FRIDAY, MARCH 23, 1883

DIAMONDS

A rough jewel lay in the sand among many common stones. A boy picked up some of these to use them for playthings, and took them home together with the jewel, not knowing its quality. The boy's father, looking on when he was playing, perceived the rough jewel, and said to his "Give me that stone." The boy did so and smiled; for he thought, "What is my father going to do with this stone? The father took the stone, and polished it skillfully into regular planes and ans gles; and behold! a diamond glittered brilliantly. "See!" said the father, "there is the stone you gave me." The boy wondered at the splendor and brilliancy of the stone, and exclaimed, "Father, could you accomplish this?" The father said, "I knew the hidden virtue and the value of the stone; therefore I freed it from its coating of dross; now it sparkles with its natural radiance.'

The multitudes of human beings around us are but so many rough diamonds, whose beauty and brilliancy, obscured by the blemishes and defects of our nature, are unrecognized by the careless observer. To secure proper development it is important to the latent worth of the rough diamond. Every teacher, every preacher, every worker upon these human jewels should realize the possibilities that pertain to humanity. Failing to do so, he fails in one important item that is necessary to inspire that enthusiasm which assuredly leads to success. The lapidary works patiently and persistently upon the rough stone because he sees the diamond i., it Our Saviour had in his mind such a high estimate of human possibilities, and taught it in unmistakable terms. He puts one human soul against the whole world and declares its superior worth. He saw that something could be made out of fallen mankind and He set Himself with infinite pains and expense to accomplish it. Christ was emphatically the "Great Teacher;" and in no particular was He greater than in this, that he saw clearly the real worth of those beings whom he took under his divine tuition. Without it He could not have been a great teacher. It was doubtless an inspiration to Him. Oh! for more of the spirit of our Lord in this particular.

Moreover it is important, in the proper improvement of men for each individual to set a high estimate upon himself. A scrutiny of the characteristics of those men who have arisen, in spite of adverse conditions, to the heights of success, will reveal the prominence of their self-esteem. Sometimes indeed it is disgustingly prominent. Though this is to be deprecated, we still maintain that at the very a high estimate upon himself.

outset of successful efforts towards self-improvement, there ought to be a distinct and emphatic impression upon the mind of each individual, that there is somewhat of true worth in himself and that he is responsible for using the appliances by which it is to be brought out.

THE ORPHANS AND THE PUB-LIC SCHOOL FUND.

At the last enumeration of children in this school district for the purpose of ascertaining the amount of money to which the district was entitled from the public school fund, the children at the Orphan Asylum, 147 in number, were counted. This entitled the district to \$147 more than it could otherwise have claimed. and that amount was apportioned and placed to its credit Atthe last meeting of the Board of County Commissioners that body voted to retain the \$147 in the county treasury, and it is understood that unless some other action is had with reference to it, it will go to public school purposes in the county generally. This is manifestly unfair, as the children who This is manifestly were included in the enumeration upon which the apportionment was made should, in equity, have the benefit of it.

We trust that the County Commissioners, at their next meeting, will reconsider this matter, and place the money in the hands of those who will give it the proper direction.

THE FATE OF AN ANCIENT PROPHET.

[Boston Globe]

The career of Wiggins calls to mind the punishment which Dean Swift and some which Dean Swift and some of his friends inflicted upon a weather-prophesying impostor in Queen Anne's time, known as Partridge, the almatac maker. Partridge started in life as a shoemaker; but he soon left that for the more profitable and the less laborious nursuits of queek propels. ous pursuits of quack, prophet and humbug generally. His pretentions imposed on cred-ulous people and his almanacs were bought by the thousand. To show what sorry quacks Wiggins and Vennor are, notwithstanding the lapse of two centuries, during which the art of humbugging has been developed immensely, they have not improved in the least on Partiagre's system. on Partridge's system. He, just as they, foretold storms in March and December, showers in April, hot weather in August, and frost in November, and made as loud boasts as if a hit was made.

a nit was made.

Swift became disgusted at
Partridge's pretentions, and
determined to put him down.
Walking around London one
day, he noticed over a smith's
shop the sign, "Isaac Bickerstaff." It struck his fancy, and
he stored it in his memory. he stored it in his memory for further use. In January, 1708, Partridge came out with his almanac as usual. A few weeks afterward London was astonished by the publication of a small sheet which purport-ed to contain the predictions of Isaac Bickerstaff, astrologer.

victories and defeats should occur. But one statement created the most talk; for at 11 o'clock on the 29th of March it was predicted that Partridge, the almanac maker, would die. Partridge himself stoutly denied its truth; but it was to no use. On the 30th of March another pamphlet came out giving a circum stantial acount of his death, after a sincere peneture. after a sincere repentance of his sins and a contession of the worthlessness of his almathe worthlessness of his almanac. Everybody believed he was dead, and Partridge was never able to convince the public that he was still alive. It broke up his business, and in a few years he really did die. It is a pity that the Dean isn't still on earth to deal with Vennor and Wiggins. A good dose of earth to deal with veulor and Wiggins. A good dose of ridicule is probably the most effectual weapon which can be used against them, and the Dean was master of the art.

'PLUCKY.'

This word-we have it on This word—we have it on Carlyle's authority—came into existance in its present signification during the Crimean War, obtained popular recognition in the Indian mutirogation in the Indian muti-ny, and even now is only to be found in the dictionary of slang. Yet it describes a phase of action for which no adequate expression has yet else-where been found in the En-glish language In times of where been round in the English language. In times of the Crusades men talked, no doubt, of the "doughty" deeds of British chivalry, but what terms could our grandfathers have made use of in discus sing over their port the doings of Shaw, the Life-guardsman, at Warterloo?

KEEPING GOOD OOMPAY.

"No company, or good company," was a motto given by a distinguished man to all by a distinguished man to all his young friends. It was a motto he had always endeav-ored to follow, as far as lay in his power, and it was a very wise one. Sir Thomas Fowell Buxto

frequently re erred to the g.e. t benefits he had derived from trequency, benefits he had derived from his visits to a particular family. Their words and example stimulated him to make the stop his powers. "It has most of his powers. "It has given color to my whole life," he said. Speaking of his suche said. Speaking of his success at the university, he remarked, "I can ascribe it to nothing but my visits to this family, where I caught the reflection of self-improvement."

BERRIES AND BRIERS.

A man met a little fellow on the road carrying a basket of black-berries, and said to him, "Sammy, where do you get such nice berries?"

"Over there, sir, in the bri-

ers."
"Won't your mother be glad to see you come home with a basket full of such nice

with a basket run of ripe fruit?"

"Yes, sir,' said Sammy, "she always seems mighty glad when I hold up the berries, and don't tell anything about the briers in my feet."

The man rode on, resolving that henceforth he would say nothing about the briers.

JERUSALEM -The people of



Freemasonry, if practiced in accordance with its tenets and teachings, affords inward peace, and at the same time a peace not in the remotest degree tending to a ceaseless inactivity.

"TOGETHER, BRETHREN."--There is a striking sentiment of unanimity, of sympathetic and practical oneness, quick-ened in every Masonic heart in a Lodge meeting, when the Master, from his when the Master, from his radiant East, gives the manditory, yet brotherly invitation, "Together, Brethren." Each, of his own free will and accord, and all, with one accord, with the eloquent utterance of silent action, express the attributes of Masonic unity. At that movement all true. ty. At that moment, all true Masons feel a seuse of their personal identity, together with a conciousness of being lost in each other being lost in each other, by that mystic wearing process through which self-hood becomes other-hood, so that the Lodge represents but one body and one spirit, of which harmony is the strength and beauty.—Masonic Review

A PROOF OF ANTIQUITY.

When the present Masonic Temple in Boston was dedicated in 1867, the ceremonies included a procession, which proved to be one of the finest in the history of Masoury.
Many of the Lodges carried banners, and these, in addition the names of their respective Lodges, were inrespective Louges, the scribed with the date of organization. As is usual on such or similar displays, on such or similar displays, the various banners were com-mented upon by the specta-tors, and some of them exci-ted great interest because of the antiquity of the Lodges whose names were borne thereou. In the ranks of one of the oldest Lodges marched a brother of rather eccentric habits. One of his peculiarities was, that he never seemed to wear out any of his clothes; when they were made, no one could tell, from appearance, neither did they ever appear to be new, but somehow they were always old fashnoned. On this occasion he was clad with a coat, short in the waist, high in the collar, and made apparently generations prior; his trousers matched and lacked six inches in length, his boots were guiltless of blacking, possibly they had been greased, but this only added to their aged appearance by coaxing the dust to give them a more rusty look; his hat was low-crowned, to wear out any of his hat was low-crowned broad-brimmed and faded, so that altogether the general make-up of the brother was suggestive of the previous century. As his Lodge Banner came in sight of a group of came in sight of a group of two or three spectators, one of them said, "Here is an old Lodge, 1770, that is an old one sure enough;" a second caught sight of our brother alluded to, and at once respon-ded, "Yes, so it is, and there is one of the Charter Mem-bers." This sally was receiv-ed with laughter, but our brother was all unconscious of the cause, and since that day the cause, and since that day the Lodge has not left the place of its location to appear in a Masonic procession.——
Liberal Freemason,



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Gendlemen: The fire Nov. 1882.

Very respectfully.

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Very respectfully.

WINFALL, Perquimane Co., N. C.,

Gentlemen: I used 14 tons Norfolk Pertilizer under Cotton this year, side by did 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, C. WINFALL, N. C., Nov. 10, 1882.

Gentlemen: The two tons Norfolk Fertilizer purchased of you last Spring I used unsupplied to the control of the respective of of the res STOVES POCKET AND TABLE CUTLERY. WOODEN AND WILLOW-W ARE

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