

### Do they Think of Me at Home?

Do they think of me at home,  
Do they ever think of me?  
I who shared their every grief,  
I who mingled in their glad?  
Have their hearts grown cold and strange  
To the one now doomed to roam,  
I would give the world to know—  
"Do they think of me at home?"

Do they think of me at eve?  
Of the songs I used to sing?  
Is the harp I struck untouched,  
Does a stranger wake the string?  
Will no kind forgiving word  
Come across the raging foam?  
Shall I never cease to sigh—  
"Do they think of me at home?"

Do they think of how I loved  
In my happy, early days?  
Do they think of him who came,  
But could never win their praise?  
I am happy by his side,  
And from mine he'll never roam,  
But my heart will sadly ask—  
"Do they think of me at home?"

—C. W. OLSON

### We have Lived and Loved Together.

We have lived and loved together  
Thro' many changing years,  
We have shared each other's gladness,  
And wept each other's tears,  
I have never known a sorrow,  
That was long unsoothed by thee,  
For thy smile can make a summer  
Where darkness else would be.

Like the leaves that fall around us,  
In Autumn's falling hours,  
And the traitor's smiles that darken  
When the cloud of sorrow lowers,  
And tho' many such we know, love,  
Too prone alas! to rage,  
We both can speak of one, love,  
Whom time could never change.

We have lived and loved together  
Thro' many changing years,  
We have shared each other's gladness,  
And wept each other's tears,  
And let us hope, the future  
As the past has been, will be,  
I will share with thee thy sorrows,  
And thou thy joys with me.

—C. J. SYRICKS

### Mutism.

Ordinary mutism is not due to any defect in the vocal organs, but to deafness, either born with the person or occurring so early as to preclude learning to talk. The muto does not use the organs of speech simply because he does not know how. Talking is really a very complex process, and involves much knowledge and more training.

But mutism may also be caused by laryngeal disease, or by paralysis of the nerves that work the vocal cords, so that it is impossible to bring them together. This is known as aphonia.

Somewhat resembling this, yet wholly distinct from it, is what is called aphasia, an affection of a certain part of the brain, which takes from the patient, who may have perfect vocal organs and enjoy all the other powers of his mind, the power to use words. Sometimes the loss is complete, and sometimes words can be uttered, but so unintelligently as to make no use. Perhaps a mere "yes" or "no" comes out on every attempt to speak.

Another form of mutism is of hysterical origin. This does not mean that it is feigned, any more than the terrible spasms of some hysterical patients are feigned. In the hysterical there is a singular instability of the nervous system. The slightest cause often sets up the wildest disturbance of the whole nervous machinery.

The Boston Medical and Surgical Journal gives the case of a shoemaker, whose nervous system had been injured by the use of alcohol from his boyhood. Having spent the night in the gutter after a drunken debauch, he had countless hallucinations of sight. Then his power of speech gradually failed, until it was wholly lost.

He at length fully recovered his bodily health and became quite rational. But he remained absolutely mute, and the officials, after the most thorough testing, were satisfied that there was no deception in the case. Indeed, he was exceedingly anxious to return to his home, but was detained only because of his mutism. He was finally dismissed in this condition. But he may at any time suddenly recover his power of speech, under some exciting cause.

Still another form of mutism results from some insane delusion which impels the patient to keep silent. Though the vocal organs are perfect he may refuse to speak for months or years.—*Youth's Companion.*

"I have long been accustomed to receive more blame as well as more praise than I deserved. 'Tis the lot of every public man, and I have no account to balance the other."—*Franklin.*

### He—Never.

Not long ago, on board an English steamer, four days out from Liverpool, a small boy was found hid away behind the cargo. He had neither father nor mother, brother nor sister, friend nor protector, among either passengers or crew. Who was he? Where did he come from? Where going? Only 9 years old, the poor little stranger, with ragged clothes, but a beautiful face, full of innocence and truth! Of course he was carried before the first mate.

"How came you to steal a passage on board this ship?" asked the mate sharply. "My step-father put me in," answered the boy. He said he could not afford to keep me or pay my fare to Halifax, where my aunt lives. I want to go to my aunt."

The mate did not believe the story. He had often enough been deceived by stowaways. Almost every ship bound to this country find one or two days out to sea, men or boys concealed among the cargo, trying to get a passage across the water without paying for it. And this is often troublesome, as well as expensive. The mate suspected some of the sailors had a hand in the little boy's escapade, and he treated him pretty roughly. Day after day he was questioned about his coming, and it was always the same story—nothing less, nothing more. At last the mate got out of patience, as mates will, and seizing him by the collar, told him unless he confessed the truth, in 10 minutes he would hang him on the yardarm. A frightful threat indeed!

Poor child, with not a friend to stand by him! Around were the passengers and sailors of the mid-day watch, and before him the stern first officer, with his watch in his hand, counting the tick-tick of the minutes as they swiftly went. There he stood, pale and sorrowful, his head erect, tears in his eyes; but afraid?—no, not a bit!

Eight minutes were already gone. "Only two minutes more to live," cried the mate. "Speak the truth and save your life, boy."

"May I pray?" asked the child, looking up into the hard man's face.

The officer nodded his head; but said nothing. The brave boy then knelt down on the deck, with clasped hands and eyes raised to heaven, repeated the Lord's Prayer, and then prayed the dear Lord Jesus to take him home to heaven. He could die; but he—never! All eyes were turned toward him, and sob-broke from stern hearts.

The mate could hold out no longer. He sprang to the boy, took him in his arms, kissed him and told him he believed his story, every word of it. A nobler sight never took place on a ship's deck than this—a poor, unfriended child willing to face death for truth's sake.

He could die; but he—never! God bless him! Yes, God stands by those who stand by him. And the rest of the voyage, you may well think, he had friends enough. Nobody owned him before; every body now was ready to do him a kindness. And every body who reads this will be strengthened to do right, come what will, by the conduct of this dear child.—*Sel.*

### A Deserved Rebuke.

It takes a bright woman to rebuke another woman's rudeness, a general statement well borne out by a story from the *Atlanta Constitution*.

A lady entered a railway train and took a seat in front of a newly married couple. She was hardly seated before they began making remarks about her.

Her last year's bonnet and cloak were fully criticized, with more or less giggling on the bride's part and there is no telling what might have come next if the lady had not put a sudden stop to the conversation by a bit of strategy.

She turned her head, noticed that the bride was considerably older than the groom, and in the smoothest of tones said:

"Madam, will you please have your son close the window behind you?"

The "son" closed his mouth, and the bride no longer giggled.

We can do more good by being good than in any other way.

"If we were only half as lenient to the living as we are to the dead, how much happiness might we render them, and from how much vain and bitter remorse might we be spared, when the grave, the all atoning grave, has closed over them."—*Lady Blessington.*

### A Real Knight.

A pleasing sight it was, I do assure you. Not the first part of the scene, for the little maid was crying bitterly. Something very serious must have happened. Wondering, I paused; when around the corner came my knight. On a prancing steed, wearing a glittering helmet and greaves of brass? No; this was a nineteenth century knight, and they are as likely to be on foot as on horseback. Helmets are apt to be straw hats or derbys, and as for greaves—well, says *Harper's Round Table*.

This particular knight was about ten years old, slender, straight, open eyed. Quickly he spied the damsel in distress. Swiftly he came to her aid.

"What is the matter?" I heard him say. Alas! the "matter" was that the bundle she held had "burst," and its contents were open to view. Probably the small maid expected a hearty scolding for carelessness. And, indeed, whoever put that soiled shirt and collars in her care might reasonably have been vexed.

A new piece of wrapping paper also proved too frail. Must the child get her scolding? No wonder she had sobbed so mournfully.

But the boy was not daunted. He tucked the "burst" bundle under his own arm.

"I'll carry it to the laundry for you," he said, in the kindest voice, and off the two trudged together.

Soon after I met the small girl again. She was comforted and serene.

"Was that boy your brother?" I asked. She shook her head.

"Did you know him?" Another shake. "A real gentleman!" said I. "A genuine nineteenth century knight. Bless him!"

### Success in Business.

I have always believed that it is possible to unite success in business with strict moral integrity. I am aware that many people think that a man may do things in his public employment which he will not think it right to do in his domestic or private life. I do not agree with this view; and if the record of my life has any value, it is in showing that at least it is not necessary to succeed in business that a man should indulge in "sharp" practices. But even if it were necessary, still it would not follow that it was worth while. We cannot afford to do or say a mean thing. There are higher satisfactions than the mere getting of money, and riches cannot compensate a man for the consciousness of having lived a dishonorable and selfish life.—*Henry Ward Beecher.*

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### TORONTO DEAF-MUTE ASSOCIATION.

RELIGIOUS SERVICES are held as follows every Sunday:—

West End Y. M. C. A., Corner Queen Street and Dovercourt Road, at 11 a. m.  
General Central Y. M. C. A., Cor. Spadina Ave. and College Street, at 3 p. m. Leaders—Messrs. Samlith, Huggins and others.

East End meetings, Cor. Parliament and Oak Streets. Service at 11 a. m. every Sunday.  
MUSIC CLASS—Every Wednesday evening at 8 o'clock, corner Spadina Ave. and College Street, and cor. Queen Street and Dovercourt Road. Lectures, etc., may be arranged if desirable. Address, 273 Clinton Street.

### HAMILTON DEAF-MUTE ASSOCIATION

MESSES GRANT AND DUFF conduct religious services every Sunday, at 3 p. m. in the Temple 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; Secy. at arms, J. H. Moore. Meetings are open to all natives and friends interested.

### Grand Trunk Railway.

TRAINS LEAVE BELLEVILLE STATION:

WEST—3:15 a. m.; 1:30 p. m.; 11:55 a. m.; 8:45 p. m.  
EAST—1:15 a. m.; 6:30 a. m.; 11:35 a. m.; 12:25 p. m.; 6:10 p. m.

MADON AND PETERBORO' BRANCH—3:45 a. m. 2:40 a. m.; 12:45 a. m.; 8:10 p. m.; 3:45 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.  
BIBLICAL CLASS for Junior Teachers on the 1st and 3rd Mondays and Wednesday of each week from 3:10 to 4.  
LIVE AND BOUND 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 a. m. and 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 assembled in the Chapel at 8:45 a. m., and the Teacher-in-charge for the week, will open by prayer and afterwards discuss them so that they may reach their respective school rooms later than 9 o'clock. In the afternoon at 3 o'clock the pupils will again assemble after prayer will be discontinued in a quiet orderly manner.

DISCULAR VISITING CLERGYMEN.—Rev. C. Burke, High St.; Rev. Monsignor Farrelly, St. Peter; Rev. T. J. Thompson, St. A.; Rev. J. E. Baker, (Methodist); Rev. A. G. Cowser, (Baptist); Rev. M. W. Maclean, (Episcopalian); Rev. Father Carson.  
MUSIC CLASS, Sunday afternoon at 3:15, in the National Series of Sunday School Lessons. Mrs. ANNE MATHISON, Teacher.

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

### Industrial Departments:—

PRINTING OFFICE, SHOE AND CARPET SHOPS from 7:30 to 8:30 a. m., and from 1:50 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 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 5 p. m. those who do not attend school, and from 3:30 to 5 p. m. for those who do. No work on Saturday afternoons.

—The Printing Office, Shops and Sewing Room to be left each day when worked in a clean and tidy condition.

—PUPILS are not to be excused from 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 to interfere with the performance of their several duties.

### Visitors:—

Persons who are interested, desirous of visiting the Institution, will be made welcome any school day. No visitors are allowed Saturdays, Sundays or Holidays except the regular chapel exercises at 2:30 on Monday afternoons. The best time for visit on ordinary school days is as soon after 10 in the afternoon as possible, as the class are dismissed at 3:10 o'clock.

### Admission of Children:—

When pupils are admitted and parents come with them to the Institution, they are advised not to linger and provoke talking with their children. It only increases discomfort for all concerned, particularly the parent. The child will be tenderly cared for, and if left in our charge without doubt will be quite happy with the ordinary days, in some cases in a few hours.

### Visitation:—

It is not beneficial to the pupils for friends to visit them frequently. If parents do come, however, they will be made welcome to the classrooms and allowed every opportunity of seeing the general work of school. We cannot furnish lodging or entertain guests at the Institution. Of accommodation may be had in the city at the Quinto Hotel, Hoffman House, Queen's, the American and Dominion Hotels at moderate rates.

### Clothing and Management:—

Parents will be good enough to give instructions concerning clothing and management of their children to the Superintendent. Correspondence will be allowed between parents and employees under any circumstances without special permission on each occasion.

### Sickness and Correspondence

In case of the serious illness of pupil left in the Institution will be sent daily to parent guardians. IN THIS MATTER OF LETTERS FRIENDS OF PUPILS MAY BE QUITE ASSURED THAT WE WILL.

All pupils who are capable of doing so, are required to write home every three or four letters will be written by the teachers for little ones who cannot write, stating, as far 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 advised against Quack Doctors who advertise medicines and appliances for the cured of deafness. In 99 cases out of 100 they are frauds and only want money for which they do not return. Consult well known medical practitioners in cases of adventurous disease and be guided by their counsel and advice.

R. MATHISON, Superintendent