

Same evening.—“Lucky Social” in aid of “Unemployed Deaf Fund.” Great attendance. Takings £6/18/8.

December 3rd.—Concert in our Club The Interstate Deaf Tennis Tournament opened on the 26th December, and a Welcome Social was held the same evening at our Club House.

A Cinema Picture Show of our deaf citizens was shown at the Club House on 29th December to a large assembly, including interstate and country visitors.

A New Year's Eve Social to Tennis Club members, guests and friends was given by the Principal at the Club House. Games, dances, supper.

There was a picnic, with good attendance, to Mordialloc on New Year's Day; and a Garden Party at Lake Park, Black-

burn, on the 2nd of January, when the deaf were the guests of our Principal.

A Farewell Social to interstate and country guests was held at the Club House on the evening of January 2nd. Mr. J. M. Johnston presided, and our Principal distributed the prizes of the Tennis Club Tournament.

Men's Singles Championship.—Won by H. Puddy.

Men's Doubles Championship. — H. Puddy and K. Best (Tasmania).

Ladies' Singles Championship.—Mrs. J. M. Johnston.

Ladies' Doubles Championship.—Mrs. J. M. Johnston and Miss M. Dow.

Mixed Doubles Championship — H. Puddy and Miss J. Best (Tasmania).

Adult Deaf and Dumb Society of Victoria



Patrons: His Excellency The Governor Col. the Right Hon. Lord Somers, K.C.M.G., D.S.O., M.C.; The Right Hon. The Lord Mayor of Melbourne. President: Mr. E. R. Peacock, J.P. Chairman: Councillor N. Armstrong, J.P. Hon. Treasurer: Mr. L. A. Cleveland, 20 Queen Street, Melbourne. Hon. Secretary: Mr. R. J. Oehr, F.I.C.A., F.C.I.S., 59 William Street, Melbourne. Hon. Physicians: Dr. W. J. Craig and Dr. F. May. Board of Management: Councillor N. Armstrong, J.P., Mr. A. E. Atherton, Mr. L. A. Cleveland, Mr. G. Fethers, Mr. F. E. Frewin, Mr. M. J. Hoath, Councillor E. L. Morton, Mr. J. McLean, Mr. G. Newnham, Mr. Edgar H. Peacock and Mr. S. Watkin. Principal and Chaplain: Mr. Ernest J. D. Abraham, Adult Deaf Mute Centre, Jolimont Square, Melbourne. Assistant Secretary: Miss E. Empson. Residential Officer: Mr. J. M. Johnston.

You would like to help this work ?

The Hon. Treasurer,

Mr. L. A. CLEVELAND, 20 Queen St., Melbourne, will welcome your subscription and promptly acknowledge it.

You would like further particulars of the work ?

The Hon. Secretary,

Mr. R. J. OEHR, F.I.C.A., 59 William St., Melbourne, will with pleasure give you any information you require.

You know of deaf and dumb people who need advice or assistance ?

Drop a line to the Principal, Adult Deaf Mute Centre, Jolimont Square, Melbourne East, giving particulars, and he will attend to the case.

Help our Unemployed Deaf and Dumb Citizens

The DEAF CITIZEN

ORGAN OF THE

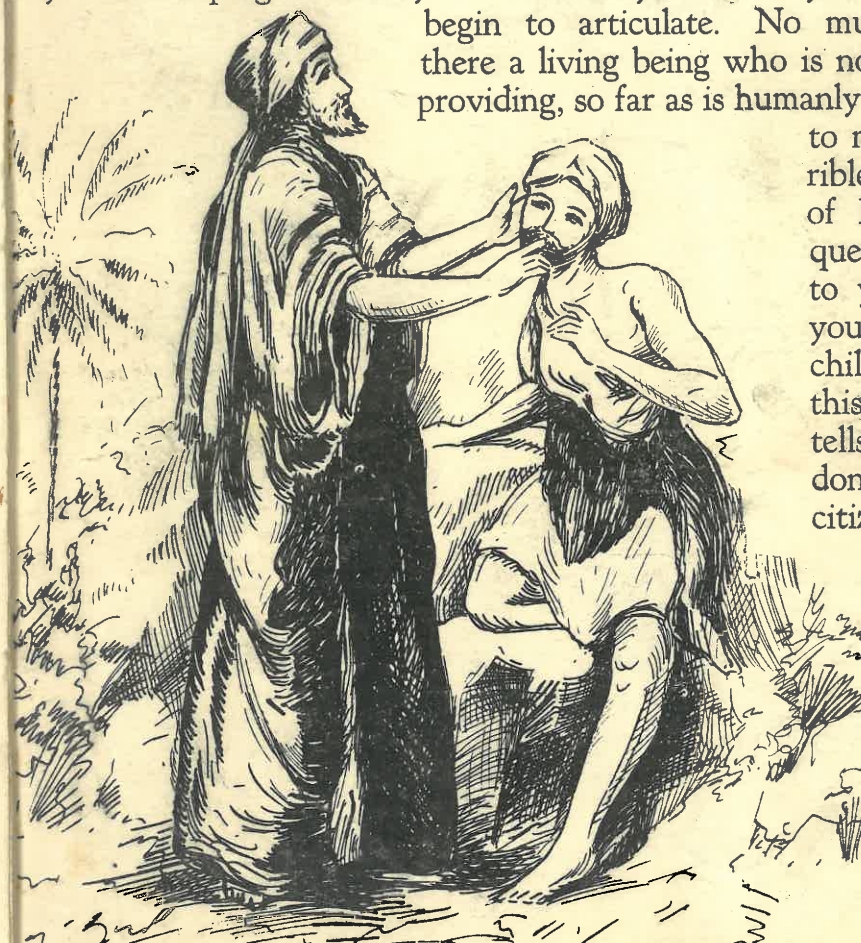
ADULT DEAF & DUMB SOCIETY OF VICTORIA

Issued Quarterly

FIRST QUARTER, 1931.

No. 1

Of all God's gifts to man, the sense of Hearing is the most precious; it is the great avenue of social intercourse. Its absence means isolation—to be cut off from the pleasure of every-day communion with your fellow-men. Is not the human voice a joy to you? Think, never to hear the comforting, soothing influences of the spoken word—Mother's "Darling," Father's proud "My boy." No lisping "Mummy" and "Daddy" when your little one should begin to articulate. No music—No song. Is there a living being who is not willing to help in providing, so far as is humanly possible, substitutes



Jesus said unto the deaf and dumb man, "Ephphatha"—that is "be opened."

to make up for this terrible handicap—the loss of hearing, and consequently speech. What to you is the value of your hearing?—your child's hearing? Read this little booklet, it tells you what is being done for your fellow-citizens—who are deaf and dumb, and your help is urgently needed. Also you are invited to come and see.

Price, 6d.

TWENTY-SEVEN YEARS AGO.

(Extract from an Editorial that appeared in the "Adelaide Register," January 4th, 1904.)

A novel assembly, held in Melbourne during the last few days, was the Australian Congress of Deaf Mutes. "An infant crying in the night, and with no language but to cry," appeals to the parental instinct with irresistible force; but an adult deprived of the power of speech should excite more sympathy than even the helpless babe. The deaf mute can never experience the pleasure of music, or hear the tuneful voice of Nature, or thrill to the wooing of lovers or the lisping of his own little children; but the loss of the sense of hearing is one of which he is not fully conscious, because he has not tasted the delights of which he is denied. His sad plight is that he is acutely sensible of certain wants which can be met only in a social intercourse prohibited to him; he is quite unable to express aloud his deep emotions, his intense joys and sorrows. Much progress has been made in educating these people; their minds had been filled with great thoughts; and they had been taught how to be self-supporting and useful.

"A distinct feature of the Congress was the complete absence of maudlin sentimentalism. No attempt was made to parade woe, excite pity, or seek concessions. With commendable dignity the deaf mutes, through their President (Mr. Ernest J. D. Abraham), made one demand—a demand for justice:—

"They were assembled together to discuss ways and means for advancing and protecting the interests of the deaf mutes of the Commonwealth, and improving their social status. They desired to give a practical illustration of the capabilities of the deaf and dumb, and to remedy the various injustices under which they lived. Notwithstanding their terrible affliction, the deaf and dumb were battling with life with a courage that was frequently absent in those blessed with all their faculties. He had worked for twenty years of his life among them, and had never known a deaf mute complain of his misfortune. On the contrary, each showed a determination to meet bravely his difficulties and overcome them. They had still to fight against fearful odds, against the ignorance of the wise, the prejudices of the ignorant, and

the absurd decrees laid upon them by the laws relating to the deaf and dumb. They did not ask for favors or privileges; all they asked for was justice. They asked for the opportunities and advantages which were already enjoyed by their speaking and hearing fellow-countrymen. If ever people had needed a Saviour it was the deaf and dumb. Up to the beginning of the nineteenth century they were classed as idiots, and not amenable to reason, although at that time there were a million deaf and dumb people in the world. Seventy-five per cent. of the people of the present day practically regarded them in the same light. The newspapers referred to their schools as 'asylums' or 'institutions,' while the teaching of the deaf and dumb to speak was regarded by the public as much the same thing as training a parrot or dog to articulate. Often after conversing with a deaf mute on a tram, train or ferry-boat, he had such remarks as the following addressed to him by the passengers: 'Does he really understand what you are saying?' 'Can he actually read ordinary print?' What a blessing there are asylums where such people can spend their days.' 'He looks like an ordinary man, doesn't he?' 'Did I understand you to say he is married?' 'How awful.' 'There should be a law to prevent it.' 'Has he any children—of course they are deaf and dumb?'"

As showing that the deaf mute is very much of an ordinary man, Mr. Abraham dealt with him from childhood. He went to school at the age of seven and left at sixteen. Work was then found for him, and he laboured side by side with the normal man. He read his daily paper, paid his rates and taxes, voted at elections, and got married. He brought up his **hearing and speaking** children to be a credit to his country. He went to his special church, attended lectures, engaged in games, appreciated the humours and realised the tragedies of life, painted pictures, wrote novels, and argued upon politics and other subjects. "Given a fair field and no favour, he can hold his own. He is just an ordinary man, handicapped in obtaining justice through the absence of two most important faculties, and handicapped in obtaining employment by ignorance on the part of the public as to his capabilities." One may admire the splendid spirit of self-reliance exhibited by the mutes, and

the fine courage of the Congress in requesting fair play for the afflicted; but it is doubtful whether Mr. Abraham is endowed with worldly prudence. In this age, which glories in humanitarianism, it is much easier to extract a charity dole than to obtain justice. Mankind prefers to act so as to be considered generous, rather than to make reparation which brings no credit but such as is associated with a stigma. What a satire upon a society in which so many other normal members are leaning against Government posts nursing "tired feelings," fostered by enervating politics, is the fact that the deaf and dumb should be heard eloquently preaching the gospel of self-help and manly independence!

One of the objects of the Congress was to obtain free and compulsory education; and unquestionably education is as much the right of the deaf and dumb as it is of the hearing and speaking section of the community. A father would not be justified in excluding an afflicted member of the family from the benefits of education freely conferred on healthy children—who had, in fact, less need than the handicapped one of the advantage of training. The parents of the deaf and dumb pay rates and taxes and share in the duties of citizenship; and motives of prudence, as well as the claims of justice, entitle the States to grant the demand of the Congress.

The Congress asked for:—
Free and compulsory education for deaf and dumb children.
The substitution of the word "School" in the place of "Asylum" and "Institution" to educational establishments for deaf and dumb children.
The granting of a pension to Mr. F. J. Rose (now deceased), the founder of the Victorian Deaf and Dumb Institution.
The establishment of Homes for the aged and infirm, and a training farm for the mentally defective deaf and dumb.
The removal of certain objectionable words from the Marine and other Acts of Parliament.

What followed?

We speak for Victoria only.

In 1906 the late Sir Thomas Bent, then Mr. Bent and Premier of Victoria, in a sympathetic address, said that with Mr.

Abraham's assistance it might be possible to accomplish some of the above-named, and soon after Mr. Bent sent for Mr. Abraham, and in the name of the Government offered £2000 if he would undertake to raise a further £2000 for a Home for Aged and Infirm Deaf Mutes. A sum of £300 was publicly raised, Lake Park, Blackburn, purchased, the Home and Farm established in 1909. Additions were made in 1912 and again in 1922.

The words complained of were removed from the Marine Act.

A pension was granted to the late Mr. Rose.

Free and compulsory education for deaf children became a fact, which came into force on the 4th of January, 1911. It is recorded in the "Education Act," 2301, Section 49, and is known as the "Education Act of 1910."

To-day Melbourne has one of the most up-to-date schools for deaf children to be found anywhere in the Empire. Thanks to the energetic efforts of the Board of Management of the Victorian Deaf and Dumb Institution, St. Kilda Road, which is a boarding school for both sexes from 6 to 17 years of age.

FOR THE "GOING" DEAF.

Much deafness that comes on in adult life is due to neglect of, perhaps, slight but significant symptoms in childhood. Slight deafness, ear discharge, adenoids, nasal catarrh, etc., in a child, are signs that the hearing is threatened and demand immediate medical attention. Many lives are blighted through neglect of this precaution. Again, in diseases such as scarlet fever, which are so often given as the cause of deafness, careful nursing and strict attention to medical rules will often avert the catastrophe. Adults who become aware of a slight deafness or ear noises should lose no time in consulting an aural specialist.

The aural quack is particularly to be shunned, whether he advertises "treatment" or so-called "aids." ALL advertisements of treatment emanate from quacks, for qualified practitioners do not advertise.

As for "aids," one deaf person's "aid" is another's "hindrance," and the moral is: Never invest in any "aid" until after the aural specialist has examined your

case and suggested the precise "aid" (out of many) that is most likely to be successful. Moreover, your case may not require an "aid," but a treatment.

—(Dr. J. Kerr, in "The causes and Prevention of Deafness.")

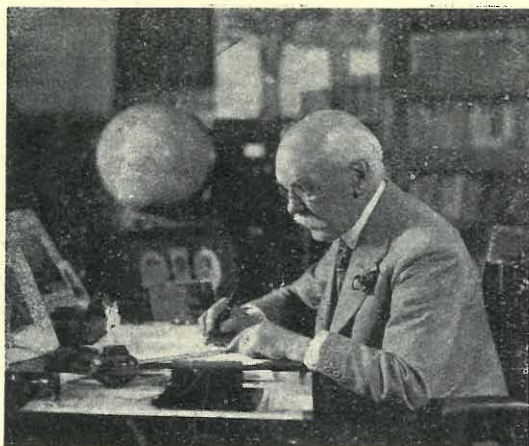
ADULT DEAF AND DUMB SOCIETY. Jolimont Square, Melbourne East.

This is an organisation that aims at being everything to the deaf and dumb of this State, except an elementary school for the education of deaf children. At Jolimont and Blackburn the Society has made provision and is catering for as many of their needs as funds will allow. Very much has been, and is being done, in this direction, but there is still very much more to do before it can be claimed that we are giving our deaf citizens opportunities equal to those already available to the normal citizen.

At Jolimont there is a Church specially designed for services in the finger and sign language, a club house, enquiry office, relief and employment agency, a tennis court, provision for social intercourse, indoor and outdoor recreation.

At Blackburn a Home for Aged, Infirm and Blind Deaf Mutes, with training farm for those who are mentally defective.

The State Governor and the Lord Mayor are patrons, and take a practical interest in the work.



Our President.

Our President, Mr. E. R. Peacock, J.P., Consul for Czecho-Slovakia, has been interested in the deaf ever since he was a

little boy in England, more than sixty years ago.

So far as Australia is concerned and our own Society, his first contact was made more than forty years ago, when he was taking gymnastic exercises in a class at the old Y.M.C.A., in Bourke Street. An inmate of our Blackburn Home was also a member in those days. It was whilst Mr. Peacock was in the gymnasium that he was asked to dress and come up-stairs and address impromptu the annual meeting of the Society, which was then known as the Adult Deaf and Dumb Mission.

Those were the days of Mr. Edward Newbigin, Mr. H. Somner-Martin, Rev. H. W. H. Adeney, Rev. J. J. Halley, Mr. John M. Griffiths, Mrs. Hannah Martin, Mrs. Luke and prominent deaf workers like Mr. Matt Miller and Mr. J. E. Muir. The work of the Mission was carried on in rented rooms, first at the Y.M.C.A., then the Baptist Hall, and afterwards at the Congregational Hall, in Collins Street, by missionaries who were only able to give part of their time to the work.

When a full-time Superintendent was appointed, about thirty years ago, our President was one of the first to advise and stand by him in all his efforts to obtain better conditions for the deaf. It was about this time that Mr. Peacock became a member of the Board of Management, and afterwards Chairman of the Committee, Vice-President, and for some years now President.

It is safe to say no man has had a more intimate knowledge of the development of the Society, kept in closer touch with the work, or made a more profound study of the problems of the deaf. Our President bubbles over with enthusiasm in our cause when he undertakes some work in our interest, and that is quite often. He may be depended upon to see it through, no matter how great the difficulty. He has a clear grip of our needs and is personally acquainted with us.

Mr. Peacock has travelled widely in other countries, and wherever he has been he has visited Deaf Schools and Adult Societies, thereby adding to his wide experience and knowledge, for the benefit of our members, who all know him, love him and respect him for the genuine interest he has taken in our welfare, and the service he is ever ready to render.



Our Honorary Secretary.

Mr. R. J. Oehr, F.I.C.A., F.C.I.S., has been Hon. Secretary of our Society since 1911, and has therefore witnessed and helped in most of the developments which has brought our Society to its present stage of efficiency. Mr. Oehr is a man of many interests and activities, yet he has given us of his time ungrudgingly. Mr. Oehr is Registrar of the Commonwealth Institute of Accountants, Fellow of the Institute of Chartered Accountants (Aust.), is on the Local Council of the Chartered Institute of Secretaries, and has been Secretary of the Melbourne Philharmonic Society since February, 1905. He is a Member of the Faculty of Music, Melbourne University, Member of the Lady Northcote Orchestra Trust Fund, and Hon. Secretary Council of Melbourne Musical Societies. He has been for thirty years Choir-Master of Cairns Memorial Church, is one of the trustees of the Richmond Branch of the A.N.A., and a Justice of the Peace for Central Bailiwick.

Our Honorary Treasurer.

Major L. A. Cleveland, M.C., occupies the position of Hon. Treasurer of the Society.

Major Cleveland is a popular and well-known business man, being senior partner in the firm of Cleveland, Son & Hislop, Chartered Accountants (Aust.), 20 Queen

Street, Melbourne. He is a Member of the Council of both the Chartered and Commonwealth Institutes of Accountants, and was for several years President of the General Council of the latter Institute. He also occupies the position of Hon. Treasurer of the Melbourne Rotary Club, and is keenly interested in the volunteer militia, holding the rank of Major therein.



Major Cleveland was on active service abroad in both the South African and the Great War, and while holding the rank of Captain was awarded the Military Cross for distinguished services in the latter campaign.

The many-sided activities of the Society make the demand upon the time of the Treasurer exceptionally heavy for an honorary officer to give, but this is cheerfully given by Major Cleveland, and only recently he took over additional work, bringing about a saving of £50 per annum to the Society. This practical help is greatly appreciated by all of us.

Our Chairman.

Councillor Norman Armstrong, J.P., is one of the new generation of active sympathisers. He has been Chairman of the Board of Directors since 1928, and is also Chairman of the Home and Farm Committee. From the beginning Mr. Armstrong has taken a practical and personal interest in the affairs of the Society, especially in connection with the Home at Blackburn, where the very nature of the work of this branch of the Society demands constant and tactful attention. He is called upon often, but is ever ready to respond not infrequently to the neglect of his own interests. Councillor Armstrong is ex-President of the Shire of Blackburn and Mitcham.

THE GOOD STORIES THAT ARE NEVER TOLD.

It is easy to despair of the world when you pick up your paper in the morning and find it full of last night's crimes. But there are things that are not in the papers. The world is full of stories that are never told, though if they were told by a Barrie or a Kipling they would never perish.

Life is not so bad as the newspaper makes it. For every bad thing that happens in life there are a hundred good things, but the good is usual and is not news, while the bad is unusual and is news. We should all understand the world a little better if we remembered that the newspapers hold their mirrors up to the unusual things, bad things, startling things.

When the world comes round every year to the annual miracle of Spring, with all that marvellous unfolding of life that is too wonderful for words, the papers do not talk of it; they take it all for granted, or perhaps they are not equal to reporting this annual event that changes the face of the earth. But let Spring come without the daffodils, let the bluebells fail to spread their carpet through the English wood, let the wild thyme cease to grow and the violets cease to bloom, and the papers would be full of it. Nobody talks of the sun when it shines, but when the moon puts it out for half-a-minute everybody gets up early and we run excursion trains to look for it. It is the unusual that gets into the papers.

The truth is that goodness is more common than badness. Millions of people do good things every day, but they are not news. Bad news is good news for the newspaper because it is rare. That is what makes it exciting. If a Boy Scout does a kind thing it is not news, because Scouts do kind things every day; it would be more like news if a Scout refused to do one. If a badger runs across a field it is not news, but if a badger rushed across the floor of the House of Commons while the Prime Minister was speaking it would be in every paper, not because badgers do run across the floor of the House, but because they do not.

There is a great novel in which a girl is brought up on a far-away island, learning nothing of England except what she reads

in the local paper, and England is for her a place such as most of us probably imagine Chicago to be—the scene of endless murders, robberies, and crimes of every sort. All the world knows that it is not true, and it cannot be said too often that the newspaper picture of the world is anything but true.

If the newspaper pictured the world faithfully, with a true balance of events according to their importance, it would never sell in millions, for people would tire of reading all the simple good things that are always being done. Did not somebody say that the country that had no history was happy? He meant, of course, the country that never got into the news. Of course it was happy. Its people went on enjoying the world, tilling their fields, making beautiful things, writing and reading fine books, producing and loving fine pictures and statues, paying their way, being fond of their children, and taking care of their old people. Life was a lovely thing to them. But they had no newspapers, for nothing happened.

Nothing? Well, only good and kindly things, only brave and noble things, only true and simple things. There was the courage that is almost beyond belief. There was the patience that would endure all things. There was the love that suffers long. There was the charity that never faileth. There was the spirit that is not afraid. There was the cheerfulness that refuses to break down. There were the things that are pure and honest and just and lovely and of good report. There were all these, but they were there every day and were not news.

Here, gathered from the news of the world in our time, or from the history of the days before ours, are some stories of life as it is, most of them from the lifetime of the youngest reader of this book, and every one of them true.

They show us that the world is not such a bad place after all. They show us that the things that do not get into the papers, or at any rate, are not made much of there. Yet they are such things as life is made of; they happen everywhere and every day. Read them if you would know how good and brave and kindly people are, how somebody is always trying to help, somebody is always willing to die to make life happy for another, somebody is always

willing to live to make the world a little more worth living in.

We may spend our lives in reading fiction, the stories made from men's imagination, but truth beats fiction all the time, and there never has been yet a novel half so wonderful as life itself. We need never despair, for we simply must believe in a world in which these stories happened.

—(Introduction to "Arthur Mee's Story Book.")

GROWING OLD.

A little more tired at close of day,
A little less anxious to have our way,
A little less ready to scold and blame,
A little more care for a brother's name,
And so we are nearing the journey's end,
Where Time and Eternity meet and blend.

A little less care for bonds and gold,
A little more zest in the days of old,
A broader view and a saner mind,
And a little more love for all mankind.
And so we are faring a-down the day
That leads to the gates of a better day.

A little more love for the friends of youth,
A little less zeal for established truth,
A little more charity in our views,
A little less thirst for the daily news,
And so we are folding our tents away,
And passing in silence at close of day.

A little more laughter, a few more tears,
And we shall have told our increasing years.
The book is closed, and the prayers are said,
And we are a part of the countless dead.
Thrice happy if then some soul can say—
I live because He has passed my way.

—Rollin J. Wells.

A BEAUTIFUL WORLD.

It's a beautiful place—this world!
With its glorious skies of blue;
With its sunshine bright and its star-swept night,
Its neighbouring hearts and true.

It's a beautiful spot—this earth!
With its roses and thrushes and trees;
Whenever we stumble and set up a grumble,
We seem to forget all these.

We're, oh, so ready to frown
When shadows and clouds are rife;
'Twere better to raise an anthem of praise
To God for the beauty in life.

DIFFICULTIES OF TESTING HEARING.

Dr. Hugh Grant Rowell recently had an article in the "Parents' Magazine" (U.S.) on "Deafness in Children." The following

is what he has to say on the difficulty of testing hearing:—

"Hearing is difficult to test anyway, because it is a tricky sort of thing. Weather, fatigue from noise or loss of rest, and a thousand of the ordinary events of life affect it. Just how much variation occurs from time to time from these causes is difficult to determine. Some estimate it as five or ten d.u.'s, which is the ordinary units of measure of such things. This, however, is certain, the defective ear is more likely to show wider variations than the normal ear. The temporary damage to hearing from the ordinary colds in certain individuals is amazing. It is true that certain studies have shown that the cold had no effect on hearing. I can only point in reply to certain cases which have passed through my own hands. The hearing apparently returned to normal when the cold was over."

WHAT A WELL-TRAVELLED AND SKILLED TEACHER OF THE DEAF THINKS.

Mr. F. G. Barnes, M.A., of the National Institute for the Deaf, London, England, in a book giving his experiences of a world tour of Schools and Adult Societies for the deaf, writes:—

"In Melbourne there is a great organisation for the deaf. . . . In addition, they have raised funds for a Home for the Feeble and the Aged Deaf. The Home provides accommodation for about forty, and is situated in a magnificent property. As an example of organised effort for the deaf, largely supported by the deaf themselves, this is probably one of the most successful in the Empire. The only similar effort of the kind in this country (England) is far, far behind it in conception and standard."

CADWALLADER WASHBURN. (Deaf Artist)

"Harper's Magazine" for July last had a full page frontispiece of an etching, entitled "A French Fisherman," by Cadwallader Washburn, and the October number of the same magazine another work by the same artist, "Devout Disciple of St. Francis."

A LESSON IN THE LANGUAGE OF SIGNS AS USED BY THE DEAF AND DUMB.

(1) The raised thumb of the right hand, as illustrated, signifies "Good"; (2) For "Very Good" you move both raised thumbs up and down slightly; (3) A chip off Good from Good means "Best"; (4) "Sweet" is made by moving the right thumb across the lips from left to right with a pleased smile; (5) "Clever," the

right thumb across the forehead from right to left; (6) "Goodhearted," the raised right thumb with a movement toward the heart; (7) "Praise," the circling one thumb after the other with an upward movement; (8) "Righteous," a circle made with the lightly closed right hand round the open palm of the left.



CHINA.

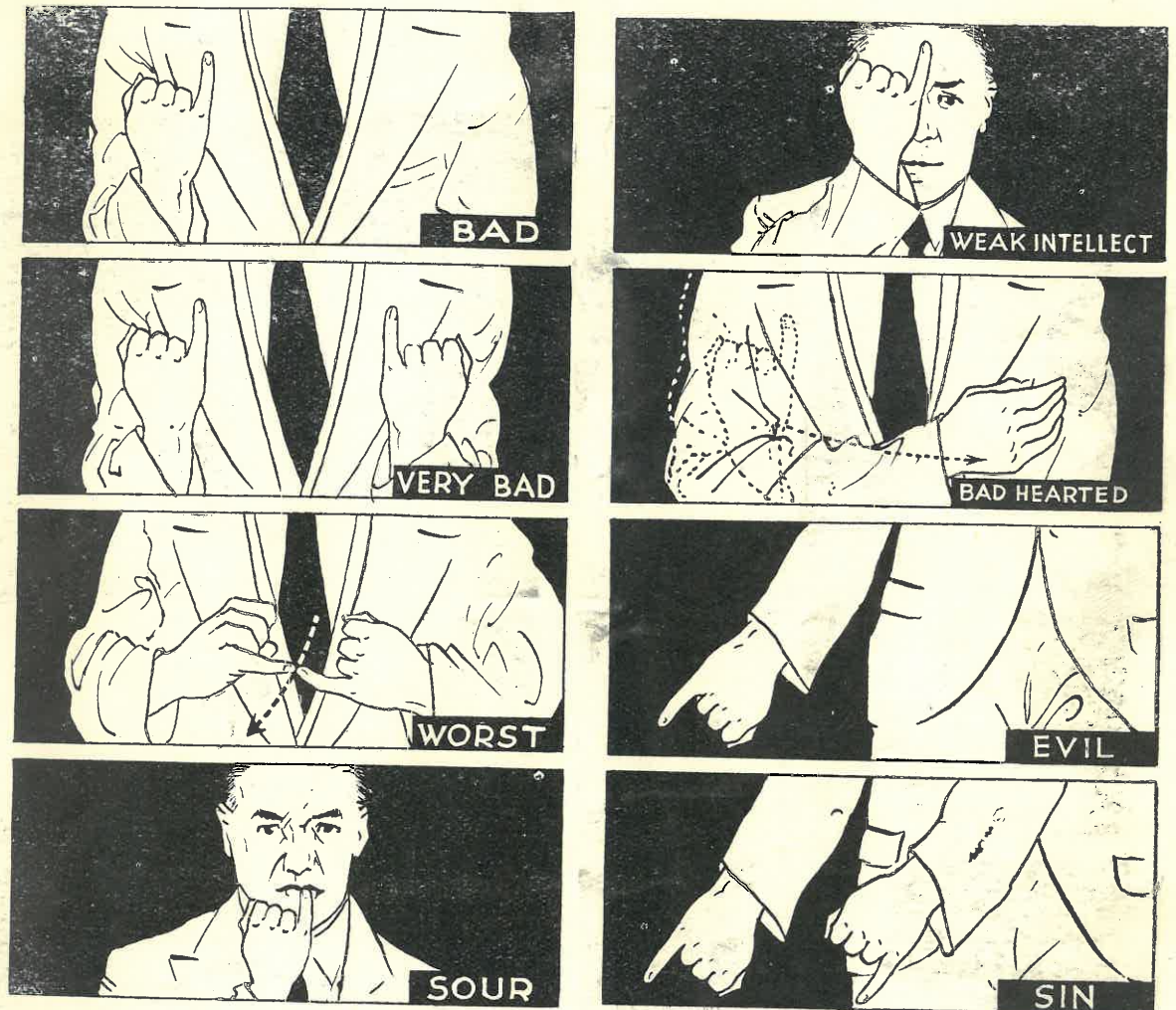
There is a small school for the deaf in Peking, China. The last report, printed in Chinese, is to hand. There are thirty-five pupils in the school—25 boys and 10 girls. Two of the five native teachers were at one time pupils of the Chefoo

School. Mr. Du Wen Chang opened the school in 1919.

At the beginning of the 19th Century there were only eight small institutions for the instruction of deaf and dumb children in the whole world, and they were in Europe.

(1) "Bad," the raised little finger of the right hand; (2) "Very Bad," move both little fingers shakingly; (3) "Worst," strike the tip of one little finger with the other; (4) "Sour," place the little finger of the right hand on the tongue and make a displeased expression; (5) "Weak of mind or evil-minded," tap the forehead

with the little finger of the right hand; (6) "Bad hearted," the raised little finger of right hand with movement toward the heart; (7) "Evil," the little finger of right hand moved outward from the body; (8) "Sin," both little fingers moved downward away from the body.



LIBRARY OF DEAF EDUCATIONAL WORKS.

The University of Manchester, England, is planning to publish a catalogue of the works contained in its library for Deaf Education if a sufficient number of subscribers is assured. The books, which

now number close upon 7000 volumes, include works dealing with the various systems of teaching the deaf, lip-reading, speech training, psychology of speech and of hearing, phonetics, acoustics, and the anatomy, physiology and diseases of the ear, as well as sociological, historical and other works concerning the deaf.

WOODBINE WILLIE AND HIS BOY.

This is a letter from the late Rev. G. Studdert Kennedy (Woodbine Willie), written during the Great War to his wife concerning the training of their boy:—

Make our boy a sportsman. Encourage him to play games, and always to play the game.

Teach him to despise cowardice, and never to be afraid of anything or anyone save God.

Teach him, as soon as you can, what his body is for, about the necessity of cleanliness in body and mind.

Teach him to tell you everything about himself, and especially everything of that sort.

Teach him that being a gentleman means using your life to serve and help your fellow-men as much as ever you can; and that it is dishonourable to desire only to make money and be comfortable. If he has brains, teach him that he must use them to lead men to better things, and to teach them a gentleman should choose one of the poorly paid but honourable professions.

Teach him to love and reverence women.

Encourage him, when young, to have plenty of girl friends, and to treat them as comrades, and never to play with them and deceive them.

Teach him that the man who deceives a woman is a scoundrel.

Teach him to love Jesus Christ.

Teach him constantly that a gentleman must give, not get, must serve, and not be served.

Guard him from vulgarity and snobishness, and never let him speak contemptuously of anyone except a coward.

THE POOL OF GOD'S GIFT.

In his book, "My Life as an Explorer," Sven Hedin enriches our faith in the guiding hand of our Heavenly Father by the following experience.

Whilst crossing a desert in Central Asia he was overtaken by disaster. Along his route he was leaving behind him dying men and camels as he struggled on to find water. He writes:—

"I knew that the course of the river was almost due north," he says. "The shortest distance to the right-hand shore would therefore be straight eastward. Al-

though the moon was up, and I watched the compass, I was all the time, and unconsciously, being drawn toward the south-east. There was no use fighting this force. I walked as though led by an invisible hand. Finally I resisted no more, but walked toward the south-east, where the moon was.

"I had gone about one mile when the outlines of the forest on the eastern shore appeared below the moon. Dense thickets of bushes and reeds grew on the terraced shore. The river bed still remained dry as before. It was not far to the shore where I must lie down and die. My life hung on by a hair.

"Suddenly I started, and stopped short. A water-bird, a wild duck or goose, rose on whirring wings and I heard a splash. The next moment I stood on the edge of a pool, seventy feet long and fifteen feet wide! The water looked as black as ink in the moonlight.

"In the silent night I thanked God for my miraculous deliverance. Had I continued eastward I should have been lost. In fact, if I had touched shore only a hundred yards north or south of the pool, I should have believed the entire river-bed to be dry. Later on, I christened this pool Khoda-verdi-Kol, or 'the Pool of God's Gift.'"

THE WORSHIP OF THE MACHINE.

Where there is no vision the people get pharisaic. Vital personality is everywhere chafing against the bondage of apparatus. Organised activity without meaning is blind. There is, everywhere, a deep desire to know that Eternal Life which draws its strength from the imponderable elements which one sees in the charm of Jesus. Man is crushed by the machine of his hands. The throb of vast material interests, he knows, is not the pulse of reality. Idolatry is essentially the worship of the machine. If civilisation is to be enriched, man in his divine worth must be lord also of the machine. It is as we seek first the soul's freedom in the truth of the Great Unseen, that the human welfare in the goods of a beautiful earth will be safely and abundantly added unto us.

The man of mechanical efficiency only is superficial — slavishly contemporary,

reads newspapers, sees no eternal meaning in the flow of events; believes that the things that are seen are real, and that the things that are unseen are vague and empty. To him, a house not made with hands is stuff from which dreams are made. To prepare for death means only to make a sound will. He is too busy subdividing earth to give a passing thought about winning heaven. The patience of unanswered prayer must yield to "pep" which gets things done. A dream must be capitalised; a vision calculated. He points with pride to big buildings, paved streets, good roads, sky-scrapers, quantity producing factories, big bank clearings, and views with pitiful complacency and passing tolerance the spiritual life and the great imponderables.—Silas Evans.

GETTING OVER HUMAN NATURE.

"You will never get over human nature" is a parrot cry that many people keep on repeating; yet plainly human nature would destroy human society if we did not discipline it. Once in a theatre the cry of Fire! was raised. The people obeyed human nature, the instinct of self-preservation, and rushed helter-skelter to the doors, where there was a jam and people were trampled to death. It was a false alarm; those people perished from an ill-disciplined obedience to the instinct of self-preservation. A few weeks later, in another theatre, was another cry of Fire! The manager leaped to the stage and commanded the people to keep their seats. The panic was checked, the theatre emptied in perfect order, and no one was hurt. In the second case human nature was made subject to social discipline.

—Norman Angwell.

A PATHETIC STORY OF BEETHOVEN

Beethoven became quite deaf during the last years of his life. In spite of his deafness, he often conducted his symphonies in person. One day he was at the desk conducting the Pastoral Symphony. In the last movement, the musicians found that they were in advance of the conductor by two bars. They looked at each other and soon made up their minds what to do. When the symphony was over they went on pretending to play, while Beethoven alone beat the time of two more

bars. There could not be a more touching tribute paid to a genius, nor more consideration shown for his infirmity.

This touching little scene probably caused the spectators who witnessed it to smile. But what terrible pathos in the scene of Handel conducting "The Messiah" and being struck with complete blindness before the end of the performance, and having to be gently led away by the members of the orchestra.

ANCIENT INDIAN TRIBES AND DEAFNESS.

"The Scientific American" has this to say concerning the prevalence of deafness among the tribes of ancient American Indians:—

"We are so accustomed to think of Indians as possessed of the most acute vision and the keenest sense of hearing that we can hardly credit the statement that many Indians of ancient tribes were stone deaf. A common cause of deafness was due to the growth, in the outer ear passages, of numerous small, hard ivory-like tumors, which often filled the passages in both ears, preventing the entrance of sound waves. The condition was wide-spread among ancient Indians of pre-Columbian Peru, in a prehistoric tribe of Arkansas, in wandering bands of Indians found on the sea coast of Southern California, and among aboriginies living on the tiny island of San Nicholas, the most seaward of the California Channel Islands. Another type of deafness is due to the infections of the ears arising from large abscesses formed about the teeth."

A SILENT TALKIE.

There is talk in the Old World of a "Silent Talkie" film, shortly to be produced at Birmingham, England. It seems that various Midland Societies for the Adult Deaf and Dumb are co-operating for this purpose. The dialogue is to be in the gesture language.

DEAF INDIAN ARTIST.

The "Mid-Week Pictorial" (U.S.A.) for September 30th, 1930, contains a picture of a bear carved out of wood with a jack-knife, by John Clark, a deaf Indian artist, in Glacier National Park. He has won recognition for his clever creations on several occasions.

THE FOUNDER OF THE FIRST SCHOOL FOR THE DEAF AND DUMB.

Abbe de l'Epee.

In the threefold character of the founder of the first school for the deaf irrespective of social condition, their self-denying teacher and sympathetic friend, and the originator of an entirely new method of



instructing them, the Abbe de l'Epee is by common consent regarded as the greatest and most interesting personality in our annals. He was in truth the Apostle of the class he loved so well. His method has all but passed into the limbo of the obsolete, but the lustre of a great and noble life still remains and ever will be undimmed. We can, however, only very briefly recount the leading facts of his life, before proceeding to describe his method.

De l'Epee was born at Versailles, where his father was an architect in the Royal service. Originally intended for secular pursuits, he showed a decided predilection for the Church, for which he studied and in due course applied for admission to the priesthood. His refusal to sign certain doctrinal formulas, however, closed the door on him, and compelled him to turn to the law as a profession, and in 1733 he qualified as an advocate at Paris. His stay at the bar was not of long duration, as he could not forget his old aspirations; and ultimately, through the good offices of the Bishop of Troyes, he was admitted into the Church in 1736. On the death of his patron, de l'Epee returned to Paris, where he had fresh troubles with his ecclesiastical superiors. One day, some time in 1760, the Abbe unexpectedly came across two deaf-mute sisters who had been charitably instructed by a Father Vanin by means of pictures, but whom his premature death had left desolate. Becoming interested in them, he there and then decided to take the good Father's place. At last de l'Epee had found his true vocation, and henceforward, until his death, his life was consecrated to the work of educating the deaf. How disinterested it was, may be inferred from the fact that out of his by no means large private income he set apart a considerable portion for the expenses of his school, which was entirely for the poor. His work attracted the notice of the great, amongst whom was the Emperor Joseph II. of Austria, who as a result of a visit to the school, sent a young ecclesiastic, the Abbe Storck, to be trained by de l'Epee as a preliminary to establishing the first national school at Vienna in 1779. On de l'Epee's death, his school was continued by his pupil, the Abbe Sicard, and two years afterwards, in 1791, was taken over by the Government and became the National Institution at Paris.

THE SCHOOL FOR DEAF AND DUMB CHILDREN. St. Kilda Road.

There can be no school for any section of any community of so paramount importance as a school for deaf and dumb children. By means of the sense of hearing, normal children can "pick up" knowledge; the deaf child cannot. The bridge

of hearing being closed, he has to be instructed, in the first instance at least, by laborious methods. Unlike the teacher of the hearing, the teacher of the deaf has no foundation upon which to build. He has patiently to lay his own foundation.

The Victorian Deaf and Dumb Institution is the only road for the deaf and dumb child of this State open for the acquisition of knowledge, which, in his case, means all that is in life.

There can be no greater institution than that which performs the miracle of bringing a soul out of darkness; from groping in a world of mystery into a world of light and understanding.

THE NEW SUPERINTENDENT OF THE VICTORIAN DEAF AND DUMB INSTITUTION.

Mr. W. J. McCaskill, the recently appointed Secretary and Superintendent of the Victorian Deaf and Dumb Institution, St. Kilda Road, in succession to the late Mr. John Adcock, was for twenty-three



years in the employ of Messrs. Michaelis, Hallenstein & Co. Pty. Ltd., starting as a boy and working his way up to assistant manager, the position held by him when he resigned to take over the care of the Victorian Deaf and Dumb Institution. He left his old position with the good wishes of all, and has already made a most favourable impression in his new sphere of work.

Mr. McCaskill has always been very fond of sport, having taken part in football, cricket and amateur athletics, and later golf; giving up the latter last year to devote his spare time to the Boy Scout

movement, of which he is a Commissioner for the Hawthorn District.

His thorough business training, combined with varied practical knowledge and backed up by his keen organising ability and understanding of human nature, together with his love for children, give promise of a very successful future to his new undertaking.

MARRIAGES OF THE DEAF.

The Rev. F. W. G. Gilby recently officiated at a wedding of a deaf and dumb couple, and immediately after the event received an anonymous postcard with these words on it in feminine writing:—"It was a very wrong and wicked thing to have married the couple at Trinity Church; afflicted people like that should not marry." In reply to this Mr. Gilby wrote as follows to the "Bath Chronicle" (England):—

"How quick to condemn are those who know nothing whatever of circumstances and who are simply stuffed with prejudices. To begin with, the ages of these deaf persons were 72 and 54. They are both fairly well-off and are exceedingly happy, whereas they were lonely in isolation. My own parents were deaf and dumb, and I am not. My experience of these matters is pretty extensive. I have assisted Professor Karl Pearson and Edgar Schuster, very noted eugenists. I am well acquainted with Dr. Kerr Love, Mr. MacLeod Yearsley, Dr. Haslam, Charles Heath and other aurists of note. I know their opinion re the marriage of afflicted persons. I know the Mendelian theory, and am pretty well able to advise as to the suitability of certain people uniting in marriage when I know the family history.

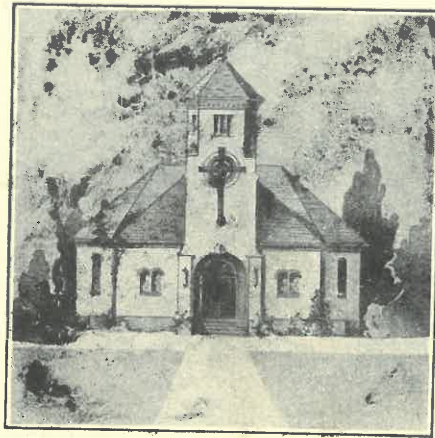
"The terrible state of things when there used to be no missions to the deaf, and the prevalence of illegitimacy in those days and of contaminated offspring, is known to those who really study these things. Our prejudiced critics should have been willing to learn from those who know by experience that we often have to choose the lesser of two evils. But in the majority of these cases great happiness follows in the mutual society, help and comfort that the one derives from the other."

CHURCH FOR THE DEAF.

Public Invited.

Have you ever joined a deaf and dumb congregation at worship? Did you know that such a place as a Church specially designed for deaf and dumb people existed? No. Then accept our invitation and come and see what such a Church really means to our fellow-citizens, who have to depend upon the eye instead of the ear. Sometimes the Service is a silent one, conducted by means of finger spelling and gesture, but very frequently some well-known clergyman is the preacher. On these occasions the Service is interpreted to the deaf and dumb. There will be such a Service on the 25th of January, at 7 p.m., when Archdeacon Herring will officiate. Other similar Services, to which the

public are invited, will be found in the Church Notices of the morning papers.



CLUB HOUSE FOR DEAF

Jolimont Square, Melbourne East.

Another feature of the Adult Deaf and Dumb Society of Victoria is its Club House—the rendezvous of the deaf of Melbourne and suburbs, and the Home away from home of the country deaf. So far as the deaf and dumb are concerned, there is no distinction or difference here; nationality, religion, colour, matter not at all; rich or poor, it is all the same. "Come and participate in whatever we have to offer if you are deaf and dumb" is taken for granted, and taken advantage of as a matter of course. There is a small but very artistic and homely Assembly Hall which will accommodate about 150—a much larger hall is an urgent need—billiard, reading and ladies' rooms, library and administrative offices, kitchen with utensils, gas stove and all other requirements for making and serving your own meal, and if you are in the unfortunate position to be without the wherewithal to purchase the commodities for that meal, there is a residential officer in a position to provide you with the necessary funds.

The Club House is also the social centre for all kinds of gatherings, dances, card and birthday parties, wedding breakfasts and anniversary functions of

every description. No charge is made to the deaf members for the use of the hall and conveniences for such gatherings. There are regular cinema picture shows and every imaginable class of entertainment that is likely to appeal to the deaf is introduced from time to time. There are lectures and classes under the auspices of the Men's and Women's Guilds, and the Club House is the head-quarters of the various sports clubs for the deaf—Cricket, Lacrosse, Tennis, Hockey and Ramblers. The Club House is open from 9 a.m. to 10 p.m. daily. Hearing friends are invited to "look in" any time, but especially Saturday nights, between 8 and 10 p.m. No ceremony—but a hearty welcome to join in whatever is going on.



HOME FOR AGED AND INFIRM DEAF MUTES

Central Road, Blackburn, Vic.

Yet another materialised thought for the well-being of our deaf and dumb citizens is the Adult Deaf and Dumb Society's Home at Blackburn. Here the Society shelters and cares for that section of the deaf and dumb who are unable to take care of themselves. In the Blackburn Home you will find the blind-deaf, the aged and infirm deaf, and the mentally defective deaf. It is a real Home—in construction and management, the ordinary institution features, as we know them, being avoided. The surroundings are beautiful: Seventy acres of undulating land, with a lake in the centre, and the occupation of the inmates the cultivation of flowers, of which there are about fifteen acres. If you are interested, we shall be pleased to see you at the Home. There are no fixed visiting

as our mothers would say,—when visitors look in unexpectedly—"You are very welcome, but you must take us as you find us, rooms have to be swept, beds made and dinners cooked"—and our family is a big one, mostly healthy and always hungry days. Come at your own convenience, and,



at meal-times, and therefore must have first attention.

OUR LITTLE WORLD.

When the events recorded here took place they were greatly and keenly enjoyed, but those who took part are now enjoying or looking forward to other attractive features "showing," and it is not wise to give in too much detail joys of the past for fear of upsetting the equilibrium of those who neglected to take advantage.

Annual Congregational Picnic, November 4th, Diamond Creek. Nearly 70 in attendance, sports interrupted by heavy rain. Adjourned to Club House. Glorious time. Sports resumed in Railway Reserve. Picnic tea in the hall. Social at night. Other picnic parties driven in by the wet weather participated.

Archbishop Head.—Evensong in our Church at 4.30 on the 20th November. Afterwards heartily welcomed and entertained to tea in our Club House. Talked to all of us. Large attendance. Looking forward to another visit.

House by East Melbourne Choral Society in aid of our funds.

Board of Directors' Rally to the Deaf Members, December 18th.—Suffocating attendance—too crowded to do anything but talk, but Father Christmas got about and distributed toys to the children of the deaf, and altogether, notwithstanding one's inability to turn round for want of space to do so, we managed to have a good time. The catering was good, so was the cheery atmosphere and the ice cream that failed to go round. The President, Chairman, Hon. Treasurer and Hon. Secretary, with other members of the Board, were present and stayed to a late hour. I saw the Hon. Treasurer laughing with our Principal at near on 11 p.m., which goes to show that our Board like us, and do not join us just officially.

Lieut. Colonel Olden officiated in our Church on 21st and 28th December, assisted by our Principal. The Christmas Day Service was conducted by the Principal.