

The Orphans' Friend.

FRIDAY, JULY 6, 1893.

THE GRADED-SCHOOL TEACHER

'Twas Saturday night, and a teacher sat

Alone her task pursuing;
She averaged this and she averaged that,

Of all her class was doing,
She reckoned percentage so many boys,

And so many girls all counted,
And marked all the tardy and absentees,
And to what all the absence amounted.

Names and residences written in full,
Over many columns and pages;
Canadian, Pautonic, African, Celt,
And averaged all their ages.

The date of admission of every one,
And cases of flagellation;
And prepared a list of graduates
For the county examination.

Her weary head sank low on her book,
And her weary heart still lower!
For some of her pupils had little brain,
And she could not furnish more.

She slept, she dreamed; it seemed she died,
And her spirit went to Hades,
And they met her there with a question fair,
"State what the per cent of your grade is?"

Ages had slowly rolled away,
Leaving but partial traces;
And the teacher's spirit walked one day

In the old familiar places,
A mound of fossilized school reports
Attracted her observation,
As high as the State House dome,
And wide

As Boston since annexation.

She came to the spot where they buried her bones;
And the ground was well built over;

But laborers digging threw out a skull,
Once planted beneath the clover.

A disciple of Galen, wandering by,
Paused to look at the diggers,
And plucking the skull up, looked through the eye,
And saw it was lined with figures.

"Just as I thought," said the young M. D.,
"How easy it is to kill 'em!
Statistics as sifted every fold
Of cerebrum and cerebellum!"

"It's a great curiosity, sure," said Pat,
"By the bones you can tell the creature!"

"Oh, nothing strange," said the Dr.,
"that

Was a nineteenth-century teacher."

—Boston Times.

MALAY PROVERBS.

Our northern proverb, 'Out of the frying-pan into the fire,' is 'Free from the alligator's jaws to fall into the tiger's claw.' 'It's an ill wind that blows no body good,' is 'When the junk is wrecked the shark gets its fill.' 'The creel tells the basket it is coarsely plaited,' is equivalent to 'The kettle calling the pot black,' 'For dread of the ghost to clasp the corpse,' has a grim irony about it that I like.

Certain Scriptural proverbial phrases have their Malay counterparts. Thus, the impossibility of the Ethiopian changing his skin or the leopard his spots is represented by 'Though you may feed a jungle fowl off a gold plate, it will make for the jungle all the same.' 'Casting pearls before swine,' by 'What is the use of the peacock strutting in the jungle?' 'Can these stones become bread?' by 'Can the earth become grain?'

—Miss Bird's Golden Chersonese.

Mr. L. Brown, Durham N. C., says: "I arose every morning with a bad headache. I used Brown's Iron Bitters and found relief."

EVERY MEMBER.

In the family not the strong brothers or sisters only may be useful, but every member—the tender children that perform light errands, the babe in the cradle that daily stimulates our better nature by its very innocence, and the patient invalid that sits all day in the weary chair performing delicate needlework, and ever saying 'thanks' for the thousand kindnesses received—these are useful, so tenderly useful that none could be more missed than they. Likewise in the Church family, every member, whether rich or poor, learned or unlearned, child or adult, should be so positively useful that his removal by death or otherwise, would sensibly affect the whole Church.—*The Young Church Member.*

THE MAN WHO DID MOST GOOD.

"There is a man," said a neighbor speaking of a village carpenter, "who has done more good, I really believe, in this community, than any other person who ever lived in it. He cannot talk very well in prayer meeting, and doesn't very often try. He isn't worth two thousand dollars, and it's very little he can put down on subscription papers for any good object. But a family never moves into the village, that he does not find them out, to give them a neighborly welcome, and offer for any little service he can render. He is usually on the lookout to give strangers a seat in his pew at church. He is always ready to watch with a sick neighbor, and look after his affairs for him, and I've sometimes thought he and his wife keep house plants in winter just for the sake of being able to send little bouquets to invalids. He finds time for a pleasant word for every child he meets, and you'll always see them climbing in his one-horse wagon when he has no other load. He really seems to have a genius for helping folks in all sorts of common ways, and it does me good every day just to meet him on the streets."—*Ex.*

FROM THE TALMUD.

Rabbi Jochanan, the son of Braka, and Rabbi Eleazer, the son of Chiamay, visited their teacher Rabbi Josah, and he said to them: "What is the news at the college; what is going on?" "Nay," they answered, "we are thy scholars; it is for thee to speak, for us to listen." "Nevertheless," replied Josah, "no day passes without some occurrence of note at the college. Who lectured to-day?" "Rabbi Eleazer, the son of Azaryah." "And what was his subject?" "He chose this verse from Deuteronomy," replied the scholar, "Assemble the people together, the men, the women and the children," and thus he explained it: "The men came to learn, the women to listen, but wherefore the children? In order that those who brought them might receive a reward for training their children in the fear of the Lord."

The lily is my symbol of fortune, white and pure and royal, even as I have seen some dear children of God triumphant, though in darkened chambers and on beds of pain. The mignonette, most unobtrusive, yet most tenderly subtle, of all things in the moral world, is my emblem of patience. Its perfume pervades its neighborhood.—*M. E. Sangster.*

A RUSSIAN FABLE.

A peasant was one day driving some geese to a neighboring town where he hoped to sell them. He had a long stick in his hand, and, to say the truth, he did not treat his flock of geese with much consideration. I do not blame him, however; he was anxious to get to the market in time to make a profit, and not only geese but men must expect to suffer if they hinder gain.

The geese, however, did not look upon the matter in this light, and heppening to meet a traveler walking along the road they poured forth their complaints against the peasant who was driving them.

"Where can you find geese more unhappy than we are? See how this peasant is hurrying on this way and that, and driving us just as though we were only common geese. Ignorant fellow as he is, he never thinks how he is bound to honor and respect us; for we are the descendants of those very geese to whom Rome once owed its salvation, so that a festival was established in their honor."

"But for what do you expect to be distinguished yourselves?" asked the traveller.

"Because our ancestors—" "Yes, I know; I have read all about it. What I want to know is what good have you yourselves done?"

"Why, our ancestors saved Rome."

"Yes, yes; but what have you done of the kind?"

"We? Nothing."

"Of what good are you, then? Do leave your ancestors at peace. They were honored for their deeds; but you, my friends, are only fit for roasting."

FAITH ILLUSTRATED.

Sam Jones was talking to a man of weak faith the other day. The doubter asked if Mr. Jones could not give him a demonstration of Religion.

"None," was the reply. "You must get in side the fold, and the demonstration will come of itself. Humble yourself, have faith and you shall know the truth."

"In other words, I must believe, accept it before it is proved, and believe it without proof."

"Now, hold on right here. Out West they have a place for watering cattle. The cattle have to mount a platform their weight presses a lever, and this throws the water into the troughs. They have to get on the platform through faith, and this act provides the water and leads them to it. You are like a smart steer that slips around to the barnyard and peeps in the trough without getting on the platform. He finds the trough dry, of course, for it needs his weight on the platform to force the water up. He turns away disgruntled, and tells everybody there's no use getting on the platform for there's no water in the trough. Another steer not so smart but with more faith, steps on the platform; the water springs into the trough, and he marches up and drinks. That's the way with religion. You've got to get on the platform. You can't even examine it intelligently until you get on the platform. If you slide around the back way you will find the trough dry. But step on the platform, and the water and faith come together without any trouble—certain and sure and abundant."—*Detroit Free Press.*

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The Orphan Asylum

IS LOCATED AT OXFORD.

The County-seat of Granville, forty-five miles North of Raleigh; twelve miles from Henderson on the E. & G. R. R. The Orphan Asylum belongs to (and, of course, is conducted according to the regulations adopted by the Grand Lodge of Masons.

Its benefits are extended to the most needy orphans, without, ever asking whether their fathers were masons or not. Children are received between the ages of eight and twelve, and discharged between the ages of fourteen and sixteen.

The average cash expenses for each orphan is five dollars a month, but the sum required varies according to the seasons, and does not include what is spent for repairs, furniture and improvement of the premises. The Grand Lodge gives the building and grounds, and \$3000 a year. The State gives \$5000 a year. For the remainder of its support, and for enlargement, the Orphan Asylum is dependent on voluntary contributions from subordinate Lodges, churches of all denominations, benevolent societies, and charitable individuals; and their co-operation is earnestly solicited.

EXTRACTS FROM THE PROCEEDINGS OF THE GRAND LODGE OF MASONRY:

The design of the Orphan Asylum shall be to protect, train and educate indigent and promising orphan children, to be received between the ages of 8 and 12 years, who have no parents, nor property, nor near relations able to assist them. They shall not be received for a shorter time than two years. In extraordinary cases the Superintendent may receive children outside the ages specified.

The larger girls shall assist in the ordinary house work, and in making and mending the bed clothes, their own clothes and the clothes of the boys. The larger boys shall assist in the preparation of fuel, the care of the stock, and the cultivation of the soil.

At least four religious denominations shall be represented among the officers of the Asylum, and the representatives of all religious creeds and of all political parties shall be treated alike.

The Institution shall be conducted on the cash system, and its operations enlarged or curtailed according to the funds received.

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.

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, Odd Fellows, Knights of Pythias, Good Templars, Friends of Temperance and other benevolent societies whose hearty co-operation 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 co-operate with us in providing funds and supplies for feeding, clothing and educating indigent and promising orphan children at the Asylum in Oxford.

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 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.

Should deserted children be admitted? was decided in the negative.

Should children having step-fathers be admitted? was also decided in the negative.

Should deformed children be admitted? This was left to the discretion of the Superintendent. When the deformity is of such a character as to require extra attention, it was thought inadvisable to admit the parties in the present condition of the Asylum.

Should boys learn trades at the Asylum? Decided in the negative, it being impracticable at this time to employ skilled mechanics in the various trades, erect suitable work-shops and purchase necessary tools.

Should collecting agents be appointed in different parts of the State; and if so, what wages should they receive? This was left to the discretion of the Superintendent; but the meeting advised against employing and paying agents.

THE ADOPTION OF ORPHANS. We are always glad to accommodate childless couples who wish to adopt children as their own; but greatly prefer that they should come and make their own selections.

APPLICATION FOR CHILDREN.

Correspondents are requested to read and regulate applications for children by the following resolutions of the Grand Lodge of Masons:

Resolved, 1. The Superintendent of the Orphan Asylum shall not consider any application for an orphan until the same has been approved and endorsed by the Orphan Asylum Committee of the Lodge in whose jurisdiction the applicant resides.

2. It shall be the duty of the said committee to make due inquiry into the desirableness of the situation offered before endorsing an application; and also

to inquire into the circumstances and treatment of children already discharged, and living in their jurisdiction, and use their best efforts to secure good treatment, or the return of the children.

HOW CHILDREN ARE ADMITTED.

Very often the Superintendent hunts up poor and promising orphans, and informs them of the advantages offered at the Orphan House, and induces them to return with him. Generally it is best that he should see them before they start. When this is impracticable, a formal application should be made by a friend. Here is one in proper form:

This is to certify that..... 188..... is an orphan, without estate, sound in body and mind, and..... years of age. H..... father died in 18..... mother in 18..... I being h..... hereby make application for h..... admission into the Asylum at Oxford. I also relinquish and convey to the officers of the Asylum the management and control of said orphan till 16 years of age, in order that..... may be trained and educated according to the regulations prescribed by the Grand Lodge of North Carolina. I also promise not to annoy the Orphan Asylum, and not to encourage the said orphan to leave said Asylum without the approval of the Superintendent.

Approved by..... W. M. G.....

The application should be sent to the Superintendent, and he will either go for the children or provide for their transportation. In no case should a committee take a collection to send a man with the children, nor send the children before the Superintendent has been consulted.

ACTION OF EPISCOPAL CONVENTION.

Resolution adopted by the last Annual Convention of the Protestant Episcopal Church, at Winston, May 13, 1880:

"Resolved, That this Convention does heartily approve the efforts of the Oxford Asylum to alleviate the sufferings and to provide for the welfare of the helpless orphans of North Carolina; and that we commend to the imitation of all, the example of this spirit of active charity and beneficence on the part of the Masonic fraternity in thus fulfilling the apostolic injunction to remember the poor."

ACTION OF THE N. C. CONFERENCE.

On motion of Rev. J. R. Brooks, the following resolutions were adopted at the Annual Conference held at Durham, in 1881.

"The Committee to whom was referred the communication of His Excellency Gov. Jarvis, bringing to our notice and commending to our favor, the Oxford Orphan Asylum, recommend the adoption of the following resolutions:

1. That we reiterate our oft-repeated expression of sympathy with this noble charity, and heartily commend it to the liberal support of all our people.

2. That our pastors are hereby requested to take a collection in all their congregations at such time during the ensuing Conference year as they may think most appropriate and best, and to forward the same to the Superintendent of the Asylum.

3. That the Recording Stewards of our several pastoral charges are requested to report to our Annual conference the amounts collected under the head of "For the Orphan Asylum."

Jno R. Brooks, } Committee.
E. A. Yates, }

ACTION OF PRESBYTERIAN SYNOD.

Resolutions adopted by the Synod of North Carolina in session at Raleigh, N. C., November 13th, 1880:

"Whereas the Oxford Orphan Asylum of North Carolina is a purely benevolent institution, and is doing great good for the needy Orphans of our State, therefore,

Resolved, That we approve of its purposes and suggest that the congregations within our bounds take up at their own convenience an annual collection in behalf of that institution and forward the same collected, in connection with any articles of food and raiment which may be contributed, to the Superintendent.

ACTION OF BAPTIST STATE CONVENTION.

At the Baptist State Convention, held in Goldsboro, November 17th, 1880, the following resolution was adopted:

WHEREAS, We feel a deep interest in the work of the Oxford Orphan Asylum, and believe it is doing an incalculable amount of good; and

WHEREAS, We believe that the Baptist people of the State will feel it to be not only a duty, but a privilege, to contribute regularly to its support; therefore

Resolved, That all our pastors are hereby earnestly requested to take up a collection in their churches at least once a year in behalf of this great and important work.

Elder F. H. Ivey submitted the following resolution, which was adopted at the Convention held in Winston in 1881:

"Resolved, That this Convention feels an undiminished interest in the work of the Orphan Asylum; and that we repeat, with earnestness and emphasis, the recommendation to all our pastors to take up at least one collection during the year in aid of the Oxford Orphan Asylum."



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