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**Educational Lectures in Canada.**

**1. EDUCATION OF THE DEAF AND DUMB.**

From a valuable and instructive lecture on *heroic charity*, delivered in Montreal, by the late Hon. T. D. McGee, we give the following interesting statistics and remarks, relating to the deaf and dumb.

"All attempts to educate the deaf and dumb,—to awake the spell bound intellect in its former abode; to supply the loss of language; to circumvent the defects in nature; to substitute the signs to the useful service of the senses, in reaching the intellect and moulding the heart. This science of the education of Deaf Mutes finds for itself schools, revenues, professors, and alas! only too many subjects. It has engaged the study of some of the ablest and most virtuous men and women in Christendom; its annuals are full of the most affecting and instructive anecdotes; its blessed results have been diffused through thousands and tens of thousands of homes. It is stated, I know not on what authority, that of the 850 millions who are supposed to form the total population of our planet, upwards of half a million are deaf mutes; but the best statistics go to show that such births average in all countries where a regular census is kept about 1 in 1,500; in Canada our census of 1861 (which in this respect is probably close to the mark), gave the whole number of deaf mutes at 1,494. Now, in the Hamilton School—the only one, in Upper Canada—there are only 60 pupils, though there have been as many as 81 last year on the roll. In our female school here, there are 75, with applications from 50 more, in our male mute school at Cote, St. Lewis,

there are 30 boys, or, in all 160, male and female mutes, now receiving instruction, out of the 1,500 reported by the census as residing in Upper and Lower Canada. How do we contrast in this respect with other countries? A few years ago France had in 44 Institutions of this description alone 1600 pupils, Great Britain and Ireland in 24 Institutions, had between 1400 and 1500; and the United States—where the links of deaf mutes are nearly twice as numerous as in London—they had in 20 Institutions about 2,000 pupils. Allowing for those who were too old when the schools opened, and for those who have been educated and sent out on the world still one-sixth or one-fifth of the whole number afflicted, seems far to small a number to be relieved. But the peculiar merit of this charity is to be estimated, not merely by quantity, but also by quality. Usually, the visitation is a penalty for the violation of some natural law. But it is not alone that the natural avenues to the heart and brain are closed against the sufferers—that they can never hear a mothers' voice, or the prattle of playmates, or the measured breathings of sweet music, or the voice of psalm, or organ, or sermon; or vespers; but it is, that this which Johnson calls "one of the most desperate of human calamities;" leaves those on whom it falls, mentally and morally, mere savages, while borne in the midst of civilization, they feel the physical wants, and are subject to the temptations of civilized life. It is a melancholy fact, that all the deaf mutes who have been examined as to their previous state, after instruction, not one in ten thousand had any previous idea of the existence of a God. As to the history of a man's redemption, of course they knew nothing of it whatever. Some, who had observed speaking people pray, thought they prayed to the sun or sky. With the exception of Massieu, the celebrated pupil of Abbe Siccard—a man of uncommon genius,—there is hardly a case in which a deaf mute, so born, had the faintest idea of God or Christ. Those, therefore, who rescue one such creatures from the darkness of the soul, find their heathen in the midst of civilization, and make a conquest not less glorious than if they had sought out proselytes at the end of the earth.

**SIGN LANGUAGE, THE GREAT MEDIUM OF COMMUNICATING KNOWLEDGE.**

It may show us how much we ought to value and reverence language—the ripener, if not the sower of all ideas,—the conductor, if not the producer of thought,—that it was only when a substitute was found for language—or, perhaps I should say when the sign language was invented for the relief of the deaf and dumb, that they began to be conscious of such ideas as