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that system of training to which they had been subjected. But the climax was reached when Mr. Hutton got one of these pupils to pronounce in a clear manner several words. We cannot help saying that, if these are fair specimens of the good the Institution, which Mr. H. represents, is doing in training the deaf mute, every philanthropic mind will heartily wish it "*God speed*."

The audience was pleased and gratified by what they had heard and seen, and testified the same by a liberal collection, over \$24.00 being raised.

Votes of thanks were unanimously accorded to the Lecturer and Chairman, and after singing the Doxology the meeting dispersed.

All who were present at the Masonic Hall (Harbor Grace), on the evening of Monday last must have been interested and edified by the explanation and exhibition given by Mr. Hutton and two of his pupils of the work done by the Halifax Institution for the Deaf and Dumb. The spacious Hall was densely thronged, which, together with the outside temperature and the gas lights, rendered the room rather warm—notwithstanding the utmost attention and good order were observed from first to last.

His Honor Judge Bennett being in the chair, introduced, in his usual happy style, Mr. Hutton, Principal of the Institution, to the audience. We regret that, owing to the lateness of the hour of commencing and the heat of the room, the lecture so elaborately prepared, was not delivered *in extenso*. The Lecturer, in a clear, concise and popular style, traced the rise of and subsequent progress made in the art of instructing this afflicted class. A graphic picture was drawn of the deplorable condition in which these "children of silence" are and must remain until the hand of benevolence be extended them. The speaker remarked that it is impossible, without due consideration, for one to realize the vast amount of information, even of outward objects and their qualities, which one man derives from the experience of another, but from the benefits of which the uneducated deaf mute is almost wholly debarred. The moon, as the two pupils affirmed, appears to this class but as a man's face, the dark spots on its disk being his eyes, nose and mouth, which latter, one of them imagined, stood wide open to devour him; the stars are candles; lightning is produced by a person discharging a gun; thunder is merely the sound caused by belabouring the sky with a cudgel; a man pours water from the firmament, and we have a rain-shower. Such are the crude ideas of these simple children of nature. They are ignorant, not only of their own names and of the objects around them, but that things have names at all they have not the remotest idea. And when we enquire—what knowledge they have of the abstract, the invisible, the answer must be—how can they know without a teacher. Many theorize that a knowledge of Deity is innate in the human mind, but universal experience with the deaf and dumb (the speaker asserted) tended to the conclusion that no such knowledge exists. The two pupils were then called upon to add their testimony. They replied amongst other things that before they were instructed they knew nothing of God, of Christ, or of a future state. It would be impossible as well as unprofitable for us to enter into a discussion of the metaphysical point herein involved. It