

The End of the Voyago.

Life's voyage o'er, the labor bar we moaning;
White on the shore the waters break in foam;
Straight from the land locked bay our vessel
steering,
Bright shimmers the beacon, sweet the welcome
home.

Dear, your sad eyes are full of strange emotion;
Say, are those signs for others far away—
Poor, drifting wrecks upon a mighty ocean,
Seeking in vain the rest we reach to-day?

Long have we fought with angry wave and
weather,
Knowing we sought a haven safe and fair,
Your hand in mine our hearts entwined together,
Faced frowning fate and smiled at threatening
care.

Wearv are we of useless toil and sorrow,
Soon we shall see the pilot take command;
Storm-clouds to night, but sunshine on the
morrow,
Life's mystery solved, and we shall understand.

Pass It On.

Once, when I was a schoolboy, going
home from the far away little town in
which I dwelt, I arrived at Bristol, and
got on board the steamer with just
enough money to pay my fare; and, that
being settled I thought in my innocence
that I had paid for everything in the
way of meals. I had what I wanted as
long as we were in smooth water. Then
came the rough Atlantic and the need
of nothing more. I had been lying in
my berth for hours, wretchedly ill, and
past caring for anything, when there
came the steward and stood beside me.

"Your bill, sir," said he, holding out a
piece of paper.

"I have no money," said I in my
wretchedness.

"Then I shall keep your luggage.
What is your name and address?"

I told him.

Instantly he took off the cap he wore,
with the gilt band about it, and held out
his hand. "I should like to shake hands
with you," he said.

I gave him my hand, and shook his as
well as I could.

Then came the explanation—how that
some years before some little kindness
had been shown his mother by my father
in the sorrow of her widowhood. "I
never thought the chance would come
for me to repay it," said he pleasantly,
"but I am glad it has."

"So I am," said I.

As soon as I got ashore I told my
father what had happened.

"Ah," said he, "See how a bit of
kindness lives! Now he has passed it
on to you. You remember, if you meet
anybody that needs a friendly hand,
you must pass it on to them."

Years had gone by. I had grown up
and quite forgotten it all, until one day
I had gone to the station of one of our
main lines. I was just going to take my
ticket when I saw a little lad crying, a
thorough gentleman he was, trying to
keep back the troublesome tears as he
pleaded with the booking clerk.

"What's the matter, my lad?" I asked.

"If you please, sir, I haven't money
enough to pay my fare. I have all but
a few pence, and I tell the clerk if he
will trust me I will be sure to pay him."

Instantly it flashed upon me the for-
gotten story of long ago. Here, then,
was my chance to pass it on. I gave
him the sum needed, and then got into
the carriage with him. Then I told the
little fellow the story of long ago and
of the kindness to me. "Now, to day," I
said, "I pass it on to you; and, re-
member, if you meet with any one who
needs a kindly hand, you must pass it on
to them."

"I will, sir, I will," cried the lad, as
he took my hand, and his eyes flashed
with earnestness.

I reached my destination, and left my
little friend. The last sign I had from
him was the handkerchief fluttering
from the carriage, as if to say, "It is
all right, sir; I will pass it on."—*Home
and School Visitor.*

The British National Banner.

Britain owes its renowned Union Jack,
as probably also its name, to King
James the First. The flag of England
was, previous to his reign, a red cross—
that of St. George—on a white field;
that of Scotland, a white diagonal
cross—that of St. Andrew—on a blue
field. That one flag might be formed
for the united countries of England and
Scotland, the king, in 1606, ordered the
red cross of St. George, bordered with
white to represent its white field, to be
so placed on the flag of Scotland that
the two crosses should have but one
central point. This flag was first hoisted
at sea on April 12, 1606, and was first
used as a military flag by the troops of

both nations on the ratification of the
legislative union of England and Scot-
land, on May 1, 1607.

On the parliamentary union of Great
Britain and Ireland the red diagonal
cross of St. Patrick was placed side by
side with the white cross of St. Andrew
so as to form one cross, the white next
to the mast being uppermost, and the
red in the fly, while to it on the red side
a narrow border of white was added to
represent the white field of the flag of
Ireland, and upon these was placed the
border cross of St. George, as in the
previous flag. The three crosses thus
combined constitute the present Union
Jack.

It's only a small bit of bunting—
It's only an old coloured rag—
Yet thousands have died for its honour,
And shed their best blood for the flag.

It's charged with the cross of St. Andrew,
Which of old Scotland's heroes had led;
It carries the cross of St. Patrick,
For which Ireland's bravest have bled.

Joined with these is the old English ensign—
St. George's Red Cross on white field,
It found which from King Richard to Wolsey,
Britons conquer or die, but never yield.

It flutters triumphant o'er ocean,
As free as the wind and the wave,
And the bondsman from shackles unloosens,
'Neath its shadow no longer a slave.

It floats over Malta and Cyprus—
Over Canada, India, Hong Kong,
And Britons, wherever their flag's flying,
Claim the rights that to Britons belong.

We hold it to show our devotion
To our Queen, to our country and laws;
It's the outward but visible emblem
Of advanced and liberty's cause.

You may call it a small bit of bunting—
You may say it's an old coloured rag—
But freedom has made it majestic,
And time has ennobled the flag.

Are there Deaf Mutes who have Absolutely Never Expressed Themselves by Signs.

Mr. Wade, who has made himself
known to the profession by his benevo-
lent interest in the blind deaf, has
brought to light a fact which evidently
answers the question in the negative.

In answer to a letter of inquiry the
mother of Helen Keller informed him
that they had a code of motions which
enabled them to communicate with
each other.

Mrs. Keller found means to get her
afflicted child to understand, for example,
that some one who would have some-
thing to do with her, was coming to her.
Helen Keller's case proves that nature
will teach all persons deprived of one
sense to depend on another in trying to
tell their wants to others. Deaf child-
ren generally have been until the age of
from six to twelve years at home before
they are sent to school. During this
most impossible period of their lives
they got into the habit of expressing
themselves by signs, and hence of think-
ing in signs or by mental pictures.

When they are gathered into a school,
they will soon make a language of their
own.

Hence efforts to repress it in favor of
a much more difficult one result in more
harm than good.

Much can be done to counteract in a
great measure the effect of constantly
using the language, which they first
learn from nature.

Such English as the pupils are reason-
ably expected to have acquired might be
the sole medium of communication in
the school room.

Whatever can be understood by them
in English should be given them in that
language.

But when it is desired to impart such
knowledge as can be acquired by the
deaf only, by the use of signs, it is a
mistake not to use them.

There is much knowledge which, if
put early in the possession of the deaf,
will prepare them to understand English
better and master it finally.

A considerable number of the children
will never get it without a judicious use
of signs.

Signs are often mischievous when used
by teachers who do not know them as
well as their own native spoken language.

There are teachers who imagine that
they know the sign language after study-
ing it for a year or two but they are self-
deceived.

Their interpretation of difficult English
phrasology by signs is often misleading
and makes the correct understanding of
written language by their pupils impos-
sible.

Thus the sign language suffers in the
hands of novices.

Unless the teachers are masters of
signs, it is best for them to teach by other
methods in which case their pupils will
not suffer so much.—*Kelly Messenger.*

The Throne of Great Britain.

The English throne, used in the coro-
nation ceremonies of the kings and
Queens of Great Britain, and which is
so splendid in its covering of rich silks,
velvets and gold, is, in fact, simply an
old oak chair of a "quo" fashion. It has
been used on all State occasions for the
past six hundred years, and perhaps even
longer, many reputable writers claiming
that they have discovered traces of its
existence prior to the cloventh century.
Ages of use have made the framework
as hard and as tough as iron. The back
and sides of this chair throne was for-
merly painted in various colours, all of
which are now hidden by heavy hangings
of satin, silk and velvet. The magic
powers attributed to the old relic lie in
the seat, which is made of a heavy,
rough-looking sand stone, 20 inches in
length, 17 1/2 inches in width, and 10 1/2
inches in thickness. Long before it was
wrapped in velvet and trimmed in gold,
to be used by the Tudors and the Stuarts,
this old stone of stones served as a seat
during the coronations of the early Scot-
tish Kings.

Tradition relates that the sacred stone
was brought from the hill of Tara, in
Ireland, and placed in the Minister of
Scoto by Kenneth II. The Irish claim-
ed to have received it by miracle. Popu-
larly it was supposed to be the stone
upon which Jacob slept at Bethel,
carried thence by his sons when they
went into Egypt, and conveyed by the
daughter of Pharaoh and her Greek hus-
band to Spain. Upon it laws were given,
and from it justice was administered.
It seems now to be regarded as the om-
nibus of justice, loyalty and national
perpetuity.

"Did you ever hear of the curious throne
Where the monarchs of England are crowned
Beneath whose seat is the stone of Scone,
Ancient and sacred and world renowned?"

"'Tis only a battered oaken chair,
Massive and ugly, yet once it shone
With colours and gilding, wondrous fair,
And all because of the stone of Scone."

"In the Abbey of Westminster it stands,
Four couchant lions its sturdy feet,
And treasure, and lives, and goodly lands
Were the price of the relic beneath its seat."

"Margaret Edward, of his line
The first and bravest, at Dunbar
Vanquished his Scottish foe, lang syne,
And the stone of Scone was the spoil of war."

"And nearly six hundred years have sped,
Since the chair in the Abbey's aisle found room,
And the race of Edward are all dead—
A pluck of dust in the spring of bloom"

"And where are the roses, red and white,
And the Tudor plume, and the bonnet blue?
And staid Cromwell, the Roundhead knight,
And William of Orange, brave and true?"

"One by one in the centuries down,
Sitting a space in that ancient chair,
O'er the sacred stone of Scone,
They have sworn to be true to England there."

"And one by one they have put aside
Place of office or jewelled crown;
And king and commoner, side by side,
As 'ashes to ashes' have laid their down."

"And still 'neath the minister's arches high,
Touch'd by the dim light strange and fair,
For the kings that are coming by and by,
Wait the stone of Scone, on the old oak chair."

Grand Trunk Railway.

TRAINS LEAVE BELLEVILLE STATION:
WEST—3:00 a.m.; 4:30 a.m.; 6:00 a.m.; 11:15 a.m.
1:45 p.m.; 5:10 p.m.
EAST—1:45 a.m.; 10:45 a.m.; 12:07 p.m.; 5:20 p.m.;
11:00 a.m. and 12:30 a.m. BRANCH—5:40 a.m.;
12:10 a.m.; 3:45 p.m.; 6:40 p.m.

TORONTO DEAF-MUTE ASSOCIATION.

RELIGIOUS SERVICES are held as follows,
every Sunday:
West End Y. M. C. A. Hall, Corner Queen Street
and Dovercourt Road, at 11 a. m.
Charlton Street Methodist Church, at 11 a. m.
First Avenue Baptist Church, Corner of Bolton
and First Avenue, at 11 a. m.
Toronto Bible Training School, 110 College St.,
at 3 p. m.
Bible Class meetings every Wednesday evening
at 8 p. m., in private residences.
Doras Society meets every second Thursday,
from 2 to 5 p. m., in private homes.
Lectures may be arranged if desired by ad-
dressing Miss A. Fraser, Missionary to the Deaf
of Toronto, 221 McCaul Street.

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 par-
ents of deaf children not attending school, who are
known to them, so that I may forward them par-
ticulars concerning this Institution and inform
them where and by what means their children
can be instructed and furnished with an edu-
cation.
R. MATHISON,
Superintendent.

Institution for the Blind.

THE PROVINCIAL INSTITUTION FOR THE
Education and Instruction of blind children
is located at Brantford, Ontario. For particu-
lar address
A. H. DYMOND, Principal.

GENERAL INFORMATION

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Classes:—

SCHOOL HOURS—From 9 a. m. to 12 noon, and
from 1:30 to 3 p. m. DRAWING from 3 to 5
p. m. on Tuesday and Thursday of each
week.
GIRLS' FANCY WORK CLASS on Monday after-
noon of each week from 1:30 to 5.
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 3 p. m.

Religious Exercises:

EVERY SUNDAY. Primary pupils at 9:30 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 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
Harke, Right Rev. Monsignor Farrelly, V. O.
Rev. T. J. Thompson, M. A. (Presbyterian);
Rev. J. W. Crothers, M. A., D. D. (Methodist);
Rev. V. H. Cowsett, (Baptist); Rev. M. W.
Maclean, (Presbyterian); Rev. Father A. H.
Sheedy; Rev. G. W. Welch, Rev. J. J. Rice,
Rev. Jos. H. Locke.

BIBLE CLASS, Sunday afternoon at 3:15, Inter-
national Series of Sunday School Lessons
Miss ANNIE MATTHEW, Teacher.

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

Industrial Departments:

SEWING ROOM—Monday, Wednesday and Friday
afternoons, from 3:15 to 5:15 o'clock.

PRINTING OFFICE, SHOE AND CANNERY
MACHINES 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 3 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, Shoe and Sewing
rooms 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 Department
except on account of sickness, without per-
mission of the Superintendent.

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

Visitors:

Persons who are interested, desirous of visit-
ing 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 Sun-
day 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 their
staying 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 class-rooms and allowed every oppor-
tunity 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
Quinte Hotel, Humber House, Queen's, Anglo-
American and Dominion Hotels at moderate
rates.

Clothing and Management:

Parents will be good enough to give all direc-
tions concerning clothing and management
of their children to the Superintendent. No
correspondence will be allowed between
parents and employees under any circum-
stances 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 nearly
as possible, their wishes.

No medical preparations that have been
used at home, or prescribed by family physi-
cians 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 medi-
cines and appliances for the cure of deaf-
ness. In 999 cases out of 1000 they are frauds
and only want money for which they give
no return. Consult well known medical
practitioners in case of adventurous deaf-
ness and be guided by their counsel and
advice.

R. MATHISON,
Superintendent.