

The Orphans' Friend.

FRIDAY, --- OCTOBER 19, 1883.

A SWISS ORPHAN HOME.

There is something peculiarly pleasing in contemplating a man who unselfishly devotes himself to the rearing and education of helpless orphans. A genuine philanthropist attracts our highest admiration, be he prince or peasant. It is of one such that we write. His name, Lodi; the scene of his operations, a quiet and secluded village in the canton of Berne. He was a man of powerful intellect and extraordinary decision of character. His resolution once fixed, he was not easily turned aside from its execution. His mind from childhood was profoundly impressed with a sense of religious duty, and his heart was warm with sympathy and benevolence for his fellow-man. He had received the advantages of a common education and did much toward improving himself. A small patrimony was left him, and he married early, and had one child. He found in his wife a mind and resolution congenial with his own. Looking with pity upon many orphans around them, they agreed to receive as many of them into their own family as they could support by their united exertions. When visited by the traveler whose account furnishes information for this article, they had eighteen under their care, and they were all taught to look upon him and his wife as their parents, and themselves as brothers and sisters. They lived with them and worked with them as their own children. He devoted a certain portion of every day to giving them useful, moral and religious education, and the rest of the time was given to work on the land. Industry and useful labor, economy, frugality, contentment, universal kindness and love, mutual affection and forbearance, and the fear of God and an humble and entire reliance upon his providence, formed the great principles which governed the whole household. He had many difficulties to struggle with in feeding and clothing so large a family, and in times of scarcity he received some slight aid from abroad. This is an eminent example of the noblest philanthropy. It is not difficult to be charitable on a grand scale; it is easy for a man of wealth to give away his surplus thousands to any splendid charity, especially when he can use them no longer; but to devote one's life to the poor, to be willing to share in their poverty, to take the stray lambs of the flock into one's bosom, and to make the orphans, the outcast, the houseless, your own children, and give them, in the midst of poverty, a useful education, and to qualify them for the business of life, to be useful and respectable, is an enterprise of the noblest character conferring immortal honor on him who undertakes it.

What a blessing it is to have in any commonwealth an institution for collecting orphan children and taking the place of parents to them. We have such an one here, and though you may not be able like Lodi to devote your life to such work, you can give sympathy and aid to those who do thus devote themselves.

LET THE NEGROES PAY FOR THE EDUCATION OF THEIR CHILDREN.

The negroes of the South are not poorer than many of the white people of the North were at the time the State system of common schools was first adopted. The facilities of the present day, in the shape of cheap books and newspapers, are wonderfully better than fifty years ago. Why, with the aid and sympathy of white men, should not the negro pay the way for the education of his children? That which he is made to pay for he will value. Education cannot be thrust upon a race that does not want it, any more readily than religion or self-government.—*Philadelphia Record.*

We have had occasion before to express some views concerning this matter, about which so much has been said. It seems to us that in the above extract about the right idea is expressed in the inquiry, "Why, with the aid and sympathy of white men, should not the negro pay the way for the education of his children?" There is force in the statement, "That which he is made to pay for he will value." "Blessed is he that considereth the poor," saith the Scripture. This does not imply making a pauper out of an able bodied man, and treating him as such; nor an indiscriminate giving to those who are really in need. Such sympathy, aid and encouragement as will lead to habits of industry and self-reliance, and a proper desire for mental culture, are worth abundantly more in the advancement of our colored population, than such a thrusting upon them of educational advantages as will foster the idea that the State or the church or somebody else owes them an education.

GRAND COMMANDERY.

The third annual convocation of the Grand Commandery of Knights Templar of the State of North Carolina, was held in Charlotte last week and was presided over by R. E. Grand Commander, H. H. Munson. The Commandery was visited by M. E. Robert E. Withers, Grand Master of the Grand Encampment of the United States, who made an address of some length on the esoteric work of the order. Dr. Eugene Grissom was elected M. E. Grand Commander. Raleigh was selected as the place of meeting for the next annual convocation.

A bright boy of fifteen in Brooklyn, N. Y., died a few days ago of nicotine poisoning. Nine months ago he began to smoke cigarettes. His parents tried in vain to check him. The poison did its work. Medical men could not save him, but were unanimous as to their opinions of the cause of his death.

REV. WILLIAM HILL JORDAN.

The death of this venerable minister of Christ occurred on the 12th inst. at the residence of his son-in-law, Capt. C. P. Powell. The piety, usefulness and influence of the deceased were of such extent as to demand at our hands something more than a mere passing notice of his death. Although our acquaintance with him was for only a few years before his death, yet we are glad to have known him, to have heard him in conversation and in prayer. We can but feel that earth is poorer and heaven richer for the translation of his pure and noble spirit from the "earthly tabernacle" to the "house not made with hands."

We are indebted to a friend for the following facts of his history and character:

Rev. William Hill Jordan was born in Bertie county, N. C., August 15th, 1803, and was educated at Chapel Hill. He professed a hope in Christ on the 9th of December, 1823, preached his first sermon on the 25th of December of the same year, and was baptized by Rev. Reuben Lawrence, January 25th, 1824.

Mr. Jordan, by the pressure of his brethren, was induced to commence preaching immediately after his conversion, and it is said that a great revival of religion began from his preaching, spreading over several counties, and resulting in the conversion of some two thousand souls.

Resides serving a number of churches in the country, Mr. Jordan was pastor of churches in Raleigh, Wilmington, Lilesville and Wadesboro, in North Carolina, Clarksville and Petersburg, in Virginia, Norristown, in Pennsylvania, and Sumpter, in South Carolina. He was a long time Corresponding Secretary of the Baptist State Convention of North Carolina, was twice Agent for Wake Forest College, giving his time and money for its release from financial distress.

Mr. Jordan was a man of deep piety, talent and culture, and a singularly eloquent preacher. His memory will long be lovingly cherished, and his influence for good will be perpetuated.

We take pleasure in publishing below from the *News and Observer*, an account of the "Mitchell Scientific Society," recently organized at Chapel Hill. We sincerely hope that a zeal commensurate with the importance of the object in view may characterize the efforts of the Society, and that abundant success may crown its labors:

In the hope of arousing some spirit of true scientific research, of encouraging those already at work, isolated and discouraged it may be, and so of uniting their strength and their effort that their influence may be felt, there has lately been organized at the University the "Mitchell Scientific Society." The centre of this organization will be at the University. There the executive committee will reside and the meetings will be held, the committee hoping thus to instill into the young men who go forth from that institution a love for scientific work, and a determination to keep up their scientific studies after they leave their lecture rooms and their enforced college work. All scientific workers, however, and any interested in seeing such an enterprise succeed, are cordially invited to become members, wherever they may be scattered over the State.

Surely no worthier name could be chosen for the society than that of Dr. Mitchell; and if the name can inspire the members with some of his zeal and perseverance, no doubt need be felt as to the success of this undertaking. Sufficient encouragement has already been received to organize the society and inspire it with confident hopes as to its future usefulness and the co-operation of all scientific workers is called for in its support. The present officers of the society are F. P. Venable, president, and J. W. Gore, secretary, and all communications should be addressed to them.

Observe a tree, how it first tends downward, that it may shoot forth upward. Is it not from humility that it endeavors to rise? There are those who grow up into the air without at first growing at the root. This is not growth, but downfall.—*St. Augustine.*

MASONIC.

WOMAN—The objection so often made by the fair sex, that they are most ungallantly refused an entrance into our order, and a knowledge of our secrets, is best answered by a reference to the originally operative character of our institution. That woman is not admitted to a participation in our rites and ceremonies, is most true. But it is not because we deem her unworthy or unfaithful, or deny her the mind to understand, or the heart to appreciate our principles; but simply because, in the very organization of masonry, man alone can fulfil the duties it inculcates, or perform the labours it enjoins. Free and speculative masonry is but an application of the art of operative masonry to moral and intellectual purposes. Our ancestors worked at the construction of the Temple of Jerusalem; while we are engaged in the erection of a more immortal edifice—the temple of the mind. They employed their implements for merely mechanical purposes; we use them symbolically, with more exalted designs.

Thus, in all our emblems, our language, and our rites, there is a beautiful exemplification and application of the rules of operative masonry, as it was exercised at the building of the temple. And as King Solomon employed in the construction of that edifice, only hale and hearty men and cunning workmen, so our lodges, in imitation of that great exemplar, demand as the indispensable requisite to admission, that the candidate shall be freeborn, of lawful age, and in the possession of all his limbs and members, that he may be capable of performing such work as the Master shall assign to him.

Hence, it must be apparent that the admission of women into our order would be attended with a singular anomaly. As they worked not at the temple, neither can they work with us. But we love and cherish them not the less. One of the holiest of our mystic rites inculcates a reverence for the widow, and pity for the widow's son. The wife, the mother, the sister, and the daughter of the Mason, exercise a peculiar claim upon each Mason's heart and affections. And while we know that woman's smile, like the mild beams of an April sun, reflects a brighter splendour on the light of prosperity, and warms with grateful glow the chilliness of adversity, we regret, not the less deeply, because unavailingly, that no ray of that sun can illumine the recesses of our lodge, and call our weary workmen from their labours to refreshment.

PRUDENCE—One of the four cardinal virtues, the practice of which is inculcated upon the Entered Apprentice, Prudence, which, in all men, is a virtue highly to be commended, as teaching them to live agreeably to the dictates of reason, and preserving to them by its cautious precepts the realities of temporal welfare, and the hopes of eternal happiness, is to the Mason absolutely necessary, that being governed by it, he may carefully avoid the least occasion by sign or word, of communicating to the profane those important secrets which should be carefully locked up only in the repository of faithful breasts. Hence is this virtue in the lecture, of the first degree, intimately connected with, and pointedly referred to, a most important part of our ceremonies of initiation.

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