

The Lights Go Out.

EDWIN T. REED

All through the length of the city street, Down to the wharf where the breakers beat, Down to the alley's dimly-lit distress...

The lights go out, and a solemn stress Comes stealing over our weariness, And loath to look and filled with fright...

And oh! how many, near and far, These dim and less lanterns are, And oh! how moon-fully they swing...

And how shall the lights that still remain I encounter the wrath of wind and rain? How shall they meet the hurrying blast...

Self-Made.

A wealthy business man not long ago made a short visit to his native town, a thriving little place, and while there was asked to address the Sunday-school on the general subject of success in life.

"But I don't know that I have anything to say, except that industry and honesty win the race," he answered.

"Your very example would be inspiring, if you would tell the story of your life," said the superintendent. "Are you not a self-made man?"

"I don't know about that?" "Why, I've heard all your early struggles! You went into Mr. Wheelright's office when you were only ten—"

"So I did! So I did! But my mother got me the place, and while I was there saw that I had something to do, and when I got discouraged, told me to cheer up and remember that tears were for babies."

"While you were there, you studied by yourself—"

"Oh, no, bless you, no! Not by myself! Mother heard my lessons every night, and made me spell long words while she beat up cakes for breakfast, I remember once I got so discouraged I dashed my writing-book, ugly with pot-hooks and trimmings, into the fire, and she burned her hand pulling it out."

"Well, it was certainly true, wasn't it, that as soon as you had saved a little money, you invested in fruit, and began to peddle it out on the evening train?"

"The rich man's eyes twinkled, and then grew moist over the fun and pathos of some old recollection.

"Yes," he said slowly, "and I should like to tell you a story connected with that time. Perhaps that may do the Sunday-school good. The second lot of apples I bought for peddling were speckled and wormy. I had been cheated by the man of whom I bought them, and I could not afford the loss. The night after I discovered they were unfit to eat, I crept down cellar, and filled my basket as usual. They look very well on the outside. I thought, and perhaps none of the people who buy them will ever come this way again. I'll sell them and just as soon as they are gone I'll get some sound ones."

"Mother was singing about the kitchen as I came up the cellar stairs. I hoped to get out of the house without discussing the subject of sound fruit; but, in the twinkling of an eye, she had seen and was upon me."

"Ned," said she, in a clear voice, "what are you going to do with those speckled apples?"

"So—sell them," I stammered out, ashamed in advance.

"Then you'll be a cheat, and I shall be ashamed to call you my son," she said, promptly. "Oh, to think you could dream of such a sneaking thing as that!" Then she cried, and I cried, and I've never been tempted to cheat since. No, sir, I have not anything to say in public about my early struggles; but I wish you'd remind your boys and girls every Sunday that their mothers are probably doing far more for them than they do for themselves. Tell them, too, to pray that those dear women may live long enough to enjoy some of the prosperity they have won for their children—for mine didn't.—Youth's Companion.

Industrial Training in Schools for the Deaf.

In reading an article in the last Annetta we were impressed with one prominent feature of the education of the deaf in Germany, viz., the apprentice system.

There seems to be considerably less attention paid there to industrial training while the pupil is in school, but at the close of his school life he is bound by strong indentures for a given number of years till he learns his trade.

Theoretically our system is the best; for all educators agree that the brain and hand should be educated simultaneously. Besides the authorities in schools for the deaf and the blind are careful to provide teachers who can converse with their pupils and who, not having to make their shops profitable, can afford to devote sufficient time to the education of those committed to them.

On the other hand we find that, in too many cases, the pupil imagines he is a full-fledged workman after working a few years (two hours a day, instead of ten) and launches boldly forth to make a living when he has had time to master merely the rudiments of his trade and is not worth his salt in any well-appointed shop. To his disgust he finds that, if he can get work at all, it must be at starvation wages till such a time as he is of some value to his employer (from two to four years.)

Nor can the school authorities do much to mend the matter. If, as in some cases, it is decided to give a boy or girl a year or so extra in the mechanical department, they soon begin to imagine that they are working for the benefit of the school and not for their own. They therefore conceive the idea that they should be paid wages for the privilege of learning a trade.

This militates against their progress and sometimes they work themselves up into such a fever of discontent over the supposed injustice that is done them, that they forfeit their privilege and return to their homes, only to find, when it is too late, that they have made a grave mistake.

If it could be so arranged, the ideal way would be to give manual training simply during the pupil's period of intellectual training and at the close of that time to say to the parent, "Here is your child, fairly well educated intellectually and with considerable manual skill, but absolutely no trade. You can either take him and become responsible for his mechanical training, or indenture him in one of our shops for a term of years, so that we may keep him legally till he is fit to earn a livelihood."—D. in Colorado Index.

Be Sure to Save a Little.

Of the young couples just married there must be some who have started out in life on an income on the shady side of \$1,000 a year and "prospects." The prospects do not always materialize as soon as you think they will, and when they do there are generally more ways to use extra money than were at first dreamed of. People of an older generation, in comfortable circumstances, cannot understand why the young married folks of to-day cannot live within their means. They declare that the only way for them to arrive at their own independence is to save a little every month, no matter how little. True as this doubtless is, these same good folks hardly realize how hard it is for a young couple to resist the pleasant outside social influences which makes spending of money easy—ah! too easy. It is one thing to determine to live consistently within the amount of a small income and quite another to carry it out.

It is an old principle that not more than one-fifth of the income should be spent for rent and two thirds for household expenses with one-fifth each for the husband and wife for personal expenses. In the city it is generally difficult to follow this rule in regard to rent, but with that question settled the management of the rest of the money falls offest on the wife, for she superintends the household supplies and regulates the style of living. Of course, unexpected and sometimes long and serious calamities entail heavy expenses, and there will always be outside demands which it seems a duty to meet; but apart from such emergencies the income may be systematically divided and the home may be managed according to such division if both parties agree to such a plan and abide by it.—Brooklyn Eagle.

Sir Galahad.

In the legendary story of King Arthur and his Knights of the Round Table we are told how at one period the latter set out in quest of the Holy Grail.

This Holy Grail, or San Greal, was the cup out of which Jesus drank the wine of the Last Supper with His disciples and it was supposed to have been brought over to England by Joseph of Arimathea. It remained in the keeping of his lineal descendants for many years an object of pilgrimage and adoration.

It was incumbent on those who had charge of it to be chaste in thought, word and deed, but one of the keepers having broken the condition, Holy Grail disappeared. Before the quest for it began, the knights were all one evening assembled in the great hall at Arthur's court when suddenly there came a terrific noise like thunder; the hall was filled with smoke; through the smoke there pierced a long shaft of brilliant light; and along the light there passed the vision of the Holy Grail.

But, of all who heard the noise, and saw the smoke and light only one knight present was permitted to see the Grail itself. This was the youngest knight of Arthur's court, the brave Sir Galahad to whom the King said when he dubbed him knight, "God make thee good as thou art beautiful;" who was always clad in white armor, and the motto of whose life was:

My strength is as the strength of ten, Because my heart is pure.

The next day, when the knights held a grand tournament no man was able to stand before the young knight, Sir Galahad. And he alone, because of the maiden purity of his heart, was successful in the quest, was translated into the "Spiritual City," towards which he had aspired on the earth.—Sunday School Visitor.

Not as he Expected.

A Washington correspondent tells of a public man who is a little hard of hearing, and who sometimes attempts to save himself from annoyance by pretending to be more deaf than he is.

In a public place, one day, this man was approached by an office-seeker who he had reason to believe was about to bore him with a tale of woe. The office-seeker said, in a low voice, which the others present could not hear—

"Will you please lend me \$1?"

"What do you say?" asked the public man, in a tone which, he thought, would deter the applicant from repeating his request in presence of so many; but the man said, in a voice which drew the attention of everybody within hearing distance—

"Will you lend me \$2, please?"

The public man was ashamed to refuse. "Why, yes," he said, and gave the man \$2.

As the borrower went away the lender looked after him bitterly and said, with a sigh—

"I'd have saved \$1 if I had heard him the first time."

A good Egyptian mummy, warranted 6,000 years old, can be bought for \$100.

Grand Trunk Railway.

TRAINS LEAVE BELLEVILLE STATION: West 11:30 a.m.; 12:00 a.m.; 6:00 a.m.; 11:55 a.m.; 3:05 p.m.; East 1:05 a.m.; 6:00 a.m.; 10:15 a.m.; 12:15 p.m.; 5:10 p.m. HALLOW AND PETERBORO BRANCH 2:15 a.m.; 11:45 a.m.; 5:10 p.m.; 5:45 p.m.

Uneducated Deaf Children.

I WOULD BE GLAD TO HAVE EVERY person who receives this paper send me the names and post-office addresses of the parents of deaf children not attending school, who are known to them, so that I may forward them particulars concerning this Institution and inform them where and by what means their children can be instructed and furnished with an education.

R. MATHISON, Superintendent.

TORONTO DEAF-MUTE ASSOCIATION.

RELIGIOUS SERVICES are held as follows every Sunday: West End Y. M. C. A., Corner Queen Street and Davenport Road, at 11 a.m. General Central, 11 stairs at Brimley Hall, Spadina Ave. 10 of 12 hours south of College Street, at 3 p.m. Leaders: Messrs. Nasault, Brisson and others. East End meetings, 407, Parliament and Oak Streets. Service at 11 a.m. every Sunday. Bible Class Every Wednesday evening at 8 o'clock, corner Spadina Ave. and College Street, and our Queen Street and Davenport Road Lectures, etc., may be arranged if desirable. Miss A. Fraser, Missionary to the Deaf in Toronto.

GENERAL INFORMATION

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Classes:—

SCHOOL HOURS: From 9 A. M. to 12 noon, and from 1:30 to 4 P. M. DRAWING from 1:30 to 3 P. M. on Tuesday and Thursday of each week.

CHILD FANCY WORK CLASS on Monday afternoon of each week from 7:30 to 9 P. M. EVENING STUDY from 7 to 9 P. M., for senior pupils and from 7 to 8 for junior pupils.

Articulation Classes:—

From 9 A. M. to 12 noon, and from 1:30 to 4 P. M.

Religious Exercises:—

EVERY SUNDAY. Primary pupils at 9 A. M. Senior pupils at 11 A. M. General Lecture at 2:30 P. M., immediately after which the Bible Class will assemble.

EACH SCHOOL DAY the pupils are to assemble in the Chapel at 8:45 A. M., and the Teachers in charge for the week, will open by prayer and afterwards discuss them so that they may reach their respective school rooms at later than 9 o'clock. In the afternoon at 3 o'clock the pupils will again assemble for after prayer will be dismissed in a quiet and orderly manner.

REGULAR VISITING CLERGYMEN: Rev. Canon Burke, Rector; Rev. Monsignor Farrell, A. G. Rev. T. J. Thompson, M. A., Presbyterian; Rev. Chas. E. McIntyre, Methodist; Rev. A. H. Consett, Baptist; Rev. M. W. Marshall, Presbyterian; Rev. Father Connelly, S. J.; Rev. C. D. D., Rev. J. J. Rice, Rev. N. H. H.

HOME CLASSES, Sunday afternoon at 2 P. M. National Series of Sunday School Lessons Miss ANNIE MATHISON, Teacher.

Clergymen of all Denominations are cordially invited to visit us at any time.

Industrial Departments:—

PRINTING OFFICE, SHOES AND CAMPBELL'S SHOES from 7:30 to 9:30 A. M., and from 1:30 to 5:30 P. M. for pupils who attend school. For those who do not from 7:30 A. M. to 12 noon, and from 1:30 to 5:30 P. M. each working day except Saturday, when the office and shops will be closed at noon.

THE SEWING CLASS HOURS are from 7 A. M. to 12 o'clock noon, and from 1:30 to 5:30 P. M. for those who do not attend school, and from 7:30 to 9:30 P. M. for those who do. No sewing on Saturday afternoons.

The Printing Office, shops and sewing room to be left each day when work is done in a clean and tidy condition.

PUPILS are not to be excused from various classes or Industrial Departments except on account of sickness, without permission of the Superintendent.

Teachers, Officers and others are not to allow matters foreign to the work in hand to interfere with the performance of their several duties.

Visitors:—

Persons who are interested, desirous of visiting the Institution, will be made welcome on any school day. No visitors are allowed on Saturdays, Sundays or Holidays except to the regular chapel exercises at 2:30 on Sunday afternoons. The best time for visitors on ordinary school days is as soon after 1 P. M. in the afternoon as possible, as the classes are dismissed at 3:00 o'clock.

Admission of Children:—

When pupils are admitted and parents come with them to the Institution, they are kindly advised not to linger and prolong leave-taking with their children. It only makes discomfort for all concerned, particularly for the parent. The child will be tenderly cared for, and if left in our charge without delay will be quite happy with the others on a few days, in some cases in a few hours.

Visitation:—

It is not beneficial to the pupils for friends to visit them frequently. If parents must come, however, they will be made welcome to the classrooms and allowed every opportunity of seeing the general work of the school. We cannot furnish lodging or meals or entertain guests at the Institution. Good accommodation may be had in the city at the Quintin Hotel, Hoffman House, Queen's, the American and Hamilton Hotels at moderate rates.

Clothing and Management:—

Parents will be good enough to give all directions concerning clothing and management of their children to the Superintendent. No correspondence will be allowed between parents and employees under any circumstances without special permission upon each occasion.

Sickness and Correspondence:—

In case of the serious illness of pupils letters or telegrams will be sent daily to the nearest relatives. IN THE ABSENCE OF RELATIVES FRIENDS OF PUPILS MAY BE QUITE SURE OUR CARE WILL.

All pupils who are capable of doing so will be required to write home every three weeks. Letters will be written by the teacher for the little ones who cannot write, stating, as far as possible, their wishes.

No medical preparations that have been used at home, or prescribed by family physicians will be allowed to be taken by pupils except with the consent and direction of the Physician of the Institution.

Parents and friends of deaf children are best advised against Quack Doctors who advertise their cures and appliances for the cure of deafness. In 999 cases out of 1000 they are swindlers and only want money for which they give no return. Consult well known medical practitioners in cases of advertised deafness and be guided by their sound and advice.

R. MATHISON, Superintendent.