

# The Orphans' Friend.

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## SYMPATHY.

Wipe gently off that crystal drop  
That dims the widow's eye,  
Speak kindly to the fatherless,  
And still the orphans' cry;  
Extend to all thy friendship true,  
Thy sympathy and love,  
And thou wilt have a blessing from  
The One who rules above.

Bring sunshine to the darkened path,  
Upraise the drooping head,  
And to the wretched sufferer's couch  
Bring back the hopes long fled;  
Assist and comfort every one,  
By council, hand, and heart,  
Be happy in the happiness  
That you to them impart.

There's none so poor in nature's gifts,  
But what something can give  
To banish want and misery  
From the haunts in which they live;  
It may not be in shape of arms,  
Of raiment, food and gold;  
But sympathy we can't refuse,  
For 'tis a gift all hold.

—J. H. Burns.

## A RECOMMENDATION TO NORMAL SCHOOLS.

The winter of discontent and trouble with normal schools has passed and it should be followed by a summer of very thorough discussion and consultation. While we believe in schools for the training of teachers, we also believe they are far from perfect, and we think that the most common sense course would be to make them as nearly free from objectionable features as possible. They have been most thoroughly warned, their open enemies are not dead, and the present victory they have secured will only be a means of their overthrow, unless they take warning from the past and prepare for the future.

1. Bogus normals should be eliminated from their number. They can not afford to carry a burden of incompetence, merely for a name. Not all so called normal schools are real normals. Here is a distinction with a difference. When a school, in reality an academy, for popularity assumes the name and lacks the normal elements, it should not be permitted to stand before the people as a representative school and thus burden all the rest. Weed out the quacks! The sooner this is done the better it will be for the cause.

2. There should be some general understanding among all the schools, in reference to what should constitute a thorough professional course for the great mass of our teachers. Now, their outlines of study very widely differ. This should not be.

3. There should be some arrangement by which a normal school diploma should be respected in all the States, in fact, everywhere, by Boards of Education. It is now much against normal schools that many cities, in states where they are established by state authority, do not accept their graduates without an examination. This hurts their professional character in the eyes of the people.

4. Normal school men should better agree in reference to what constitutes good teaching. Some general underlying principles should be accepted by all and carried out in all the schools, each using its own special and peculiar manner of doing so, its work.

Consultation, and friendly but honest discussion, is the very

soul of all progress. These schools can not afford to waste precious time spent in the Normal Section of our National Association, in listening to dreary essays on philosophical themes. Let there be then, or some time, a full deliberation as to how the system can be saved from serious injury.

Normal school men are too timid for bold soldiers in this educational warfare. Either they are right or wrong, and if they are right the large majority of our teachers are wrong, for but very few know or care anything about the methods taught in our best professional schools. Gentlemen of the normal schools, if you are wise, you will make good use of your summer vacation.—*National Teachers' Monthly.*

## ANSWER TO PRAYER.

In the town of W., county of Worcester, Mass., resided a worthy family. It is well known that the times of 1812 were exceedingly hard, especially to those of small means. The individual I allude to was a whole-hearted Methodist, frequently walking two and three miles to class meeting, not regarding the weather, but pressing her way through the inconveniences of life, and always trusting in the Lord. Having a large family of children to support, they often found their store of the necessities of life very scanty. Notwithstanding the pressure of the hard times she trusted in the Lord like Elijah. On one unusually severe occasion, having nothing, and seeing no prospect of relief, she was determined to test prayer. Leaving her little ones under her roof, and making her way to a corn-field close at hand, she knelt and fervently prayed. Returning to her house, as she reached the door, to her surprise she found a bag of meal on the steps. It was not till after many days that she found the person that had been prompted to make her this present just at that time. She was thankful, and felt new confidence in the religion that she had professed. After many years, when a widow, she removed to Maine. The Methodist Church in Portland will long remember her prayers and her counsel.—*Selected.*

## EARLY PRICES.

Abraham bought a piece of land for a burying-place. He paid 400 shekels of silver. The lowest sum at which a shekel is estimated is about fifty-six cents. This would make about \$200 for the burying-place. In Solomon's time it is mentioned that the price of a chariot from Egypt was 500 shekels of silver, (1 Kings x. 39.) This would be about \$250. The price of a horse was 150 shekels, or some \$75. The best horses of that age were found in Egypt. The Egyptians trained them well, and they were capable of important services. King Solomon, in a valuable chariot drawn by two or four of these horses, made as showy and as dignified an appearance, perhaps, as any princess has since.

He who sows courtesy reaps friendship, and he who plants kindness gathers love.—*Basil.*

## A PALACE OF SILENCE.

Away up on the hill that overlooks Naples, stands the Carthusian monastery of San Marsino. The monks who once inhabited the glorious palace—for it is nothing else—were men of noble birth and vast fortune. The church is now one of the most magnificent in Italy. Agate, jasper, lapis lazuli, amethyst, Egyptian granite, and fossilwood, together with marbles of every tint, are so blended in mosaics that line the whole edifice, and the carvings are so rich and graceful that the interiors of some of the chapels seem like Eden bowers transfixed by a miracle and frozen into stone. And in this spot lived a brotherhood who came from the first circles of society, and buried themselves in the gorgeous tomb, for it was little else. The monks took a vow of perpetual silence, lived apart, ate apart, and met only for the unsocial hours of prayer, when each one was wrapped in his own meditation, and no one uttered a syllable. Each one of the little cells where they slept had a small window or closet communicating with one of the corridors, and in this closet was placed the frugal meal, which was then taken from the cell and eaten in solitude. Every quarter of an hour a bell struck to remind the listeners that they were so much nearer their death. In the garden the railings are ornamented with human skulls, and the only sounds that used to disturb this splendid solitude were the tread of sandalled feet, the rustle of long white robes, or the clang of the bell that told them of their solemn lives, in brief moments, and yet might have seemed long to them. These monks, like most others in Italy, have been driven from their retreat and all their treasures confiscated by Victor Emanuel.—*Selected.*

## THE LOCK.

A lock was shown to Gotthold constructed of rings which were severally inscribed with certain letters, and could be turned round until the letters represented the name of Jesus. It was only when the rings were disposed in this manner that the lock could be opened. The invention pleased him beyond measure, and he exclaimed: "O that I could put such a lock as this upon my heart!" Our hearts are already locked, no doubt, but generally with a lock of quite another kind. Many need only to hear the words of Gain, Honor, Pleasure, Riches, Revenge, and their heart opens in a moment, whereas to the Saviour and to his holy name it continues shut. May the Lord Jesus engrave his name with his own finger upon our hearts, that they may remain closed to worldly joy and worldly pleasure, self-interest, fading honor, and low revenge, and open only to Him.

—The missionary from China, whose full name is Ten Wing Tze Way Shin Shua Shing Tze Way Shing Show Tan Tze Way Kee Ton Ye Che Poh Kow Shu Yu Lee Yeh Wong Chin Foo has been trying to convert the New Yorkers to the Chinese religion.

## EDUCATION.

The *Raleigh Observer* gives the following outlines of an Address delivered at Kernersville by Rev. J. A. Cunningham:

He stated that there were 383,000 children in North Carolina between the ages of six and twenty years. The appropriation which was raised by taxation, to keep up the Common-school system was inadequate. By that mode, only about two months tuition was secured to the child, and only one in thirty of the children receive educational advantage outside the common-school system.

He said education had a restraining force, keeping man from violations of law, both moral and civil; that the proportion of those arrested for crime in comparison with the educated was 1 to 10 in the civilized world. He took the ground that as a matter of financial economy, it would be a saving to every county in the State, every State in the Union, to levy taxes and educate the children, as the tax that was necessary to be raised to support crime was far more than would be necessary to educate the children, and morally considered, it was vastly of more importance, for the evil influence of those steeped in crime was fearful, and this should awaken in every man and woman a deeper interest for the education of the young. That the Christian churches must wake up to the responsibility resting upon them in pushing forward the interest.

He said, that in the conversation with a gentleman, the head of a family in North Carolina, the gentleman said, "It was his duty to fit his children for the largest usefulness in the world," he therefore gave them good educations as he thought that was the best thing he knew of to fit them for usefulness, and so it does.

He said all teachers should be religious and the schools that do most for the moral and religious training of the young demanded a higher claim upon us, and the man or woman educated in head only, and not in heart, is not the kind of education the church needs, but let both go together, so that to accomplish this, the instructors of youth should be God fearing men and women.

## A THOUGHT.

When the day dawns, and we arise to find the sky clear and the bright hours all before us, how loth we are to lie down upon our pillow again. There are so many things to do—such pleasant things, some of them; our friends are coming, or we are going to visit them; then there is a walk or a drive or a little feast in prospect—it seems so pleasant to be awake. But when the day has gone, and the night has come again, we are generally ready for it. We are, at best, tired with our frolic or our pleasure. Ten to one, we are disappointed in something; some little unpleasant incident has marred the brightest hour; some skeleton has taken its seat at the feast, or peeped out of a secret closet. It is so delightful to fling off the finery it rejoiced us to put on; to put out the light and lie down, courting slumber.

So, though in the heyday of life, we dread that long quiet sleep, no doubt those who live to be old hail it as their best friend. The loves and hopes of early life have ended in disappointment; their dear ones have left them alone; the life that at first seemed so sweet has changed to bitterness, and all the sweetness is with death. Just as we wearily climb the bedroom stairs with our feet, so we will climb life's last steps. We have danced and toiled alternately; we are as tired of our joys as of our sorrow, and we hail repose eternal, as we hailed the repose of the night when life was all before us.

The children ought to burn (in effigy) the editor who sang:

I wish I were a schoolmarm,  
Among the schoolmarm's band,  
With a boy across my knee,  
And a ruler in my hand.

When the Breton mariner puts to sea, his prayer is, *Keep me, my God! my boat is so small, and thy ocean so wide!* Does not this beautiful prayer truly express the condition of each of us?

## HELP ONE ANOTHER.

This little sentence should be written on every heart and stamped on every memory. It should be the golden rule practised 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 own hearts, knowing we are doing a duty to a fellow-creature. A helping hand, or an encouraging word, is no less to us, yet it is a benefit to others. Who has not felt the power of this little sentence? Who has not needed the encouragement and aid of a kind friend? How soothing, when perplexed with some task that is mysterious and burdensome, to feel a gentle hand on your shoulder, and to hear a kind voice whispering, "Do you feel discouraged? I see your trouble—let me help you." What strength is inspired, what hope created, what sweet gratitude is felt, and great difficulty is dissolved as dew beneath the sunshine. Yes, let us help one another by endeavoring to strengthen and encourage the weak and lifting the burdens of care from the weary and oppressed, that life may glide smoothly on, and the fount of bitterness yield sweet waters; and he whose willing hand is ever ready to aid us, will reward our humble endeavors, and every good deed will be as "bread cast upon the waters, to return after many days," if not to us, to those we love.

—"JOHN SMITH."

Disguised the name may sometimes be, but it is the commonest name throughout all European countries. It does sometimes effect a spelling above the common, and appears as Smyth, Smythe, or De Smythe. It arises in England assumes a Latin guise (from ferrum), and becomes Ferrier and Ferrars, one of the noble names of England, associate also with a tragedy not noble either in its character or its consequences. In Germany we have the Schmit; in Italy the Fabri, Fabrica, or Fabroni; in France the Le Fabres or Lefevres. Although most of the European languages adhere more closely to old northern names, even in Latin we have volumes in our library by Johannes Smithus, and we have seen in Italy Giovanni Smitti. The Spaniard's version of John Smith is Juan Smithus; the Dutchman adopt it as Hans Schmidt; the French soften it into Jean Smeets; the Russians roughen it into Joulif Smitri; among the Icelanders he is John Smithson; among the Tuscaroras he is Soin Qu Smittia; in Poland, Ivan Schmittiaveiski; among the Welsh we are told they talk of Jihom Schmuid; in Mexico he is written down as Joutlif Smitri; among the classical ruins of Greece he becomes Ion Siniton; in Turkey he is almost lost sight of as Yoo Seef.

It is as sport to a fool to do mischief: but a man of understanding hath wisdom.