

The Orphans' Friend.

VOLUME II.

OXFORD, N. C., WEDNESDAY, MAY 17, 1876.

NUMBER 20.

SPEAK NAE ILL.

Other people have their faults,
And so have ye as well,
But all ye chance to see or hear,
Ye have no right to tell.

If ye canna speak o' good,
Take care, and see and feel,
Earth has all to much o' woe,
And not enough o' weal.

Be careful that ye make nae strife
Wi' meddling tongue and brain,
For ye will find enough to do
If ye but look at hame.

If ye canna speak o' good,
Oh, do not speak at all,
For there is grief and woe enough
On this terrestrial ball.

If ye should feel like picking flaws,
Ye better go, I ween,
And read the book that tells ye all,
About the mote and beam.

Diuna lend a ready ear
To gossip or to strife,
Or, perhaps, 'twill make for ye
Nae funny things o' life.

Oh, diuna add to others' woe,
Nor mock it with your mirth,
But give ye kindly sympathy
To suffering ones of earth.

GIRARD COLLEGE FOR ORPHANS, PHILADELPHIA.

This noble charity is the result of the beneficence and wisdom of one man, the late Stephen Girard, of Philadelphia, who by the terms of his will, bequeathed the sum of \$2,000,000, together with such other amounts from the interest on the residue of his estate as might be necessary, to maintain and educate as many poor white male orphans as should be in need thereof, and could be accommodated on the block of ground on which the buildings are located. It is intended that the beneficiaries of this charity shall be limited to very poor, white male orphans, all children who have lost their fathers being considered orphans. The express design of the founder was to take those boys whose education must otherwise be neglected, and train them in practical knowledge. They were to be taught facts and things, rather than words or signs. Thorough training in the common and higher English branches, and also in French and Spanish, is prescribed by the will. The addition of Latin and Greek is permitted, but not advised. Mr. Girard forbade sectarian instruction to the boys, but desired "that all the instructors and teachers in the college shall take the pains to instill into the minds of the scholars, the purest principles of morality, so that, on their entrance into active life, they may, from inclination and habit, evince benevolence towards their fellow-creatures and a love of truth, sobriety, and industry." He desired also, especially, "that by every proper means a pure attachment to our republican institutions, and to the sacred rights of conscience, as guaranteed by our happy Constitution, shall be formed and fostered in the minds of the scholars." Mr. Girard's plan contemplated the apprenticeship of the boys to some useful trade or calling, after they should have pursued to its close the prescribed curriculum of studies, but various circumstances have necessitated the modification of such plans to some extent. For in-

stance, the change in the apprenticeship system, which has taken place during the last quarter of a century, rendered it difficult to find people willing to receive boys as apprentices who were unacquainted with labor, and thus it was found advisable to introduce industries in the college. Further, it was found that some of the boys, while they seemed to lack the mental capacity and taste for the pursuits, of the higher studies, succeeded well in their industrial pursuits, and these were apprenticed as opportunity offered.

Thus it may be stated, that the Girard College for Orphans, is a home where the pupils are taught and trained, as far as their capacities admit, for their duties and destiny in life. They receive such intellectual education as they are mentally qualified to acquire and such instructions in practical handicraft as is best suited to their usefulness and of benefit to themselves. It embraces the home, the college, and the workshop, in which these essential qualities, as well as cultivated capacities of mind, morals, and muscles, are developed and educated.

The boys after entering the college, are, for about two years, when out of school, under the care of five governesses, each one being in charge of a section of about 40 boys. An intelligent supervising governess, also assists in eradicating the evil habits of the boys, and in giving them religious instruction, moral training, and good manners. Five prefects, aided by an experienced supervising prefect, have charge of the larger boys when out of school, and do what they can to guide them aright, as well as to restrain them from wrong-doing. Twelve women give part of their time to instruction in reading and elocution and in the French and Spanish languages, and two men teach vocal and instrumental music. The band attached to the battalion of College Cadets is so efficient, that their services are frequently sought for outside, but it is deemed unwise often to grant these requests.

The drill of the College Cadets was found to be so beneficial to the health and manly bearing of the boys, and to the discipline of the institution, that a preparatory course of calisthenics has been established.

As soon as the question of opening streets through the college-grounds is settled, additional buildings will be erected and as large a number of orphans admitted as the permanent income of the estate will support, probably 500 additional to the 550 at present in the institution. There are now nearly 100 applicants awaiting admission, and some of them will be excluded by becoming 10 years old before their names are reached, as in every instance admission is strictly in accordance with the order of application.

The founder of the institution, Stephen Girard, was born in Bordeaux, France, in 1750, and died in 1831, in the city of Philadelphia, where he had lived for more than fifty years. His last will and codicils, dated in 1830-

'31 besides other charities, left the \$2,000,000 above mentioned for the erection of a college and the necessary out-buildings for the residence and accommodation of at least 300 white male orphan scholars, besides providing for its extension, should that ever be necessary. The corner-stone of the college was laid on the 4th of July 1833, and in the main edifice and out buildings were completed on the 13th of November, 1847, and on the 1st of January, 1848, it was opened with a class of 100 orphans.—*Bureau of Education.*

INFLUENCE OF NATURAL SCENERY.

BY H. H. TUCKER, D. D.

Place has wonderful effect on human feelings and human actions. The original inhabitants of Scotland and Switzerland, and those of the sterile plains of Arabia, were savages alike, the latter having, however, the advantage of letters, which the former had not. But the former, though savage, were romantic, poetic, patriotic, and human; while the latter were sensual, selfish, thievish, nomadic, and Arab. How comes it, that when the natural scenery is picturesque there is in human character something to correspond, and that where Nature spreads out her sandy plains, unrelieved by growth or verdure, human nature, too, seems barren of every outgrowth of beauty.

These things illustrate the well-worn maxim that the mind becomes what it contemplates. Impressions made on the retina are really made on the soul. Nay, rather, they are the mould in which the soul is cast and takes shape. Nay, more, they not only give shape, but complexion. Nay, more, they not only give color to the superficies, they pervade the interior, they are infused into the substance; they amalgamate with the essence, so that a man is not only like what he sees, but in a certain sense, he is what he sees. The noble old Highlander has mountains in his soul whose towering peaks point heavenward, and lakes in his bosom whose glassy surfaces reflect the skies, and foaming cataracts in his heart to beautify the mountain side and irrigate the vale, and ever-green firs and mountain pines, that show life and verdure, even under winter skies, and by a rock-bound coast.

The wandering nomad has a desert in his heart; its dead level reflects heat and hate, but not goodness and beauty; no dancing wave of joy, no gushing rivulet of love, no verdant hope—a sullen, barren plain, that stretches over earth and hugs it, but never heaves up to heaven. Oh, give me descent from mountain-born sires, or from green and happy England, or patriotic Switzerland, or from the glorious old banks of the Rhine! But if there be in me a drop of that nomadic taint—of that ostrich blood, that has no house and loves no home, and sees only straight forward and never looks up—oh, open the vein and let it out!

It is an interesting fact in the history of our race, that those

who live in countries where the natural scenery inspires the soul, and where the necessities of life bind to a permanent home, are always patriotic and high-minded, and those who dwell in the desert are always pusillanimous and groveling.

In the providence of God, but a small portion of our earth is barren of educational power. Over two-thirds of it, rolls the majesty of waters.

And as for the remainder, its Alps and its Andes, its fertile fields and flower-dressed vales and woody glens, embracing every variety of scene, from the wildest riot of Nature, to the more plastic soil, where nature yields to Art, all bespeak the wisdom and benevolence which has surrounded us with objects calculated to elevate our thoughts and refine our sensibilities. If the inhabitants of such a world as this are not a noble race, it is not because their Creator has not supplied them with teachers, but because they lack the spirit which

'Finds tongues in trees, books in the running brooks,

Sermons in stones, and good in everything.'

Origin of the Word Humbug.

Among the many issues of base coin which from time to time were made in Ireland, there was none to be compared in worthlessness to that made by James II., at the Dublin mint. It was composed of any thing on which he could lay his hands, such as lead, pewter, copper and brass, and so low was its intrinsic value, that twenty shillings of it was only worth two pence sterling. William III., a few days after the battle of Boyne, ordered that the crown-piece and half-crown should be taken as one penny and one-half penny, respectively. The soft mixed metal of which that worthless coin was composed, was known among the Irish as *Ulm bog*, pronounced *Oem bog*, i. e., soft copper, i. e., worthless money; and in course of their dealings the modern use of the word *humbug* took its rise, as in the phrases, "That's a *piece of um-bog*." "Don't think to *pass off your umbog* on me." Hence the word *humbug* came to be applied to anything that had a specious appearance, but which was in reality spurious. It is curious to note that the very opposite of *humbug*, i. e., false metal, is the word *sterling*, which is also taken from a term applied to the true coinage of Great Britain, as *sterling coin*, *sterling worth*, &c.

HELP ONE ANOTHER.—This little sentence should be written on every heart and stamped on every memory. It should be the golden rule practiced, not only in every household, but throughout the world. By helping one another we not only remove thorns from the pathway, and anxiety from the mind, but we feel a sense of pleasure in our hearts, knowing we are doing a duty to fellow creatures. A helping hand or an encouraging word is no loss to us, yet it is a benefit to others.

Rose Cuttings.

Max Klose, an experienced gardener, says; 'Instead of throwing my prunings away last spring I used them as cuttings—put a whole lot of them, about a dozen or more, in a marmalade jar filled with coarse sand and water, with sufficient of the latter to be about a quarter of an inch or so above the sand. I then plunged the jars into a slight hot-bed, and let the cuttings have all the light and sun possible—never shaded once.' After eight weeks he examined the jars and found the roots to fill them, and the shoots in the healthiest condition. Nothing could be more so. He adds: 'Out of about 120 cuttings of three dozen kinds of roses, I only missed striking fifteen, which I think is a very encouraging result; anyhow, I shall consider it the road royal, and experiment again in a similar manner in summer, when I shall pay more attention to the preparing of the cuttings and the way they will strike the readiest.'

Danger of Keeping Flowers and Fruits in Sleeping Rooms.

The Chicago Medical Journal and Examiner cautions its readers as to the danger of keeping flowers and fruits in sleeping rooms. It mentions several instances, reported by Dr. Bretter, illustrating the fatal results of the practice, which, as a precaution to our readers, we publish:

A gentleman had the unhappy idea of making, of the branches of an *Osander*, some kind of alcove in which to sleep; next morning he was found dead. A grocer and his clerk went to sleep in a room in which three boxes of oranges stood, and they were dead by the next morning. A clerk in a store, who was to watch at night, laid down with a bag of saffra under his head; he likewise was dead in the morning. Another gentleman having some hyacinths in his room, got the most violent headache and felt so drowsy that he could hardly refrain from sleeping. He at once put the flowers out of the room, opened the windows, and soon felt easier.

A venerable man of eighty having been asked, Which is the happiest season of life? thus answered the question: When spring comes, and under the influence of the gentle warmth of the atmosphere, the buds commence to show themselves and to turn into flowers, I think in myself, Oh, what a beautiful season is spring! Then when summer comes and covers the trees with thick foliage, when the birds are so happy in singing their pretty songs, I say to myself, O summer is a fine thing! Then when autumn arrives, I see the same trees laden with the finest and most tempting fruits, I cry out, Oh, how magnificent is autumn! And, finally, when the rudo and hard winter makes its appearance, and there are neither leaves nor fruits on the trees, then, through their naked branches I look up and perceive, better than I could ever do before, the splendid stars that glitter in the sky.