

THE SINGER.

In the church I stood in silence
Not a footfall, not a sound,
Broke the hushed and dreamy quiet
Of my reverent profound.
I was thinking of the morrow
When, before the altar grand,
In the service of the Master,
All repentant, I would stand.

And I wondered if the people
Gathered there His name to praise
Would not be, through my endeavor,
Led to praise, better ways
For I felt within my bosom
All the true heart of the song,
And I thought some tiny portion
Ought to touch that worldly throng.

So I turned unto the organ,
And began to play the air
Of the tender, sacred opera,
"Angels, Ever Bright and Fair."
And I never sang so sweetly,
All my soul seemed upward turned,
All my holiest endeavor
Through those earnest carols burned.

Then the heavenly spell was broken,
For, beside the great staircase
Stood a little ragged maiden
Gazing wondering in my face.
She was shabby, poor and crippled,
Not a bright or winsome child,
She has spoiled my inspiration,
And I spoke in anger wild:

"Child," I cried, "what is your business?"
And I paused, with much surprise,
"Why stand there in stupid silence?"
"Come, make haste! I'm waiting time."
But she did not move or answer,
Only gazed with open eyes
Full of disappointed wonder,
And a pained and griefed surprise.

"You were singing 'bout the angels,"
Here her voice was low and sad,
While with cold her slight form trembled—
She, poor child, was but half-clad.
"You were singing 'bout the angels,"
So I came to look at you,
And I kind of thought you was one,
Now I know it wasn't true."

Years have passed since that brief moment,
But sometimes I seem to hear
Through my busy life of duty,
A child's accents, soft and clear,
And I always pause and harken,
As with silent lips, alone
I send, not a song of triumph,
But a prayer to heaven's throne.
—Clara Louise Chase, in Detroit Free Press

Excellent Rules.

The following rules are so excellent that they will bear re-reading at least once a month. They will supply enough "honeyed sweetness" to make any life pleasant and respected:

Be faithful to your sense of right and wrong.

Be reserved in disputes; you don't know everything, so do not talk as if you were infallible.

Be brave in the battle for right.

Be just to yourself and others.

Be discreet and circumspect in public.

Be hearty in your recognitions and salutations.

Be gentle and affectionate at home.

Be willing to listen as well as to talk.

Be a teacher of noble truths to your household.

Be not a fop nor a fripper.

Be a hero of integrity to friends and servants.

Be willing to do your share of the work of life.

Be willing that others should obtain a share of honors and attentions.

Be a wise counselor in your circle.

Be broad and tolerant; all wisdom is not in your brain; exploded errors have not their dogmatists.

Be not quick to take offense; often none is intended; people are not always thinking of you.

Be a follower of the Golden Rule; it is not only the highest morality, but is a fruitful source of genuine etiquette, and is withal but simple justice; you owe as much to others as they owe to you.—Cleveland Leader.

Keeping Young.

I have heard it said that to keep young one must keep the brain in good working order, and to do that one must pursue some plan of study if not steadily yet at frequent intervals as the years pass on. The fashionable party going, theatre-loving woman ages quicker than the woman of literary taste. The life of an animal is short. The life of a brain-worker, provided he or she does not work too hard, is longer than the life of an idler, or a person whose occupation and amusements are purely physical. The farmer's wife, with all her advantages of pure air, ages more rapidly than any class of woman, because, as a rule, her life is hard, monotonous, and she does not care to read or improve herself in any way, but just sink uncomplaining into a beast of burden. In those days when reading matter and looks of the very best authors can be had almost for nothing, there is no excuse for ignorance of the best literature, and communion with great minds helps one to keep young and happy.—Hr.

A Deaf and Dumb Rooster.

HE IS UNABLE TO UTTER A NOTE OF DEFIANCE OR EXULTATION.

A gentleman living on the outskirts of the city, near Black Rock, owns a curiosity the like of which Barnum never dreamed of, says the Buffalo Express. It is a deaf and dumb rooster—a full-grown, brilliantly-plumed brown Leghorn chautieker—that has lost his voice, can neither crow nor cluck, nor make any other audible sound with his vocal apparatus, does not wake up the neighborhood at five o'clock in the morning with an everlasting cock-a-doodle-doo; does not give an alarm of hawks every time a black cloud passes the sun, but is still as much the lord of the chicken park as ever.

He has not always been thus. Up to the time he was eight months old he was as noisy as any young rooster need be. Then he got his head caught in a barbed-wire fence in such a way as to mangle his neck and probably tear out his vocal cords. Losing the power to make sounds, he evidently forgot how to hear them. At last now, at the age of three years, he gives no evidences of hearing. But he makes his eyes answer for ears and voice. If any one wanted proof that he was deaf and dumb, those eyes would be convincing. There is nothing he does not see. When the first glow of sunrise appears he begins the duties of the day by arousing all the rest of the fowls in the henery in his own original way. He walks around to each one and kicks it off its perch. There is no resisting such an invitation to get up. It's much more effective than crowing. When he gets a challenge to fight he does not stop and announce what he can do. He goes and does it. And his battles are all victories.

The most remarkable thing about this intelligent bird, however, is the fact that, though deaf, he can distinguish between an admonition to "shoo" and a request to come to dinner. How he does it is a mystery, but it is believed that he tells by the motion of the lips and general attitude of the person who addresses him.

A course of instruction in a deaf and dumb institute is all this rooster needs to learn to talk with his spurs.—Hr.

Beware of Slander.

He who indulges in slander is like a person throwing ashes in the wind, which come back to the same place and covers him all over. Oh the tongue of slander, it never gets tired, in one form or another it manages to keep itself in constant employment. Sometimes it drips honey and sometimes gall; it is bitter now, then sweet—it is like death, it loves a shining mark, it is like the wheel which catches fire as it goes round and burns with fierce conflagration as its own speed increases. No soul of high estate can take delight in slander. How small a matter will start a slanderous report. Never speak evil of one another, even with a cause. Remember we all have our faults.

Remember, that it is always the best fruits that the birds pick at—that wasps light on the finest flowers,—that slanders are like flies that overlook all a man's good parts in order to light upon his sores. Slander, envy, and jealousy can start the great bloodhound of suspicion, create a loud noise that will attract attention, and many may be led to suppose there is game when there is nothing but thin air.

Never does a person portray his own character more vividly than in his manner of portraying others. He or she who calls his or her neighbor's credit at a low rate makes the market for another to buy his or hers at the same rate. Oh, then know that slander is not long lived provided that your conduct does not justify it, and that Truth, the child of time, ere long will appear to vindicate you.—Duke of Argyll.

As a pillow, a clear conscience will beat goose feathers.

Measure the length of your quilt before endeavoring to stretch your legs.

Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention.—Bacon.

A Business Education.

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"NATIONAL EXPONENT," 121 East Randolph St., Chicago.

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 Bovercourt Road. Leaders: Messrs. Fraser, Houghton and Slater. In the afternoon at 3 p. m. in the Y. M. C. A. Building at corner Spadina Avenue and College Street. Leaders: Messrs. Sausville and Hildgen.

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 Bovercourt Road, at 8 p. m. President, C. J. Howe; Vice-Pres., A. W. Mason; Secretary, H. C. Slater; Treas., W. J. Terrell. The above officers, with F. Fraser, form the Executive Committee. All resident and visiting deaf mutes are cordially invited to attend the meetings. The Secretary's address is 12 Garden Avenue.

HAMILTON DEAF-MUTE ASSOCIATION

MESSES. GRANT AND DUFF conduct religious services every Sunday, at 3 p. m. in Treble Hall, John St. north, near King. 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. St. 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, Calif. 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.



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TRAINS LEAVE BELLEVILLE STATION: WEST 3:25 a. m.; 11:55 a. m.; 5:05 p. m. EAST 10:45 a. m.; 9:00 a. m.; 12:45 p. m.; 6:00 p. m. MADON AND PETERBORO BRANCH—5:15 a. m.; 12:45 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 1:30 to 3 p. m. on Tues. day and Thurs. day afternoons of each week. GIRLS' FANCY WORK CLASS on Monday and Wednesday afternoons of each week from 1:30 to 3. HIGH CLASS for Junior Teachers on the afternoons of Monday and Wednesday of each week from 1:30 to 4. 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 3 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 SUNDAY 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 schools not later than 2 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. OUTRICK VISITING CLERGYMEN: Rev. Canon Burke, Right Rev. Monsignor Farrell, V. G. Rev. J. L. George, (Presbyterian); Rev. E. N. Baker, (Methodist); Rev. H. Marshall, (Baptist); Rev. M. W. Maclean, (Evangelical); Rev. Father O'Brien. BIBLE CLASS, Sunday afternoon at 3:15. International 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 CAPS AND HATS 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 12 o'clock, noon, and from 1:30 to 4 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 2:30 on Monday 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 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 children 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 Hoffman 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 seriousness of pupils letters or telegrams will be sent daily to parents or guardians. IN THE ABSENCE OF LETTERS FROM 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 teacher for the little ones who cannot write, stating, as well 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 99 cases out of 100 they are frauds and only want money for which they do no return. Consult well known medical practitioners in cases of adventitious deafness and be guided by their counsel and advice.

H. MATHISON, Superintendent.