

The Brook Beneath the Snow.

'Was down in dad's of molder, where the pussy willers grow. I used to go an' listen to the brook beneath the snow. Above I heard the roarin' whin' an' saw the snow cast swirl; But the brook beneath the snow an' lee danced 'singin' like a girl.

I'd put my ear down to the lee, I did n' min' the col'. An' when I heard its music, there wuz summer in my soul! An' when dad licked me, an' my heart 'ud bite an' overflow. I would go an' hear the music of the brook beneath the snow.

An' then my sob's 'ud change to shouts, and sorrow change to glee, For it tumbled along its music from the mountain to the sea: An' I'd stretch my ear to hear it, an' my heart 'ud swell an' glow. When I listened to the music of the brook beneath the snow.

Since then the wintry blasts of life have blown here an' there, An' snow storms they have blocked my way an' heeled me everywhere. But sheltered from the hurricane, within the valley low, I listen for the music of the brook beneath the snow.

For I know beneath the snow an' lee that there golden said, By that glorious streak of melody that wiggles through the land; The storm beats hard; the wind is high; I cannot hear it blow, For I listen to the music of the brook beneath the snow.

S. W. Hows

Sign Language in a Restaurant.

"Is this a lunatic asylum or the Board of Trade?" asked a stranger who had wandered into a quick-service restaurant in Monroe street.

No wonder he asked the question. It was a few minutes past the noon hour, and the every day stampede of wild-eyed and hungry lunchers was at its worst. The tables and the long counter had filled up, and there was the usual clattering of dishes and knives and forks.

What surprised the stranger was the conduct of the coloured waiters. One was clapping his hands, and another snapping his fingers. Others were holding three fingers in the air, doubling their fists, and crossing their arms.

These mysterious signs and signals were being given to the cooks at the back of the room, and were apparently understood. The stranger ordered roast beef rare, and the waiter immediately clapped his hands twice, and then made a motion with his right hand, as if he were trying to shake something off his finger.

"What do you mean by that?" asked the stranger, as he turned in wonder and admiration to see a tall coloured man give an imitation of a Dutch windmill.

"You wanted roast beef rare, didn't you?"

"Yes."

"Well, that's what I ordered."

"How about that fellow waving his arms?"

"That's chicken giblets. We've got about twenty-five signs. It does away with yelling."

"Do the signs that you make give any reasonable explanation of what is ordered?"

"Sometimes. You see, when I clapped my hands twice that meant roast beef, and then when I made that motion with my hand, as if to shake off the dripping of blood, that meant to have it rare."

"It's a kind of Delsartean method."

"No, sir; the boys got it up. We've got a funny order for kidney stew. I'm afraid to show you for fear they'll think I'm ordering it."

"I see; you make the actions suit the thing to be ordered. When it's ico cream you roll up your collar and shiver, and if it's green apple pie you put both your hands on your stomach and then double up."

"Go on, boss. You're havin' fun with me. Here's your roast beef now," and he received it from another coloured man, who was earnestly inviting him to "take it away."—Chicago Record.

To Sweeten the Breath.

A woman who adores onions and says she would eat them anyhow because of their salutary effect on her complexion, avers that the scent can be entirely removed, no matter how they have been served if you drink a cup of black coffee immediately after eating them. She says, also, that a clove or wintergreen cream will removed the smell of wine from the breath, and that she uses a gargle of camphor and myrrh if she gets the idea that her breath is the least bit tainted.

Cannot be Made Over.

"Your house was pretty badly used up," remarked a visitor to the flooded district in Cincinnati, to an old man who was sitting on the broken steps of a frame cottage that was twisted out of all shape.

"Yes," he replied. "That aint much left of the old house. The high water done a heap of mischief."

"But you'll soon make things over again, as good as new," continued the first speaker.

"Stranger," said the old man, in a husky voice, "there are some things in this yar world that you can't make over ag'in. This was my house, and so it is yet; this was my home, stranger, but it will never be my home ag'in," and he paused, gazing sadly about him.

"That are some things you can't make as they was. When the high water come, my wife was in bed with a fever, and the water come and come, and all the time I thought it couldn't come any higher, but the last thing I knowed it was clear in the house. Then I had to move her, and what with the fright and the cold and all, she was no sooner under a roof on high ground, than she died—my old wife, stranger."

"Yes, she died; died fore Bill—Bill was our boy—come back. He was a good boy to his mother and me, but I didn't understand him, and he went off; yes, went off, to make his own way in the world."

"But his mother said he would come back, and she used to pray the Lord to watch him. She said he would surely come back, and she used to keep his room and his things just as he left 'em. His mother, stranger, always fixed that room every day all ready for him, and if he had come back, everything would have been as he remembered it."

"That room to us, his mother and me, was with more than all the world; but the high water come, and I didn't get a chance to save a thing. All his little boyish things were washed away; the walls is cracked, and when he comes back there will be nothing to tell him of home—no mother, none of his old things, and nothing to show the love of years that has waited for him. Stranger, that are some things you can't make over ag'in as good as now."

With a dreary shake of the head, that told of a sorrow too deep for tears, too holy for expression the old man looked again at his ruined house. But the other's eyes were brimming with tears, and he did not trust himself to speak for many minutes.

But the homely phrase, "Cannot be made over," conveying to my mind another and deeper meaning.

To say at the end of an unwise life: "If I could live my time again, I would do differently," is but an empty breath. Live now, and when comes to you the judgment day of final years, you will not find your service for God and others an experience that you wish "to be made over."—Youth's Companion.

Ideas About Finger-Spelling.

Really, there are more people conversant with the finger alphabet than at first thought would be supposed. Suppose we allow that there are 40,000 deaf-mutes in our country. If each has ten friends and relatives who can converse by that means, that would make 400,000 persons able to communicate with the deaf in their own "lingo." This is a very good start, and if the deaf themselves would persistently push the spread of the knowledge of the manual alphabet, both individually and through their organizations, the number could be raised to millions. And presently a deaf person would not be able to go anywhere without finding people who could communicate with him. If the advantages which a knowledge of this way of talking often gives the hearing were more generally known, many more would learn it of their own accord. There is the sick-room, where it would be a great boon; in noisy shops or factories the necessity of screaming orders or inquiries would be done away with; in a crowded hall, or in a car, or even across the street, it would form a most quiet and handy method of communication. If a million or two of fellow countrymen would master these simple finger-letters, there would be less excuse for the pretended concern of the ultra oralists to "restore the deaf to society," because the deaf would be "in the swim" all the time, with only a proper effort to obtain a good English education.—Virginia Gazette.

Wonders of the Microphone

One of the most curious instruments which the development of electrical science has brought into being is the microphone. It embraces within itself almost the whole principle of the modern telephone, and with it may be performed a series of experiments which, aside from being interesting, are wonderfully significant of what we may expect from its development in the near future. By its aid the footsteps of a fly walking on a stand on which it is placed are clearly heard, and give the sensation of a horse's tread, and even a fly's scream, especially at the moment of death, is easily audible. The rustling of a feather or a piece of dress goods on the board of the instrument, completely inaudible under ordinary circumstances, are distinctly heard in the microphone. The ticking of a watch is rendered very loud at quite a distance from the receiver. A musical box placed in connection with the instrument transmits so much sound as to render it impossible to distinguish individual notes. A current of air blown sharply on the instrument sounds like a distant trickle of water. And the rumbling of a carriage outside the house is transformed into a very intense crackling noise, not unlike the sound of the burning of pine logs.

The instrument in appearance assumes various shapes, inasmuch as the very simplicity of its principle admits of its being made of various substances and almost any form. All that is necessary for its simple working is to have what is known, technically, as a "loose contact"—that is, an electric circuit whose continuity at some point is capable of being varied. Three nails make one of the best of microphones. Two of the nails are laid on a board parallel to each other, and say one half inch apart. The other nail is laid across and makes a loose contact between the two, which are respectively connected to a battery cell and to a telephone receiver. If a fly, for instance, be confined in a small box, placed on the board on which the nails are laid, the slightest vibration caused by the movements of its feet will render the unstable contact of the nails still more unsteady, and by thus altering the force or amount of the electricity which passes, will reproduce in the telephone receiver an exact but magnified facsimile of what is taking place in the box.—Selected.

When a skeptic once tried to convince Addison, the English essayist, that the Christian religion was a delusion, "the baseless fabric of a vision," his reply was: "No matter. Call it a dream, if you will. But don't wake me up. Let me cherish the sweet delusion, since it makes me a happier and a better man."

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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 Dwyer Court Road. Leaders: Messrs. Fraser, Houghton and Slater. In the afternoon at 7 p. m. in the Y. M. C. A. Building, at corner of Spadina Avenue and College Street. Leaders: Messrs. Naughton and Bridgen. The Literary Society meets on the first and fourth Wednesday evenings of each month, alternately at Y. M. C. A. Building, corner of Queen St. West, Dwyer Court Road and Spadina Ave., at 8 p. m. President, C. J. Howe. Vice-Pres., J. T. Smith. Secretary, J. Wm. Houghton. Treas., H. Moore. All resident and visiting deaf mutes are cordially invited to attend the meetings. The Secretary's address is 53 Bally Street.

Grand Trunk Railway. TRAINS LEAVE BELLEVILLE STATION WEST 3:25 P. M. 11:55 A. M. 8:35 P. M. EAST 1:05 A. M. 9:15 A. M. 12:15 P. M. 6:50 P. M. MADON AND PETERBORO; BRANCH—5:45 A. M. 12:45 P. M. 3:10 P. M.

GENERAL INFORMATION

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Classes:-- SCHOOL HORSE. From 9 a. m. to 1 P. m. on Tuesdays from 1:30 to 3 p. m. DRAWING CLASSES from 3:30 to 5 p. m. on Tuesday and Thursday afternoons of each week. GIRLS' FANCY WORK CLASSES on Monday and Wednesday afternoons of each week from 3:30 to 5. STUDY CLASSES for Junior Teachers on the afternoons of Monday and Wednesday of each week from 3:10 to 4. EVENING REPEY 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 3 p. m.

Religious Exercises:-- EVERY SUNDAY.--Primary pupils a 9 a. m., senior pupils at 11 a. m.; General Lectures 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 6:45 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. LOCAL VISITING CLERGYMEN. Rev. Canon Clarke, High Rev. Monsignor Farrell, V. O., Rev. J. L. George, (Methodist), Rev. L. N. Baker, (Methodist), Rev. H. Marshall, (Baptist), Rev. M. W. Maclean, (Free-churchist), Rev. Father O'Brien. LITERARY CLASSES. Sunday afternoon at 3:15; International Series of Sunday School Lessons. Miss ANNIE MATHISON, Teacher.

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

Industrial Departments:-- PRINTING OFFICE, SHOP AND CARRIAGE SHOPS from 7:30 to 8:30 a. m., and from 3:30 to 5:30 p. m. for pupils who attend school; 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. TAILORING CLASS. Hours are from 9 a. m. to 12 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.

1.-The Printing Office, Shops and Sewing Room to be left each day when work ceases in a clean and tidy condition. 2.-PUPILS are not to be excused from the various Classes or Industrial Departments except on account of sickness, without permission of the Superintendent. 3.-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 8:30 on Sunday afternoons. The best time for visitors on ordinary school days is as soon after 12 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 their 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 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 classrooms and allowed every opportunity of seeing the general work of the school. We cannot furnish lodging 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 serious illness of pupils letters or telegrams will be sent daily to parents or guardians. IN THE ABSENCE OF LETTERS OR 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 nearly 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 case of adventurous deafness and be guided by their counsel, and advice. R MATHISON, Superintendent.