On the death of Tennyson.

BY J. W. BENGOUGH, TORONTO.

"And so it was—O singer rare,
Upon a soundless, fearless tide,
Thy bark from out this bourne did ride
And nature heard her lover's prayer.

"There was no meaning of the bar,
'Twas not an hour for pangs and fears,
But that full tide was human tears,
And o'er thee hung the evening star.

"'Twas when all strifes of earth were spent,
Out toward the vast she turned the prow,
And o'er thy pale and glorious brow
There fell a moonbeam as thou went.

"And then thou crost the bar in peace,
And passed away, and gave no sign,
But we believe that Christ divine,
Thy Pilot, met thee face to face."

Saying Kind Words.

It is generally esteemed a virtue to say kind words of any one, either to please them or to help them along in the world, and it is virtue, provided the words are true. But as much mischief may be done by kind as by unkind words if they are not based upon truth. In a complex machine the changing of the size of one part affects the operation of the machine or requires other changes. Society is a very complex machine, and we cannot make changes in it affecting only the part changed. If we say kind words about a man that influences his promotion, other people are affected besides the individual thus advanced. If the kind words are true, the influence is good all around; if they are untrue or not well founded, the individual may be temporarily or perhaps permanently benefited, to the injury of his employers or those with whom he comes in contact. Whenever we can truthfully say kind words of others we should do so, but truth must be the test as well as kindly feeling. Some years ago, a prominent woman in English society sued another equally prominent for damages, because the second had recommended a dishonest servant, by whom the complainant was robbed. It was proved on the trial of the case that the servant was known to be dishonest. Her employer was anxious to get rid of her, and in order to do so recommended her to a friend, with the result above stated. Here was a clear case of deception carried out for selfish purposes. The words of recommendation might be regarded as kind from the standpoint of the servant, they were most unkind from the standpoint of the friend or other person to whom they were addressed. The case is not altered where there is no personal advantage or end to be gained. A false recommendation, though regarded as kindly, is deceptive and mischievous to somebody. There is no virtue in the use of kind words unless they are true. More obscurely there is no virtue in kindly actions that are not founded upon sincerity and honest feeling. The essence of virtue is sincerity and truth. To these kindness ought to be added whenever it is possible to do so, and then kind words are to be most highly commended. One may be sincere and truthful, yet rude and harsh, another be kindly, but a mere flatterer, insincere and untruthful. Both fall short of what they should be; for it is the combination of many or all good qualities that produces the ideal character or the perfect man. Say what good you can of a man, is often presented as a wise and virtuous rule of conduct; but it is misleading unless it be understood that only that is to be said which is truthful, and that it is not to be so worded as to deceive. It is not necessary in order to satisfy one's conscience to be severely critical or seek out faults that are not obvious or to make an analysis of motives. It is sufficient if when called upon to describe another for any purpose whatever that a true likeness be drawn, with a kindly spirit, a likeness that is not designed to deceive. That will satisfy one's conscience; any departure from the truth will be an offense, whether it is in the direction of flattery or of caricature. In the one case, where the description or likeness fails to do justice to the subject, the injury is to the individual described; in the other the injury will be to the individual who may be deceived by it.—*Ex.*

It is a fine thing to have some money laid up to draw on in the future. A rainy day may come at any time when this slight surplus will be needed. No one can find fault with the man who makes reasonable search for the things of this world. The man who eats all he has to-day or spends all he has to-day, need not be surprised if he is without food or money to-morrow.—*Deaf Hawkeye.*

WHEN.

When you see a boy appear to be unusually industrious when the foreman comes back into the room, you may be sure that he has been "soldiering" while the foreman was out. He is the kind of boy that needs to have an eye kept on him or he will shirk. You cannot trust him.

When you see a boy about to do something mean or wrong, try to persuade him from it. If you do not you will become a partner in his guilt because you might have prevented his doing wrong and did not.

When you do a sly mean act it injures yourself and those who saw it or know of it. It seldom injures very much the one against whom you did it. The greatest injury is to yourself.

When you say a mean untrue thing about someone else, to a third person, you degrade yourself and do an irreparable injury both to the one you are talking about and to the one you are talking to.

When you have a mean thought, hide it in your own breast. Don't let it out to poison the hearts and lives of those around you.

When anyone tells you anything that someone else has said about you, you may rest assured that he will tell that other one what you say in return, and probably with additions you never thought of.

When you hear anyone boast of the qualities he possesses, watch and you will see that he is most lacking in those very qualities of which he boasts the loudest.

When you hear anyone say that he is the only one that the powers that be really care for, you may set it down as a foregone conclusion that he is not very sure of his own position in their esteem and is only "whistling to keep his courage up."

When you hear anyone continually announce from the housetops, how much he has got done, and how much more he does than anybody and everybody else, it is pretty safe to conclude that he does most of his work with his mouth, and that the amount of productive labor he does is really very small.

When you hear anyone claiming as his own the results of anothers labors, you may be sure it is because he has no results of his own to point to.

When you read this, don't think it means every body else, but examine yourself and see if some of it does not mean you.—*Nebraska Mute Journal.*

A Disgrace to Their Kind.

There can be no more shameful habit or practice by a boy than speaking wrongly of girls or ladies. It shows a low principle in any boy or young man to indulge in language which they too often do, that is a disgrace to a bar-room loafer. Not long ago we happened to be waiting for a train at the depot, and among others were several boys and young men who were together a little one side, and the language and the "jokes" they were using in their reference to the opposite sex would have been a disgrace to a Hottentot; in fact, we are quite sure that a heathen Hottentot would never have been guilty of such outrageous talk. These same boys and young men seem to be of what is termed upper class, too, and probably every one of them had good mothers and pure sisters at home. Every one who heard them, set those boys down in their minds as low blackguards by nature, and would never in the future recognize one of them, in any other way than in the list of what they really are—a low, disgraceful, unmanly, despicable lot, and every one of them were marked by those who heard them, for just what they were. Boys who make a practice of referring to girls or ladies in a disrespectful (not to say, outrageous) manner, are unworthy to be trusted in any way, and should be as they surely are, despised by every decent person. They are a stain on the name of young manhood, they should be shunned as a pestilence. They are one sort of creature in human form that are not wanted on the earth, and the sooner they get off it the better it will be for all concerned.—*The Riverside.*

Rewards and punishments should be sparingly used, and only as a temporary means of fixing good habits.—*Sully.*

Man is physically, as well as metaphysically, a thing of shreds and patches, borrowed unequally from good and bad ancestors, and a misfit from the start.—*Emerson.*

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The Literary and Debating Society meets every Friday evening at 7.30, in the Y. M. C. A. Building, corner Jackson and James Sts. President, J. H. Byrne; Vice-President, Thos. Thompson; Secy-Treasurer, Wm. Bryce; Sergt-at-arms, J. H. Mosher.

Meetings are open to all mutes and friends interested.

The Los Angeles Association of the Deaf.

SERVICES EVERY SUNDAY at 3 p.m., at the Guild Room of the St. Paul's Church, Olive Street, Los Angeles. OBJECTS—1. The holding of religious services in the sign language. 2. The social and intellectual improvement of deaf-mutes. 3. Visiting and aiding them in sickness. 4. Giving information and advice where needed. OFFICERS:—Secretary-Treasurer and Missionary, Thos. Wild. The post office address of Mr. Thomas Wild is Station D, Los Angeles, Cal.; to whom all communications should be addressed.

TORONTO DEAF-MUTE ASSOCIATION.

RELIGIOUS SERVICES are held as follows: Every Sunday morning at 11 a.m. in the Y. M. C. A. Building at corner Queen Street West and Dovercourt Road. Leaders: Messrs. Fraser, Houghton and Slater. In the afternoon at 3 p.m. in the Y. M. C. A. Building, at corner of Spadina Avenue and College Street. Leaders: Messrs. Nesmith and Bridgen.

The Literary Society meets on the first and third Wednesday evenings of each month, in the Y. M. C. A. Building, corner of Queen St. West and Dovercourt Road, at 8 p. m. President, C. J. Howe; Vice-Pres., A. W. Mason; Secretary, H. O. Slater; Treas., W. J. Terrell. The above officers, with P. Fraser, form the Executive Committee. All resident and visiting deaf mutes are cordially invited to attend the meetings. The Secretary's address is 19 Garden Avenue.

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.

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TRAINS LEAVE BELLEVILLE STATION:

WEST—2.50 a.m.; 4.21 a.m.; 11.45 a.m.; 3.01 p.m.; 6.25 p.m.; 11.00 p.m.

EAST—1.10 a.m.; 6.25 a.m.; 11.05 a.m.; 2.50 p.m.; 6.00 p.m.

MADOC AND PETERBORO BRANCH—8.45 a.m.; 11.50 a.m.; 5.10 p.m.

GENERAL INFORMATION.

Classes:—

SCHOOL HOURS.—From 9 a.m. to 12 noon and from 1.30 to 3 p.m.

DRAWING CLASS from 3.30 to 5 p.m. on Tuesday and Thursday afternoons of each week.

GIRLS' FANCY-WORK CLASS on Monday and Wednesday afternoons of each week from 3.30 to 5.

SIGN CLASS for Junior Teachers on the afternoons of Monday and Wednesday of each week from 3.10 to 4.

EVENING STUDY from 7 to 8.30 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 3.30 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 Teacher in charge for the week, will open by prayer and afterwards dismiss them so that they may reach their respective school rooms not later than 9 o'clock. In the afternoon at 3 o'clock the pupils will again assemble and after prayer will be dismissed in a quiet and orderly manner.

REGULAR VISITING CLERGYMEN.—Rev Canon Burke, Right Rev. Monseignor Farrelley, V. G., Rev. J. L. George, (Presbyterian); Rev. E. N. Baker, (Methodist); Rev. R. Marshall, (Baptist); Rev. M. W. Mackay, (Presbyterian); Rev. Father O'Brien.

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

Industrial Departments:—

PRINTING OFFICE, SHOE AND CARPENTER SHOPS from 7.30 to 8.30 a.m., and from 3.30 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 9 a.m. to 11 o'clock, noon, and from 1.30 to 5 p.m. for those who do not attend school, and from 3.30 to 5 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 ceases in a clean and tidy condition.

☞ PUPILS are not to be excused from the 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 3.30 on Sunday afternoons. The best time for visitors on ordinary school days is as soon after 1.30 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 causes 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 in 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 class-rooms 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 Huffman House, Queen's, Anglo-American and Dominion 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 parents or guardians. IN THE ABSENCE OF LETTERS FRIENDS OF PUPILS MAY BE QUITE SURE THEY ARE WELL.

All pupils who are capable of doing so, will be required to write home every three weeks; letters will be written by the teachers for the little ones who cannot write, stating, as briefly 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 warned against Quack Doctors who advertise medicines and appliances for the cure of Deafness. In 999 cases out of 1000 they are frauds and only want money for which they give no return. Consult well-known reputable practitioners in cases of afflictions of deafness and be guided by their counsel and advice.

R. MATHISON,
Superintendent.