

The Orphans' Friend.

VOL. III.

OXFORD, N. C., WEDNESDAY, JULY 4, 1877.

NO. 27.

THE SECRETS OF MASONRY.

The story is told of a Mason's wife, Who plagued him almost out of his life To learn the secret—whatever it be— The mystic words of Masonry. Said he: "Now, Mary, if I should tell The awful words, I know very well When you get mad, my darling dear, You'll rip them out, that all may hear." Said she: "Oh, Edward, never! never! They'll rest in my heart's recess forever! Tell me, Edward, and never more Shall I scold, or fret, or slam the door; And I'll try to be quiet with all my might,

No matter what hour you come at night," No man, unless he was made of wood, Could resist an offer so fair and good; So he said: "Now, Mary, my woe or weal Depends on the words I'm about to reveal."

"Oh, Ned," she answered, "you may depend, I'll keep the secret till life shall end." Said he: "The secret that Masonry screens,

The awful words are—*Pork and beans!*" Scarcely a week had passed away When Mary got mad, and what did she say?

She shouted out, that all might hear: "Pork and beans! I've got you there!"

THE RALEIGH ACADEMY.

The attention of the people of Raleigh was early directed to the subject of education. The most active man in inaugurating schools was Joseph Gales, the editor of the *Register*, one of the most enlightened of the fathers of Raleigh.

The following is the list of the Trustees elected March 27th, 1802: John Ingles, Wm. White, Nathaniel Jones (of White Plain), Henry Seawell, Simon Turner, Wm. Boylan, John Marshall, and Joseph Gales.

Nathaniel Jones, who had donated \$100, was chosen President, and Joseph Gales, Secretary.

One month afterwards \$800 is reported subscribed, and soon an academy is built by permission of the General Assembly, on Burke square, one building for the males, one for the females.

This Academy became a power in the land. It grounded the education of nearly all the boys of that day in central North Carolina. It was the pride and glory of Raleigh for the third of a century.

The Academy began in grand style. In 1804 we read an advertisement which announces the teachers as follows:

Rev. Marin Detargney (late of Princeton, and of the college of Maryland) as Principal.

Chesley Daniel, graduate of the University of North Carolina, and late one of the Tutor's assistants.

Miss Charlotte Brodie, Teacher of Needle Work.

Greek, Latin, Spanish, French, Mathematics, with application to the system of the World, Astronomy, Navigation, &c., all at \$5 per quarter. A less amount might be had for \$4 per quarter. The English branches for \$3 per quarter, and Needle Work free.

Such array of all the sciences seems to have been above the demands of young Raleigh, and in 1810 it is announced by William White, the Secretary of the Board, that the Trustees of the Academy had engaged the Rev. William McPheeters, a gentleman eminently qualified for the undertaking, to become the Principal of the Academy and "Pastor of the City."

The leaders in the great contest

with the social and political evils of the day, those who must drill the young to their full powers and enable them to cope with the active adventurous, nothing fearing, all daring spirit of this age, are the teachers of the land. Our people captivated by the eloquence of the statesman, or the brilliant achievements of the warrior do not fully appreciate the grandeur of their calling.

We honor with abundant praise that man by whose investigation into the laws of nature, rich harvests of golden grain beautify the sterile heath, fat cattle crop a grateful food on a thousand barren hills. How much more worthy of lasting glory is the man by whose aid heaven-born ideas spring up and flourish in a desert mind, principles of noble conduct in a moral waste, high aspirations for the beautiful and sublime in the place of low and vulgar prejudice.

Dr. Wm. McPheeters was one of the best of his class, painstaking, conscientious, thorough, parental and kind to the dutiful, but a terror to the truant—high-minded, brave, frank, abhorring all meanness, he not only instructed the minds of the boys, but he trained their consciences to aim at his own lofty standard.

He was, too, pastor of the city for several years. His ministrations in the Commons Hall were attended by all, and Episcopalians and Baptists, Presbyterians and Methodists, in their triumphs and their sorrows, on the bed of sickness, and in the hour of death, found in him a sympathizing friend, a safe counsellor, a true, tried, well-armed Great-Heart.

Under this remarkable man the Raleigh Academy grew and flourished, and the Raleigh people insensibly looking up to him as a common guide, were a united community, unpretensions, sociable, cordial to one another and cordial to strangers.

Dr. McPheeters did not consider his responsibility for the morals of the children under his care to cease with the dismissal of school on Friday evening. On Sunday morning they were called to assemble at the Academy for Sunday School, and, after the Presbyterian church was built in 1816, a procession was formed with the assistance of the female teacher, Miss Nye, and all marched to the Presbyterian church. On Monday the roll was called and woe to the chap who could not give a good reason for non-attendance. He firmly believed in "moral suasion," provided it was rubbed in with a little hickory and chinquepin oil, as illustrating his management, as well as displaying his grim humor, one of our best and most dignified citizens tells me that, when a boy, he with two others concluded that hunting birds' nests on Pigeon House Branch was more agreeable than learning the Shorter Catechism. Accordingly their handsome faces were not found for several Sundays in the procession marching from the Academy to the church. One morning the good Doctor dryly observed, "I have noticed that several of these boys are affected with a new disease—the Sunday

fever—I have a sovereign remedy for it, and for fear it may prove contagious, I will now proceed to administer it." Whereupon he drew forth his stout hickory and gave them such a dose as cured the fever never to return. He was no respecter of persons; regarded neither position nor the age of badly-behaved boys. On one occasion he was about to whip a large youth, weighing 175 lbs. The boy expostulated, "Dr. I am too old to be whipped." The reply was, "As long as a boy misbehaves he is young enough to be punished."

It is to the credit of the Ancient Freemasons that they were the first benevolent organization to occupy Raleigh. They even preceded any religious denomination.

The first Lodge of Ancient Freemasons in the city of Raleigh was organized February 11th, 1793, at the house of Warren Alford, under the charter granted by the Grand Lodge, Friday, December 14th, 1792, styled Democratic Lodge, No. 21, with John Macon, Master; Rodman Atkins, Senior Warden; and Gee Bradley, Junior Warden. This Lodge existed for two or three years. Hiram Lodge, No. 40, was established under a dispensation of Wm. R. Davie, Grand Master, dated the 10th day of March, 1799, with Henry Potter, Master; John Marshall, Senior Warden, and Robert Williams, Jr., Junior Warden. Its charter bears date 15th of December, 1800; was signed by Wm. Polk, Grand Master. The names of many of the men who composed the early membership of this Lodge are prominently connected with the history of Raleigh, either from its foundation or from a date not far remote from it. The names of Henry Potter, Theophilus Hunter, John Marshall, William Boylan, William Hill, Calvin Jones, William W. Seaton, and many others are remembered now by the Masonic Fraternity with fraternal reverence.

The Grand Lodge of Masons, after holding its communications alternately in Tarboro, Hillsboro, Newbern and Fayetteville, met for the first time in Raleigh, on the 3rd day of December, 1794. It has since held its Annual Communications in Raleigh. Many of our worthy citizens, some of whom are now living, have been and are yet active members of this body. There are many interesting facts connected with the history of this order in Raleigh, which I regret cannot be given to you on this occasion.—*Hon. K. P. Battle's Sketch of Raleigh.*

A SAD PICTURE OF THE HEATHEN.

It is impossible for me to convey to my readers any just view of the many silly things connected with the religion of the Hindoos, or of the extreme to which the silliness is carried. They have sacred rivers, sacred trees, sacred bulls, sacred—every thing, almost. The monkey is especially sacred. Images of the 'monkey god' are very numerous. Here in Benares there is a 'monkey temple,' which we visited. About this building there are hundreds, perhaps thousands, of monkeys. They are all

of one species—a very common and uninteresting species. Being fed here, they remain in the vicinity, but have the freedom of the neighborhood, pilfering every exposed article of food, and the superstitious people never dare to treat them rudely. As the custom of visitors is, we purchased a few cents' worth of rice and threw it to them. They scrambled for it and fought over it as if they might have been mere brutes; but these Hindoos have built them this temple and do actually worship them. Yet there are not wanting educated Englishmen who write flattering things of Brahmanism, and hold that one form of religion is about as good as another. Surely, no such degraded objects of devotion can tend to any thing else but degradation in the worshiper.

But, if the silliness of Hindoo superstition were the worst of it, it would, though inconceivably degrading, be, yet, a noble thing compared to what it really is. The popular religion of India is in the last degree depraved. It is, beyond conception, evil in its moral phases. Starting out with a high conception of life, it fell to worshipping the source of life. From this beginning it has gone on in a descending scale until it has deified lust. The Hindoo trinity are Brahma, Vishnu, and Mahadeo. The symbols under which this last are worshiped are too gross to be named. Yet these are the very symbols which abound more than any other in the temples at Benares, and in many other places, while our observation is that these symbols receive a more enthusiastic devotion than is paid to any other images. The ardor of women in these devotions is a most noticeable fact.

The moral effect of this is seen every where. There are no virtuous men in India. As for the women, no man will trust his wife outside of the zenana, except the very poor, whose women are compelled to labor for bread. The temples have a class of dancing girls connected with them who are said to be married to the gods. This is considered an honor, and a family is proud when a girl is chosen out of it for this distinction. These girls perform indecent dances in the temple grounds, at festivals, to bring a crowd of people. They are all prostitutes, and their hire goes in to the treasury of the temple. The priests, so far as I can learn, do not make any pretense of sexual purity. They are all vile.

This picture is a black one, but my readers may rest assured that it is not overdrawn.—*Bishop Marvin.*

THERE are many things used as money besides metals. Thus, in some parts of India, cowryshells are used as coin. In the Arctic regions, where iron is scarce, even rusty nails are used as money, instead of gold or silver. But the strangest of all money is that used in Abyssinia. Instead of metals they use salt bricks, which are about eight inches long, and an inch and a half in breadth. They are shaped like a scythe stone. Each brick is worth about two pence.—*Selected.*

THE founder of the great banking house of Rothschilds made the following rules the guide of a business career culminating in magnificent success:

1. Combination of three profits. 'I made the manufacturer my customer, and the one I bought of, my customer; that is, I supplied the manufacturer with raw materials and dyes, on each of which I made a profit, and took his manufactured goods, which I sold at a profit, and thus combined three profits.

2. Make a bargain at once. Be an off-handed man.

3. Never have anything to do with an unlucky man or place. 'I have seen many clever men who have not shoes to their feet. I never act with them. Their advice seems very well, but fate is against them; they cannot get on themselves, how can they do good to me?

4. Be cautious and bold. 'It requires a great deal of boldness and a great deal of caution to make a great fortune, and when you have got it, it requires ten times as much to keep it.'

Nice uncle (improving the occasion)—"You see, my dear, you don't generally call boys 'pretty;' but if they are very good indeed they may grow up 'handsome.'" Olive Branch—"Oh, uncle! why didn't you be a good boy?"

A venerable clergyman puts these words into the mouth of the typical Bostonian: "what do you mean? Why I was born in Boston, sir; I graduated at Harvard University, sir. Do you mean to say that such a man as I am must be 'born again' in order to see the kingdom of God? Why, the idea is preposterous."

A Scotch minister, being asked by a friend during his last illness whether he thought himself dying, replied: "Really, friend I care not whether I am or not; for if I die, I shall be with God; and if I live, God will be with me."

A certain preacher once took the text: 'Husbands, love your wives,' Pausing for a moment, he glanced toward Emily, his wife, and began as follows. 'Now brethering, we sartainly don't love our wives as we'd orter! I don't love Em'ly as I orter, but if I was to have another wife, I'd love her better'n I hev Em'ly.'

—A little fellow going to church for the first time, where the pews were very high, was asked, on coming out, what he did in church, when he replied, "I went into a cupboard and took a seat on the shelf."

—A wag was being asked the name of the inventor of butter stamps, replied that it was probably Cadmus, as he first brought letters into Greece.

—It is the opinion of the doctor that the lawyer gets his living by plunder, while the lawyer thinks the doctor gets his by pillage.

'Is that clock right over there?' asked a visitor the other day. "Right over there," said the boy.

At what time of day was Adam born? A little before Eve.