

whose names are handed down to us, we will find in many instances that external circumstances were against them, not only to discourage them in their efforts, to cast briars and thorns in their way, but to blast their reputation. It is the will that finds the way; it is the individual exertion that succeeds. Let none be discouraged on account of the limited means which they enjoy. What was it made such men famous, whose names are handed down to us on history's page; such as Demosthenes, Cicero, Aristotle, Pliny, and many others! What, but by improving the means they enjoyed, limited as they were, when compared with ours. While some of our powers are to be cultivated, and thus enlarged, others are to be kept under, or to be held in subjection.

It is highly essential and necessary to control our animal faculties. All which we possess should be so cultivated, cultured, and restrained, as to be our servants, and not our masters. A man who is a slave to sloth will slumber away, injuring himself both bodily and mentally, and cannot expect to excel. The speaker said, that as far as relates to himself, he accumulated more knowledge between the hours of three and six in the morning, than he did during any other time, a practice which he commenced at twelve years of age, and had it not been for this he said that in all probability he would not now occupy his present position, never have appeared abroad, but would at the present time be laboring on the farm on which he was brought up. That which is intended as a means to refresh and invigorate the body should not be abused, should not be used as a means for stupefying it. Our appetites must be kept under. The reverend doctor here referred to the enslavement caused by the abuse of ardent liquors, where in all probability not only the poor drunkard is ruined, but his family also involved in destruction and ruin. How many who would have shone in our own, as well as other days, if the abilities and talents which they possessed had been directed in the proper channel, but by the abuse of alcoholic liquors their characters have been blasted, they have been cut off in the flower of their days, and found a drunkard's grave. Sensuality is the grave of all social progress. A sensual man is a mere animal. Sensuality is the greatest enemy to social progress.

In order to advance in the scale of social greatness, it is well to associate with individuals whose minds are further advanced than our own. Our engagements, and other reasons, may prevent this, but the facilities afforded us in the present day, to have access to great minds, by the establishment of public libraries, and also the ease by which private purchases can be obtained, will abundantly make up for it. As great care and caution are required in the selection of our society, equal care should be taken in the selection of our libraries. It is not the man who reads almost everything that comes in his way, does not pass over the light literature of the day, reads for the purpose of passing the hour, who will excel. In order to excel, there must be mental energy and activity, we must read books, not for the purpose of superseding thought, but developing it. The whole universe is divided into that which is material, and that which is immaterial. One may study the History of Greece and Rome, may fully master the facts and statements therein made, be able to pass any examination with reference to them, and not be really benefitted by so doing, not be able to read and grapple with the great truths and facts with which he has become conversant, not be able to contrast and compare so as to contribute to his advantage and profit. Mental activity and improvement lie at the foundation of our elevation. It is by our coming into contact with great ideas that the mind becomes great: on the other hand, he who is occupied with little things, his mind becomes little. Never yield to disappointment, until you master the object at which you are aiming. It is important that we look at what is transpiring around us in an intelligent manner. Let us act upon the principle of true social progress, let each individual act for himself, and let that be stamped upon each individual member of society. It is then that we shall excel in every sense of the word.

(We regret that time and space prevent our giving the report at fuller length of this exceedingly interesting lecture, which was warmly applauded throughout.)—*Prototype.*

III. REV. JOHN McCaul, LL.D.

President of the University College, Toronto.

THE CLAIMS OF THE DEAF AND DUMB.

At the recent examination of deaf and dumb in this city, Dr. McCaul, after a few preliminary observations, proceeded to say: that at the time when the training of the deaf and dumb was first commenced the great point which those interested in them desired to develop was the lip language; that is, that the pupils by sight should be able to tell the words uttered by the formation or position and changes of the lip. This system has now very generally been abandoned; and instead of it the sign-language is used. Of this there are two kinds—

methodical and natural or imitative. The first of these was fully developed by de l'Épée and Sicard, but the latter is now commonly used, and the deaf-mute is taught the use of the vernacular language of his country-men. He is thus enabled to communicate his thoughts to others, and receive knowledge through books and from others. Before he sat down he felt called upon to advert to what he considered the general claims of the institution upon this community, as well as upon the country at large. The first and the most obvious was that which would present itself to any mind—namely, the deplorable position of those for whose benefit the society had been established, the deaf and dumb of the Province. Would that he could have added the blind also, but he was sorry to have it to say that the funds of the Society had not permitted anything to be done for them. He trusted, however, that next year, if it pleased God to spare their lives, they would be able to show that the blind as well as the others had received benefit from their efforts (applause.) The deaf and dumb were peculiarly entitled to all the aid that could be given them, because, wanting the sense of hearing, they were deprived of the enjoyment of the moving melodies and the sweet harmonies that are a source of pleasure and delight to others,—of that sweetest of all music, the gentle tones of a mother's voice; but also because their privation was a barrier to their acquirement of knowledge, and at once a disqualification for society, so as to isolate them in seclusion from their fellow-creatures, and also an impediment to their earning their livelihoods (applause.) Such claims as these must force themselves upon the attention of all thoughtful persons; and when it was taken into account, that, as was the case with many, a mind was locked up, equal in intellectual power with most of those now present, they could then understand the force of the remark of that French gentleman, who, speaking of the mind of a deaf-mute, said that "it was like an eagle trying to soar whose wings were so clipped that it could not rise upwards from the ground" (applause.) He (Dr. McCaul) believed that in this Province there were between 800 and 900 labouring under this calamity, over 700 of whom had received no education whatever. To mitigate in a measure these evils, was the object in the establishment of this Society; and to enable them to carry on the work they had commenced they depended on the sympathy of the public.

When it was considered rather as a philosophical curiosity than as a work of benevolence and duty, to train and educate a deaf-mute; but when it was proved by experience, that they could be educated, their intellectual faculties developed, and their minds stored with information, great interest was felt in establishing institutions for their instruction, and the results of the exertions, which have been made for the amelioration of their condition, shewed that this unfortunate class could be so cultivated as to render them valuable members of society; and it had been proved, too, that they could, if placed in any responsible position, discharge their duty with as much fidelity, intelligence and accuracy, as any one else (applause.) There was another claim on behalf of the institution, which we, as descended from a good old stock, distinguished not merely for progress in arts and science and deeds of arms, but celebrated also for its great and enduring works of benevolence and love, should not fail to remember. In Great Britain and Ireland, he found there were thirty institutions for the education of the deaf, dumb and blind. In the United States there were twenty-one, and from these between 1700 and 1800 had been sent forth to the business of active life, fitted to maintain themselves in an honorable manner. He trusted that we in this country would not allow ourselves to be behind, and hoped we would yet be able in Canada to do something that might favourably compare with the efforts of any other country (applause.) But so far he had placed the claims of these unfortunates on comparatively low ground. He would conclude by pressing exertion on their behalf solely as a matter of duty, and he trusted they would look upon the duty expected of them in the light of that highest of all duties—a Christian one. He looked upon it that those suffering from this afflicting dispensation of Providence were placed among us to test our Christianity. While they remained without education they were literally without God and without hope in the world; and surely no sincere Christian would allow them to be ignorant while they had the means of revealing God's truth to them. It was not for them by means of a word to steady the palsied arm; they were unable by a mandate to restore the blind to sight or the dead to live; but they had the means, even although limited, of mitigating the sufferings of the large number in the Province of those suffering under the privation of speech, of hearing, and of sight. He did trust that these considerations would so impress themselves on the attention of those that heard him that they should yet have a national institution, not a local and limited one, which would be a blessing and an honor the Province, and upon which many benefitted by it would look back in after life with feelings of gratitude and affection as their *alma mater*, who had qualified them for the efficient and faithful discharge of their duty. (Applause.)