

The Orphans' Friend.

FRIDAY, ---- AUGUST 10, 1888.

WHY MOTHER IS PROUD.

Look in his face, look in his eyes,
Roguish and blue and terribly wise—
Roguish and blue, but quickest to
see
When mother comes in as tired as
can be;
Quickest to find her the nicest old
chair;
Quickest to get to the top of the
stair;
Quickest to see that a kiss on her
cheek
Would help her far more than to
chatter, to speak,
Look in his face and guess, if you
can,
Why mother is proud of her little
man.

The mother is proud—I will tell you
this;
You can see it yourself in her tender
kiss,
But why? Well, of all her dears
There is scarcely one who ever hears
The moment she speaks, and jumps
to see
What her want or her wish might
be—
Scarcely one. They all forget,
Or are not in the notion to go quite
yet;
But this she knows, if her boy is
near,
There is somebody certain to want
to hear.

Mother is proud, and she holds him
fast
And kisses him first, and kisses him
last;
And he holds her hand, and looks in
her face,
And hunts for her spool, which is
out of its place,
And proves that he loves her, when-
ever he can—
That is why she is proud of her little
man.

—Independence.

PROFITABLE POLITENESS.

The 'Boston Traveller' in commenting on the prevalence of rudeness, tells the following incident that happened several years ago:

There was a plainly dressed, elderly lady who was a frequent customer at the leading dry-goods house in Boston. No one in the store knew her even by name. All the clerks, but one, avoided her, and gave their attention to those who were better dressed and more pretentious. The exception was a young man, who had a conscientious regard for duty and system. He never left another customer to wait on the lady, but, when at liberty, he waited on her with as much attention as if she had been a princess.

This continued a year or two, till the young man became of age. One morning the lady approached the young man, when the following conversation took place:

'Young man, do you wish to go into business for yourself?'

'Yes, ma'am,' he replied, 'but I have neither money, credit, nor friends.'

'Well,' continued the lady, 'you go and select a good situation, ask what the rent is and report to me,' handing the young man her address.

The young man found a splendid location and good store; but the landlord required security, which he could not give. Mindful of the lady's request he forthwith went to her and reported.

'Well,' she replied, 'you go and tell Mr.—that I will be responsible.'

He went, and the landlord or agent was surprised; but the bargain was closed.

The next day the lady called to ascertain the result. The young man told her, and added:

'What am I to do for

goods? No one will trust me.'

'You may go and see Mr.—, and Mr.—, and Mr.—; and tell them to call on me.'

He did so, and his store was soon stocked with the best in the market. There are many in this City who remember the circumstances and the man. He died many years ago and left a fortune of \$3,000,000 dollars. So much for politeness; so much for treating one's elders with the deference due to age, in whatever garb they are clothed.

THE VAIN OLD WOMAN.

There was once an old woman so very poor that she had no house, but lived in a hollow tree. One day she found a piece of money lying in the road. Full of joy at her good fortune, she began to consider what she should buy with the money.

'If I get anything to eat,' she said to herself, 'I shall quickly devour it, and that will be the end of the matter. That will not do at all. If I buy clothes, people will call me proud, and that will not do; and besides I have no closet to keep them in. Ah, I will buy a broom, and then everybody that I meet will think I have a house. A broom is the thing. A broom it shall be.'

So the old woman went into the next town and bought a broom. She walked proudly along with her purchase, looking about her all the time to see if people noticed her and looked envious, thinking of her house. But as no one seemed to remark her, she began to be discontented with her bargain.

'Does everybody have a house except me?' she asked herself crossly. 'I wish I had bought something else!'

Presently she met a man carrying a small jar of oil.

'This is what I want,' exclaimed the old woman; 'anybody can have a house but only the truly rich can have oil to light it with.'

So she bartered her broom for the oil, and went on more proudly than ever, holding the jar so that all could see it. Still she failed to attract any particular notice, and she was once more discontented. As she went moodily along she met a woman with a large bunch of flowers.

'Here, at last, I have what I want,' the old woman thought. 'If I can get these, all that see me will believe I am just getting my house ready for a brilliant party. Then they'll be jealous, I hope.'

So when the woman with the flowers came close to her she offered her oil for them, and the other gladly made the change.

'Now I am indeed fortunate!' she said to herself. 'Now I am somebody!'

But still she failed to attract attention, and, happening to glance at her old dress, it suddenly occurred to her that she might be mistaken for a servant carrying flowers for her master. She was so much vexed by the thought that she flung the bouquet into the ditch, and went home to her trees empty-handed.

'Now I am rid of it all,' she said to herself.—*St. Nicholas.*

RIDING AN ALLIGATOR.

BY S. MILLER.

I came in my journey to the banks of a river which was crossed by a ford. A train of pack mules was passing, and while waiting my turn I went into the ferry-house to escape the heat of the morning sun. Several other gentlemen were there. Presently an Indian came to the door and addressed us in Spanish, saying,

'Would the señores like to see me ride the alligator?'

Handing around his hat, he received with satisfaction gold pieces amounting in value to nearly five dollars. He placed these in his money-belt, and saying, 'I am ready,' led the way. He then drew out a sharp-pointed knife, and felt its edges as he walked.

The river lay before us, with deep, black water on either side the shallow ford. The opposite bank was steep, and a don at my side remarked that below the water's edge it was dug out in burrows, where the caymen (as they are called in those parts) were wont to lie in bad weather tier above tier. Now they were out in full force, spread over the sand on our shore like scaly logs.

Our Indian, a lithe, active fellow, ran lightly up to one of the beasts, and before the astonished animal could recover himself enough to sweep his tail around and dash him down, his enemy was upon his back, and had seated himself directly behind the fore-legs, clapping the body, and holding the knife still in his hand. Rage and fury entered the beast's heart. He slipped into the deep water, and made for his particular place of refuge. Once there, woe to his rider! But the dominion given to man over all beasts did not fail now. With a prick of the knife in the creature his rider defeated his purpose, and he plunged madly around the water basin.

No ride was ever wilder, no circus-rider more skillful, than the clinging Indian in the wild race that was now begun. Stirring the muddy depths, churning the waves with the greatest commotion, round and round they flew, ever faster and faster, now above, and now below the surface. The Indian, cool and wary, by an occasional prod of the knife caused his strange steed to swerve from dangerous points. Whichever direction he wished him to take, he pricked him on the opposite side.

When it became evident to our circus-rider that he had given us a fair display of his powers, we saw him watchfully and cautiously prepare to land. And this part of the exploit was most wonderful of all. How to leap in mid-career from the furious creature—this was the task, and it was as admirably executed as any other part of the performance. As they neared our shore, the Indian, having gathered himself up, leaped lightly off, waded to shore, and came toward us with as much of a smile on his sad countenance as any of his race ever show.

Now downward, swifter than if a thousand spurs were driving him, dived the great creature to solace himself in the cool sunless caverns of the river's depths.—*Harper's Young People.*

A curious spring in St. Tammany parish, La., runs clear cold water all day long, but at sunset goes suddenly dry, discharging no water until the sun rises.—*Ex.*

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. 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 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. 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 the Grand Lodge be 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 cooperation 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 cooperate 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?' 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 desirability 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 see them before they start. When this is impracticable, a formal application should be made by a friend. Here is one in proper form:

..... N. C. 188.....

This is to certify that..... is an orphan, without estate, and in body and mind, and..... years of age. He..... father died in 18.....; his mother in 18..... I being..... hereby make application for his..... admission into the Asylum at Oxford. I also relinquish and 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 annoy the Orphan Asylum, and 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, 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 benevolence 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 the 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 adapted 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. 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 at each of 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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THE ORPHANS' FRIEND

Organ of the Orphan Asylum at Oxford, and of the Grand Lodge of Masons in North Carolina.

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It is designed to promote the enlightenment, instruction and interests of

THE YOUNG;

especially those deprived of the benefits of parental and scholastic training; it also seeks to increase the social growth of the prosperous by suggesting proper objects of charity and trials of benevolence, in order that they may, by doing good to others, enlarge their own hearts and extend the horizon of their human sympathies, as they ascend to a higher plane of Christian observation.

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