

# The Orphans' Friend.

FRIDAY, -- SEPTEMBER 28, 1888.

## MATRIMONIAL.

Little Miss Featherweight,  
Mincing along,  
Haughty and arrogant,  
Train a yard long,  
Too proud to notice  
Shop windows or wares,  
Rude and unlady-like,  
Putting on airs.

Young Mr. Nobody,  
Living quite fast,  
Boasting of pedigree,  
Rank in the past,  
Nursing with fondness  
A few silken hairs,  
Leaning on relatives,  
Putting on airs.

Little Miss Featherweight  
Beets Mr. N.—;  
"Angel in petticoats"—  
"Sweetest of men."  
Giggle and badinage,  
Love unawares;  
Each to the other one  
Putting on airs.

Young Mr. Nobody  
Marries the maid;  
He blushing tenderly,  
He half afraid.  
Now we're two Nobodies—  
Doves go in pairs—  
Spending the honeymoon,  
Putting on airs.

One year has passed away,  
Masks are thrown down;  
She proves a virago,  
He but a clown.  
Strangers the Nobodies  
Meet on the s'airs;  
Void is the pedigree,  
Gone are the airs.

## THE BISHOP'S EXPERIMENT.

The fact that education and culture alone fail to transform the life and character, finds marked proof in the experience of missionaries in Africa. When American missionaries first went to Natal, they labored several years without seeing any profitable result. Their method was to go among the natives and preach to them the simple story of Christ's mission upon earth, and the necessity of accepting Him as master.

An English bishop, coming to the country, frankly told these missionaries that they were beginning wrong. "These savages," he said, "can not appreciate the sublime truths of the Christian religion. First you must teach in the common branches of education. In fact, you must partially or wholly civilize them, before they will be prepared to accept Christianity."

Acting on his own theory, the good bishop selected from the natives' huts twelve children, six boys and six girls from fourteen to sixteen years old. These he had bound to him by contract for three years, and then he took them into his own family. During that time they were taught to read and to write and to do ordinary work about the house and in the garden. The girls were also taught to play the piano, and the boys drawing; but no religious instruction was given them.

When the three years had passed the bishop told them that they were no longer under obligations to remain with him.

Without attempting to restrain the joy they felt at the prospect of passing from under the influences by which they had been surrounded for three years, they rushed to their rooms, threw off their European clothes, donned their bead ornaments and girdles, and with screams and shrieks, ran from the house into the wilderness. The good man did not see them again.

The missionaries continued

in the way they had begun; and, after thirty years of labor, had the joy of seeing twelve churches, eighteen schools and two seminaries planted among the most benighted people.

"But," says one of the teachers, "before a man has been led to embrace Christianity, we cannot civilize him enough so that he will even put a door in his kraal (hut)."

We are now prepared to state the difference between a man and an animal, as we have found them in our analysis, up to this point. It consists in three things.

In man we find: First.—A comprehending power, that surveys the universe, and all the capacities of its possessor in relation to that universe.

Second.—A sense of obligation to do certain acts, and to refrain from others,—this sense arising spontaneously in view of certain relations or results, and being distinct from those impulses of the affections or desires, which may belong to an animal.

Third.—The power of choice, that gives, by its generic action, individuality of aim for a lifetime; and, in specific acts, determines whether the higher or lower nature of man shall rule. These three powers, with executive volition, make man the ruler of the world and the shaper of his own destiny, so far as choice and attempts are concerned.

These three powers are all that we have yet found distinctive in the higher nature of man. If animals have either of them, we look in vain for the proof of it in the whole range of the animal kingdom. It is claimed by some that animals have these powers but the proof offered is not satisfactory. The beautiful action of the natural instincts,—as the social instincts, and parental instincts,—is often triumphantly referred to as proof of the moral nature of animals; but a full analysis of these instincts shows that they occupy an entirely different sphere from the three powers we have mentioned. In man these natural instincts call the moral nature into action, it is true; but in the animals, they need neither guidance nor restraints from obligation or anything above them, as we have shown.

## THE ATMOSPHERE OF THE TABLE.

It is impossible to estimate properly the immense influence which is exerted upon a household by the atmosphere of the family table. It is really worth while, and when philosophically considered, it is a matter of great importance, to lay aside as far as possible all thoughts of hard work done before and to allow no vexatious questions to be discussed at the time. The habit of brooding over our work, and exhausting ourselves by going over it in our minds, is one to be studiously avoided. There is nothing that takes from one's energy more than this, and it is a frequent cause of insanity.—*Exchange.*

Some of the greatest sacrifices have been made, not by heroes and martyrs who live above the centuries in immortal fame, but by nameless and forgotten women and children, who have borne the heaviest cross with silent lips and ungrudging soul, never dreaming that there was anything very sublime in their endurance.

# 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 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 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? 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.

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, sound in body and mind, and ..... years of age. His father died in 18.....; his mother in 18..... I being his..... 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 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..... 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 Orphan Asylum, and recommends to all the Churches of the Episcopalian denomination, and to all the members thereof, that they contribute liberally to the support of this noble and benevolent institution, and that they encourage the said orphans to leave without the approval of the Superintendent.

## 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 decision 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 Secretaries of our several churches are requested to report to our Annual Conference the amount 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 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 F. H. Ivey submitted the following resolution, which was adopted at the Convention held in Winston in 1881:

"Resolved, That this Convention feels a diminished interest in the work of the Oxford Orphan Asylum; and that we repeat, with earnestness and emphasis, the recommmendation 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 YOUNG.

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