

The Orphans' Friend.

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THE ORPHAN GIRL.

Alone, alone!—no other face
Wears kindred smile or kindred line;
And yet they say my mother's eyes,
They say my father's brow, is mine;
And either had rejoiced to see
The other's likeness in my face,
But now it is a stranger's eye
That finds some long-forgotten trace.

I heard them name my father's death,
His home and tomb alike the wave;
And I was early taught to weep
Beside my youthful mother's grave
I wish I could recall one look,
But only one familiar tone;
If I had aught of memory,
I should not feel so all alone.

My heart is gone beyond the grave
In search of love I cannot find,
Till I could fancy soothing words
Are whisper'd by the evening wind;
I gaze upon the watching stars,
So clear, so beautiful, above,
Till I could dream they look on me
With something of an answering love.

My mother, does thy gentle eye
Look from those distant stars on me?
Or does the wind at evening bear
A message to thy child from thee?
Dost thou pine for me, as I pine
Again a parent's love to share?
I often kneel beside thy grave,
And wish to be a sleeper there.

The vesper bell!—'tis eventide,
I will not weep, but I will pray;
God of the fatherless, 'tis Thou
Alone canst be the orphan's stay!
Earth's meekest flower, heaven's mightiest
star,
Are tokens of their Maker's love;
And I can say, "Thy will be done,"
With eyes that fix their hopes above.

BELLS.

In civilization, the bell has played an important part, and its history is among the most interesting of narratives, whether it be of its rude early state, or of that period when science added to its vibrations, the tones and harmonies of music. While the founding of bells is not so complicated a process as the manufacture of watches or steam-engines, yet it requires the exercise of the nicest discrimination; for the delicacy, exactness, and perfect sense of adjustment of that sensitive organ, the ear, is to be gratified or displeased by the bell to be made; and in its power to produce agreeable sounds lies all its utility. The first manufacture of bells was necessarily very imperfect,—little better than common kettles,—since nothing was then known of that nice combination of sounds with reference to the effect of each and all upon the sound produced, or of the shaping of the instrument to modify the vibrations, or of the elevation and kind of tower in which to hang it—all affecting sound. To the genius of a later day was it left to develop these scientific facts, and fix their relation to the efficiency of the bell.

History gives us no definite account of the origin of bells. Small, tinkling instruments are mentioned by the old Hebrew writers as having been used as appendages to the dress worn by high priests and persons of distinction; but of their shape nothing is recorded. The origin of the name "bell" is the antique Saxon word *bellan*, to bawl or bellow. The Hebrew word translated by our word "bell" is susceptible of other translations. The bell is used to this day in Catholic countries for a similar purpose to that recorded in Scrip-

ture. Perhaps no instrument of music (for it is ranked by musicians among the musical instruments of percussion) is more intimately associated with the religious and imaginative, as well as with the most joyous and most sad feelings of the human heart. A quaint old writer has described the bell's threefold duties thus:—

"To call the fold to church in time,
We chime.
When joy and mirth are on the wing,
We ring.
When we lament a departed soul,
We toll."

The first use of bells in Christian churches to call people to service, of which we have records, was by St. Paulinus, in Campania, about the year 395 of our era. The practice of naming bells is also an early one. The Vesper bell, which has been immortalized by poets, is the call to evening prayer. The "passing bell" was rung, among the ancient customs, in order to remind the hearers to pray for the soul that was leaving the world. From this old custom is probably derived that of tolling bells at funerals, as practised to-day.

Some historians tell us that William the Conqueror, introduced into England from France, the custom of ringing the Curfew bell, which "toll'd the knell of parting day." Others say that King Alfred introduced the custom. It consisted of ringing a bell at eight or nine o'clock in the evening, when every one was commanded to extinguish lights and cover up the fires in the house. ("Curfew" is derived from the French words *couvre feu*—cover fire.) The practice of ringing a bell at certain hours was not peculiar to England, but obtained to considerable extent on the Continent. Most buildings being then of wood, it was intended as a precaution against fires, which were common. The passing and curfew bell are still represented in some American villages, especially in New England.

Schiller has given us the "Song of the Bell," in which all the joys, sorrows, pangs, emotions, terrors, and blessings, attendant on humanity, in connection with the part which the bell plays, are most vividly portrayed.

None the less beautiful, though of a different vein of sentiment, is the poem of Edgar A. Poe, so familiar to nearly all readers. Longfellow, in one of his most delicious poems, has sounded the praise of the Christmas bells. And England's poet laureate, Tennyson, has given to the bells some of his choicest imagery, on the death of the year.

"Ring out, wild bells, to the wild sky,
The flying clouds, the frosty light;
The year is dying in the night;
Ring out, wild bells, and let him die," etc.
—*Great Industries of the U. S.*

SAVE THE SIGHT.

BY W. W. HALL A. M., M. D.

Avoid the use of the eyes, as much as possible, in reading, writing, drawing and sewing, between sunset and sunrise; doing these things by twilight or artificial light, ruins the eyes of very many persons, especially students, every year to such an extent, that care and moderation for all sub-

sequent life are necessary, to have even a moderate use of them. Sewing on a dark material is especially injurious, as much so as reading fine print, for such a use of them causes inflammation, that is, draws so much blood to them, as to cause great redness, and various kinds of discomfort, sharp pain, dull pain, watering, or a sensation as if sand were in them, hence the feet should be kept absolutely warm so as to keep the blood at the other end of the body; the room should be cool, the light should fall obliquely over the left shoulder, and never directly in front of the eyes; in addition there should be no binding of buttons or strings or cravats; everything about the neck should be very loose and open, so as to promote a free circulation of the blood.

Persons should learn to sit as erect as possible in reading or sewing, allowing only the head to be bent over the work, and not the shoulders; and at no time, however strong the eyes may seem to be, should any one read fine print or do very fine sewing, more especially by artificial light, longer than an hour at a time. A seamstress who neglected this precaution, was compelled from the severity of the injuries done to the eyes, to omit sewing of all kinds for six months, and for two months of the time had to sit in a dark room and do nothing, thus losing more time than all the night sewing for five or ten years. A student, commencing Greek, using Schrevelers' Lexicon several hours every night, could not use his eyes for night-study during his whole college and summer course, and for twelve years of professional life afterwards; certainly a severe penalty. But very many students waste daylight, and make it up in night study. Any student out of bed at study later than ten o'clock at night, should consider himself most wickedly reckless, and so of night sewing. The great sculptor Greenough, was said by his wife to have brought on a fatal amaurosis, inflammation and disorganization of the interior of the eye, from an inveterate habit, persisted in against professional warnings, by reading while lying down. Habitual reading in railway cars while in motion, is little less pernicious from the overstrain upon the nerve of the eye, to nullify the constant jostling of the cars.

When a person begins to wink voluntarily in reading or sewing, the eyes are tired, the occupation should be instantly intermitted and exercise taken, directing the sight to very distant objects. But of all means if there is any annoying sensation or appearance about the eyes, if you have the millionth part of an atom of common sense, consult a respectable physician, or rather an oculist, of extended reputation, no peripatetic.

If you cannot be a great river, bearing great vessels of blessings to the world, you can be a little spring by the dusty wayside of life, singing merrily all day and night, and giving a cup of cold water to every weary, thirsty one who passes by.

KNOWLEDGE, ITS USE AND ABUSE.

'What an excellent thing is knowledge!' said a sharp-looking bustling little man to one who was much older than himself. 'Knowledge is an excellent thing,' repeated he; 'my boys know more at six and seven years of age than I did at twelve. They can read all sorts of books, and talk on all sorts of subjects. The world is a great deal wiser than it used to be. Everybody knows something of everything now. Do you not think, Sir, that knowledge is an excellent thing?'

'Why, sir,' replied the old man looking gravely, 'that depends entirely upon the use to which it is applied. It may be a blessing or a curse. Knowledge is only an increase of power, and power may be a bad as well as a good thing.'

'That is what I cannot understand,' said the bustling little man: 'how can power be a bad thing?'

'I will tell you,' meekly replied the old man, and thus went on: 'When the power of a horse is under restraint, the animal is useful, bearing burdens, drawing loads, and carrying his master; but when that power is unrestrained, the horse breaks his bridle, dashes the carriage that he is drawing to pieces, or throws his rider.'

'I see! I see!' said the little man.

'When the water of a large pond is properly conducted by trenches, it renders the fields around fertile; but when it bursts through its banks it sweeps everything before it, and destroys the produce of the field.'

'I see! I see!' said the little man, 'I see!'

'When the ships steered aright, the sail that she hoists up enables her the sooner to get into port; but if steered wrong, the more sail she carries the further she will go out of her course.'

'I see! I see!' said the little man, 'I see clearly!'

'Well then,' continued the old man, 'if you see these things so clearly, I hope you can see too that knowledge, to be a good thing, must be rightly applied. God's grace in the heart will render the knowledge of the head a blessing; but without this it may prove to us no better than a curse.'

Heart Seeds.

The heart is like a plant in the tropics, which all the year round is bearing flowers and ripening seeds, and letting them fly. It is shaking off memories and dropping associations. The joys of last year are ripe seeds that will come up in joy again next year. Thus the heart is planting seeds in every nook and corner; and as a wind which serves to prostrate a plant is only a sower coming forth to sow its seeds, planting some of them in rocky crevices, some among mossy stones, some by warm hedges, and some in garden and open field, so it is with our experiences of life, that sway and bow us either with joy or sorrow. They plant everything round about us with heart seeds.

HOW TO ADJOURN A LEGISLATURE.

A member of the Kentucky House of Representatives, the other day, after many abortive attempts to adjourn had been made, sent one of the pages out and procured a large piece of middling meat, which he proceeded to broil on the coals in one of the larger projecting fire-places. Soon the dinner-suggesting odors of that broiling meat began to spread through the house, and salute the olfactories of battling, but hungry members; and in less than five minutes another motion to adjourn was made and carried.

A Man's Life.

According to a French statistician, taking the mean of many accounts, a man of fifty years of age has slept 6,000 days, worked 6,500 days, walked 800 days, amused himself 4,000 days, was eating 1,500, was sick 500 days, etc. He has eaten 17,000 pounds of bread, 16,000 pounds of meat, 4,600 pounds of vegetables, eggs and fish, and drank 7,000 gallons of liquid, viz: water, coffee, tea, beer, wine, etc., altogether. This would make a respectable lake of 300 square feet surface and three feet deep, on which small steamboats could navigate. And all this makes up the routine of an average man's life.

Like flakes of snow, that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile, produces a sensible change. No single action creates, however it may exhibit, a man's character; but as the tempest hurls the avalanche down the mountain, and overwhelms the inhabitant and his habitation, so passion, acting upon the elements of mischief, which pernicious habits have brought together by imperceptible accumulation, may overthrow the edifice of truth and virtue.—*Bentham*.

A BEAUTIFUL THOUGHT.—The sea is the largest of all cemeteries, and its slumberers sleep without monument. All other grave yards, show some distinction between the great and the small, the rich and the poor; but in the great ocean cemetery, the king and clown, prince and peasant, are alike undistinguished. The same waves roll over all; the same requiem of the ocean is sung to their honor. Over their remains the same storms beat, and same sun shines, and there, unmarked, the weak and the powerful, the plumed and the unadorned, will sleep on until awakened by the same trump.

EDUCATION.—Some suppose that every learned man is an educated man. That man is educated who knows himself, and takes accurate common sense views of men and things around him. Some very learned men are the greatest fools in the world; the reason is they are not educated men. Learning is only the means, not the end; its value consists in giving the means of acquiring the use of which, properly managed, enlightens the mind.