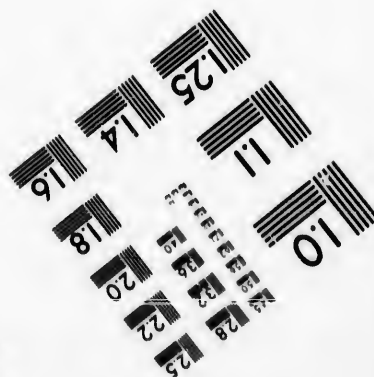
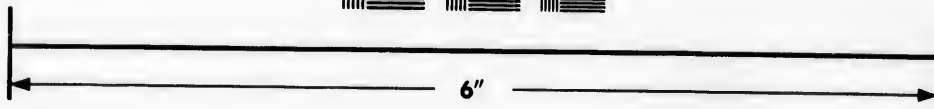
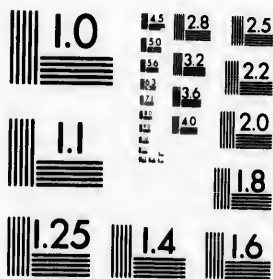


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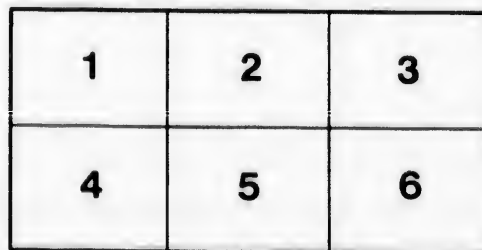
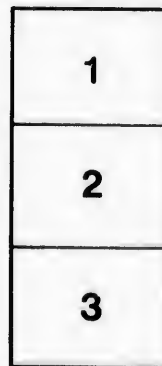
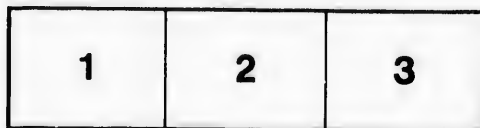
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A COMPANION AND GUIDE

FOR

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DEAF-MUTES.

BY THOMAS WIDD,
PRINCIPAL OF THE PROTESTANT INSTITUTION FOR DEAF-MUTES
MONTREAL, CANADA.



MONTREAL:
PRINTED AND PUBLISHED AT THE PROTESTANT
INSTITUTION FOR DEAF-MUTES,

—
1874.

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no. 1072

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PREFACE.

THIS little volume has been written and printed with the hope that it may be the means of doing good to those for whom it is intended. The Author (himself a deaf-mute), like many others of his class, felt the want of such a guide through life when he left school. The principles which it contains had to be learned in the "School of Experience," and the acquirement of which took many years. No single book, so far as the Author is aware, contains so much useful information and sound advice to deaf-mutes, in language sufficiently simple for their comprehension, as is found in this little volume. Most deaf-mutes have not a sufficient command of the English language to enable them to peruse with advantage the numerous excellent works in general circulation, when they are sent forth into the world to earn their own livelihood.

Preface.

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Besides this, there is, unfortunately, an impression among the majority of them that all books and newspapers are published for the instruction and benefit of hearing and speaking people, unless specially written for them. The Writer does not intend to encourage the above impression by the present issue; but, on the contrary, to do what he can to remove it. But his chief aim is to place in the hands of deaf-mutes a thoroughly reliable and useful hand book or guide, to show them how they should conduct themselves through life, as reasonable creatures with immortal souls, in order to be happy here and hereafter.

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This publication does not, however, pretend to be perfect. It might still be greatly improved and extended, towards which desirable object the Author would be happy to receive any suggestions, advice, or co-operation from Teachers of deaf-mutes and others interested in their welfare, in

future editions, should such be called for. Only a limited number of copies of the present edition has been issued, and the pages are not stereotyped.

Although the Writer would be happy to see this little book in the hands of every deaf-mute able to read it, he does not anticipate any pecuniary advantage by its sale. The cost of printing and binding forbid it. Should it, however, meet with such favor at the hands of Principals and Teachers of deaf-mutes, by giving a copy to each pupil leaving school, as a parting gift, or to advanced pupils as a prize, much good might be accomplished, and a larger and more complete edition might be issued. There would then probably be a margin of profit, which would go towards the support of the Montreal Protestant Institution for Deaf-mutes.

T W.

Montreal, March 28th, 1874.

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A COMPANION AND GUIDE

FOR

DEAF-MUTES.

"ALL things whatsoever ye would that men should do to you do ye even so to them, for this is the law and the prophets."—JESUS on the Mount.

DUTY TO PARENTS.

YOUR chief duty is to fear God, and to love and obey your parents. God made you, and you should fear him. Your parents brought you up and loved and cared for you, and it would be very unkind and wrong if you did not do your duty to them as God tells you. When you obey your parents you are obeying God. Your parents will have to answer to God for what they tell you to do, and for the care they take of your health and education. They gave you food and clothes, and looked after you when you were sick. God is wise in making a law for children to honour their parents, and he promises to bless those who keep his laws. You cannot

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do well and be happy in this world, if you do not love and obey your parents. They will be your parents still when you are grown up and they become aged, and you will still be their child.

It is a very good thing to love home. It is one of the first virtues to do so. It helps to make one happy,—more so than riches and education. There is no lovelier sight in the world than a family whose rule is, "By love serve one another," in all things. Such a family are happy, and their home tastes of the heaven above.

INTELLECTUAL IMPROVEMENT.

MANY thousands of deaf-mutes, and many millions of hearing people, come into and go out of existence every year ignorant of themselves and of the world they have lived in. There are many other who, at twenty years of age, when they should be fit for business, know little or nothing of it.

Deaf-mutes, like other people, should take pains to improve their minds by reading and study when they leave school. The rules are few, plain and practical. A few good books and a dictionary, with perseverance

and industry, are all that is necessary to begin with. "Little by little," should be their rule, and what little they read they should study well.

The poor deaf-mute who can only express his ideas by signs is to be pitied; but those who have learned to read and write simple sentences at school, have obtained the key to the treasures of knowledge. They should use this key to improve themselves. If they find it hard work, and are disappointed, they should try, try, try again. The "hard work" will soon become a pleasure, and the mind will gradually improve. Persevere, and a taste for reading will be formed, and deaf-mutes will find that their pleasantest companion is a good, useful book.

We often read in books and newspapers of poor uneducated young men and young women having risen, by their industry and perseverance, from poverty and rags to high places in business, and becoming great men and women. There are many high positions open to deaf-mutes, as well as to hearing and speaking people. Why should not deaf-mutes try to obtain them? Many worthy deaf-mutes have already attained

very respectable positions. I would like to see many more of them doing as well.

HABITS.

IF you can so easily acquire the habits of idleness, smoking or drinking, as a great many deaf-mutes do when they leave school, surely you can acquire the habits of reading and of being industrious. Habit has a power for good as well as for evil. When once a habit has been acquired, it is not easy to break it off.

Cultivate habits of perseverance, of punctuality, of industry, of regularity, of cleanliness, of doing everything well, and of keeping everything in its proper place. They will be of much importance to you through life and be the means of your success in business. All **BAD HABITS** should be carefully avoided.

How few deaf-mutes acquire the habit of *thinking* !

EXAMPLE.—There are many examples of deaf-mutes, as well as of hearing and speaking people, having become famous by their own industry in business or learning. We have all read about the noble Clerc and Dr.

Kitto, who are no longer with us. We have now many deaf-mute lawyers, artists, clerks, teachers, &c., who have risen from the school-room to high places in their profession. Many years ago there was a poor boy in Scotland, whose parents could not afford to send him to school, or keep him idle at home. When very young, he was sent to a cotton mill in Glasgow to work from morning till night to earn his bread. He felt very unhappy because he could not obtain knowledge. He acquired the habit of going to evening classes or a night school to learn. He next attended school all winter, and worked in summer. He soon made his way to college; and being very persevering, he was successful, and studied medicine and theology. In 1840 he was sent out to Africa, as a missionary. Now, that poor boy who worked in a cotton mill for a living was no other than Dr. Livingstone, the great African traveller, whose fame is known all over the world.

BUSINESS.

DEAF-MUTE JOURNEYMAN.

IF you are a servant or a journeyman in any business, do your work honestly and carefully; and when that is done, do not refuse to help your fellow workmen. They will remember your kindness, and may help you in their turn. If you want to be a good workman you must be true, and you cannot be true if you defraud your employer. Masters are defrauded in many ways, as in time, care, pains, money, trust. A bad workman comes to work late; he does not take *care* of his employer's property; he does not take *pains* to do his work well; he takes money for time he has not been working, and commits breach of trust in telling the business secrets of his employer to others. Such a workman is often out of employment. He is the first to be discharged when trade becomes slack.

It is different with a good workman. He is diligent, careful and punctual. He tells no tales; reveals no secrets; fears no labor; is not to be tempted by gain or awed by fear to unfaithfulness. A good workman is also

a good servant, and he serves God in serving his employer faithfully.

There are good and bad workmen among deaf-mutes. I know many good deaf-mute workmen who have been highly praised by their masters for their honesty, industry and excellent work. Some have been taken into partnership, or made foremen over hearing and speaking workmen. But the deaf-mute who is a bad workman is very unfortunate. He has made his chances to get work more remote by his bad workmanship. It is hard enough for him to get employment at all because of his deafness, but it becomes worse when his character is lost.

DEAF-MUTE MASTER.

If you are a master in business and employ workmen, mix kindness with your authority. If your workman or servant is found fault with, try to convince him of his error, rather than be angry with him; and if he is sensible of his fault, forgive him. Hearing and speaking masters are often very kind to deaf-mute workmen, who have more drawbacks than other workmen; and it is but just that deaf-mute employers should use the same

forbearance towards hearing and speaking workmen in their employ.

TRICKS AND HAZARD.

IN all business it is best to leave nothing to chance ; but when that cannot be avoided, do not be rash. Be firm and resigned. You should not be troubled for what you cannot help ; but if it be your fault, do not let it be so again.

Truth never resorts to tricks. To practice a trick to hide a fault, only makes it worse. We must take care to do things rightly. Those who bet and gamble hazard, not only their money but their character. There are too many deaf-mutes who gamble and play tricks of various kinds ; but they are nearly always poor vagabonds, who spend their time and money in drinking saloons and become worthless members of society, shunned by all respectable people.

BEARING.

WHEN you are in a situation, or become a man of business, you must put up with many affronts if you love your own quiet. Deaf-mutes are easily made angry ; their deafness

has a tendency to make them suspicious and irritable. They often pretend to see more than they really do, and some of them are too ready to seize their tools to attack other men when spoken to. Such deaf-mutes have vindictive tempers; they not only make themselves uneasy and unhappy, but those who work with them. It is a great point for you to control your temper when any dispute takes place. Never get angry, for when you do get angry you are sure to do things wrongly, and you will be blamed. If you are annoyed or offended by the conduct of any one, take time to think before you speak.

JUSTICE AND HONESTY.

To be just and honest in our dealings is a great thing. A man who has a character for justice and honesty will be respected and trusted. Many only pretend to be honest, or are obliged to be so by fear of punishment. They will try to get what they can without being detected, and they do not care whether it be honestly or dishonestly obtained. They try to make unjust profits by dealing with ignorant people. This injustice and dishonesty is practiced by both hearing and speaking people and deaf-mutes. It is very wicked,

Some deaf-mutes have characters for honesty and justice in their business, and prosper in it. Some years ago I met a gentleman in a railway carriage in England. He was a stranger, but told me that he had a deaf-mute in his employ, and we talked about him for some time. I learned that the deaf-mute had been in the gentleman's service for 43 years; first as an office-boy at three shillings a week, and rising till he became foreman. The gentleman further told me as the train stopped, that this deaf-mute foreman would soon be his partner, for he found him to be a good workman, and *just* and *honest* in all his dealings. Is not this an encouragement for deaf-mutes to be just and honest?

LEARN TO PERSEVERE.

If you have a task to learn, whether it be business or study, use perseverance. Do not be discouraged by little difficulties, but try and try again till you succeed. Few deaf-mutes have learned to cultivate perseverance. If you fix your mind on doing one good thing, do not give it up because others have tried to do it and failed.

A few years ago a clever cutler in Sheffield tried to make a clasp knife with one hundred

blades for the Manchester Industrial Exhibition, but he met with a few difficulties when he had half finished the work, and gave it up. An uneducated deaf-mute cutler, who saw the progress of the novel work, tried at home during his spare hours to do what his hearing fellow-workman had attempted. It took him a long time, and he was often on the point of giving it up; but he had learned to persevere, and he tried again and again till he succeeded. The work was finished, and he carried off the prize. This taught the first workman a good lesson, and he tried his hands and skill again, resolved not to be beaten by a deaf-mute. He succeeded, at last, in making a better article than the one that took the prize, but it was too late, the deaf-mute had won.

Perseverance is of the greatest importance to deaf-mutes to acquire a knowledge of language. If they do not persevere they will certainly fail. Do not be ashamed to begin with the smallest book of one or two syllables, if you do not understand the language in other books. When you have learned to read and understand one book, read it through and *think* over it, before beginning with another. Go on, step by step, from book to book. When you have finished one book or part of

a book, see how much you understand of its contents, by writing your ideas, or an essay on what you have read, and ask some of your intelligent friends to review it. If you persevere in this plan you will find great pleasure in it, and it will enable you to read and understand with much ease.

In business, perseverance is the stepping-stone to success. No man can succeed in any trade or profession who has not the perseverance and patience to learn all he can about his calling. Railways, telegraphs, steamships and other wonderful inventions, are the result of industry and perseverance. If these qualities are necessary to hearing and speaking men of business in order to success, they are much more so to deaf-mutes.

I know one deaf-mute, whose friends set him up in business in a good locality, with every prospect of success; but he had no perseverance, and soon failed. He spent most of his time in gossiping with other deaf-mutes, and neglected his business, and his customers went to other tradesmen. Another man, also a deaf-mute, bought the business, and gave all his time to it. It was hard work for him, but he *persevered* and was successful.

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His business prospered till he was obliged to employ other men to help him, and the deaf-mute who first owned the business afterwards worked under him as a poor journeyman. They were both from the same school, and were the same number of years under instruction ; but the success of the one was entirely owing to his perseverance and industry.

INDUSTRY AND FRUGALITY.

LOVE labour ; for if you do not want it to earn your living, you may need it for health. Work is wholesome for the body and good for the mind. It prevents us acquiring the evil habit of idleness, which often comes from having nothing to do, and leads many to what is worse than doing nothing—crime.

The industrious man is happy. There is plenty of work for willing hands, and industrious people are seldom in want. Diligence in business, no matter how humble it may be, has its reward. You notice all round how busy tradesmen are from morning till night. Mills and factories, workshops and offices are alive with busy fingers. Time passes very quickly with them. Not so with the indolent.

They yawn and do not know what to do with their hands. The hours and days drag wearily with them, and they suffer both in body and mind.

Frugality and industry, should go hand in hand. Money is earned, and property is acquired by industry; but not without frugality. By frugality, I mean prudent economy, not avarice. We can be too frugal or too liberal with what we earn—the first often leads to covetousness, and the second to extravagance.

CHARITY AND REPARATION.

USE charity towards all men. If you can help the poor, or those less fortunate than yourself, do so; but do not give or lend beyond your ability,—that is, do not give away what you cannot afford. If you owe anything, pay your just debts before you are generous.

If you have done an injury to another person, rather own it than defend your conduct. If you own your faults, you will gain forgiveness; but if you try to defend your misconduct, you only make matters worse. 'n your dealings with your neighbors, you should take great care not to give offence.

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PROMISING.

SELDOM promise; but when you do promise, be sure to perform, if lawful. Hasty resolutions are of the nature of vows, and should be as much avoided as possible. Some men say, "I will never do this," and do it. Others will say, "I am resolved to do that," but never do it.

When you promise, you lay yourself under obligation to perform, or you will be looked upon as false and deceitful. Better never promise or vow, if you have the least doubt about your ability to perform. Promises are too often made only to deceive. A man who is always promising, will rarely fulfil his promise, and is not to be depended on.

KINDNESS AND RESPECT.

A KIND word now and then; a smile, or a good action frequently, will go far to cheer many heavy hearts. Kindness to animals, as well as to our fellow-men, is a duty we owe to God, who made us and them.

You should never respect or esteem any man the more for money, nor should the poor be respected the less for want of wealth. It

is virtue and goodness in a man that you should respect.

A bad rich man is a plague and should be avoided. God is no respecter of persons, but he will reward every good work. Your parents and teachers should always be treated with love and respect, for you owe them a debt which you can never repay.

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MORAL GUIDANCE.

TEMPERANCE.

MANY people seem to think that they came into the world to eat and drink, and forget that they eat to live. Have wholesome, but not costly, food. Drink only when you are thirsty. The most common food and drink are the best for the health. All excess, or eating and drinking too much, is bad for the health; but drunkenness does the most harm. It makes a man worse than a beast.

Before strong drink came into use there were few people in prisons and mad-houses. Doctors had little business, and policemen were not so much needed. A drunken man is always poor. No one will trust him or employ him. It is very sad to see a man deaf, dumb and drunk! yet there are many deaf-mute gluttons and deaf-mute drunkards on both sides of the Atlantic. Their homes are very wretched and their company is very disagreeable.

Happy is the man who has learned to be temperate in all things! He is temperate in apparel, temperate in food, temperate in drinking. He uses God's good things in a proper manner, and the result is good health, happiness and prosperity in business.

Many workmen have lost good situations by drunkenness. They bring disgrace on their families and friends, and live in poverty and wretchedness. When a man takes to drink, he begins his downward course. He becomes idle, dishonest, careless, and often ends his days in the prison or the poorhouse. His children are worse than orphans while he lives, and go about hungry, shoeless, and clad in rags.

PATIENCE AND CAUTION.

PATIENCE is a virtue everywhere. The patient man learns his business well, and it is always well done. In sickness, as well as in health, patience is always a great thing in all men. The impatient man makes many mistakes. He is always in a hurry. He does not wait to ascertain the truth, but judges rashly, and his judgment is often unjust.

Patience leads us to caution. Both are

useful in every stage of life. We should take care not to despise what we do not understand, and be willing to be informed.

JEALOUSY AND PASSION.

A JEALOUS and passionate man makes himself most unhappy. To be jealous is to be foolish, and passion is a sort of fever in the mind which leaves us weaker and deprives us of our judgment. A jealous man is a trouble to everybody and a torment to himself. He thinks everybody intends to do him harm or cheat him. He has generally a bad temper, and nothing is safe with him. People shun jealous and passionate men. Never think you have been wronged till you are quite sure of it.

A few years ago a gentleman was murdered in the State of New York by a jealous and passionate deaf-mute. Many other instances might be mentioned to show the danger of yielding to jealousy and passion.

FRIENDSHIP, MARRIAGE AND RELIGION.

FRIENDSHIP.

TRUE friendship is a great pleasure, which with care may continue through life. A true friend advises justly and assists readily. He remains a friend in prosperity and in adversity. If you have a true friend, you should be true to him also, and do your best to continue the friendship. Do not be angry if a friend tells you your faults and gives you good advice. Many deaf-mutes are too proud to take a friend's advice, and they become angry when it is offered. No one can be your friend who will not tell you your faults and try to get you to amend. A true friend will tell you your faults and praise you when you deserve it. When you choose a friend, use caution, prudence and discretion. He must have a good character, and be temperate and industrious in his habits. If your brother or any other relation be your friend, prefer him to a stranger.

TEMPORAL HAPPINESS.

You should not seek to be rich, but happy. Riches are tied up in bags or locked up in iron boxes; but happiness lies in content. Do good with what you have, or it will do you no good. Riches cannot give content. If you have money enough to buy what is sufficient for your present wants, be thankful and you will be happier than the greedy man with his millions of dollars. The rich are often made unhappy by their riches. They do not know when they have got enough, and few know how to employ their wealth. Do not part lightly with what you have worked hard to obtain. Save what you can spare out of your income for sickness and old age, but do not hoard it like a miser, who hides every penny he can get.

There are few deaf-mutes who have great wealth, and I have read of only one deaf-mute who became a real miser. Deaf-mutes are liberal and kind to one another, as a general rule, and where content among them prevails, temporal happiness reigns. I have met with only one deaf-mute among the hundreds with whom I am acquainted, who was unhappy and tired of his life, because he was not very rich. He had more than was sufficient for

all his needs. He had kind friends, plenty of work, and was never without money. He had good health and a comfortable home, and knew not adversity. Yet he was most unhappy. He was *discontented*, and foolishly tried to take his own life, and nearly succeeded. He is yet alive, however, and I hope he has now learned to be content with the good things God has given him.

The great object in our lives should be to prepare for ETERNITY. The rich and poor, the wise and the ignorant, the great and the humble, are continually leaving us, never to return. There is no greater folly than that of neglecting our eternal happiness for the uncertain pleasures of this world. All should do good with what they have, for they will have to give an account of their stewardship to the Great Judge at the Last Day.

MARRIAGE.

DEAF-MUTES who will marry, should be wise, and prefer the person before money, virtue before beauty, the mind before the body, then they will unite themselves to a friend, a companion, and one that bears an equal share with them in all their joys and troubles. Marry for love, but see that you love what

is lovely. If love does not form your chief aim in marriage you will soon become tired of married life. If you marry for love your happiness will increase with the years of your married life. But if it be for money, the happiness is short lived. It ends when the money is spent. If it be for beauty only, remember that "beauty is but skin deep."

Between a man and his wife nothing ought to rule but love. Love ought to *bring* them together, and love will *keep* them well together. A man should consider his wife as part of himself, not as a servant.

There is a strong tendency in deaf-mutes to marry among themselves. There can be nothing wrong in this if the parties like each other, and fully understand what they are doing. Where it is possible it would however be a great advantage to deaf-mutes could they obtain hearing and speaking partners for life. A deaf-mute man with a hearing and speaking wife has an advantage in business over a deaf-mute man with a deaf-mute wife. Some hearing men marry deaf-mute wives, who prove themselves as good house-keepers and mothers as could be desired.

Deaf-mutes, as well as other people, should

use the greatest caution about marrying. It is a union of souls, and lasts for a life-time. The law of the land pretends to divorce a man from his wife on various grounds, and allows them to marry again; but this is *contrary to the Law of God*. If all the Legislatures in the world said it was right and lawful to commit murder, or steal, it could not be so, for God will still hold us answerable for breaking his laws.

Married people should try to live like Christians, and let love and kindness guide them.

WHAT IS RELIGION?

RELIGION is the worship of God and obedience to His will. It is seen in good works. We do not in this life see God or get any message from Him, but we must believe in and fear Him. We cannot fear what we do not believe. The infidel does not believe in God or in the Bible. It is a shocking thing to see men risk their souls where they will not venture a half dollar. But you must not think that religion is useless, because some men are hypocrites and others infidels.

THE BIBLE.

THE great book which is the foundation of true religion is the BIBLE. Learned men in all ages have read it, and marvelled at its wonderful truths. No man has been able to write a book like the Bible. It is a book for the wise man and for the humble scholar. Its language is simple and easily understood. It has been the rule of life and guide to eternal rest of many millions of people, who have lived and died long ago. It is still the same wonderful book. Learned men have not been able to improve it, or add anything to it, because it is perfect, and inspired by God, its Author. It gives us the history of the world from the creation, and tells us how man fell from holiness to sin. The New Testament tells us all about the Saviour, and how we can obtain pardon for our sins and eternal life.

Once a great and learned man, on his deathbed, was asked by a young man to tell him how he could become a Christian and be saved. He answered with his last words: "Study the Holy Scriptures. They have the words of eternal life. GOD is their Author."

If the Bible is so much read and valued by hearing and speaking people, why should not

poor deaf-mutes take it for their guide. They need a Saviour like other people. They stand in more need of knowledge about the future world than hearing people, because they cannot hear the preacher in church, or their parents read the Bible at home. If you read the Bible more, you will learn to love it more, and become better by it. You cannot become too familiar with it. The Book of Proverbs has a very large amount of practical wisdom in it. All the proverbs and wise sayings of the world are poor compared to Solomon's for value.

We should prize the Bible above all other books. In it Love is above all; and when we love it, we shall be lovely, and in love with God and with one another.

Deaf-mutes should do all they can to become true Christians, and go to heaven when they die. There they will have their full speech and hearing, and spend a happy eternity.

A PRAYER FOR WISDOM.

(By Catherine Payton, of Dudley, written in her nineteenth year.)

MAKER Supreme of heaven and earth,
Of sea, of air, and sky,
O! Thou, who gav'st to all things birth,
Lord, hear me when I cry.

To Thee, invisible, I'll pray,
Thou only righteous God;
And Thee, omnipotent, obey,
And fear thy dreadful rod.

Riches or life, I do not crave,
Nor any transient things;
The one has wings, and in the grave
Are laid the proudest kings.

'Tis heavenly wisdom I admire;
'Tis this is my request:
O grant, great God, this my desire,
And I am fully blest.

A Companion for Deaf-mutes.

Wisdom to worship thee aright,
To understand thy will,
To do my duty in thy sight,
And thy commands fulfil.

That when my fleeting sands are run,
And death shall set me free;
When the short thread of life is spun,
My soul may fly to thee.

Where I shall live eternally,
And fear no end of time,
And praise thy name, enthroned on high,
Thou powerful God Divine.

Not with a weak and mortal voice,
But in celestial strains;
In heaven, the centre of my joys,
And end of all my pains.

PERSONAL MATTERS.

SLEEP.

WE all need the refreshment of sleep once every twenty-four hours, to enable us to do our work, and preserve health.

Night is the best time for sleep, because it is the least suited for work. Some persons need more sleep than others. Some sleep five, six, seven or eight hours. Most persons find themselves in best health with from seven to eight hours sleep daily.

To get good sleep, we must have a warm, easy bed, with a calm mind, and nothing to rouse us; but those who do a good day's work get the best sleep. The idle man does not always sleep well. Those who have much care and trouble, or who may pass the evening in drinking, do not get refreshing sleep.

We should not abuse this gift of God. To lie long in bed because we like it, is the vice of the sluggard. As a rule an hour should be fixed in the morning to rise, and

after a short time it will become a natural habit. If more sleep is needed, go to bed earlier.

CLEANLINESS.

WE must keep our bodies clean for the sake of health, and to save our manners from becoming degraded, as they are sure to be if we are dirty. The whole skin, and not the face and hands only, should be often washed, because about twenty ounces of solid matter comes through the pores of the skin every day. If the pores are not kept open and clean by washing, the skin becomes irritated, and it leads to sickness. Fevers and other diseases often occur in dirty families.

The teeth should be washed and brushed every day. If they are not cleaned little live things, called animalcules, grow around them, and lay a coat like lime on them, called tartar. It is best to learn to clean the teeth when we are young, and the habit of doing so will give us very little trouble afterwards. A sponge and a basin of water can be used to wash the body from crown to toe. A wealthy and highbred person, travelling where clean water was scarce, washed the whole body in a teacupful.

CLOTHING.

THE body must be clothed to protect it from the cold, and for the sake of decent appearance.

Clothes do not make or give heat; they only prevent the heat in our bodies from flying off, and leaving us cold. Clothes should be made to fit easy if we want them to be warm. There is more warmth in an easy shoe than in a tight one. Woollen clothes are the best to keep the heat in our bodies.

The natural heat in the human body is 98 degrees on Fahrenheit's thermometer. In America the outer air in summer often reaches over 100 degrees, and in winter it is sometimes so cold as to be many degrees below zero. These are great extremes of heat and cold. We therefore need light, thin clothes for summer; and thick, warm woollen ones for winter. When a person is frozen to death, he dies simply of having all the heat taken out of his body.

People of good taste always clothe themselves agreeably, and it gives pleasure to their fellow creatures. But the fop loves *very fine* clothes for the purpose of drawing attention and admiration. He is vain and

frivolous. Everywhere women dress more showily than men. It is best for men and women to wear neat, easy fitting and clean clothes suitable to the seasons.

LODGING.

IN choosing a house to live in, care should be taken that it is in a dry, well-aired place, not placed on damp ground, or too much crowded by other houses. It is also important that the rooms should always be well aired, in order that the same air may not be breathed over again. A good way to keep the air pure in rooms is to have a fire-grate or an opening in the ceiling to the garret or to the outer air. We need fresh air in our rooms, because every time we breathe we give out *carbonic acid gas* from the lungs, which injures our health when breathed again.

Pure air costs nothing, yet it is very necessary for health and life. There is nothing more valuable in the world than pure air, but most people seem to care very little about it.

Every house should have good sewers, or drains, connected with it, to carry off refuse matter and dirty water, and they should not

have openings to let the vapour from them get into the house, for it is very injurious to health.

Young people should not sleep in the same bed with their parents or old people. They should have separate beds or rooms. It is not healthy for young and old to sleep together. Many poor families crowd into small rooms in cities, where they cook and eat and sleep together. This is very unhealthy.

HOUSEKEEPING.

LIFE may be enjoyed in the humblest house if it be kept clean and tidy; but if it be always dirty and sloppy, there will be no real comfort.

A woman who can cook well, will sometimes give her family more comfort with a little money, than a slattern and bad cook with much money. Nothing should be wasted. Plain food, well cooked and set down in a cleanly and tasteful manner, is more enjoyed than rich fare badly managed in the kitchen, and placed clumsily on the dining-table.

A good wife should be a good cook. She will make her husband pleased with his

home, and keep him from the tavern. Her house is clean and tidy, and her husband's and children's meals are always ready and nicely prepared.

EXERCISE.

GOD in his great wisdom has made all the parts of man's frame for activity. If we live in idleness, or take no exercise, we lose our health. Those who do not labour with their bodies, but only with their minds, need much daily exercise. The farmer has more bodily exercise than the tailor or shoemaker, and is therefore more healthy. If a man is obliged to sit all day at his desk to work, he should take exercise by walking or working in the garden.

It is our duty to do all we can to preserve our health. It is a gift which God has given us, and it should not be abused. When we lose our health, it is not easy to get it back.

WALKING AND DRIVING.

IN walking or driving, always keep to the right hand on the road. Never walk on a railroad track. Deaf-mutes in America are killed every year by walking on railroad tracks. It is the most dangerous thing for them to do.

If you are in a runaway carriage, and cannot manage your horse or stop it, drop out at the rear of the vehicle. Do not try to get out in front or on the side.

In driving hold the reins firmly in your hands, and do not go to sleep in your vehicle. Careless drivers are often the cause of much loss of life and damage to property.

LAWS AND TAXES.

SOME people think that laws and taxes are hardships, and that it is right to evade them; but to do so is a kind of dishonesty. If men obeyed or disobeyed laws as they pleased, industry would be paralyzed, wealth would decline, the people would decrease in numbers, and the country would sink into a condition of barbarism. Laws are made and taxes are paid to protect life and property.

Every man should pay taxes justly due by him. A law may be faulty; but it exists as a law, and must be obeyed, till it is altered or repealed.

If a burglar robs your house, or a thief knocks you down and steals your purse, you would be very much vexed if there were no

policemen and judges to catch and punish the rascals, and perhaps get back your property for you. But there could be no policemen or judges if people did not pay taxes.

Many persons are entrusted with votes for the election of members of the legislature, of town councillors, and other holders of office. This is a trust reposed in them by the public, and to be used for the good of the public alone. Those who have votes should use them properly, for the good of the country, and not to gain money or place, for that would be an act of baseness. Those who keep the laws, pay their just taxes, and vote rightly, are good citizens.

Deaf-mutes are not prevented from being citizens, and they should be good ones, too. There are many of them who keep the laws, pay their taxes regularly, and vote as they think best for the good of the country.

Revere thy God, all things above,
And as thyself, thy neighbor love.

DO NOT RUN IN DEBT.

"DON'T RUN IN DEBT;"—never mind, never mind,
If the clothes are faded and torn;
Seam them up, make them do: it is better by far,
Than to have the heart weary and worn.

Who'll love you the more for the shape of your hat,
Or your ruff, or the tie of your shoe,
The cut of your vest, or your boots, or cravat,
If they know you're in debt for the new.

There's no comfort, I tell you in walking the street
In fine clothes if you know you are in debt;
And feel that perchance you some tradesman may meet,
Who will sneer—"They're not paid for yet."

Good friends, let me beg of you, don't run in debt,
If the chairs and the sofas are old—
They will fit your back better than any new set,
Unless they're paid for—with gold;

If the house is too small, draw the closer together,
Keep it warm with a hearty good will;
A big one unpaid for, in all kinds of weather,
Will send to your warm heart a chill.

Don't run in debt—now, dear girls take a hint,
(If the fashions have changed since last season.)
Old nature is out in the very same tint,
And old nature, we think, has some reason.

A Companion for Deaf-mutes.

But just say to your friend, that you cannot afford
 To spend time to keep up with the fashion:
 That your purse is too light, and your honour too bright,
 To be tarnished with such silly passion.

Gents, don't run in debt—let your friends, if they can,
 Have fine houses, feathers, and flowers,
 But, unless they are paid for, be more of a man
 Than to envy their sunshiny hours.

If you've money to spare, I have nothing say—
 Spend your silver and gold ^{as} you please ~~life~~:
 But, mind you, the man who his bill has to pay
 Is the man who is never at ease.

Kind husbands, don't run into debt any more;
 'Twill fill your wife's cup full of sorrow,
 To know that a neighbour may call at your door,
 With a claim you must settle to-morrow.

Oh! take my advice—it is good, it is sure!
 (But, yet you may some of you doubt it.)
 I'll whisper a secret, now seeing 'tis you—
 I have tried it, and know all about it;

The chain of a debtor is heavy and cold,
 Its links all corrosion and rust,
 Gild it o'er as you will—it is never of gold,
 Then spurn it aside with disgust.

INDUSTRIAL MATTERS.

WE MUST ALL WORK.

IN order to make land bear more food, it must be tilled—ploughed, sowed and harrowed. The grain must be gathered, thrashed, winnowed, and ground into flour; so a great deal of work is needed to obtain flour to make bread. We cannot get woollen clothes without tending and clipping sheep, and dressing, spinning, and weaving the wool. To obtain linen cloth for shirts, flax must be cultivated, dressed and woven. If we wish for silk, we must take care of the insects that produce the silk, and spin and weave it. No kind of material can be turned to use for clothing without much work being first spent upon it. It is the same with a house, and furniture, crockery, glass, and utensils for cooking,—all require labor to make them.

Whatever we want we must work for it. It is no real hardship to have to work for our

own living, as God has kindly given us faculties for all kinds of work, and made work a source of happiness to us.

There being work to do, it is but right that we, deaf-mutes, should all take our share. When a man is called a gentleman, and not obliged to work for his living, we will find that a father, or some other relation, has left him money to live without work. When a man has not money left to him, and does not work, he sometimes manages to live; but it is always at the expense of the industrious. He may be said to rob them of what he lives upon.

VALUE AND LABOR.

WORK is of many various kinds; some kinds require hand labor chiefly, with little skill. Some kinds of work cannot be done without the powers of the mind. For some businesses a long and laborous education is needed, such as those of the physician, the lawyer, the author, and the artist. When work is of a simple kind, which almost always any body can do, it is usually paid at a low rate. When much skill is required, the wages are greater. All can work with their hands. To work

with skill is not so common an ability ; and besides some time and money must be spent in acquiring it. All are free to take as much work as they can do, but they cannot force others to employ them.

Those who receive wages for work done, receive the value of it. Labor is the true measure of value. By labor a piece of metal is raised to a high value, because work has been spent on it, as, for instance, the main-spring of a watch.

USE OF TIME.

The present time will soon be past,
Each day you see may be your last ;
Endeavor so each day to live,
That you a good account may give.

Occasion and fortune for no man will wait ;
If you wish to catch them, never be too late.

SAVINGS' BANKS.

WHAT MAY BE DONE ?

WHEN deaf-mutes leave school, they begin to work at their trades, and earn wages. Other people do the same. Most deaf-mutes are soon able to earn enough money by their trades to pay for their own board, lodging and clothing, and many of them earn more than they spend for food and clothing. Many deaf-mutes waste what money they have to spare in drink and foolish pleasures. They seldom think of the future, and live from "hand to mouth," as hearing people call it—that is, they spend their money as fast as earned. They do nothing to provide for sickness, old age and bad trade. When they find themselves sick or out of work, they go to their relations, who have to provide for them till they are well again, or get another situation. Their relations wonder what they have done with their earnings, or why they have not saved something for a "rainy day."

This is too bad. Deaf-mutes should try to be independent, and provide for themselves in sickness, "hard times" and old age, by saving what they can of their earnings, and putting it in the *Savings' Bank*.

Savings' Banks and Building Societies are open to deaf-mutes, as well as hearing people. By putting your savings in the Savings' Bank, you receive more money for its use by the Banker, which is called *interest*. This is better than keeping it in an old stocking or in your trunk, where it is in danger of being stolen or lost in case of fire. If you wish to build or buy a house, there is the *Building Society*, which will lend you part of the money to buy or build a house, if you pay interest on the loan, and repay the money lent you by monthly or weekly payments.

HOW A DEAF-MUTE BECAME INDEPENDENT.

I WILL tell you how a deaf-mute workman became "independent"—or one who saved enough to live on in old age; and how another deaf-mute did not. Their names are Alfred Wilson and John Brown. They were both educated in the same Institution

for Deaf-Mutes in England. They left school and commenced to work at their trades the same year. They were ordinary deaf-mutes from birth. Wilson was a tailor, and Brown a shoemaker.

ALFRED WILSON, *Tailor.*

ALFRED WILSON commenced to put his spare shillings and sixpences in a tin-box, which he kept in his trunk: When he finished his apprenticeship, his first saving was a crooked sixpence, which his master gave him on the day he finished his apprenticeship. Wilson was then 21 years of age, and earned 18s. (about \$4.50) a week. He was not a *very* good or clever workman, but a "pretty fair hand," as his master said. He was steady in his habits, and punctual and regulary at his work. He did not drink whiskey, nor beer, nor wine, nor rum. He did not chew or smoke tobacco, nor did he take snuff. His employer liked him because he was steady, punctual and industrious. His fellow-workmen liked him because he was good-tempered, obliging, and minded his own business. His friends and acquaintances liked him because he was a good young man. He was liked by the respectable deaf-mutes in the town where he lived because he bore a good

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character; but those who wasted their time and money in the ale house did not like him, because he avoided their company, and would never "stand treat," or drink with others.

At the end of his first year as a journeyman, Wilson found his small tin box full of shillings, sixpences and pennies. He turned them over on the table and counted them, and found that he had saved £20 1s. 10d. (about \$100.50.) A friend went with him to put his money in the SAVINGS' BANK, and from that day he became a *regular depositor*. Every Monday morning he took his savings to the Bank. He spent very little money in pleasure, and lived on plain, but wholesome and nutritious food. His clothes were also plain and neat. He paid for everything with cash, and had no debts to trouble him. He put what money he had to spare in the Savings' Bank. In the second year his wages were raised to £1 (\$5) a week, and he worked at home doing odd jobs, mending and making clothes for his neighbors, which enabled him to earn and save more money. At the end of five years, he had in the Bank £99 10s. (about \$500). He thought he would like to have a house of his own. To get one, he joined the Building Society. There was a nice little house for sale in the

town, which Wilson thought he would like, and asked the price. The owner of the house told him it was £150 (\$750). The Building Society loaned Wilson £50 (\$250), and he drew his money out of the Bank, and bought the house. He worked hard for a few months, and repaid the loan to the Building Society. The house was now Wilson's. He felt happy, and went on with his work for three or four years more, and saved another hundred pounds. His mother became a widow, and he took her into his own house, and she kept it for him. He now lived rent free, and saved more money. He had now become a good workman, and his master made him foreman in one department of his shop, and raised his wages to 30s (about \$7.50) a week. Wilson continued to work as foreman for a few years and saved about £350 (\$1,750). Wilson's master, who had long been in the habit of drinking, failed in business, and Wilson was thrown out of employment, and his fellow-tailors were scattered over the country to find employment. Wilson remained with his mother in his *own* house, and made it into a small shop, and got a painter to paint him a sign for it. It was soon done, and put up over his door. It was very plain, but pretty and attractive,

and read as follows:—

A. WILSON,
TAILOR.

A large, colored card of London fashions, and a few samples of cloth were put in the shop window. He soon found plenty of customers, and had to employ two or three hearing journeymen tailors. He prospered in business and became a respectable tradesman. He married a hearing lady, and had two sons, who now assist their father in his business. Every year his business increased and he had a large bank account, which produced *interest enough to enable him and his family to live comfortably.*

JOHN BROWN, Shoemaker.

It was quite different with poor Brown. He was apprenticed to a good master, and became a good hand when he had served the time to learn his trade. He commenced his first year as a journeyman with higher wages than Wilson did, and his master gave him much good advice and a present of £5 (\$25), instead of a crooked sixpence. Brown did not deposit this handsome gift in the Savings'

Bank. He invited his companions to celebrate his majority and end of his apprenticeship by a "glorious spree" at the Red Lion Inn (the village tavern), and there spent every penny he had in the world. He had acquired several bad habits during his apprenticeship, which caused his ruin. He loved strong liquor, used tobacco when at, and when not at his trade, and used snuff "sometimes"! To show how complete a slave poor Brown was to tobacco and beer, I will mention but one anecdote of him. One day when he was "hard up" for money to buy tobacco and beer, and having no means of procuring his dinner for the day, a friend gave him sixpence to buy food. Brown was delighted, and hastened to the nearest eating house. Many people went in to take their midday meal, but Brown stopped at the door and hesitated to enter. The smell of steaming food, so tempting to hungry people, failed to induce him to enter and buy his dinner with the sixpence. Some thing seemed to hold him away. He sauntered past the door of the shop two or three times, sniffing the odor from the dining rooms. He glanced at his sixpence, and then at the meat in the shop, and heaved a sigh as if his heart would break. Suddenly he turned round and

started off. He did not stop till he came to a beer house, which he entered at once! His sixpence was soon spent in beer and tobacco! Thus Brown's appetite for intoxicating liquor and tobacco was stronger than his appetite for food. He spent Monday at the tavern with several others, and came to his shop on Tuesday with a red nose and an empty purse. Poor Brown! he despised the friendly advice of his employer, and went from bad to worse. A policeman found him one Monday night lying intoxicated in a gutter, and put him in jail. He had no money to pay the fine, and had to stay ten days in prison, and his wife and family had to go into the poor-house. His master had to employ another man to fill his place; and when he came out of prison, Brown found himself for the first time in his life in want of employment, without a home, with not a penny in his purse, and his wife and children thrown on the parish for support! He went on a tramp to find another situation. I saw him no more for several years. He at last turned up in a lonely part of Lancashire. He was then still the same wretched John Brown. His comrades laughed at his affliction and misery, and called him "Dummy Brown." He lived two or three years more, sometimes in jail

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and sometimes in the poor house. He died in the poor house, and the "Pauper Register" contained the following entry, which was all that the poor house people could tell me about him:—

"KENDAL UNION.—*Vagrants' Ward.*

APRIL 6th, 1860.—Died this day, of *delirium tremens*, JOHN BROWN, deaf and dumb, shoemaker, Aged 29."

AN APPEAL TO DEAFMUTES.

I have said enough to show you how useful Savings' Banks and Building Societies are to those who will benefit themselves by them. They were no good to John Brown, because he did not use them to help himself. I am glad to say that I am acquainted with a few more such men as Alfred Wilson: but we all are aware that there are a great many deaf-mutes who are living as Brown lived. In Britain, in Canada, in the United States, and in Australia the majority of deaf-mutes save little or nothing of their hard earnings. The tavern is their resort and they find it, as Brown did, a bad place for them. I want all deaf-mutes to imitate Alfred Wilson. They can benefit themselves

if they try, although they may not save as much money as he did; but one thing is certain, if they avoid taverns and save what money they can, they will not be so poor and wretched as Brown was, who ruined both body and soul by strong liquor. If you wish to save your money and imitate Wilson, begin at once, carry your savings to the Savings' Bank. If you can only save five shillings or a dollar at a time, never mind, begin with that. Banks receive small sums as well as large ones, and the banker will know that you are just beginning to save. He will be very obliging to you and encourage you. In Britain and Canada there are Post-Office Savings' Banks in almost every town, and many deaf-mutes are depositors. These are quite safe, and a great convenience to people who save small sums. They can put their money in one Post-Office Savings' Bank and draw it out in another, without carrying their money with them. Most deaf-mutes can afford to save something weekly. They should try to do so, and see how much they will have at the end of a year. Such men as Wilson seem to say to every poor, improvident deaf-mute:

A Companion for Deaf-mutes.

Aye, come, man and help us,
And toil with the rest;
And save of your pay
While you can :

And heaven will bless you
For doing your best,
AND HELPING YOURSELF
LIKE A MAN.

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#### ABOUT STRIKES.

WORKMEN sometimes try to increase their wages by what are called *strikes*; that is, they stop work, and let their employers know that they will remain idle till they are better paid. This has a bad effect on all trades. All such attempts to put a force on capital, only trouble and terrify it, and make it go to other trades or countries, or to make machinery do as much of the work of men as possible; and, finally, the men are sure to be the chief losers. Deaf-mutes, do *not* strike!



## PUNCTUATION.

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### HOW TO PUNCTUATE.

PUNCTUATION is the art of pointing written composition in such a manner that it may be properly understood. This is important to deaf-mutes, because they have to communicate with people chiefly by writing. They should study punctuation well. Let us just see how the following little paragraph will read *without* punctuation:—

A fox got hurt in a trap and lay at the point of death for a long time he sought in vain for help but at last he saw a crane and said to her I beg of you to bring me some drink for I might then gain strength to go in search of food not far in search I think said the crane for were I to bring you drink I make no doubt that the food would come with me.

Let us see how the above will read *with* punctuation:

A fox got hurt in a trap, and lay at the point of death. For a long time he sought in vain for help, but at last he saw a crane, and said to her: "I beg of you to bring me some drink, for I might then gain strength to go in search of food." "Not far in search, I think," said the crane; "for were I to bring you drink, I make no doubt that the food would come with me."

Thus we see how useful punctuation is. It helps us to understand what we read much better. When you write letters, you should try your best to punctuate properly to enable the reader of your letter to understand exactly what you mean. I will try to show you how to use the different stops.

The *comma* (,) is the shortest stop used in a sentence.

The *semicolon* (;) is the next longest stop in a sentence.

The *colon* (:) is a longer stop, and is used after the semi-colon.

The *period* (.) is a full stop, after which a new sentence or paragraph begins, with a capital letter.

An *interrogative* point (?) is used at the end of questions. As "Were you there?"

An *exclamation* (!) is used to express wonder or sudden emotion, as "Ah!" "Stop thief!" &c.

The *parenthesis* ( ) is used to enclose words or remarks in another sentence, as it (parenthesis).

The *apostrophe* (') is used to mark where a letter is left out of a word, as lov'd; and in names, as John's, &c.

The *hyphen* (-) is used in compound, or double words, as tea-pot, tooth-ache.

There are other figures used in books and newspapers, the use of which it would be well to try to remember. These are

The *section* (§) is used to divide a chapter into parts.

The *paragraph* (¶) is used to show the beginning of a new subject. There are many ¶ used in the Bible.

*Quotations* (" ") are used to show that the words are quoted from another book or paper, as "God is love."

The *ellipsis* (—) is used to show that letters are left out of a word, as k—g for king.

The *dash* (—) means abruptness or a sudden turn in the sentiment.

The *Index* (§§) points out something remarkable. This is very often used in American newspapers and hand bills.

The *Arterisk* (\*), the *Obetesk* (†), the *Double-dagger* (‡), and the *paralle! lines* (||) refer to explanations at the bottom of the pages of books.

## ABBREVIATIONS AND FOREIGN WORDS AND PHRASES.

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### ABBREVIATIONS.

- A. A. S.—Fellow of American Academy.
- A. B. or B. A.—Bachelor of Arts.
- A. D. (*Anno Domini*).—In the year of our Lord.
- A. M. or M. A. (*Artium Magister*).—Master of Arts.
- A. M. (*Aute Meridiem*).—In the forenoon.
- ANON.—Anonymous; nameless; wanting the real name of the author.
- B. C. (*Aute Christum*).—Before Christ.
- C. J.—Chief Justice.
- CR.—Credit; Creditor.
- Co.—This stands for company or county.
- D. D.—Doctor of Divinity (*Doctor Divinitatis*).
- Do., DITTO.—The same.
- e. g. (*exempli gratia*).—For example,
- et al (*Et alii*).—And others.

etc. or &c. (*Et cætera*).—And so forth.

F. R. S.—Follow of the Royal Society.

H. B. M.—His or Her Britannic Majesty.

H. M.—His or Her Majesty.

H. R.—House of Representatives.

Ib. or *Ibid.*—The same; in the same place.

i. e.—That is.

Inst.—Instant, or the present month.

J. P.—Justice of the Peace.

Jr. or Jun.—Junior; younger, not so old as another. When the letters Jun., are put to the name of a person, it is to distinguish him from his father, or an older person of the same name.

LL. D.—(*Legum Doctor*).—Doctor of Laws.

M.—Meridian or noon.

M. C.—Member of Congress.

M. D. (*Medicinæ Doctor*).—Doctor of Medicine.

Mdlle.—(*Mademoiselle*). French for Miss.

Messrs.—(*Messieurs*). Gentlemen or sirs.

M. P.—Member of Parliament.

MS.—A Manuscript. MSS.—Manuscripts.

N. B. (*Nota bene*).—Take notice; note well. It also stands for New Brunswick.

Per. or pr.—By the; as *per* yard, or *per* dozen.

Per cent.—By the hundred.

P. M. (*Post Meridiem*).—Afternoon.

P. M.—Postmaster.

P. S. (*Post scriptum*).—Post-script.

Pub. Doc.—Public Documents.

Q. E. D.—Which was to be demonstrated.

Rec'd. Pay't.—Received payment.

Rev.—Reverend; Revelation.

Rt. Hon.—Right Honorable.

Sen.—Santor; Senior, or older.

ss., or viz. (*videlicet*).—Namely, or to wit.

St.—Stands for street or saint.

S. P. C. A.—Society for the Prevention of Cruelty to Animals.

S. T. D.—Doctor of Divinity.

S. T. P.—Professor of Theology.

Supt.—Superintendent.

Ult. (*Ultimo*).—Last, or the last month.

U. S. A.—United States of America, or United States Army.

Viz.—By the way of. Thus if a person goes to Europe from any part of America by way of Quebec or Portland, he would go *via*

Quebec, or *via* Portland.

*Vs.* (*versus*).—Against; in opposition.

Y. M. C. A.—Young Men's Christian Association.

FRENCH WORDS AND PHRASES IN  
COMMON USE.

*Apropos*.—To the point.

*Beau ideal*.—A mode of beauty.

*Beau monde*.—The fashionable world.

*Coup de main*.—A clever or dexterous movement.

*Coup de soleil*.—A stroke of the sun; sunstroke.

*En masse*.—In a body.

*En route*.—On the way.

*Expose*.—An exposition.

*Naivete*.—Simplicity.

*Resume*.—An abstract or summary.

*Sang froid*.—In cool blood; apathy, indifferent.

*Sobriquet*.—A nickname.

*Tete a tete*.—In close conversation.

## LATIN WORDS AND PHRASES.

*Ad finem*—To the end.

*Ad infinitum*—To infinity.

*Ad interim*—In the mean while.

*Ad libitum*—At pleasure.

*Ad nauseam*—To disgust.

*Ad valorem*—According to the value.

*Alias*—Otherwise.

*Alibi*—Elsewhere.

*Alma Mater*—A benign mother.

*Animus*—The mind or intention.

*Bona fide*—In good faith.

*Compos Mentis*—In one's right senses.

*De facto*—From the fact.

*Deo Volente*—God willing : the two letters

*D. V.* mean these words.

*Eccelsior*—Higher.

*Ex Officio*—By virtue of his office, officially.

*Ex parte*—On one side only.

*Ex poste facto*—After the fact.

*Fac simile*—An exact imitation, or copy.

*Gratis*—For nothing.

*Incognito*—Unknown.

*In statu quo*—In the same state.



- In toto*—Wholly ; entirely.  
*Ipsè dixit*—He himself said it.  
*Jure divino*—By divine law.  
*Lapsus linguæ*—A slip of the tongue.  
*Literatim*—Letter for letter.  
*Modus operandi*—The mode of operation.  
*Multum in parvo*—Much in little.  
*Nem. Con*—Without opposition.  
*Ne plus ultra*—Nothing further.  
*Per Capita*—By the head.  
*Per diem*—By the day.  
*Posse comitatus*—An armed body.  
*Post Mortem*—After death.  
*Prima facie*—First view.  
*Pro bono publico*—For the public good.  
*Pro et con*—For and against.  
*Pro tempore*—For the time being.  
*Para avis*—A rare bird ; a prodigy.  
*Sic passim*—So every where.  
*Sine die*—Without day.  
*Sine quanon*—A thing indispensable.  
*Subrosa*—Under the rose.  
*Sin generis*—Of its own kind.  
*Summum bonum*—The chief good.

- Terra firma*—The solid earth.  
*Ultimatum*—The last condition.  
*Verbatim*—Word for word.  
*Vice versa*—Change of terms; the reverse.  
*Viva voca*—By the living voice.  
*Vox Die*—The voice of God.  
*Vox populi*—Voice of the people.  
*Omnibus*—For all; it is also the name given to a large carriage used in towns and cities.  
*Vade mecum*—A constant companion.  
*Felo de se*—A man who kills himself; a suicide.  
*In commendam*—For a time; not always  
*Magna Charta*—The great paper or charter of liberty, exacted from King John of England by the people of that country.  
*Viva Republice*—Long live the Republic.  
*Vivat Regina*—Long live the Queen.

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Eating and drinking should not keep us from thinking.

## COMMERCE.

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### MERCANTILE TERMS.

COMMERCE.—Means buying and selling, or exchanging one article for another.

DAY-BOOK.—A book in which are entered all goods bought and sold.

JOURNAL.—A book in which is recorded the business of the day.

LEDGER.—The principal book of accounts kept by all those engaged in business.

BILL OF PARCELS.—A note given by the seller to the buyer, specifying the quantity and the price of goods sold.

INVOICE.—A paper sent off with goods exported or sold.

ACCOUNT SALES.—This term means an account of goods sold by commission.

ADVICE.—Mercantile intelligence and advising of bills drawn.

A PRICE CURRENT means a list of the prices of the various articles of merchandise in the market.

A **REMITTANCE** is a sum of money sent from one house or person to another.

**NET PROCEEDS** means the sum which goods produce after every deduction is made.

A **PERMIT** is a license from the excise to remove excisable articles, or goods on which duties or taxes are to be paid.

**AN ACCOUNT CURRENT** is a statement of business done by merchants drawn up in the form of debtor and creditor.

A **BILL OF ENTRY** is a list of goods entered at the Custom House.

**FREIGHT** is the lading of a ship or car. It also means the money charged for carrying goods.

A **WHARF OR QUAY** is a place for landing goods from ships.

**WHARFAGE** is money paid for the use of a wharf.

**BULLION** is uncoined gold or silver in the mass or lump.

To **HONOR** is to accept a bill when presented, or to pay it when due.

**AN ACCEPTANCE** means an engagement to pay a bill when it is due.

A **BILL OF EXCHANGE** is a written order

for the payment of money.

A **CHEQUE** is an order upon a banker for money, payable on demand.

A **DRAWEE** is the person upon whom a bill of exchange is drawn.

A **PAYEE** is a person to whom a bill is made payable.

**TO DISHONOR** is to refuse the acceptance or payment of a bill.

**MATURITY** means the time when a bill becomes due.

A **BROKER** is a person employed by merchants in buying and selling.

**BROKERAGE** means the allowance paid by merchants to brokers.

A **FACTOR** is an agent employed to buy and sell goods.

**COMMISSION** is an allowance paid to agents.

**DISCOUNT** means an allowance made by the seller to the buyer, when he pays cash instead of taking credit.

AN **AGENT** is a person employed to do business in the place of the principal.

**ASSETS** means property in the hands of assignees for the benefit of creditors.

A **MIXIMUM** means the highest price of any article.

A **MINIMUM** is the lowest price of any article.

**GROSS WEIGHT** is the whole weight of merchandise, with the dust, dross, and package.

**TARE** means an allowance for the weight of the package.

A **PROTEST** is a document made out by a notary public, declaring a bill has been presented for acceptance or payment, and refused.

An *Assignee* is a person employed to manage the affairs of a bankrupt or insolvent.

*Circulating Medium* means cash, bank notes or other money, payable on demand.

An *Average* is the medium of any given weights, prices, or quantities.

An *Emporium* means the principal place for the importation and sale of goods.

An *Underwriter* is a person who insures ships or merchandise.

A *Mart* is a place of public traffic or exchange.

BARTER is the exchange of one article or commodity for another.

A BANK BILL is a promisory note to be paid on demand.

A BANKRUPT is a person who fails in business and becomes insolvent.

AN INSOLVENT is a person unable to pay his debts.

A SOLVENT is a person who has the means of paying his debts.

STOCKS OR FUNDS means the debts of Government, for which half yearly interest is paid.

SPECIE means gold and silver coin, not paper money.

AN INSURANCE BROKER is a person employed by merchants to effect insurance on ships or cargoes.

A STOCK BROKER is a person who does business in the Funds or Stocks for others.

A STOCK JOBBER is a person who deals in the public funds on his own account.

A SCHEDULE, in commerce, is the statement of a bankrupts' affairs.

AN ABATEMENT is deduction made for damaged goods.

## TABLES OF MONEY, WEIGHTS AND MEASURES.

### DECIMAL CURRENCY.

1. The denominations of Canadian money are dollars and cents, and 100 cents make 1 dollar. The following explains the mode of writing and reading sums of money expressed in the decimal currency :

|                          |            |                          |
|--------------------------|------------|--------------------------|
| \$9.20                   | is read    | 9 dollars and 20 cents.  |
| \$16.89                  | "          | 16 dollars and 89 cents. |
| 423 dollars and 17 cents | is written | \$423.17                 |
| 94 dollars and 99 cents  | "          | \$94.99                  |

2. Dollars are converted into cents by annexing two ciphers.

Thus, \$69 = 6900.      \$479 = \$47900 cents.

3. Cents are converted into dollars by cutting off the two right-hand figures. These figures are cut off by placing a small dot between the second and third figures from the right-hand side. When thus cut off, the figures to the left of the dot are dollars, those to the right of the dot cents.

Thus :

|             |   |          |
|-------------|---|----------|
| 71934 cents | = | \$719.34 |
| 4290 cents  | = | \$42.90  |

### CANADIAN DECIMAL MONEY.

100 cents (c.) make 1 dollar, marked \$.

NOTE. The coins are a five-cent piece, a ten-cent piece, and a twenty-cent piece, all of which are silver; and a one-cent piece, which is bronze.

The one-cent piece is exactly one inch in diameter, and 100 cents weigh 1 lb. Avoirdupois.



## OLD CANADIAN CURRENCY.

|             |      |             |        |     |
|-------------|------|-------------|--------|-----|
| 4 farthings | make | 1 penny,    | marked | d.  |
| 12 pence    | "    | 1 shilling, | "      | s.  |
| 5 shillings | "    | 1 dollar    | "      | \$. |
| 4 dollars   | "    | 1 pound,    | "      | £.  |

## ENGLISH OR STERLING MONEY.

|                   |      |             |        |    |
|-------------------|------|-------------|--------|----|
| 4 farthings (qr.) | make | 1 penny,    | marked | d. |
| 12 pence          | "    | 1 shilling, | "      | s. |
| 20 shillings      | "    | 1 pound,    | "      | £. |

NOTE. The Guinea is equal to 21 shillings and the Sovereign to 20 shillings sterling.

The origin of all weights and measures in England was derived from a grain of wheat; 32 of them, well dried and gathered from the middle of the ear, were to make one pennyweight; and 3 barley corns made one inch.

## UNITED STATES MONEY.

|               |      |           |        |     |
|---------------|------|-----------|--------|-----|
| 10 mills (m.) | make | 1 cent,   | marked | ct. |
| 10 cents      | "    | 1 dime,   | "      | d.  |
| 10 dimes      | "    | 1 dollar, | "      | \$. |
| 10 dollars    | "    | 1 eagle,  | "      | E.  |

## AVOIRDUPOIS WEIGHT.

|            |      |                  |        |      |
|------------|------|------------------|--------|------|
| 16 drams   | make | 1 ounce,         | marked | oz.  |
| 16 ounces  | "    | 1 pound,         | "      | lb.  |
| 15 pounds  | "    | 1 quarter,       | "      | qr.  |
| 4 quarters | "    | 1 hundredweight, | "      | cwt. |
| 20 cwt.    | "    | 1 ton,           | "      | t.   |

NOTE. This weight is used in weighing heavy articles, as meat, groceries, vegetables, grain, etc.

## SQUARE OR LAND MEASURE.

|                               |      |                |        |         |
|-------------------------------|------|----------------|--------|---------|
| 144 square inches             | make | 1 square foot, | marked | sq. ft. |
| 9 square feet                 | "    | 1 square yard, | "      | sq. yd. |
| 30 $\frac{1}{4}$ square yards | "    | 1 square rod,  | "      | sq. rd. |
| 40 square rods                | "    | 1 rood,        | "      | r.      |
| 4 roods                       | "    | 1 acre,        | "      | a.      |
| 640 acres                     | "    | 1 square mile, | "      | sq. m.  |

NOTE. Square Measure is used in measuring surfaces, as, for example, in estimating the work of painters, plasterers, pavers, etc.; also in measuring land.

## CUBIC OR SOLID MEASURE.

|                               |      |               |        |          |
|-------------------------------|------|---------------|--------|----------|
| 1728 cubic inches (cub. in.)  | make | 1 cubic foot, | marked | cub. ft. |
| 27 cubic feet                 | make | 1 cubic yard, | marked | cub. yd. |
| 40 cubic feet of round timber | make | 1 ton,        |        |          |
| 50 cubic feet of hewn timber  | make | 1 ton,        |        |          |
| 128 cubic feet of firewood    | make | 1 cord,       | marked | c.       |

A pile of cord-wood 4 feet high, 4 feet wide, and 8 feet long, contains 128 cubic feet, or 1 cord. One foot in length of such a pile is called a *cord-foot*; it is equal to 16 solid feet, and is consequently equivalent to the eighth part of a cord.

## CLOTH MEASURE.

|                              |      |                |        |        |
|------------------------------|------|----------------|--------|--------|
| 2 $\frac{1}{2}$ inches (in.) | make | 1 nail,        | marked | na.    |
| 4 nails                      | "    | 1 quarter,     | "      | qr.    |
| 3 quarters                   | "    | 1 Flemish ell, | "      | Fl. e. |
| 4 quarters                   | "    | 1 yard,        | "      | yd.    |
| 5 quarters                   | "    | 1 English ell, | "      | E. e.  |
| 6 quarters                   | "    | 1 French ell,  | "      | F. e.  |

## TROY WEIGHT.

|                  |      |                |        |      |
|------------------|------|----------------|--------|------|
| 24 grains (grs.) | make | 1 pennyweight, | marked | dwt. |
| 20 pennyweights  | "    | 1 ounce,       | "      | oz.  |
| 12 ounces        | "    | 1 pound,       | "      | lb.  |

NOTE.—Troy weight is used in weighing the precious metals and stones; also in scientific investigations.

## APOTHECARIES' WEIGHT.

|                  |      |            |        |      |
|------------------|------|------------|--------|------|
| 20 grains (grs.) | make | 1 scruple, | marked | scr. |
| 3 scruples       | "    | 1 dram,    | "      | dr.  |
| 8 drams          | "    | 1 ounce,   | "      | oz.  |
| 12 ounces        | "    | 1 pound,   | "      | lb.  |

NOTE. Apothecaries and Physicians mix their medicines by this weight, but they buy and sell by Avoirdupois.

## LONG MEASURE.

|                    |      |                        |        |             |
|--------------------|------|------------------------|--------|-------------|
| 12 lines (l.)      | make | 1 inch,                | marked | in.         |
| 12 inches          | "    | 1 foot,                | "      | ft.         |
| 3 feet             | "    | 1 yard,                | "      | yd.         |
| 5½ yards           | "    | 1 rod, pole, or perch, | "      | rd. or per. |
| 40 rods or perches | "    | 1 furlong,             | "      | fur.        |
| 8 furlongs         | "    | 1 mile,                | "      | m.          |
| 3 miles            | "    | 1 league,              | "      | lea.        |

NOTE. The degree, or 360th part of the circumference of the earth, is about 69½ miles.

|             |      |                                    |
|-------------|------|------------------------------------|
| 4 inches    | make | 1 hand (used in measuring horses). |
| 18 inches   | "    | 1 cubit.                           |
| 3 feet      | "    | 1 pace.                            |
| 6 feet      | "    | 1 fathom.                          |
| 120 fathoms |      | 1 cable-length.                    |

*A Companion for Deaf-mutes.*

## DRY MEASURE.

|               |               |            |
|---------------|---------------|------------|
| 2 pints (pt.) | make 1 quart, | marked qt. |
| 4 quarts      | " 1 gallon,   | " gal.     |
| 2 gallons     | " 1 peck,     | " pk.      |
| 4 pecks       | " 1 bushel,   | " bu.      |
| 36 bushels    | " 1 chaldron, | " ch.      |

NOTE... This measure is used in buying and selling vegetables, fruits, grains, etc.

## LIQUID MEASURE.

|                |               |            |
|----------------|---------------|------------|
| 4 gills (gill) | make 1 pint,  | marked pt. |
| 2 pints        | " 1 quart,    | " qt.      |
| 4 quarts       | " 1 gallon,   | " gal.     |
| 31½ gallons    | " 1 barrel,   | " bar.     |
| 2 barrels      | " 1 hogshead, | " hhd.     |
| 2 hogsheads    | " 1 pipe,     | " pi.      |
| 2 pipes        | " 1 tun,      | " tun.     |

## TIME MEASURE.

|                                                                  |                                 |             |
|------------------------------------------------------------------|---------------------------------|-------------|
| 60 seconds (sec.)                                                | make 1 minute,                  | marked min. |
| 60 minutes                                                       | " 1 hour,                       | " h.        |
| 24 hours                                                         | " 1 day,                        | " d.        |
| 7 days                                                           | " 1 week,                       | " wk.       |
| 4 weeks                                                          | " 1 lunar month,                | " mo.       |
| 13 lunar month or<br>12 calendar months or<br>365½ days (nearly) | } make 1 civil year, marked yr. |             |

## MISCELLANEOUS TABLES.

|                      |      |                           |
|----------------------|------|---------------------------|
| 12 individual things | make | 1 dozen.                  |
| 12 dozen.....        | "    | 1 gross.                  |
| 12 gross.....        | "    | 1 great gross.            |
| 20 individual things | "    | 1 score.                  |
| 24 sheets of paper.  | "    | 1 quire.                  |
| 20 quires.....       | "    | 1 ream.                   |
| 200 pounds.....      | "    | 1 barrel of pork or beef. |
| 196 " " .....        | "    | 1 barrel of flour.        |
| 14 " " .....         | "    | 1 stone.                  |

## BOOKS.

- A sheet folded into two leaves is called a *folio*.  
 " folded into four leaves is called a *quarto*, or 4to.  
 " folded into eight leaves is called an *octavo*, or 8vo.  
 " folded into twelve leaves is called a *duodecima*, or 12mo.  
 " folded into sixteen leaves is called a 16 mo  
 " folded into eighteen leaves is called a 18mo.

## PRECIOUS STONES AND THEIR COLORS.

- The DIAMOND is transparent and colorless.  
 The RUBY is red.  
 The SAPPHIRE is blue.  
 The AMETHYST is violet.  
 The EMERALD is green.  
 The TOPAZ is yellow.  
 The GARNET is dark red.

There are other precious stones, such as the Onyx, the Opal etc.; but the above are the most valuable.

## TRADES & PROFESSIONS.

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### LIST OF TRADES AND PROFESSIONS OPEN TO DEAF-MUTES.

THE most common trades and professions are the best suited for deaf-mutes. In choosing a trade great care should be taken, and the trades decided upon by them should be well learned. Those who reside in large towns will find many trades open to them; but it would be unwise for a deaf-mute to learn a trade or profession almost entirely confined to a large town, when he intends to reside in the country. When they intend to choose a trade, they should consider the chances of getting regular work in the locality in which they are going to reside. No definite rule can be given to deaf-mutes for choosing a trade. Many follow the trade of their father, brother, or some other relation, and in this case generally do well. Where they have a strong liking for some trade above all others, it is wise for them to choose it if it is such as a deaf-mute is fit for. Of course all depends on their ability and intelligence. The majority of deaf-mutes are at present engaged in the following trades and professions:—

**SHOEMAKING.**—Easily learned; constant work in town or country; many deaf-mutes earn comfortable livings by it.

**TAILORING.**—A good trade, and regular work, suitable for country and town. Open to men and women.

**CARPENTRY AND CABINETMAKING.**—A good business for deaf-mutes.

**FARMING.**—A good and healthy occupation and should be largely engaged in by deaf-mutes, especially in Canada and the United States.

**COOPERING.**—This trade is soon learned by deaf-mutes, but it is not easy to obtain work at it in every town or village as in some towns little or no coopering is done.

**BOOKBINDING.**—A good business for deaf-mutes in towns where there are binderies.

**PRINTING AND SETTING TYPE.**—Intelligent deaf-mutes and semi-mutes do well at this profession. It is confined to towns and cities where there are printing-offices.

**PAINTING AND GLAZING.**—Plenty of work in this trade in summer. In winter, in Canada and the Northern States, painting is suspended. Few deaf-mutes engage in it.

**WOOD-ENGRAVING.**—This is confined to large towns. It is a good profession for clever deaf-mutes.

**HARNESS-MAKING.**—This trade is a capital one for most deaf-mutes. Work can be obtained at it in town and country all the year round.

**WEAVING.**—A good trade for men and women where there are cotton or woollen factories.

**BRUSH-MAKING.**—Regular work can be had at this trade in most large towns.

**CUTLERY.**—This is confined to towns where knives and cutting instruments are made.

**BAKING.**—This trade is good in town and country, but it is not very healthy.

**CARVING.**—A good business for city deaf-mutes.

**COPYING-CLERKS.**—These are poorly paid, and few find work. Confined to cities.

**CIGAR-MAKERS.**—Work at this business can only be had in towns where cigars are made.

**WINDOW-SASH MAKERS.**—Many deaf-mutes work at this trade. There are factories in town and country.

**TANNING.**—This, though not very clean work, is considered healthy, and many deaf-mutes find regular employment at it. Town and country.

**ENGINE-FITTING.**—A few deaf-mutes have learned this trade. Good workmen receive high wages.

**JAPANNERS.**—Confined to large towns. A good trade if regular work can be obtained.

**WATCH-MAKING.**—A good profession for clever deaf-mutes with good eye sight. Chiefly confined to large towns.

**GARDENING.**—This is a good employment when work can be had all the year.

**MACHINIST.**—A very useful trade for many deaf-mutes. Good wages are given to good workmen. Most towns in America have machine shops and employ many men.

**MASONRY AND BRICKLAYING.**—In the north of the United States and Canada these trades are at a standstill most of the winter, and work is scarce. There is plenty of work at good wages all the summer. Few deaf-mutes in these trades.

**TURNING.**—This is a good business for deaf-mutes where constant work can be had. It is confined to large towns and machine shops.



**LITHOGRAPHING.**—A city trade; good for some deaf-mutes.

**FRENCH POLISHING.**—A good trade for deaf-mutes in towns, where this business gives regular work.

**BRASS-WORKER AND IRON FOUNDER.**—Regular employment for good workmen in large towns.

**JEWELLERS.**—These find work in large towns. Few deaf-mutes are jewellers.

**MARBLE-POLISHING.**—A good business for deaf-mutes in cities.

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FOR WOMEN.

**HOUSE-WORK.**—This is the best kind of employment for deaf-mute women. It makes them good housekeepers when they marry. There need be no deaf-mute woman out of work, if she is willing and able to take to house-work.

**DRESSMAKING AND MILLINERY.**—These are good for deaf-mutes in large towns, and in the country.

**ARTIFICIAL FLOWERS.**—Many girls find employment in England as artificial florists.

**PORTRAIT-PAINTING.**—There are a few deaf-mute women who earn their living by painting and coloring portraits in large towns.

**SHIRT-MAKING.**—This gives work to many women, but it is hard for them to earn a living by sewing.

**MACHINE-SEWING.**—There are many girls earning comfortable livings by working on sewing machines in large towns.

**FACTORY WORK.**—In some towns many women are engaged in factories, but this kind of work does not seem to suit deaf-mute women, and few engage in it.

## HOW TO KEEP A SITUATION.

WHEN deaf-mutes get into good situations at their trades, they should do all they can to keep them. They should always be ready to give a little time to help when they see that it will be useful to their employers. They should do it willingly and heartily. Do not hurry away as soon as the hour for leaving work comes. Employers will take notice of it, and keep such hands, instead of those who watch the clock to run away when their working hours are up, or are careless with their employer's goods. Do not slight your work, and get reproved for carelessness. Many deaf-mutes are so untrustworthy that they need watching while at work. Such men are the first to be thrown out of employment when times become dull. Employers know their best and most useful workmen, and keep them as long as they can.

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A FEW WORDS OF ENCOURAGEMENT  
TO DEAF-MUTES.

BEFORE concluding, allow me to say a few words to encourage you, deaf-mutes. Do not be discouraged at the outset of life, if you do not find things to go on with you smoothly.

The hopes we cherish at school or at home are seldom realized. The path of life appears smooth and level; but when we come to travel it, we find it all hard, up-hill work. The journey is a laborous one, and we find we are disappointed, because it is not just as we thought it would be. But we must not be discouraged or disheartened, for everybody finds life the same. We must endure our little troubles and disappointments with cheerfulness, and to elbow our way through the great crowd, "hoping for little and striving for much." If you slip down occasionally, or lose all your money and your situation, and your neighbor treads over you a little, do not let it dishearten you. Accidents *will* happen to deaf-mutes as well as to hearing and speaking people; mistakes will sometimes be made by us as well as by others: things may turn out differently to our expectations, and we may be sufferers. But struggle on manfully. Fortune is like the skies of April, sometimes clear and favorable. It would be folly for us to despair of again seeing the sun, because to-day is stormy. Do not be discouraged, if you are deceived in the people of the world. They are not angels, and you may be most unexpectedly deceived by them, and you

will feel angry at them ; but you must remember that there is not a man living who has not been miserably deceived over and over again by the people of the world. This will teach you to trust more cautiously, and examine their characters closely before you allow opportunities to injure you. Do not be discouraged under any circumstances. Go steadily forward. Be industrious, be sober, be honest, deal in perfect kindness with all who come in your way, whether they be rich or poor, deaf-mutes or hearing people ; and if you do not prosper as fast as other people, you will be at least as happy.

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While we live we learn.

Use a book as a bee does a flower.

Look to the bright side of everything.

Never walk one way and look another.

He who never tries cannot win the prize.

