

for the consideration of the Legislature and public, relative to the establishment of institutions for the Deaf and Dumb and the Blind. In former years, I had visited and learned the peculiarities of several of these institutions in Germany: during my late tour, I visited similar institutions in five of the neighboring States,\* in England and in France—on every occasion receiving the most kind attentions from their managers; and from public authorities, to whom I felt it necessary in some instances to apply for information in regard to the legal provisions for the establishment and support of institutions for these afflicted classes of our fellow-creatures. I will first treat of institutions for the Deaf and Dumb; and what I have to report and suggest on this subject will be presented under the following heads:

1. The class of persons for whom these educational institutions are required.
2. The nature and difficulty of their education.
3. A sketch of the origin and progress of institutions for their education.
4. The principal institutions in Europe and the United States for the education of Deaf-mutes, together with their methods of instruction.
5. The public provision made for the establishment and support of such institutions.
6. Suggestions for their establishment in Ontario.

#### 1. CONDITION AND NUMBERS OF THE DEAF MUTES.

I am first to note the class of persons for whom these educational institutions are required. They are those who are possessed of all the intellectual and moral faculties of man; all human susceptibilities and capabilities of pleasure and pain; all the wants of our race; but are deprived, by hereditary or personal disease, or accident, without any fault of their own, of one of the five senses of man—the sense of hearing—the source of so much pleasure, knowledge and power; and are, consequently, deprived of the use of the organ of speech—the companion of the sense of hearing—and of all enjoyment and endless advantages arising from spoken languages. They are, therefore, called Deaf-mutes, or Deaf and Dumb—dumb as to articulate language, but not dumb as to any of the intellectual powers, social and moral sensibilities of our nature. They see but they hear not. They behold the works of God and man, but are without the power of language to learn or magnify either; they feel all the wants and sorrows of humanity, and are susceptible of its pleasures, but are destitute of speech to express their wants and sorrows, or to receive and impart those pleasures. Their silence appeals to the heart of sympathy more powerfully than any words of the orator.

Many of these children of deafness and silence are so from birth; others become so by accident or disease in infancy; others again, after they have heard and learned something of the use of articulate language. But with the loss of power to distinguish sounds, soon follows the loss of the power to articulate them. Some are not absolutely

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\*Though my instructions did not mention the United States, (the omission being, doubtless, accidental) I felt it very important to visit the principal institutions there, that I might compare them with those in Europe and judge of their relative adaptation to our purposes in Canada. It will be seen that the most useful part of the information obtained was collected in the United States.