

WASTED OPPORTUNITIES.

"Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it."

This is the language of Solomon. With a few strokes of the pen he executes a picture. Let us see if we can find the original. A fool with a price in his hand to get wisdom, and no heart to it. Opportunities for improvement, mental and moral development, and these opportunities slighted from a lack of interest in the most important concerns of life.

A boy is sometimes observed to whom anxious parents are affording the best possible opportunities for advancement—he has teachers, books, good society, desirable surroundings in every sense. But he prefers to hunt, fish, play, spend time in idleness, waste money in vicious indulgences; lessons are not learned, instructors are not heeded, time that is worth more than gold is squandered with the hand of a prodigal. Solomon must have been sketching this very youth. "A price in his hand to get wisdom, but he hath no heart to it." There are many whose necessities drive them to daily uncongenial tasks, whose hearts are yearning for the very opportunities that he is literally throwing away.

Sometimes a girl or young lady is seen who has the very best social and educational advantages, who does not appear to realize that those advantages entail any responsibility. Flashy and trashy literature is preferred by her to text books; she has no heart for them. To sip, to giggle, to dress, to flirt, to gossip are the first claimants upon her time and attention. We find in this character another who seems to be the original of the wise man's picture: "A price in her hand to get wisdom, but she has no heart to it."

We frequently see persons who have the very best religious privileges who fail to heed them. Churches, bibles, ministers are all around them. The bell sounds Sabbath after Sabbath to call them to the house of worship. God is good to them. He desires their salvation. He surrounds them with conditions favorable to the highest spiritual development, and yet God is not in all their thoughts; the world with its pleasures, its occupations, its allurements, engrosses time, thought, effort, affections. "A price in his hand to get wisdom, but there is no heart to it;" and Solomon says that it is in the hand of a fool.

A YOUNG GIRL'S DELUSIONS.

RICHMOND, VA., April 26.—The sensation produced in this city by the announcement that the residence of Police Captain J. H. Parater was yesterday entered in daylight and Annie, his 16-year-old daughter, bound, gagged and her clothing out in shreds, was profound. To-day the mystery is solved. The victim of these imaginary attacks by burglars has for some time past been reading detective stories in sensational weeklies. * * * The reading of sensational literature made a deep impression upon the girl's mind, and the numerous

robberies committed here recently increased her mental excitement. All of the attacks upon her father's house were the work of Miss Parater's fancy. The stoning of the dwelling at night, the sudden appearance of a burglar in the house and his attack upon her, and the theft of jewelry from her person, were all invented by the girl. The physician to the police department pronounced the girl's mind disordered, and says she is irresponsible for her strange freaks.

The above records the fate of another victim to sensation al literature. She is not the only one who has become frenzied by the excitement of the mental powers, caused by poring over details of imaginary adventures and crimes. But the rare instances in which the mind has become deranged by such causes form no proper criterion by which to estimate the magnitude of the evil. A few go to the mad-house; multitudes have the tastes debauched, the moral powers blunted, the mind weakened, and general pruriency super-induced. The restless and uneasy tendency manifest in the character of many youths is to be accounted for by the influence of what they read. Again we warn parents that this matter is largely in their hands. It is your solemn duty to know the character of the books and periodicals your children read. Negligence in this matter is criminal. By and by a harvest that you little anticipate will be the result of the tares that the enemy is now sowing by this insidious process.

MAXIMS FROM THE 'QUARTERS'

Mr. J. A. Macon, in the April Century, gives some aphorisms from the negro quarters, which, like other "saws," have their modicum of worth. One is to this effect: "A man dat kin make a libin' playin' on de fiddle ain't ap' to pester de hoe handle." True for Sambo; true for Sambo's cousin who lives in the great house. The man who can make money by speculation is not apt to try for it by honest work. But as the fiddler is not the highest style of man, no more is the speculator, whether for himself or for the community. "The dangerous classes," according to Dr. Howard Crosby, in the current North American, are not the poor, but those speculators who make money by falsehood, and out of the necessities of the widow and the fatherless. The manipulation of stocks, by which gigantic fortunes have been made, by which the rich grow richer and the poor poorer—this is making this country dangerous to live in. For there must be a reaction one of these days, and if it end not in fire and blood, thankful shall we be.—Southern Churchman.

"A GONE COON."

The expression, "a gone coon," is said to have originated during the Revolutionary War. A Yankee spy, as the story runs, dressed himself in a raccoon skin and climbed a tree.

An English soldier, who was hunting for squirrels, saw the spy and mistook him for a real raccoon. When the Englishman leveled his gun at the spy, the latter exclaimed:

"Don't shoot; I'll come down; I know I'm a gone coon!"

But the Englishman was so astonished that he threw down his gun, and ran toward the British camp as quickly as his legs could carry him.



WILMINGTON, N. C., April 27th, 1883.

MR. EDITOR:

I notice in the last issue of the ORPHANS' FRIEND a communication from the Grand Master relative to the promulgation of an edict of the last Grand Lodge, which sets forth that

"Any member dismembered (for non-payment of dues), shall be restored to membership by the payment of the full amount that may have accrued prior to and during the time of his dismemberment, unless the latter be remitted by vote of the Lodge; and this amendment, as to restoration of membership, shall apply to members heretofore excluded for non-payment of dues."

in which the Grand Master says "might be so construed as to deprive Subordinate Lodges of the ancient right to vote upon petitions for membership." By what manner of reasoning could it be construed any other way? Does it not emphatically say "shall be restored, &c"? What language could convey a plainer interpretation? Not only is it made peremptory upon Subordinate Lodges as regards the future, but it is also retroactive. Did not the Grand Lodge in this matter greatly exceed its power? The Grand Master very properly and truly says, "this is an ancient, inalienable and invaluable right," and he might have also added, (to give, if possible, stronger force to the word "inalienable"), which no Grand Lodge has the power to annul and take away. If such be the case, (and no well-informed Mason will thoughtfully pronounce it otherwise,) instead of placing upon its language a construction which, in my opinion, is unwarranted, was not the action of the Grand Lodge unconstitutional, and consequently void?

Yours fraternally,
HORACE H. MUNSON.

The Grand Lodge of Oregon has resolved: "That while the Grand Lodge fully recognizes the inherent right of every Mason to object to the initiation or advancement of a brother, it is the sense of this Grand Body that a brother objecting to the advancement of an entered apprentice or fellow-craft, shall be required to make his objections known to the W. M., who shall be the judge of their efficiency."

A Mason who secures an office of trust, and manipulates Lodge funds, is worse than any other defaulter, and no mercy should be shown him, as it is only placing a premium on dishonesty, which will yet be so fully developed as to bring the craft into disrepute. All defaulters to Masonic Lodges or other bodies should be placed outside the pale of Masonry, and the quicker the Craft is rid of such dangerous characters the better for it, as sooner or later there will be ample opportunity to express regret at nursing vipers.—Toronto Freeman.

Professor Dugal Stewart, of Edinburgh, wrote thus to Dr. Currie, of Liverpool: "The first time I saw Robert Burns was on October 23d, 1786, when he dined at my house, in Ayrshire. * * * His manners were simple, manly

and independent, strongly expressive of conscious genius and worth, but without forwardness, arrogance or vanity. He took no more share in conversation than belonged to him, and listened with attention and deference on subjects respecting which his education had not enlightened him. * * Nothing, perhaps, was more remarkable among his attainments than the fluency, precision and originality of his language when he spoke in company, particularly as he aimed at purity in turn of expression, and avoided the peculiarities of Scottish phraseology. * * * In the summer of 1786 I was in Ayrshire, and saw Burns occasionally. * * * At one time, in the same season, I passed an hour or two in a Masonic Lodge, at Mauchlin, where Burns presided. He had occasion to make short, unpremeditated compliments to different individuals from whom he had no right to expect a social visit, and everything he said was happily, forcibly and fluently expressed.

The eternal history of this world is well told in the Neapolitan tale of the priest who went to dine with a fellow padre, as great a bon vivant as himself. The two ate and drank, till he who was invited scarcely felt able to walk back to his domicile. As he was waddling painfully along a beggar addressed him, saying in piteous accents, "For the love of the Holy Virgin, give me something—I am dying of hunger!" "Dying of hunger!" exclaimed the overladen monk; "dying of hunger! Happy man! I am bursting with having eaten too much. Thank God, and go thy way." Now if the two monks had invited the beggar to dine with them, all three would have been better off. But there is still wanting the moralist or the legislator capable of persuading one man not to eat too much, in order that another may eat enough.

The objection to long sermons proceeds in great measure from an indisposition to be instructed in religious truths; and instruction in the doctrines of Christianity and in religious experience is one of the great wants among Christian professors. The short sermon is demanded because it allows the Christian professor to escape from thinking, and to continue to lead a life of nominal piety, in which the sanctifying influences of the Holy Spirit are hardly experienced.—Central Presbyterian.

Mr. Poore relates a funny story in regard to 'catching the Speaker's eye.' The speaker of the House of Representatives has the right to "recognize" whom he pleases, and he very often pays no attention to members who happen to be shouting, "Mr. Speaker!" at the top of their voices. Once an indignant gentleman from Tennessee exclaimed, "I have been a member of this House three successive sessions, and during this time I have caught the measles, the whooping-cough and the influenza, but I have never been able to catch the Speaker's eye!"

Youth is the tassel and silken flower of love; age is the full corn, ripe and solid in the ear. Beautiful is the morning of love, with its prophetic crimson, violet, purple and gold, with its hopes of days that are to come. Beautiful, also, is the evening of love, with its glad remembrances, and its rainbow side turned toward heaven as well as earth.

Committees on Orphan Asylum

- Lily Valley Lodge, No. 252.—John R. Hill, William H. Riddick, Erasmus Bayley.
- Eureka Lodge, No. 283.—G. A. J. Sechler, S. G. Patterson, Charles W. Alexander.
- Fulton Lodge, No. 99.—A. Parker, W. W. Taylor, J. Samuel McCubbins.
- Mount Energy Lodge, No. 140.—Henry Haley, John Knight, H. F. Parrett.
- Hiram Lodge, No. 40.—George M. Smedes, Theodore Joseph, John Nichols.
- Evergreen Lodge, No. 303.—M. Morrison, H. F. Harman, L. McN. McDonald.
- Fellowship Lodge, No. 84.—Joseph Parker, C. S. Powell, John T. Cobb.
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NOTTOWAY CO., VA., Sept. 20, 1882. This is to certify that I used two tons of the Norfolk Fertilizer and Insecticide, purchased from Styron, Whitehurst & Co., Norfolk, Va., on my crops of cotton and tobacco this year, and that it acted to my entire satisfaction. My tobacco is considered equal to the very best in Nottoway county, and my cotton much better than where I used the same in equal quantities, say from two to three hundred pounds per acre. Such is my satisfaction with the Fertilizer that I expect to use it much more largely in the future. J. M. HURT.

HERTFORD, N. C., Nov. 10, 1882. Styron, Whitehurst & Co., Gentlemen: I take pleasure in saying that the five tons of Norfolk Fertilizer purchased of you last spring I used under cotton, corn, potatoes and vegetables with decidedly better results than where I used the high-priced fertilizers which cost from \$35 to \$45 per ton. Am satisfied I will get one-quarter to one-third more cotton where I used your corn composting with cotton seed, stable manure and rich earth. It is the best Fertilizer I ever used. Will use it under all my crops next year. Hoping you much success, I am, Very truly, N. B. SANDBERLIN.

PERQUIMANS CO., N. C., Nov. 30, 1882. Messrs. Styron, Whitehurst & Co., Gentlemen: The half ton Norfolk Fertilizer purchased of you last Spring gave entire satisfaction; I used it along side of higher priced fertilizers, and of your yield from yours was fully as good as where I used the other brands. Yours truly, B. F. CITIZEN.

SEBRELL'S P. O., Southampton Co., Nov. 30, 1882. Gentlemen: The five tons Norfolk Fertilizer purchased of you last Spring I used under cotton and peanuts with very satisfactory results. Please ship me ten (10) tons by 1st February, '83. Very respectfully, W. N. SEBRELL.

WINFALL, Perquimans Co., N. C., Nov. 10, 1882. Gentlemen: I used 14 tons Norfolk Fertilizer under Cotton this year, side by side with Peruvian Bone Dust, at the rate of about 175 pounds per acre. The result was in favor of your Fertilizer. Will use it again next Spring. Respectfully, W. L. JESSUP & Co. WINFALL, N. C., Nov. 10, 1882.

Gentlemen: The two tons Norfolk Fertilizer purchased of you last Spring I used under cotton at the rate of about 175 pounds per acre, which gave better yield than any other Fertilizer. Will use it more extensively next year. Yours truly, R. B. KIRBY.

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