

A BIG TREE FOR THE CENTENNIAL.

Our young readers will see a great deal in the newspapers for the next twelve months, about the "Centennial" at Philadelphia. Some of them, perhaps will not understand what it means, so we will give them a short explanation on the subject.

Those who know anything of the history of our country will remember that all that part of the country in which we live was settled and governed by England. That on the 4th of July, 1776, that is, one hundred years ago next July, the people of this country declared themselves independent of the authority of England, and that after fighting seven years they gained their independence and became one among the nations of the earth. So the birth-day of this country, so to speak, happens on the 4th of July every year, and the next fourth of July will be its hundredth birth-day.

Centennial means belonging to the hundredth year, or to that which lasts a hundred years, and as next fourth of July will be the hundredth anniversary of our birth-day as a nation, the people of the country will celebrate it at the city of Philadelphia in a becoming manner. They will celebrate it at Philadelphia because there was where the Congress held its session when the Declaration of Independence was made by it in 1776.

One feature of the celebration will be for every state in the Union to sample and its natural productions of manufactured articles to Philadelphia for exhibition, so that every body who goes there may see what a great country we have. Among other wonderful things that will be sent, will be part of a big tree from the State of California, of which we take the following description from an exchange, and while you are reading it, stop and think of its size and try to get some idea of what a tremendous tree it is.

The piece of timber selected will be sixteen feet long and twenty-one feet in diameter at one end and nineteen feet at the other. The heart of this will be taken out, leaving only about one foot of the body of the tree attached to the shell or bark. This outside shell will then be divided into eight equal parts, each of which will weigh four thousand pounds without the bark. It is necessary to divide it into this number of parts in order to allow it to pass through the numerous tunnels between here and Philadelphia. The eight parts will weigh between thirty thousand and forty thousand pounds, and will require two cars for their transportation. One solid foot of this tree weighs seventy-two pounds, being ten pounds heavier than so much water. This timber was taken out of the Gen. Lee, a tree two hundred and seventy-five feet high, and which, had it been sawed into lumber, would have produced a sufficient quantity to have built a very respectable young town or a large ship. It contained more than two hundred thousand feet of lumber, besides, probably, about two hundred cords of wood. The General Grant, a much larger tree than the General Lee, and the largest in the world, growing in the same grove, is left standing, probably for the benefit of future generations.

WHAT AM I DOING!

We recollect reading somewhere of a pious minister of the gospel who said he never heard the bell toll the knell of the dead but he felt troubled, and began to ask himself, Who is it? What have I done to help them in their preparation for the great change? Have I neglected any opportunity to do them good?

As long as man influences man; as long as one life impresses itself upon some other life, the above queries should engage the thoughts, not only of ministers; but of all professed Christians, and not only of these but of all men and all women, everywhere. And in regard not to those only for whom the funeral knell is sounded, but in regard to the living around us.

When we see Sabbath Schools languishing and boys running wild about the fields and woods on the Sabbath day, should we not each ask, What have I done to encourage the school and induce the children to attend it? Have I neglected any opportunity of leading the wayward and thoughtless to this "nursery of the church?" Have I, by my conduct, made the impression on the mind of my own child that it is a matter of indifference whether he go to Sabbath School or not, or how he spends the day?

When we see men daily indulging in the inebriating cup, sinking themselves lower and lower under its debasing influence, would it not be well to ask ourselves, What am I doing to hold him back from the pit before him? Do I shun him as an outcast or take him by the hand as a brother and try to lead him from the verge of the precipice over which he is ready to topple?

When we see those with whom we associate, our children, friends, neighbors or servants, going on daily regardless of the claims God and religion have upon them, is it not wise to inquire seriously, What influence am I exerting to reclaim these? What is my example before them and what encouragement am I giving them in their course by my indifference and silence?

And when we remember that, in a few short years, the bell will toll for us, as we are home to our last, silent resting place, and our spirits shall go to meet the Judge of all the earth, where we must give account of the manner in which we employ the talents entrusted to us here, is it not all important to ask ourselves the question, Am I improving that talent, or am I burying it in the rubbish of indolence, or worldly care, or sensual indulgence? Am I benefiting or injuring my fellow men by my association and example? And am I prepared to render up my account with joy and not with grief?

A calculation has been made of the number of persons the great cathedrals of the European Continent will hold. St. Peter's at Rome, holds 54,000 people; the Milan Cathedral holds 37,000; St. Paul's, at Rome, holds 25,000; St. Sophia, at Constantinople, holds 23,000; Notre Dame, at Paris, holds 13,000, and San Marco, at Venice, holds 7,000.

If a man would only be as polite to his wife as he had been to his sweetheart, how much happier some wives might be. If a woman would try to make herself and her home as fair and as bright as in old courting days, the married life would be happier.

YANCOVILLE, July 11, 1875.

J. H. MILLS. — DEAR SIR AND FRIEND:—I see an intimation from you announcing your purpose to resign your position as Superintendent of the Asylum, which gave me much concern. I fear your withdrawal at this time will jeopardize the success of this noble enterprise, and I hope you will consider well the steps before it is finally taken. If the position is not sufficiently remunerative, that difficulty may be remedied. If it will not be trespassing too much on your time, I should be pleased to hear from you on the subject. In haste, Yours fraternally,

N. M. ROAN.

ANSWER.

My esteemed friend must excuse me for answering his letter in the ORPHANS' FRIEND in order the same statements may reach others also.

1. I am personally attached to the children at Oxford and Mars Hill (where I now write) and am anxious to help those still growing up in ignorance and vice in different parts of the State. I have seen the need of the Orphan work, and feel that any man ought to be willing to die for its success, if a martyr were required.

2. In regard to compensation, the Grand Lodge has been ready to do more than I have deemed advisable; but in this work, all should labor for less than they have made, and for less than they can make, elsewhere.

3. I need rest, need some time for my own family, and some opportunity to attend to my private business. It seems to me that some others can avoid my errors, profit by my experience, and greatly improve and enlarge the work. Hence I ask permission to retire.

With sincere esteem,

J. H. MILLS.

DON'T NEGLECT THEM.

There are few parents who, if advised not to neglect the welfare of their children, would not be offended and think, if they did not say, you had better mind your own business. And this feeling arises from the fact that every parent thinks he or she is doing all they can for the best interest of their offspring. The only difficulty in the matter is, that people are often mistaken in what the best interests of their children consist. Not a few are content if they succeed in furnishing them with comfortable food and clothing and laying up something for them to give them a start in the world.

Others go a little further and add the cultivation of the intellect to the provision they make for their physical wants. They feel it incumbent upon them to give their children education to fit them for the business and ordinary duties of life, and, with their daughters, are at much pains to give them what are called the 'accomplishments,' and there stop.

Many, in their care for the bodies and minds of their children, seem to forget, or ignore altogether, the fact that they have souls—that they are immortal, and that it is as important—yea, a thousand times more important, to make provision for their spiritual welfare, as it is to give them wealth and to cultivate the mere intellect. Yet they will not admit that they are indifferent to the eternal interests of the children God has intrusted to their care, but they give constant and diligent attention to the two first and leave the last to chance.

We would put the question squarely to each parent, Are you not more diligent and thoughtful and laborious in providing for the temporal than for the eternal interests of your children? Do you not talk to them more about how they must conduct themselves in order to gain wealth and position in this world—how they may appear well in society—than you do about what is necessary to their pleasing God and making preparation for a life beyond the grave? Do you not show more solicitude about how they should appear, than how they should feel, in the house of God? If you can not conscientiously answer these questions in the negative, then we suggest the subject as one worthy of serious reflection.

HOW TO SEND BOXES.

Boxes, sacks, barrels, bundles and packages, intended for the use of the Orphans at Oxford, should be marked ORPHAN ASYLUM, OXFORD, N. C., and there should be no other marks to mislead. Inside of the box or package should be a list of the articles with the names of the contributors. If sent by railroad or steamer, the receipt of the freight agent should be sent by mail. Light and valuable articles should be sent by Express.

Articles intended for the Orphans at Mars Hill should be marked ORPHAN ASYLUM, MARS HILL, N. C. If sent from the West, they can be easily forwarded from Asheville. If from the East, they should be sent by Salisbury and Old Fort, and in every case the receipt should be sent by mail.

These directions seem to be simple; but valuable contributions have been lost, because they have not been observed.

NEXT STATE FAIR.

The Executive Committee of the North Carolina Agricultural Society is taking steps to make the next State Fair equal, if not superior, to any that have gone before. Among the attractive features already announced is the information that Gen. W. H. F. Lee, son of the illustrious Gen. Robert E. Lee, will be present and deliver an address. Military companies from abroad will visit the fair and present a brilliant pageant.

Lectures and Essays as follows, will be delivered by the gentlemen named, a list of which we get from the Raleigh News:

From Col. John L. Bridges, of Edgecombe county. Subject: Farming as an Occupation.

From the Hon. Richard Smith, of Halifax county. Subject: Agricultural Societies.

From James Norwood, Esq., of Orange county. Subject: Grass Culture in North Carolina.

From Dr. Columbus Mills, of Cabarrus Co. Subject: Stock Raising in North Carolina.

From Col. John D. Whitford, of Craven county. Subject: Thorough bred Stock (Horses.)

From Dr. Peter E. Hines, of Wake county. Subject: Home Supplies.

From D. W. Kerr, Esq., of Alamance Co. Subject: Beef Raising and Butter Making.

From Wm. B. Carter, Esq., of Hyde Co. Subject: Corn Culture.

From Col. George Williamson, of Caswell county. Subject: Tobacco Culture.

From Hon. Walter L. Steel, of Richmond county. Subject: Cotton Culture.

From George Z. French, Esq., of New Hanover county. Subject: Truck Farming in North Carolina.

From Nereus Mendenhall, Esq., of Guilford county. Subject: Fruit Culture.

From J. Pageostecker, Esq., Shelby, Cleveland county. Subject: Grape Culture and Wine Making.

From H. J. Gulton, of Craven county. Subject: Scuppernon Species of Grape.

From Rev. D. P. Moneham, of Wake Co. Subject: Bee Raising and Honey Making in North Carolina.

From _____, of Chatham county. Subject: Poultry for Luxury and Profit.

From Prof. W. C. Kerr, State Geologist. Subject: The Marls of North Carolina and their Adaptability to Soils and Crops.

Short Weight and Measure in Trade.

The American Grocer has been engaged for some months past in an effort to reform a bad custom in the general trade, of buying and selling goods purporting to be of a certain specific weight or measure, but being actually short of such standard, and it claims to have been successful in many instances. For example, the leading wholesale dealers have agreed to buy malaga raisins and similar kinds of goods by the pound in-

stead of by the box, thus shutting the door to frauds which have been practiced upon the American market for a long series of years. An Association has recently been formed among the canned fruit packers, and a trade mark has been adopted certifying to the standard size of the case used by members of the Association. The trade mark will be stamped upon all goods packed by members of the Association; it is well that the public should learn that the designation 1 lb., 2 lb., &c. upon packages of goods, is almost invariably fallacious, and it would be well if purchasers should insist upon receiving the specific weight, wherever practicable. It is only by a thorough exposure of the systematic frauds that are constantly practised by many dealers, that the public will be aroused to the necessity of demanding personally and securing by proper legislation the correct marking of the weight or measure of what is sold. — N. Y. Observer.

What I have Seen.

I have seen a young man sell a good farm, turn merchant and die in an insane asylum.

I have seen a farmer travel about so much that there was nothing at home worth looking after.

I have seen a man spend more money in folly than would support his family in comfort and independence.

I have seen a young girl marry a young man of dissolute habits, and repent it as long as she lived.

I have seen a man depart from truth where candor and veracity would have served him a much better purpose.

I have seen the extravagance and folly of children bring their parents to poverty and want, and themselves to disgrace.

I have seen a prudent and industrious wife retrieve the fortunes of a family when her husband pulled at the other end of the rope.

I have seen a young man who despised the counsels of the wise and advice of the good, and his career ended in poverty and wretchedness.

The Boy's Resolve.

I would like to have ruddy cheeks, and bright eyes, and strong limbs. But they say that strong drink dims the eye, and whitens the cheeks, and effeebles the frame—therefore, I will not drink at all.

I would like to have a clear mind, so that I may be able to think on great things, and serve God, and do good to others, and prepare to die. But they say that strong drink clouds the mind and often destroys it—therefore, I will not drink at all.

I would like to have a peaceful heart, and a quiet conscience, so that I may be happy while I am here. But they say that strong drink fills many a heart with misery, and implants in it many a sting—therefore, I will not drink at all.

I would like to have a quiet home, and a happy fireside, where I could rejoice with loving brothers, sisters and parents. But they say that strong drink makes ten thousand homes wretched and miserable—therefore, I will not drink at all.

I would like to go to heaven when I die, that I may dwell with Jesus in glory forever. But they say that strong drink keeps many from entering heaven and casts them down to hell—therefore, I will not drink at all.