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## REPORT OF THE PRINCIPAL.

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HALIFAX, N. S., December 31, 1859.

TO THE DIRECTORS OF THE DEAF AND DUMB INSTITUTION :

*Gentlemen,*—The time has again come round when it becomes my duty to lay before you the usual Report on the state of the Institution.

A season like the present naturally suggests the idea of a retrospect of the year that is now drawing to a close. It will therefore be neither unnecessary nor inappropriate for me, on this occasion, briefly to glance at the leading points of interest connected with the history of the Institution during the last twelve months.

The first circumstance to which I would advert is one which at once calls for grateful acknowledgement, while it is also fitted to inspire us with hope, and stimulate to unabated activity and perseverance in our efforts to place the Institution on a solid and permanent basis. I refer to the confidence which the Legislature manifested in the Institution by increasing the grant last session from £300 to £400. This I feel to be no less creditable to the philanthropic spirit of the Legislature than it must be cheering and encouraging to the friends of the deaf mute throughout the Province.

To NOVA SCOTIA, I believe, belongs the honor, the noble distinction of having been the foremost among the Provinces of British North America practically to recognize, *through its Legislature*, the claims of the deaf and dumb. In this respect she has taken precedence of all the British North American Colonies, if not of all the dependencies of the empire. Indeed, so far as state provision for the deaf and dumb is concerned, NOVA SCOTIA has set an example which might and ought to be imitated by the mother country itself. It certainly does not seem consistent with the high character for enlightenment, liberality and philanthropy which Great Britain has deservedly earned among the nations of the earth, that while providing, to a great extent, for the education of her other children *from the national purse*, she has hitherto ignored the claims of her deaf-mute population, making no provision for them whatever, but leaving them altogether dependent for the blessings of Christian instruction and care upon the precarious and fluctuating means derived from voluntary contributions.