

PUBLISHERS' ANNOUNCEMENT.

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THE JOURNAL.

E. HARPER, - Business Manager. NEW BERNE, N. C., JUNE 11 1890. Entered at the Post office at New Berne, N. C. as second-class matter.

In Respect. We, the undersigned committee being appointed to draft resolutions to the memory of our deceased brother E. R. Page, submit the following report:

Whereas, It has pleased the Supreme Ruler of the universe to remove from our midst our esteemed brother, Edwin R. Page, who departed this life March 5th, 1890, therefore be it Resolved, 1. That while we bow with humble submission to the will of Him who doeth all things well, yet we mourn the death of our brother as a great calamity to his family, to this Lodge, and the entire community; and moved by a deep and earnest feeling of sorrow, altogether unspeakable and beyond the power of expression in any adequate form of words. 2. That the profound sympathy of each member of Zion Lodge is hereby tendered to his bereaved widow in this, her great and sad affliction, and we pray God to strengthen and support her in this, her great sorrow. 3. It is ordered by the Lodge that the badge of mourning be worn by the members the usual time in honor of the deceased brother. 4. That these resolutions be spread upon the minutes of the Lodge, a copy sent to the widow of the deceased, and to the New Berne JOURNAL for publication. Kineston Free Press requested to copy. Respectfully submitted, R. H. WHITAKER, E. M. FOSQUE, JOS. E. HARRISON, Committee.

AN ESSAY Recited by Della May West Before the Sabbath School at Closs, May the 10th, 1890. Whenever I meet an educated man or lady I think right away what a nice gentleman, what a nice lady. Whenever I meet a wealthy man or lady elegantly dressed in broadcloth, silk, satin and jewelry, I think what a nice gentleman, what a nice lady; but in my short life I have been taught in our dear Sabbath school education or money alone does not make a true gentleman or true lady. I read in some newspaper that Mrs. Cleveland was the "first lady of the land." I think she is. She has education and wealth; she is kind to the poor; when she goes to church she kneels in prayer, acknowledging a higher power than hers. Now, when I grow up to be a lady, if I borrow my neighbor's thimble, and never return that thimble where is my ladyship? If I tell Mrs. Brown does not keep good company when she does, I shall be in danger of a lake of fire, and no lady likes to be found in such a lake. If I wear pure white dresses with sweet little ruffles on them and I think vulgar thoughts or speak vulgar words, I shall not be pure, for none but the pure in heart shall see God. If I repeat all my friends say, and you know we often say silly things, not exactly mean, but we do not want them repeated, and by repeating them we make some of our neighbors sleepless and shed bitter tears. We are not peace makers, but we are ghosts, hobgoblins, witches, snakes, and no lady likes such company. Girard, of Philadelphia, was a very rich man; his money has built the finest school houses in the United States, but poor man, he lived for money, and was run over on the street by a cart, from which he died, unloved and unwept—a gentleman of wealth. Dear Sabbath school, thy precious truths educate our heart as well as our brain, and give me the lady or gentleman, rich or poor, who lives in the light, that is taught here.

BEG YOUR PARDON.

What talismanic virtue there is in the three brief words, "Beg your pardon!" You dig your elbow into a gentleman's ribs in making your way through a crowd, and as he turns, irate, to administer the "uppercut" you utter the magic phrase in deprecating tones. Down drops his arm his honor is satisfied, and notwithstanding the blue mark on his intercostal region, he grins horribly a ghastly smile, and bows his head as if in acknowledgment of an act of courtesy.

Passing along the avenue of knees in a street car, in obedience to the "move up," of the packing agent of one of those social Black Marias you come down with maddening emphasis on an unpruned corn. The furious exclamation which follows the deed as naturally as foam from the drawn cork of a bottle of champagne is arrested in the middle with an obsequious "beg your pardon!" and the expletive never reaches Heaven's Chancery to trouble the eyes of the Recording Angel.

You tread on the "trail" of a lady and "r-r-r-rip go the gathers. In tremulous semitones, plaintive as the "last sigh of the Moor," you solicit forgiveness; and she—no beg pardon, she does not forgive you, but with a scowl that reminds you of the most vindictive of the Don's tormentor's she passes on, thinking daggers but saying nothing.

If you wish to insult a man without imperiling your personal safety, disarm him in advance with this saving clause, as thus: "Beg your pardon, sir, but what you say cannot be the fact; it is perfectly impossible." The deprecatory prefix is like a whiff of chloroform before the pulling of a tooth. Under the influence of a full dose of it we have known a regular fire eater to endure the lie circumstantial and even the lie direct without wincing. "If" is a good pain-killer in some cases, but you may throw any amount of moral vitriol in the face of a person you dislike, with perfect impunity, if you accompany the aspersion with plenty of "beg-your-pardons." The pardoning power is the most royal of human prerogatives. It tickles one's vanity to exercise it.

Motives of Life. The least action performed can be traced to a motive as its origin. Motives are the main-springs of actions, which make up a great part of life. The actions of people are readily seen but it is often difficult to understand the true motives which lead to them. There is a room in the brain used only for the purpose of hiding away motives. The size of the room depends upon the demand and character of its possessor.

If one were permitted to enter the store room of a good, upright person he would find it to be small and very little used. How great the contrast between this and that belonging to a selfish person! He finds occasion to use his very often. Many unpleasant things are found among its contents; one of which is a selfish wish for fame. This leads him to do a great many benevolent deeds which seem to come from a kind, loving heart; but instead are only for the gratification of self. After all attempts at hiding motives, they somehow will escape and become stamped upon the features. This is the reason a plain face, on close acquaintance, often becomes more and more beautiful, while one which nature intended to be beautiful becomes marred and unpleasant. The effect of motive is seen in lives as well as faces. One must continually make advancement toward right or wrong. As there is no barrier to shut us from our neighbor this right or wrong must have its influence. The accumulation of money may be a blessing or a curse. It is a blessing when used to procure the comforts of life, an education, or anything the tendency of which is to elevate. The love of money for itself has proved a ruin to many a man. It becomes a passion, to gratify which nothing is too good to be sacrificed, even to a good name. Money might almost be likened to the "tongue" of Aesop's fable. It is surely a very good thing if rightfully used. If wrongly used "it is an evil, full of deadly poison."

Happiness is the aim of all; yet how various are the means used to obtain it. Some hope to find it in following their own pleasure. The more it is sought in this way the father will it fly away. All the wealth of a millionaire is not able to buy one moment's happiness. It is simply found in the path of duty; in cultivating a spirit of contentment, and in lending a helping hand to those in need. "Happiness follows from well doing,

from the consciousness a man has of his own integrity." The difference in character depends on the motives which are allowed to predominate. Only pure motives form a model worthy of imitation.

Prejudice. The following forcible and beautiful delineation of prejudice is ascribed to President Lincoln: "Prejudice may be compared to a misty morning in October; a man goes forth to an eminence, and he sees at the summit of a neighboring hill a figure, apparently of gigantic stature, for such the imperfect medium through which he is viewed would make him appear; he goes forward a few steps, and the figure advances toward him; the size lessens as they approach; they draw still nearer, and the extraordinary appearance is gradually but sensibly diminished; at last they meet, and perhaps the person he had taken for a monster proves to be his own brother."

HER LITTLE BROTHER'S BET.

Little Tommy was entertaining one of his sister's admirers until she appeared. "Don't you come to see my sister?" he inquired. "Yes, Tommy, that's what I come for." "You like her immensely, don't you?" "Of course I admire her very much. Don't you think she's nice?" "Well, I have to, 'cause she's my sister; but she thumps me pretty hard sometimes. But let's see you open your mouth once. Now shut it tight till I count ten. There—I knowed you could do it!" "Why Tommy, who said I couldn't?" "Oh, nobody but sister!" "What did she say?" "Well, she said you hadn't sense enough to keep your mouth shut, and I bet her two big apples you had and you have, haven't you? And you'll make her stump up the apples, won't you?" The young man did not wait to see whether she would "stump up" or not.

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