

The Orphans' Friend.

FRIDAY, -- DECEMBER 14, 1883.

A STATEMENT.

My connection with the ORPHAN'S FRIEND ceased with last week's issue.

For nearly a year I have had the privilege of communicating weekly with its readers. If any good has been accomplished, I am gratified. If any mistakes have been made, no one regrets it more than I. My association with the publisher Mr. L. Thomas, has been of the most pleasant character. The paper will be continued under his management, and I speak for it the favorable consideration and the patronage of my friends and of the public.

During my connection with the FRIEND I have enjoyed most cordial relations with the officers of the Orphan Asylum, the charity in the interest of which it is published. I have had the opportunity of watching to some extent the internal management of the institution and of witnessing the arduous and self-sacrificing toil of those who are managing it. It is a noble work and is accomplishing much good with small resources. It is worthy of the sympathy and support of the public. More than ever I am convinced of the importance of giving it a liberal sustenance. I am profoundly gratified if I have in any measure contributed to its success. May it continually increase in prosperity and usefulness.

L. H. GIBBONS.

CHRISTMAS.

This national holiday which is now so near at hand, is intended to celebrate the birth of Christ, after whom the day takes its name--Christ-mas.

We rejoice to see the family heartstone once more surrounded by all of its members who have been separated by the wisdom of Providence, there to give thanks and make merry that they are again permitted to partake of the blessings of the old home-stead, to join with the aged father and mother in invoking the blessings of Christ on their little family circle, to unite their voices in joyful songs, to kill the "fatted calf," and participate in an annual feast. But why it should be celebrated by drunkenness, swearing, and all kinds of debauchery, has always been a mystery to us.

We have seen parents, good men and women, who would give the "egg-nog" to their children until they reeled to their beds, and even imbibe too freely themselves. How sad! Let us all rise above such. Let us make our feast, but remember to be temperate. And let us not forget those who are less fortunate in this world's goods. Invite them to thy table, that they may partake of the good things spread to commemorate the birth of the blessed Redeemer.

IT IS STRANGE.

It is strange that notwithstanding the splendid climate and opportunities offered to mechanics of moderate means that there are so few manufacturing establishments in North Carolina. There is not a single soap or candle factory within her borders. Only one canning works for fruit and vegetables. Peaches can be bought at from ten cents to twenty-five cents per bushel, and vegetables as cheap. But still there are thousands of dollars annually sent from this State to buy goods canned in Maryland, New York and elsewhere. There is not a cheese factory in the State, only two furniture factories, no glass works, only one shoe factory, no starch factory. But few butter-making establishments and dairy farms. No reason for this, for cattle need not be fed only two to three months during the year. There are openings for men who have only their tools to work with if they only have the determination and pluck.

The above is clipped from the *North and South*, published at Buffalo, N. Y. We agree with our cotemporary in all he says in the above. With all these natural advantages, it is strange indeed that our people are sitting still, holding their hands, and begging others to come and improve their own land, when they are amply able to do so themselves. It is strange that so many of our young men are seeking homes in foreign climates, instead of remaining at home, and helping to build up their own country, which offers so many rare inducements. And it is stranger still that our Northern friends, seeing the great opportunities offered by the South, do not avail themselves of these opportunities more frequently.

In some respects our people remind us of the unfaithful servant who buried his one talent, only that our people have buried the ten rather than the one. Friends, if you do not improve that which God has given you, can you expect anything better than for your best opportunities to be given to others? It is right that such should be the case, and we therefore extend a hearty welcome to every new-comer who brings with him integrity, skill, industry, and capital. But from tramps, dead-beats, beer-drinkers, "Latter Day Saints," and such like, may we all ask God to deliver us.

CLASS LEGISLATION.

The *Biblical Recorder* speaks our sentiments when it says: "To legislate that the colored people shall educate their children as best they can in their poverty, is to legislate that they shall not be educated at all. They are amongst us, not of their own choice, but of constraint. They have done nothing to cause us to feel any enmity against them or to lead us to wish them ill. Faithfully have they toiled, and humbly and peacefully have they accepted the changes of fortune. To them we owe both respect and sympathy. They are here to stay, and it is the interest of the State, and of every citizen who wishes well to himself and his fellow-men, to aid them in improving their condition. * * * * * "If we can legislate to make the negro educate the negro, we can just as easily legislate to make the poor white men educate the poor children of the State. It is in the inter-

est of the children of the poor white men of the State that we wish, here in the beginning of this discussion, to speak. The common schools of the State are the only schools these children can attend. Destroy the common schools of North Carolina--and the proposed measures would destroy them--and the poor children of the State would be forced to grow up in abject ignorance. If miscegenation is ever brought about in North Carolina, ignorance will be the prime cause of it. Every instance which has occurred originated in the abject ignorance of the parties to the marriage. There are in every State a few selfish rich men who, forgetting that the rich and the poor are all in the same boat and must survive or perish together, complain of being taxed to educate the poor children. And they would readily embrace the opportunity of relieving themselves of all such tax. This is the danger that now threatens the educational interests of North Carolina.

"With great respect for our brethren of the press who differ from us in this matter, we still advise our readers to pay little attention to any one who advocates any measure calculated to destroy the hopes of the poor children of North Carolina. Educate your children. Work and vote for schools, and schools in reach of all the people."

HOME EDUCATION.

The following rules are worthy of being printed in a conspicuous place in every household:

1. From your children's earliest infancy inculcate the necessity of instant obedience.
2. Unite firmness with gentleness. Let your children always understand that you mean what you say.
3. Never promise them anything unless you are quite sure you can give what you say.
4. If you tell a child to do something, show him how to do it, and see that it is done.
5. Always punish your child for wilfully disobeying you, but never punish in anger.
6. Never let them perceive that they vex you, or make you lose your self-command.
7. If they give way to petulance or ill temper, wait till they are calm, and then gently reason with them on the impropriety of their conduct.
8. Remember that a little present punishment, when the occasion arises, is much more effectual than the threatening of a greater punishment, should the fault be renewed.
9. Never give your children anything because they cry for it.
10. On no account allow them to do at one time what you would have forbidden, under the same circumstances at another.
11. Teach them that the only sure and easy way to appear good is to be good.
12. Accustom them to make their little recitals with perfect truth.
13. Never allow tale-bearing.
14. Teach them self-denial, not self-indulgence of angry and resentful spirit.

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POINTED REMARKS.

Bro. Parvin says 'a Lodge not a hundred miles away has in its membership a number of Masons, some of whom have held high offices in the Order, who are going down the way of death, floating upon the accursed current of poor beer and bad whiskey, bringing a reproach upon themselves and the institution.' Worse than that, Bro. Parvin, they lead young men to imitate their pernicious examples until, little by little, they approach the verge of destruction or plunge headlong into the abyss. Obscene conversation, profane swearing, gambling and dissipation follow in the train of evils if they do not lead to actual drunkenness. Our jails and penitentiaries are full of the victims of drink, and yet Masons tolerate dissipation and revel in strong drink!

We have seen men in Masonic processions, seen them in the tyed room, too drunk to be respectable in manner; and have seen the presiding officer himself decidedly 'off his balance.' Yet no discipline was administered! If perchance some one condemned it (as they did) he was at once 'sat down on,' and was denounced as puritanical and uncharitable. We teach Temperance as a cardinal virtue. Does it indeed mean nothing? It is time to call a halt, and apply the rules, or annul the law and let us know exactly where we stand.--*Home Journal*.

While we have not seen all the evils alluded to above, we have seen enough to convince us that they really exist in our own State.

Revealing Secrets in Publishing Manuals.

There are periodical outcries against manuals that have full instructions for the 'work of masonry, lest our ceremonies be made public and nothing of the mysteries or to mystify be left us! Hands are held up in holy horror; the 'landmarks' are about to be displaced and ruin threatens our ancient and honorable institution (?). A manual that was but a compilation of other works put into convenient form was regarded as a 'clean give away.' To publish a ritual in cypher is by some esteemed next to blasphemy. All this brings forcibly to mind the remarks of Mr. Secretary Jenkins, of the English Parliament, when Sir John Hotham moved that the proceedings of the House of Commons be published. 'Consider,' said he, 'the gravity of this assembly; there is no great assembly in Christendom that does it; it is against the gravity of this assembly, and is a sort of appeal to the people.'

So these monitors are 'again' the 'landmarks' of Masonry. The people may know too much. They may know something about the teachings of Masonry and see how poorly we live up to our professions. They may learn that the compasses is a symbol to teach us to 'circumscribe our desires and keep our passions within due bounds, that the gavel is to symbolize the breaking off of superfluities, the better to fit us as living stones for that spiritual temple not made with hands.' Oh, that there was more of this kind of spirit to be found among us. They may find out that the trowel is to symbolize the 'spreading of the cement of brotherly love and affection; and be

surprised to hear the conversation among Masons impugning the motives of Brother A, or the secret whisperings and innuendoes about Brother B.

Brethren, don't be afraid of the manuals; let us rather be afraid that we lack somewhat of that charity that is kind--that should induce us to quietly tell a brother of his faults and endeavor to aid in a reformation; that charity (love) that warns of approaching danger to morals or character as well as to person or property. Let us learn the true use of compasses and square, of gavel and gauge; of plumb and trowel, so that we shall not neglect the weightier matters of the law or substitute traditions for them. Then we will have no fear of the manuals, which look plain to us but are as an unsolved riddle to the uninitiated.--*Masonic Home Journal*.

THE PLATFORM.

"Julia" wants to know "what a party platform is." Well, a platform, Julia, is one preamble and twenty resolutions, strong in non-essentials, vague in essentials; round the bush on tariff; rough as thunder on the Mormons; clamorous for civil service reform, with a reserve definition of civil service reform; down on corruption, loud in praise of purity and to have it if it takes every cent the party can raise. The platform, you understand, Julia, is a legitimate and necessary part of the campaign pomp and circumstance; it goes along with the banners, transparencies and torches, and when the campaign is over--well, it is stored away in the cellar or garret along with the rest of the uniforms and torches. A campaign platform is very much like the campaign torch, indeed; it gives out a great deal of smell and smoke with a very uncertain, flickering light.--*Burlington Hawkeye*.

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