

# THE CANADIAN MUTE.

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

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NO. 15.

## INSTITUTION FOR THE DEAF & DUMB

BELLEVILLE, ONTARIO  
CANADA.



Minister of the Government in Charge:  
THE HON. E. I. DAVIS, TORONTO.

Government Inspector:  
MR. T. F. CHAMBERLAIN, TORONTO.

Officers of the Institution:  
MATHISON, M. A. Superintendent  
MATHENON, Nurse  
BAKINS, M. D. Physician  
ISABEL WALKER, Matron

Teachers:  
COLLIER, M. A. Mrs. J. O. TERRILL, Head Teacher  
MATHENON, Nurse MRS. M. TEMPLETON, Miss M. M. OSTRON, Miss MARY BULL, Miss FLORENCE MAYNE, Miss SYLVIA L. BALIS, Miss ADA JAMES, Miss GEORGINA LIND

Mrs. CAROLINE GIBSON, Teacher of Braille  
Miss MARY BULL, Teacher of Fancy Work  
Mrs. J. F. WILLS, Teacher of Drawing

Miss L. N. METCALFE, JOHN T. BURNS, Clerk and Typewriter Instructor of Printing  
WM. DOUGLASS, J. MIDDLYMAN, Keeper & Associate Superior  
G. O. KRIST, JOHN DOWNIE, Director of Boys, etc. Master Carpenter  
Miss M. DEMPSEY, D. CUNNINGHAM, Matron, Superintendent of Girls, etc. Master Baker  
WM. NURSE, JOHN MOORE, Master Shoemaker, Gardener  
MICHAEL O'MARA, Farmer

Object of the Province in founding and maintaining this Institute is to afford educational advantages to all the youth of the Province who, on account of deafness, either partial or complete, are unable to receive instruction in the common schools.

Deaf mutes between the ages of seven and fifteen, 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 defray the charges of tuition, books and medical attendance are furnished free.

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

At the present time the trades of Printing, Bookbinding and Shoemaking are taught to the female pupils are instructed in general domestic work, Tailoring, Dressmaking, Sewing, the use of the sewing machine, and ornamental and fancy work as may be required.

It is expected that all having charge of deaf mutes will avail themselves of the liberal facilities offered by the Government for their education and improvement.

The Regular Annual School Term begins on Monday, September 1st, and ends on Friday, June 30th of each year. Information as to the terms of admission, etc., will be given upon application to the Superintendent or otherwise.

R. MATHISON,  
Superintendent  
BELLEVILLE, ONT.

## INSTITUTION POSTAL ARRANGEMENTS

LETTERS AND PAPERS RECEIVED AND SENT without delay to the parties to whom they are addressed. Mail matter to go to the box in office door will be sent to the office at noon and 2:15 p.m. of each day (excepted). The messenger is not to receive letters or parcels, or receipts at post office for delivery, for any other than the same in the locked bag.



### Kinship.

Back to the bewildering vision  
And the border-land of birth  
Back into the looming wonder,  
The companionship of earth.

Back unto the simple kindred  
Childlike fingers, childlike eyes,  
Working, waiting, comprehending,  
Now in patience, now in surprise.

Back unto the faithful healing  
And the caudle of the soul—  
Scent of mould and moisture stirring  
At the secret touch of God.

Back into the ancient stillness  
Where the wise enchanter weaves  
To the twine of questing tree root,  
The expectancy of leaves.

Back to hear the hushed consulting  
Over bud and blade and germ,  
As the Mother's mood appertains  
Each its pattern, each its term.

Back into the grave beginnings  
Where all wonder-tales are true,  
Strong enchantments, strange successions,  
Mysteries of old and new.

Back to knowledge and renewal  
Faith to fashion and reveal  
Take me, Mother—in compassion  
All thy hurt ones fain to heal.

Back to wisdom take me, Mother  
Comfort me with kindred hands,  
Tell me tales the world's forgetting,  
Till my spirit understands.  
Charles G. D. Roberts



### Little Grace Closed a Saloon.

Grace was a very little girl, only six years old, but beautiful and loving. She was a modest, thoughtful child, and when her father, who loved her very much, wanted her to come into the saloon, that he might introduce her to the men lounging there, and hear them praise her beauty, she would say, "No, papa, no, make the naughty men go away, and then I'll come."

There was a children's temperance society in town, in charge of the Women's Temperance Union, and little Grace and her brother, still younger, were invited to attend. The father gladly consented, for he liked much to see Grace dressed up and have people notice her.

Everything was now and strange to Grace. She had never seen any one pray before, and when the leader talked about the great God, and asked them all to bow their heads while he prayed, Grace bowed, and into the most solemn reverence.

After meeting she asked the teacher what it meant, and if she would teach her and her little brother how to pray. The teacher took the little hands in her own, and told the two little children about Jesus, and how he loved little children, and wanted them to be good and would help them, if they asked him. Months passed, Grace had learned to pray, and often talked to her father about the Christ-child, and wanted him to pray, but he only laughed, and called her his little saint.

One day Grace was taken very ill, the doctor was sent for, and when he saw her, he said she was very sick.

"Will I die, doctor?"  
"I hope not."  
"You needn't be afraid to tell me cause I'm all ready, I asked Jesus to take me if he wanted me."

The father, who stood at the foot of the bed, sobbed out, "Oh! Grace you don't want to leave papa, do you?"

"Yes, I do, if Jesus wants me to come, cause he has the best right to me."

The customers came and went, but the saloonkeeper heeded them not, for his dear Grace was on her little bed, panting her life away. What cared he for money now, the light of his life was going out? One day, on his coming up

out of this saloon, Grace opened her eyes, and turning upon him an imploring look said, "Oh! papa is the saloon open, and are the men there drinking?"

"Yes, darling."  
"Do close it, papa! I know I'll feel better if you will."

"I'll do it, darling—anything to make you feel better." The saloon-keeper's heart was almost breaking. The bar-keeper was ordered to close the saloon, and close the doors.

"Darling, the saloon is closed," he said, bending over a few minutes later.

"Thank you, papa. It makes me happy and better already, and a girl smile came into her suffering face. Every few hours Grace would ask, "Is the saloon closed now?"

"Yes, darling."  
"Are the shutters up?"  
"Yes, dear, they are up?"

The leader of the children's temperance meeting had been sent for at Grace's request, and had been with her almost constantly from the first, and now sat chatting the hands that were growing so cold in death.

"Oh, papa, I wish you'd never open the saloon again. Mamma, can't you get papa to promise me never to open the saloon again?"

"Oh, George, do promise your dying child!" sobbed the mother, who had never favored her husband's business.

The strong man shook like a reed. He could not speak for a moment, then coming and bending over her as she tossed restlessly, he said, in a strange and husky voice

"My darling Grace, papa will never open the saloon again."

"Oh, papa, I'm so glad. I'll tell Jesus when I get to heaven, that you have closed the saloon. And now, papa, you must be good, and he'll let you come to that beautiful place, too, and mamma and Alice can come."

There was a glad smile on the dying child's face, that soon faded out into lines of pain, but all at once, just at the last, her face brightened up with a strange, unearthly brightness, and she cried out, joyfully

"Oh, mamma, look, look! the room is full of angels. Papa, don't you see them? They're all about you!"

There was a hush in the room, for the gates of heaven were thrown open to let the pure, bright spirit pass through. Only the body of little Grace was left—the real Grace had gone to live with Jesus and the angels.

The father never opened the saloon, the bar-room shutters have never been taken down. The saloon-keeper has not only signed the pledge, but has become a Christian, and expects to follow his Grace to heaven after a while.—"Christian Woman."

### Happiness of the Deaf in Marriage.

By J. H. Eddy.

A very interesting conclusion is that arrived at by Dr. Fay in the course of his now famous inquiry into the results of the marriages of the deaf, and published in the *Annals*, with regard to the relative happiness of the deaf who are mated among themselves, and those who have hearing partners. He concluded that when both partners in marriage are deaf the probabilities are in favor of greater happiness for the wedded lives than when one of them can hear. He quotes the opinions of men who have spent their lives among the deaf, and gives a table from his statistics, showing twice as great a rate of divorces and separations among marriages in which one of the contracting parties is hearing than in those in which both are deaf. Dr. Fay does not claim to settle this point absolutely but only to state the general probabilities bearing on the happiness of the two different classes of marriages. On the other hand, there are many well known

instances of perfectly happy marriages between the deaf and the hearing, so that deaf persons having such a preference need not fear to follow it, and in the circumstances of those who are likely to perpetuate their misfortune on their children by taking deaf partners, it is desirable that they should go out side of their class.

This matter of happy marriages suggested another, that of the comparative happiness of the deaf and the hearing. Of course it cannot be said with truth that persons who have to live all the time deprived of one of the most important senses can enjoy life as fully as others who possess the full quota, yet it cannot be gainsaid that the deaf are a happy class of people. Who could imagine a gayer lot of mortals than a party of deaf-mutes having a good time. Their wonderful language of gestures supplemented by the nimble finger alphabet, affords them such a ready and easy means of communication that their thoughts are exchanged with an ease and completeness that no spoken or written language could surpass and seldom equal. In hearing society a great many people find themselves handicapped more or less in conversation by a lack of readiness in expression. They may think bright thoughts but the words lag with which to express them, while some scatterbrain who never has a notion except at second hand may be a "plugless word spout." Here and there an individual enjoys the possession of both ready wit and a ready tongue, and, then, how his accomplishment is envied. The "so and so" man sticks to commonplaces, feeling safe only there. With the deaf on the other hand such an obstacle in using their language seems to hardly ever trouble them, and in consequence their thought has an unfettered flow. Since it is one of the noblest attributes of man to think and exchange thought and to enjoy this communion, when the deaf exercise that privilege they are indeed perfectly happy.

Those of us who took up our sojourn in the silent land at birth, not knowing what it would be like to dwell in the land of the hearing, cannot fully realize our deprivation, consequently it is not apt to be a source of unhappiness to us unless we have not been imparted a means of communication with other people. Semi-mutes who do realize their misfortune, soon become reconciled to their loss and after a time take no thought of it, particularly if they are able to get along comfortably in life. It is true that other circumstances and conditions affect the happiness of our class more than the lack of the auditory sense. And these things affect other people in the same way. So it is a mistake to suppose that the deaf are necessarily unhappy on account of their deprivation.

As a general thing we find a person happy in a greater or less degree according to his capacity for happiness. We find many people who are cheerful under the most grievous circumstances and others unhappy when there is nothing lacking to their enjoyment. Some are even so perverse that they seem to take pleasure in being miserable and resent being thought happy. I suppose that all these sorts of men may be met with among ourselves, but I don't banker to become intimate with one of the last kind. It has been remarked that the most thrifty farmers never complain more loudly of hard times than when hay is twenty dollars a ton and butter "two shillings" a pound. It is a matter of habit with them, as with lots of other people, to look at life through a smoked glass.

A young Irishman, who had married when about nineteen years of age, complaining of difficulties to which his early marriage subjected him, said he would never marry so young again if he lived to be as old as Methuselah.