

B. W. Bain



**Masonry.**

BY REBECCA.

When that proud structure, which in after years,  
Filled Judea with awe, first rose to view,  
Then the mysterious signs of brotherhood  
Now spread o'er the earth were known and felt.  
And in the secret language which God  
Gave His pure laws on Sinai, came these words  
So mystic in their import. Sign and token  
Fraught with deep meaning and from that time forth,  
Until the present day, have Faith and Hope,  
With their sweet sister, Charity, sped on,  
Blessing and blest. Faith with her steadfast eye,  
Unmoved by the world's vanities, and buoyant Hope  
Upheld amid despair, and Charity,  
Whose gentle influence falls on all alike.  
She, by that mystic tie of brotherhood,  
Closely unites with a holy bond  
The families of earth.

When fell disease,

Sorrow and grief assail earth's weary ones  
She comes, and like a messenger from heaven,  
Pours the sweet balm of peace upon the heart,  
Binds its deep wounds and dries the widow's tear.

And quiets the lone orphan's bitter moan.  
Ye, who so nobly aid the holy work,  
Ye, whose bright deeds are registered on high,  
Excelsior be your motto, onward still.  
And upward be your course, and tho' perchance.

The goodly seed may fall on barren ground.  
Still onward, for the flowers that bloom in Heaven

**North Carolina Institution for the Education of the Deaf & Dumb & the Blind, at Raleigh.**

Among the benevolent Institutions of the country, there is none that is doing more for the unfortunate of our race, than the "Institution for the Education of the Deaf and Dumb and the Blind," located at Raleigh, and yet, we regret to learn that there are many deaf and dumb and blind children in the State, growing up without the benefits of an education which has been so liberally provided for them by our State Legislature. All who have deaf and dumb or blind children should at once correspond with the Principal of the Institution, and obtain all necessary information as to the manner of gaining admission, &c.

We make the following extracts from the circular for the session commencing on the 13th of September next:

"The North Carolina Institution for the Education of the Deaf and Dumb and the Blind is located at Raleigh, the capital of the State. It is strictly an educational institution, having for its object the moral, intellectual and physical training of the young deaf and dumb and the blind, of both sexes, residing in the State, and is, therefore, neither a house of refuge for the aged and helpless, nor a hospital for the treatment of disease.

1. The school year commences on the second Wednesday of September of each year, and closes on the last Wednesday in June following, making a continuous session of ten months, and leaving a vacation of two months during the warm season.

2. As a rule, applicants who are under ten or over twenty-one years of age are not admitted; but exceptions are sometimes made in peculiar cases, at the discretion of the Board of Trustees of the Institution.

3. No person of imbecile or unsound mind, of confirmed immoral character, or incapacitated by physical infirmity for useful instruction, will be knowingly received into the Institution; and in case any pupil shall, after a fair trial, prove incompetent for useful instruction, or wilfully and persistently disobedient to the regulations of the Institution, such pupil will be thereupon discharged.

4. All are required to come provided with an adequate supply of good comfortable clothing, embracing suitable articles for both summer and winter wear, in such quantities as to admit of the necessary change for washing and repairing, the whole to be neatly packed in a good trunk with a good lock and key.

5. Each article of clothing should be distinctly marked with the owner's name, in order to prevent confusion or loss, and must be sent in good order and condition, not only upon the entrance of the pupil, but also at each subsequent return from home after the vacation.

6. The course of study pursued at the Institution embraces all the English branches, consisting of spelling, reading, writing, arithmetic, geography, grammar and the sciences, and ordinarily requires eight years to complete it. The blind are taught, in addition, vocal and instrumental music.

7. Pupils from this State are admitted to all the privileges of the Institution, upon compliance with the rules, free of charge; being provided with board, washing, fuel, tuition, books, medical attendance, and everything necessary, except clothing and traveling expenses.

8. Persons desiring to procure the admission of pupils should apply by letter or otherwise to the Principal of the Institution for instructions as to the manner of procedure, and no pupil should be sent to the Institution until such instructions shall have been fully complied with.

JOHN NICHOLS, Principal."

**The Nature of Freemasonry.**

The harmony and connection of Masonry, and its beautiful precepts, whereby man taken in his crude state is elevated and ennobled, have been for ages the wonder of the world, and go to prove the excellent character of the institution. It is the univereal chain which serves to bind men of diverse nationalities, subdue their sectional prejudices, and unite them in a common brotherhood.

Throwing aside all questions of extreme antiquity or origin all must admit that Masonry is of no late extraction, since past ages have borne witness to its utility to the human family, and the fact that it is to day one of the most beneficent societies which exists upon the face of the globe.

All the brethren are fully acquainted with the nature of the rules which bind in one common bond the great body of the craft, and they are also fully cognizant that these relations tend to a most laudable end; that they are calculated to assist in conquering the passions, and in acquiring such knowledge of the arts

and sciences as redound to the benefit of the entire race. Again, where does such subordination to the constituted authorities exist, as is exemplified in the great fraternity of Freemasons?

These and other evidences all tend to show us, brethren, that the rules of Masonry are well worthy of our warmest support and adherence, and that a cheerful obedience to the authorities of the institution should always be given, irrespective of our personal feeling, seeing that it is for our good. The relations of the Masons to society in general, is that of a peaceful, law abiding citizen; conforming readily to the edicts of his government, and so deporting himself as to win the esteem and respect of his fellow men. To do this requires no extraordinary sacrifice upon the part of the brother, for it is simply his duty, duly imparted to him as a portion of his Masonic education, and his failure to conform to it would, and very properly too, constitute an offense against the craft. A man who cannot render respect to the laws of the country never would make a Mason, except in name, and certainly should never be allowed to enter a lodge. The beauty of Masonry is demonstrated in its utility and practicability as applied to our every day life; it enables us to hold communion with men of all climes and tongues, and it also provides for us, when occasion demands it, a protector for ourselves and families from danger or privation. The widow and the fatherless find in the craft their surest refuge in time of distress; it is to them as "an elder brother," whose greatest pleasure is to provide for their necessities. The straggler from the path of rectitude has, in the fraternity, a kind friend, a judicious counsellor, and a sympathizing comrade. To restrain the viciously inclined, and restore to man his lost estate, is one of our greatest privileges as a brotherhood, and an additional evidence that our part in the struggle of life is no unimportant one.—N. Y. Square.

☞ Death comes equally to us all, and makes us all equal when it comes. The ashes of an oak in a chimney are no evidence of how high or how large it was; it tells us not what flocks it sheltered while it stood, nor what men it hurt when it fell. The dust of a great person's grave is speechless, too; it says nothing—it distinguishes nothing.

☞ A gentleman once called on the late Mr. Astor to solicit a donation for a charitable purpose. He gave \$5. Why, Mr. Astor, said the solicitor, how is it you give so little, your son John Jacob gave us \$100. Well, replied the old man, he could afford it, he has a rich father and I have not.

☞ The charity of the world may occasionally throw an old biscuit at you from the third story window, but if you don't move on then it will turn the dog loose in the front yard.

**PEN AND SCISSORS.**

... It is a bad night when mosquitoes cannot sleep.

... Schools of cookery are a success in England

... A wise man makes more opportunities than he finds.

... Never despise or oppose what you do not understand.

... Horses and carriages were never before so cheap in London.

... Europeans rub onion juice over them to keep mosquitoes away.

... The Sultan Abdul Aziz bought at one time 50 tigers and 10,000 parrots.

... California, with all her immense wheat crop and other agricultural wealth, imports eggs.

... A noble red man has opened a barber shop at Cheyenne. Not any for us, thank you.

... Two grown up daughters of a Baltimore man were recently fatally poisoned by diseased milk.

... Chicago's lake floating hospital furnishes cleanliness and pure air for over 300 babies per day.

... The cost of coal in England has returned to nearly what it was in 1862. Iron, too, is extremely low.

... When the times grow hard and manufacturing stops, it embarrasses 2,700,000 American mechanics.

... Nothing so much destroys our peace of mind as to hear another express an intention to give us a piece of his.

... This sign is displayed at a New York dining room: Lunch, 75 cents; square meal \$1. "Perfect gorge," \$1.25.

... "We've had cucumbers, roasting ears and cholera morbus up to our house," is what a young lady told us Sunday.

... Fidelity, good humor and complacency of temper, outlive all the charms of a fine face and make its decay invisible.

... All the interest of a nation depend on the integrity of its leading men. Their lofty virtues are the public safe guard.

... The individual who called tight boots comfortable defended his position by saying they made a man forget all his other miseries.

... Work has been resumed on the Mormon temple in Salt Lake City. The corner stone was laid in 1851, and the walls are now fifteen feet high.

... None are so seldom found alone, and are so soon tired of their own company, as those coxcombs who are on the best terms with themselves.

... Harriet Martineau was given over by the doctors to die, but tried mesmerism and got well. She says the doctors never forgave her for not dying.

... One of the students of the Wesleyan University at Middletown, Conn., who has taken a prize, pays his way by mending shoes for his brother students.

... Georgia has some 40 cotton mills, which in nearly every instance, paid a dividend during the past year while many New England mills were running at a loss.

... Your disposition will be suitable to that which you most frequently think on; for the soul is as it were, tinged with the color and complexion of its own thoughts.

... To tell your own secrets is generally folly, but that folly is without guilt; to communicate those with which we are entrusted is always treachery, and treachery, for the most part, combined with folly.

... Wit loses its respect with the good when seen in company with malice; and to smile at the jest which plants a thorn in another's breast is to become a principal in the mischief.

The spirit of true religion breathes gentleness and affability; it is social, kind and cheerful; far removed from that glory super-titton and bigotry which cloud the brow sour the temple digest the spirit and impress moroseness on the manners.

... Economy is an easy thing to divide upon, but an uncomfortable thing to carry out, especially in household matters. The planning is pleasant enough, but the execution is what troubles us. We like to forego the accustomed things which economy denies us, and there is where the shoe pinches.

... An Irishman in Iowa was bitten by a rattlesnake but the liberal use of a neighbor's whiskey cured him. The next day he was seen walking slowly on the prairie, and looking earnestly for something. He was asked what he was looking for, "For the boite of a snake," was the reply.