

THE CANADIAN MUTE.

Published to teach Printing to some Pupils of the Institution for the Deaf and Dumb, Belleville.

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NO. 6.

INSTITUTION FOR THE DEAF & DUMB
BELLEVILLE, ONTARIO,
CANADA.



Minister of the Government in Charge :

THE HON. E. J. DAVIS, TORONTO

Government Inspector :

DR. T. F. CHAMBERLAIN, TORONTO.

Officers of the Institution :

R. MATHISON, M. A. Superintendent
A. MATHISON, M. A. Nurse.
E. F. KIRK, M. D. Physician.
MISS ISABEL WALKER, Matron.

Teachers :

H. K. COLEMAN, M. A. Head Teacher
E. HENRY, Teacher
JAMES HALL, B. A. Teacher
D. MCNEIL, Teacher
W. CAMPBELL, Teacher
J. STEWART, Teacher
MISS J. O. TERRILL, Teacher
MISS K. TEMPLETON, Teacher
MISS M. M. OSTRON, Teacher
MISS MARY HULL, Teacher
MISS J. B. SCHEMME, Teacher
MISS K. V. L. HALL, Teacher
MISS ADA JAMES, Teacher
MISS GEORGINA LINS, Teacher

MISS L. GIBSON, Teacher of Attention

MISS MARY HILL, Teacher of Fancy Work

MISS J. J. WILKS, Teacher of Drawing.

MISS L. N. METCALFE, Clerk and Typewriter Instructor of Printing

W. DOUGLASS, Bookkeeper & Associate
J. MIDDLEBURY, Engineer

G. O. KRITH, Supervisor of Boys, etc.
JOHN DOWDY, Master Carpenter

MISS M. DEMPSEY, Seamstress, Supervisor of Girls, etc.
D. CURNINGHAM, Master Baker

W. NURSE, Shoemaker
JOHN MOORE, Carpenter
MICHAEL O'MARA, Painter

The object of the Province in founding and maintaining this Institute is to afford education and advantages to all the youth of the Province who are unable to receive instruction in the common schools.

All deaf mutes between the ages of seven and twenty, not being deficient in intellect, and free from contagious diseases, who are bona fide residents of the Province of Ontario, will be admitted as pupils. The regular term of instruction is seven years, with a vacation of nearly three months during the summer of each year.

Parents, guardians or friends who are able to pay, will be charged the sum of \$50 per year for board, tuition, books and medical attendance when furnished free.

Deaf mutes whose parents, guardians or friends are unable to pay the amount charged for board will be admitted free. Clothing must be furnished by parents or friends.

At the present time the trades of Printing, Carpentry and Shoemaking are taught to boys. The female pupils are instructed in general domestic work, Tailoring, Dressmaking, Sewing, Knitting, the use of the Sewing Machine, and all ornamental and fancy work as may be desirable.

It is hoped that all having charge of deaf mute children will avail themselves of the liberal terms offered by the Government for their education and improvement.

The Regular Annual School Term begins on the second Wednesday in September, and closes the third Wednesday in June of each year. All information as to the terms of admission for pupils, etc., will be given upon application to the Superintendent by letter or otherwise.

R. MATHISON,

Superintendent

BELLEVILLE, ONT.

INSTITUTION POSTAL ARRANGEMENTS

LETTERS AND PAPERS RECEIVED AND distributed without delay to the inmates to whom they are addressed. Mail matter to go away if put in box in office door will be sent to post office at noon and 2:30 p. m. of each day (Sundays excepted). The messenger is not allowed to post letters or parcels, or receive mail matter at post office for delivery, for any fee unless the same is in the locked bag.



International Hymn.

The following international hymn for English-speaking people has been written by Prof. Geo. Huntington of Carlton College, Northfield, Minn. and is certainly a production of unusual merit.

Two empires by the sea,
Two nations meet and face
One anthem sing,
One flag of our land fly,
One tongue use for we, one
One God whose glory we praise,
We love and praise

What deeds a father wrought
What battles we have fought
Let fame record
Now ye shall part, ye cease
Come victories of peace
Nor hate nor pride's scepter
I sheath the sword

Though deep the sea and wide
Twixt realms and realms its tide
Runs, still to stand
So be the gulf between
Grey coasts and islands green
Great purpose and great
By friendship spanned

Now may the God above
Guard the dear land we love
Of East or West
Let love more fervent glow
As peaceful ages e
And strength yet stronger grow
Blessing and bliss



The Sin of Taking Offense.

No one is obliged to take offense. A readiness to do it gives evidence of deep-seated selfishness and the habit of doing it is proof conclusive that folly reigns.

Many who are quite careful to avoid giving offense have not yet come to a full recognition of the fact that taking offense is worse. It betokens a most unhealthy tone of mind. It gives evidence of a sinful and unchristlike spirit. It shows that the thought is fastened on self, that precious self, the most important personage in all the universe and this petted darling somebody has had the temerity, the impudence, to insult or slight. Shall it not be promptly resented?

Yes, by the fool, by him who likes to be continually in hot water. Let him nurse his injuries, and care scathingly for his dignity, and make both himself and all around him as uncomfortable as possible. He will find no end of occasions if he is on the lookout for them, and there will be no getting along with him in any sort of peace. At the most unexpected moment he has taken mortal umbrage at something done or said with the utmost innocence. No excuse suffices; he is alienated forever, and in the course of a few years he has managed to get rid of about all who tried, in vain, to show him friendship. He has become perfectly certain that every body is against him.

Surely there is a better way, of love. He who is full of love will see things undisturbed by the blinding mists of selfishness which steam up from corruption within. He will behold realities, not appearances, facts, not fancies. He will have tender pity for the failings and weakness of others. He will be full of such genial kindness that no amount of ill-behaviour can make him cross. He will have so much of genial sweetness in him that circumstances cannot sour him. Love is a little child. Love lives in sunshine. Love believes all things that make for peace, is ignorant and incredulous regarding evil, delights to humble itself before others, and prefer them in honor. It does not take offense.

No one can do so without guilt. No one can do so and have that happiness

which is God's gift to his children. Wise is he, and truly best, who absolutely refuses to receive the absolute affronts that may be proffered him, who positively declines to feel aggrieved no matter who attempts to put grief upon him, who promptly and obstinately thrusts out of his thought the injury that some one thought to do him. We are our own masters in this matter. Our actions flow from our feelings, our feelings from our opinions, and our opinions are our own. Everything is susceptible of explanation. If we look at it aright, if we look at it from the proper angle, we shall find no occasion for turmoil.
—The Herald.

The Triumph of Politeness.

Harry was standing on the road on the way home from school. There had been a heavy shower an hour before, and there was a large puddle in the road. He had a switch, and was switching the water from side to side.

Nettie came along and looked very cross at Harry.

"You stop that," she said.
Harry did not like the way she spoke, nor the look on her face.

Say "please," and I will," he said.
"I am not going to say "please.""

Then I will do it as long as I like."

"I can't get by till you stop."

"Yes, you can. I'm not hindering you."

"You are. I shall get all splashed."

"Then stay where you are. You can't make me stop."

Now, the truth was that Harry did not care a bit about switching the water any longer. If Nettie had spoken pleasantly he would have stopped at once. But now he felt as if he would stay there all day just to spite her.

"I shall tell your mother, you mean boy if you don't stop," went on Nettie.

Harry laughed louder as Nettie tried to run by. He gave a harder switch, and laughed more loudly than ever as he saw Nettie's white apron spotted with mud. She scowled back at him as she went on.

Nettie had just turned a corner when Ruthie came up. Harry looked at her a little sourly, for he did not feel half so pleasant as he had before Nettie came.

Do you wonder why? Was it because Nettie had been cross? Partly so, for no one can speak or look cross without leaving a shadow behind. But Harry felt that he had been wrong, too, and this is worse than to suffer wrong from others.

"Stop a minute, and let me get by Harry," said Ruthie.

"I don't have to stop," growled Harry.

"But I can't get home till you let me pass."

"I don't care. You can't make me stop."

"Oh, yes, I can," said Ruthie with a laugh.

"I should like to see you try," said Harry holding his switch tighter than before while he looked at Ruthie.

"You're as big as I am, but who cares for that?"

"I can though," said Ruthie.

"How do you think she did it?" She came nearer, smiling, and said:

Harry please let me pass. You wouldn't be ugly to me, I know."

Harry had never thought of an attack of kind words. If Ruthie had tried to take away his stick or push him out of her way he would have made a good fight, but what could he do now?

He gave a little laugh as he stood back to let her pass, saying:

"Well, if that's the way you're going to make me, I guess I'll have to give up."

Try it, little children. You have all seen how one angry word or look will bring another, and how little good they do, and how much harm. Try how much power there is in a gentle word and a smile. — Sydney Dayre, in *Our Little Ones*.

Moral Training in Schools.

Education comprises all the influences which go to form the character. The child is ignorant, it must be developed. Upon these two facts are founded the branches of education—teaching and training.

Both of these factors are used in moral training. By moral training is meant the foundation of right habits, the development of a virtuous and noble character.

This moral effect is produced in part by giving to the pupil a knowledge of right and wrong. But it is more largely produced by having him do the right and avoid the wrong. This doing process must be repeated over and over until the habit of right doing is fixed. "Man is a bundle of habits." Habits are thoughts, feelings and actions repeated until they become easy, pleasurable, perhaps unconscious.

Among the habits that fall within the scope of school influences, and that may be cultivated through its special appliances, are the following:

Promptness, obedience, order, self-respect, respect for others, carefulness, neatness, courtesy, kindness, justice, industry, economy, honesty, truthfulness. Others might be added. The formation of such habits is of more worth to the individual and to society than the complete mastery of all text books.

How shall these habits be formed, this moral character be created?

First.—By a limited amount of theory, or rules of morals, adapted to the age, advancement and environment of pupils.

We must recognize the necessity for instruction on this subject. The right thing and the right way must be pointed out. As in the infancy of our race it was necessary to have ten commandments written on tables of stone and continually repeated until a more perfect day, when the law should be written in their hearts, so in the case of every child it is necessary first to teach it what is right or wrong, until in a more mature age it sees all moral law summed up in the one maxim, "Do unto others as ye would that they should do unto you," or that still more perfect character is formed in which the moral law is written in the heart in the one word "love," and that principle dominates the whole life. This is the end of all moral and religious training.

Second.—The exercises of the school afford a fine opportunity for the repetition of right thinking, right feeling and right doing, and these acts should be repeated over and through the school life, until acts crystallize into habits and habits aggregate into character. Thus the teacher forms in the pupil the habit of promptness by requiring everything to be done on time. This habitual doing of the right thing is better than all theories of morals. Occasions arise each day for calling into truthfulness, honesty, justice, industry, enthusiasm, etc. There is scope in the school for the culture of all the elements of virtuous character. It is not necessary that the pupil should always know the end aimed at, but the teachers should always have character in his sight as the end of all his effort. "Culture above knowledge, and character above culture," is the true motto of the teacher. Is it better that the methods and spirit of the school create right habits rather than expend much energy in suppressing wrong ones. But when suppression is a necessity let it be done wisely and promptly.

Third.—Moral sentiment may be awakened by a right selection of "Liberty Bells" to be memorized by the pupils. These gems will be germs of moral life, which, planted in this fertile soil of the young heart, will in due time grow and bud and blossom and bear fruit; or, changing the figure, they will dwell in the memory as guardian angels, helping the soul in its war against evil.—Prof. E. S. Mills.