

ECONOMY.

We have read of an old man in New England, who, in order to keep the back-log of the fire from burning away too fast, would soak it in water for some hours before bringing it into the house. The same party is said to have been in the habit of reading a chapter for family worship in the evening by the light of a candle, and then before kneeling he would blow the candle out, to be lighted again on rising, thus saving the fraction of a candle. We once knew a prosperous merchant who carefully opened the envelopes received by him, in such way that they might be turned and used the other way. We have known a man of means who would not provide himself proper clothing, bedding, or food. The reader will be struck with these as instances of extreme parsimony. We do not counsel such close-fistedness. But it must have occurred to every thoughtful person that a very large part of the financial failures, the pecuniary straits to which families are sometimes subjected are brought about by extravagant living. A proper economy, one that avoids waste and extravagance, and applies money to the best advantage, is a virtue, homely it may be, but quite important in conducting the business of life. When our Saviour had multiplied a few loaves and fishes into a sufficiency to feed thousands satisfactorily, He said, "Gather up the fragments, that nothing be lost." The fragments are important factors in the sum total of individual prosperity and independence. A habit of securing the fragments against loss and destruction will go far towards utilizing them for desirable ends. Orators have grown eloquent over the power of little things, and poets have told of it in glowing numbers; but it is little things saved and aggregated that possess power. We must cultivate habits of economy. Men may smile at your faded coat or old-fashioned bonnet but it is far better to wear old clothes, than to incur debt beyond ability to pay, for newer or more stylish ones. Economy is the guardian of property—the good genius whose presence guides the steps of every prosperous and successful man.

INDUSTRIAL EDUCATION.

We have sent out but a few numbers of the FRIEND this year without something, either original or selected, bearing on this important subject. It strikes us as being a matter demanding the careful attention of educators, and others interested in the material welfare and development of the country. It is with peculiar pleasure therefore that we publish the following, clipped from a valuable exchange, and containing an interesting announcement. In his connection we call atten-

tion to the article on our outside under the caption, "An Educational Defect." It will repay perusal.

Last week, the following good news appeared in the Associate Press telegrams:

"Mr. W. H. Vanderbilt has added \$100,000 to the endowment fund of Vanderbilt University, making the total endowment \$700,000.

The annual income of this last donation, \$70,000, will be mainly applied to the support of a technical school in connection with the school of mining and of civil engineering.

The young men of the South are showing an appreciation of industrial education and skilled labor, and Vanderbilt University is preparing to meet this demand, as well as that for classical and professional education.

A donation of Mr. W. H. Vanderbilt a few years ago built Science Hall, on the University campus, where civil engineering is taught.

When a man hands you a spoon it means—eat; a pen, it means—write; a spade, it means—dig. There is a practical suggestion in this grand donation, and it comes from a practical source. The suggestion is—"Young gentlemen of the South, you need development of your vast material resources. Rivers are to be spanned, mines opened, machines made and operated, railroads and canals constructed, factories built, swamps drained, and levees strengthened. Moral and mental philosophy are good in their places; so are Latin, and Greek, and all the rest. Oratory ought to be cultivated, and *belles lettres*. Astronomy has its uses. Paleontology is well enough. Professors are provided for these departments, and let the youth who can do it, and have a taste that way, pursue these subjects to the utmost. The endowment covers them. But every-body can't be doctors and lawyers, or editors and preachers. Let us now make provision for other wants; and young men of genius and grit will be found ready to meet this demand of the times and of the land. All they ask is scientific instruction in the principles that underlie and govern matter. They seek knowledge that gives them command of nature and of their fellow-creatures. They are willing to be laborers, but not common laborers. Workmen they would be, but *master* workmen. Without trenching on the most liberal schedule of classical and professional learning, let us provide for this class also."

And every lover of his kind and of his land will say—Amen. Mr. Vanderbilt's generosity is equalled only by his practical wisdom. Young men of the South and West will take the hint and act accordingly.

The *Nashville American*, of July 3, says:

We regard this as by far the most important step yet taken by the Vanderbilt and its founders. It will add to the honor as well as profit of the institution as the years increase, and makes the more enduring the monument which honors the name it bears. The magnificent donations of the Vanderbilts, father and son, are proving something more than the mere gift to a section to the mere glorification of the donor. As an institution of learning, it is becoming national, and taking its rank, as its founders desired, with the foremost universities of the Union. In a very practical way, Mr. Vanderbilt is attending his wish and will that the endowment shall be of practical utility and permanent benefit to the new South.

The new departure is in harmony with the views advanced the other day by Charles Francis Adams in an address before one of the societies of Harvard, to the effect that the day has gone by for a purely classical as against a scientific or practical education. The methods of teaching are surely, steadily changing in these days, and are in consonance with the demands of

the life the young man meets after he has left the halls and corridors of the university.

It is in order now for persons of exaggerated anxieties to exclaim against the material tendencies of this age, as manifested in education. The point is not well made. Out of a \$700,000 endowment the income of one-seventh may be devoted to the purpose here indicated without justifying the charge of being too practical. This lesson and this opportunity add to the large and grateful debt which our South and our Southern youth owe to a wise and generous benefactor.

WHAT SHALL OUR CHILDREN READ?

"What shall our children read?" When we measure the influence a bad book or a bad paper may exert over character and life, this inquiry far transcends in importance the question, "What shall our children eat?" The pages of our best papers, like the adulterated food that is placed on the market, contains only a per cent. of evil with a large amount of good. The papers that find the largest sales among the young people of both sexes, instead of being adulterated food, is unadulterated poison.

How can parents guard against the enemies of their households? The newspapers have become a necessity in the home of every enterprising and intelligent citizen. He wants to keep abreast, in knowledge, of all the movements of the age. He needs in his business the market reports. He wants his family to keep pace with the intelligence of the day. With all the recklessness of journalism respecting the influence its utterance may exert over the morals of the people, the newspaper is one of the chief agents for the advancement of the civilization of our age. Silence the click of its type, and arrest the revolution of its press, and we would set back our civilization for centuries. A demand for a clean unadulterated newspaper is the only remedy for these evils in the press. Let parents watch the reading matter furnished their children as vigilantly as they do the food placed upon their tables. Let them be as careful about their papers as they are about their beefsteaks. Let them banish an immoral paper from their homes as promptly as they would wrest unripe or rotten fruit from their children's hands. Let them see to it that their sons and daughters read no papers and look upon no engravings unless free from impure and vicious suggestions. When it is understood that the people demand papers of high moral tone, the publishers will furnish the supply.

The more vicious literature should be dealt with as we deal with yellow fever and small-pox. It is the mortal foe to virtue, and prospers in the debauchery it fosters. Society is safe only when a legislative quarantine against these evils is wisely enacted and rigidly enforced. The men who flood the land with Satanic literature have lost their moral sense; and their vile work will be stopped only when such offender is confronted by the stern sanctions of law.—*Texas Christian Advocate*.

Good sense and good nature are never separated, though the ignorant world has thought otherwise. Good nature, by which I mean beneficence and candor, is the product of right reason.



MASONIC RELIGION AND STUDY.

The study of Freemasonry is the study of a man as a candidate for a blessed eternity. It furnishes examples of holy living, and displays the conduct which is pleasing and acceptable to God. The doctrine and examples which distinguish the Order are obvious, and suited to every capacity. It is impossible for the most fastidious Mason to misunderstand, however he may slight or neglect them. It is impossible for the most superficial brother to say that he is unable to comprehend the plain precepts and the unanswerable arguments which are furnished by Freemasonry. Thus it is in Masonry as practised at the present day. A cheerful compliance with the established religion of the country in which they live is earnestly recommended in the assemblies of Masons; and this universal conformity, notwithstanding private sentiment and opinion, is the art practised by them, which effects the laudable purpose of conciliating true friendship among men of every persuasion, while it proves the cement of general union.

BROTHERHOOD.—It was a beautiful thought of a modern poet, that men are the beads and God the string; and it owes much of its beauty to its truthfulness. In the very first days of creation, the solitude of man was declared to be incompatible with his nature, and the world's history ever since has shown that man was made for man. When the day comes in which all men shall acknowledge one strong tie of brotherhood, then will be the true millennium. And it is a glorious thought that the mission of Masonry is to bring forth this consummation. This is the great practical object of the institution—to teach the doctrine of a universal brotherhood, and to enforce the necessity of man's giving a helping hand to man. To this end all good Masons work—and all our lodges should be but missionary stations, preaching this human love and striving to string these beads together. Justly, therefore, does the trowel inspire the thought, in its symbolic signification, that we are united in a sacred band or society of friends and brothers, among whom no contention should ever exist but that noble contention, or rather emulation, of who can best work and best agree. And let all Masons manfully work, as they confidently should believe that the mission of the Order will yet be accomplished, and that through its influence the universal brotherhood of man will yet be accomplished, and God's will be obeyed.

"God has spoke it; we shall see—
Brother man, brother man!
All mankind shall brethren be,
Like the stars in unity—
God has spoke it we shall see—
Brother man, brother man!"

It is of ritual obligation that every Mason should attend the meetings of his lodge when duly summoned; absence from lodge is therefore a masonic offence, and it is expressly so declared in the Old Charges, which say that

"in ancient times no Master or Fellow Craft could be absent from it, especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens that pure necessity hindered him." So both the unwritten and the written law combine to forbid unnecessary absence from the lodge. It is a pity that many Masons do not dwell more impressively on this part of our jurisprudence. If men, having consciences, would only recollect that they have taken a vow to attend every summons and to obey the law which prescribes that attendance, we would not find so many seats vacant, while those who should have filled them are engaged in recreation with which they could have readily, and sometimes advantageously, dispensed.

AN ALARMING STATEMENT.

Dr. H. F. Johnson made an alarming statement on Commencement-day at Whitworth College. In explanation of the fact that the names and residences of his pupils were omitted from the catalogue, he said it was to protect them from obscene literature. His catalogues had been used for the spreading of that moral pestilence, so he regarded it best to omit names. In face of such a fact who can doubt the importance, yea, necessity of Mr. Comstock's work and organization? How dreadful that the names of our children are alone sufficient to make them the objects of deadly attack! Those engaged in this vile business must be utterly lost to every impulse of common humanity. He who would poison the purity and innocence of a girl's thoughts, with the hope of making merchandise of sin, is an enemy to society, who deserves the speediest and direst punishment.—*New Orleans Advocate*.

Committees on Orphan Asylum

- Lily Valley Lodge, No. 252—John R. Hill, William H. Riddick, Erastus Bazley.
- Eureka Lodge, No. 283—G. A. J. Schler, S. G. Patterson, Charles W. Alexander.
- Fulton Lodge, No. 99—A. Parker, W. W. Taylor, J. Samuel McCubbins.
- Mount Energy Lodge, No. 140—Henry Haley, John Knight, H. F. Parrett.
- Hiram Lodge, No. 40—George M. Smedes, Theodore Joseph, John Nichols.
- Evergreen Lodge, No. 303—M. Morrison, H. P. Harman, L. McN. McDonald.
- Fellowship Lodge, No. 84—Joseph Parker, C. S. Powell, John T. Cobb.
- Wayne Lodge, No. 112—E. A. Wright, Augustus Edward, E. W. Cox.
- Cumberland Lodge, 364—Rev. A. R. Pittman.
- Salem Lodge, No. 289—J. W. Hunter, C. A. Fogle, Chas. Hauser.

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