

The Orphans' Friend.

FRIDAY, JUNE 8, 1883.

We have been interested in the accounts of large amounts contributed by various Northern philanthropists towards the education of the negro population of the South, and we are profoundly grateful to Almighty God that he has put it into the hearts of these servants of his to bestow their possessions for such a charitable purpose. We would not place a straw in the way of true progress in any direction. We are ready to endorse and encourage that which is true and good wherever found. But we are greatly impressed with the idea that the administration of these funds is a very delicate task, and that it is not at all impossible for them to be so managed and dispensed that, with advanced enlightenment, the objects of such charity may not be actually forwarded in a useful career. Free education is not an unmixed good. To bestow learning upon a man without adequate effort on his part is not to educate him in the highest and best sense. The very effort he makes in securing funds wherewith to pay for his educational privileges is an educating force not to be despised. If the idea should be engendered that the use of an education is to place its possessor above work, it would be a positive disadvantage to that possessor. We believe there is danger at this point. Let every one, whether white or colored, be taught that the true use of education is to make us more efficient workmen; to enable us to do more work and better work.

Again, if the idea is fostered that educational privileges are due from the State or from private charity to the indigent; or, in other words, that the poor can justly claim an education out of the purses of the rich, it would be unfortunate. It savors of communism. We believe there is danger at this point, and that wisdom is needed to counteract these tendencies.

Let industrial education be prominent in all the institutions established for the free education of our colored population. Let them be taught in all the industries of the country, so that they may be skilled in whatever department they may be called to labor.

THE SOUTHERN CHAUTAUQUA.

We have read in an exchange an elaborate program of work to be done this summer by the institution established in Tennessee last year after the model of the famous Chautauqua Sunday School Assembly. The place selected for this purpose is Monteagle, Grundy county, Tennessee. It is on the top of Cumberland mountain, over 2,000 feet above the sea level, immediately on a branch railroad that connects at Cowan with the Nashville, Chattanooga and St. Louis Railway. There is to be a "Summer School," in which will be taught English

Language and Literature, Hebrew and New Testament, Greek, Natural History and Geology, French and German, Elocution, Writing, Vocal and Instrumental Music. There is also a Normal Department. Competent professors have been engaged to fill all these departments. This school will open July 2d and close August 3d. It is to be free to teachers in the public and private schools throughout all the States.

The Monteagle Sunday School Assembly will convene July 17th, and close August 6th. Eminent workers have been engaged to discuss subjects of interest and to conduct the exercises of the Assembly with reference to those subjects. We notice the names of Bishop H. W. Warren, Dr. C. H. Wiley, Dr. J. H. Vincent, Dr. C. B. Galloway, Dr. J. H. Bryson, Elder A. N. Gilbert, Dr. E. Rondthaler, Dr. R. A. Young, Gov. A. H. Colquitt, Dr. E. T. Winkler, Dr. A. G. Haygood, Dr. T. J. Dodd, and many others equally eminent, in the list of speakers, to whom have been assigned special subjects. Prof. R. M. McIntosh will have charge of the Assembly music.

This is an attempt to combine the pleasures and exhilarating influences of a summer vacation in the mountains with intellectual and moral improvement. When we consider the dissipations of various kinds prevalent at the average summer resort, and of the multitudes who throng these places, seeking relaxation or health, and of the evil influences to which they are subjected, we congratulate the public that we are to have in this Monteagle enterprise something of a better character. Ample arrangements have been made for the accommodation of visitors, and reduced fare is promised by the railroads.

The Natural Advantages of this Section, as Viewed by a Massachusetts Man.

Dr. A. D. Mayo of Massachusetts who spent the months of March and April at the South in the interest of education, has recently written an interesting letter to The Christian Register, Boston, giving his impression of the country along the eastern coast of North Carolina.

"The whole of this vast country is waking into new industrial life. Its resources are simply marvelous. Its sounds and rivers swarm with fish, and its islands and shores throng with game. It is a land of vines, capable of producing light native wines for the supply of our whole Eastern population. From April to June, it pours forth a boundless supply of early vegetables with the small fruits, and, later, the melons in astonishing abundance. Then comes a crop of cotton and corn, and in some of the counties rice, with boundless opportunity for raising poultry and swine, and moderate chance for an improved breed of cattle. * * * The swamps have been drained, whole counties brought into an improved agricultural condition, and a beginning of varied manufacturing industry well made. Every year, a

new fleet of little steamers penetrates a new snarl of creeks and inlets, stirring up a new sleepy neighborhood to a life unknown before."

LIFE IS WHAT WE MAKE IT.

Life is in a great degree what we make it. And how shall we succeed if we pass by heedlessly, life's precious precious opportunities?—little opportunities of doing good, little lessons that may at present seem unimportant, help, materially to lay the foundation for a great and useful life. Our facilities for exercising an influence over others are so many and so great, that it is difficult to conceive how two persons may sit and converse together without exerting a mutual influence, and every man who critically examines his intellectual and moral state, will observe that however short his interview with another person may be, it has had an effect upon him. And this influence is usually exerted when we think little about it; but we have probably left impressions on some minds which will never be erased. And this influence and constancy has often great power; a single instance of advice, reproof, caution or encouragement, may decide the question of a man's respectability, usefulness and happiness for a life-time. How important, then that we improve every opportunity to make our life a blessing to others.

FLAMMARION'S THEORY.

The most remarkable of the modern scientists, Camille Flammarion, has been giving a theory of the origin of aerolites, which, altogether not perhaps entirely new, is attracting attention. Every one of these aerolites, or uranulites as they are also called, contains the same chemical constituents as the earth, but, while this is true, these constituents have never been found in exactly the same arrangement as the stratified earths on the exterior surface of our planet. There is no siliceous rock in an aerolite while the larger part of the earth's crust is composed of it. This led to the conclusion that if these bodies came from another planet that planet was not a dead one like the moon, but a young volcanic one, like the earth before its shell was formed. Flammarion suggests that these aerolites were once a part of our earth—"perhaps" as the New Orleans Times Democrat puts it "at that epoch when order had begun to crystallize within the chaos of fire, and the first thin crust was being upheaved by tremendous volcanic action—perhaps even at a more recent period. The American volcanoes, now enfeebled or extinct, might once have possessed force enough to fling masses far beyond the attraction of the earth. Such projectiles, unless caught by the sun or other bodies, might in obedience to irrefragable law, play comet parts for a time, describing enormous parabolas, and returning at each long revolution to cross the terrestrial orbit. Unless it should happen to meet the earth on its first return, the aerolite might travel for millions of years before being finally arrested; and a uranulite discharged into space during the upheaval of the Andes, might fall back upon the world in 1883."—*Jour. and Obs.*

D'Israeli, when taunted as to his being a Jew, replied: "One-half of the world worships a Jewess, the other half worships her son." A. T. S.



Masonry has taught all nations to speak one language by signs and symbols. She glories in age, without the least sign of dotage. She presents herself to-day in all the vigor of youth and with the wisdom of manhood. She moves like an angel of mercy wherever suffering and want are known. Her countenance beams with the light of heavenly charity. Her garments are unstained, and her white banner floats upon the breeze of every clime, the admiration of the good and true of every country. And while she peacefully carries forward her heaven-blessed work there are those who, filled with envy and hatred, would crush her out of existence were it in their power.

It was in 1851 that Louis Kossuth visited our country. While here he was made a Mason by one of the old Lodges of Cincinnati. In his visits to the various parts of the United States, occupying about six months, he delivered nearly three hundred speeches, one hundred of which were elaborate orations of his manner. While here, Daniel Webster expressed an opinion, "he has the manner of a King; his is a royal nature." His appearance can never be forgotten by those who saw him. He was about five feet eight inches in height, his frame slight, his face expressive of a penetrating intellect, long, with a broad forehead, and chin square but narrow. His hair in front was thin, and dark brown in color. His beard was worn long but thin, and displayed both taste and neatness; moustache was long and heavy. His eyes were light blue, well set under a full, arched brow, and large. Complexion, pale. A melancholy earnestness, refinement, gentleness, manly force, and an air of prompt, decisive action marked all his movements.

Notice the significance of the cross in the industrial traditions of the Masonic order. In sharp opposition to the ethics fashioned by the symbolism of political sway and to the ethics moulded by the symbolism of priestly speculation, the ethics of Masonry are shaped and animated by the symbolism of human industry founded on natural science and reason. As to all the emblems which this morality employs, the meanings inhere directly in the objects, and are to be extracted thence by every untrammelled intelligence. Here the true meaning of the cross is given by geometry and duty. It is the rudest outline of the form of man, and it points in all the six directions of the creation. The bareness, accordingly, suggests at once the total directions of space. Its head points to the zenith; its foot to the nadir; its back to the north; its face to the south; its left arm to the east; its right arm to the west. Thus it explicitly denotes universality. And when the naked wood is changed from cross to crucifix by being loaded with the universal weight of man, it expresses the surrender of individual will to universal law,

or the blending of personal desire with social welfare. Scientifically interpreted, the crucifix is the expression, in human figure, of self-surrender in universality of sympathy. Because the attitude of the form there outstretched is the attitude of unlimited submissiveness and love. He who is in that form or posture is unarmed and helpless. He has his breast open to receive all, his arms spread to embrace all. He commands not; he threatens not. He assails no one; he resists nothing. The cross, then, in its intrinsic meaning, denotes neither authority nor superposition, but personal surrender to universal laws and power, that entire harmony which really represents God.

When we have that system of realistic and cooperative ethics, of which the example given is a specimen, taken out of the mere domains of the Masonic Institution, and carried over into the kingly and priestly domains as well, absorbing what is true in them, while removing what is false, and everywhere applied to the doings and dealings of society, then we shall see the redemption of the world. Because the labor of men will then be regulated by justice, and their happiness be perfected in sympathy. So mote it be! Let us all say, So mote it be!

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- Lily Valley Lodge, No. 252—John R. Hill, William H. Riddick, Erasmus Easley.
- Eureka Lodge, No. 283—G. A. J. Seehler, 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. Smees, Theodore Joseph, John Nichols.
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