

LOSSES.

Upon the white sea-sand
There sat a pilgrim band,
Telling the losses that their lives had known,

While evening waned away
From breezy cliff and bay
And the strong tides went out with weary moan.

One spake with quivering lip
Of a fair, freighted ship,
With all his household to the deep gone down;

But one had wider woe,
For a fair face, long ago,
Lost in the darker depths of a great town.

There were some who mourned their youth
With a most loving truth,
For its brave hopes and memories ever green;

And one upon the West
Turned an eye that would not rest,
For far-off hills, whereon its joy had been.

Some talked of vanished gold,
Some of proud honors told,
Some spake of friends that were their trust no more;

And one of a green grave
Beside a foreign wave,
That made him sit so lonely on the shore.

But when their tales were done
There spake among them one,
A stranger, seeming from all sorrow free:

"Sad losses have ye met,
But mine is heavier yet,
For a believing heart hath gone from me."

"Alas!" these pilgrims said
"For the living and the dead,
For fortune's cruelty, for love's sure cross,

For the wrecks of land and sea;
But, however, it came to thee,
Thine, stranger, is life's last and heaviest loss."

—Francis Browne in "London Athenaeum."

Helping a Convict.

Many a convict, after getting out of prison, would lead a respectable life if he could only begin well.

But people are afraid of him, and won't trust him or give him employment, and so he falls into roguery again to make out a living.

The late Henry Raymond, of the New York Times, made a convict honest by lending him ten dollars:

One day, while busy in his room, there appeared to him a man, saying, "Is this Mr. Raymond?"

Being assured of this, he continued, "Can I speak to you a few moments sir?" The MS. was shoved aside.

a decent man in charge of it approached him and said: "Is this Mr. Raymond?"

"Yes," he replied, "but I don't remember you."

"Don't you remember the man from Sing Sing?"

"No," said Raymond, "I don't remember any man from Sing Sing."

"Why," said the man from Sing Sing "don't you recollect?"

And then he rehearsed the story here set down, and said he had subsisted on Mr. Raymond's loan until he found employment in his own line.

With a good man, who knew his story, and was well pleased with him, giving him good wages and steady work in a place of honorable trust and responsibility.

Taking a bank-note from his pocket, the engineer repaid the borrowed money, saying that he had carried it for some months without finding an opportunity to leave his work and come to town for the purpose.

"It's a good ten dollars, Mr. Raymond, for it's just the cost of saving me from ruin."

When he told the story afterward, Mr. Raymond thought it was cheap, and said he had charged all his other loans to the account of the engineer, and balanced it.

Seeing Mother.

A lady was riding in her carriage among the mountains, when they came up to an old woman, with a funny little hood on her head and a staff in her hand, walking on all alone.

She was neat and clean, and her skin was soft and delicate, but she was barefoot.

The lady saw she was shoeless, and stopped the carriage.

"Here is some money," said the lady, in a tender tone.

"What for?" said the woman, looking up pleasantly.

To buy shoes for your feet. Do you want a pair of shoes?"

The woman laughed a little low laugh, which seemed to come from a heart filled with simple happy thoughts.

"Don't you want a pair of shoes?" asked the lady, a little hurt.

"I s'pose I do," said the woman, "but I didn't think of any body's giving 'em to me."

"Take this bill, please, and buy you a pair," said the lady.

"God bless and reward you?" answered the woman, heartily.

The carriage drove on, and the lady sank back on the seat with tears in her eyes.

"Oh," said she, "I thought I saw my own mother in that dear old lady. She had just such a sweet face and pleasant voice. You don't know how I felt when I thought of my mother, old and feeble, walking with bare feet over the rough rocky road."

If we all saw fathers and mothers, brothers, and sisters, in the poor and cold, and the hungry, what a world this would soon be.

—Child's World.

A LAUNDRY SECRET.—The following recipe for doing up shirts will be found of use by many housewives: Take two ounces of fine white gum arabic powder; put it into a pitcher and pour on a pint or more of water, and then having covered it, let it stand all night.

In the morning pour it carefully from the drugs into a clean bottle and cook it, and keep it for use. A table-spoonful of gum water stirred in a pint of starch made in the usual manner will give to lawns, either white or printed, a look of newness when nothing else can restore them after they have been washed.

The Upas Tree.

The story of the terrible upas tree, as told in the books furnished for the delectation of children a quarter or half a century ago, says the Sun, was, to put it plainly, a pure fiction.

But like thousands of other fabled productions, the wonderful properties of the tree disappeared when investigated by men who sought truth instead of the verification of a superstition. The so-called poisonous upas tree of Java has been cultivated in the conservatories of Europe since 1841, and, strange to say, its nearest kin is the cow tree of South America, the milky juice of which is as wholesome as that of the best short-horn cow.

The juice of the upas tree may contain some poisonous properties, but not in such quantities, or of so virulent a character, as to make it a dangerous one to have about, even as a window plant. Our poison snuff beats this fabled Java production all hollow in poisonous properties. But the original story of the poison upas, as told by Foersch, surgeon to the Dutch East India Company in 1774, was a remarkably good one, and proves the author to have been a man possessing a very fertile brain.

VERBAL VICIES.—Indulgence in verbal vice soon encourages corresponding vices in conduct. Let any one of you come to talk about any mean or vile practice with a familiar tone, and do you suppose, when the opportunity occurs for committing the mean or vile act, he will be as strong against it as before?

It is by no means an unknown thing that men of correct lives talk themselves into crime, into sensuality, into perdition. Bad language easily runs into bad deeds. Select any iniquity you please; suffer yourself to converse in its dialect, to use its slang, to speak in the character of one who relishes it, and I need not tell how soon your moral sense will lower down to its level.

Becoming intimate with it, you lose your horror of it. To be too much with bad men and in bad places is not only unwholesome to a man's morality, but unfavorable to his faith and trust in God. It is not every man who could live as Lot did in Sodom, and then be fit to go out of it under God's convoy.

This obvious principle of itself furnishes a reason not only for watching the tongue, but for keeping ourselves as much as possible out of the company of bad associates.—Indian Arcana

When the late Dr. Seudder (senior) of India, was arousing the children of America to care for the heathen, he received a note from a little boy who had heard him, saying, "My dear Doctor Seudder, I send you ten cents. When you want any more money, write to me."

From the Proceedings of the Grand Lodge.

"The design of the orphan Asylum shall be to protect, train and educate indigent and promising orphan children, to be received between the age of six and twelve, who have no parents, nor property nor near relatives able to assist them. They shall not be received for a shorter time than two years. In extraordinary cases the Superintendent may receive children outside the ages specified.

Resolutions of the Grand Lodge.

Adopted Dec 3d, 1872.

Resolved, 1. That St. John's College shall be made an asylum for the protection, training and education of indigent orphan children.

2. That this Grand Lodge will appropriate \$_____ annually for the support of the institution; but will not assume any additional pecuniary responsibility.

3. That this Grand Lodge elect a Superintendent who shall control

the institution and solicit contributions for its support from all classes of our people.

4. That orphan children in the said Asylum shall be fed and clothed, and shall receive such preparatory training and education as will prepare them for useful occupations and for the usual business transactions of life.

Resolved, Dec 5th 1872:

Resolved, That the Superintendent of the said Orphan Asylum shall report each at Annual Communication an account of his official acts, receipts, disbursements, number of pupils, &c., together with such suggestions as he may see fit to offer.

Resolved, That the Master of each subordinate Lodge appoint a Standing Committee upon raising funds for the Orphan Asylum, and require said committee to report in writing each month, and that said reports and the funds received be forwarded monthly to the Superintendent of the Asylum and that the support of the Orphan Asylum be a regular order of business in each subordinate Lodge at each Communication.

4. All churches and benevolent organizations are requested to cooperate with us in the orphan work and to collect and forward contributions through their own proper officers. Here are the resolutions:

Resolved, That the sincere thanks of this Grand Lodge are hereby tendered to many benevolent ladies and gentlemen, to the ministers of the gospel, to churches of various denominations, to Odd Fellows, Knights of Pythias, Good Templars, Friends of Temperance, and other benevolent societies, whose hearty cooperation and liberal contributions have rendered timely and valuable assistance in the great work of ameliorating the condition of the orphan children of the State.

Resolved, That all benevolent societies and individuals are hereby cordially invited and requested to cooperate with us in providing funds and supplies for feeding clothing, and educating indigent and promising orphan children, at the Asylum in Oxford.

Form of Application for admission to the Orphan Asylum.

N. C., 1875.

This is to certify that.....

..... is an orphan, without

estate, and..... years of age. II..

father died in 18....; h... mother

I, being h.....

..... hereby make application

for h... admission into the Asylum, at.....; and

I also relinquish and convey, to the

officers of the Asylum, the manage

ment and control of the said orphan

for..... years, in order that....

may be trained and educated according to the regulations prescribed

by the Grand Lodge of North Carolina.

Approved by.....

Committees of Subordinate Lodges, Appointed under Resolution of the Grand Lodge, to raise Contributions for the Orphan Asylums:

American George Lodge, No 17—Dr C L Campbell, H. C. Madry G. W. Spencer, Dave, 30, Thomas J. Pugh, Joseph Cotten, Geo. A. Tally.

Hiram, No. 30.—J. C. R. Little, T W Blake, A. H. Winston. Concord 58, W G Lewis, John W Cotton Joseph P. Suggs. Scotland Neck, 68. A. B. Hill, W E Whitmore, G. L. Hyman.

Edge, 71.—James R Gattis, Charles C Taylor, Isaac R Strayhorn. Orr, 101.—J P Randolph, T J Carnall, Richard Grainger.

St. Albans Lodge, No. 114.—Ed. McQueen, H. T. Pittman and Neill Townsend. Mt. Lebanon, No. 117.—James W Lancaster, A. J. Brown, S. B. Waters.

Tuscarora, 122, M B Jones, W S Grandy, W R Turner. Clinton, No. 124.—Thos. White, R Y Yarbrough, G. S. Baker, J. G. King. Franklin, 109.—Wm. M. Thompson, F B Mace, B Lowenberg.

Mt. Berry, 140.—J B Floyd, H Haley, W E Bullock. Rolesville, 156, C H Horton, I H Seabrook, A R Young. Buffalo Lodge, 172.—A. A. Melver, A A Harrington, B. G. Cole, A. M. Wicker and R. M. Brown.

Mt. Olive, 203.—Jesse T Albritton, Joel Loftin, D M M Justice. Berea, 204.—W H Reams, F M Meadows, B W Hobgood, E C Allen, A Sherman. Lebanon, No. 207.—Jno. H. Summersett, Wm. Merritt, W. S. Frink.

McCorrick, 228, A. Dalrymple, Nathan Dargall, W O Thomas. Lenoir, 233, Benja S Grady, John S Bizzell, S B Pakern, John H Aldridge, Jacob P Harper.

Rowtree, 243.—Allen Johnston, Samuel Quinceley, Wm D Tucker, W T Mosley, F M Pittman, Henry F Brooks. Newbern, 245, J E West, T Powers, E Hubbs. Catawba Lodge, No. 248.—R. P. Rieubardt, J. N. Long, D. W. Ramsour.

Shiloh, 250, W. H. Gregory, Rev. E. Hines, T. J. Pittard. Farmington, 265.—L. G. Hunt, W G Johnston, W. F. Ferebes. Watauga, 273.—J. W. Council, J. Harding, L. L. Green.

New Lebanon 314, Samuel Williams, John Jacobs, W M Spence. Jerusalem, 315.—John H Davis, Geo E Barnhardt, Thomas M Bessent. Mattamuskeet, 328.—S S Baer, J C McCloud.

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Orders solicited and promptly filled. March 3rd, 1876. 9-4