

WILL DIAMONDS BECOME CHEAP?

Rich Mines Recently Discovered in Germany's Possessions—Kimberley Diggings First Known Through an Accident.

(Brooklyn Eagle.)

Heretofore Great Britain has had the monopoly of the diamond business of Africa, which is practically that of the world. There have been no other mines that approached those of the famous Kimberley district in richness. But Germany hopes to be able soon to dispute John Bull's title as the world's diamond merchant. Rich fields are said to have been discovered in German Southwest Africa, which it is hoped will rival the wonderful De Beers mines. Some capitalists of Bremen, headed by Senator Achells, have organized a syndicate to work these new-found mines, and the German newspapers are already prophesying the coming end of the British monopoly of the diamond business.

It has been understood for some time past that Kimberley was not the only rich diamond field in Africa, that there were diamonds for mining in other parts of the dark continent. And the various powers have been meaning to look into the matter within their respective spheres of influence as soon as they could get around to it. Germany appears to be the first one that has found the time and money to do this. Kimberley has known that it could not permanently monopolize the diamond trade, though for some years it has supplied most of the diamonds in the market.

Many Promising Fields.

Beside other South African fields that promised well as soon as anyone took the trouble to develop them there are Australian fields promising rich returns and the Brazilian fields, at one time the great source of supply, are, it is generally admitted, certain to be richly productive just as soon as abundant capital introduces modern mining methods. Taking it all in all, however, Africa will probably remain the centre of the world's diamond trade. It has undeveloped wealth in this direction, which is in very much beyond the wildest dreams of avarice. Diamonds were first discovered there along the banks of the Vaal river in 1867. For two years the mines here were worked and yielded abundantly, but when in 1869 the marvellously rich Kimberley beds were discovered the Vaal river fields were almost deserted and since then little or nothing has been done for their development.

As a river the Vaal doesn't amount to much. It wouldn't float anything worth floating in the boat line. And it probably for untold centuries carelessly rolled untold wealth along its bed toward the sea before the unsuspecting Boer farmers discovered what it was up to, and the whole civilized world took a hand in rescuing the treasure, and incidentally discovered that the whole of South Africa was planted thick with diamonds. The Boer farmers had often observed the sparkling stones—"mool kippies," as they called them—along the banks of the Vaal. It never occurred to them that they were diamonds. They were good playthings for the children, who liked to see their sparkle.

South Africa's First Diamond.

Finally, one of them, Schalk Van Nickerk, calling at a friend's house, saw the children playing with a pretty stone, which particularly struck his fancy. Their mother gave it to him, thinking him a simple fellow to be pleased with childish toys. He showed it to an Irish trader, one John O'Reilly, who thought that as he looked, but he was the worthy Boer had no idea that the bit of crystal was any more than a particularly pretty pebble, till O'Reilly took

it to Cape Town to be examined, and it was pronounced a diamond. This, the first recognized diamond ever found in South Africa, was bought by St. Philip's Workhouse, Governor of Cape Colony, for \$2,500. Thus was the discovery made of Africa's greatest wealth. How great it is no one really knows, for the extent of the African diamond fields has never been determined. Far north of the Vaal River, along the banks of the Limpopo, or Crocodile River, the boundary between the Transvaal and Mashonaland, diamonds have been found. So far nothing at all has been done to exploit or develop this field, though for all anyone knows the region along this river may be as rich in diamonds as the Vaal. In the western part of the Orange River Colony two diamond centres have been found, one of which, Jager's Fontein, eighty miles from Kimberley, has yielded \$250,000 a year, including many fine diamonds, and among the mountains of the Transvaal and at two points in Cape Colony, at Dutoitspan, only two miles south of Kimberley, and at Bloemfontein.

Not Yet Developed.

The diggings are less than a quarter of a mile apart. Most of these regions are entirely undeveloped, because the whole interest centre in the diamond mining will undoubtedly continue in Kimberley for many years to come. As to the size of the stones—the largest diamond ever discovered in the hands of the De Beers Company. As yet no bidders have been found for this white elephant. It was found on July 2, 1893. It weighs nearly 1,000 carats in the rough, or about a pound avoirdupois, and is three and one-half inches long, about as large as an average goose egg.

It is impossible to determine the value of a diamond of this size. It is of good color, but would not cut well. Diamonds lose from 40 to 60 per cent. of their size in cutting. Some Famous Gems.

Some idea of the value of this great stone may be suggested by 180 carats was sold a few years ago by the De Beers Company for \$750,000. As diamonds increase greatly in value with increase in size, the large stone is supposed to be worth several times that sum. Perhaps the prize will some day fall into the hands of one of the Indian or other oriental nabobs, who, as is well known, have many of the finest diamonds in their collections. Another famous South African diamond is the great Star of South Africa, in the possession of the Countess of Dudley. It was obtained from a Kaffir corer, two years after the first discovery of diamonds in Africa. This wise man had used it as one of his talismans. Uncut it weighed 83 carats and sold for \$55,000.

There is a curious fact connected with the finding of the great De Beers stone already mentioned, which illustrates the vicissitudes of diamond mining. The late Barney Barnato had a contract with the De Beers company for its entire output, from noon, July 2, 1892, to noon, July 2, 1893. He quit the mine when the last minute of his contract time expired, and three hours later the new syndicate which succeeded him in the mine found the largest diamond ever discovered. And yet there is a tremendous amount of mining done for what seems to be very small, if not infinitely precious results. In a lecture before Harvard and Yale not long ago John Hay Hammond, the famous mining engineer and expert, said of the Kimberley mines, that but about eight inches square would contain the net result of mining over 100,000,000 tons of rock beside the millions of tons of earth moved in exploratory and "dead" work. Such is diamond mining in South Africa—and yet it pays.

JUST WHY IT WAS DONE.

An Ancient Egyptian Custom at Last Fully Understood and Explained.

More than 1,000 years ago Herodotus observed a remarkable custom in Egypt, says Prof. Drummond. At a certain season of the year the Egyptians went into the desert, cut off branches from the wild palm, and bringing them back to their garden, waded them over the flowers of the date palm. Why they performed this ceremony they did not know, but they knew that if they neglected it the date crop would be poor or wholly lost.

Herodotus offers the quaint explanation that along with these branches there came from the desert certain rites possessed of a "vivifying virtue," which somehow lent an exuberant fertility to the dates. But the true rationale to the incantation was not explained. Palm trees, like human beings, are male and female. The garden plants, the date bearers, were females, the desert plants were males, and the wading of the branches over the females meant the transference of the fertilizing pollen from the one to the other.

New Theory of Wages.

A shopkeeper engaged a clerk and paid him \$1 for the first week, says the London Chronicle. At the end of the second week the clerk was surprised when he only received \$5, and asked the reason of the deficit. "Why," responded his employer, "you know more about the business now, and the work must come easier to you." The clerk thought he had learned enough of the business and resigned.

FOR THE SAKE OF GOOD HEALTH

DRINK

"SALADA"

Ceylon GREEN Tea. It is pure, delicious and healthful. It is as far ahead of Japan Tea as "SALADA" Black is ahead of all other black teas. In lead packets only. 25c and 40c per lb. By all grocers.

Sunday School.

INTERNATIONAL LESSON NO. III.
JULY 19, 1908.

Samuel's Farewell Address.—I Sam. 12: 13-22

Commentary.—Connecting Links. "The fact that Saul was permitted to return again to private life shows that there was considerable disappointment over his election. There may have been a feeling that he was too obscure a person and of insufficient age and experience to be suddenly advanced to the head of the nation." It was no easy matter to establish a monarchy over a people that had never hitherto been subject to a human king; and it seemed necessary for Saul to go out before them and show his prowess and daring in order to gain their confidence.

Saul's integrity (vs. 1-5). Samuel, though he was still to retain his influence and authority as prophet, now decides that the time has come for the public surrender of his office as judge, or ruler. "There must have been a mighty struggle in his bosom when he uttered this valedictory to the people whose interests had been the burden of his heart and prayers for so many years. The nation had now reached a new era in its development, and its future weal or woe depended on the people's obedience to the commandments of God. This imperative truth the venerable prophet seeks, through-out his entire address, to fasten indelibly upon their minds."

"Jehovah is jealous of His glory; and all His sublime manifestations in defense of His people He could not well forget." God forbid that I—the conduct of Samuel in this whole affair of the king's appointment shows him to have been a great and good man who sank all private and personal considerations in disinterested zeal for his country's good; and whose last words in public were to warn the people and their king of the danger of apostasy in disobedience to God.—J. F. & B. To pray—Though rejected by this ungrateful people, the prophet considers that it would be a sin to cease praying for them. What excellency of character and heart is revealed in this declaration! I will touch you—"Samuel does not withdraw from public life; he rather promises the continuance of his intercession and prophetic labors in respect to the whole people."

Teachings.—True followers of Christ are those who serve and obey Him. Such do not rebel against the Lord—the spirit of rebellion has been taken out of their hearts. God has many ways of convincing His people that He has all power and authority.

PRACTICAL SURVEY.

Two striking and important events confront us in the study of this lesson. The rising of a long, upright and splendidly efficient public career, and the transition from an established and divinely appointed form of government to another, popular but for so many years. The nation had now reached a new era in its development, and its future weal or woe depended on the people's obedience to the commandments of God. This imperative truth the venerable prophet seeks, through-out his entire address, to fasten indelibly upon their minds."

HAMILTON'S GREAT SUMMER CARNIVAL

and

OLD BOYS' REUNION

Arrange your vacation to cover these four days and be with us.

SINGLE FARE from all points in Ontario east of Port Arthur.

Note the Days:	<div style="display: flex; justify-content: space-around;"> <div>August</div> <div>17</div> <div>18</div> <div>19</div> <div>20</div> </div>
	1903

II. Israel's ingratitude (vs. 6-12). In these verses Samuel "recalls" the people's past apostasy and upbraids them with unbelief and ingratitude for demanding a king.—Whedon's Com. After referring to the manner in which God had delivered them from Egyptian bondage, Samuel calls attention to the "three chief oppressors of Israel during the period of the judges: 1. The Canaanites who were led by Sisera, the general of the army of King Jabin. 2. The Philistines. 3. The Moabites under Eglon. He then mentions four deliverers of the nation: 1. Deborah, or Gideon. 2. Barak. 3. Gideon. 4. Samson. 5. Jephthah, the Gileadite. 6. Samson.—Cam. Bib.

III. Samuel's words confirmed (vs. 13-18). "Ye have chosen—Though God chose Saul, yet the people are said to choose him, either because they chose that form of government, or because they confirmed God's choice. Samuel will if we will fear of it. With whom or against whom is the hand of the Lord? The answer to this question depends on whether one has given himself to be the Lord's with his whole heart, and has submitted fully to the divine will." 10-18. Wheat harvest.—"That season in Palestine occurs at the end of June or the beginning of July, when it seldom or never rains, and the sky is cloudless. There could not, therefore, have been a stronger or more appropriate proof of Samuel's divine mission than the phenomenon of rain and thunder happening without any sign of it. With approach upon the mere prediction of the prophet. May perceive—Samuel was led to this in order to impress upon them the truthfulness of his utterances and arouse them to a consciousness of their great wickedness. Feared the Lord.—The people regarded this as an extraordinary display of divine power." IV. Israel comforted (vs. 19-25). 19-21. Pray. That we did not. They felt that Samuel's thoughts and feelings and those of Jehovah were the same. Jehovah's true representative was among them.—Trotter. "Fear not—Do not be disappointed as though there was no hope. Turn ye not aside—Samuel warns them against turning aside to idols, as they had often done before, and as they often did afterwards. Vain things—An idol is a mere nothing, having no influence or power."

22. For His great name's sake.—personal character and administrative ability is the reformation of the people from a condition of anarchy to one of peace and respect for justice. A wonderful history. The Jewish nation is the standing miracle of history. In the record of no people of the past or present are there such pronounced and permanent evidences of divine interposition both to protect and punish. Of old they were a "refractory and rebellious people," and nothing but a supreme self-forgetfulness on the part of their great leader, together with a persistent, unflinching, and unyielding stand, could have saved them from utter destruction. Miraculously led and divinely guarded, they were still feeble, uncertain and ever prone to discontent and disobedience. Punished with severity, they "cried unto the Lord," confessed their sins, prayed and promised and received mercy. An unapproved choice. God always selects the best persons or peoples. His ideals embrace the highest possibilities within the scope of either. Not only are His purposes the highest, but His methods are the most efficient. God sometimes consents to what He does not approve. There is often a second choice for those who will not have God's best, but it always means a lower level of existence, an increase of perplexities and a lessening of achievement. God consented to but did not approve of the establishment of the monarchy, and many were the oppressions and strifes which followed; though the "Lord did not forsake His people for His great name's sake."

Promises and Threats.—The first incentive to duty is the mercy of God. Only when His mercies fail does divine love assume more severe measures, as a loving parent makes the rod the last resort in securing obedience. Persons or peoples are never suffered to go wrong unwarned. God hangs out danger signals at the entrance and along the progress of every path to ruin. He will not prevent a perverse choice, but will not suffer it to be in ignorance.

A Way of Escape.

Buffalo Commercial. "You married him after an acquaintance of only a day? Wasn't that rather quick?" "Yes, perhaps it was; but if he turns out bad I can get a divorce from him just as quick, can't I?"

The Markets.

Toronto Farmers' Market.

July 13.—The farmers' market was fairly active to-day, with liberal receipts of vegetables and dairy produce, which were lower at a rule.

The only grain offering were two loads, one of goose wheat, which sold at 70c, and one of oats, at 37 1/2c. Hay in fair offering and steady, 30 loads selling at \$12 to \$14.50 a ton for old, and at \$7 to \$9 for new. Straw quoted at \$7.50 to \$9 a ton.

Dressed hogs are unchanged, light weighing at \$7 to \$7.50.

Following is the range of quotations: Wheat, white, bushel, 76 1/2 to 77c; red, 76 to 77c; goose, 70 1/2 to 71c; peas, 75 to 76c; oats, 36 to 37 1/2c; barley, 42c; hay, old, per ton, \$12.50 to \$15; new, \$7 to \$9; straw, per ton, \$7.50 to \$9; apples, per bu., \$1.50 to \$2.50; dressed hogs, light, \$7 to \$7.50; eggs, fresh, per dozen, 18 to 19c; butter, dairy, 16 to 18c; creamery, 20 to 21c; chickens, per pair, 75 to 85c; ducks, per pair, 75c to \$1; turkeys, per lb., 12 to 14c; potatoes, new, bushel, 75 to 90c; onions, per bushel, 75 to 85c; cabbage, per dozen, 45 to 50c; cauliflower, dozen, 60c to \$1; beef, forequarters, \$4.50 to \$5.50; beef, hindquarters, \$8 to \$9; veal, choice, carcass, \$7 to \$7.50; mutton, medium carcass, \$6 to \$6.50; lamb, yearling, \$7 to \$7.50; spring, \$10 to \$11; mutton, \$5 to \$6; veal, \$7 to \$8.

Landing Wheat Markets.

Following are the closing quotations at important wheat centres to-day:

	Cash.	July.
New York	83 3/4	83 3/4
Chicago	79 1/2	79 1/2
Toledo	80	80 3/8
Duluth, No. 1	87 1/2	87 1/2

Toronto Fruit Markets.

The receipts were fair, and the demand good. Red raspberries, 10 to 12c; black raspberries, 10 to 11c; black currants, 85c to \$1 per basket. Cherries, choice, 90c to \$1 per basket, and others 80c to 75c. Huckleberries, \$1.10 to \$1.25 per basket. Gooseberries, basket, 40 to 60c. Currants, red, basket, 40 to 60c. California plums, case, \$1.35 to \$1.65. Peaches, \$1.15 to \$1.35. Apples, \$1.50 to \$1.75. Watermelons, run at 35c each. Apples, 75c per basket. Bananas, \$1.50 to \$2.25 per bunch. Lemons, Messina, \$3.50 to \$4.00. Potatoes, new, Canadian, 75 to 85c per bushel. Tomatoes, Canadian, basket, \$1.25 to \$1.50; do., Southern, case, 90c to \$1.25. Beans, basket, 75c. Cucumbers, dozen, 40 to 50c.

British Live Stock Markets.

Liverpool, July 11.—Canadian cattle are quoted firm at 10 to 11c per lb. (dressed weight); American cattle, steady at 11 to 12c per lb.; refrigerator beef is 9 to 9 1/2c per lb.; sheep, 11 1/2c to 12 1/2c per lb. (dressed weight).

The Cheese Markets.

London, July 11.—Nineteen factories offered 3,445 boxes. Sales, 970 at 9 1/2c, 500 at 9 1/4c. Belleville, July 11.—At Belleville Cheese Board to-day 30 factories offered 3,045 white and 50 colored cheese. Sales on board were: Hodgson Bros. 725, Watkins 680, Alexander 400, balance sold on curb at 9 1/2c.

Cornwall, July 11.—There were 2,492 cheese boarded at the Cornwall Cheese Board to-day, 1,458 white, 895 colored, and 115 American. All sold but 90 boxes; white at 9 1/2c, balance white and American at 9 1/4c. Canadian colored brought 9 1/2c.

Covansville, July 11.—At the weekly meeting of the Eastern Townships Dairyman's Exchange here to-day 49 factories offered 2,732 boxes cheese, 15 creameries offered 1,229 boxes butter. Cheese sold at 9 1/2 to 9 1/4c, butter 18 1/2 to 18 3/4c.

Bradstreet's on Trade.

Trade at Montreal has been fairly active the past week, considering the hot weather and the fact that this is the hottest season, and about the duller of the year for business. The factories and mills are very busy working on goods for the fall and winter. Labor is well employed at good wages. In Toronto there has been a very fair movement in mercantile trade this week, for this season. Travelers are sending in numerous and well distributed orders. Reports received at Montreal are to the effect that the condition of the crops throughout the Province, generally speaking, is good, and that in the Territories the growth has been satisfactory. The outlook is for a crop fully as large as last year, although the yield in some sections may not be as large. Business at Hamilton, according to reports to Bradstreet's, is active. The wholesale trade is still busy making large shipments to their customers. The sorting trade has been stimulated by the hot weather, and retailers are reporting large sales of seasonable goods. The wholesale trade are receiving large quantities of goods for the fall, and stocks in that department will soon be complete. The outlook for business is encouraging.

HORSES AND CATTLE have colic and cramps. Painkiller will cure them every time. Half a bottle in hot water repeated a few times. Avoid substitutes. There is but one "Painkiller"—Perry Davis.

First Sympathetic Strike.

Buffalo Commercial.

A Chicago preacher has discovered that the first "sympathetic strike" was described by Moter Goose. "There was a certain old woman whose pig would not get over the stile," said the minister, "and she called on the dog to bite the pig. When the dog counted it none of his business she commanded the stick to beat the dog, and then the fire to burn the stick, and so on till she was endeavoring to bring a ramble cause to bear upon the desired effect. Finally the rope began to hang the butcher, and the butcher to save his life began to kill the ox, and the ox thus threatened, began to drink the water and the water to quench the fire and the fire began to burn the stick, and the stick began to bite the pig, and the pig got over the stile, and the woman got home."

CHINESE NOT REAL MASONS

But Their Ancient Secret Societies Have Rites Resembling Masonic.

The recent installation of a Grand Master of the Chinese secret orders in the United States, popularly known as the "Chinese Freemasonry," has aroused interest in the question of the connection between the Chinese secret societies and the Masonic body. Allusions to "Chinese Freemasonry" appear periodically in the newspapers, though according to the Cyclopaedia of Fraternities there is no such thing as Freemasonry among the Chinese.

The only Masonic lodges in China are in the foreign concessions at the seaports. Their membership is composed exclusively of other than Chinese, and they are conducted under foreign warrants. The rites of the Chinese secret societies bear some resemblance to those of the Freemasons, which accounts for the popular supposition of a connection between the two. The similarity, though more apparent than real, is remarkable, in view of the antiquity of both and the impossibility of either to have been patterned after the other.

China is filled with secret societies, most of which have for their object the overthrow of the T'ang dynasty, with a pretended benevolent purpose to bring about the political significance of the organization. The most powerful of these societies, the Koloa Hui, numbers more than 1,000,000.

The Cyclopaedia of Fraternities contains an account of an initiation ceremony at a Chinese lodge in Spokane, Wash., at which four white men, Freemasons, were present by invitation. The lodge represented a benevolent branch of the Koloa Hui. There were references to the "immortal three," circumambulation, four stations, at which questions were asked and answers returned, kneeling on crossed swords, tea drinking, burning incense, a traditional season of refreshment and signs, in which the head and hands were raised; yet the Occidental Masons present were unable to detect anything that resembled the Masonry with which they were familiar.

The same authority gives this account of the secret signs used by the Triad Society, which was at the bottom of the Taiping rebellion:

"Members always halt on entering a house, and then proceed with the left foot first. When sitting they place their feet together and spread their heels apart. They also recognize one another by the way they place their tea cups on the table and the manner in which they touch their trousers. Their motto is 'Drive out the Tartar.' Treason is punished by lopping off the ears of a minor offender. The final punishment is beheading.—N. Y. Sun.

None Left To Bother You After Using

Wilson's Fly Pads

sold Everywhere 10 cents

"PHILISTINISM."

The "Platform of Principles" of Fra Albertus Set Forth.

Here are a few specimens of the philosophy of Elbert Hubbard, of "The Philistine." It is put forward as his "platform of principles" of the Philistines, now in camp at East Aurora, N. Y.

I believe the universe is planned for good.

I believe that God is here, and that we are as near Him now as ever we shall be. I do not believe He started the world agoing and weat away and left it to run itself. I believe in the sacredness of the human body, this transient dwelling place of a living soul, and so I deem it the duty of every man and every woman to keep his or her body beautiful through right thinking and right living.

I believe that the love of man for woman, and the love of woman for man, is holy; and that this love in all of its promptings is as much an emanation of the Divine Spirit as man's love for God, or the most daring hazard of a human mind.

I believe in salvation through economic, social and spiritual freedom.

I believe John Ruskin, William Morris, Henry Thoreau, Walt Whitman and Leo Tolstoi to be the prophets of God, who should rank in mental reach and spiritual insight with Elijah, Hosea, Ezekiel and Isaiah.

I believe that men are inspired to-day as much as ever men were. I believe we are now living in eternity as much as ever we shall. I believe that the best way to prepare for a future life is to be kind, live one day at a time, and do the work you can do the best, doing it as well as you can.

I believe there is no devil but fear. I believe that no one can harm you but yourself.

I believe that we are all sons of God, and it doth not yet appear what we shall be.

I believe the only way we can reach the kingdom of heaven is to have the kingdom of heaven in our hearts.

I believe in freedom—social, economic, domestic, political, mental, spiritual.

I believe in every man minding his own business.

I believe in the paradox of success through failure.

I believe in the purifying process of sorrow, and I believe that death is a manifestation of life.

In the old days of court jesters the kings always managed to keep their wits about them.