

# The Orphans' Friend.

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## DUTY.

Look not mournfully back to the past;  
The present's the hour of duty;  
And life, be it ever so dark,  
Has moments of sunshine and beauty.  
Look up, for the sun is still shining,  
Although a black cloud may be there;  
Remember the bright silver lining  
From under the cloud will appear.

Sit not with thy hands idly folded;  
Each one has a duty to do;  
And if life has its struggles for others,  
Why have only pleasures for you?  
Seek not to pluck only the roses,  
Faint not in the heat of the strife;  
But put on the armor of courage  
To fight in the battle of life.

Look round on the highways and gather  
Not only the flowers so sweet,  
But take up the stones that are bruising  
Some weary, worn traveller's feet.  
Seek out some cool spring in the desert,  
And give to the lips that are dry;  
Speak a kind word of hope or comfort  
To each sorrowing one that goes by.

Pluck a thorn from some poor bleeding bo-  
som,  
Make strong some faint heart for the  
strife,  
Rouse up the weak ones who have fallen—  
Ah! this is the mission of life.  
Ask not if the world will applaud you;  
No matter, since duty is done:  
There is one who will better reward you  
With the crown you have faithfully won.

## THE FEVER TREE.

Among his other great public enterprises, Garibaldi, the famous Italian hero, is engaged in planting the Eucalyptus of Blue Gum tree about Rome, to prevent the malarial fever with which the inhabitants of that city are afflicted. As this tree is little known in our country, some account of it may not be uninteresting. According to the best authority, it is an Australian production, and first discovered by the French scientist, La Nillardiere, who visited Van Dieman's land in 1702. It was brought into the South of France about the beginning of the present century, and noble specimens of it are now growing in the promenades, and public gardens of Nice, Cannes, Hyeres, and Algiers. Its medicinal qualities, however, did not become known until about thirty years ago. The Spaniards first discovered that it was a preventive of fever, and the colonists of Tasmania used its leaves for a variety of purposes. It was not until 1860 its full power became known, and, as a hygienic measure, it was introduced into the Spanish realm as an antiseptic. The people of Nalencia were suffering from malarial fever; Eucalyptus trees were planted about the city, and a marked improvement in the healthfulness of the locality followed. So popular did it become that the trees had to be guarded, the inhabitants stealing the leaves every opportunity they had, to make decoctions to drink. The Spaniards named the Eucalyptus the "fever tree," and soon afterward it was introduced into Algeria. It next traveled to the Cape of Good Hope, Corsica, Sicily, South America, and California.

Garibaldi's attempt to introduce it into Rome is not entirely new; some years ago a few dozen specimens were planted about the walls, and although nearly all of the trees lived, but very few of them are vigorous. After a trial of many years in Southern France, it has failed to become hardy, or suck up and destroy the poison-

ous vapors of the swamps in which it was planted. The Trappist monks of the Tre Fontane have recently set out large plantations of Eucalyptus trees, and are tending them with the utmost care. It may be fairly looked upon as a decisive experiment. The place known as Tre Fontane, or the Three Fountains, lies some miles south of Rome, and is the seat of a magnificent monastery. Its climate, once healthy, in consequence of the destruction of all the timber in the vicinity, has become so deadly that, notwithstanding its splendid buildings, rich in mosaics, marbles and frescoes, the place is wholly deserted during the summer months. To live there in June, July, August, it is said to be almost certain death.

The record of the Eucalyptus as an antiseptic and disinfectant is excellent. The districts in which it is indigenous are healthy, and those into which it has been introduced and thriven have become healthy. A few miles from Algiers is a farm once noted for its deadly fevers. Life on it in the summer months was almost impossible. In the year 1867 the owner planted 300 Eucalyptus trees, and they grew nine feet in thirteen months, and not a single case of fever appeared. Nor has there been any fever there since. Now if the Eucalyptus will make the sickly climate of Tre Fontane healthy, it can safely be relied on as an antiseptic and disinfectant, and I advise those curious in such matters to watch the success of the Trappist monks in its cultivation.

Near Constantine, Algeria, there were vast swamps, never dry, even in the hottest months, and productive of violent periodic fevers. About fourteen thousand Eucalyptus trees were planted there, and they soon dried up every square foot of the swamp and killed off the fevers. Maison Carree, near Hansch, was once a great market for quinine, as there was much fever; but since the blue gum has been planted there the demand for quinine has almost entirely ceased. Mexico and Cuba were also, not many years ago, great consumers of quinine, and as the mercantile books of exporters in your city will show, since the introduction of Eucalyptus into these countries, the demand has greatly fallen off. It is reported a very unhealthy railroad station in the Department of Var, Southern France, has been made healthy by a grove of forty Eucalyptus trees. Efforts are now being made to introduce this wonderful tree into Ceylon as antidote to jungle fever, and it is also being carried over in large numbers for planting in the jungles of India. The English have given it great attention, but the most intelligent tree-growers believe it is too delicate to stand the cold weather of English springs. The Eucalyptus seems destined to make the tour of the world, but it will be found to grow best in the La Platte States and California.

Referring to our own country, planters have met with the most wonderful success in cultivating it on the Pacific coast. One gen-

tleman who planted several thousand trees at Wilmington, Cal., says: "When set out they were only from three to five inches in height, and in one year they grew six and eight feet high."—*New York World*.

## CHILD-LIFE IN SOUTHERN INDIA.

'Tell me something of the child-life in India?' asked a lady of a returned missionary.

'There is so little to tell,' was the sad reply. 'Children there do not play and laugh and sing as the children here do. They do not seem to have games nor playthings. One can scarcely conceive of a little girl here who does not play with dolls; but there, poor native children do not have even a rag baby, nor substitute of any kind for a doll. Some girls who once received from the missionaries, as a holiday present, European dolls, were in ecstasies. Even women are pleased with such a present more than with any other thing that can be given them.'

When a boy is born, the father makes a great rejoicing and gives presents to his friends, in proportion to his station in life. The birth of a girl, according to their religion, is a curse upon the family, and is never alluded to. If one asks a father how many children he has, if there are three girls and two boys, he will tell you he has two children. Only the boys are counted. Girls are considered a curse, because by the law of their religion the father is obliged to find a husband for every daughter under penalties of severe punishment after death, from which females, having no souls, are exempt. For this reason children are betrothed when mere infants. The betrothal and marriage are each attended with numerous troublesome and expensive ceremonies, all of which must be conducted by a priest who receives a fee for every step he takes in the proceeding. The girl does not usually see her future husband until the marriage, and, of course, is not consulted in the matter. While she is a mere infant herself she takes care of a younger child, and is relieved from this only to do some greater drudgery. Swarms of naked little ones roll about in the open air, without games or glees, sometimes stupidly drawing figures in the sand and sometimes joining in a monotonous dance. There are no play-houses, no play-furniture, not even broken bits of old dishes to suggest playing 'mother,' or 'visit,' or 'keep house,' games that fill so much space in the lives of children in a Christian land.

The education of the girls is wholly domestic, unless we except the 'nautch,' or dancing-girls, who are taught to read sufficiently to learn the poetry which they are to sing. When this is learned—and the dancing—they become slaves to the rich, where they may well envy their sisters who are destined to domestic slavery, and by whom they are held in scorn and reproach.

At the latest the betrothed girl is married by the time she is fourteen, having been a slave to her

brothers and father since her babyhood. No wonder children in India, particularly girls, do not play.

The boys are sent to school as long as the means of the father will allow,—and such a school! If an American boy were traveling in that country he would be likely to hear the school before he would see it, and, seeing it, would scarcely imagine what it was.

On a 'pile'—an elevation of ground open on all sides, but covered overhead—sits the teacher, crosslegged. His boys are seated around him in the same posture. If they have not yet learned their letters, there is a basket of sand near, where the master draws a letter and the boys copy it until they have attained sufficient skill to entitle them to a slate. If they can read, they may be coming a lesson in their queer olla-leaf books, which consists of prepared leaves loosely strung on two strings. They learn to 'read, write and cipher,'—a little of each only compared with what an American boy learns before he is twelve years of age. In arithmetic they do not 'carry one for every ten,' as we do, but write down the whole amount, and proceed in a very clumsy, laborious way, unless they have learned the Arabic method from European teachers.

It is when the school is engaged in a reading exercise, which is the greater part of the time, that it may be heard before it is seen. The teacher, in a high sing-song tone, reads a portion from his book, and all the boys, in the same key, repeat it after him. The book is usually one of native poetry, which is their chief study and the text of their religion. Most of the time in school is spent in memorizing the poetry, and the amount committed is astonishing. Children of different castes never attend the same school.

The low caste boy leaves school to help in whatever work his father does. Sometimes he is in the shop, sometimes in the rice-field, and sometimes in the top of a palm-tree, where he cuts off the topmost buds and suspends a vessel to catch the sap from which is made their favorite drink.

There is no choice of trades. The shoemaker's son will be a shoemaker, the baker's son will be a baker. Only in the land where parents believe in Him who took little children in his arms and blessed them, is there any true child-life."

## Lapland Infants.

A correspondent tells a strange story about the Lapland infants, and how they are kept still at meeting. The Lapp mammas don't stay at home with the babies on Sunday. The Lapps are very religious people. They go immense distances to hear their pastors. Every missionary is sure of a large audience, and an attentive one. He can hear a pin drop, that is, should he choose to drop one himself. His congregation wouldn't make so much noise as that upon any consideration. All the babies are outside, buried in the snow. As soon as

the family arrives at the little wooden church, and the reindeer is secured, the papa Lapp shove's a snug little bed in the snow, and mamma Lapp wraps baby snugly in skins, and deposits it therein. Then papa piles the snow around it, and the dog is left to guard it, while the parents go decorously into church, and I never have heard of one that suffocated or froze. Smoke-dried little creatures, I suppose they are tough!

## The First Printed Book.

It is a remarkable and most interesting fact that the very first use to which the discovery of printing was applied was the production of the Holy Bible. This was accomplished at Mentz between the years 1450 and 1455. Of the first printed Bible, eighteen copies are now known to be in existence, four of which are printed on vellum. Two of these are in England, one being in the Greenville collection. One is in the Royal Library of Paris. Of the fourteen remaining copies, ten are in England—there being copies, in the libraries of Oxford, Edinburgh and London, and seven in the collections of different noblemen. The vellum copy has been sold as high as \$1300.

## Don't Begin.

If tobacco chewers could only know before starting what they are coming to, they might be frightened out of the bad habit. The following calculation might startle the boldest lover of the weed:

Some arithmetician calculates if a oacco chewer consumes two inches of a plug a day for fifty years, he will chew in that period sixty-four hundred and seventy-five feet, or nearly half a mile, an inch thick and two inches broad, costing two thousand dollars. And ejecting one pint of saliva per day for fifty years, the total would swell into nearly twenty-three hundred gallons—a respectable lake, almost enough to float the *Great Eastern* in!

## A Curio's Seed.

Every one knows how wonderful the thistle-seed, with its many hundred wings, is contrived to spread its species over the earth. A plant in Ceylon has a singular provision for the distribution of its seeds. These are contained in a circular head, which is composed of spine-like divisions that radiate in all directions, making a diameter of eight or nine inches. When the seeds are ripe for distribution, these spherical heads, with their elastic spines, are blown away by the winds and roll swiftly over the level shores for for miles, dropping seeds as they go. If they come to the water they float easily, and their spines serve as sails, so that they can cross estuaries. A plant valuable for taking root in the sand and protecting the shores from erosion is thus widely distributed, as it could not be in any other way in a barren, birdless region.

A Connecticut school-boy has written a composition on the horse, in which he says it is an animal having four legs, "one at each corner."