

taneously by Braidwood in Britain, and others in different countries in Europe, where several Institutions for the instruction of deaf-mutes were commenced. In America the pioneers in this branch of education, were Professors Gallaudet, Clec, Weld, Hutton, Day, and Peel. In 1817 the American Asylum for deaf-mutes at Hartford, Connecticut, was opened, where, until a few years ago, many deaf-mutes from Canada have been instructed. Soon after the Asylum at Hartford was begun, the celebrated Institution at New York was opened with five or six pupils, which has gone on increasing in usefulness and numbers to the present day. It has now the largest number of pupils in any deaf-mute Institution in the world—between 500 and 600. The good work had now taken root in almost every civilized country in Europe and America and it was pushed on with great energy. But the deaf-mute was still a puzzle to many great men, and an object of awe and superstition to the ignorant people, who believed them to be gifted with supernatural powers. The difficulties now were not with the mode of instructing the deaf-mutes, but with the public at large. Parents would not believe it possible that their afflicted children could be instructed till they had had sufficient optical demonstration of the fact, and many others looked on the scheme of instruction as a new imposture, and thought the "bubble would soon burst." But a few years of quiet and patient labour by those good men has removed much of the prejudice and doubt, and the number of schools for the deaf and dumb increase fast everywhere.

#### WHAT HAS BEEN DONE FOR THEM

We have it on the best authority that there are 445 institutions of all kinds for the deaf and dumb in the world, the great majority of them being in Europe and America. The United States has 38, and Great Britain 24 well-managed institutions for children. Asia has only three schools for her many thousands of deaf-mutes; while in Africa there is not one yet established, although the latest returns show that Cape Colony has 375 deaf-mutes. There has been a school for them very recently opened in Madagascar, on a small scale, by English missionaries. Australia has two excellent schools, but New Zealand has none. These 445 schools or institutions are to provide for the moral, religious, and intellectual training of some 650,000 deaf-mutes, scattered over the world. About 200 of them have been in active operation during the past fifty years, and on the most careful investigation, we find they have educated during that period no less than 96,500 deaf-mutes, who otherwise would have lived and died in total ignorance. To educate this large number of the human family, upwards of \$37,565,000 has been expended, a very large portion of which has been contributed by the benevolent. In some of the countries in Europe and the United States the education of deaf-mutes is taken up by Government, which has relieved the teachers of no little anxiety and labour to collect funds.

In Great Britain there are 22,400 deaf-mutes of all ages; no less than 6,000 are of school age. The number of deaf-mutes now under instruction is given at 2,120, taught by 96 teachers, leaving 3,880 totally unprovided for. The schools in Great Britain have educated during the past sixty years about 8,250 deaf-mutes, at a total expenditure of about \$12,855,000, raised entirely by subscriptions and fees of pupils. This large sum includes cost of buildings, wages and all the incidental expenses pertaining to deaf-mute institutions.

The census returns of the United States for 1870, show that there are 16,205 deaf and dumb in that great republic. About 7,562 are of school age; but we find that there are only 4,068 at present under instruction in the 38 institutions erected and maintained there for their benefit. These 4,068 pupils require the services of 260 teachers. Of the 16,205 deaf-mutes, 14,937 are white, and only 1,268 coloured. There are about 1,000 more deaf and dumb males than females in the United States, and in Great Britain there are about 1,500 more males than females of this class.

It is here worthy of remark that the large institution in Old Kent Road, London, has instructed no fewer than 2,270 deaf-mute children since it was opened in 1792. The Paris institution was founded as early as 1760, and has benefited some 2,000 deaf-mutes. The Yorkshire institution at Doncaster, where the writer was educated, has instructed 754 during 40 years of its existence. The American Asylum at Hartford has a list of 1,900 deaf-mutes on its books, who have been taught there during the past 53 years. The New York institution, after 40 years existence, under the management of Dr. Peel and his son, has given instruction to 1,600 pupils. Other institutions in the States and Britain have done similar good work.

The census returns of Canada of 1871 contain much valuable and interesting information about the deaf and dumb, who are, strange to say, classed with the number of persons unable to read and write! This is not a bad thing, because deaf-mutes are really unable to read or write until educated, and the compiler ought rather to be commended for the classification. The census bears evidence of having been very carefully taken, for the number of deaf-mutes returned in 1871 is almost twice as large as that returned in 1861, viz:—

#### NUMBER OF DEAF-MUTES IN CANADA IN 1871.

Quebec.....	1669
Ontario.....	1412
New Brunswick.....	306
Nova Scotia.....	441

Total in the four provinces..... 3828

Of these 2049 are males and 1779 females. If we include the deaf-mutes in Prince Edward Island, Newfoundland, British Columbia and the North West, the number in British North America would not be less than 4,000. To educate this large number of unfortunates there are five schools, which are filled at present to their utmost capacities. The honour of first taking up this benevolent work belongs to our Roman Catholic brethren in Montreal, who about thirty years ago opened two schools for them, and have under instruction at present about 150 pupils. Ontario next came forward to extend the hand of fellowship and sympathy to her deaf-mutes, by opening a school for them at Toronto, which was afterwards removed to Hamilton, and subsequently to Belleville. About fifteen years ago Nova Scotia commenced to instruct her deaf and dumb. We next come to

#### THE PROTESTANT INSTITUTION FOR DEAF-MUTES, MONTREAL.

In 1868-69 the Protestants in Montreal took a lively interest in the deaf-mute, and felt that it would not be fair to leave

their share of the good work to be done by their Roman Catholic fellow citizens, who had enough to do to educate deaf-mutes of their own faith. The subject was kept before the public for some months by the press of Montreal, and the deplorable condition of the uneducated deaf-mute was brought to light. The sympathies of the benevolent were aroused and a series of public meetings was held in Montreal. Diligent inquiry and investigation was made to ascertain whether there were enough deaf-mutes of Protestant parents to warrant the establishment of a school for their instruction. The number of deaf-mutes of school age in the province being found large enough, a society was formed, comprising all the most prominent Protestant citizens in Montreal, well known for their disinterested benevolence and activity in every good and Christian work. In 1869 they secured an Act of Incorporation for the Institution, which was opened in 1870 at Côte St. Antoine and the following officers were appointed:—

President, Charles Alexander; Vice-President, Thomas Cramp; Hon. Sec.-Treasurer, F. Mackenzie; Hon. Physician, Dr. Scott; Principal, Thomas Widd; Matron, Mrs. Widd.

The management was vested in a board of managers, largely consisting of ladies, well-known supporters of other charitable institutions in Montreal. The school opened with fifteen pupils on the 15th September 1870. The opening ceremony was performed by the present Metropolitan. The Principal and Matron immediately set to work with energy to instruct the pupils, who were nearly all totally ignorant of the Alphabet, and many people wondered how a beginning in their instruction could be made; but the teachers knew their business and the success of the school was complete, as was shown at the first public examination in the Mechanics' Hall, in June 1871, which was presided over by Principal Dawson of McGill College. During the summer of 1871 an examination tour throughout the province was made with two of the pupils, accompanied by the Principal and Secretary-Treasurer, and the results witnessed after nine months' instruction convinced all of the value of the training the pupils had received in the school. When the school re-opened in September 1871, the number of pupils increased, and an assistant teacher (Miss Clara Bulmer) was employed to teach articulation. But the accommodation being very limited, no more pupils could be admitted and efforts are now being made to secure a larger building with more land, to accommodate all the deaf-mutes of school age of the Protestant faith in the province of Quebec. The movement in this direction is making good progress, and it is to be hoped, that before long a suitable edifice will be erected.

The pupils are taught two trades besides the regular course of a good English education, viz: printing and carpentry. The former trade is taught by the Principal, and the success attained is witnessed in the annual Reports of the Institution printed by the boys, which would be a credit to any city printing office. They have also turned out an interesting little volume written by the Principal entitled, "A Companion and Guide for Deaf-mutes." A large quantity of the furniture used by the Institution has been made by the boys in the carpentry shop. Prof. Duncan has recently been employed teaching the pupils the higher branches of drawing and sepia and some of the pupils have much talent in this line.

More money is needed to extend the usefulness of this benevolent Institution. Much of the expense is borne by a few Montreal Protestant citizens. The Government of the Province gives it a grant of \$1,000, and some of the pupils who are able pay \$100 a year for board and tuition, but the majority of the pupils are free.

#### THE METHODS OF INSTRUCTION.

There are three distinct systems of instruction employed in deaf-mute schools, which have been in force for about a century:

1. The *Natural Method*. This system is based on a free use of the natural language of the deaf-mute, and is known as Pantomime. This is employed only as a means to the end in view, which is to give the mute a knowledge of grammar and the idioms of his vernacular, and empower him to read understandingly and write correctly the language of his country. This system was founded by the good Abbé de l'Épée of Paris, and is employed in the British and American schools. The study of the articulation forms but a small part of the regular education where this system is employed.

2. The *Artificial Method* is a system founded by one Heinicke, a Saxon, who pursued successfully the occupations of farmer, soldier, schoolmaster, and chanter at Opendorf, and who died in 1790. This system aims at developing, by unnatural processes, the power of speech, and the educating of the eye of the pupil to perform as far as possible the part of the ear by discussing the meaning of spoken words from the changes of the vocal organs. It takes a much longer time to educate the pupils by this system than by other methods, and more painful efforts on the part of the pupil. Indeed in many cases it is so painful to the poor deaf-mute as to cause blood to issue from the mouth.

3. The *Combined Method* is a system embracing the first and second methods above named. In schools employing this system the greatest success is attained. The teachers recognize the utility of the sign language at every stage of instruction. They give more or less attention to spoken language, especially to pupils who lost their hearing after learning to talk and who have thus acquired some knowledge through the ear. This system is now the most successful and popular in Europe and America, and it is doubtful if a better can be invented to take its place. It is the system employed in the Protestant Institution for deaf-mutes at Montreal.

The founders of the artificial method asserted that the command of spoken language was absolutely necessary to the development of the intellectual powers and education depended on the ability of the pupil to acquire speech! The system founded by the good Abbé de l'Épée differs widely from that of Heinicke. The former, who, as mentioned elsewhere, was the father of the natural method, "found no inherent obstacles in the way of mental development, took the poor deaf-mute as he found him, already possessed of a language—the language of natural signs." Heinicke is said to have based his principles on a metaphysical blunder, assigning the deaf-mute to an abnormal state, affirming that "the written word could never become the medium of thought!" If the time is to come when the deaf-mute will be taught articulation with any degree of success and lasting benefit, it will be by a new system called "Visible Speech." This system has been invented by Prof. A. M. Bell, the celebrated elocutionist, late of London, Eng., and now residing in Brautford, Ont. It constitutes a

new species of phonetic writing, based, not on sounds, but on the actions of the vocal organs in producing them. The sounds of all languages can be represented by this system, which claims to be so perfect as to represent any sound the human mouth can utter, so that a person unacquainted with a language could pronounce it at sight. The system is being tried in several large deaf-mute Institutions in the States and Britain, with the most encouraging results. Time alone will decide as to what amount of success this wonderful system will attain in teaching the deaf and dumb to talk. The following are the uses to which Visible Speech is adapted:—

1. The teaching of the illiterate in all countries to read their vernacular tongue in a few days.
2. The teaching of the blind to read.
3. The teaching of articulation to deaf-mutes.
4. The communication of the exact sounds of foreign languages to learners in all countries.
5. The establishment of a standard of the native pronunciation of any language.
6. The prevention and removal of defects and impediments of speech.
7. The telegraphic communication of messages in any language through all countries without translation.
8. The study, comparison, and preservation of fast-disappearing dialects, and the universal tracing of the affinities of words.
9. The speedy diffusion of the languages of another country throughout the most widely separated colonies.
10. The world-wide communication of any specific sounds with absolute uniformity, and consequently, the possible construction and establishment of a universal language.

#### THE DEAF-MUTE CONVENTION.

In accordance with a resolution adopted by the Executive Committee of Deaf-Mute teachers at Belleville in October last, the delegates to the eighth Convention of that body assembled in Belleville on the 15th ult. All told they numbered between one hundred and fifty and two hundred persons, including members from all parts of the States and Canada, and representatives of the press from New York, Boston, Montreal, Toronto, and other cities. The visitors began to arrive already on the Tuesday preceding the opening day, but by far the larger number came in with the early trains on the Wednesday morning. At the depot they were met and conveyed to the Institution, which had been transformed into an immense hotel for their especial accommodation.

The Belleville Institution is a large red brick building, standing about a mile and a half out of town on the road to Trenton. It was opened by Lieut.-Governor Howland in October, 1870, and has since that time been under the efficient supervision of Dr. W. J. Palmer, who has long been engaged in the instruction of deaf-mutes in connection with the Institution at Raleigh, N. C. On Dr. Palmer's shoulders fell the whole onus of entertaining his numerous visitors, and the hearty and grateful leave-takings between the guests and their host at the close of the sittings of the Convention bore ample testimony to the genial and generous manner in which he carried out his difficult undertaking. During the six days that the Convention lasted he was ubiquitous and indefatigable in attending to the wants of his guests, all of whom have carried away with them the most pleasant recollections of their stay in Belleville and of the unvarying kindness and equanimity of the much taxed but ever good humoured Principal of the Institution.

On arriving at the Institution buildings the visitors were assigned their quarters, and at two o'clock in the afternoon all sat down to dinner. Here some amusing *contretemps* occurred, and happy were those who understood the sign language. As the majority of the waiters were deaf-mutes those to whom it had not been given to go to Corinth found themselves in a predicament. But difficulties soon vanished, the arbitrary signs for the various viands were quickly acquired, and thereafter the uninitiated had no difficulty in obtaining what they desired. But it was sufficiently amusing to see an elderly gentleman who had brought to table a fine appetite edged by a hard morning's work compelled, owing to his ignorance of the sign language, to make the greater part of his dinner off soup. Thrice did this unhappy mortal endeavour to give the attendant to understand that he did not want soup; and thrice did his plate come to him filled with soup. The fourth time he changed his tactics, and presented the waiter with his plate inverted. But it was useless; the gods were unpropitious, and a fourth time he was served with soup. Fortunately at this juncture timely rescue arrived and the persecuted gentleman was enabled to pursue his dinner *secundum artem*. It was amusing too, to watch the animated conversation kept up between the deaf-mutes in that bewildering sign-language of theirs, which they manage so smoothly and so rapidly that it is difficult for an outsider to distinguish any one sign. How they chattered in dumb show; how their eyes lightened up as they nodded to each other in token of comprehension. *Après* of the eyes, here is a physiological query we would like to address to the deaf-mute instructors: Is the proportion of deaf-mutes larger among dark than among fair people? Certainly those present at Belleville were, we believe without an exception, dark—the possessors of magnificent brown eyes, deep, soft, and intensely intelligent, the true Homeric "ox-eye."

Dinner over the company strolled about the buildings and grounds until four o'clock, when the Convention was formally opened. Our artist has given us a sketch of the scene. In the chair sits Dr. Turner, of Connecticut, the newly elected president, a venerable gentleman who for fifty-three years has been engaged in teaching the deaf and dumb; on his right the chairman of a committee is reading his report, which the interpreter, on the opposite side of the platform, is translating as quick as the reader utters the words, into the sign language. The audience is composed of a number of ladies and gentlemen, the latter slightly preponderating. The ladies, however, were in full enjoyment of their rights, voting on the same footing as the gentlemen.

While the afternoon's proceedings, which were confined to mere details of organization, were going on in the lecture room, Dr. May, of the Ontario Educational Department, was