

THE ORPHANS' FRIEND.

Wednesday, February 2, 1876.

WINTON, N. C.,
Jan. 17th, 1876.

Mr. MILLS:—I hung up a stocking for myself Christmas, and thought I would hang up one for the benefit of the orphans. Enclosed you will find two dollars and forty cents that my sister and I have collected. I read your little paper, THE ORPHANS' FRIEND, and am delighted with it. I hope you and the little orphans have had a merry Christmas. I will now close with my best wishes for you and the children under your care.

Yours respectfully,
LILLIE TAYLOR.

JONESBORO, N. C.
Jan. 27 1876.

J. H. Mills, Esq.—

Dear Sir and Bro.: Enclosed find P. O. order for \$26.20. Proceeds of an entertainment by the "Jonesboro Dramatic Club" rendering "Ten nights in a Bar-room" last night. This amount is the full proceeds, the expenses amounting to only four or five dollars, paid by the citizens of Jonesboro, so that you get the full proceeds and not a portion. I think you will hear from these gentlemen again as they propose giving other entertainments.

Truly your friend,
A. A. McIver.

"GENTEEL WORK."

A prodigious amount of laziness, false pride and greed are concealed under this phrase. Many thousand hands are to-day idle, waiting for something to do. In spite of commercial depression, the country has work waiting enough for a million of hands. The former are calling for help; the trades are deficient in first-class workmen; our kitchens are poorly supplied with domestic service; and yet the market-place is full of the unemployed. Why?

If a merchant advertises for a book-keeper, a hundred competent persons step forward at once. If an author seeks for an amanuensis, he must choose between as many eager applicants. Every government officer who controls the appointment of clerks, has more names on the list than there are details in a month's work. The demand is for something that will not soil the hands, that will not start perspiration, that will secure a livelihood without involving much exertion. Genuine hard work is regarded as only semi-respectable. Men do not seek work; they look for a 'situation' in which they may avoid work. They do their best to maintain the appearance of enjoying elegant leisure. But if an absolute sinecure cannot be found, they endeavor to give their employments an air of dignity, of repose, of freedom from homely fatigues. In a word, they seek a 'light' business.

This false standard of respectability indicated by the word genteel, degrades manhood. Young men are ashamed of that which should be their glory. It is not he who does the least for the most money, who can wear the best clothes while at his daily avocation, whose business involves the least display of strenuous effort, it is not he that is to be the most respected. The salary without real labor is a disgrace. Partial idleness, however concealed under the show of business, is a misfortune, and, if purposely indulged

in, a shame not to be countenanced. Clean hands that will not engage in genuine labor, are already covered with a stain that will not wash out. The refinement that draws back from manual employments and prefers mental dawdling is a sham, and should not have social recognition. Better be a grimy blacksmith, doing thorough work, than a titled officer enjoying a large income as a return for nominal services. Better be a day laborer than a pensioned loafer. Better be earning a comfortable livelihood by the sweat of ones face on a farm, or in the kitchen, than depending on the uncertainties of desk-work in an overcrowded city. Better be a simple carpenter than a hair-splitting scribe or Pharisee.

We wish this evil spirit of 'genteel' laziness might be exorcised, driven out of common conversation, expelled from popular thought, and cast down from its shameful throne of power. Its sway is anti-Christian, and its cry is the old one—"What have we to do with thee, thou Jesus of Nazareth?" There is not a "genteel" idler in the land that does not wish to be let alone. They ought to be stirred up.—*Working Church.*

"THE LORD WILL PROVIDE."
A city missionary, one Saturday night, was going home with a basket of provisions on his arm. Meeting a policeman, he asked him if there had any families moved in the bounds of his beat during the week. He answered, "Yes," and pointing to a building up an alley said, "a woman and some children are living there now."

The missionary went to the house, rapped at the door, and was admitted. The woman was sitting by a small light sewing. In the corner of the room were two little girls, apparently from nine to twelve years of age, playing.

The missionary said, "Madam, I am here to see if you will allow your girls to attend Sunday school to-morrow morning."

"I would, sir, but what you see on them is all the clothing they have, and you would not wish them to go as they are now."

"The Lord will provide, madam. Have you no money?"

"Not yet, but I have committed my case into the hands of the Lord."

"Have you anything to eat?"

"Nothing, sir."

"What will you do for breakfast?"

"Oh, sir, I once had a husband; he provided when he could. These children had a father; he supplied their wants; but he is dead. Yet my Maker, even God, is my husband, and he has promised to be a father of the fatherless. We have committed all to him, have called upon him in this our day of trouble. I am trusting in God to take care of a poor widow and her children in a strange place, and I know he will provide."

"Thank God for such faith," said the missionary; and handing her the basket, said, "Here is your breakfast, and you shall have the clothing for your children."

With tears streaming down her face, she replied:

"Oh, thank God for his faithfulness! He heareth and answereth prayer. May he bless you!" And, said our dear brother to us, "I felt the promise was sure, for if she was blessed in receiving, I was so in giving." Despond, then, no longer, the Lord will provide.

From the French—Lemercier.
THE WISE MAN AND THE COURTIER.

- C. The cottage, at best, scant happiness yields,
I breathe but at court.
W. And I, in the fields.
- C. I fellowship noddles.
W. I shun the profane.
- C. I learn how to rule.
W. By labor I gain.
- C. Rich domes I behold.
W. I, heaven's rich scene.
- C. On dainties I feast.
W. On appetite keen.
- C. I'm loved by the great.
W. I'm loved by the small.
- C. I dazzle with pomp, even Venus enthral.
W. I'm loved for myself, if they love me at all.
- C. I go richly dressed.
W. I, clad in homespun.
- C. I see the king rise.
W. And I, the bright sun.
- C. My feet tread on purple.
W. And mine, the green sod.
- C. I speak to the sovereign.
W. I listen to God.
- C. I hear the loud shouts, great heroes I love.
W. I hear the streams murmur, and watch the waves move.
- C. Thou sleepest unknown, in the lap of the van.
W. I live but for this—true wisdom to gain.
- C. Do you scorn, then, the glory to which I have grown?
W. Let a thousand years pass, which will be the best known?
- C. Thou art jealous of nothing! . . . How art thou so wise?
W. By honestly looking all men in the eyes.
- C. Farewell! I shall study the king and the queen.
W. Good bye! I will study the heavens serene.

UNCLE AL.

At a school examination a clergyman made a brief address to his pupils on the necessity of obeying their teacher, and growing up loyal and useful citizens. To emphasize his remark, he pointed to a large national flag, spread on one side of the room, and inquired,—

"Boys, what is that flag for?"

A little urchin who understood the condition of the house better than the speaker, promptly answered,—*"To hide the dirt, sir."*

CONTRIBUTIONS TO THE ORPHAN ASYLUM FROM JANUARY 25th TO FEBRUARY 1st INCLUSIVE.

- IN CASH.
- Paid \$42.00, Orphans' Friend.
 - " 23.50, Hiram Lodge, No. 40.
 - " 26.20, Dramatic Club at Jonesboro.
 - " 17.00, Entertainment in Monroe.
 - " 15.70, Cherokee Lodge, 197.
 - " 10.00, Baptist church at Lumberton.
 - " 7.35, Collection at Eaton's Church.
 - " 6.65, Salem Lodge, 289.
 - " 5.00 each, J T Cobb, a friend.
 - " 4.85, Collection at Swain St. Baptist Church.
 - " 4.00, Clinton Lodge of Good Templars.
 - " 3.00 each, McKee Encampment, I. O. O. F., Farmington Lodge.
 - " 2.40, Lillie Taylor.
 - " 1.50, Mocksville Lodge, 134.
 - " 1.25, Hiram Lodge, No. 98.
 - " 1.00, Sampson Lodge of Good Templars.
 - " 80 cts, N L Shaw.
 - " 50 cts, Joseph McAlpine.
 - " 25 cts, Hardy E Royal.
- IN KIND.
- Mrs E Howell, six handkerchiefs.
 - Mrs Isham Brinkley, 1 pr socks.
 - Mrs Joe Davis, 1 pr socks.
 - Collected W H Reams, 2 pr socks.
 - A friend, 3 pr socks.

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

W A Clement, 10 copies, Geo Allen, H A Brown, Emma C Phillips, Master Frank Dade, Mrs Charles G Elliott, Jesse Norman, J H Everett, Mrs Joshua Davenport, Wm M Pitt, Miss A V Dillan, H A Litchfield, Miss M E Williams, Mrs Abel Bellanga, J T Suell, E Wilson Ayres, Shemel Spruill, W W Sleight, Dr H L Lewis, H B Fould, Jos Tucker, B F Hester, W T Patterson, T J Wilson, G Rosenthal, Mrs P Dunn, Miss Ella Gill, Wm G Hill, Wm A Lodge, John C Palmer, Samuel White, Capt Wm Thompson, Clarence T Stokes.

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 at each 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.

ADVERTISEMENTS.

SMOKERS! SMOKERS!! SMOKERS!!!

The last mail brought me another order from Northern Manufacturers for 50000 lbs. snokers. Will pay the highest market prices.

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—:O:—
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THIS House has the best arrangement on wrappers ever had before to obtain the full market price, whether high or low. This house will be headquarters for fine wrappers and snokers during 1876. Remember the Durham Warehouse has the best auctioneer in the State, Mr. C. A. W. Barkan.

Farmers will do well to see the Proprietor before buying your fertilizers.

H. A. REAMS,
Proprietor.

3—

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November, 1875.

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aug 9th 1875—1.334f

POETRY.

Augustus Landis
At his old stand is,
With a large stock of Groceries and Dry Goods
And I ask all who buy,
To call in and try
If they can find any goods cheaper than my
goods
I do not intend
My money to spend
For goods just to lie on my shelves,
I don't care to "blow" 'em
But have only to show 'em
And I think they will speak for themselves
43- A. LANDIS, JR.

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