

THE TELAUTOGRAPH.

Possibility of Having One's Writing Transmitted by Electricity.

A pleasant-faced, elderly gentleman, full beard, neatly cropped, and with his hair, plentifully grizzled with white, was sitting in the lobby of the New Denison recently.

"Who's that?" inquired the reporter. He was told the gentleman was Professor Elisha Gray, of Chicago, the famous electrician.

"I have just perfected an invention," said Professor Gray to the reporter, later on, "for the transmitting of the handwriting—a fac-simile of the handwriting."

"How is this accomplished?" "One sits down and writes on a sheet of paper, using a pen or pencil, and whatever is done at this end, every motion that is made on the paper or off it is faithfully reproduced by a pen upon paper at the other end of the wire at the same time, just as fast or as slow as it is given at this end, and nothing is lost or slower."

"What name have you given the instrument?" "The telautograph, and it can be worked over any length of wire."

"When you say pen and pencil what do you mean?" "I mean a pen carrying ink, and that the writing or drawing is a fluid ink, but any ink will do that will flow readily. One can write with a pencil or a stylographic pen if he chooses. The invention is now practically completed, and I am making a lot of instruments. A company has been formed as a patent organization, and local companies will follow. The instruments will be rented, not sold, and the terms will be similar to those given by the telephone people. But it is entirely dissimilar to the telephone, for it does not talk. By it one can transmit a check, note or draft in the handwriting of the individual. Its accuracy is unquestionable. In that respect it differs from the telephone, which is good enough for desultory conversation, but is not sufficient to use in banking or selling. You are writing shorthand; that, of course, could be transmitted by the telautograph. In newspaper work one could not only transmit a description of any great event, a celebration like that of the soldiers' monument held here, or a gaily held race, but a sketch could be transmitted at the same time to illustrate the article."

"What is the size of the instrument?" "The top is twenty by twenty-four inches. It may be kept on or beside a desk, or like the telephone, be hung upon the wall, where it takes up little space. It is secret in its communications, both as to those it gives and those it receives. One does not need to 'hello' and no one can steal the message from the wire. Then the message will come whether one is in the room or not. One can have a lock and key, and no one can see the communication which has come in his absence. The instrument may be found good for the distribution of press reports to all the newspapers of the land simultaneously. But there are a thousand things which it may be applicable that neither you nor I may think of at the moment. Its chief value, I apprehend, will be in mercantile business, where the telephone fails by reason of its inaccuracy. If a man gives an order by telephone, the clerk receiving it may deny having done so, but here the writing is proof positive, and can not be denied."

"How about induction? When several wires run in proximity to each other what is the effect?" "As to induction, it is wholly untroubling. There is no trouble from proximity to wires that is encountered in ordinary telegraphy, and as to expense, it will not cost the user any more than the telephone costs him."—Omaha Bee.

Easy Victims. I've just come up from Chicago over the Wisconsin Central, and I never had so much fun in my life. You see, I had to stop off at a little town between here and Milwaukee to sell a bill. The train wasn't due until about midnight. I sat up and played dominoes with the night clerk of the hotel where I stopped until train time. I thought I would take a sleeper, as I was very tired. As luck would have it there was one lower berth empty. As I sat there waiting for the porter to make up my bed everything was still, except for the snoring. Everybody had gone to sleep, and one foot sticking out from under the berth was the only visible sign of life. Just then a porter from another sleeper came in. "Ah, there," said my porter, "hold up."

Great Scott! You should have seen the picture presented a moment later. Women shrieked and yelled "Robbers!" Heads popped out, followed by revolvers and bowie knives, until you couldn't count them. "Where is he?" "I haven't got a cent!" "Is it Black Bart?" "It's all up with us!" was heard, while the porter stood in the middle of the aisle, the picture of petrified astonishment.

"Foh de lod's sake, boss nuffin's do match. I wuz jus' a-tellin' dat niggal to hole up de den' o' dat curtain, dat's all," and the ducky began to grin. I tell you, the heads popped back pretty sudden, but everybody was angry at first, but they soon got over it and they began to chaff each other. There wasn't much sleep that night, but the rest of the night—Commercial Traveler in Minneapolis Journal.

Thomas Wentworth Higginson has an eventful history. Son of a merchant, he graduated at Harvard, studied theology and was pastor of First Congregational church at Newburyport, Mass., and was obliged to leave it on account of his anti-slavery preachings; he was then an unsuccessful candidate for congress on the Free Soil ticket. Returning to the pulpit he was pastor of a free church at Worcester, Mass., from 1852 to 1858, when he left the ministry and devoted himself exclusively to literary pursuits.

Electric Bitters. This remedy is becoming so well known and so popular as to need no special mention. All who have used Electric Bitters sing the same song of praise—A purer medicine does not exist and it is guaranteed to do all that is claimed. Electric Bitters will cure all diseases of the Liver and Kidneys, will remove Pimples, Boils, Salt Rheum and other skin eruptions, will improve the blood, drive Malaria from the system and prevent as well as cure all Malarial Fevers. For cure of Headache, Constipation and indigestion, Electric Bitters—Entire satisfaction guaranteed, or money refunded. Price 50 cts. and \$1.00 per bottle, at J. D. Morris & Co's Drug Store.

A GYPSY WEDDING.

The Simple Ceremony by Which a Gypsy Couple Are Made Man and Wife.

One day a troupe of gypsies halted in front of the Bohemian Mill, a snug looking mill, situated in the Viennese suburbs of Nussdorf. A bold man with a flowing white beard got down from one of the carts belonging to the company and inquired of the host whether a gypsy wedding could take place there, adding that they would pay well. At the same time he exhibited a paper establishing his identity as Butura Simi, captain of a gypsy tribe mustering forty souls. The party were invited to take up their quarters in the garden attached to the premises. Presently the hostess returned to inquire in which church the ceremony would take place. "Thy garden will be our church," replied one of the band, "and our captain is my priest."

In a short time the gypsies got comfortably settled, and the men with little trouble erected seven tents, two of them being pitched at a short distance from the five others.

In these two tents the bride and bridegroom resided prior to their wedding. The five others accommodated the remainder of the party, which consisted, in all, of twelve men, fifteen women and thirteen children. The first evening was spent in carousing at the inn. The next morning the men surrounded the bridegroom's tent and drank his health with brandy. The women assembled at the bride's quarters and ate sweetmeats with her.

On a signal given by the captain the whole party withdrew to their tents. At midday they returned out again in holiday attire for the marriage ceremony. Capt. Simi wore a dark green dolman thrown over his shoulders and a red waistcoat with large silver buttons. He advanced slowly toward the bride, who was being fetched the bridegroom, while the bride was assisted by two old women. Two fiddles and two bassoons struck up a Zigeuner melody, sung in chorus by all present.

The bride and bridegroom were then led before the captain. Yemra, the bride's handmaiden, a girl of 17, with eyes and hair as black as jet. She wore a red gown with white trimming and patent leather laced boots. Katilu Geyfan, the bridegroom, is a well built youth of one-and-twenty, with a pleasant face, a black mustache and bushy hair. A yellow scarf was handed by an old man to the captain, who bound it lightly round the wrists of the happy pair, saying, as he did so, "Man and wife must be bound together."

He then took an earthenware jar and poured the contents—a small quantity of wine—over their heads, reciting words to this effect: "Sometimes wine is sour; so is life. Sometimes wine is sweet; so is life. The existence of Zigeuners is a mixture of sour and sweet." He then took off a yellow scarf and said: "Ye are now true Zigeuner couple."

This brought the ceremony to a close. The young people were congratulated by their companions, and afterward they all adjourned to the public room of the Bohemian Mill, where feasting and merrymaking occupied the rest of the day. The company left three days later, the newly married couple traveling in a commodious new cart, a wedding present from Capt. Simi—Vienna Cor. London Telegraph.

Medieval Belief in Miracles. It is not easy for a modern Protestant, still less for any one who has the least tincture of scientific culture, whether physical or historical, to picture to himself the state of mind of a man of the Ninth century, however cultivated, enlightened and sincere he may have been. His deepest convictions, his most cherished hopes, were bound up in the belief of the miraculous. Life was a constant battle between good spirits and demons, the possession of the souls of men. The most superstitious among our modern countrymen turn to supernatural agencies only when natural causes seem insufficient; to Eginhard and his friends the supernatural was the rule, and the sufficiency of natural causes was allowed only when there was nothing to suggest others.

Moreover, it must be recollected that the possession of miracle working relics was greatly coveted, not only on high but on very low grounds. To a man like Eginhard, the mere satisfaction of a religious sentiment was obviously a powerful attraction. But, more than this, the possession of such a treasure was an immense practical advantage. If the saints were duly flattered and worshipped, there was no telling what benefits might result from their interposition in your behalf. For physical evils, access to the shrine was like the grant of the use of a universal pill and ointment manufactory; and pilgrimages thereto might suffice to cleanse the performers from any amount of sin.—Professor T. H. Huxley in Popular Science Monthly.

Unlucky to Kill a Robin. There is a widely spread belief among schoolboys in many parts of the country that it is unlucky to kill a robin, and it is generally supposed that a broken limb would be the probable punishment for so doing. Even the nest of this bird is comparatively safe, though why it should be thus favored is not quite clear, unless, as has been suggested by some writers, it owes its popularity to the story of the "Babes in the Wood," which ballad perhaps may also have given rise to the popular notion that the robin will cover with leaves or moss any dead person whom it may chance to find. There certainly, however, seems to be no substantial reason why he should be more favored than the other members of the feathered tribe, for, after all, he is a very pugnacious and impudent little fellow, but perhaps these are the qualities which have brought him into notice and made him popular.—Chambers' Journal.

Fond Mamma—What are you drawing on your slate, pet? Little Nell—"I was tryin' to draw my doll; but I dess I'll talk it a toothin' pin."—New York Weekly.

Sufferers

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Richmond & Danville R. R. CONDENSED SCHEDULE.

Corrected to October 1st 1890.

DAILY.

Southbound. No. 50. No. 52.

Lv Richmond \*3 00 pm 2 30 am

" Danville 8 40 pm 8 05 am

Ar Greensboro 10 27 pm 9 42 am

Lv Goldsboro \*2 40 pm 11 00 am

Ar Raleigh 4 40 pm 9 00 pm

Lv Raleigh \*1 45 pm 11 40 am

" Durham 5 48 pm 2 55 am

Ar Greensboro 8 30 pm 7 30 am

Lv Winston-Salem \*6 30 pm 6 15 am

Lv Greensboro 10 37 pm 9 50 am

Ar Salisbury 12 26 am 11 19 am

Lv Salisbury \*2 38 am 11 24 am

Ar Charlotte 2 05 am 12 40 pm

" Spartanburg 4 51 am 3 38 pm

" Greenville 5 58 am 4 46 pm

" Atlanta 11 00 am 9 40 pm

Lv Charlotte \*2 20 am 1 00 pm

Ar Columbia 6 30 am 5 10 pm

Ar Augusta 10 30 am 9 00 pm

Northbound.

DAILY.

No. 51. No. 53.

Lv Augusta \*6 30 pm 5 30 pm

Lv Columbia 10 35 pm 12 50 pm

Ar Charlotte 8 18 pm 6 15 pm

Lv Atlanta \*6 00 pm 7 10 pm

Ar Greenville 12 35 am 1 45 pm

Ar Spartanburg 1 29 am 2 52 pm

Ar Charlotte 4 25 am 5 30 pm

Ar Salisbury 6 02 am 7 05 pm

Lv Salisbury \*6 07 am 7 12 pm

Ar Greensboro 7 47 am 8 40 pm

Ar Winston-Salem \*11 40 am 12 30 am

Lv Greensboro 9 45 am 11 00 pm

Ar Durham 12 01 pm 5 00 am

Lv Raleigh \*1 05 pm 7 45 am

Ar Goldsboro 2 55 pm 8 00 am

Lv Greensboro \*7 55 am 8 50 pm

Ar Danville 9 32 am 10 20 pm

Ar Richmond 3 30 pm 5 15 am

† Daily except Sunday. \* Daily.

No. 50, leaving Goldsboro 2 20 p m and Raleigh 4 45 p m daily, makes connections at Durham with No. 19, leaving at 6 00 p m daily except Sunday, for Oxford, Henderson and all points on O. & H. O. C., and M. & R. roads.

No. 51 and 53 connect at Richmond from exd to West Point and Baltimore daily except Sunday.

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