

ONCE YOU BUY AND READ  
YOU WILL ALWAYS BUY AND READ

# The Gesture:

The Voice of the Deaf and Dumb of Australasia

JULY, AUGUST, SEPT., 1911



“ PRAISE ” OR “ GLORY ”

In the Language of the Deaf and Dumb

READ: “Why not a Department of Human Welfare”

“Play versus Toil”

“Heavenly Places or Dogs and Tobacco—  
which?”

“Happiness”

“Self-reliance”

PRICE

3D.

# The Adult Deaf and Dumb Society of Victoria

(INCORPORATED).

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**Deaf Mute Centre,  
FLINDERS ST., MELBOURNE**  
Open from 10 a.m. to 10 p.m.

The Deaf Mute Centre, Flinders Street, Melbourne, is the rendezvous of the Deaf Mute population of all sects and nationalities in Victoria.

Here **all their needs are catered** for, providing Library, Reading Room and Club Accommodation for both sexes.

Public Worship, Lectures, and Classes in their own language.

Youths on leaving school are helped into situations. Employment obtained for adults.

Relief given to those out of work, sick, or in temporary difficulties.

Pensions granted to aged and infirm deaf mutes.

... THE ...

## Home for Aged and Infirm, and Farm for Feeble-Minded Deaf Mutes

at Lake Park, BLACKBURN



MR. E. J. D. ABRAHAM

Provides training and employment for that section of the deaf and dumb who, by reason of mental or physical defects, are unable to follow ordinary occupations, and a home for aged infirm and blind deaf mutes.

This Society is **not connected** with the residential school for deaf mute children, known as the Victorian Deaf and Dumb Institution (St. Kilda's Road, Prahran).

[ The Voice of the Deaf and Dumb of Australasia ]



An independent organ of the Deaf, having no direct connection with any single organisation. It aims at helping all agencies established to promote the advancement of the Deaf.

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### The Attitude of the Churches Towards Cruelty

By SIDNEY WEETMAN, F.R.G.S.

Having lately spent five years in Europe—four in England and one on the Continent—I may say that, next to the terrible conditions under which many thousands of the working classes live, or, rather, eke out a miserable existence, in the midst of so much wealth, luxury, enlightenment, and refinement, nothing depressed me more than the thought that added to the sufferings of the poor and needy of mankind were those of the lower animals, who are chased, shot, and slaughtered in various ways to provide sport for chiefly an idle and leisured class.

Year in and year out, deer, foxes, otters, hares, rabbits, and birds are sacrificed, in many cases with extreme barbarity, as though they had neither rights nor feelings. And while there are many thousands who are entirely opposed to these practices, the Churches stand aside and lift not a single finger in the cause of justice and mercy towards these helpless and suffering creatures. By the term Churches, I include all organisations that profess to teach religion, whether Anglican, Roman Catholic, Nonconformist, Unitarian, etc. And these, for some inexplicable reason, one and all most flagrantly ignore their sacred duty in this respect.

Not long ago I heard a West End Vicar preach a very able sermon, which he concluded with the excellent exhortation: "For God's sake grow." Admirable advice to all. But as regards Man's treatment of that section of the lower animals, termed wild or undomesticated, have the Churches grown? The answer must be in the negative.

It will no doubt be admitted by everybody who has thought about the matter at all that all so-called sport which involves the chasing, torture, and killing of animals for fun or pleasure is purely and simply a relic of barbarism. This being so, *why* have our leaders and teachers of Religion stood aside and allowed these terrible cruelties to be practised by all grades of society, without one word of protest—on the contrary, some actually approving them?

It is not contended that there are not some individual clergymen in every denomination who are opposed to cruel sports; but it is contended that the clergy as a *Body*, for some inexplicable reason, have *not* considered it their duty and privilege to denounce the barbarous cruelties which are daily practised under the name of sport.

Surely, if there is one thing more than another that Christ came to teach, it is Mercy; also, to eradicate the savage out of man's nature, and to teach him to strive to be in *harmony* with all animate creation—not to look upon every animal that he has not *either* tamed or enslaved as his natural enemy, to be chased, tortured, and slaughtered at will. If this were done by only the untutored or coarse-minded, one would not be much surprised, but when it is practised by the rich, and presumably cultured, of both sexes and all ages, what can be said of their growth in ethics and Christianity? And the Churches like Gallio of old, "care for none of these things."

The indifference on the part of the Churches is not chargeable so much to the rank and file of the Clergy as it is to their leaders, the Archbishops and Bishops, etc., who are practically as dumb in the cause of Justice and Mercy as those creatures whom all *true* humanitarians wish to protect.

There has, however, come to the front lately one theologian who has dared to step out of the narrow conventional groove, and to express his convictions with no uncertain sound. I refer to the Rev. R. J. Campbell, who, in his "New Theology," writes:—

"Theology has had practically nothing to say about the suffering or even about the significance of the myriad forms of life which exist below the human scale. But why ought they to be ignored? Indeed, how can they be ignored? The Theology that has nothing to say about my clever and loyal four-footed companion, with his magnanimity, his sensitive spirit, and even his moral qualities, omits something of considerable importance to a thorough and consistent world view. 'Not a sparrow falleth to the ground without your Father,' said One who spake as never man spake. I think it was Schopenhauer who once remarked, 'The more I see of human nature, the more I respect my dog.' Now, the New Theology finds no difficulty in recognising the importance of the brute creation, for it believes in a practical recognition of the solidarity of all existence. There is no life that is not of God, and, therefore, no life can ever perish, whatever may become of the form. If we can explain human suffering, the same explanation covers the suffering of all sub-human life."

These are weighty words, and would that leaders of other denominations would ponder them. The day has passed when the Churches can continue to ignore the claims upon them of the sub-humans.

When Darwin startled the world with his book, "The Descent of Man," a new era may be said to have commenced for the lower animals, connecting them much more closely with man than they had been before; and soon after another remarkable book appeared called "Man and Beast Here and Hereafter," by the late Rev. J. G. Wood, the well-known naturalist, in which he attempted to prove that there is evidence in the Old Testament of a hereafter for the animals as for Man.

We profess to be shocked at the gladiatorial exhibitions in ancient Rome, and at what is taking place in Spain and other countries, and rightly so. However, those who took and take part in them at least risked and risk their lives. But what can be said of the sport practised in Christian England at the present time, which is bereft of even this element of manliness?

How can a man learn to know himself? Never by meditating, but by doing. Endeavour to do thy duty, and thou wilt at once know what in thee lies. But what is thy duty? The claims of the day.—Goethe.

To tell a person that he looks bad is to make him feel worse. There are thousands of mild cases that are created into serious loss through the adverse suggestions of well-intentioned friends.

## Adult Deaf and Dumb Society

### Annual Meeting

Ours is always a cheery gathering, and that held on the 25th of May, in "Our Building," Flinders-street East, Melbourne, was no exception to the rule. Indeed, to our mind, it was the most enthusiastic of all. Dr. Springthorpe (in the unavoidable absence of our new President, Mr. W. H. Felstead) presided, and was supported upon the platform by the Hon. F. Tudor (Minister for Customs), Dr. D. Montgomerie Paton, Messrs. E. R. Peacock, J.P.; H. Sumner Martin, B.A., LL.B.; F. J. Rose, Harold Kent, W. A. Dickens, and E. J. D. Abraham. Rev. A. R. Stephenson, M.A., opened with prayer, and Mr. Martin (Hon. Sec.) read the report, from which we make the following extracts:—

### Annual Report

#### Headquarters

The Committee have every reason to be pleased with the work of the Society during the past year. The public have subscribed well to the funds. The behaviour of the deaf mutes has given satisfaction, and they are happy and contented. At present they are all in employment, owing, no doubt, to the general prosperity and the scarcity of labour of various kinds.

The usual lectures, classes, and other gatherings have been held throughout the year at the Flinders-street building. The facilities there offered for instruction and recreation are as fully appreciated by the mutes as ever, and the expectations entertained by the promoters of the Society in its early years have been well fulfilled. The deaf mutes are trusted by the Committee to manage their own affairs under the supervision of the Superintendent. Thus they acquire the faculty of initiation, and develop self-reliance. The Committee are glad to say that during the history of the Society this trust has been fully justified.

The deaf regard their building in Flinders-street and the companionship which they find there with much the same feeling as one who has been staying in a foreign country amongst strangers, with whom he is unable to converse, thinks of his native country when the time arrives to turn his steps homewards.

#### Blackburn Farm and Home

The establishment of the Flower Farm and Home for aged infirm and feeble-minded deaf mutes has largely extended the Society's operations, especially while in the initial stage of laying out, clearing and cultivating the farm, and finding a market for the flowers. The work requires all the care and attention that the Committee and the Superintendent can give to it. In fact, the dual duty of supervising both the Flinders-street and Blackburn institutions is a considerable tax on Mr. Abraham's time and powers. In the performance of this duty he does not spare himself, but brings in a whole-souled energy to the management of both branches. In laying out the Farm the Committee is fortunate in having the expert advice of its member, Mr. George Brown, the Curator of the Melbourne Public Parks and Gardens, and the assistance of Mr. G. G. Mercy, a member of considerable ability, and one who devotes a large amount of time to the various matters which are constantly requiring attention.

#### Flowers and Picnics

During the year the Superintendent has sold flowers to the amount of £217, and it is hoped that the receipts from this source will regularly increase. Apart from the question of income, this item has a special interest, for it is in the cultivation of flowers that the inmates find their chief interest in life, and the occupation of which is essential to the maintenance of their health. All can take part in this work, and the women will be able to render material assistance when their building is erected. A sum of £79 has been raised by catering for picnics and the hire of boats on the lake, and £57 has been received from the sale of firewood and from the cane work done by one of the inmates who is both blind and deaf.

### Inmates

During the year twenty-six deaf mutes have been afforded a home at Blackburn. The number now accommodated there is seventeen, of whom thirteen are men and the remainder women. Nearly all have greatly improved during their residence at the Farm. Fresh air, good food, steady work, congenial companionship, and regular supervision have stimulated them mentally and strengthened them physically. Several deaf mutes of normal intelligence are employed in the clearing and flower cultivation, and those who have not their full mental capacity work with them. Under the example of the former, and the Superintendent's influence and control, those who were formerly somewhat intractable are becoming docile, and the lethargic are learning to be industrious.

### Matron

The services of Mrs. E. J. D. Abraham, Matron of the Blackburn Home, deserve special recognition. The duties properly belonging to her office have been performed by her in a manner eminently satisfactory to the Committee and to the inmates, whose comfort is so largely dependent on her ministrations. But she has not limited herself to the performance of those duties. The impossibility of obtaining qualified cooks and other domestic help for more than a few weeks at a time has thrown upon her a variety of work which the Committee have been loth to see her undertake, but she has taken it upon herself, and carried the burden cheerfully. In addition, she has, with the valuable aid of her daughter, catered for picnic parties, both in the grounds and in her own house. This service of itself has entailed a great expenditure of time and strength. It has been performed entirely voluntarily and as a labour of love, and with a desire to assist in making the Farm self-supporting.

### Finances

The finances of the Society are in a healthy condition. The collectors, who are all deaf mutes, have worked zealously, actuated by a desire to raise sufficient income for the maintenance of the women's department. They have not confined themselves to the wealthy section of the community, but have gathered in the ever-welcome small subscriptions of those in modest circumstances, regardless of the trouble of collecting thus entailed upon themselves, and compensated by evoking the interest in the work which is naturally felt by every subscriber.

### Appreciation

The management of the Farm and Home has required so much of the Superintendent's attention that it has been impossible for him to devote as much time as formerly to the work at headquarters. Fortunately, there are several deaf mutes of great ability and intelligence who have devoted themselves to the interests of the deaf, so that there has been no neglect. Whilst it may seem invidious to make any special reference where many have given assistance, it is due to mention Mrs. J. E. Muir, who has made the training of young women her special care, and Messrs. J. E. Muir and M. L. Miller, who have given practically all their leisure time to the work of the Society.

Welcome and valuable gifts of cows and other live stock and useful articles have been presented to the Society both by deaf mutes and hearing friends, particulars of which are subjoined.

The Hon. Treasurer (Mr. H. Kent) submitted the Society's financial statement, of which the following is a summary:—Maintenance Fund: Total receipts, £2830/11/3; Expenditure, £2761/6/9; Balance, £69/4/6. Benevolent Fund: £1419/15/10. Women's Wing Fund: £344/8/9. Statement of assets, £12,964/9/7; Liabilities, nil.

The following gentlemen were appointed officers for the ensuing year:—President: Mr. W. H. Felstead. Vice-President: Mr. E. R. Peacock. Hon. Treasurer: Mr. Harold Kent. Hon. Secretary (pro tem.): Mr. H. Sumner Martin, B.A., LL.B. Assistant Treasurer: Mr. M. L. Miller. Committee: Rev. H. W. H. Adeney, Messrs. Geo. Brown, W. A. Dickens, F. E. Frewin, G. G. Mercy, and Hon. S. Mauger, M.H.R.; Messrs. M. L. Miller, J. E. Muir, Hugh

Munro, F. J. Rose, Hon. F. Tudor, M.H.R.; Sir Henry Weedon, M.L.A.

The Entertainment consisted of well-rendered selections by the Blackburn Orchestra, recitals in the language of gesture by deaf mute young girls, a conversation with two blind deaf men, and a laughable sketch.

Of the £1000 needed to erect the Women's Wing of the Home for Aged and Infirm Deaf Mutes at Blackburn, the Committee have £344 in hand, and it is hoped that the necessary £656 will be forthcoming, so to enable the Committee to commence building early in spring.

### Play versus Toil

By HENRY HARRISON BROWN.

Labour of some kind is a universal necessity. It is the soul's demand for Expression. The etymology of the word gives its place in the universal language of spirit—out-pressing. The pressing out from the unconditioned into the conditioned; from the condition of no-thing-ness into things; from the absolute into the individual. And this Expression necessitates changes in those forms of energy in which that particular expression of the One Energy is at that time manifesting. There must be a more and a less in every form of individual expression. No one form of energy can manifest to consciousness, save in contact with another form. The wind may be moving at the rate of many miles an hour, but unless there is some other form of energy with which to contact it cannot manifest its presence. The vane and gauge tell its passages. This is a universal fact, and this contact we may rightly term labour.

“Labour, labour says the anvil;  
Labour, labour until death!  
And the mill-wheel tells of labour!  
Labour, labour in each breath.”

The pulse tells of labour, and the grey matter of the brain labours in thought, and all the nervous system in emotion.

The man who is least active is giving the least expression to himself as life, as thought, as love. Therefore he has less life than the active man. “He that would save his life shall lose it!” Under the necessity of expression, or death, those who are not forced by necessity to labour for the means of sustenance, create avenues of expression. Social functions, clubs, and gossip fill in the lives of women of means, while the racecourse, gambling dens, billiards, etc., fill in the lives of those rich men who have no avocation. These recreations are followed by these conditions we term vice, but which are as necessary to those who are addicted to them as are the virtues of those who condemn. “Express,” says nature, “in some way, or die!” The wise statesman, teacher, and mother seek ways for those they would help. For the soul says, “I will find a way, or make one!” The unwise seek to protect the individual and society by repression, not listening to this demand of the soul, and forgetting that all repressed conditions still exist, and are accumulating force, and will later, like all dammed up forces, find a way, and if not the best for us, the best it can find, when legitimate channels are closed.

People are very often heard to say, “I thought it my duty to do such a thing.” It too frequently happens that what they thought it their duty to do was some mischief which lay ten miles out of their way. At a fair computation fully one-half of the bad things done, out of the ranks of the avowedly vicious, are done under the impulse of a sense of duty.

Notice everything that is done by others to contribute to your benefit or happiness. Nothing seems more ungracious than the passing over without remark, and apparently without thought, the thousand and one little efforts and attentions which are intended to sweeten domestic life.

## A Deaf Mute's Farm

Beech Forest, where Mr. Hood lives, is perched on the highest point of the main ridge, where the winds blow against it from all quarters. Consequently it is often very cold when the heat wave is in Melbourne. It is very steep, hilly, and heavily timbered, and it is not easy to find a bit of land not too steep for cultivation, but what little there is seems to answer well to cultivation. Trees of gigantic size abound there. Close to Mr. Hood's land are two trees over 300 feet high, and another 33 feet in diameter over 3 feet from the ground. The local hotel, which contains 14 rooms, was built from one tree, including the walls, linings, rafters, joists, etc., all except the roof and floor. The floor had to be brought up on pack horses from Colac, there being no railway then, and also no sawmills. It took 5000 palings to do the house. It is quite common to get 3000 to 4000 palings from one tree. The principal industries are timber, dairying, and potato-growing. The potatoes are far superior to the kind grown elsewhere, as they always fetch a considerably higher price in the market.

Beech Forest is reached by a branch narrow-gauge line from Colac, a distance of 31 miles or 125 miles from Melbourne. The line is described by tourists as wonderfully picturesque. According to the chief engineer of the Victorian Railways, the curves on the line are equal to 24 complete circles; they are so sharp that if you look out of the carriage window you see the engine travelling north while the last carriages are still going south.

Mr. Hood raises pure-bred and grade Jersey cattle, Arab ponies, Yorkshire pigs, and some fowls, but has never had a sheep on his



farm, except it was trespassing. He milks 14 cows, and has 30 altogether at present. The ponies are descendants of the world-famed "Gredommah," bred at Irrewarra, near Colac, and Mr. Hood finds them wonderful little ponies for strength. He grows oats, potatoes, and maize. His silo was the first in the district to be put up, and was favourably commented on in the local papers. For sport there are wallabies in the bush, and there are also mountain trout and blackfish in the River Gellibrand, adjoining his land.

This description might sound nice to a city dweller tramping the hard pavement, perhaps with empty pockets; but Mr. Hood finds it no easy job, and would cheerfully swap places with anyone near a city.

Mr. Hood follows rifle shooting as a pastime, and belongs to the local rifle club, of which there are 140 or 150 members. He is the best shot in the club, if the handicaps he gets are an indication of such, being always on the back mark. He has won almost every match lately for trophies and cash rather easily. Mr. Hood sent some information about the explosives for removing stumps, which may prove to be most satisfactory to anyone contemplating clearing their land by a cheap and expeditious process. He has seen it do the work as shown in the photographs. The stumps are from 10 to 15 feet high,



and up to 7 feet in diameter, at that distance (15 feet) from the ground. Holes are bored with a  $\frac{3}{4}$  in. to  $1\frac{1}{2}$  in. auger, and the plugs of the explosive are inserted, and rammed with a wooden stick, and the fuse is attached to a dynamite cap inserted in the last plug, then with earth crammed full—stand back 20 or 30 yards. For larger stumps an electric battery is required, owing to the necessity of simultaneous explosion of plants of the explosive in different parts of the larger stump. The stuff is "fool-proof," and there is absolutely no danger of its being accidentally exploded, as it will burn harmlessly like sulphur if a lighted match should get at it; only in tightly confined spaces will it explode, and then only with a dynamite cap at the end of the fuse. The cost of the explosives varies from 5/- to 10/- per stump, according to the size, dynamite caps only costing  $\frac{3}{6}$  per 100.

Mr. Hood usually blows clean out of the ground the stumps of 1 foot to 3 feet in diameter to atoms (of a handy size for firewood), at a cost of 3d. to 1/-, taking less than 10 minutes to do the 3 feet stump completely; that would take a strong, experienced man half a day of hard work to grub out. He has seen large stumps removed by grubbing. It took 8 men, with lifting jacks (8, costing £3/5/- each), to shift one stump, and the whole cost £11; whereas the electric battery, etc., could do it more effectively in one-tenth of the time, at one-twentieth of the cost, with one man, compared to eight in grubbing. If the stumps at the Farm and Home, Blackburn, are required to be blown, Mr. Hood would be pleased to bring some of the materials with him, and give a day of his time in showing how it is done.



## Holy Work

The earth in its primitive condition—when noxious growths and savage monsters covered its surface—contained the germ of divinity; and that seed has been growing ever since, making the earth more and more beautiful as it has gained power to purify all things, and it will go on and on with the work of purification until our planet blossoms into perfection in the future ages of time.

There is no place or task or thing, however insignificant or vile it may appear, but must be brought to this condition of perfection, of divinity, of holiness. This is the mission of human beings on the earth; this is the sacred occupation of the angels in heaven; this is the ultimate endeavour of the greatest Gods of the Universe.

To purify a hovel, to elevate degraded wretches to self-respect, to turn the loathsome slum into a garden of flowers, is the grandest work, the noblest effort, the Godliest deed, that men and angels can do.

Holy work! The very stones cry out to mortals everywhere to do the work of Infinite Harmony—not alone in temples made with hands, in palaces and stately mansions, but in every nook and cranny of the broad earth; to make every inch of the ground pure and holy whereon human footsteps tread; to educate every tongue to utter sweet and kindly words, and permeate every mind with thoughts that are divine; to cleanse every impure street and unclean house, and make them fit abiding-places for spiritual beings—as well as for humanity—that they may dwell in harmony with mortals, and give them more fully their protecting care and guidance; to rear beauty and harmony in all the relations of life, from the lowliest to the grandest; to feel that there is no spot in all the wide, wide world but is sacred to the Divine Presence—that the Holy Guest is always present with us during every moment of time, and that before that Ineffable Glory all things, places, and persons must be approached as partaking of the Sacred Nature, and with the purpose in view of using our best efforts to make them more perfect through the uplifting soul-power of Divine Love expressed in our every thought, feeling, word, and action.

Thinking before speaking is the most important thing in life, for the harmony of the individual and that of the world rests upon right thinking properly expressed.

The voices of the Seer-Prophets are seldom heeded until too late. Their spiritual consciousness having awakened, they see from the top-most heights; the destiny of mankind is mapped out before them, and they warn the dwellers in the valleys of materialism what they may expect if they continue to travel in the pathway of the physical senses. Those living entirely in the material life are walking blindly, and, as they cannot sense the words of the Seer the moment they are expressed, they go blindly on, like the drunkard who refuses to heed the warning Nature gives of the results until they are upon him, and cannot be cast off. The prophet of to-day may say, as did the Christ in the olden time: "O, Jerusalem, Jerusalem, which killeth the prophets, and starvest them that are sent unto thee; how often would I have gathered thee to my bosom, as a hen doth gather her brood under her wings, and ye would not!"

## Monuments to Workers

Just as the school for deaf children on the St. Kilda-road is a monument to Mr. F. J. Rose, so is the Farm and Home at Blackburn a monument to Mr. E. J. D. Abraham. It was his conception and his energy that made possible the purchase of the land and the erection of the buildings. But these things are not the real work; the real work is unseen. Who can pay for the development of a soul or the training of a character? The character building is made possible by the organisation of the Society. You, the subscribers, have made possible the bringing together of these people for social and spiritual intercourse—the real work which is not possible to measure by assets.—E. R. Peacock, J.P., at the Annual Meeting of Deaf Society.

## What Will You Give?

A little thought will show you how vastly your own happiness depends on the way other people bear themselves toward you. The looks and tones at your breakfast table, the conduct of your fellow-workers or employers, the faithful or unreliable men you deal with, what people say to you on the street, the letters you get, the friends or foes you meet—these things make up very much of the pleasure or misery of your day.

Turn the idea around, and remember that just so much are you adding to the pleasure or the misery of other people's days. And *this* is the half of the matter which you *can* control. Whether any particular day shall bring to you more of happiness or of suffering is largely beyond your power to determine. Whether each day of your life shall *give* happiness or suffering rests with yourself.—G. S. Merriam.

\* \* \* \* \*

## Kindness

Kindness wins; kindness makes friends. Kindness, like a soft answer, turneth away wrath. Kindness will bring the glow of health. Kindness is a garden of blooming flowers that has perpetual sunshine. Kindness is a wellspring of refreshing beauty that never fades. Kindness is the sunflower of a happy home. Kindness is a tree of ever-blooming roses, whose fragrance wins the admiration of all. Kindness bears luscious fruit that makes life happy. Kindness is the blessing that comes from eating the fruit of the trees that God gave for food. Kindness is the sunshine of love that thinketh no evil. Kindness makes harmony. Kindness is a fountain of bliss that waters life and home with never-ending joy. Kindness has attractions that makes home a Heaven on earth.—J. H. Neff.

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## Disputed Gifts to Charities

In the Chancery Division of the High Court of Justice recently the question arose as to the gift of a legacy to the Deaf and Dumb Asylum, Liverpool. There were two claimants for this legacy, viz, the School for Deaf and Dumb, Oxford-street, Liverpool, of which the educational side of the work is maintained and controlled by the Liverpool Education Committee; and the Liverpool Adult Deaf and Dumb Benevolent Society. The Judge sanctioned a division of the legacy between the two objects.

It is impossible to say now how far this decision would have harmonised with the wishes of the testatrix. The point to consider is the absolute necessity of legal representatives, responsible for seeing the wishes of their clients being duly carried out, taking proper precautions to understand the correct addresses, titles, aims, and objects of the various institutions in question, in order that others besides the lawyers may benefit occasionally by the intentions expressed.—"British Deaf Times."

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## High Endeavour

Continue to cultivate the mind, to sharpen by exercise the genius—to attempt to delight or instruct your race; and even supposing you fall short of every model you set before you—supposing your name moulder with your dust, still you will have passed life more nobly than the unlaborious herd.

Grant that you win not that glorious accident, "a name below;" how can you tell but what you may have fitted yourself for high destiny and employ in the world, not of men, but of spirits? The powers of the mind are things that cannot be less immortal than the mere sense of identity—their acquisitions accompany us through the Eternal Progress; and we may obtain a lower or a higher grade hereafter, in proportion as we are, more or less, fitted by the exercise of our intellect to comprehend and execute the solemn agencies of God. The wise man is nearer to the angels than the fool is.—Lord Lytton.

## The Language of Gesture



**SWEET**

In our last issue, Miss Florrie Chapman, a deaf mute young lady, gave a series of poses illustrating the chorus of the National Anthem of the deaf. Miss Doris Davies, in this number, gives in the sign language, the following lines of a popular hymn:

"Sweet is the work, my God,  
my King,  
To praise Thy name give  
thanks and sing."

A performance by deaf and dumb actors took place in North London recently, consisting of a representation of Buckstone's comic drama, "Good for Nothing." This was given under the auspices of the Royal Association in aid of the Deaf and Dumb, at St. John's Baptist Mission Hall, London. Mr. F. H. Hodgkins was actor-manager, and the entertainment was entirely a successful one. An unseen reader recited the

play for the benefit of those who could hear, but, as a matter of fact, the audience consisted almost entirely of deaf persons. Nevertheless, the reading was almost entirely unnecessary, the remarkably expressive gestures employed by the actors serving to convey to the audience the whole story of the plot. To a hearing person, the sight was a remarkable one—the darkened hall, a flickering light shining on the stage, the silent audience, the silent actors.

### Honours for the Deaf

The French publication for the deaf, "Echo de Famille," mentions that M. Stephane Prosper, president and founder of the National Union of the Deaf in that country, has been appointed an officer of public instruction. Also M. Pilet, secretary of the Union, and president of the Association for the Deaf and Dumb in Normandy and Picardy, has had the title of Officer of the Academy conferred upon him.

### Sign of "Hogg"

A few years ago, Texas had a governor by the name of Hogg. In his frequent drives about the capital Governor Hogg would occasionally make a detour and pass through the grounds of the State Schools for the Deaf at Austin. The pupils soon came to know their distinguished visitor and would crowd to the roadway to greet him as he passed by. In some way the Governor learned the sign for "hog," and he would return the greetings of the pupils by



is **THE**

touching his breast with his forefingers and making the sign for "hog," as much as to say, "me Hogg." It is needless to add that these exchanges of courtesies afforded considerable amusement to all parties concerned.

### Dr. Gallaudet Retires

Presentation day at Gallaudet College on 10th May marked an important period in the history of the college. Dr. Gallaudet, the founder and the loved and honored president, who brought the college to its present-day position of prestige and strength, formally retired and transferred the mantle of authority to his successor, Professor Percival Hall.

Certainly Dr. Gallaudet has earned his rest. The life of the college during its early years was one of struggle, and we all know how much the institution owes to the doctor in its long fight for existence. While all regret that it is necessary for him to retire, there is universal satisfaction that he has been able to see his work crowned with such signal success and that the young man to succeed him is qualified in every way to carry on the work.

\* \* \* \* \*

When you meet a person that does not look well, call his attention to the sunny side of things, or to something that will give him a new interest and new life. You will thereby nip in the bud many a threatening evil, and carry healing with you wherever you go.



**WORK**

### Chefoo School for the Deaf, China

A letter from Mrs. Mills, the principal for the School for the Deaf, China, published in an American contemporary recently, contains the following:—"People are dying all round us, thirty daily here in Chefoo. We never having had anything like it before here in the north, the port was entirely unprepared for it. Besides, the Japanese boats poured the infected coolies into the place so rapidly that the harm was done almost before we knew it. We are taking every precaution and have reason to expect exemption from the disease, but are longing for the warm weather when more effective preventative measures can be taken.



**MY GOD**



and KING

"A number of new pupils and a hearing teacher to be trained for the work, who were expected last month, are delayed for fear of infection; but we are going on with school work for the sixteen pupils who could not go to their homes, and so keep busy and happy. The teachers, though their homes are in the city or near-by villages, have stood by us nobly. They are really safer with us than in their homes, for our place is quite removed from the closely built up native part of the town, and we have it strictly quarantined."



**Scotland--Aberdeen**

The annual meeting was held at the Institute on 24th February. Mr. Donaldson S. Rose presided over a large attendance. The Rev. G. S. Woodrow submitted the annual report, which referred in terms of gratification to the opening of the institute free of debt. After referring to the excellent work carried on by Mr. Wright, the missionary, the report made special mention of

several costly and beautiful donations received during the year. The financial statement showed that on the general account there was a balance of £77/17/4.

\* \* \* \* \*

You are as you think; your thoughts and impressions come either from your environment or from your own Higher Self. What you are to be and what your faith is to be will depend upon whether you think what is suggested by your surroundings, or what you are inspired to think by the greater Self that is within.

\* \* \* \* \*

Trust in thine own untried capacity,  
 As thou wouldst trust in God Himself.  
 Thy soul is but an emanation from the Whole.  
 Thou dost not dream what forces lie in thee,  
 Vast and unfathomed as the mighty sea,  
 Thy silent mind o'er diamond caves may roll.  
 Go seek them, and let pilot Will control  
 Those passions which thy favouring wind may be.  
 No man can place a limit on my strength.  
 Such triumphs as no mortal ever gained  
 May yet be thine, if thou wilt but believe  
 In the Creator, and thyself. At length  
 Some feet must tread some heights now unattained;  
 Why not thy own? Press on, achieve, achieve!



12 to PRAISE

**Good Will Reign**

The Soul Age, or the era of intuitive Wisdom, will exalt man above the soul-dwarfing idea that the big fish must eat the little fish to survive. Big fish eat the little fish because they are on that plane of enfoldment. The strong or cunning physical man, when he crowds out his weaker brother, points downward to the lower form of life and intelligence to excuse his selfishness, instead of looking upward to and striving for ideals above him that would exalt him to unselfishness.

All laws of the infinite are right but each law is right in its place and in its application to the order of being that it governs.

Selfishness is the order of the animal nature; unselfishness of the Divine nature. The All-Good gives of its bounties without stint; Wisdom controls all for ultimate good and progression. As well talk of the mightier planets than our own crowding our globe out of existence because there is not space in the Universe for all to have free motion, as to talk of the lack of subsistence on the earth compelling "strong" men to appropriate it for themselves, and let the weaker die. It is the prevalence of the doctrine of the "right of might" that lets the few own the earth while millions are starving.

But there has a force dawned upon the world that is stronger than the "might" of the physical man; it is the force of the spiritual man—right. Man will know that the resources of the All-Wise are

endless, and that each advanced stage brings with it all that is essential for its continued well being.

**Washington State School, U.S.A.**

This school has received an appropriation of £27,800 for new buildings, and Mr. Olaf Hanson, the deaf architect of Seattle, who is well acquainted with the needs of a school for the deaf, has been chosen to prepare the plans.

Real human sunshine is catching, and wherever it is felt the beauty and the power of the soul will be awakened. Be a sunbeam, and you will be of more worth than many, liberal philanthropists.



thy NAME



GIVE 13





## England

The Sheffield Association in aid of the Deaf celebrates its Jubilee this year. Wonderful changes have been brought about in the conditions affecting the lives of the deaf during the last 50 years. To-day there are 20 large educational institutions built for their benefit, in addition to smaller schools, in all important cities. In Sheffield 90 per cent. have been educated, and so become responsible citizens — a valuable asset to society. The balance-sheet showed a total turn-over of £1062/18/10. There was a balance on last year of £250/2/10, and the amount received in legacies during the year was £495.

### THANKS

The principal subject of the third volume of the "Bulletin International de l'Enseignement des Sourds-Muets," to be published this year, will be the teaching of language during the second and third years. The questions proposed to contributors are:—

(a) Vocabulary.—How full a vocabulary do you teach during the two years following the course in articulation? What plan do you follow? What processes do you employ? What form do you give to your lessons?

(b) Notions of Grammar.—What notions of grammar do you deem it necessary to teach during this period? What plan do you follow? What processes do you employ? What form do you give to your lessons.

(c) General considerations.—What connection do you establish between the vocabulary lessons and those which aim to teach notions of grammar? How do you secure the repetition necessary to fix in the memory of the pupils the language taught?

Just so soon as a human being looks only to himself and the Divine Course back of him for assistance, just so soon is he freed from all fetters, and infinite Space stretches before him for undreamed-of achievements.



and SING.

## Why Not a Department of Human Welfare

As long as nations settle their disputes by means of war, of course, it must be expected that human life will continue to be the cheapest thing we know of. But there are those who are hopeful that Arbitration and Commercial Expediency will some day supersede warfare.

These will find in the recent utterances of California's newly-elected Governor much encouragement regarding the possibility of some day setting a valuation upon human life at least co-equal with that now given to hogs, horses, and other domestic animals.

Governor Johnson delivered himself of this:—

"For the last ten years we seem to have gone crazy in the protection of property and corporations. The individual has been a minus quantity. This is to be changed. Hereafter, in California at least, the individual is to be considered, and not the machine. And California will so lead that all the other States may follow."

Of course, Governor Johnson seems to have forgotten the fact that our anxiety for the protection of property instead of for the protection of human life dates back into the remote annals of Experience, when our savage ancestry fought over the ownership of a bone.

The specific Thing has changed, but the idea and the methods have not. Dollars are but bones after all. A man's property is protected by national laws, but his life and that of his family is regarded as of so little value that if he is ill and is too poor to purchase necessities he simply dies.

There is a Department of Agriculture which looks after sick pigs and unhealthy cows, seeing to it that these animals receive free treatment, but a sick child or a helpless old woman receives no such consideration from the Government. This feverish anxiety to protect the animal is not born of humanitarian principles, more's the pity. We believe that the plan of federal protection for property, particularly that property that is manifested in animal life, is an excellent thing. We believe, however, that it would be nothing more "advanced" or altruistic than common decency to extend this protection to human beings. A Department of Human Welfare might be incorporated into the President's Cabinet with honour and profit.—Dr. Tyndall.

### Get a Transfer

If you are on the gloomy line  
Get a transfer.  
If you're inclined to fret and pine  
Get a transfer.  
Get off the track of doubt and gloom;  
Get on the Sunshine train, there's room—  
Get a transfer.  
If you are on the worry train  
Get a transfer.  
You must not stay there and complain—  
Get a transfer.  
The cheerful cars are passing through,  
And there is lots of room for you—  
Get a transfer.  
If you are on the grouchy track  
Get a transfer.  
Just take a happy special back—  
Get a transfer.  
Jump on the train and pull the rope  
That lands you at the Station Hope—  
Get a transfer.

\* \* \* \* \*

When the last word has been said about heredity the practical fact remains that none of us can choose our physical grandparents. We are *here* with no chance to retouch the past or eliminate undesirable antecedents. On the whole, it would seem wiser not to spend too much thought on where we came from, but concentrate our energies on where we are *going*.

## The Little Mother, Aged Ten

When a body comes to be nearly ten,  
Ah! all sorts of troubles beset her then;  
At least if the body happens to be  
The eldest of all in the family,  
Whose mother's at work the whole of the day;  
And I'm that body, I may as well say!  
There isn't a baby in all our street  
Who's nearly as pretty or half as sweet  
As our little Sally; but oh, dear me!  
It's strange how heavy that baby can be;  
And Tommy's a wonderful boy, I know,  
But sometimes that child does bother me so!  
It's "Hush-a-bye, baby," and off she goes;  
But, if I put her down that baby knows.  
And as soon as she's really fast asleep,  
Then down on the floor our Tommy will creep.  
And it's—"Don't wake baby, be quiet, do,"  
Or—"Tommy, you'll pull that cat's tail in two."  
But perhaps, when a body's worn out quite,  
Her dear little mother will come in sight.  
Then it's—"Polly, my pet, what should I do  
If I hadn't a good little girl like you?"  
And, somehow, a body feels just then  
She's a grown-up girl of nearly ten!—A.

\* \* \* \* \*

## Self-Reliance

ELLA WHEELER WILCOX.

If you are starting out in a career of any kind for yourself, no matter whether in the trades, the professions, or the arts, do not be constantly on the alert for outside help.

A woman of decided mental power, of decided gifts and unquestionable ability, has yet failed to attain any goal, mainly because she has always waited for others to help her on the way.

Whenever she encounters a man or a woman of any position, power or influence, her first thought is, "what can that person do for me?"

Such an attitude of mind affects the character, just as a child's physical development would be affected if, instead of learning to walk itself, it had always depended upon the guidance of some hand.

The bright daughter of an improvident father felt that her early youth was blighted by the fact that her father had not done all for her that he should.

She married, and her marriage proved a failure. She felt that her husband had not done all for her that he should.

A married brother, to whom she turned, failed to do for her what she felt he should; and so valuable years of life passed by, before she discovered that in herself lay the ability to achieve success; to aid the improvident father; to make the home for herself which her husband had failed to make for her; and to be independent of the indifferent brother.

\* \* \* \* \*

Believe in prayer; believe in faith; believe in the power of thought; believe in determination; believe in desire. These are all forces which, when fully applied, have tremendous power, and it is your privilege to apply all of that power in the building of a superior life and a greater destiny.

\* \* \* \* \*

Never mind if you cannot at once obtain the thing you long for. No matter how far away or how impossible it may seem to you, just keep your mind, your purpose, fixed on it. There is magnetic power in focussing the mind on the thing we long for. Ways we never dreamed of before will open up in a marvellous manner.

## Deaf Mutes' Home and Flower Farm

Blackburn

This beautiful home, with its picturesque surroundings, is fulfilling the object for which it was established, namely, to provide a shelter for aged infirm and blind deaf mutes, and training and occupation for that section of the deaf and dumb who, by reason of mental or physical defects, are unable to obtain regular employment in the ordinary way.

In his recently-published report the founder and superintendent says:—

"We have admitted to our home several deaf mutes who, prior to their admission, were looked upon as incapable of being trained to profitable labour. It is with no small degree of satisfaction that we record success in every case admitted after but two years' training. Those who have hitherto lived lives of idleness, and the parents of whom had concluded that they would be lifelong burdens either to themselves or the public, are now profitably occupied, working with varying degrees of success, satisfaction, and pleasure to themselves, side by side with the few normal deaf mutes who are employed at the Farm, as a standard for those under training.

"In addition to the above and the women at the Home, we have two inmates who are blind and deaf. One contributes towards his maintenance by caning chairs and casing bottles. He is a great reader, and so, with his love for his work and his love for his books, he is content, and even cheerful. The other case, however, is a very sad one, and the cause of much anxiety to the Superintendent and Matron. This man, who is fifty-six years of age, lost his hearing about three years ago, and his sight only nine months back. His condition of mind is such that he has constantly to be watched and interested. It is sometimes necessary to sit with him for hours at a time listening to his talk, and replying cheerfully. There are signs of improvement, and there is hope that before another year closes he may be drawn to take an interest in some work that will occupy his mind, and make more bearable his dark and silent existence.

"Most of the time of the deaf employees and inmates has been put to improvements, grubbing, clearing, and ploughing additional plots of land, and laying same out in beds, making paths, and draining the land. Much attention has also been given to the propagation work. At present we have about ten acres under cultivation."

The first year the receipts from the sale of cut flowers, etc., was £82, last year (the second) the total receipts from this source and from picnics was £383, and there is every prospect of a very substantial increase this year. Nearly four acres of land is occupied by jonquils and daffodils, which will be a mass of bloom about the beginning of August. Lake Park, Blackburn, the site of the Deaf Mutes' Flower Farm, is open to the public on Wednesdays and Saturdays.

## The Raw Fruit Cure

Raw fruit diet supplies every want of the human economy, and it is not only as nourishing and sustaining as the most expensive mixed diet, but it produces more energy and endurance, and is more easily assimilated, and is absolutely free from any dangerous matter. Raw fruit, says the author of "Fruitarian Diet and Physical Rejuvenation," counteracts the deleterious influences of the usual mixed diet, as it prevents constipation, helps the excretion of uric acid and other acid poisons by rendering the blood more alkaline, and supplies those important food salts which in a cooked diet are rendered almost valueless. It is not only food, but medicine, for all people using cooked food, and these should therefore eat as much raw fruit—fresh or sun-dried—as possible, or have at least one meal a day consisting of fruit only. It is advisable for every mixed eater, in order to purify his body, to undergo a fruit cure of four to six weeks' duration every year, at a place where and at a time when the fruit is at its very best. Such cures would do more good than the usual annual visit to the seaside.

## Eternal Spring in my Heart

The greatest French author of his century, one of the greatest minds of the world's history, Victor Hugo, near the close of his life wrote the following thoughts:—

"I feel in myself the future life. I am rising, I know, toward the sky. The sunshine is over my head. Heaven lights me with the reflection of unknown worlds."

"You say the soul is nothing but the result of bodily powers; why, then, is my soul the more luminous when my bodily powers begin to fail? Winter is on my head and eternal spring is in my heart."

"The nearer I approach the end the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvellous, yet simple. It is a fairy tale, and it is a history. For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, song—I have tried all. But I feel that I have not said the thousandth part of what is in me. When I go down to the grave I can say, like so many others. 'I have finished my day's work,' but I cannot say, 'I have finished my life.' My day's work will begin the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes in the twilight to open with the dawn. I improve every hour, because I love this world as my fatherland. My work is only beginning. My work is hardly above its foundation. I would be glad to see it mounting and mounting for ever. The thirst for the infinite proves infinity."

—From "East and West."

## Happiness

By E. CORK, Deaf and Blind.

What is true Happiness, and how is it to be obtained? Much might be said on this question. But I will confine myself to a few pointed statements. Most of us have our little worries in life, but often it is our own fault we are not happy. It is when we take a mean view of things, when we rest upon the surface, when we make ourselves miserable, when there is no cause for it, instead of trying to be content with what God has given us. A school boy said to his mother one day, "Mother, I feel so happy." "What makes you happy, my child?" asked his mother, with a smile. The lad replied, "Because I gave a boy half my dinner to-day at school." This is one of the secrets of happiness, when we do an act of kindness for others. There will always be a joy in our hearts. I once knew a man who said he was always happy because he always found something to do to keep his mind employed. I am always happy when I am at work. There is nothing to be gained by morbid feelings and discontent; real happiness springs from a cheerful spirit and a good conscience. A certain writer, dealing with this subject, said:—"A carriage and three thousand a year is not the summit of happiness; neither is it the end of God's judgment with men." How, then, are we to gain real happiness if riches will not bring it? By self-denial, by trying to help our brothers and sisters, no matter how small the act. If we find pleasure in it we shall feel happy. Let us all remember that when we cannot see our way, we can rest in Him, who is willing to make us perfectly happy, and all will be changed in us. Only a little hasty frown, a spiteful word so small, only a mouth with corners down, may make the tear-drops fall. Only a smiling word from you can brighten up the way; only a little thing you do brings Happiness to-day.

Give your best to the world, not in a sentimental sense, but because you want to, and because you realise that you become your best when you give your best. Follow the vision of the soul and be true to your ideals, no matter what may happen.

When you are in the presence of the smallness of human nature, remember that there is a larger, a greater, and a truer man within. Believe in this greater man within, and you will help to call him forth.

## Slander

What is slander?

'Tis an assassin at the midnight hour,  
Urged on by envy, that with footsteps soft,  
And with the dark drawn dagger of the mind,  
Drinks deep the crimson current of the heart!  
It is a coward in a coat of mail,  
That wages war 'gainst the brave and wise;  
And, like a long, lean lizard,  
That will mar a lion's sleep,  
It wounds the noble breast!  
It is a worm that crawls on beauty's cheek,  
And, like a vile viper in a vale of flowers,  
It riots in ambrosial blossoms there,  
And like lightning from a stormy cloud,  
It shocks the soul and disappears in darkness!

Could those who are in the habit of speaking ill of their neighbours realise the terrible results of their thoughtless speech they would surely stop their evil speaking.

How few of the supposed followers of Jesus, who said, "neither do I condemn thee!" are free from the degrading habit of slander. How many who expect to "sit at the right hand of God," "bear false witness against their neighbour?"

It is a terrible wrong to spread an evil report, even when it is known to be true, for the one spreading it becomes a participant in the evil.

It would be a glorious uplift to the world if good deeds and encouraging things were reported of our neighbours as constantly as we now slander and spread evil reports of them. Every slanderous word evolves an evil force commensurate with the degree of malice that prompted its utterance, and it never fails to come back to the slanderer with redoubled force, and scatters from thence to others, where it finds propitious soil. Once launched from its creator's mouth it does its deadly work; growing with each repetition, gaining new accessions of evil as it goes from mouth to mouth.

The slanderer is really the guilty one, for it is he who has created the evil in his mind and sent it forth to reproduce indefinitely.

The ignorant soul destroys the good with his slanderous tongue; the enlightened soul transforms the evil with his love. Love fulfills the law of Being. "Love ye one another" is the true Heaven of Being, that the slanderer cannot enter as long as he slanders.

Think first; and speak after thinking.

The lazy, stubborn, ignorant man objects to being taught by others, but it is his own loss, for what he knows is but a small fraction of the accumulated knowledge of other people. If he closes the door of his mind to what others would teach him, he puts himself in prison to Ignorance, and goes through life handicapped with the obsessing thought: "What I don't know ain't worth knowing."

## My Creed

I believe in the Lite Universal,  
I believe in the Oneness of Life,  
I believe in perfection of souls,  
And the ultimate ceasing of strife.  
I believe in the yearning of God,  
In the Allness and grandeur of Love;  
I believe in a heaven on earth,  
Not afar-off, above.  
I believe in the Beautiful,  
In the Good and the True;  
I believe in the Here and Now,  
I believe in myself and in you.  
I believe in Expression and Life,  
And I hold that man's soul is divine;  
For God is the soul of all things,  
And God is your soul and mine.

—Verne Dewitt Rowell.

### Brisbane Deaf Mute Cricket Club

The Brisbane Deaf Mute Cricket Club is quite a venerable institution as things go in Queensland. It is older than the Mission, with which, however, it is now affiliated, and it has played with varying fortunes in the Church Cricket Union ever since the deaf and dumb team was first organised. By courtesy of the management of the Queensland Blind, Deaf and Dumb Institution, the club has been allowed to establish a wicket in the grounds of that Institution. They have a fair concrete pitch, but the field is somewhat difficult for scouting, and many a run has been stolen while the fielders are steeplechasing after the ball, which has been cunningly put away by the batter in a difficult place. The lofty trees at the west end, too, are a distinct handicap to the team that goes in last, as the failing light makes it risky for even the best batsman to go in and play a quarter of an hour before stumps are drawn. Excitement rises as the minutes go by. Time, protests the batting team. "One more



over," is the inexorable retort. The ball comes whistling through the mist. In our illustration the foreground is occupied by the reclining figures of Messrs. Flay and Driver, two promising young cricketers. Immediately behind are seated Captain Geo. D. Harrison and Secretary S. W. Showell—the latter being distinguished from the former by his spectacles. On the captain's right is seated an old veteran—Mr. H. Arrel—and on the Secretary's left is seated the Vice-Captain, Mr. J. J. Playne. Messrs. J. L. Morisset and W. S. Clark are seated next to Messrs. Playne and Arrel respectively, and the back row is occupied by Messrs. Smith, McDermott, H. Clark, A. Clark, and B. Harrison.

Our team is very far from meeting with unvarying success, and last season was a particularly unfortunate one, but our men play the game all the time, and always give a winning opponent all the trouble they can.

### Mentality and Digestion

Pawlow, the Russian physiologist, showed the process of digestion to be regulated largely by the mental state as well as by the sense of taste. One who is in a bad state of mind, having a sour disposition, is quite likely to have a sour stomach. The enjoyment of food, the degree of hunger, the pleasure of eating, the freedom of the mind from care, worry and grief, all contribute mightily to healthy digestion, and to the prevention of dyspepsia, with all its train of woes and suffering. An effort should be made to make the meal hour the most pleasant of the day. If one is eating alone, in public restaurants, in no circumstances should he indulge in taxing and troublesome thoughts. Lay your mental work and plans aside; let the meal hour be devoted to the pleasure of eating.

### Are You a Murderer?

THOMAS DRIER.

That sounds hard, doesn't it? But deny it. You are sure that you are not a murderer. It rouses your anger to even have one think it necessary to ask you such a foolish question.

But listen to this. A while ago I received from a little fifteen-year-old girl, who lives out West, a letter, in which she told me of ill-health of her mother.

"She is getting better every day, but she would get better faster if the fool women that came in did not always tell her that she 'looks like a ghost,' or 'you look like a dead person.' Mrs. Notham came in yesterday, and told her she was looking fine, and that one could see that the walks in the open air were doing her a world of good. After Mrs. Notham left mother sang and laughed and acted better than she had for weeks."

The thing that first interested me in this letter was the unconscious grasping of the psychological truism that thoughts are things, and that negative thoughts produce negative effects, while positive thoughts produce positive effects.

This woman after a visit from the negative variety becomes more ill. But when a positive visitor, that radiates health, good cheer, vim, vigour, energy, comes around she brightens up and laughs and sings.

And so I ask: Are you a murderer? Do you go about helping folks toward the grave, or do you help them to more life? Do you radiate cheer, optimism, inspiration, hopefulness? Do you send desirable thought chemicals into the mental retorts of those with whom you work or play?

And what kind of thoughts are you giving yourself?

It is only by giving yourself good thoughts that you can give good thoughts to others.

Become a creator of more good health or more life. You can.—  
"Popular Therapeutics."

### Heavenly Places, or Dog and Tobacco—which?

When men and women betray and desert you, go not down to the beasts for comfort and guidance, but rather look up to the angels.

In gratitude and betrayal may be the means of our regeneration if we reach and climb up for help instead of descending to the animal plane. We are not helped by things below us, but by aspiring to things above us. When the undeveloped person is thwarted in his desires, or his friends desert him, he goes into solitude, makes companions of a dog and a pipe, and thus locks himself in the prison of animal grossness. When the wise man is betrayed by former friends he climbs upward to the way where there are no ravenous beasts—the way where they who have worked out their own salvation dwell.

The plane of dogs and tobacco is not the plane of adeptship.

If you are held down by poor or unsuccessful people who refuse to be enlightened and refuse to climb with you towards the sun-crowned peaks, cut loose from them, and leave them with the burdens they refuse to cast off.

Nietzsche was right when he said: "Better that one should advance than that two should miserably fail. If my brother refuses to climb with me shall I too remain on the lowland, and be submerged by the flood?"

Climb, and let those follow who will.

When you know you are on the open road that leads straight out of the wilderness to the hills of freedom, travel on, though you walk alone.

The welfare of the whole grows greater and greater the better each part plays its part. Therefore you must be nothing less than all you possibly can be.

\* \* \* \* \*

You are here for a great purpose; life is too important to send you here for any other purpose. And whatever may come or go, to that purpose be ever true.

### The Manchester Conference

The National Association of Teachers of the Deaf have arranged to hold their conference in Manchester in July. The joint hon. secretaries of the conference are Mr. W. Nelson (Head Master of the Royal Schools for the Deaf, Old Trafford, Manchester), and Mr. F. G. Barnes, Head Master Residential School for the Deaf, Homerton, London).

### French National Congress

"Le Monde Silencieux" gives particulars of the Second National Congress of French Deaf and Dumb Societies, which has been fixed to take place at Roubaix in August next. A most influential Committee has been formed, and everything points to the meetings being highly successful.

Principal and Teachers of Schools for the Deaf are cordially invited to honour the Congress with their presence, to give the deaf and dumb a proof of their devotion to the cause, and to bring to the deliberations the help of their experience.

### A Conference of British Teachers

A Conference of the British Teachers of the Deaf is to be held in Manchester, England, 24th to 28th July, 1911. Among the resolutions to be presented to the Conference by the Executive of the National Association of Teachers are the following:—

"That powers should be granted by legislation for committing all feeble-minded deaf, who are eventually found to be incapable of self-support, or who are not under proper control, to permanent care in an industrial home or colony."

"That in order to ensure the best humanising agencies for the feeble-minded deaf thus segregated, they should be placed under the care of those who have been trained in dealing with and in the management of the deaf."

"That, owing to the physical and mental strain in the efficient education of the deaf, this Conference is strongly of opinion that a continuous service of thirty years in the case of women and forty years in the case of men is as much as teachers of the deaf can be expected to perform to the fullest advantage of pupils, and that, in the interests of the children, it is necessary that such provision should be made by the State, or the local education authority, as will permit of teachers of the deaf, after such service, being able to retire on pensions commensurate with the importance of the duties they have rendered to the State."

"That this Conference endorses the view of the Chief Medical Officer of the Board of Education that it is wise that deaf children be admitted to school at the age of five years, and is of opinion that the compulsory school age of deaf children should be brought into line with that of normal children and of blind children."

### A British National Bureau

At the Annual Meeting of the National Association of Teachers of the Deaf, held in London 11th March, 1911, Mr. A. J. Story, the Chairman, announced that, through the generosity of a wealthy friend of the deaf, a National Bureau, somewhat on the plan of the Volta Bureau of the U.S.A., will soon be established in Great Britain.

This generous friend will finance the undertaking for two or three years, during which period it is expected that the new venture will have demonstrated its usefulness and rooted itself firmly as essential to the work.

At the close of the Annual Meeting of the National Association of Teachers of the Deaf, held in London last March, Mr. Earlam, who has been appointed Superintendent of the N.S.W. School for the Deaf Blind, was presented by the members of the Midland branch and other associates with a solid gold double chain as a parting expression of esteem.

### A Club for Deaf Impostors

The Bill, of which we made mention some time ago, providing for the punishment of deaf impostors, has passed the Legislature and is a Law. It is the work of the Committee on Legislation of the Minnesota Association of the Deaf, consisting of Messrs. Anton Schroeder, A. R. Spear, and Jay Cooke Howard. A lawyer was employed to draw up the Bill, and he made it sweeping in its application, as otherwise it might have been declared unconstitutional as class legislation. We give the full text of the Bill below:—

#### A Bill for an Act to Amend Chapter 487, Laws of 1909, defining who are Vagrants, and providing for their punishment.

Be it Enacted by the Legislature of the State of Minnesota:

Section 1. That Sub-division 8, Chapter 487 of the laws of 1909, be and the same is hereby amended to read as follows:

8. A person engaged in practising or attempting any trick or device to procure money or other thing of value, if such trick or device is made a public offence by any law of this State, of any person engaged in soliciting, procuring, or attempting to solicit or procure money or other thing of value by falsely pretending and representing himself to be blind, deaf, dumb, without arms or legs, or to be otherwise physically deficient, or to be suffering from any physical defect or infirmity.

Every such person shall, upon conviction thereof, be punished by imprisonment not exceeding ninety (90) days, or by a fine not exceeding one hundred dollars (\$100).

Now that we have a club for the heads of deaf impostors, it is up to us to use it effectively, and that is what we propose to do. The Minnesota Association of the Deaf, at its coming convention in June, will take the matter up, and devise ways and means of enforcing the law. One of the first things to be done is for the deaf in every city and large town in the State to get in touch with the municipal authorities, show them a copy of the law, and ask their co-operation in applying it when occasion arises. On another page will be found a communication from Mr. J. C. Howard to this effect.

We are going to work this law for all it is worth, and it is our hope that ere many moons pass these deaf impostors, when planning their routes, will decide to pass around Minnesota or pass through it as the crow flies, without stopping to view the scenery, or work their nefarious game.—"The Companion" (U.S.A.).

Just keep trying, keep pushing, keep thinking—thinking hard all along the line of your ambition, and doing your utmost to attain your desire, and you will be surprised to find how the way will open of itself as you advance. A purpose is the eternal condition of success. Nothing will take its place.

### Doings of the Victorian Deaf

The annual meeting of the Adult Deaf and Dumb Society of Victoria passed off most successfully at the Deaf Mute Centre, Flinders-street, Melbourne, May 25th. The hall was overfilled with demonstrative subscribers, who heard, with great interest, as well as with much astonishment, of our healthy finances and wonderful progress. They thoroughly enjoyed the recitations and the sketch in the sign language. The account of the meeting is reported elsewhere in this number.

Amongst those who were missed at the annual meeting was the Hon. S. Mauger, a member of our Society Committee, who recently sailed for Europe for a six months' trip. He was not one of those who were attacked with Coronation fever and who journeyed to England to get cured, but he went solely to get the benefit of change, or what is supposed to be called "rest cure."

During Coronation week the Deaf of Melbourne were most enthusiastic in their loyalty to the King. Their large hall was very tastefully decorated with innumerable flags and Chinese lanterns, and the bold white letters "Coronation Rally," "God Save the King,"

surmounted with a large crown, were placed on a red background on the wall. On the tea tables at the Coronation Rally, held on the 23rd of June, was also a display of tiny flags. Every deaf present heartily joined together in reciting the National Anthem. There was a humorous farce appropriate to the coronation. Captain Olden, who has for some 14 years acted as honorary missionary to the deaf of Ballarat, and was for some years teacher at the school for the deaf in the St. Kilda-road, was present at the rally, and received a most cordial welcome from his former pupils. He favoured the audience with a loyal speech, which was enthusiastically applauded, as was an address by the Chairman (Mr. M. L. Miller).

Mr. F. J. Rose, the "Grandfather of the Deaf," in recognition of his valuable services, has been made a life governor of the Adult Deaf and Dumb Society of Victoria, to the great satisfaction of his old pupils, who honour him as the founder of deaf mute instruction in this country.

Last June the heavy downpours of rain interfered greatly with the work at the Farm and Home, Blackburn, and many a time brought nervous shocks to the inmates, as the waters of the lake rose to the top of the embankment, and once or twice threatened to again overflow. The inmates almost expected another deluge and to make their home in an ark, and only breathed freely when the floods began to fall. The men had no time to be idle. They were continually floundering about in the mud, working at one thing and another, such as draining and grubbing the land, getting soaked to the skin almost daily. Two mutes undertook a very risky bit of work one day. To prevent the lake rising to a dangerous height, they worked in the rushing water, almost up to their waists, and removed, by means of picks, part of a cement wall at the water outlet, which allowed huge volumes of water to escape, so making greater safety. Extra work has fallen on the shoulders of the manager, he having temporarily to take over the duties of the head nurseryman, who has resigned his position.

The receipts from all sources at the Farm during the months of April and May were a little over £93. As usual, June is the worst month of the year, and the manager has had to use his hypnotic influences to their fullest extent to encourage a sufficient number of flowers to bloom, so as to enable him to keep faith with the contract customers. So far he has succeeded. By the middle of July there will be acres of bulbs in bloom, and early in August they will be worth a silver coin to see.

There has been a satisfactory increase in the attendance at Divine Services at the Deaf Mute Centre for the past few months, especially in the evenings. It is very pleasing to see so many young people in regular attendance. There was a large attendance at the last quarterly Communion Service, which was, as usual, administered by our Chaplain. The total amount of Church contributions by the deaf congregation for the past year reached over £50.

Bible classes are continued weekly, and fairly patronised, in spite of the wet weather which prevailed during the past two months.

The reading-room has well maintained its popularity, and the members have spent many pleasant evenings there, with considerable profit.

Mr. A. Williamson has presented the Library with a handsome gift of 45 books. He has for many years been a most generous donor to our library. Small gifts of books, magazines, and periodicals from other donors have been added.

Keen interest is being manifested in the games competitions held every Saturday night during the winter. They keep the young people together in friendly intercourse, and thereby draw them away from street amusements. The games are shooting, bagatelle, cribbage, quoits, angling, word-making, and tiddley-winks.

The Victorian Deaf and Dumb School Lacrosse Club is in splendid form. They have won most of the matches so far this winter, and played two or three drawn games. They play under the "D" Grade. It is hoped that they will be promoted to the "C" Grade next year.

## THE ADULT DEAF AND DUMB SOCIETY OF VICTORIA

(INCORPORATED)

(For Objects, &c., see page 2 of Cover)

### PUBLIC ASKED TO NOTE

That no one is authorised to collect Funds for the Society except on proper collecting cards or books, which bear the name of the Officers of the Society. As one object of the Society is to assist in obtaining employment for the Deaf and Dumb, and thus help the deserving poor, the public are respectfully requested never to relieve any beggar who is—or pretends to be—Deaf and Dumb, but to refer such to the Superintendent, by whom the case will be inquired into, and relief accorded.

**TO BE DEAF & DUMB ENTITLES EVERY APPLICANT TO ITS COUNSEL & SYMPATHY**  
*Subscriptions and Donations to carry on and extend the work of this Society will be most thankfully received and gratefully acknowledged.*

They may be sent to the Treasurer—  
**HAROLD KENT, Esq., Deaf Mute Centre, Flinders Street, Melbourne.**

## ALPHABET



# Lake Park, Blackburn

## The Great Pic-nic Resort

Before making arrangements for your 1911-12 pic-nics pay a visit to Blackburn, or write to the Manager for particulars. Address, Mr. Ernest J. D. Abraham, Deaf Mute Centre, Flinders Street, Melbourne.

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