

Reading to Advantage.

It is one thing to read much, but quite another to read to profit. One may read many books, and get little good from them; another may read few books, and acquire much knowledge and great powers of conversation. An exchange has some wise suggestions on the way to read:

Abbott Lawrence, when a clerk, kept a book on the window-ledge of the room in which he took his meals, that if he chanced to enter the room a few minutes before the meal served, he might spend them in reading. On his way to his place of business he thought over what he had read. A very considerable portion of his extensive knowledge relating to the condition and commerce of the world was thus obtained. Many persons who have little time for reading have employments which enable them, when busy, to think over what they have read.

How shall I read? Read with concentrated attention. Be sure to understand the meaning of every sentence and every word. Notice the connections of thought, and see whether they are natural. Scrutinize every conclusion, and see whether it follows from the premises, and see whether the premises are true. Fix the train of thought in your memory, so that you can think it over when the book is laid aside. Dwell on each striking thought, that it may bring related thoughts to your mind. Let the book become so familiar to your mind that it seems to be a part of it. A single book thus studied, provided it is the work of a first-rate mind, will not fail to produce great mental improvement.

A Good Rule in Travel

Many people take a large license of conduct in traveling. Temperate at home, unblemished in life, and opposed in principle to theatres and doubtful amusements, when they visit European cities or places remote from their places of residence, they venture to indulge in many things which at home would be absolutely forbidden. They taste the wines of France and Italy, and the beer of England and Germany, and visit the low theatres of Paris and London and Berlin.

Some even go much farther, and stain their moral purity, and defile their consciences, by grosser indulgences. They excuse themselves under the pretence that they are abroad to see the world; that nobody will know of their faults, and their example can do no harm. How much nobler was the conduct of the poet Milton, when he visited the Continent in early manhood, when his passions were at flood-tide, and could say on his return, "I take God to witness that in all those places where so many things were considered lawful, I lived sound and untouched of all profligacy and vice, having this thought perpetually with me,—that though I might escape the eyes of men, I certainly could not the eyes of God."—*Youth's Companion*.

Near Clarington, Ohio, lives a widow and her daughter aged 20, an intelligent and estimable girl, who own 80 acres of land, which they farm themselves. The daughter breaks up the ground, plants and tends the crops, drives the mowing machine and horse-rake, and with the mother's assistance does the entire labor of the farm.

CONTRIBUTIONS TO THE ORPHAN ASYLUM FROM SEPTEMBER 21st TO SEPTEMBER 27th INCLUSIVE.

- IN CASH.
- Paid \$50.64, Collection in Salem.
 - " 50.00, " " Greensboro.
 - " 52.33, " " Raleigh.
 - " 34.31, " " Statesville.
 - " 31.44, " " Hillsboro.
 - " 17.20, " " At Mt. Zion Association.
 - " 9.75, Excelsior Lodge, No. 261, Charlotte.
 - " 9.52, Forestville Lodge, No. 282, through S. M. Stone.
 - " 6.67, Citizens' National Bank (col.).
 - " 5.00 each, W. H. Merritt, Rev. T. M. Jones, D. D., Carolina Lodge, No. 141, Ansonville.
 - " 3.75, Baptist church, Scotland Neck.
 - " 3.00, Elmwood Lodge, No. 246.
 - " 2.00 each, Col. Sanford, R. L. Vernon.
 - " 1.90, State National Bank (collection).
 - " 1.25, Rev. R. T. Vann.
 - " 1.00 each, G. Rosenthal, Capt. Ward, Rev. W. T. Brooks, D.D., Judge Crump, W. J. Amfield.
 - " 50 cents, Mr. Hadgings.
 - " 10 cents, Premium on Henrie Hall's dollar.

- IN KIND.
- Unknown lady friend 1 pr socks.
 - Mrs I A Wingate, W. F. College 40 yds calico.
 - A Landis Jr 10 lbs beef.
 - J H Breedlove 5 bu wheat, 2 bu Irish pota toes, 2 bu sweet potatoes.
 - J J Meadows 1 sack flour.
 - D B Howard I " "
 - D J Gooch I " "
 - R Smith I " "
 - P Meadows I " "
 - J H Meadows I " "
 - E Waters I " "
 - Mrs Martin, Davidson College 2 chemises.
 - Weddington & son 1 pr Boys pants.
 - J Allison 1 pr shoes.
 - Mis E J Allison, calico for dresses.
 - Dr. R W Glenn, Lot flannel &c.
 - Mrs James Cunningham 1 pr shoes and dress goods.
 - L C Haues, 1 bag flour.
 - Ladies M E Church Henderson, 14 dresses 3 pr socks, 1 bonnet.
 - G H Wall Wake Forest 1 bu potatoes, piece Bacon.
 - Henry Briggs, 2 bottles of pickle.

The following persons have paid for THE ORPHANS' FRIEND for one year from this date:

- Miss Dora Blakely, Mrs E N Grant, Rev J B Boone, Miss Hattie Dewey, Miss Cam Smith, Jno W McLaughlin, L M Haekney, C R Scott, J M Check, Jr., T Webb.

Non-Affiliated Masons.

The constant application of non-affiliated Masons or their dependents to the Masonic relief boards and Lodges of the country, and the many letters of inquiry as to what is right to do when they apply for relief, call for an expression on our part full and explicit. One-half of the applications made for relief in this country are from non-filiates or their dependents. It has become a grievous burden in many places to the masonic fraternity. Some earnest brothers act upon the rule that "once a Mason, always a Mason;" and no matter how for a brother forgets his obligations; no matter how long he ceases to contribute to the support or charities of a Lodge; no matter how long he ceases to attend Lodge meetings or take any interests in Masonry; whenever he applies for relief, and is destitute, the Lodge must help him. Not so, brothers. The old landmarks did not recognize non-affiliation; whenever a brother went out from the fraternity, ceased to contribute for Lodge charities, unless he had "fallen in decay," he was classed as a "drone," and placed among the unworthy. We have striven in this age or latter day to be more liberal and just than our fathers. We have allowed dismission and extended the hand of charity or fellowship to those who never intended to contribute to Lodge funds—made them Masons because they were good men, ministers, or the needing moral or physical help, without regard to the teaching that every ashar-

taken in to a Lodge should be perfect, and add strength and support to the building. One man is no better than another in Masonry—all must be considered equally good and deserving. Why then "class legislation?" The principle being wrong is why we refer to it.

"If a man ceases to work, neither shall he eat," is the Gospel rule to apply to Masonry. When a brother dimits he ceases to work until he joins again. It means that by the brother's request he is relieved from Lodge duties, Lodge privileges, Lodge expenses, and Lodge charities. He may be tired of Masonry, tired of being taxed, tired of Lodge duties; if he fails to attempt to join another, that is the proper inference. Then as he is tired and has ceased work and fellowship with us, we also should mark the man in this respect. So long as he remains outside of Lodge fellowship and duties, so long must he remain outside of Lodge privileges and assistance. This is just, it is right and no honest and fair-minded man would refuse to so rule in an honest business transaction. The reasons are innumerable and increasing daily why the masonic fraternity should so rule, and the quicker we can come to this common sense, business understanding of the matter, the better it will be for Masonry.

Let dimited Masons fully and clearly understand that they have no masonic claims outside of the order. It is work, it is labor, to be a Mason—and Masons must quit feeding these drones and take care of the bees that are in the hive; they will find plenty work to do and charity to give, if they will do their duty in this respect.

Draw the lines, brothers, and commence now. No relief for dimited Masons. This rule is hard, but it is fair, it is right—except in cases of great merit. A few years will settle the question. When this rule is understood and carried out dismission will be unknown except with those who are penurious or desire to leave the order forever, or are only changing Lodge membership for convenience and better accommodation.—*Masonic Jewel*.

Miss Susan Augusta Fenimore Cooper, daughter of the novelist, is devoting her life to the support and training of little homeless boys and girls.

Resolutions of the Grand Lodge.

- Adopted Dec 3d, 1875.
- 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.
- Adopted 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.

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 aug 9th 1875—J.33t