

For ages, the deaf-mute has lived out the term of his natural existence in a state not more than a step in advance of the "brute that perisheth." Shunned, hated and ill-treated—designated by every opprobrious epithet that a coarse brutality could invent—obliged by inhuman monsters to perform offices of the most degrading and revolting nature—kennelled with dogs, filthy and half-starved, is it surprising that almost every trace of the god-like image of man was erased from his nature? By the Code of Justinian he was declared incapable of civil acts. The only nation among the ancients, whose laws threw an ægis of protection over the deaf and blind, was the Hebrew. "Thou shalt not," announced the great Jewish Lawgiver, "curse the deaf, nor put a stumbling block before the blind; but shalt fear thy God." (Lev. xix. 14). It was reserved for Christian philanthropism, however, to devise and carry into effect means of instruction, for the purpose of raising the deaf-mute to the position of an intelligent being, capable of exchanging thoughts with his fellows—exercising his reason, and apprehending his moral relations; for, even at the present day, in those countries where paganism holds her sway, his condition is as degraded as it was when Rome and Greece were at the zenith of their power.

Pedro de Ponce, a Benedictine Monk of Spain, was the first, of whom we have reliable account, to make a systematic attempt to instruct the deaf and dumb. He was a native of the kingdom of Leon, and flourished in the middle of the fifteenth century. He has been succeeded by many efficient workers in the same cause, among whom stand pre-eminent the names of De l'Épée and Sicard in France—Heinicke in Germany—Braidwood, Kinniburgh and Watson in Great Britain, and Gallaudet in America. On the Continent of Europe, and in the United States of America, institutions were, from the commencement, erected and supported by grants from the several governments. In Great Britain and Ireland, however, private benevolence anticipated legislative action, and many were in full and successful operation in various parts of the empire some time before the state came to their assistance. From a report presented by Mr. Harvey Peet to the New York Legislature, it appears that there are now 194 schools in the world, in which are employed 149 teachers, and which contain about 7000 pupils. The first was established in Scotland in the year 1760. Of the 194, there are in France 44; German States and free cities 28; Prussia 25; British Isles 22; United States 13; Italy 11; Austria 10; Belgium and Holland 10; Bavaria 10; Switzerland 10; Denmark, Sweden and Norway 5; Spain 2; Russia and Poland 2; Asia 2; Portugal 1; Canada 1. Since we first saw Canada credited in print for one deaf and dumb institution, we have made diligent enquiry as to its location, history, success, &c. All we have learned is, that it is situated at L'Industrie, and that it receives