

THE PATRON AND GLEANER.

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NO. 21.

Good Temper.

There's not a cheaper thing on earth,
Nor yet one half so dear;
'Tis worth more than distinguished birth,
Or thousands gained a year.
It leads the day a new delight,
'Tis Virtue's firmest shield;
And adds more beauty to the light
Than all the stars can yield.
It maketh Poverty content,
To sorrow whispers peace;
It is a gift from Heaven sent,
For mortals to increase.
It meets you with a smile at morn,
It bids you to repose;
A flower for peer and peasant born,
An everlasting rose.
A charm to banish grief away—
To snatch the brow from care;
To turn to smiles, make dullness gay,
Spread gladness everywhere,
And yet 'tis sweet as summer dew
That gems the lily's breast;
A talisman of love as true
As ever man possessed.

What may this wondrous spirit be,
With power unheard before—
This charm, this bright amenity?
Good Temper—nothing more!
Good Temper—'tis the choicest gift
That woman homeward brings,
And can the poorest peasant lift
To bliss unknown to kings.

—Selected.

Bread. Where? How?

THE "STAFF" FROM HISTORY.
[For the Patron and Gleaner.]

Bread, properly so called, was transmitted by the Greeks to the Romans; and either the latter or the Phoenicians may have introduced the cultivation of corn into Gaul. While, however, the land was covered by immense forests, a long time must have elapsed before the practice of eating acorns, chestnuts and beech mast was abandoned, and even when corn was regularly grown, ripened and harvested, the grains were merely plucked from the ear and eaten raw or slightly parched.

The next step was to infuse the grain in hot water for the making of a species of gruel or porridge, and a long time afterward it may have occurred to some bright genius to pound the corn in a mortar or rub it to powder between two stones. Subsequently came the hand-mill; but it was not until after the First Crusade that the windmill was introduced from the East, whither it had probably found its way from China.

The first bread was evidently baked on the ashes and unleavened; and the intolerable pangs of indigestion brought on by a continual course of "galette" or "damper" may have suggested the use of a fermenting agent, which, in the first instance, was probably, stale bread turned sour.

Pliny has distinctly told us in his "Natural History," that the Gauls leavened their bread with yeast made from lye of beer, yet, strangely enough, they abandoned the use of beer yeast, and did not resume it until the middle of the seventeenth century. Its revival in France made the fortune of many bakers; then the medical faculty sounded an alarm, declaring the yeast made from beer was poisonous. Its employment was prohibited by law in 1686, but the outcry raised by the bakers and the public was so vehement that in the following year the decree of prohibition was canceled with the proviso that the yeast was to be procured only from beer freshly brewed in Paris or its immediate neighbourhood. Some form of fermented bread, however, the French had been eating for sixteen hundred years, in contradistinction to the gruel and pulse-eating Italians and Levantines and the purely vegetarian Hindoos.

M. H. RICE.

Lahaska, Pa.

[TO BE CONTINUED.]

Dr. T. L. Cuyler, uttered a profound truth when he said, "What a young man earns in the day time goes into his pocket, but what he spends in the evening goes into his character."

Wise men make more opportunities than they find.

IN FOREIGN LANDS.

AN INTERESTING LETTER FROM EGYPT—MANNERS AND CUSTOMS OF THE PEOPLE.

We arrived in this city yesterday at 3 p. m., the hottest day since we left home, 89 degrees in the shade. Nights are cool and we stand this rainless climate well. We have finished our twenty-one days on the river Nile. It has been a constantly changing panorama of interesting sights from beginning to end. I may say there was nothing we could call a familiar sight, but of weird interest to us were the Temples built 3500 years ago, tombs of rulers who built them with their hieroglyphics or writings describing the history of their reigns. The Temples are ruins now, yet much can be seen which proves to us they were a very scientific and skillful people. They knew better how to handle stone than many artisans of the present day. We visited the quarries at Assuan from which they took the granite for all obelisks. The one in the Central Park of New York came from this quarry.

While these things may be interesting, I will not turn you back two thousand to three thousand four hundred years, but look at Egypt as we now find it. There would be no Egypt were it not for the Nile. This now fertile valley would be a part of the ocean of sand which we find on either side of its walled banks. These natural ranges are of lime stone and have an elevation of from one thousand to two thousand five hundred feet. The distance between ranges is from fourteen to thirty-two miles. The fertile valley is not over nine and a one-half miles wide. As rain is nearly unknown in this region every thing must be nourished from the Nile, and for sixteen hundred miles there is one continuous drain upon this life giving water.

Shadoofs by the thousand are seen. This irrigating device is about as old as Egypt and resembles the old fashioned well-sweep but not so cumbersome. The lift is from 12 feet to 16 feet. The buckets are made of raw hide and hold about five gallons. They are operated by naked Arabs who lift on an average ten buckets or 50 gallons per minute. Often the height to which the water is to be raised is so great that three Shadoofs are required—lifting from one to the other until the land to be irrigated is reached. One Shadoof or set of shadoofs will irrigate one-half acre per day. The labor is very hard consequently they are the highest paid laborers in the valley, receiving 2 to 3 piasters per day, equal in our money to 10¢ to 15¢ cents per day, working twelve hours and boarding themselves. They are poor wretches indeed and only by the most rigid economy do they exist. You will notice that clothing is an item of small expense here. When not at labor, however, the men wear a garment which to me looks like the Mother Hubbard worn by our wives some years ago, and with a turban on their heads they are then in full dress, no boots or socks being used. They live on bread made of a grain called dorra, a sort of corn, and drink Nile water. A treat to them is buffalo cow's or goat's milk. They seem happy, as they know nothing better, and their condition is no worse than that of their ancestors.

Barley harvest is now over in Upper Egypt and the farmers are preparing the ground for a crop of dorra. The methods of harvesting are very ancient and quite interesting; with a tool resembling a sickle, called the mingal, only not nearly as large

and instead of having a sharp, serrated cutting edge is provided with coarse teeth not unlike our hand-saws. The object of this is to pull the grain up by the roots, thus saving the stalks for fodder, fuel or mixing with Nile clay for bricks. The reapers bind their own grain into sheaves which are carried to some convenient place, on the backs of camels to the threshing floor. After the grain is gathered, women and little girls are permitted to glean the fields. I found a Ruth, but no one kind enough to be a Boaz.

The threshing floor is of Nile mud made smooth and even in a circular form around the stack of sheaves. The sheaves are spread upon the floor and crushed with a device called a noreg, similar to a crude bob-sleigh, with three sets of rollers between the runners and fastened to the first and third set of rollers are four iron discs, 22 inches in diameter. The center roller has but three of these discs and arranged to work between the first and third set. Upon this device there is a seat for the driver. The motive power is usually two cows which are changed for others every three hours.

The separating of grain from chaff is by throwing both into the air, the wind blowing the lighter from the heavier. The grain is then put through a wire hand-sieve and taken to market on the backs of camels or donkeys. No wheeled vehicles are used farther up the Nile than Sioot. Plowing is done by means of two crooked sticks; the shorter one is faced and pointed with iron and comes in contact with the soil, and with cordage or some contraption is fastened to a longer stick to which bulls or cows are yoked and with a sharp goad in the hands of the plowman, dressed in a Mother Hubbard. You see the same methods prevail now as did four thousand years ago. With modern methods of farming, grain, cotton and sugar could be produced here at a price that could not be equalled in any other country known to me in the world. As I am not much of a farmer I fear my description has not been very full.

I would like to have something to say about lumber and its uses but there is very little call for it here, as Nile mud and limestone make the buildings. Rude doors, window frames and sash for these mud abodes are made here. They get their lumber from Austria, a sort of fir, very knotty and made from small trees.

Fuel is very scarce here and you would be amused to know the many things used for this purpose. The rich can and do use coal which comes from England and is very dear; limbs of trees make wood. Both coal and wood are sold by weight. It looked strange enough to see a lot of sticks on one side of a large balanced scales and weights on the other. That is their method. I presume they water the wood.

W. W. CUMMER.
Cairo, Egypt, Apr. 3, 1895.

Let it not be forgotten that parents who would train up their children in the right way must themselves walk therein. As the stream cannot rise higher than the fountain which feeds it, so we cannot expect the young to excel those from whom they receive their earliest impressions and influences. If parents indulge in the daily use of intoxicating drinks, what can we expect that their sons will prove apt learners and devoted followers? If parents indulge in the use of profane, abusive, slanderous or any improper language, may we not feel assured that their offspring will be faithful imitators? Is there not a volume of truth in the oft repeated maxim: "As are parents and teachers, so will be their children or pupils?"

The Lord's Supper.

And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is my body.

And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.—Mark 14, 22-23.

In the Lord's supper as an evidence of Christianity, there is presented to an unbelieving world a continuous line of testimony which can be traced backward through history to the very night on which Jesus was betrayed.

How simple must this service have seemed to these men familiar with the pomp and splendors of Judaism! No more great altars or princely services. All that remained of Judaic ceremony was a little broken bread and a few sips of wine—yea, the whole Gospel in miniature—death, life, faith, love, Heaven.

This last supper represents a sacrament of life, not of death. The vivid scarlet thread running through all the Hebrew history and Mosaic institutions is that the blood is the life; and this being sacred to God, the blood even of animals was forbidden to the Jews as an article of diet.

The practice of blood friendship is very primitive. This is seen in all early nations from the most ancient to the Africans of to-day, among whom Stanley often secured brotherly helps by the ceremonial interfusion of blood from the arms of himself and the savage chief, symbolical of intercommunion of life and consequent sacred friendship.

The way in which barbaric races devour the heart of a particularly valiant foe or a slain lion shows how instinctively the idea of gaining spiritual qualities by this assimilation of the physical "fountain of life" is seized upon by the primitive imagination. When Jesus said, "Take, eat; this is my body; this is my blood," did He not mean that He was the eucharistic peace offering, meat offering (the only Jewish sacrifice at which the people ate of the meat) of the paschal or passover lamb, whose blood—symbol of life—had been sprinkled on the doorposts as a memorial of the passing over of the angel of death?—The Teacher's Helps.
Lahaska, Pa.

Served Him Right.

An incident showing the value put upon Masonry by a United States judge is related in the Fregemason's Chronicle. It seems a prisoner had been found guilty of the crime with which he was charged, and the judge was hesitating as to what sentence he should pass. The prisoner knew that the judge was a Freemason, and being himself a member of the Order, made a sign to the court "Oh," said the judge, "you are a Freemason I see." "Yes," said the prisoner, "I once had the honor of attending the same Lodge as yourself," and he hoped the recollection of that time would impress the judge in his favor. "Oh, I was just wondering," replied the judge, "whether you fully appreciated your position when you were attempting to commit the crime of which you now stand convicted; in fact, whether you had been properly educated to know how much wrong you were doing at the time, but your avowal of Masonic membership has convinced me on that point. As a Mason you have been taught what was right in this direction, and can have no excuse for the course you adopted. The sentence of the court, therefore, is that you be imprisoned to the fullest extent allowed by the law."—Masonic Record.

A kind word spoken in time is worth a million of intentions.

A Lady.

At a recent evening party in this city the question came up, "What constitutes a lady?" The conversation that ensued is worth repeating, and here it is:

"I shouldn't call her a lady," said one of the gathering, speaking of a certain person present. "Why not?" "There are certain subtle requisites she does not possess." She has money, social position, education and a good heart. What more do you require? "An innate sense of refinement which should teach her always to do the proper thing at the proper time and prevent her making innocent people uncomfortable. She lacks all this." "Oh, she does not mean anything, bluntness springs from thoughtlessness." That is precisely the reason she is not a lady. No true lady is regardless of the feelings of others. No true lady needs a label. Ladyhood penetrates every pore of her body. It shows itself in her carriage, which, unfettered by bands and steels, is free, graceful, dignified—the result of perfect health. The voice should be early cultivated to be harmonious. Harsh, shrill or nasal tones in speaking are sure signs of ill breeding. A lady is a woman who never quarrels with her servants.

Dress is no criterion of ladyhood. Among the English nobility, where each person's social standard is as fixed as the laws, duchesses and princesses dress plainly. The higher the position, the less need of following the fashions. Repose of manner is more important than gorgeous raiment, and a sweet refined voice, than jewels without number. "And a knowledge of the English language, so as to speak it correctly," said another.

"After all," said one, "it is by her treatment of those supposed to be her inferiors that a woman's claim to the title of a lady is established. The person who is as careful of the feelings of a dependent as of her own, who make everybody she employs respect and love her is, in my eyes a true lady."—Ex.

Our Share of Happiness.

Each human being, from the moment consciousness awakes until the day of his death, feels instinctively that he has a right to happiness. When he is young he confidently expects to get it. Further along in life he begins to have a baffled feeling that he has somehow missed it. Later his feeling sinks into a settled despair of ever getting it, or else into a furious protest against fate, that he of all human beings was appointed to lose his inheritance. But when we are young we are ignorant of the fact, and when we get older we perhaps forget it, that happiness is a spiritual quality, and to be obtained only according to spiritual laws. We cannot purchase happiness with money, as we may buy a yard of cloth or an estate. We cannot take it by force from another, as we may steal his coat. Nor can we gain it by wheeling or cheating another man out of his rightful share, expecting to make it our own. For happiness is but the delicate perfume arising from the sum total of all human delights. Each man's share of it is the same, and can never be greater than any other man's share. As it cannot be bought, so it cannot be paid for. But those who refuse to add to the general stock of happiness, while expecting still to claim their share, will find themselves outwitted by nature. Their inner senses become dull, and then closed entirely. They become incapable of perceiving happiness. They never obtain it, not because it is there, but because they no longer see that it is there!—Harper's Bazar.

Grange Directory.

Directory of Northampton County, Pennsylvania Grange for 1895.
Officers: A. E. Peete, M.; J. B. Brown, O.; Rev. Jesse Flythe, Chap.; P. B. Murphy, Lect.; H. C. Lassiter, S.; J. W. Johnson, A. S.; K. Davis, Treas.; E. C. Allen, Sec.; J. W. Griffin, G. K.; Miss Lorena Crowder, P.; Mrs. I. R. T. Davis, C.; Miss Roxie Brown, F.; Mrs. M. E. Parker, L. A. S.
STANDING COMMITTEES.
EXECUTIVE—Rev. Jesse Flythe, J. B. Brown and J. W. Spivey.
EDUCATION—Rev. J. C. Fleetwood, Kinchen Davis and Mrs. I. R. T. Davis.
FINANCE—Columbus Deloatch, H. C. Lassiter and J. W. Griffin.
AGRICULTURE—J. T. Parker, Geo. Smith and Miss Berta Parker.
CO-OPERATION—Nezzie Davis, E. C. Allen and Mrs. I. R. T. Davis.
Meets quarterly on 4th Tuesday in January, April, July and October.

W. W. Peebles & Son, ATTORNEYS-AT-LAW, JACKSON, N. C.

Office No. 1 West of the Hotel Burgwyn. One of the firm will be at Rich Square every second Saturday in each and every month, at Woodland every third Saturday, and at Conway every fourth Saturday, between the hours of 11 a. m. and 4 p. m.

DR. G. M. BROWN, DENTIST, WOODLAND, N. C.

Teeth extracted without pain.

T. R. RANSOM, Attorney at Law, Jackson, N. C.

Practices in the Courts of Northampton, Halifax, Bertie and adjoining Counties.

NOTICE!

Having qualified as administrator de bonis non on the estate of Newitt Harris, notice is hereby given to all persons holding claims against said estate to present them to me for payment on or before April 30th, 1896, or this notice will be pleaded in bar of their recovery. Debtors to said estate will please make immediate payment. This Apr. 18th, 1895.
J. A. BURGWIN, Adm'r d. b. n.
By W. W. PEEBLES & SON, Attys.

NOTICE!

Having qualified as administrator de bonis non with the will annexed of Humphrey Gums, deceased, notice is hereby given to all persons holding claims against the estate of said decedent to present them to me for payment on or before April 30th, 1896, or this notice will be pleaded in bar of their recovery. Debtors to said estate will please make immediate payment. This April 18th, 1895.
J. A. BURGWIN, Adm'r d. b. n. c. l. a.
By W. W. PEEBLES & SON, Attys.

CHEW

BELLE OF WINSTON TOBACCO.

It sweetens the breath and preserves the teeth. The best 10c plug on the market. For sale at the leading stores.

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All persons are hereby forbidden to cut, remove or damage, or in any way injure, any timber or property of any description which we own in Northampton or in any other county in North Carolina, without our special permission, under pains and penalties prescribed by law. THE CUMMER COMPANY.
This November 20, 1894.

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