the Great Bell of Bow comes in like a reluctant witness before a cross-examining lawyer. The game brings in the names of many of the old London churches.

"Oranges and lemons,"
Says the bells of St. Clement's.
"You owe me five farthings,"
Says the bells of St. Martin's.
"When will you pay me?"
Says the bells of Old Bailey.
"When I grow rich,"
Says the bells of Shore-ditch.
"When will that be?"
Says the bells of Stepney.
"I do not know,"
Says the Great Bell of Bow.

St. Mary le Bow, under its proper name De Arcubus, gives its name to the Court of Arches, the chief court of the ecclesiastical Province of Canterbury. The court used to sit in the church, but it has moved now to the univairously named Knightbridge street. The Judge of the court is called officially the official principal of the Arches Court, but is known usually as the Dean of the Arches. Then there is a Court of Peculiars, which takes its name from the jurisdiction, formed exercised by the Archbishop over some fifteen churches in the diocese of London; this court now exists only in name, as an appendage to the Vicar-General of the Archdiocese. Pouch years ago had a picture of the Court of Peculiars, or a Peculiar Court; the subject and the way it was treated can be imagined even by an American.

On Physical Beau v.

Certainly it is that a beautiful complexion without correctly mirrors the health constitutionally within. It is not possible to keep the millions of pores free of albuminous plugs, by the common bath, massage, or any other form of scrubbing manipulations. The gum which obstructs the pores, must be dissolved into lymph as to allow it to excrete in free perspiration, those unsecreted elements which are continually forming a basis for disease, may secrete and excrete, as nature designed. No one bathes thoroughly, who does not go below the surface. The reason why the medical Profession so willingly recommend the public Turkish bath, is from the fact, that its simple sweating process, without claims to medical virtue, but they should realize the danger of absorbing and inhaling of various poisonous gases cast off from the impure perspiring organisms from which the premises is sure to become thoroughly charged, with no possibility of safe disinfection.

The beauty of the skin depends in a great measure upon cleanliness. If the pores are clogged with foreign matter and the excretory process cannot go on properly, black heads and kindred skin disfigurements appear, and the skin becomes dull and unhealthy in appearance.

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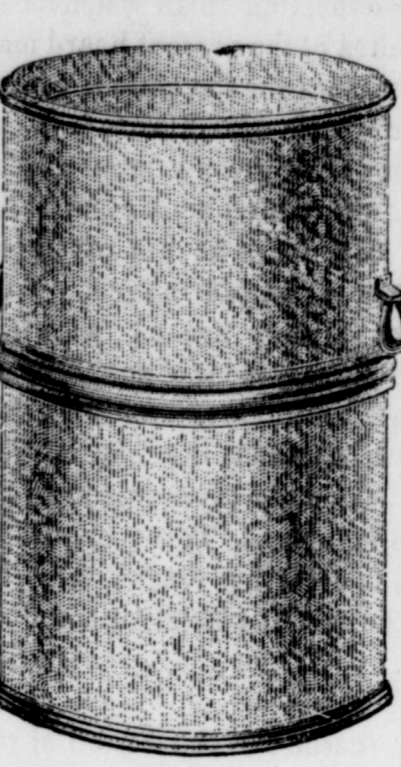
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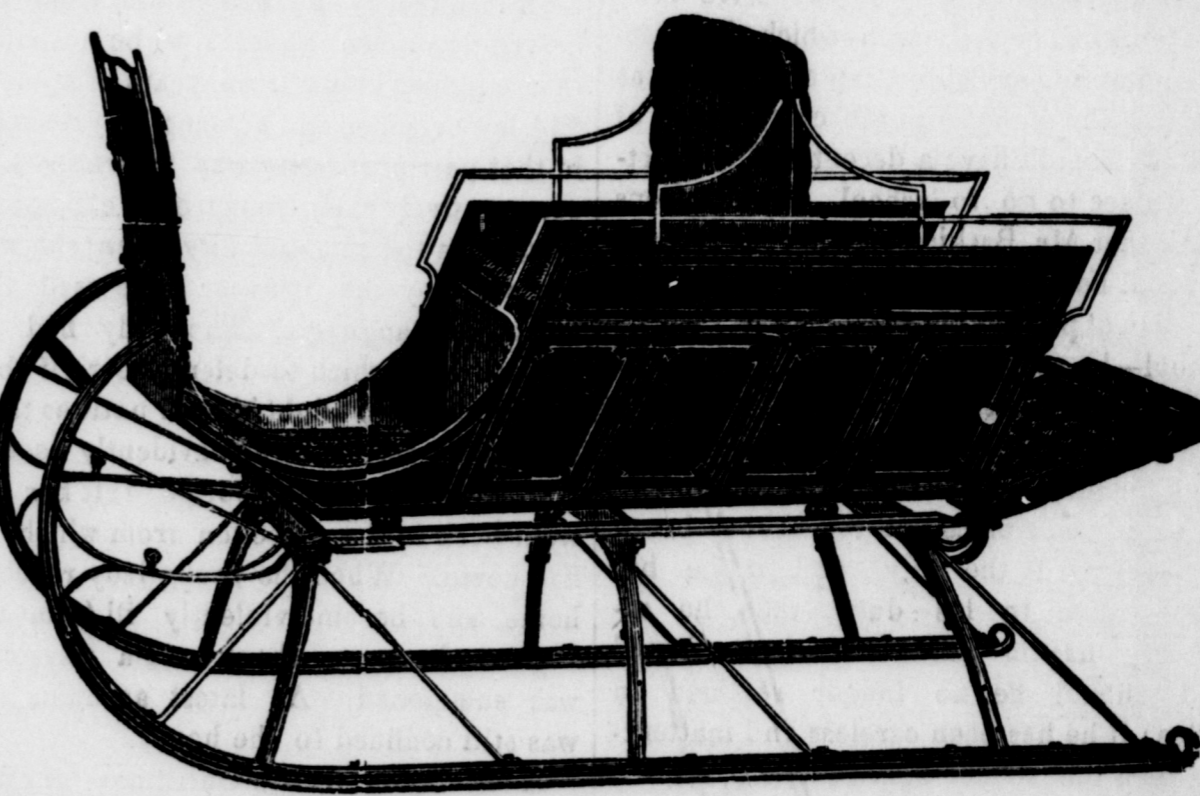
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