

THE WESLEYAN

SATURDAY, APRIL 5, 1879.

EDUCATING THE DEAF AND DUMB.

The Report of the Halifax Institution for the Deaf and Dumb has just been laid on our table. It suggests much more than the mere annual epitome of gains and losses peculiar to such Institutions. We consider it of sufficient importance to afford to it a column or two, believing that few persons have a correct appreciation of what is involved in the training of this class of young persons. Christian sympathy is very properly excited by description of heathen ignorance and superstition. We are all ambitious to bring in light upon the dark minds of distant pagans. Yet there are souls in our own vicinity, shut out, by a stern law of Providence, from the common elements of spiritual knowledge, whose illumination is brought about by a most laborious process, in which only a few take any direct interest. Who that has read Charlotte Elizabeth's story of the means she employed to convey religious knowledge to the mind of a deaf mute, can peruse this essay, by a New Brunswick youth, as given in the report alluded to, without finding in it a corroboration of that author's most marvelous portraiture of a mind secluded from our very common principles of Christian intelligence:—

I came to school in Nov., 1878. I was a small boy before I came to school. I was very ignorant. I only knew the name of God, but I did not know the Holy Spirit and soul. I did not know many people were great wicked all in the earth. I did not know the earth was a ball. I thought many beautiful houses were in the sky above in the earth. I did not know God says we must not work and play on Sunday. I and speaking and hearing boys were playing ball and swimming and playing sleds skating on some Sunday, for I did not know that God says they must not play on Sunday. I thought that God held the moon, and the sun walked with them to make them rise and set. I did not know God made the rain and snow, but I did not know God made the earth and animals and trees, &c. I thought many ministers had been talk with God in the churches. I thought that good men died and afterward God and the angels took the dead from the ground and when bad men died there laid the ground afterwards the devils took the dead men from the ground a deep place with a great furnace and great fire and red fire and blue fire in deep ground. I thought that God would often kill some wicked people by the bow and arrow and sword and lightning. I was mad God for God send rain and snow. I said God must not send rain and snow. I asked my mother. Why God did not come down to see us? My mother told me, I would die. I would then see God. I thought that Jesus Christ was a man who always sick and because he could not get well. Some men took him nailed him up on the cross. I did not know the Son of God. I thought many people lived far above in sky. I thought God had more sweet things than us. I did not know that Jesus healed some deaf and dumb men to speak and hear and I did not know that he healed some sick people. I was very ignorant and I went to school. My Teacher talked to me that the Son of God and the Angels and Jesus was up on the cross for us and He shall save us from our sins. I was very much surprised and I was very sorry for I was very sinful. I shall ask God to forgive me my sin. I saw some deaf and dumb men, who were very ignorant, who did not know God and the angels. What a pity!

The Principal has wisely refrained from revising the manuscript of his pupils before giving them to the public. They are a complete mirror, not only of the natural mind in its uneducated state, but also of the difficulties which surround the enterprise of instructing deaf mutes.

Here is an extract from an essay on Jesus Christ:

The disciples rowed the boat. Jesus was asleep. The sea was very stormy. They were very afraid and trouble. They touched him. The sea was quiet. They were very surprised. Then they went to a country. He loved the deaf and dumb. He made the deaf to hear and the dumb to speak. He healed the lame and lepers, blind. He raised a man from dead. He healed many sicknesses. The people were amazed. Jesus taught the people about Parables and the Kingdom of Heaven. Then Jesus fed five loaves and two fishes with 5,000 men. They were filled.

What a revelation to these young persons must be the Christian religion, especially its central truths and characters!

A Nova Scotia boy, in giving a version of a hunter's story, with which all our rural readers, and many city ones also, are familiar, conveys his meaning thus:

He tried to get out, but he could not, the sides of the hole so slippery. By and by an old bear came to the tree. The hunter heard him climbing up. The bear climbed up to the top of the hole and her hind feet into the hole and climbed down. He took out his large knife over held it in his hand for the bear. He sized her tail and thrust his knife into her, &c., &c.

Or take this, from a P. E. Island pupil:

I was in Charlottetown P. E. Island. I will ride on a horse next summer. It has a red ground. It has very fine harbors. I saw some boys rode on the racehorse's back. My father was in Charlottetown often. Some negro deaf and dumb are in Charlottetown.

These specimens will convey some idea of that peculiar obliquity in the formation of sentences, which in deaf mute scholars is so difficult to overcome—which, in fact, so far always distinguishes persons born with this imperfection that any one feigning the infirmity can be readily detected by experts.

We find an essay, also, from a Newfoundland youth. He seems to have attained to some apprehension of the mysteries and iniquities involved in what is termed "The Eastern Question"!

Our Queen's soldiers fought against Zulus lately. English soldiers were killed by Zulus. The Zulus were victorious and they are good and brave in war. They like it very much. They have medals on their breasts. I think they will fight against Russia soon. Russia perhaps tempted the Afghans to go to war with England. If so it was very wicked. I hope our English soldiers will be victorious and that the Afghans will soon be defeated. England says she wants Russia to be at peace. I think she wants to take Afghanistan. If Russia should take Turkey, England would be mad and would soon make war against Russia. The English are perhaps afraid, because they think that France, Austria and Russia is not fighting against Russia now. God save our Queen and bless and help her. He gives her health and strength. Our Queen wants all the nations to be at peace. May God bless her.

The Institution seems to be but indifferently patronized, considering the number of deaf mutes in our Provincial population. We give the record of attendance:

Table with 3 columns: Males, Females, Total. Rows include Pupils of previous year still in attendance, New pupils admitted during 1878, Former pupils re-admitted, Absentees expected to return, Left school, Total attendance for the year, Adult Mutes attending Sunday Service, Total number of Deaf Mutes benefited by the Institution during 1878.

By way of support, the Institution receives aid as follows:

Table with 2 columns: Source, Amount. Rows include Grant from Province of N. Scotia, N. Brunswick, P. E. Island, Newfoundland.

It has had legacies left to it from time to time, making an aggregate of about \$28000; which amount, we assume, has been funded for annual working expenses.

Mr. Scott Hutton, well known throughout the Provinces, accepted the offer of a charge in some similar Institution beyond the Atlantic. We are glad to find that his successor is doing admirably in his important position.

PSALMS AND HYMNS AND SPIRITUAL SONGS.

It may not be the honour of every man, however imperial his poetic genius, to do what Byron says Homer did—

"To make an epoch with his lyre;"

yet it seems to be the uniform privilege of the church, regarded in its corporate capacity, to mark, if not to make, its grand epochs by a fresh outburst of sacred song. Christianity was born amidst a baptism of music, while the exercise of its joyous instincts, distinguished its early adherents, until their enemies made it a matter of reproach. Pliny, for instance, in his celebrated Epistle, tells us that the first Christians frequently met together for religious conversation, and at the same time sang hymns to Christ as God. The Reformation from Popery was characterized by a similar practice. Sacred songs contributed not a little to the ultimate success of Protestantism. Says Bishop Burnet: "The psalms translated into metre were much sung by all who loved the Reformation, and it was a sign by which men's affections to that work were measured, whether they used to

sing them or not." Luther himself seems to have attached the highest merit to the Psalter as a means of aiding the devotional spirit, for he styles it "A manual of the saints." And many others have shared in his opinion, one competent authority entertaining such a high opinion of its literary and poetic excellence, as well as of its devotional character, as to term it "The Parnassus of Poetry." The hymnology of that period was, of course, comparatively scanty, and therefore the book of Psalms was the chief collection of sacred songs. But during the celebrated religious revival which took place under the Wesleys and their coadjutors, a Christian hymnology, instinct with the spirit of poetry, and glowing with the fervour of a quickened spiritual life, was created, and proved a fitting handmaid to the faithful preaching of evangelical truth. And now another epoch in the history of the Christian Church appears to have dawned. What with the introduction of almost innumerable Hymnals, and the general revision of hymn books hitherto in use among the various churches, it would seem that the present age is not less hymnological than bibliographical.

Now, the church does well to cherish the poetic spirit "as a means of raising or quickening the spirit of devotion; of confirming faith; of enlivening hope; and of kindling and in increasing love to God and man." There is something in the very spirit of poetry, especially as it breathes in the highest style of Christian hymns, to purify, to enlarge, and to elevate the mind. This very quality led Wilmot to define poetry as "The natural religion of literature." In any case it may serve as a window through which one can look into the invisible world of truth and beauty and perchance of the divine life. "Being "the vision and the faculty divine," and "the light that never was on sea or land," "it makes outward things and qualities," as Lord Jeffrey says, "the natural types and emblems of inward gifts and emotions," so that one under its influence can say with Wordsworth,—

"To me the meaneast flower that blows can give Thoughts that too often lie too deep for tears."

The power of song has ever been acknowledged. Under its inspiration men have faced difficulties, endured sufferings, and performed prodigies of valor such as had been utterly impossible to the cool, unimpassioned mind. Christ prepared himself for the agony in the Garden, by singing a hymn. Paul and Silas supported their sinking spirits amidst the solitude and midnight of a prison by singing praises to God. William the Conqueror, at the battle of Hastings, led his soldiers to victory, under the ardour kindled by Christian songs. The same inspiration enabled Gustavus Adolphus to lead his forces to victory at Lutzen. Who, indeed, can measure the power of sacred song? Who can tell the comfort and strength it has afforded under the most trying circumstances? Just after the Ocean Monarch had been wrecked in the English Channel, a few years ago, a steamer was cruising along in the darkness, when the captain heard a song, a sweet song coming over the water, and bearing down towards that voice, he found a Christian woman clinging to a plank of the wrecked vessel, and singing to the tune of St. Martins:—

"Jesus, lover of my soul, Let me to thy bosom fly, While the nearer waters roll, While the tempest still is high."

And who does not remember the farewell hymn sung by the Welsh miners that were imprisoned in the Rhondda Valley mine?

"In the deep and mighty waters There is none to hold my head But my only Saviour, Jesus, Who was offer'd in my stead."

He a friend in Jordan's river, Holding up my sinking head, With his smile I'll go rejoicing, Through the region of the dead."

Thus, like the Greek postillion, who, when he mounts his horse, begins a song, which he only concludes with his journey, the Christian man can beguile the weary course of life with gladsome music.

The church is rich in sacred poetry, gathered from the treasures of past

ages, and by means of a careful selection, it is possible to bring together such a body of Christian songs as shall meet all the purposes both of edification and devotion. The danger seems to be that a class of hymns may obtrude themselves upon the public mind, having no other merit than the jingle of rhyme which serves to palm off a sort of sickly sentimentality. No wise man having tasted the old wine straightway desireth new, for he says the old is better.

PASS IT ON.

In the centre of every storm, it is said, there reigns a perfect calm. But the difficulty is to find that centre. Then the subjoined may assist us in our researches:—

The Christian Intelligencer of March 20, relates a very remarkable scene which occurred in St. Catherine's Roman Catholic Hospital, Brooklyn. A gentleman who had been a member of a wealthy family, which had been brought down to absolute indigence by one of the stock revolutions in Wall Street, was slowly but surely passing down into the valley and shadow of death in this Catholic Hospital. Having been reared a Protestant he desired in his last hours the ministrations of a Protestant clergyman. His wish was kindly and promptly granted. A messenger immediately sent for the Rev. J. Hyatt Smith, who was best known, and his residence the most readily reached, in the vicinity of the hospital. He at once responded. Mr. Smith, a well-known, very catholic spirited, free-comunion Baptist minister. He was courteously received by the Sister in charge, and led into the presence of the sick man. In the reception-room he met a remarkable group—two Episcopal ladies and a Presbyterian—who were visiting the hospital. They went together to the ward of the sick gentleman—which was large, well-ventilated, and having an air of comfort for the sick patients upon the beds around its walls. The dying man was so hard of hearing that Mr. Smith had to speak in very loud tones so that he was heard throughout the rooms. He presented in a short, earnest and tender Saviour, the way of salvation by faith in a dying Saviour, while often amen came up from the surrounding beds. Mr. Smith then explained the nature of the ordinance of baptism, and read from the Episcopal Book of Common Prayer the Baptismal Service. Having received the proper answer to the questions asked, he requested the Roman Catholic Sister in charge to bring a bowl of water. This was done with apparent Christian sympathy with the ordinance about to be administered by Protestant hands. Then this broad-hearted Baptist minister, sprinkling three times the forehead of Lawrence Stanton, baptized him in the name of the Father, and of the Son and of the Holy Ghost. The writer will remark that probably such a christianian combination never before occurred on earth—a Baptist minister in a Roman Catholic hospital reading an Episcopal baptismal form and sprinkling a penitent believer, with a Sister of Charity acting as an assistant, and Presbyterian and Episcopal ladies witnessing and rejoicing in the reception of a new disciple into the kingdom of Christ.

Such an incident as this is like a lull amidst the thunders of war, making the scene of carnage all the more horrible for the contrast, and whispering a prophecy of approaching peace. It is refreshing to turn aside from the conflict of clashing creeds, and the spectacle of severed affection, where the yawning gulf of church differences divides those whom christian charity ought to make one, and to contemplate the rare, beautiful sight of many-coloured faiths concentrated at the focal point of a death-bed, and like the blending of the primary colors, showing the pure white light of love. There is a death that has made all one. The death of our atoning Sacrifice is the grand dissolvent of differences, and at the same time unites in one the refractory affections of men. When will the churches learn the royal law of love? The flock may be grouped together in separate pens, but it is one fold, and there is one Shepherd. Continents may be divided by water but there is no need that churches should be. Catechisms and Sacraments and liturgies should be like the lines of latitude and longitude, very useful to steer our course by over the sea of life to the haven of rest, but not, like China-walls, barriers of exclusiveness. Down with the fences and let the great family of God dwell together in love.

PERSONALS.

Rev. J. R. Borden has been visiting this city in aid of his churches on the Shelburne Circuit. Mr. B. was sent thither to meet an exigency of debt. We are glad to learn that he has been encouraged to some little extent at least in several places besides Halifax.

Dr. Lorimer, the popular preacher of Tremont Temple, Boston, has received a call to Chicago.

Rev. S. B. Dunn lectured at Sackville, N. B., in Langley Hall—last Thursday evening, on Laocöns. This address was very highly spoken of when delivered in Halifax.

Rev. W. H. Millburn, the blind preacher, is said to be a candidate for the chairmanship of the United States Senate.

W. H. Webb, Esq., kindly favoured the Young Men's Wesleyan Institute, Halifax, last Monday night, with an admirable paper on "A trip to Europe."

Dr. Talmage is on trial before his Presbyterian brethren on grounds specified in several severe charges. He demands a speedy and thorough investigation, has numbers of friends among the ministers of the Presbytery, and is sustained heartily by his congregation. We shall publish the results when they reach us.

It is expected that the Missionary Secretary will be favored with the company of Mr. McDonald, Treasurer. This is an additional favour in prospect for our friends on the Islands.

Rev. F. H. Pickles, of Barrington, N.S., has been invited by the Quarterly Board of Portland, N. B., to take charge of that Circuit at the ensuing Conference.

It is also stated that Rev. Jabez Rogers of Truro, has been invited to Amherst.

SPECIAL NOTICE.

Sabbath-schools, ministers, subscribers to the WESLEYAN, and others who have accounts with the Book Room, will do us a great favour by remitting, as far as they can possibly do, immediately. The pressure on business, which has affected our people throughout the country, has been especially severe in preventing remittances to this office; so that we greatly need outstanding amounts. Please help us!

CORRESPONDENCE.

MUSGRAVE HARBOR, Nfld.

FEBRUARY 17, 1879.

MR. EDITOR.—

Dear Brother:—The great Head of the church has recently blessed us with the most glorious revival of religion that ever it has been our privilege to witness, resulting in the conversion of nearly every adult in the neighborhood. On Wednesday evening, January 27th, we held a cottage prayer meeting, in which the Holy Ghost came down and several souls were set at liberty. The following evening we conducted a prayer-meeting in the body of the church, when several more were set at liberty. On Friday evening we preached, and in the prayer-meeting which followed the enquiry was again heard, What must I do to be saved? On Saturday evening we held a fellowship meeting, for the purpose of giving an opportunity to those who had received a change of heart, to testify to the blessed fact, that God has still power on earth to forgive sins. After several had spoken, we gave out one of the hymns in Sankey's collection, entitled,

Standing by a purpose true, And whilst singing the chorus— Dare to be a Daniel, Dare to stand alone, Dare to have a purpose firm, Dare to make it known,

a young man rushed out of one of the pews boldly testifying his resolution to serve God. The effect on the large audience was felt at once, penitents rushed forward on every side, we ascended the pulpit, nor did we interfere in any way, but left the Holy Spirit to do this our work in His own way. Sabbath evening, Monday and Tuesday evenings, were similar seasons of grace. If ever the scenes of the Day of Pentecost were re-enacted, we believe in all humility that it was here during the past few weeks. We earnestly pray that God may send a similar blessing upon every congregation of Christians the world over. To the name of the True God we ascribe all the praise and glory.

I remain, Yours truly, ROBERT BRAMFITT.

ATHOL CIRCUIT.

MR. EDITOR.—It is reported of some of the ancients that they could not sleep when they thought of the noble deeds of some of their ancestors, so anxious were they to emulate the zeal, and follow the example of those worthies who had gone before them. It is also said, "Example is the most powerful rhetoric." If so, may it not be proper to make mention of the liberality of those of our people, who, to the utmost of their means, cheerfully contribute towards the support of the Gospel, that others equally well to do, but less liberal, may be incited to go and do likewise.

On the evening of January 10th, our friends at Athol held their minister a donation in the comfortable and spacious residence of Mr. W. Boss, who kindly opened his house for that purpose. Though the bad roads and weather prevented many from being with us, yet those present did nobly, so far as to spending a very agreeable evening, then quietly separated, leaving in the hands of their minister \$36.

Not satisfied, how was suggested by lady foremost in work—that it be a "cable," which was own residence, were \$11, making congregation of \$47.00.

On January 16 evening was spent our friends of Sp for separating, with \$34.00.

I am, sir, pleased "a more equitable support" is being LEYAN. The scale of allowance system such as N es to equalize the certainly an ameliorable state least, in some up the Central Miss scores of our peo comfortable feel matter. They ca the Missionary the ministers; those hardly ab portion of their a debt—for it an whole church h while the brethren who generally r free from this t ever, that this e be allowed to present year, an plan may be detu tual benefit to church.

March 27, 1879 S. J.

DEAR BRO. N. to which I refer continued since.

We have had many of our men and women lies, are a going tining the ser converts into ch work is the chm We have had on for the promotio pressed to find Our young r prayer-meeting of conversions in in good health, ere strain of thi for more throu church.

CARBONAR. deal of sickness curiung along the Bay. Bro. Pa Bro. Bryant, wh better but still u do duty. St. progress a: St. other part of th have been brou tution exists in with great dif through the nex Nelson, of this ably. It is to able to get abo in this place. have arrived. good year for th far the sailing o

Carbonar, N THE N. B. A FERENCE P

At the suggest Conference tenti. a of friend yet destitute of that arrangement Conference for encourage and ply the want of families. A sma had come unde ference, was s such a Fund, T hundred dolla grants. It was that the Rules of the late Con should govern new Fund, unt port, and the C new set of reg may be found in the Conference year 1873, p. 3 ing of the Com of the ensuing And any partic help from the Minutes above they may unde must be observ of their applic