

The Orphans' Friend.

FRIDAY, ----- JULY 13, 1883.

HOUSE-CLEANING TIME.

A scene of desolation greets the eye; The carpets up, the curtains down, fires out, Furniture all upset and piled about; While back and forth, with heads in towels bound, With skirts looped up a foot above the ground, And arms all bared, fly creatures—can it be My lovely wife and servants nest I see Tearing about in those outrageous duds, And stirring up this awful smell of suds, While in their eyes there gleams a dangerous light? Great heaven, 'tis they! Oh, what a dreadful sight.

The dog, once scalded, from them keeps aloof, The cat has sought for safety on the roof, And in the dining room, where I had thought To find a toothsome dinner, they have got A fiend of Arctic blood who joys to swing A whitewash brush and spatter everything. But I am not forgot. My feast is spread Out in the woodshed on a barrel head. One slice of bread, a plate of warmed-up beans, Some water in a mug, a dish of greens Oit, banquet rich! And best of all, you see, I have brought a fellow home to dine with me.—*Ell.*

It is said that of late years our highest medical science has established more and more clearly the traces of a correspondence between thought and matter; between the several faculties of the mind and the consolations of the brain; and this consideration has been generally supposed to show that the soul has no real existence, that it is a mere phoric exhalation from matter—in other words, to prove the truth of materialism; but nothing as yet, as I apprehended, has been found by our anatomists which can account in any degree whatever, for such a fact as consciousness,—for that power of reflecting on and taking the measure of its own existence, which attests the presence of an unnatural spirit; therefore, the more you demonstrate in other respects this sensitive correspondence between matter and mind, the more certainly do you establish, not the perishable of the soul, but the presumptive immortality of the body. Your demonstration goes to show, with some of the greatest of the Christian fathers, that the personality of man would be impaired if the body could rot in its grave; that the immortality of the soul, if it is to be the immortality of a person, implies also the immortality of the body which has been so intimately, so long associated with its whole life of action, and thought, and feeling, that the temporary divorce which takes place at death, the few years of dishonor and decay which are covered by the coffin and the grave, must needs give place to a future in which man, in his "unmutilated completeness" again will live—live forever in the regions of some endless life.—*Liddon.*

Is Mrs. Samuelson in? asked Mrs. Benzumbee of the servant at the house of the former on Austin avenue. "No, mum, she told me herself to tell you she warn't in." That's very kind in her. Please tell Mrs. Samuelson that I didn't call this afternoon.—*Texas Siftings.*

EYES OR NO EYES.

When I first began to teach school in the country, I said to a bright boy, one pleasant spring morning, who had a long mile to come to school every day, "Well, my young man, what did you see this morning on your way to school?" "Nothing much, sir I said, "To-morrow morning I shall ask you the same question." The morning came and when I called him to my desk you would have been surprised to hear how much he had seen along the road—cattle of all sizes and colors; fowls of almost every variety sheep and lambs, horses and oxen; new barns and houses, and old ones; here a tree blown down, and yonder a fine orchard just coming into bloom; there a field covered over with corn or wheat; here a broken rail in the fence; there a wash-out in the road; over yonder a pond, alive with garrulous geese and ducks; here he met a carriage, and there a farm wagon. And not only had he seen all these and more beside, but looking up he had noticed flocks of black-birds going north to their summer home. He saw the barn and chimney swallows flying about in every direction; there he had noticed a king bird making war on the crow, and here a little wren pursuing a hawk; yonder he had seen robins flying from tree to tree, and over there the bobolink mingling his morning song with that of the meadow lark. In a word, he had so much to tell me that I had no time before school to hear it all. A new world having sprung up all around him—earth, water and air were now full of interesting objects to him. Up to this time he had never learned to look and think. Things around him had not changed in number or character, but he began to take note of them. *Golden Days.*

JACOB'S "FATHER."

Ministers as well as Congressmen are sometimes caught napping on Scriptural facts. A correspondent of the St. Paul "Pioneer Press" was fishing at Nantucket with Rev. Robert Collyer and several other clergymen and laymen. He says:

"I cannot refrain from telling a conundrum that was propounded to the four ministers when the blueish party went ashore at the 'Pint' and took their picnic dinner under the shade of a fisherman's hut. It was: 'If Solomon was the son of David, and Job was the son of Zeruah, what relation was Zeruah to Job?'"

"Every man among the clergymen said 'father' at once, and when assured that the answer was wrong, there was curiosity excited."

"Will you state that again?" asked Mr. Collyer, laying down his fork. It was restated. "Well," said he, "David and Solomon had nothing to do with it, but Zeruah was Job's father." "No, guess again," was the reply. "The clergymen all insisted that the answer was right, and Mr. Collyer said: 'He certainly must have been his father, and I won't eat another mouthful until you tell me where the catch is.'"

"When told that Zeruah was Job's mother," he was much amused, and expressed his surprise that his brethren of the cloth did not know their Bibles better. Their forgetfulness was as amusing as the ignorance of the critic who alluded to Paul's friends 'Priscilla and Aquilla' as old maids.—*Selected.*

NO RELIGION IN THE HOUSE.

A preacher recently told us of a man whose wife desired to be religious, but he refused when called upon to aid in building a church in their neighborhood, or to support the ministry. He had no use for religion, he said; did not want any of it in his house, nor would he support it in his community. The movement to build up the church failed. The preachers, meeting with no encouragement, gave up the appointment, and the man's wishes were fulfilled. He had no religion in his house nor in his neighborhood. They had other things. There was a saloon in the adjoining town, and he had liquor in his house and a card table in his parlor. His sons reached manhood without moral restraint, and with their passions inflamed by strong drink, they became involved in a difficulty in which blood was shed, and their father has spent half of his fortune in keeping them out of the penitentiary. He had no religion in his house.—*Texas Christian Advocate.*

REVERENCE.

There is a valuable religious lesson in the following little story about a great statesman: "Prince Bismarck, when a boy, was rebuked by his father for speaking of the King as 'Fritz.' 'Learn to speak reverently of his Majesty,' said the old Squire of Varzin, 'and you will grow accustomed to think of him with veneration.'" Young Bismarck laid the advice to heart, and to this day the great Chancellor always lowers his tone and assumes a grave, worshipful look when he alludes to the Kaiser. If a message is brought to him from the Emperor by word of mouth or in writing, he stands up to receive it. Bismarck's father was right about the principle of reverence and its cultivation. The man who indulges in irreverent speech about religious things will soon show a serious loss of right religious feeling, while, on the other hand, there is a great religious power in habits of reverence that seem to be only forms. It would be well for us if we could all treat the Almighty with the veneration and sacred respect which marks Prince Bismarck's relations with his earthly sovereign.—*Ex.*

A remarkable scene is described in the *Missionary Herald* for April in connection with the great religious awakening in the Church at Adana, Central Turkey. At a crowded sunrise meeting, January 22, the influence of the Holy Spirit was felt with such power that the young native preacher was compelled, by the loud weeping of the people, to stop his sermon. The service lasted three hours and was followed by one even longer in the evening. The house of worship is wholly inadequate to hold the large congregations; 1,200 were present, by actual count, at one time, and the number of inquirers now exceeds a hundred. Among the converts are prominent Armenians and Greeks who have seldom attended Protestant worship. The moment is one of the most marked among missionary revivals.—*Central Methodists.*

A friend who was about to visit the United States, asked Cobden whether it would be worth while to go far out of his way for the sake of seeing the Falls of Niagara. "Yes, most assuredly," was Cobden's reply. "There are two sublimities in nature—one of rest, the other of motion. The sublimity of rest is a distant view of the Alps; the sublimity of motion is Niagara."

The Orphan Asylum

IS LOCATED AT OXFORD.

The County-seat of Granville, forty-five miles North of Raleigh; twelve miles from Henderson on the R. & G. 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 \$2000 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 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.

Should deserted children be admitted? 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 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 of 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.

3. It shall be the duty every secretary of a Lodge to send the names of the Committee of the Orphan Asylum to the ORPHANS' FRIEND for publication, in order that persons wishing to employ orphans may know the steps to be taken.

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 meet 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 _____ is an orphan, without estate, sound in body and mind, and _____ years of age. _____ father died in 18____; _____ mother in 18____. I being _____ hereby make application for _____ admission into the Asylum at Oxford. I also promise to convey to the officers of the Asylum the management and control of the 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 encourage the said orphan to leave without the approval of the Superintendent. _____ Approved by _____ W. M. of _____

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 community take up 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, 1881:

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, it thus fulfilling the Apostolic injunction to remember the poor."

ACTION OF THE N. C. CONFERENCE.

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

"The Committee to whom was referred the communication of this 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.' J. W. DENMARK, } Committee.

ACTION OF PRESBYTERIAN SYNOD.

Resolutions adopted by the Synod of North Carolina in session at Raleigh, N. C., November 14th, 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 welfare of an Oxford Orphan Asylum, and believe it is doing an inestimable 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 at each of their churches at least once a year in behalf of this great and important work.

Elder P. H. Trey 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, and also



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