

The Orphans' Friend.

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"GIVE US A CALL."

A RECITATION.

[THE ABOVE WORDS ARE A SALOON ADVERTISEMENT.]

Give us a call, we keep good Beer,
Wine and Brandy, and whiskey here;
Our doors are open to boys and men,
And even to women, now and then,
We lighten their purses—we taint their
breaths—

We swell up the column of awful
deaths.

All kinds of crimes
We sell for dimes,
In our sugared poisons, so sweet to
taste!

If you've money, position, or name to
waste
Give us a call.

Give us a call, in a pint of our Gin!
We sell more wickedness, shame, and
sin,

Than a score of clergymen preaching
all day,
From dawn to darkness, could preach
away;

And in our beer (though it may take
longer
To get a man drunk than drinks that
are stronger.)

We sell our poverty, sorrow and woe—
Who wants to purchase? Our prices
are low—

Give us a call.

Give us a call! We'll dull your brains—
We'll give you headaches and racking
pains;

We'll make you old while yet you are
young;

To lies and slander we'll train your
tongue;

We'll make you shirk
From all useful work—
Make theft and forgery seem fair play,
And murder a pastime sure to pay.

Give us a call! We are cunning and
wise:

We're bound to succeed; for we ad-
vertise
In the family papers, the journals that
claim

To be pure in morals and fair of fame.
Husbands, brothers, and sons will read
Our kind invitation; and some will heed

And give us a call!
We pay for all

The space in the paper we occupy,
And there's little in this life that mon-
ey won't buy.

If you would go down in the world and
not up—

If you would be slain by the snake in
the cup,

Or lose your soul
In the flowing bowl—
If you covet shame
And a blasted name,
Give us a call!

—School Journal.

GREEK AND ROMAN GYMNAS- TICS.

The Greek education was divided into two branches, which comprehend their entire disciplinary method either in youth or maturity; and these two branches were, gymnastics for the body, and music (by which they meant the topics presided over by all the nine Muses, such as history, poetry, mathematics, painting, logic, rhetoric, &c.) for the mind. They placed the subject of gymnastics first, and they always kept it first. In their view the education of the body was in the front, both logically and chronologically. Any one familiar with the facts descriptive of Greek education related by Grote, or Thirlwall, or Mitford, will be quite prepared to accept the statement of the 'Encyclopædia Britannica,' which asserts that "the Greeks bestowed more time upon the gymnastic training of their youth than upon all the other departments put together." The following sentence from the profound and elaborate work of Mr. Grote describes the supreme de-

vation paid to gymnastics in Sparta, and reflects to a certain extent the prevailing practice of all the other Hellenic States: "From the early age of seven years, throughout his whole life as youth and man no less than as boy, the Spartan citizen lived habitually in public, always either himself under drill, gymnastic and military, or as a critic and spectator of others." And, in another part of his history, the same distinguished scholar assures us that "the sympathy and admiration felt in Greece towards a victorious athlete was not merely an intense sentiment in the Grecian mind, but was perhaps, of all others, the most wide-spread and Panhellenic." And Bishop Potter, in the first volume of his "Antiquities," confirms this by the declaration that "such as obtained victories in any of their games, especially the Olympic, were universally honored, almost adored." Without entering further into details, it may be sufficient to say, that we have abundant evidence to assure us that the art of gymnastics was held in the highest honor throughout Greece. It was recognized and sustained by the State. Solon introduced into his code a special series of laws for its protection. The art was consecrated by every sentiment, religious, literary, and domestic. Certain of the gods were regarded as the peculiar patrons of the gymnasium. The teachers of morals discoursed of attention to physical exercise as a distinct virtue. The great historic sects in Grecian philosophy took their titles from the gymnasium, where they were first expounded. Moreover, he who should excel in gymnastics thereby won high personal distinction and the most honorable rewards of the State. Thus in the mind and life of a Grecian in the ancient time, gymnastics intertwined themselves with all his ideas of individual culture and personal dignity, piety, beauty, health, prowess, literary power, philosophy, and political renown.

We have not the same temptation to linger over the story of Roman gymnastics. With regard to the position of bodily culture in the Roman plan of education, there is the testimony of Eschenberg, who affirms that corporal exercises were viewed by them, especially in the earlier times, as a more essential object in education than the study of literature and science. This is a sentence which glances both ways. It may mean that their devotion to gymnastics was very great; it may hint that their appreciation of culture and science, at the period referred to, was very small. However, it seems evident that, prior to the time of the emperors, the gymnastics in vogue were of a rude character, having chief reference to the discipline of military recruits, and to the exigencies of certain athletic games like the Consualia. Scientific gymnastics came in with the importation of other Greek ideas by the conquerors. The first gymnasium at Rome is said to have been built by Nero. Still the Greek gymnastics never became thoroughly naturalized and as-

similated among the Roman people. The art seemed a fair but unprosperous exotic; and, after serving a temporary purpose in the hands of scholars and gentlemen, it subsided into the brutality of pugilism and gladiatorship, and finally expired in the general wreck of the Imperial State.—
Dr. Dio Lewis.

MR. RUSKIN ON FEMALE ATTIRE.

In a late number of *Fors Clavigera*, Mr. Ruskin advises his girl readers as follows:

"Dress as plainly as your parents will allow you, but in bright colors, (if they become you), and in the best materials—that is to say, in those which last the longest. When you are really in want of a new dress buy it (or make it) in the fashion; but never quit an old one merely because it has become unfashionable. And if the fashion be costly you must not follow it. You may wear broad stripes or narrow, bright colors or dark, short petticoats or long (in moderation), as the public wish you; but you must not buy yards of useless stuff to make a knot or a flounce of, nor drag them behind you over the ground. And your walking-dress must never touch the ground at all. I have lost much of the faith I once had in the common sense, and even in the personal delicacy, of the present race of average English women by seeing how they will allow their dresses to sweep the streets, as if it were the fashion to be scavengers. If you can afford it get your dresses made by a good dressmaker, with the utmost attainable precision and perfection; but let this good dressmaker be a poor person, living in the country—not a rich person, living in a large house in London. Learn dress-making yourself, with pains and time, and use a part of every day in needlework, making as pretty dresses as you can for poor people who have not time nor taste to make them nicely for themselves. You are to show them in your own wearing what is most right and graceful, and to help them to choose what will be the prettiest and most becoming in their own station. If they see you never try to dress above yours, they will not try to dress above theirs."

THE RUSSIAN'S BEES.

A Pacific correspondent of an Eastern paper makes merry over the failure of a bee speculator to raise honey in a warm climate:

Bittesnosoff was an enterprising young Russian established in business in San Francisco. Discovering that honey bees were unknown in California, he opened his eyes unusually wide one morning, and thought he saw a large fortune in immediate prospect.

He imported bees largely. They thrived well. Things were lovely. But, who would have thought it, the bees had too much instinct for Bittesnosoff. They found the winters so mild, and the flowers so perennial, that they laid up in summer no store of winter sweets, and ate as they went, making no honey for Bittesnosoff.—*Youth's Companion.*

ECONOMY OF THE FRENCH.

It has always been the habit of the French butcher to separate the bones from his steaks, and place them where they will do the most good. The house-wife orders just enough for each person and no more, even to the coffee. If a chance visitor drops in somebody quietly retires and the extra cup is provided, but nothing extra by carelessness or inattention; when the little range is extinguished it waits for another time. No roaring cook-stove and red hot covers all day long for no purpose but waste. The egg laid to-day costs a little more than the one laid last week.

Values are nicely estimated, and the smallest surplus is carefully saved. A thousand little economies are practiced, and it is respectable to practice them.

Cooking is an economical as well as sanitary and gustatory science. A French cook will make a franc go as far as an American house-wife will make three. We should probably be greatly astonished, could the computation be made, how much the financial recuperative powers of the French are owing to their soup and cheap food—better living than all the heavy bread and greasy failures of our culinary.—*Charlotte Democrat*

WISE TOO LATE FOR HIMSELF.

A man, who was hung for murder in the State of New York, last year, in an interview with his family the day before his execution, made his wife promise to abandon gay-dress, go to church and live a Christian life. From his son he exacted a promise never to drink liquor, play cards, swear or break the Sabbath day. The man, in addressing his boy, said, "If you will do as I ask, you will never be brought to where your poor father now is." From the little girl he exacted a similar promise. What a pity he had not himself lived as he desired them to live! To give good advice is well, but to set a good example is better.—*Ex.*

ELEGANT CHRISTIANS.

A foreign paper tells us that when Oliver Cromwell visited York Minister, he saw in one of the apartments statues of the twelve apostles in silver. "Who are those fellows there?" he asked, as he approached them. On being informed, he replied, "Take them down, and let them go about doing good." They were taken down and melted and put into his treasury. There are many who, like these silver apostles, are too stiff for service in much that the Lord's work requires. Some are too nice, some too formal, some disinclined. They stand or sit stiff and stately in their dignity, and sinners may go unsaved and believers uncomfited, unhelped, for all the effort they will make to lift a hand to serve them. They need melting down, and to be sent about doing good. Statuary Christians, however bur-nished and elegant they may be, are of little real service in the kingdom of Jesus.—*S. S. Monthly.*

RATHER LIVE POOR THAN DE- GRADE HIMSELF.

The following incident is related of Dr. Franklin's early editorial life:

Soon after his establishment at Philadelphia, Franklin was offered a piece for publication in his newspaper. Being very busy, he begged the gentleman would leave it for consideration. The next day the author called, and asked his opinion of it. "Why, sir," replied Franklin, "I am sorry to say I think it highly scurrilous and defamatory. But being at a loss, on account of my poverty, whether to reject it or not, thought I would put it to this issue. At night when my work was done, I bought a two-penny loaf, on which I supped heartily, and then wrapping myself in my great coat, slept soundly on the floor till morning; when another loaf and mug of water afforded a pleasant breakfast. Now, sir, since I can live very comfortably in this manner, why should I prostitute my press to personal hatred or party passion for a more luxurious living?"

One cannot read this anecdote of our American sage without thinking of Socrates' reply to the Archelaus, who had pressed him to give up preaching in the dirty streets of Athens, and come and live with him in his splendid court.

"Meal, please your majesty, is a half penny a peck in Athens, and water I can get for nothing."—*Youth's Companion.*

EXPLAINING WELL.

When one understands any thing perfectly, he can always explain it readily to another. The father's knowledge in the following paragraph was in keeping with his lucid explanation:

While several passengers on board a steamboat were gazing into the hold to see the machinery working, a boy asked his father if he understood the principle by which steam propelled the boat.

"Of course I do," replied the old gentleman. "If you study the laws of science you will understand the subject just as I do."

You see that long iron pole keeps going up and down; well, the lower end stirs up some wheels in a box, that sets a thug-a-magig in motion, and that makes the engine go. You see it's all easy enough by the aid of science.

"Don't you understand it now?"—*Youth's Companion.*

In Cairo, Ill., they require the teachers to sign the following: "And I further agree that I will resign my position and withdraw from said schools whenever requested by said Board of education or the Superintendent of said schools, and will ask for no reason why such request was made, nor will I blame or censure any one connected with the management of said Schools on account of it, nor claim compensation from the date of such resignation." They call that part of Illinois, Egypt. It is correctly named. Darkness has fallen on it. All the plagues will come in due season.—*School Journal.*