# ORPHANS' FRIEND.

### Wednesday, November 28, 1877.

The subject of teaching vocal music in public schools having demanded so much attention within the last few years, and it having been introduced as a regular study into the curriculum of nearly\_all our best school systems, it is no wonder that bookmakers and publishers have turned their attention to this department, and, as a consequence, are annually flooding the country with musical text-books for day schools. While a very few books have been issued that can lay any proper claim to suitability for such purpose, the vast majority seem to have been prepared with no other end in view than, like the Yankee's razors, "to sell;" the persons issuing them undoubtedly presuming upon the ignorance of the public in regard to the wants of this department, and depending for success upon the jingle and tinsel of the trashy compositions .- which often seem quite pretty at first to the musically uncultured ear,-with which their books are literally filled. Others seemed to have been published for the special glorification of the author and his immediate friends, as we find all the songs are written by only a few persons, most of whom were never heard of before outside of their own immediate vicinity, and, judging from their compositions, we humbly hope may never be heard from again. Other boo's seem to have been prepared in some very peculiar manner as to the gradation of the music. We have sometimes thought that probably the compilers, having collected their material together, have thrown it into a wheel of fortune, and thence drawn it and placed it in their graded (?) readers in the order in which it came from the wheel; for we find in books intended for the youngest primary grades, songs emdracing nearly two octaves in compass, difficult modulations, two, three, and often four parts, etc.; while in books for higher grades, little baby songs are introduced that could be used in youngest grades on y, if at all. In many of these books no attention seems to have been given to the sentiments expressed either by the music or the words. For instance, in a book just published, we find such words as these:

"The frogs are jumping in the pond, Chug, chug, chug, chug, chug, chug, The boys stand looking just beyond, Chug, chug, chug, chug, chug, chug,

"I wish I was a little frog, Chug, chug, chug, chug, chug, chug, And jumping off a slipp'ry log, Chug, chug, chug, chug, chug, chug."

We agree with the author and wish he were a frog, and that he had taken his last jump. In another place in the same book we find the following:

"Once there were three wand'ring Jews, Once there were three wand'ring Jews;

Wan-wan-wan-dring,-dring,-dring, Wan-wan-wan-dring,-dring,-dring, Once there were three wand'ring Jews.

"The first one's name was Abraham, The first one's name was Abraham, A-bra-bra-ham,-ham,-ham, A-bra-bra-ham,-ham,-ham, The first one's name was Abraham."

Without taking the space to

present all the remaining stanzas of this exquisite production, we will give only the leading line of each, and the reader may repeat the syllables as above:

"The second one's name was Isaac, I-I-I-saac,-saac,-saac, etc. "The third one's name was Jacob,

Ja-Ja-Ja-cob,-cob,-cob, etc.

# "The first one he said he, he, he, etc. "The second one he said hi, hi, hi, etc. The third one he said ho, ho, ho, etc."

In another book we find such an arrangement of words as the following:

"Oh, Mary had a little lamb; its fleece

"On Mary had a first family is nece was white as snow, Shouting the battle-cry of freedom, And everywhere that Mary went the lamb was sure to go, Shouting the battle-cry of freedom."

Probably it was quite pleasant for Mary, if she were in the least patriotic. But we would appeal to the good sense of educators, and ask, are such things conducive of any good thing ? It may be argued that they furnish amusement to children. Well, suppose they do, are there not other songs that will furnish just as much amusement, and yet not silly? Children will too soon in other ways learn enough frivolity without our taking up the time that should be given to proper instruction, in permitting the use of such songs. No wonder that some sensible persons should be opposed to music being taught in public schools, if such songs constitute the course of instruction. We would heartily join their ranks and say banish it, if nothing better can be accomplished. But there is music that will ennoble while it interests and amuses, and text-books that are valuable, and of these matters we shall take occasion to speak at a

future time.-Educational Weekly. When men are in a wilderness, and have eaten the last bit of bread, and still they wander on, and have eaten the last morsel of bacon, and their journey brings them to no civilization, and they have slain and eaten their very dogs, and they have nothing left till they come down to their boots, these may sustain life for a day or two longer. It is better for a man to gnaw his saddle and his boots than to starve to death. But would you, on that account, say that leather was a good diet tor man? That is the way men reason on the subject of morality They bring a man down from what he ought to be, from what he was made to be, from the experience of moral sentiments, from the satisfying sweetness of loving God, from all the effulgent developments of the higher nature, from the spiritual condition, to that state in which he says he does not lie, nor swear, nor get drunk, nor cheat, which is, com-pared with these other things, what leather is to wholesome food. Now, leather is better than nothing to keep one from starving to death absolutely; but it is not good to live on. Yet, how many there are that have been accustomed to say, "I have no bad habits; I am very well off; and that is all I have to trouble myself about." What would you think of a man that sat down on the stairs and undertook to keep house there? Stairs are good only for the purpose that they were designed to serve. Now, morality is a flight of stairs that were made to ascend to something permanent, satisfying, renovating; and he that takes this low tone of morality which consists in the average public sentiment of the circle or community in which he lives, instead of pardon of sin, renewing of the heart, inspiration of the Holy Ghost, Christianization, and de pends upon his own righteousness, which is but as filthy rags, instead of the robe which God would throw about him, is both foolish and blameworthy .-- Church Union.

### A PRACTICAL JOKE.

Joe Haines, a London actor, was more remarkable for his practical jokes than for his acting. He was seized one morning by two bailiffs for a debt of £20, as the Bishop of Ely wass pass-

ing by in his coach. "Gentleman," said Joe, "there's my cousin, the Bishop of Ely, going to his house. Let me speak to him, and he'll pay the debt and charges."

The bailiffs thought they might venture this, as they were within three or four yards.

Joe went boldly up to the coach, and took his hat off to the bishop. His lordship ordered the coach to stop, when Joe whispered to him gently:

"My lord, here are two men with such great scruples of conscience that I fear they'll hang themselves."

"Very well," said the Bishop; so, calling to the bailiffs, he said, "You two men come to me tomorrow morning, and I will satisfy you." The men bowed and went away pleased.

Early on the following day the bailiffs, expecting the debt and charges, paid a visit to the bishop, when, being introduced, his lordship addressed them,

Well, my men, what are your scruples ?"

"Scruples !" echoed the bailiffs, "we have no scruples ! We are bailiffs, my lord, who yesterday arrested your cousin, Joe Haines. for a debt of £20, and your lordship kindly promised to satisfy us to-day.'

The bishop, reflecting that his name and honor would be exposed were he not to comply, paid the debt and charges .- Regulator.

### AT ONCE.

"How long does it take to be converted?" said a young man to his father.

"How long," asked his father, "does it take the judge to discharge the prisoner when the jury have brought him in not guilt١

"Only a minute."

"When a sinner is convinced that he is a sinner, and is sorry for it; when he desires forgiveness and deliverance from sin, and believes that Christ is able and willing to save him, he can be converted as speedily as the prisoner can be discharged by a judge. It does not take God a long time to discharge a penitent soul from the condemnation and power of sin." -Church Union.



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