

The Orphans' Friend.

WEDNESDAY, FEBRUARY 21, - 1883.

ORPHANAGE.

Joseph II, of Germany, hearing of a poor, but worthy, superannuated officer, went personally to see him, and found him surrounded by eleven children, dining on a few vegetables. The King, knowing that the officer had but ten children of his own, asked about the eleventh, and found that it was a poor orphan whom no one cared for, and so the poor man brought him up as his own. The King gave a pension to each of the children, and largely increased that of the poor but humane soldier.

The incident recorded above presents an instance of regard for helpless orphanage that is not only proper, but is really God-like. God is said to be "a father of the fatherless." When the children of Israel were wandering in the wilderness as helpless as an orphan, He stretched out His hand for their protection, guidance, sustenance and comfort. In our wandering, destitute, helpless spiritual condition, He grants unto us the "adoption of sons." He is said to be a "helper of the fatherless," and in Him "the fatherless find mercy." To be like God in character and in conduct is the highest aim that is presented to humanity. This is the glorious ideal that is set before us in the gospel of Jesus Christ. It is not strange therefore that the apostle James, in a statement concerning the nature of true religion, showed that one element thereof is "to visit the fatherless and widows in their affliction."

If there is any condition that appeals more powerfully and pathetically than all others to human sympathy, it is helpless orphanage. It appeals with equal pathos and power to our generosity. Hard indeed must be the heart, and dead to all the finer feelings of humanity, that is not touched by this piteous appeal. Cold and selfish must be the spirit that is not thereby moved to beneficence.

The incident is illustrative in another particular. The King of kings will by and by visit us, and inspect the life history of each one. To many of his people who have been helpful to the destitute, and who disclaim all merit, he will say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." And then not a pension for life will they receive at the hands of an earthly sovereign, but an eternal portion from the King of Heaven.

FOOLISH QUESTIONS.

Every Grand Master is annoyed with foolish questions. The following, from the jurisdiction of Arkansas, is an example in its way, as is also the answer. The Grand Master says:—A Brother at India Bay asked: "Can a deceased Brother, who was suspended at the time of his death, be reinstated now by vote of the Lodge?" To which the Grand Master replied: "Yes upon his personal application"

TO THE PUBLIC.

A circular containing the following was last week issued by the Superintendent of the Asylum

"John S. Midyette having in Oxford, Raleigh, Goldsboro, Kinston, Mebaneville and Winston, made unjust statements concerning persons connected with the Orphan Asylum, was ordered by Robert Bingham, Grand Master of Masons, to appear in Raleigh on February 13th, 1883, and present his charges in writing. He appeared and requested further time. One day was allowed. He again appeared and presented the following paper, which explains itself:

Most Worshipful Grand Master:

Whatever I may have said or written, to you or to others, on rumor or otherwise, to the prejudice of the Oxford Orphan Asylum, or any one connected with its management, I fully withdraw, after having heard the full explanation made in your presence and mine by the Superintendent.

Use this as you please.

Respectfully,

JOHN S. MIDYETTE'

RELIGIOUS BELIEF OF MASONS.

That every person, desiring admission to the portals of Masonry, is required to avow his belief in God, is a well-known Masonic law. The following questions involve some nice points of law; will some brother versed in Masonic jurisprudence answer them?

1st. Is a belief in a "Great First Cause" such a belief in a Supreme Being as will justify a Lodge in receiving the petition of one, entertaining such belief, and in initiating him?

2d Is a loss of belief in the existence of a Supreme Being, or the change of such belief to a belief in a "Great First Cause," sufficient cause for suspending or expelling a Master Mason from the Fraternity?

LACK OF UNIFORMITY.

The *Keystone* laments the lack of uniformity after this fashion:

An amazing amount of ignorance, it appears, is Masonically overlooked in the jurisdiction of the Grand Lodge of Virginia, where if W. M. receives a candidate regardless of his apparent physical disqualifications, he is, "excused on the ground of ignorance." On the other hand, in New York such a W. M. is "expelled from all the rights and privileges of Masonry." This is uniformity with a vengeance!

THE HUMAN EAR.

Imagine two harps in a room with the same number of strings and each string perfectly attuned to a corresponding string in the other. Touch a string in one, and the corresponding string in the other will give out the same sound. Try another string, and its corresponding tone will be sounded. So withal, the strings. So with any combination of the strings. It would not matter how you played the one harp, the other would respond. No doubt the response would be weaker. That is what one would expect; but the response, as regards pitch and quality, would be almost perfect. Now substitute for one harp a human ear, and the conditions would, according to theory, be the same, except that the responsive mechanism of the ear is much smaller than that of the responsive harp. In the ear

there are minute chords, rods, or something, in such a state of tension as to be turned to tones of pitch; sound a tone, its corresponding rod or chord in the ear will respond, perhaps feebly but still with energy sufficient to excite the nerve filament connected with it; the result is a nervous current to the brain, and a sensation of a tone of a particular pitch.

UNLUCKY DAYS.

The father of Dr. James Freeman Dana, of New York, was Captain Luther Dana, of Amherst, N. H., an eminent shipmaster, a quick and discriminating observer. The whole number of voyages which he made on the Atlantic Ocean amounted to seventy. His mind was free from the superstitious notions by which many sailors are haunted, as the following anecdote, from a brief memoir of him, indicates. He had a preference in favor of Friday, which is usually regarded an unlucky day. He said that the most successful and prosperous voyage was commenced by sailing from Salem on Friday, reaching the port for which he was first destined on Friday. This port, somewhere in the south of Europe, he left on Friday and arrived at the port in Great Britain, which was his next destination, on Friday. Having transacted his business at this last port, he sailed again on Friday, and arrived safely in Salem on Friday, having made a safe and prosperous voyage.



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A. LANDIS, JR., January 1st, 1883.

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