

The Orphans' Friend.

FRIDAY, --- AUGUST 3, 1883.

The Grand Lodge of North Carolina has established an institution for the maintenance and instruction of indigent orphans of the State, without regard to denominational or party bias. The Legislature has made an annual appropriation in aid of the institution, which, with the appropriation of the Grand Lodge, goes far towards accomplishing the purpose for which the Asylum was established. But it was not expected that these appropriations would be sufficient to support the establishment; they were designed to aid it, and this they do very materially, but if they should not be largely supplemented by private contributions, our work would be crippled. We are gratified to state that the churches and other organizations, as well as benevolent individuals, have contributed freely. We are persuaded that the Asylum occupies a large place in the affections and sympathies of the public. There are many liberal and constant supporters, who make regular contributions. Yet when we consider the whole mass of our population, there are comparatively few who give personally to this work. If it is the duty of some to give, it is the duty of all, according to the measure of ability. There is no escaping this conclusion: Have you contributed? The work is going on. Our needs are recurring with every successive day. The Lord has given you some good things. Here is an object towards which you may direct your benevolence. You see the situation. Act accordingly.

MANUFACTURES.

Nothing that has come under our observation is more significant of rising prosperity in the South, than the interest that is being awakened in manufacturing enterprises. It is believed that in North Carolina especially, we are blessed with natural conditions that are highly favorable to successful exports in this direction. We are wont to contrast our advantages for manufacturing cotton goods, especially, with those of the Northern States; and for reasons it is apparent that we can compete successfully with the cotton mills of the North. But there is a branch of industry in which it seems to us that the advantages are much more largely in our favor. We refer to the manufacture of furniture, and of all the articles of comfort and implements of industry that are constructed of wood. Right here in the forests of North Carolina there is an abundance of the very material out of which are made your axe handles, your hoe handles, your buggy wheels, your bedsteads, tables, chairs, sofas, wardrobes and even musical instruments. Whose skill fashion's our material into articles for our use and comfort? Where is it,

Don't? Who derives the benefit of such handicraft? How many enterprises of respectable proportions, of this sort, are there in North Carolina? It seems to be profitable to carry the wood, heavy and bulky as it is, northward, manufacture it into needful articles, and transport at a heavy rate to our homes. Who pays for this shipping and reshipping thither and hither? If we have the advantage over our Northern neighbors in manufacturing cotton goods, because the cotton is produced in our midst, and there is a market here for the goods, light and easy to carry, how much greater would be the advantage in our favor in manufacturing our own wood, of which we have such an abundance, into articles for our own use. Moreover, the great West, the agricultural, mining West, is being brought within easy reach by present and prospective railroad connections. A market is opened to us that has hitherto been practically inaccessible. What an opportunity for enterprise. Who will seize it? It will be done. Shall it be done by our own people, or shall we still hold our hands and permit others of greater thrift to come in and reap this harvest that is within our reach?

There is much truth in the following statement, and it ought to comfort those who are always looking on the dark side of things, thinking the former days were better than these, and that everything is going to the bad:

"It is an unquestionable fact that a much larger portion of the educated men of 1773 were devers of Christian doctrine than is the case in 1883. The influence upon their contemporaries of such writers as Gibbon and Hume, Voltaire and Paine, was wider and more injurious than that of the sceptical authors of to-day. Contrast the religious condition of Edinburgh, for example, in the two periods. Who can doubt that there is less infidelity in the Scottish capital at this hour than there was in the epoch of David Hume and such clergymen as Carlyle of Inveresk! Is not the same difference visible in all our provincial towns? Look at the group of sceptics who gathered round Buans at Ayr and Kilmarnock, and even in the village of Mauchline. And yet we are being perpetually assured by the pessimists around us that never were doubt and infidelity so rampant as they are in our own time. We must take leave to cherish a more hopeful view."

TERIBLE EARTHQUAKE.

ROME, July 30.—A Naples correspondent of the *Bersagliere* telegraphs: "I have just returned from Ischia. Casamicciola, Lacco and Forio have been destroyed. They were three of the most flourishing communes on the island which was half overthrown. The road between the towns of Ischia and Casamicciola is impassable. The Prefect of Naples telegraphs that the town of Casamicciola has ceased to exist. The train from this city to Naples to-day was crowded with passengers going to inquire the fate of friends. The Bishop of Casamicciola,

Don Filipania, of Rome, and the Prefect of Cagliari, are reported among the dead. There were very few English visitors on the island at the time of the disaster. None of the special dispatches mention American names among the killed or injured.

Professor Agassiz used to tell the following story: He had denounced spiritualists as knaves. Home, the spiritualist, once called upon him at Cambridge, Mass., and asked him to attend a spiritual seance that was to be held in Boston. Agassiz ordered him out of his house. Home observed that this was a strange reception indeed on the part of a philosopher. "Well," said Agassiz, "what shall I see at your seance?" "You will see," replied Home, "legs and arms moving about the room, and some of them will touch you." "Mr. Home," answered Agassiz, "I will attend your meeting, and I will aid you to clear up the mystery of these floating limbs. I have a sword; it so happens that it was recently sharpened. That sword I will bring with me, and I will cut at the legs and arms." Home thanked him and withdrew. The next day Agassiz drove up to the hall where the seance was to be held. The doors were shut, but on them there was a placard announcing in large letters that no seance would take place, as Mr. Home had unexpectedly been recalled to New York.

Mr. M. Melr, of Enfield, N. C., says: "I used Brown's Iron Bitters for a disordered stomach and found it an excellent medicine."

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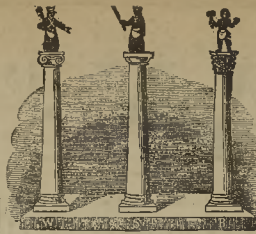
A gentleman in Paris who had been wont to give five sous daily to a blind beggar whom he passed every day on his way to his business, gave him one morning by mistake a Napoleon, and afterward discovering his error, ascertained from another beggar his beneficiary's address and called there to recover his gold piece. A tidy maid opened the door of a comfortably furnished suit of apartments. Monsieur was requested to take a seat, and in a minute or two the beggar made his appearance, neatly dressed, and with faultless shirt front. The object of the visit was stated. "My clerk is just making up the day's accounts," he observed; "if a Napoleon has been found in the box, it shall be restored to you." The piece of gold was found, and the beggar handed it back to his visitor. As the latter was retiring, the beggar called out to him: "I beg your pardon, sir, but you have forgotten to give me the five sous."

Fine lot of Fresh Drugs at Williams & Furman's

Rev. Dr. W. D. Snodgrass of Goshen, N. Y., whose 87th birthday was celebrated on June 30th by fitting religious service has been in the ministry over sixty years, having been ordained by Fayetteville Presbytery July 30, 1819.—*N. C. Presbyterian.*

Call at Williams & Furman's Drug Store.

The recent discovery of Pithon, one of the two "treasure cities" the children of Israel "built for Pharaoh," strikingly confirms the history in Exodus. Numerous chambers were found, built of large, crude bricks, some with and some without straw, with walls from eight or ten feet thick, and no trace of a door in any of them. It is obvious that they were designed for granaries or store-rooms.



APPLY THE TOOLS TO HIM.

The Masonic society has received more injury by the introduction of strangers to its principles, than from all the derision the world can throw upon it; from suffering men to enter its sacred walls who were not fit materials for the edifices, and who could not have the working tools of the craft adjusted to them. Weigh them in the balance, they are found wanting. *Tekel* must be written upon them. Do we put upon them the twenty-four inch gauge, there is no division to be found—no part for God. Bring the plumb-line to such an one, he neither stands upright before God or man. Lay upon him the square of virtue; put the mallet and engraver's chisel into the hands of the most skillful workman; there can be no appearance of the diamond found. Lay upon him the level, and who will be willing to be placed on an equality with one who, in his ordinary transactions, is a disgrace to himself. Bring him upon the circle of universal benevolence, present him with some of our precious jewels—he has no eyes for them; he will cautiously avoid them. Point him to the rounds of Jacob's ladder; he cannot climb there; heaven-born charity is a stranger to his bosom. Attempt to make use of the trowel; there is no cement of brotherly love and affection in him.

Such materials are totally unfit for the masonic edifice, and ought to be thrown over among the rubbish. And now brethren, by reason of the introduction of such strangers among the workmen, our ancient and honorable institution is brought into disrepute. Let our actions and morality, therefore, be such as to silence the tongue of slander and blunt the dart of envy.—*American Freemason.*

AN INCIDENT.—Bro. R. was a member of a Baptist Church and in the reign of Antimasonry he was dealt with in the Church, who tried to have him renounce Masonry. He told them he could not renounce Masonry, but would abstain from the Lodge meetings to quiet their feelings, and he did not attend. Upon doing this, the Church ceased their persecution for a season, but were not silent. They then not only demanded of him to renounce, but that he should also denounce it. This he told them he could not and would not do, for he would still be a Mason and he could not help it. The labour was still pursued, and his wife came forward to try to relieve him and told her story something in this way:

"When I was married to Mr. R. we were neither of us professors of religion. We were both unbelievers, but in the process of time it pleased God to awake my attention to the care of my soul. I sought and think I found salvation and peace to my soul. I named this to my husband and asked the privilege of uniting with the Church. This he refused me although kind and good in other respects, by which I was kept back two or three years. At

length there was a Masonic Lodge established in our vicinity, and my husband came to me with a request and wanted to join the Masons. This I refused him. In a few weeks he told me if I would let him join the Masons he would do all in his power to help me to meeting and I might join the Church, and to this he added, "I will occasionally go to meeting with you." Thus we both agreed, I to join the church and he the Masons; and now have to tell you that from that time he has kept his word, and for these eight years I have had his company not only as a husband but a Brother in the church, and now I do not wish him either to renounce or denounce Masonry. But I do say and wish that if his head must be brought to the block, mine may be put with it; for we are one and cannot be divided."—*Selected.*

Committees on Orphan Asylum

Lily Valley Lodge, No. 252—John R. Hill, William H. Riddick, Ernestus Bagley.
Eureka Lodge, No. 283—G. A. J. Sechler, 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. Smedes, Theodore Joseph, John Nichols.
Evergreen Lodge, No. 303—M. Morrison, H. P. Harman, L. M. McDonald.
Fellowship Lodge, No. 84—Joseph Parker, C. S. Powell, John T. Cobb.
Wayne Lodge, No. 112.—E. A. Wright, Augustus Edward, E. W. Cox.
Cumberland Lodge, 364—Rev. A. R. Pittman.
Salem Lodge, No. 289—J. W. Hunter, C. A. Fogle, Chas. Hauser.
Coharie Lodge, No. 379—A. J. Butler, J. D. O. Culbreth and R. W. Howard.

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The Fall Session of my school will open on Wednesday the 1st day of August next. MRS. J. W. HAYS. July 20th, 1883.

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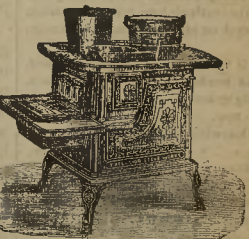
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