

incongruous modes of spelling, in which we find it disguised. The vowel in the following words—*bird, turn, heard, word, serve*—and in the before a consonant, is one and the same this side of the Tweed, and at first it is not easy to recognise it, and give to the words requiring it their true sound. The best way is to write out lists of words for each of the vowels, and shades of vowels indicated above; first say them aloud, and then proceed to chant them, prolonging the vowel sound. This practice will teach more than any explanation. It is understood that the vowel sound of English I is the Italian A, with a closing sound of I; in OI the deep A, with a closing sound of I, as in *joy*; OU the Italian A, with a closing sound of OO, as in *bough*; English U an initial sound of I, and a sustaining of OO, as in *use*; such closing or initial sound not to be dwelt on but for an almost inappreciable fraction of time. The proportion of time devoted to this analysis of sounds and letters should be one-third of that spent on the exercises on sustaining and running passages—ten minutes out of each half hour.

It will now be time to take some poem and read it mentally, till quite understood, verse by verse; next read it aloud (only a sentence at a time) to bring out the emphasis so as to make the meaning clear, then to notice the different degrees of emphasis this implies, and finally to notice the entirely receding sound of the unaccented syllables. Transfer this process to the medium tones of the voice. Chant, on a single note, the sentence or verse with full emphasis, from comma to comma in one breath, dropping the unaccented syllables into their places. It is another striking feature of bad singing to give prominence to and make vocal effects on syllables which in speech admit of no prolongation whatever.

This process ends the course that should precede all attempts to interpret music. Unless it is mastered, we shall continue to hear vowels untrue to the language; consonants of no particular character; diphthongs, in which the momentary sound is prolonged, giving the effect of a coarse *patois*; and, worse than all, we shall continue to hear unaccented syllables, set to notes between the strong beats of the bar, pounded into our ears, till we wonder whether any "spirit aerial informs the cell of hearing" of the young creatures with their morning faces whom we have to teach, and in whom we would fain suspect all that is refined.

(To be concluded.)

## PAPERS

### FOR OUR GIRL SUFFERERS.

#### I.—THE BLIND.

It is not easy to write to you who cannot read this paper for yourselves, because the necessity for a third person to come in and read it seems to interfere with the sympathy I should like you to know that I feel for you. Perhaps you may have heard a speech made by a foreigner who could not speak English, and has had to deliver his address with the help of an interpreter, and you will have noticed how much the force of what he had to say seemed to be lost by the repetition; and, so I feel I could say so much more to you if I could write in a type that you could read yourselves. Perhaps some day the raised type will become so common as to allow of special editions of the magazines being printed for the use of the blind, but till then we must do the best we can with the help of an interpreter.

I never meet with a blind person, but instantly a verse comes into my mind from that

beautiful poem by Elizabeth Lloyd, on Milton in his old age:—

"I have naught to fear—

This darkness is the shadow of Thy wing—

Beneath it I am almost sacred—here  
Can come no evil thing."

A vision rises before my mind, too, of an old blind lady, a visit to whom was one of the greatest treats of my childhood. She had not had the advantages of special teaching, as so many blind now have, but she had learnt to knit, and had a great many little contrivances of her own for making herself useful. Her great charm was that she was always cheerful, so that anyone who was worried or in low spirits would go, if possible, for a chat with Aunt Esther, as everybody called her, sure of finding a bright smile of welcome and a sympathising ear, and of coming away cheered and with their troubles half gone. We children were under the impression that she sat all day with her knitting in her hand, employed in inventing tales to tell us. Now that I look back upon that time, I can see that her mind must have been occupied with many other people's troubles; but she never put us off, nor was impatient with us, and whatever troubles there were in the house, there was always one bright corner where Aunt Esther sat. It was she who first taught me the poem above, and her favourite verse in it was the secret of her constant cheerfulness:—

"Thy glorious face

Is beaming towards me—and its holy light

Shines in upon my lonely dwelling-place,  
And there is no more night."

But my memories of all blind people are not quite so happy. There is one girl on whom blindness has fallen as a bitter, cruel frost; freezing up all the brightness and love in her heart. To her blindness has not come as "the shadow of God's hand," but as a thick mantle of darkness shutting her off from all the world, because she has not put her trust in the Lord, "who commanded the light to shine out of darkness, and hath shined in our hearts to give the light of the knowledge of the glory of God."

The remembrance of this girl makes me anxious to mention one thing which is often the cause of much unnecessary suffering to blind people—I mean the want of exercise. I have seen so many instances of them suffering both in mind and body for want of it; they are melancholy and listless, and feel as if there was nothing before them but to be a burden all their lives. Then a few weeks of regular exercise has braced up the nervous system and brought back the appetite and made them think of their future prospects in a very different way. Happiness and energy depend so much upon the health of the body, and this is certain to suffer if plenty of exercise is not taken. It is an effort, of course—in many cases a very great effort—especially as so often the loss of sight is accompanied by bodily weakness and ill-health, which makes any kind of exertion very distasteful; but those who will rouse themselves to take as much active exercise as circumstances will permit, will find that, in spite of their dislike to the exertion, and the timidity they naturally feel at first, their nerves will be strengthened, and in the very act of taking exercise their desire for it will grow.

Unfortunately, in most cases it is the sufferer herself who has to make the effort, as her friends so often, with mistaken kindness, will wait upon her and save her every exertion—a certain way to make her feel useless and unhappy—instead of urging her to be independent and to take the exercise which is even more necessary for the blind than for others.

because they are, generally speaking, less naturally robust than those with sight.

We are told by Mr. Campbell, who by his perseverance and determined hard work in face of poverty, ill-health, and endless other difficulties, succeeded in founding the Normal College for the Blind, at Norwood, of which he is still manager, that he himself had this difficulty to contend with. From the time he lost his sight, about four years of age, he was indulged and waited upon at every turn, as though unable to do anything for himself, till he was in danger of becoming entirely dependent on those around him; but at last, feeling that he must make an effort for himself, he found an axe, during his father's absence one day, and chopped up a pile of firewood—a rather dangerous experiment to begin with—but it had the desired effect, for henceforward his parents, seeing that he was capable of something better than being a burden and anxiety all his life, exerted themselves to teach him how to make himself useful.

So, my dear blind friends, it depends in a great measure upon your own efforts whether you will be weak in body and a burden to yourselves and others, or strong and happy and useful. And I am not recommending anything impossible, for surely no one is so destitute of friends that she cannot find even a child to accompany her in her walks until she is able to go about alone; or if for any reason she is prevented from getting sufficient walking exercise, surely there are some children who would enjoy a good romp, and one can get a very satisfactory amount of exercise in playing with children and be doing a kindness to them at the same time. By degrees, a blind person can accustom herself to going about alone, beginning by walking closely by the side of her guide, but without taking her arm, noting how many times they turn, how many roads they cross, and any other indications, so that on returning she may point out the way home herself. Most people who are born blind seem to find their way about by a kind of instinct—not the slightest difference in the path escapes their notice; but those who lose their sight later in life need to cultivate this faculty carefully. That all manner of exercises are open to blind people is proved by what they do. I have seen a blind gentleman riding on horseback through the crowded streets of London, his horse being trained to follow closely that of his attendant, who rode in front. Another skates constantly, with the greatest enjoyment, whenever there is any ice, and no one would ever suspect that he is blind, except from the fact that he holds a strap, the other end of which is held by a friend, to guide him through the crowds. Rowing is an amusement which can be practised as much by the blind as by those with sight, except in a rough sea; swimming, too, with a prudent companion, is perfectly safe—indeed, some extraordinary anecdotes are told of the feats performed by the blind in swimming and diving after lost property.

But I fancy I can hear some blind girl say: "That is all very well, but those are only amusements; what use can we ever be, or how could we ever earn a living?"

The question would be almost easier to answer if you reversed it and asked, "What can we not do?" for the number of blind people who have not only earned a living, but have risen to eminence in all branches of literature, science, and art, is so great that there is hardly any ladder to fame which has not been mounted by them. One might fill volumes with the accounts of blind people who have distinguished themselves in various paths of life, not only in spite of their blindness, but in spite also of other disadvantageous circumstances which would be sufficient in themselves to daunt many people. Even before the

Christian era there was a blind man, Dioclotus, who was so celebrated as a philosopher and for his skill in geometry and music, that his fame has been remembered all these centuries. After him came in quick succession blind poets, historians, orators and teachers, authors of well-known books on algebra, natural history, astronomy, and on even more unlikely subjects. A blind man, James Holman, who died in 1857, published very interesting accounts of his travels alone over the whole of Europe, in the course of which he was imprisoned as a Russian spy; and afterwards of a voyage round the world.

Of all occupations for which sight is necessary, one would imagine that engineering was one of the chief, yet even this difficult profession was successfully practised by a blind man, John Metcalf, who died in 1810 at the advanced age of ninety-three years, and who, in the course of his long and useful life, besides many other occupations, made nearly twenty bridges and laid down 120 miles of road, in some places over very difficult, boggy ground.

Mr. Francis Joseph Campbell, mentioned above as the director of the Normal School for the Blind, is a striking instance of what may be done without any special advantages by the simple power of determination and perseverance. He was anxious to learn music, but appeared to have no ear, and, in fact, could not distinguish one tune from another, so that his master said it was impossible to teach him; but so determined was he to succeed, that he bribed the other boys to teach him all they knew, and in order to get a chance of practising on the only piano in the school, he rose every morning at four o'clock, and practised before the other boys were up. Needless to say, he succeeded, as perseverance always must succeed, and not many years afterwards, being very anxious to improve his education, and his father being too poor to help him, the youth earned the money to pay for classes by giving music lessons; but this double work of teaching and studying could only be accomplished by beginning work at two or three o'clock every morning, and keeping on steadily till night. The story of his struggle with fortune is too long to be narrated here; but the result of his unceasing effort and unwearied hard work has been to found a college which has already been of incalculable benefit to scores of blind, and probably will continue to be so long after its generous-hearted founder has passed away from earth.

There are in Great Britain alone about thirty thousand blind people, a large number of whom are earning their own living. Many not only do that, but are helping also to support their families; while those who have become illustrious are too numerous to mention. Think of Milton, of Madame Paradis, whose ingenious pocket printing press by which to correspond with her friends, and other clever contrivances, first suggested the idea of regular teaching for the blind; nor must we forget in our own day how much we all owe to our blind Postmaster-General, Mr. Fawcett.

I mention these cases of blind people to show you that you must not think that because you are blind you can be of no use. Your talents may not be the same as those of your friends who have their sight; but you certainly have talents for something. Just patiently think over what you are best able to do. I know and sympathise with the difficulties, and the effort it requires, but believe me, if you will rouse yourself to begin an active, useful life, and will persevere in learning useful work, you will become, if not great and famous, what is far better—the helper and comforter of all those about you, and though

you yourself are in darkness, you may become the sunlight of your home.

One unfailing source of interest and usefulness to girls is needlework; and there are several kinds of both plain and fancy work in which the blind can excel. I saw recently a whole set of underlinen made entirely by a blind girl; but there are some parts of the work much easier than others. For instance, if you have not been in the habit of helping in the family needlework, you will find that you can at once begin sewing the seams quite neatly, as you can feel the needle on the fingers of the left hand with which you hold the work, and very little practice will enable you to take small and even stitches; whereas hemming is so much more difficult, that I should advise you not to attempt it till you have become accustomed to using a needle. Running and whipping are both easy branches of needlework to begin upon too, as well as the very useful one of sewing on buttons. Use a needle with a rather large eye at first, so that you may be able to thread it yourself; a very fine crewel needle is the easiest to begin with, as the eye is so large in proportion to the thickness of the needle.

Next in usefulness to plain sewing comes knitting, which can be employed for objects too numerous to mention. A beginner should use coarse cotton and large needles; and the friend who is teaching her should do the first few rows herself, to make the work firm and easy to hold. The work should be something which will not be rendered useless by the unevenness of the learner's stitches, such as a pudding cloth, dish cloth, or duster, all very useful articles, but which are none the worse for a few irregular stitches. When the stitch has once been acquired, the knitter need never suffer from lack of occupation. Amongst the articles with which she can supply her friends are socks and stockings, vests, shawls, babies' boots and hoods, quilts and gentlemen's braces. For the latter red or blue knitting silk is used, and they can be afterwards mounted with leather at a fancy shop. The quilts are knitted either in cotton or wool. The latter is much more quickly done, and if the same wool is used as that for knitting stockings, it will wash as well as the ordinary white knitting cotton. Odds and ends of wool can be used up if the quilts are made, as they usually are, in small patterns, by knitting each pattern in a different colour. This will be found a good plan for getting rid of the endless small balls of wool which anyone who knits much is sure to accumulate.

Another useful kind of work for a blind girl is wool crochet. Tricotée is the easiest form of it to begin with. It is a very good stitch for sofa blankets, antimacassars, and bed-room slippers. Full directions for this kind of work, as well as knitting, with suggestions for articles to make, will be found in the columns of THE GIRLS' OWN PAPER.

Braiding can be done, too, where the pattern is either marked with paint or stamped from one of the transfer papers, which leave a rough and slightly raised pattern.

Footstools, cushions, and many other articles can be bought with the pattern ready worked, in either beads, silk, or wool, on coarse canvas, which requires filling up in cross-stitch, or, as it is generally called, Berlin wool work. This can be done quite well without sight; but as the beauty of the work is destroyed if the stitches are uneven, it is best to begin on some small article, such as a kettle-holder, till the learner has acquired the knack of drawing up the wool equally tightly at every stitch. There is no need to buy a ready worked pattern for these small things. If a friend will arrange a few different coloured wools in bundles, so that the blind girl can distinguish them, she can make a pattern by working

in alternate rows of different colours, or two or three rows of each colour.

But there is no need to enumerate all the kinds of needlework which a blind girl can do, as if she once begins she will soon find out for herself how much she is capable of in that way; and there are one or two other ways of usefulness I want to mention.

In the first place there is teaching. If you to whom I am writing, who have lost your sight, have little brothers and sisters, or neighbours whom it would be a kindness to help, you might take a great part of their education upon yourself; it is quite possible, for it has been done. There are a few subjects, such as writing and drawing, which you would be obliged to leave to someone else, but you might teach them mental arithmetic, history, geography, music, spelling, and reading. For the latter, you would need to supply them with some book of which you have a copy in raised type, and you would, of course, use raised maps for the geography, but neither of these would be any hindrance to the children. I wish to speak strongly on this point of teaching, because in so many homes the expense of educating a large family is a great trouble, and the blind do not often think of this way of being useful.

But if there are no little ones to teach, and you have no need to earn money by knitting or other work, there are many openings for usefulness before you, if you are musical. "It is more blessed to give than to receive," and the surest way to bring blessing and happiness to yourself is to try to do something for others. If you can sing, you might give untold pleasure by inquiring from a clergyman or Bible woman for any lonely sick people who would like you to sing to them. No one but those who have felt it can imagine the soothing effect of singing when one is ill and in pain; and the thought that a blind girl had taken so much trouble to give them pleasure would cheer the hearts of the poor sufferers more than the most costly gifts.

Perhaps you cannot sing, but can play the piano. Then you might find a sphere of usefulness by offering your service to such of your friends as cannot well afford an expensive musical education to their children. And if you have not the talent to do any of these things, you can at least visit and cheer those who are sad or suffering, and you can give a smile and a cheering word to those in your own house; and trifles though these may sound, it is just these little things that make a girl a blessing to those about her.

And let me remind you that this affliction has not come by chance. It seems hard and cruel now, and you cannot find any reason for it, nor any good that can come of it; but when this life is over and your eyes are opened in the land where there is no more night, you will see that this darkness had some good purpose after all, and brought you nothing but blessing. In the meantime, comfort yourself with the remembrance that our Heavenly Father, who has sent you the suffering, has sent you also this promise:

"I will bring the blind by a way that they know not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."

MARY SELWOOD.



PAPERS FOR OUR GIRL  
SUFFERERS.

## THE DEAF.



I always seemed to me, as a child, that to be deaf was the greatest affliction which could befall anyone. We, most of us, have some *bête noire*, some condition which we especially dread, and I always felt that to be deaf was the misfortune that I could least patiently tolerate. Probably the reason why deafness had such horrors for my childish mind was

that my parents numbered amongst their acquaintances a gentleman and a lady afflicted in this way, whose natures had not been softened by their sufferings. The gentleman, feeling most acutely, as was natural, the loss of hearing, thought to mend matters by refusing to acknowledge the fact that he was deaf, and by declining to use an ear trumpet, or any other aid to hearing, so that he cut himself off from the measure of intercourse with his fellows which he might have enjoyed; while every necessary communication had to be shouted into his poor deaf ears, causing little pleasure to himself, and great pain and fatigue to the speaker. This effort no one would have objected to make, but that they knew it to be a case in which an ear trumpet would have saved much of the trouble.

The other afflicted friend was less deaf, and was able to hear what was said by anyone who spoke directly to her, and slightly raised the voice; but she had so peevish an expression of face, and seemed so constantly suspicious lest the rest of the company were saying things they did not wish her to hear, that her face and manner rather checked the sympathy for the suffering of which even a child's heart is capable; and she was so hard upon us children, and altogether of so "three-cornered" a nature, that deafness became associated in my mind with all that was painful and disagreeable.

This impression has happily been removed long since by the society of more than one deaf person, whose gentle patience and sweet, uncomplaining lives have won the love of all around; and my most sincere sympathy has been aroused for those who suffer this affliction, by enduring it myself, as the result of an illness, for a year or two. It has completely passed away, but I can never forget the painful feeling of isolation I suffered all that time; and if I seem to speak too strongly of the special need for deaf people to struggle against selfishness and irritability, it is not because I do not feel for their suffering, but only that I remember so well from my own experience how great is the temptation to become morbid, and irritable, and suspicious. One gets low spirited sometimes, as everybody does now and then, or ill health makes one feel down and in want of a little extra cheering and sympathy, and just when one feels in that way, because of it I might say, it seems as though friends forget that we cannot join in the ordinary conversation, and that though we see them smiling and animated, we cannot hear any of the light merry talk that makes their faces look so brimful of fun. If we ask to have it repeated, they reply it was nothing at all worth repeating. Probably it was not; the light-hearted talk of a party of young people consists in a great measure of trifling sparkles of fun that would lose all point by repetition, but none the less we feel shut out from this enjoyment; and then we are apt to think the others ought to be more considerate and try to amuse us, and we go on pondering how lonely we are, and how unkind the others are, till we get thoroughly miser-

able and think nobody cares whether we are unhappy or not. And when once we have given the least foothold to these selfish feelings, how soon other evil thoughts follow upon their heels. We begin to watch the faces round the room, and fancy they are looking askance at us, they must be talking about us, or saying something they do not want us to know; and so we go on from bad to worse, till we get to feel alone in the world, and as though nobody cared for or wanted us.

This is how the temptation begins—I know it well from having felt it myself—and it is giving way to the first beginnings of irritability that is so dangerous, for it inevitably leads on to making a peevish, selfish woman. Try, dear friend, to put yourself in the place of those about you. Very likely they do not repeat little interesting scraps of talk to you as often as they might do, they do not realise the fact that you are shut off from all the pleasures of conversation. But try to believe that they do it from want of thought, and not from want of heart. With all your might and power check the first feelings of suspicion that they talk about you, or try to hide things from you. So many happy lives have been made miserably by giving way to these distrustful thoughts. Do not let them get a moment's lodgment in your mind. If you once give way to them, it will seem as though everything conspired together to strengthen your suspicions; you will mistrust every chance look and smile, and fancy evil where no thought of it exists. I believe there is no affliction which makes one feel so lonely, so cut off from our friends, as deafness; one seems to live in a world of ghosts. Although seeing everything that goes on, to an entirely deaf person they seem silent figures which glide noiselessly before her; their faces may be bright with laughter, or stirred with indignation, but they are like actors in a scene on which she can only look from a distance. She inhabits a world of her own, and is so conscious of the barrier which shuts her off from her friends, that she is tempted to think that they make no effort to cross it and enter into her lonely world. If she does not struggle against this feeling, she is only too apt to sink into a state of morbid melancholy, from which at last she has neither power nor desire to rouse herself. We have a mournful instance of the result of giving way to these feelings of suspicion and loneliness, in the sad end of Beethoven's life, who, his biographer tells us, when his deafness was pronounced incurable, fell into a "habit of gloomy, miserable distrust, and strong dislike of society: he spent his time in solitary walks, brooding over his misfortunes, and the state of mental irritation into which he fell soon produced the painful diseases from which he died."

The ear has been called the entrance to the soul, but if this is closed God will provide other channels by which our inner life may be reached. You are tempted to say, in the petulance of despair, "I am deprived of this one faculty, so I will not attempt to use those which I have." But remember that no one is tempted beyond that which they are able to bear, and with this affliction there comes to you the promise from God to give you special strength if you will only turn to Him for it, and He will show you how to cultivate your other faculties till they in a measure replace the lost one.

I know of no more wonderful instance of what may be done, in spite of absolute deafness, by faith in God, and perseverance in making the best of the remaining faculties, than is shown in the life of Dr. Kitto. His father was not only very poor, but a drunkard, so that the boy had to begin to work for his living at ten years old, carrying mortar and bricks up and down the ladders for bricklayers. When he was only thirteen he fell from

the roof of a house, and was so seriously injured that, although he recovered in time, it left him stone deaf, and with impaired health, for he suffered severely from headache all his life. Failing in his next attempt to get a living by selling old iron, and any other odds and ends he could pick up, and his father refusing to keep him, he was sent to the workhouse. There he remained four years, with a short interval, when he was apprenticed to a shoemaker. This man treated him so cruelly that the poor boy twice attempted to commit suicide, and was rescued by the magistrates, who sent him back to the workhouse, where he remained till his persistent striving after information, and his habit of writing in all spare moments, attracted attention. A subscription being raised for him, he was apprenticed to a druggist. His autobiography, a great part of which is the history of his early struggles, is to be found in the first part of his book, "The Lost Senses," and is most interesting, especially for those who suffer from the same affliction as he did. His writings on Biblical subjects are too well known to need mentioning here, but he was enabled to marry and support his family of ten children by his pen, and so highly was his work thought of by literary men, that the University of Giessen conferred on him the degree of D.D., and it may, without exaggeration, be said that his wonderful success was almost entirely owing to his trust in God and his patient plodding, undaunted by difficulties.

Many deaf people do not take all the pains they might to train their eyes to wait upon their ears. One young lady friend, who, though not stone deaf, has very imperfect hearing, manages to understand to a marvellous extent what is said around her. She makes quite a study of her friends' faces and expressions, and so carefully notes every change of manner and expression, that we sometimes say she has some instinct which enables her to see into people's minds; but she assures us that anyone may acquire her skill if they will only take the trouble to notice faces and gesticulations. It is a pity that our phlegmatic race do not more aid conversation by those gesticulations which are so expressively used by Southern nations. Certainly, the deaf would benefit largely thereby. Unfortunately this is not the case, and the deaf in England must trust more to the face itself, than to any action, to express the feeling of the speaker; and were I again to be stricken with deafness, I should at once begin a thorough, careful study of physiognomy.

But though faces express much, they cannot, without further study, tell us the actual words of the speaker. This can only be obtained by patient hard work in lip reading. This is taught with marvellous success in some of the institutions for deaf mutes; and by far the quickest and best way of learning is to go to one of these schools for a time, or take private lessons from the teachers. But where this is not practicable, much can be learnt at home. Get a friend to spend an hour or two a day in helping you to master it. She should give you a list of the words she intends to teach, and then, taking each one in turn, pronounce it at first very slowly, but by degrees coming to the speed of ordinary conversation; you, meanwhile, attentively watching her lips, till their form and movement in each word is familiar to you, and you can recognise the words as she goes through the list "dodging." Simple words and those most frequently used should be taught first, beginning with the names of the members of your family. This method requires great patience and perseverance, but it is well worth the effort, since, supplemented by the study of faces, it will enable those who persevere in it to understand to a great extent the conversation of

those to whose manner they are accustomed, even though it may not enable them to keep up with the speech of strangers. It is superior to the finger language, because it puts you under no obligation to the speaker, though dactylogy should by no means be neglected, as, if your brothers and sisters will take the trouble to learn it for your benefit, with the aid of the expressive language of signs, they can explain matters to you rapidly, which would take a long time to write. For deaf mutes, finger language is of course essential, as the art of *speaking* can only be acquired by them by a long study under a trained teacher, and many never become sufficiently proficient in it for any practical use.

The language of signs was brought to great perfection, and taught with great success, in the first place, by the Abbé de l'Épée; and his pupil, Sicard, afterwards reduced it to such a complete system that deaf-mutes may converse on any subject, moral, intellectual, and physical, by means of these codes of signs, which can be made to express every shade of thought.

To be partially deaf may be, in a certain way, even more trying than to have totally lost hearing. To catch a fragment here and there of an interesting conversation—just enough to awaken the interest, and yet leave it unsatisfied; to lose the pleasure of mixing fully in the general talk, and yet not be so deaf as to justify the adoption of the habits of the stone deaf—in fact, to be what is popularly known as “hard of hearing,” is, in some ways, almost as great a trial as the more severe affliction. You get the idea that people think you dull and unintelligent, because you do not respond brightly to their remarks, when the truth is, you have only caught half of what they said, and yet do not like to be constantly asking them to repeat; and the result of this is that you avoid as much as possible mixing in society, that you may not have the pain of being misunderstood. I think a good deal of this discomfort might be avoided if you were always frankly to tell strangers to whom you are

introduced that you have a difficulty in hearing. They would then exert themselves to speak distinctly, which very likely may be all that is necessary to enable you to hear. I do not know whether it is a kind of false pride, or the desire to save trouble, which prevents people who are slightly deaf from mentioning it, but whatever the reason, it would make conversation more agreeable to all parties if they did so; and as most people hear better on one side than the other, they should be careful on which side of the speaker they sit, and always change their seat if necessary, giving the reason for doing so.

Some deaf people hear better with the mouth a little open; others like to sit with the head slightly bent, so that the voice of the speaker strikes the upper part of the head. Again, others find great advantage from holding a small piece of stick against the teeth, which causes the sounds to penetrate by the vibrations of the bones of the head, on the principle of the auditory fan, or audiphone, a valuable substitute for the ear-trumpet.

There is a German proverb to the effect that he who strives to keep himself cheerful, not only ensures his own happiness, but also performs an act of virtue.

To keep cheerful is one of the most difficult feats for a very deaf person to accomplish; nevertheless, the influence for good that may be excited by that means alone is incalculable. Do, dear girls, try not to lose interest in what is going on, try bravely to keep pace with events, and remain an intelligent, pleasant companion. Try to believe that our Lord would not have allowed you this suffering without some definite object.

A Christian woman, stone deaf, and sorely afflicted in other ways, once said, when asked about her inner life: “Oh, yes, I cannot help feeling that I am apart from other people. For some things, I would rather be as they are, but then God has made me different from anyone I ever heard of. He must have thought about me a great deal, and He must have a special object for my being alive, or He would never have made such a queer, imperfect temple to

live in. And that is a great honour for me, isn't it, ma'am? And though I do feel, as you say, that I live in a world all to myself, still I like to fancy my little world is the circle of God's hand, and that it is His own hand that keeps me apart. So after all, ma'am, you see it's rather good to feel you have been made separately as it were; it's easier to realise that God does really think about you, than if you were made just the same as everybody else. And I am looking forward to heaven, where it is promised that ‘the ears of the deaf shall be unstopped,’ and then I shall be able to hear why it was I was made like this.”

The occupations open to the deaf are too numerous to mention; all kinds of mental and manual labour are within their reach, including most branches of literature, science, and art. Dr. Kitto gained his livelihood at one time as tutor in a private family, but this can hardly be recommended as the most suitable occupation for the deaf; in fact, save under exceptional circumstances, teaching and music are amongst the few callings from which they are entirely debarred.

The one and only way to be useful and happy is to accept this deafness as the cross specially permitted by God. Then, believing that He who takes thought for all the trifles of our daily life, so that He knows even our “down-sitting and our uprising,” would not have allowed you to bear this heavy trial without some great purpose for you, even though you cannot see it, try to find out, with the Holy Spirit's guidance, what it is that Our Father would have you to do. Some branches of work are shut off from you; it may be that the object is to direct you into a path which you would not have noticed, and where you are much needed. You may be sure there is a special work in the world for you somewhere, and if you do not see it now, you have only to ask, “Lord, what would'st Thou have me to do?” sure that He who has bidden all who lack wisdom to ask of Him, will fulfil His promise to “instruct thee and teach thee in the way which thou shalt go.”

MARY SELWOOD.

## CANDALARIA.

A STORY OF THE ROCKY MOUNTAINS. FOUNDED ON FACT.

By J. A. OWEN.

### CHAPTER VI.

“ON SUNDAY, HEAVEN'S GATE STANDS OPE.”



NEED not tell you that the sun rose brightly on that Sunday morning when Mrs. Warner was away, down at San Juan. It very seldom does anything else in the beautiful climate

of Colorado. Some will tell you, as they did me, that the name of the state is derived from the vivid colouring of its mountains, the red heights of the Sangre de Cristo range, the bright blue of its skies and its wonderful flora. That is only partially correct, however; it was first named Coronado by the band of Spanish

explorers, who came up from Mexico, in 1540, under a captain of that name. They carried back a glowing report of “a sunny land,” of high mountains and beautiful vegetation, where barbarians lived who had plenty of beans, cloth, gold, silver, and precious stones. The change from Coronado to Colorado was an easy and natural one.

Carita awoke early, with a sense of freedom and pleasure at the thought of this Sunday, which was very natural. It would be easy to keep Alick and Ronnie near her all day; there would be very little work to do, and they would take a pleasant book down into the cañon, through which the stream ran. Perhaps—and the thought sent a warm feeling through her—Mrs. Heath would know they were alone, and would ask them down to supper, the meal western farmers make about sunset or even earlier; and then it would be

delightful to sing altogether, and to hear Mr. Heath and Joyce read from those nice books of theirs.

She put on a pretty dress of a soft creamy tint, brightened here and there with bits of crimson-coloured ribbon, which suited her clear brown skin and dark hair perfectly. In her hair, which was twisted round her shapely head in a thick coil, she fixed a cluster of bright crimson berries and leaves, such as she knew would keep fresh-looking all through the day. If Mrs. Warner had been at home she would have scolded her for dressing herself “prinking,” as they say, so early in the day; but no one was at hand to put a damper on our Mexican maiden's natural sense of what was becoming and fitting on a lovely, fresh Sunday morning, with God's own bright world of beauty above and around.

Alick and Ronald were also dressed in their best, and they made a very

The conversation between Hilda and her uncle had taken place after tea, and whilst Mrs. Oakley and the girls were superintending what Geoffrey Penwarden had called the shaking down in the new nest. Hilda's maid took all anxiety of this kind from her young mistress, and Allan had gone for a run in the moonlit grounds with Jack and Janet, that they might renew their acquaintance with a favourite spot, and be kept out of harm's way for a while.

Now, all trooped into the dining-room, and the father of the family commenced the little evening service of the household. And Hilda, as she listened, thought that the conversation she had had with her uncle had influenced his choice of a subject, for there fell on her ears the words, "Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass. And He shall bring forth thy righteousness as the light and thy judgment as the noon day."

"Yes," thought Hilda, "if Geoffrey Penwarden could take such words as meant for his comfort, I can understand his being strong, patient, and ready to leave his cause in God's hands."

(To be continued.)

## PAPERS FOR OUR GIRL-SUFFERERS. FOR DEFECTIVE SPEAKERS AND STAMMERERS.



**B**UMBLENESS, strictly speaking, is a rare affliction. There are some few, who, through malformation, or injury to the organs of speech, are really dumb, and we speak of deaf mutes as being deaf and dumb, though few of them really are so. The majority of them were born deaf, and therefore, not being able to hear and imitate the voices of others, are ignorant of possessing the faculty of speech. Or else, having lost their hearing in later life, they have no longer the power of modulating their voices, and so gradually lose the power of intelligible speech altogether;

so that we may consider that for practical purposes they are really dumb.

But in addition to these sufferers, there is a large class of persons who, though certainly not dumb, have a greater or less difficulty in speaking; in some cases it is so great as to prevent them ever taking an active share in conversation, except through the medium of that most useful language of signs with which savage tribes make up for their paucity of words. Others again only suffer from slight stammering, which, though not bad enough to prevent conversation, seriously detracts from the pleasure of it, and is even more serious a hindrance to business.

"Stammering" is a vague and indefinite term, which is used commonly to signify any kind of defective speech, whether organic or not; and for the sake of convenience I shall use it in the same general sense.

The causes of defective utterance are various. The first step, therefore, taken by anyone wishful to be cured of an impediment of speech should be to consult a doctor, who would ascertain if there were anything wrong with the organs of speech, and if so, advise her what could be done to remedy the complaint. But if, as is very frequently the case, the doctor asserts that there is no malformation, the stammerer can go home again determined to cure herself.

There is a well-known saying of Sir Fowell Buxton's which all stammerers should take to heart, for to no one is it more applicable than to them. He says:—"The longer I live, the more I am certain that the great difference between men, between the feeble and the powerful, the great and insignificant, is energy, invincible determination, a purpose once fixed, and then death or victory. That quality will do anything that can be done in this world, and no talents, no circumstances, no opportunities will make a two-legged creature a man without it."

That quality can at any rate cure stammering.

First let me say a word to those who are really prevented from talking by malformation. Surgical skill has made such wonderful advances of late years, that many infirmities which only a few years ago were considered incurable, are now being successfully treated every day; and the appliances for dealing with defects in the vocal organs have been improved as greatly as any. Many apparently hopeless cases have been cured by false palates, clearing away obstructions in the passages, and other means, so that no one need think their trouble incurable till the cleverest surgeons have been consulted. But still some remain for whom nothing can be done; and they have our sincerest sympathy. They have not the difficulty of acquiring information felt by the deaf and the blind, but in one way that aggravates the trouble; for they may feel themselves quite at home with the subject under discussion, may be eager to enlighten their friends on points they do not understand, to sympathise with those in trouble, to rejoice with the joyful; and speech, the means by which they can most fully and spontaneously communicate with others, is denied them; or they speak so indistinctly that their friends lose patience, and will not stop to listen to them.

To such I can only say that they must try to look upon their affliction as the cross which our Lord has given them to bear for His sake. As Jeremiah says of the man who has to bear the yoke in his youth, "He sitteth alone and keepeth silence, because He hath borne it upon him." And if you remember that it is His hand who has prepared this sorrow for you, though it may still seem bitter at present, you will be comforted by the thought that you will see some day what blessings were hidden behind the dark cloud, and that

nothing else could have prepared you for them.

It is thought by many that the "thorn in the flesh" from which the Apostle Paul suffered was a defect of speech. We can only infer that it was something of this nature from allusions in the Epistles. He says, for instance, that, though his letters were weighty and powerful, his speech was contemptible; that he was "rude in speech;" that he "came not with excellency of speech," but preached the Gospel through infirmity of the flesh, and so on. And since we know him to have been highly educated, it can only be supposed that this faulty speech was occasioned by some physical defect.

Those who are really unable to speak distinctly should always carry with them a notebook or tablets with a pencil, that they may be able to communicate with others quickly, and not have to search about for a pencil and paper, as I have seen done sometimes.

As I said before, stammerers with no organic defect can cure themselves. It will require patience and determination; but nothing in the world worth doing can be accomplished without effort. A child cannot even learn to walk without long trying and many tumbles, but he always succeeds in the end, and so may the stammerer.

In order to set about the task rightly, it is necessary to know something about the functions which are employed to produce speech. Three organs come into play—the lungs, the throat, and the mouth—and failure in the action of either of these may cause the difficulty.

To begin then with the lungs. Breathing is an involuntary action, that is to say, it goes on without any effort or intention on our part, in the same way as the act of digesting our food, and many other functions; but with this difference, that we can control our breathing at will, while the altogether involuntary actions of the body are quite beyond our power. In speaking, or reading aloud, the unconscious, involuntary breathing at regular intervals ceases, and, by an effort of the will, we draw a breath whenever it is convenient, at the beginning of a sentence, or where a suitable stop occurs. The regular involuntary breathing, too, is disturbed by a good many different causes, which affect the nerves engaged in the movements of respiration. We hear a funny story, and in some mysterious way the amusement we feel influences some of the respiratory nerves, interrupts their regular action, and drives the breath out in jerks, which we call laughter. Other emotions acting upon these nerves cause the irregular breathing of crying, groaning, or sighing. Now, one of the frequent causes of stammering is, that for some reason or other, there is no breath ready to make a sound just when it is wanted. In vain the would-be speaker puts her throat and mouth in the right position, no breath comes through them to be formed into a word.

The most perfectly-constructed flute is useless if no one plays upon it. The causes of this failure are generally either weakness or nervousness. To cure the weakness, everything must be done that is possible to strengthen the constitution generally, but especially the chest. Girls who stammer must, if they wish to cure themselves, take plenty of exercise, not only walking, but of a kind which will exercise the arms and expand the chest. If possible, attend a gymnasium, but if that cannot be done, practise arm-exercise, use dumb-bells, play tennis, row, or do anything else of a like nature which will strengthen the muscles of the chest. You will probably find that, however badly you may stutter at other times, you will speak without any effort while taking this active exercise, because the lungs will be thoroughly inflated

all the time. Never wear tight dresses; you want plenty of room to breathe. To strengthen the special respiratory muscles, regular breathing exercises should be gone through every morning, to inflate the lungs to their fullest extent. Practise for at least ten minutes every morning, drawing in a very deep breath as slowly as possible; hold it as long as you can, and let it escape again as slowly as it was inhaled. This can be varied by drawing it in and expiring it, still slowly, but in short gasps instead of the continuous stream, and in various other ways which will suggest themselves after a little practice. This exercise will probably cause a pain in the chest just at first, after only a few minutes' practice, because so few people inflate their lungs properly that they are not accustomed to being stretched to their utmost capacity; but your breathing-power will increase every day, and you will soon be able to continue the whole ten minutes without fatigue.

So much for failure of breath through weakness; that through nervousness is also partly the result of weakness, as is proved by the fact that people stammer very much worse when they are tired, or out of health in any way. It must therefore be treated in the same way; but that alone will not cure it. Many stammerers can speak perfectly well if, before beginning a sentence, they will take a deep breath, filling their lungs to their utmost extent. The reason this class of persons stammer is that they are so eager to speak, or so anxious lest they should fail in pronouncing the sound, especially when excited by the presence of strangers, that the nervousness produces a gasp, a kind of spasm, which stops the breath altogether. It is no use continuing to struggle and gasp, trying to get the sound out, it will probably come in time, but the effort causes great discomfort to both hearer and speaker; to the latter not only mental, but actual physical pain. The only way out of the difficulty is to stop, take a deep breath, and begin again very slowly. Stammerers cannot afford to be in a hurry. It is a saving of time in the end to speak slowly, and to pause long enough before each sentence to take in a good breath, not trusting to the unconscious inflation of the lungs which is sufficient for an ordinary speaker. This habit, though tedious, must be persevered in, however slowly it compels you to talk, till the habit has been formed of taking breath at the proper time, and till you have convinced yourself that there is no need to be nervous, knowing that you can speak if you will remember your resolution. It is certain to end in a permanent cure, if persevered in. You should always carry a note book, and put down any words over which you have stammered, and say them over and over again in private. Read aloud, too, as much as possible, either alone, or to friends with whom you do not feel nervous, always remembering the long breath, even though you do not feel inclined to stammer at the time. In severe cases it is sometimes necessary at first to make a sound which will open the throat (such as "e" in *bed*), instead of taking a breath, before difficult words. One other precaution must not be neglected: do not read with your book on the table, or your lap, so that you have to bend the head to see; hold the book so that you can see it with your head up, that your throat and chest are not cramped.

Another habit useful in curing nervous stammering is to read and talk for a certain time every day, beating time to each word. This

can be done without attracting observation, by tapping with the finger on one's chair, or under the table. It is an exercise that has been found very helpful by many stammerers.

So important and so little understood is the management of the breathing, that many eminent teachers of singing will not permit their pupils to sing at all till they have gone through a regular course of lung exercises, to teach them to take breath at the proper time, and hold it long enough to give the proper expression.

Some stammerers may have noticed that though they cannot talk, they can either whisper or sing, without any effort at all. This is very frequently, though not always, the case. They would find that if they recited, or spoke in one tone, without altering the voice as in conversation, they would succeed equally well. If you notice children learning to talk, first calling "Mam-ma," or "Ta-ta," you will find that they pronounce every sound in a high pitched monotone. In the same way a deaf mute, first learning to speak is taught to imitate the form of his teacher's mouth, and to correctly enunciate a word, but it is all on one tone. The conversational variations of tone take much longer to learn, and a child generally attains the age of three or four years before he has acquired them. These modulations depend upon the proper action of the larynx and vocal chords, and is the most troublesome form of stammering to overcome, but like the other varieties can be conquered by perseverance. Begin by taking a book, or a number of difficult sentences you have prepared, and whisper or sing them till you can do so without difficulty. Then read them in a monotone, continuing this as long as is necessary, and finally, having first ensured the glottis being well opened by making a drawling sound, as described above, speak the words one by one, in ordinary conversational tone. This should be practised alone, till those sentences are mastered, and then read them aloud to some friend, before going on to tackle fresh difficulties. Poetry, especially of a heroic sort, is the easiest to begin with, because of the declamatory tone in which it is always spoken, and the rhythmic flow of the words. But remember always to hold the head well up, with the book, at first, on a level with your eyes; and never be in a hurry.

The last form of so-called stammering we need notice is caused by defective articulation. The lungs and larynx have been at fault before, now it is the tongue and lips which are not under control.

This class of defective speakers usually find that there are certain sounds, or combinations of sounds, which they are unable to produce. This is frequently the case where there has been originally some organic defect or weakness, and though this has been cured, the habit remains of mispronouncing or slurring over the words. Those beginning with consonants, including *y* and *w*, are the chief difficulties.

Anyone suffering from this imperfection of speech must make up their minds to begin to learn to talk again from the very beginning, like a little child. It is a very great help to go to a school for deaf mutes, and watch how they are taught to speak. They learn to articulate three vowels, *u* (*oo*), *a* (*ah*), and *e*; and from the combination of these, all vowel sounds are formed. Thus *a-e*, pronounced quickly, makes *i*; and *a-u*, makes *o*. The consonants are learnt next, each one separately, by imitating the form of the teacher's

mouth; with the exception of *w* and *y*, which as pronounced at the beginning of a word are represented respectively by the vowel sounds, *oo* and *e*. Thus the word "you" is pronounced as though written "e-ou," and "we" as "oo-e." In this way all words are divided into their component sounds, each of which is learnt as a separate syllable, till the tongue has acquired the art of forming complex vowels. Thus "wise" would at first be pronounced "oo-ah-ee-s," and "quite" as "koo-ah-ee-t."

It is on this principle of dissecting every complex sound that anyone with defective speech must learn again to talk. First she should go through the alphabet, and make a list of all the sounds over which she hesitates or stumbles, and then, taking one a day, get a friend to pronounce the letter or combination of sounds over and over again, while the learner closely watches the position of lips, teeth, and tongue. The easiest plan is to stand side by side in front of a looking-glass, so that the learner can see the teacher's mouth and her own at the same time. Till some amount of fluency has been attained, the words must be articulated with exaggerated distinctness, pronouncing each syllable and distinct sound separately, without attempting to unite them, but getting gradually quicker and quicker, till the listener does not perceive the divisions, though the learner will continue mentally to dissect the word. She should not attempt any other sound till one is completely conquered, even though the struggle lasts days, or even weeks; nor should she consider herself victorious till she has tried the refractory letter in all sorts of combinations. For instance, take "l," one of the commonest difficulties. Having succeeded in pronouncing it alone, she should next take it before different vowels, *la, le, lo*; then preceded by different consonants, *blo, clo, flo*, and in every other way in which it ever occurs.

The only precaution, I must add, is that having succeeded in overcoming the defect, it is well still to practice the troublesome words occasionally before a looking-glass, as those who have had to learn to speak in this way sometimes get into the habit of making the most extraordinary grimaces in the effort to speak distinctly, which is best checked by seeing one's own face in the glass.

Lastly, let me repeat that stammering and stuttering of all kinds are caused in a large majority of cases by nervousness and weakness, which act upon one another. Stammering produces physical pain, weakness, and great discomfort; while weakness, though not in itself sufficient to cause stammering, greatly aggravates the malady. The things, then, which a stammerer must firmly impress upon her mind are that her cure depends upon strengthening her body by exercise, moderate and wholesome diet, and avoiding excesses and self-indulgence of all kinds, and upon determination to succeed, knowing that her nervousness can be overcome by speaking slowly and quietly, and remembering the rules for breathing and speaking she has laid down for herself, and avoiding hasty temper and self-consciousness. No outside help, no teaching, and no advice can be of any service to a stammerer unless she will exercise her own will, and determine to be cured. The one thing she needs, and cannot do without, is Milton's

"Unconquerable will,  
And courage never to submit or yield."

MARY SELWOOD.



## PAPERS FOR OUR GIRL SUFFERERS

### THE LAME.



EREMY TAYLOR, who had more than an ordinary share of troubles to contend with, advised all who have to bear physical suffering, that they should set their hearts firmly upon this resolution: "I must bear it inevitably, and I will,

by God's grace, bear it nobly."

They are noble words, and well calculated to inspire sufferers with fresh courage to face bravely the difficulties in their way.

Lameness is an affliction which debars one from so many forms of active employment, that there is a little danger of considering oneself less able to take a share in the work of life than is really the case. The condition arises from so many different causes, and varies so much in severity, that simply to say a girl is lame gives one very little idea of her general state. There is, to begin with, the slightly halting walk, which involves little or no actual physical pain, but which frequently causes much fatigue and discomfort from the unequal strain upon the muscles used in walking. In cases of this kind, where the lame girl can wait upon herself and take a moderate amount of exercise, the suffering is usually caused less by physical pain than by the feeling of being different from other people, and being debarred from joining in active games and exercises.

The more severe cases of lameness, though generally causing more actual pain, as well as greater helplessness, have their compensations in the additional sympathy and care they call forth from friends, who in slighter cases are rather apt to forget that the mental suffering of being unlike other people, and, as it were, handicapped in the race of life, is quite as hard to bear as physical pain.

In both cases the more active forms of usefulness are barred to them; but there is always this consolation for those who are obliged to spend sedentary lives—that it is the universal experience of those who want helpers in any kind of benevolent work, that it is infinitely easier to find people who will take an active part in the work—a part which requires only a capacity for physical exertion—than those who are willing to stay at home and spend a little thought and care over the subject. Plenty of people can always be found to rush hither and thither on definite pieces of work which have been previously planned out and arranged for them, but every organization, every society requires some thoughtful, earnest, "stay-at-home" helpers to scheme and plan and arrange for their more active but less business-like assistants. It is therefore a great mistake to imagine that because one is compelled to spend the greater part of the day quietly at home, that therefore no useful work can be done. Many of the most useful workers—those least able to be spared—have been those who were physically incapable of an active life.

If any girl should read this who has recently become crippled, she may take this comfort to herself, that it is far easier for the young to overcome their difficulties than if they had not been so afflicted till they were in mature life, as the natural elasticity and good spirits of the young are a very great aid to recovery, so far as that is possible, and enable the sufferer to attain to an ease in moving about, with such aids as may be necessary, which would be quite impossible in an older person. I know what you have to pass through in the pain of first using a stick, or crutches, or perhaps even in the loss of the balance of the body through the loss of a limb, so that it is difficult

even to lift anything from the table, or to attend to any of the little home duties which have been a pleasure to you; but do not despair—as your general health improves, and you get into the habit of adapting yourself to your new circumstances, many of the difficulties will disappear, you will find yourself able to do much which at first seems impossible, and will, in time, be able to say with a thankful heart, "The Lord has led the lame, also, by a way that they knew not of."

There may be some poor girls amongst the readers of this paper who will think that henceforward they have no way of earning a living for themselves. For such, the work generally found most suitable is dressmaking. An opening sometimes presents itself of getting apprenticed to a good dressmaker in the neighbourhood of the girl's home. This is, as a rule, the wisest plan, where circumstances permit, but where there is no such opening, the best substitute is to go to one of the cripples' homes, where girls are taught dressmaking. There are a few other homes, not specially intended for cripples, where, for a small annual payment, girls are received and taught some form of needlework; and girls thus taught have rarely any difficulty in finding plenty of employment.

It is most striking, in reading the lives of great and good men and women, those who have distinguished themselves above their fellows, either by their attainments or by their devotion to the good of others, to see in how many cases they have been inspired by the spirit of Jeremy Taylor, and have done a great work in spite of constant ill-health. In fact, it is the exception to find in the biographies of great men that they have been physically strong and robust. It seems as though the constant effort necessary to prevent oneself from giving way to weakness and suffering strengthened the will and gave one the courage and mental energy necessary to cope with the difficulties which meet us from the outside world.

Look, for instance, at some of the well-known authors. Carlyle suffered so much from indigestion that he says himself life was often almost insupportable to him—a "veritable hell upon earth." Dr. Johnson suffered so much from melancholy, that he seemed on the verge of altogether losing his reason; he himself thought it was the beginning of insanity. Buffon wrote all his great works while afflicted by one of the most painful diseases to which the human frame is subject. Pascal's mathematical genius was first aroused by the necessity for occupying his mind while suffering from a long bout of excruciating toothache, which almost entirely deprived him of sleep, and during the paroxysms of pain he diverted his mind from his bodily sufferings by mathematical researches, the results of which are still looked upon as amongst the finest efforts of the human mind. Jonathan Edwards, whose name is held in reverence by all thoughtful minds, even by those who disagree with him, suffered such incessant ill-health that it was only by constant care that he was able to do any work at all. His diet, his exercise, his sleep, all were arranged and planned out so as to give him the greatest possible amount of strength; and by this means he contrived to lead a life of such hard work as few strong men would have attempted. Lord Lytton says of Robert Hall: "Here is a poor creature rolling on the carpet with agony, from childhood to death tortured by a mysterious, incurable malady—a malady that is described as an 'internal apparatus of torture,' and who does by his heroism more than bear it, he puts it out of power to affect him."

There is one form of usefulness open to everyone, but which is specially desirable for those who of necessity stay much at home—I mean the cultivation of cheerfulness. It

may at first sound absurd to speak of this as a form of usefulness, but, as a matter of fact, the value of it is incalculable.

There is a German saying that, "He who can keep himself cheerful, not only ensures his own happiness, but exercises an actual virtue." Most of us have had some experience of the truth of this, and know what a real help and comfort cheerful people are to us, especially when we are always sure of finding such an one at home when we want her. I have even heard girls say who had an invalid sister, that they actually pitied girls who had all active sisters; they did not know what they would do if their invalid regained her power of walking, for they were always sure of finding her at home when they came in, and she was always cheerful and glad to see them, and ready to listen to all their tales and sympathise with any misadventures.

I was staying a short time ago in a country house, and was much impressed with the importance of cultivating a cheerful temper, by observing the conduct of two sisters. It was a very wet day and they came into the room one after the other.

"Oh, what a miserable day!" cried the first; "who could be cheerful with the rain pouring down like this?" And she took a book and threw herself gloomily into the most comfortable easy chair, and looked so dismal that she effectually quenched the flickering good spirits of the rest of the company.

Shortly after, in came the second sister. She was a lame girl, by the bye, and suffered considerable pain during damp weather. "What a miserable day!" she exclaimed, also, but added, "One ought to do something extra cheerful in weather like this; it is just a splendid opportunity to read that lively book we borrowed, so, as you all seem to have sewing to do, I'll read it aloud."

The rest of the day passed merrily enough, and the lame girl had proved that she was quite as well able to do good in the world as her more active sister. I noticed, too, that the servants and little children in the house always went at once to her if anything was the matter. One of the maids explained to me as the reason for this: "You see, Miss Mary seems to have more time like to listen to you than what other people have, and with having so much pain herself, it kind of makes her understand when there's anything wrong with other people."

The explanation was not very fluent, but it was easy to see that her suffering and enforced quiet life had given her patience and sympathy with others' troubles, and that most earnestly to be desired of all gifts—

"A heart at leisure from itself  
To soothe and sympathise."

We read in the Bible a good deal about tribulation and the duty of bearing it patiently. Undoubtedly, lameness may be looked upon as coming under this name, and to some of those thus afflicted, if the affliction is sanctified through Divine grace, are addressed St. Paul's words, that through much tribulation they must enter into the Kingdom of Heaven. But very few stop to consider what the word actually means, and yet the etymology of it is in itself helpful. The Romans used for threshing their corn a kind of flail called a "tribulum," and "tribulatio" was the word which described this act of separating the corn from the chaff. The word had no figurative meaning at all, till one of the early fathers of the Christian Church, seeing how necessary sorrow and pain were to separate the good from the evil in man's nature, used a simile familiar to the people, and spoke of distress as a "threshing" or "tribulation" of the soul to fit it for the heavenly garner.

MARY SELWOOD.