

## The Orphans' Friend.

FRIDAY, -- NOVEMBER 16, 1883.

### THE LAST ROLL-CALL.

Through the crowded ranks of the hospital,  
Where the sick and the wounded lay,  
Slowly, at night-fall, the surgeon  
Made his last slow round for the day.

And he paused a moment in silence  
By a bed where a boyish face,  
With a death-white look, said plainly,  
Here will soon be an empty place.

Poor boy! how fast he is going!  
Be thought as he turned, when a clear,  
Unfaltering voice, through the stillness,  
Ringing out like a bell, called,  
"Here!"

"Ah, my boy, what is it you wish for?"  
"Nothing," faintly the answer came;  
But with eyes all alight with glory,  
"I was only answering to my name."

In the tranquil face of the soldier  
There was never a doubt or a fear—  
"They were calling the roll in heaven  
I was only answering, 'Here,'"

The soft, dim rays of the lamp-light  
Died down on the dead boy's face;  
Crimsoning the ranks were unness,  
Ken, her had taken his place.  
The dead's beautiful heaven,  
Gleaming, being the roll each day;  
Food, and lips into the places  
"Yes, come, are summoned answers  
— Exchange.

But, he has devotion CHURCH.  
again? are swan English  
in? The had preached  
simple, and a magnificent  
wide of heinarch, watched  
of their objou defiling out  
outside him ladies, then  
Surrounde  
of amuse-  
of influence? he ask  
ed together are dressed for  
camps.  
depewton, an Episcopal  
minister, called attention  
tally to the common breach  
of good taste in the showy  
style of dress adopted by  
would-be-fashionable women  
church.

It is the custom in the higher circles of all our Eastern cities to wear plain, quiet costumes when going to the house of God. Display of rich clothes, jewelry, etc., is kept for the reception-room and places of amusement. An overdressed woman who enters a church is supposed to be either singularly deficient in good taste, or to have no other place where she can exhibit her finery.

There are other peculiarities in the behavior of Americans in a place of worship which would startle and surprise a European. Among these is the modern habit of remaining seated during the whole service. This is due not to any religious scruple, such as that of the Friends to outward form, but to simple laziness.

Thirty years ago, in the same churches, the whole congregation knelt or stood while engaged in prayer. Now the grotesque and indecent spectacle is presented of a single man in the pulpit addressing Almighty God on behalf of a mass of people who sit bolt upright, staring at each other's bonnets, or at him, as if he were a performer in some kind of a show for their amusement.

head on the street in deference to a passing acquaintance will not, by a sign or gesture, acknowledge the presence of his his Creator in His temple.

This may be regarded as a trifle, but it is of importance as one sign of that growing neglect of all outward religious habits among our young people.

A man is not necessarily a Christian because he goes to church, or kneels to ask God's protection at night or morning. But these habits are defensive. He is not necessarily virtuous because he keeps his face clean and his hair in order; but if he ceases to wash his face and comb his hair, he will have made it easier for virtue to escape him.

The marriage and death of a lady were recently announced in a Brooklyn journal. The lady was the victim of consumption. When travelling in Illinois two years ago, she made the acquaintance of a physician. Her many attractions made a deep impression on his mind, which culminated in a declaration of love. The two were engaged, and the young lady went to Florida for her health. Recently she became worse, and at her earnest entreaty was brought back to the North to die. On her arrival, her lover was sent for. He at once endeavored to persuade her to marry him, in order that he might more fittingly do all in his power to make her last moments comfortable. She finally consented, and the ceremony was performed. In spite of constant attention and medical care she died in forty-eight hours afterward. The funeral of the bride of two days, attended by the bereaved bridegroom of two days, was a touching sight. The marriage relation is used in the Bible to typify the connection between Christ and His people. As in this sad case, the union is one formed for the sole benefit of the bride, but, unlike it, death means, not separation, but closer union.

The name "Artesian" is applied to deep wells, comes from Artois (ancient Artesium,) an old province of France, where many such wells were sunk. Many wells of the same description have been bored in this country, and there are quite a number in Philadelphia. One of the deepest in this country, is in the city of Charleston, S. C. They are required to be sunk to a depth that will give water of the quality desired and in the quantity desired. This varies from, say one hundred feet to over two thousand feet. Every oil well in the oil region is an Artesian well.

School committeemen examining scholar:—"Where is the North pole?" "I don't know, sir." "Don't know! Are you not ashamed that you don't know where the north pole is?" "Why, sir, if Sir John Franklin and Dr. Kane and Capt DeLong couldn't find it how should I know where it is?"

A wit was awfully bored by a stupid fellow who persisted in talking to him on natural history. "There's the oyster," at last said the bore, "what's your notion as to the idea that the oyster is possessed of reason?" "I think it may be true," said the wit: "because the oyster knows enough to keep his mouth shut."

One evening our family had devilled ham for supper. Ruth liked it very much, but after being helped to it once she forgot the name. She sat thinking to a moment, and then her face brightened up as she exclaimed, "Papa, I'd like some more 'Satan's hash,' please!"

## 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 the donors of the funds for the support of the Asylum, and to the ministers of the Gospel, to churches of various denominations, Old 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 fuel 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 extraordinary 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 to visit 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..... an orphan, without estate, sound in body and mind, and ..... years of age. His father died in 18.....; his mother in 18..... I being..... hereby make application for..... 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.

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