New Bern Daily Journal.

VOL. XXI--NO. 220. NEW BERN, N. C., SUNDAY MORNING, DECEMBER 18, 1903 TWENTY-SECOND YEAR

YOU buy coffee by the pound, but that is not the true way to reckon its cost. That is not the real way in which you pay for it. You pay for it by the liquid measure of the coffee pot. To secure proper strength, it may take twice as much of one kind as of another. Coffees vary. Thus, a pound of Chase & Sanborn's Seal Brand has a beverage-producing value equal to two or three pounds of ordinary coffee. This makes it the cheapest coffee in the world.

In 1 lb. and ½ lb. Tin Cans (air tight).

Other high grades in richly-colored parchment bags (moisture proof).

Also their 20c Coffee. The Finest on earth for the money. Both for sale by

Hackburn.

The Largest Sales in the History of our Business.

We have just received a second shipment of the W L Douglas, Lewis A rossett and A E Nettleton Fine Shoes.

Having sold our regular Fall stock we had to buy again in order to meet the growing demand for these famous shoes.

Our stock has also been replenished in our other lines of goods such as Clothing, Hats, Underwear, Dress Shirts, Neckwear, Dress Goods, Cloaks &c.

Buy of us and be Happy.

Respectfully,

J. J. Baxter,

Middle Street.

Gaskill Hdw. & Mill Supply Co.

Have cut the price on Heaters—Car load to be sold. Fire Boards Fitted, Stoves set up.

Full line of Hardware, Elwood Fence, Paints, Oils and Varnish, Lime and Cement, Sash, Doors and Blinds.

Lowest Prices, Best Goods.

Nice line of Carvers expected for the Holiday trade.

Gaskill Hdw. & Mill Supply Co.,

HARDWARE 73 Middle St. Phone 147. MILL SUPPLIES 44 Craven St. Phone 216.

AGENCY

Baker Guns,
Columbia Bicycles,
Edison Phonographs,
Rambler Bicycles,
Cliver Typewriters,
Hartford Bicycles.

WM. T. HILL,

Dealer in Bicycles, Firearms, and All Kinds Sporting Goods. Job Printing Rubber Stamps.

Phon 115. 91 Middle St.

Str. Blanche.

Str Blanche sails Tuesday and Friday mornings at 6 o'clock for Bayboro, Vandemere and Stonewall.

Freight received for above points daily at Warehouse foot of Craven St. Positively no freight received after 5 o'clock

J. R. ARMORER.

CABBAGE PLANTS FOR SALE.

The hardiest, largest, earliest and best known varieties, principally Succession and Large Type Wakefield. Prices, F. O. B. here at $1.50 per thousand, if not sold. Supply limited. Address,

NORMAN H. RAWLS,
Maysville, N. C.

Ping Pong Sets

I have several Nice Ping Pong sets left from last year which I have reduced 50 cent per set below former price. I am now selling them at cost.

Call before they are gone,

Owen G. Dunn,

PRINTER & STATIONER,

72 CRAVEN ST.

The Autumn Season of 1903 offers no abundance in styles and fabrics that is sure to delight all those who regard correct dressing as an essential to the refinements of life. At P M Isabel's tailoring establishment the most complete line of goods are always in readiness to meet the wishes of customers.

P. M. ISABEL, Middle St.

ELKS' MEMORIAL DAY.

Address of Colonel Joseph R. Robinson, of Goldsboro, Sunday, December 6th, 1903.

In the Masonic Opera House, on Sunday December 6th the New Bern Lodge of Elks, observed Memorial Day, and the orator of the occasion was Colonel Joseph R Robinson, of Goldsboro, N C. a gentleman both respected and loved by the people of this city who know him and enjoy his acquaintance. Col Robinson's address received the closest attention of his audience, and the attention given the speaker carried with it the sincere approval and sympathy of each listener. The following is Col Robinson's address in full.

Exalted Ruler, Officers and Brother Elks of New Bern Lodge.

Ladies and Gentlemen:—It is indeed a very great pleasure to me to stand in your midst today, clothed with the proud distinction bestowed upon me by the Lodge of Elks of New Bern, of speaking to you on this hallowed occasion. It is a peculiar pleasure to me—one fraught with mysterious, inexpressible emotions for here, in this good old town, the homes of whose cordial people were ever open to me, I spent the happiest days my life will ever know—that any life may ever know—the careless years of boyhood. Here beneath the shades of the beautiful and stately elms from which your city takes her other and poetic name, through many a long summer day in vacation time. I have loitered and played and lounged with companions now grown to manhood or passed hence into the "Silent Land," and together we have builded air castles and watched visions of our future life flit by in sun and shadow—"and did not deem they were a dream" "Remembrance swells at the breast" as I look into your faces, many of them familiar of old, and the heart stands still as memories of those delightful days come trooping back across the intervening years—bringing tears with them, as old memories will, and "I would that my tongue might utter the thoughts that arise in me—

"Break, break, break,
On the cold grey stones, O Sea!
But the tender grace of a day that is dead,
Will never come back to me."

But it is not of these things I am commissioned to speak to you, but on the meaning and purpose of this day. By a rule of the Supreme Grand Lodge, the first Sunday in December is set apart throughout Elkdom as a Memorial Day in honor of our departed brethren, and on this day—and at this hour—the world over, every Lodge of Elks assembles to commemorate those of its members who have passed away from the scenes of earth. It is therefore a hallowed occasion, as it is a most beautiful custom, and around its observance cluster the tenderest sensibilities of our nature and the highest principles of our noble and beloved order. It is meet and proper, therefore, that I should speak to you seriously—in keeping with the spirit and purpose of this memorial. It is not a time for hot air and nauseating speech of glittering generalities and high sounding platitudes or groupings after mere oratory; for we stand today, in these services, face to face with the vanity, the nothingness of this world, save in the opportunities it affords us of so living that when our summons comes—as come it will to all, we shall not recoil as a criminal caught in the act of his crime, or as a coward fearful of every shadow.

A year ago there participated in these services and in the affiliations of this lodge one who sits not with us today, and walks the earth no more—our lamented brother Samuel Simpson Biddle, but his name is inscribed upon the tablets of love and memory, and "so live in hearts we leave behind is not to die" yet his going away teaches us anew that none known the day of his ending, while we all know the uncertainty of life. The morning sun of this day—of every day—sets on a changed world. If you or I are to have part in that change if we are to pass out with the rising or the setting sun, or in noonday's glow, let us be ready to welcome the last of our visitors here with faith and without fear. And this, my friends, is the sentiment of every true Elk and it is up to the vows he assumed before the altar of his lodge. And as all bikes are together in these memories—no mourning as those without hope, but reverently, in the fear of God, to give expression to our esteem and love for our departed brothers.

And why should we gather in tears? Do we weep at the close of day, when the West is painted with the rich stringing of the dying light? Are we downcast at the disappearance of night, when the sparkling lights along the plains of heaven are put out in the approach of the rising sun? Is the last chapter in the book a source of sorrow; the close of the play a time for lamentation? Why then should we of the larger book—the greater play, stand disconsolate in the shadow of the monument?

I know men stand in fear of death. At the trembling of the thunder cloud they weaken. At sight of the lowering wave they pale and pray. It is not to value it is hard to prepare but why the dread fear? If life is to go filled with pain and care and sorrow, as the pessimists would have us believe, why should not a release by death welcomed? But there, that is it. To us Elks life is not the dreary round they would have us think. There is in its every day something for us to hold as a treasure through all the days that are to come—some duty, some service, some mission—perhaps not inviting perhaps not pleasing, but ah, benevolent, protective! We have but to break away the black shell of the pebble to find beneath its ugly coat a clear stone. We have but to exercise charity, justice, brotherly love and fidelity along our pathway, to find at the end that we have garnered pearls of precious worth. And when this we have done; when the hand holds many and the heart is glad over them, why should it be withdrawn at the approach of the messenger from the Great Storehouse of God?

"It is not so much how we die in this world as how we live," says an old time philosopher; and no right thinking man could well dispute the truth and the wisdom of the assertion: "Not what I have but what I do is my kingdom," says Carlyse, one of the greatest of ethical philosophers. It is not what a man has but what he does in his day and generation that makes the world better and brighter and happier that he has lived in it; and while we do not agree with the old pagan Persian poet in styling death the "Darker Drink," yet it is something to so live that

"When the angel of the Darker drink,
At last shall find you at the river brink,
And offering his cup invite your soul
Forth to your lips to quaff—you shall not shrink."

Let us remember in this hour then my brothers, the words of the Psalmist, and, in spirit at least, exclaim "The Lord is King, be the people never so impatient; He sitteth between the cherubim, be the earth never so unquiet."

It is recorded that an old pagan once asked his priest to show him God, and was told that the light of joy which beams from countenance of a man when he receives an act of kindness at the hand of his benefactor is God. Nothing more beautiful has come down to us through the centuries from those far off ages than this. Do but a single good act, without desire for reward; do a kind turn in the place of a wrong received relieve the suffering of an orphan, comfort a solitary widow in her mental tribulation or dire distress, pour cold water into parched throat, try to grow two blades of grass where there grew formerly one, help a single son of woman born, alleviate the woes of but one individual in whom burns the same fire of spirit which burns within you, and know for a certainty that the emp, rean rings with more of joy for your real living than for all your fasts and prayers combined. It is given to none of us, my brothers, to walk the sinless way, but all of us may tread the path of Charity, Justice, Brotherly love and Fidelity, upon which the light of heaven beats forever and forever, as taught by the precepts of our noble order; and I believe that for him who thus lives, mercy and truth and charity and kindness, and all the spiritual evangels of the better life, come trooping forward, rose-ladened, mercy-robed, love-crowned—glorious in his life's closing hour, while angels hands swing the gate ajar for his soul's passing out beyond earth's sight to dwell amid the fat ernacles of the Lord—eternal in the heavens.

Like many other good things and many a good fellow the Benevolent and Protective Order of Elks is sadly misjudged and often maligned because misunderstood. As I have already indicated, its cardinal principles are Charity, Justice, Brotherly Love and Fidelity, and its precept and purpose is to weave these into the woof of the daily living of its members. Is not this a noble calling? Could ambition be higher? Could any rule of life bring more of satisfaction in the Consciousness of fulfillment when the course is near run, and the shadows are falling, and amid the drowsy twinklings of eventide we "fall us sleep," knowing that our brothers who survive us will write our frail faults upon the sand, while our virtues will be inscribed upon the tablets of love and memory.

Our noble order teaches fundamentally the recognition of the common Fatherhood of God and the common Brotherhood of man; hence when the outstretched palm of pleading poverty, the cry of distress or the sigh of sorrow confronts an Elk he asks not who they are or whence they come; his but to do what he can for their relief and leave to God the rest.—This Is Charity. Justice is to "judge not that ye be not judged", for by such judgment as ye judge ye shall be judged."

Brotherly love teaches us to bear with one another's short comings, and a helping hand to the fallen and to

"Speak gently of the erring—oh, do not then forget,
However darkly stained by sin, he is thy brother yet.
Heir to the self-same heritage, child of the self-same God,
He has but fallen in the path, thou hast in weakness trod."

Fidelity, the guiding star in Elk's clouded parkway, shines ever brightly in the heart of the true Elk, who as he goes up and down the world singing fraternity and Protection realizes that it is not all of life to live. Hence it is, for example, that the glorious and the good followed by that host of companions of the Elks whose pass-words are the characteristics of the Elk whose pass-words are the characteristics of the Elk whose pass-words are the characteristics of the Elk