



ANNUAL REPORT
OF THE
CATHOLIC MALE INSTITUTION
FOR THE
DEAF AND DUMB
OF THE
PROVINCE OF QUEBEC
(INCORPORATED IN 1874)
FOR THE SCHOOL YEAR 1881-82



MILE-END, P. Q.
Deaf and Dumb Institution Printing Office
1882.



ABBE DE L'EPEE,
FOUNDER OF THE 1st INSTITUTION FOR THE DEAF and DUMB.
PARIS.

Born in 1715. — Died in 1789.

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His

Rev.

Rev.

Rev.

F. M.

J. M.

MEMBERS OF THE CORPORATION.

His Lordship Edward-Chas. FABRE,

BISHOP OF MONTREAL, *President.*

Rev. C. BEAUDRY, Priest S. V.

SUPERIOR OF THE CLERKS OF ST. VIATOR.

Rev. Alf. BELANGER, Priest S. V.,

DIRECTOR OF THE INST. FOR THE DEAF AND DUMB, *Secretary.*

Rev. R. MASSE, Priest S. V.

PREFECT OF THE AGRICULTURAL DEPARTMENT.

F. M. A. CHAREST, C. S. V.

PURSER OF THE INSTITUTION FOR THE DEAF AND DUMB.

J. M. YOUNG, C. S. V.

PROFESSOR OF THE INSTITUTION.

FACULTY.

REV. ALF. BÉLANGER, Prst S. V....	Director.
" J. MICHAUD, Prst S. V....	{ Prefect of the Professional Department.
" R. MASSE, Prst S. V.....	{ Prefect of the Agricultural Department.
J. E. TERRIAULT, C. S. V.....	Sub-Director.
Z. H. CHAMPAGNE, C. S. V.....	Censor of Studies.
F. M. A. CHAREST, C. S. V.....	Purser.
CHS BERNARD, C. S. V.....	Steward.
J. M. YOUNG, C. S. V.....	Apothecary and Hospital attendant.
AUG. GROC, C. S. V.....	Professor
J. E. TERRIAULT, C. S. V.....	"
J. M. J. A. BEAUREGARD, C. S. V.	"
M. A. U. LAFOND, C. S. V... ..	"
U. GAUDET, C. S. V.....	"
E. CHARLAND, C. S. V.....	"
I. MERCURE, C. S. V.....	"
J. GIRARD, C. S. V.....	"
C. O. BERNIER, C. S. V.....	"
J. C. RAYMOND, C. S. V.....	{ Prefect of discipline of the Oral Method Department.
J. B. LAVOIE, C. S. V.....	{ Prefect of discipline of the French Method Department.

PROFESSIONAL INSTRUCTION.

J. A. COUTU, C. S. V.....	{ Professor of the Typography, Printing and Electrotyping.
C. BERNARD, C. S. V.....	Professor of Horticulture.
N. BERNIER, C. S. V.....	{ Professor of Joiner and Turner apprentices.
A. LEMIRE, C. S. V.....	Professor of Tailor apprentices.
H. CHAPEDELAIN, C. S. V.....	" Bookbinding
J. B. ROY, C. S. V.....	" Shoemaking
And Mr O. BARRY.....	
C. ARCHAMBAULT, C. S. V.....	" Agriculture.
And Mr O. DOMINIQUE.....	
Mr J. KREAMER.....	" Painter apprentices.

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Sir,

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TO THE
HON. GEDEON OUIMET,

Superintendent of Public Instruction, etc., etc.

Sir,

I have the honor of submitting to you
the Report of the CATHOLIC INSTITUTION
FOR THE DEAF AND DUMB of the Province
of Quebec, for the year ending July 1st
1882.

*Deign to accept, Sir, the renewed assurance of
my profound respect and obedience,*

ALF. BELANGER, P. S. U.

Director of the Cath. Institution for the Deaf and Dumb.

MILE-END, 1st DEC. 1882.

HON. GEDDON OUTMET

Superintendent of Public Instruction, etc.

FOR THE DUMB AND DUMB OF THE BROTHERHOOD

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GENERAL REMARKS.

Before entering upon the munutiæ of this Report, we deem it advisable by way of preface to make a few general remarks, of a nature, we think, to enlighten the reader on the condition of deaf-mutes. Thrust aside as a consequence of their very infirmity, they engross very little of the attention of the public mind. Nothing is easier than to accustom oneself to the foregone conclusion that they are useless beings, nay, even mischievous, or at best troublesome. If, however, they are rated so low, might it not be because they are so imperfectly understood? Anxious to contribute, as much as in us lies, to dispel so unfair a notion, and one so much at variance with justice, we purpose, in this paper, to consider deaf-mutes in their intellectual, social and religious aspects. We are persuaded that benevolent and unbiased readers, willing to accompany us to the conclusion, will see their prejudice vanish and their prepossessions fade gradually away. We dare even formulate the hope that they will write with us in the furtherance of the work of justice and of rehabilitation which we have undertaken.

I.

Deaf-Mutes in their Intellectual Aspect.

It is a common misapprehension that the deaf-mute from birth is incapable of receiving instruction, and they persist in rating him, in an intellectual point of view, as inferior to one bent with speech and hearing. There is nothing more perniciously incorrect and unfair. From the moment that master-mind, the Abbé de l'Epée, during the last century, in France, devised a method

of imparting instruction to this afflicted class, it was no longer possible, with the slightest shade of reason, to uphold this opinion, exploded as it was by so many and such overpowering facts.

We affirm without fear of being gainsayed and backed by the most competent authority, that DEAF-MUTES ARE ENDOWED AT BIRTH WITH THE SAME FACULTIES AS CHILDREN GIFTED WITH HEARING; their infirmity doubtless is an obstacle to their first intellectual flight, but it can in no way dwarf the intellect itself, for evidently the innate activity of the human soul cannot depend upon the elimination of a sense.

Holding intercourse for many years with these unfortunates, we have been enabled to establish beyond cavil that exterior objects, the actions of their fellow-men, the complex spectacle of nature, all produce on the young deaf-mute impressions in every way similar to those produced on a child who hears; they challenge his attention, strike his imagination, stamp themselves on his memory and impregnate his mind.

The equality existing between the deaf-mute and the child who rejoices in the possession of all his senses unimpaired, ceases to hold good, then only when the latter comes fairly into possession of articulate utterance, and if, at this critical moment, an education, suitable to one so peculiarly circumstanced, were imparted to the deaf-mute, if his faculties were then properly trained, they would in no way be retarded in their normal development.

Deprived of the most precious sense with which kind Providence has endowed mankind, the deaf-mute abandoned to himself remains often for years, sometimes for his entire life, isolated in the midst of his fellow-beings, isolated even in the bosom of his family; but if he be fortunate enough to have his lot cast among those favoured ones, who are blest with a good education, his faculties hitherto paralyzed by protracted inactivity, are seen to awaken from their torpor and expand with surprising rapidity under this benign influence.

Nor can it be otherwise, for within that ostracised being holds sway an intelligent soul, which communing now with other souls that understand it, and by it are understood, it bursts asunder its fetters and expands with joy in the sphere of intellectual knowledge. Interchange of thought between this captive soul

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and kindred ones previously emancipated, widens out unceasingly the horizon of its mental ken hitherto so limited. Unknown lights flash out in the midst of the oppressive darkness in which till now it merely eked out a miserable existence: it takes in with rapture new vistas which unfold themselves before its vision, it leaps forward with that eager ardour which characterizes youth, in fine the portals of life are at last ajar, and in its bewilderment and ecstasy it throbs with emotion at the thought of its now becoming useful to society and to its father land.

Such indeed is the stupendous transformation we witness in the faculties of our pupils when the first rays of science dawn upon their minds. To deny in deaf-mutes aptitude for instruction is to reject evidence itself, it is to uphold a paradoxical hypothesis disproved by the experience of every day life.

Ah! would that all could participate in the benefits of education! But alas!—and this is our poignant sorrow—but an insignificant minority of happy ones enjoy this privilege, whilst, *on account of the cramped state of our Institution*, the great mass of deaf-mutes, abandoned to their sad fate, continue to bewail their lot. Can we without deep emotion look upon these poor creatures, capable of instruction, groping helplessly about in the gloom of mental chaos; and so many intellects, vivified like all others by the inbreathing of the Almighty, doomed to oblivion in the bleak and dismal slough of ignorance? Let us break then for them the bread of science, for which they would hunger with all the ardour of their soul if they could but relish for once its savour. Throw open wide for them the portals of an enlarged abode, where there will be room for all, for all alike have an indefeasible right of a sufficiency of education.

II.

Deaf-Mutes in their Social Aspect.

There is another misapprehension pretty generally spread abroad, and it is that deaf-mutes, owing to their infirmity are not fit to share in social intercourse. We grant this proposition is but too true with regard to deaf-mutes who are abandoned to

their wretched fate (1), but we energetically reject its application to those who have received the blessing of a good education.

If we have made good our assertion that they are fit to receive instruction, we cannot for the life of us see how they would be unqualified to mingle in social life. The instinct of sociability is as strong in the deaf-mute as in the rest of mortals. His relative inferiority is less the effect of his infirmity than of the isolation to which he is doomed by our indifference; as a matter of fact, within the pale of an institution where his language is understood, he experiences but few privations, and his life is on a par with that led by young Collegians or Academicians. His condition changes, it is true, when he goes back into society, his intercourse with other mortals is more difficult than with his compeers in misfortune, but is it a logical sequence to say that his infirmity constitutes an insurmountable obstacle to his participation in social life? No, indeed, the experience of the past and the very spectacle of the present furnish us again with unanswerable arguments. Now many educated deaf-mutes have occupied and still occupy honourable positions in society! We have but to cast a glance around us to be convinced.

And why not extend to others the blessings restricted so far to a few privileged ones? Why give over so many unfortunates to a lamentable existence? Why not send back to the bosom of society its members now poor outcasts, but who could render it service, and who could be made worthy of it, and who oftentimes could figure in it with credit? Here then is a glaring wrong which society in deference to itself must right.

Again, the objection based on the difficulty of social intercourse to be established between deaf-mutes and others, has lost all its weight since the introduction of the method of articulation (2). The deaf-mute, proficient in the lessons he has received, will no longer strive to give expression to his thought by a pantomime scarcely intelligible to most men, but will interpret the motion of the lips and give answer by articulate sound; in brief *he will hear with his eyes and will speak*. Not

(1) We have given certain particulars on this subject in our Report for the year 1878.

(2) We shall revert to this subject at greater length in the following pages of this Report.

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only will interchange of thought become easy, but it will cease to be irksome. What further reason can now debar his entrance into the fullness of social life? All that the poor forsaken creature now wants is an education to fit him to be a useful citizen, and he may very laudably, as all others do, aspire to become an ornament and a glory for his country.

Let us not begrudge deaf-mutes this education for which in their ignorance they have not even learnt to wish. Rear an establishment sufficiently vast to receive them all; heed the voice of justice which pleads the cause of this throng of unfortunates, miserable beyond expression in their painful isolation; give them back to society, and their lips sealed to-day will open to bless those whose charity will have accomplished this work of rehabilitation.

III.

Deaf-Mutes in their Moral and Religious Aspect.

Endowed with an intelligent and sensitive soul, deaf-mutes are as fit as others to receive advantageously moral and religious instruction. We who live among them, observing their lives and making it our study for many long years, we know that their hearts are accessible to every varied sentiment.

As other children, the deaf-mute has been the object of a mother's care, though she was long unable to guess at its painful infirmity; the poor little one heard not the sweet voice of her who lavished on it all her tenderness; but the earliest training of the heart is effected without the aid of articulate utterance, and motherly fondness had developed in it the germ of sentiments planted in the heart by the Creator's hands. But alas! when the fearful truth first breaks upon the parents, and that there no longer remains a doubt of the deafness of their child, it is not uncommon to see them abandon it completely, and from that moment the poor creature drags on a miserable existence in the midst of a world which is for it at once a gloomy solitude and a silent waste: and if a charitable hand does not draw it from its lethargy of death, it passes its life in a state which exceeds the bounds of thought fully to realize.

Equally in the dark with regard to its nature and its end, the poor little wretch can scarcely distinguish between good and evil, it can glean no clear notion of the Eternal Being, to Whom it must render an account of its manner of life, its thoughts and actions. And, nevertheless, within that abject soul, where yawns that fearful void, lie latent all the elements which constitute a moral and a religious agent! Education would draw order from this chaos; religious instruction would light up in that dismal night a star beaming with hope, it would kindle in the depth of these dense shadows the sacred beacon of faith and the flame of divine charity.

Ah! It is here especially that the refusal of justice anent these poor creatures displays itself in all its inhumanity. To allow the intellect of the deaf-mute to grow rank, or to grovel, while it is capable of culture; to close on it the barrier of social life, to cross whose threshold it has a right, is indeed cruel; but to refuse to impart to it the faintest notion of its Creator; to stifle in that heart, fashioned to love, the sweet accents of prayer and the promptings of gratitude; to banish from the concourse of moral and religious beings the wretched pariah, whose brow bears the stamp of intellect, whose glance can take in the splendours of the starry vault, whose heart could throb with love or thrill with hope; here is barbarity, the very thought of which should cause a sensitive soul to shudder! and it is of such unspeakable good, of such transcendent advantages we would deprive a whole category of human beings, created by God to love and serve Him! And let it be said with a blush, that it is *for mere want of space*, that these poor wretches writhe in the throes of a moral agony, which fatally ends in the most appalling of all misfortunes, the death of the soul.

Stretch forth a helping hand to these our unfortunate brothers; burst their bonds; make room for them around the hearthstone of religion, whose grateful glow will bring back warmth to their benumbed souls; give them a chance to learn—especially as they are so wretched in this life—a chance to learn to bend the knee in prayer, to clasp the hands in supplication, to invoke their Creator, to learn to understand the ineffable sacrifice of a God crucified for man's salvation, to slake their thirst at the life-imparting fountains of the divine word, to realize in brief all the consoling mysteries of religion, the contemplation of which will

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lighten their burthen, and draw aside the veil which shuts out from them the prospect of eternal happiness.

Shall we allow in this prosperous Dominion, so blest by God because it is so profoundly religious, shall we allow a multitude of souls to perish of spiritual want and misery? Oh! no, such a supposition would be revolting to our patriotism and to our faith. We must then rear a vast edifice, wherein these outcasts may, like their more favoured brothers, seek shelter under the maternal wing of religion, and God, who rewards even a cup of water given in his name, will compensate an hundredfold the sacrifices made in favour of his most afflicted children.

Listen to the words on this subject of the venerable Archbishop of Martianopolis, His Lordship Bourget, who more than once pleaded the cause of the deaf-mutes with that soul-stirring, sympathetic eloquence of his, which welled up from that great heart of shepherd and of father. These are his words contained in a special circular : (1)

"Religious instruction produces admirable results on the deaf-mutes. Whoever has witnessed them pray, receive Holy Communion, or acquit themselves of their other religious exercises will have little difficulty in being convinced. For nothing is more expressive than their gestures, their features and their general bearing throughout these solemn acts. But for them, piety is not restricted to external signs. Numerous instances, which we could cite, make manifest that it is real and practical.....

"If they are capable of receiving religious instruction, and it cannot be called in question, we may no longer admit in principle that they are not fit subjects for the reception of the Sacraments, and as a necessary consequence we must come to the conclusion that a preliminary education should be given them to dispose them to receive these Sacraments with fruit. This must never be lost of sight either by the parents or the Pastors of these forlorn beings.

"What powerful motives now crowd together under my pen, motives to foster this excellent work! Deaf-mutes stand absolutely in need of an instruction in keeping with their corporal infirmity; it must then be imparted. They can become fervent Christians: Religion then must extend to them her maternal care. They can become good citizens; therefore the State owes them special protection. The greater part of these afflicted creatures belong to poor families; hence public and individual charity should come to their succour. By education they can be made good sons, good husbands, good fathers and good friends. So that one and all in

(1) Circular of His Lordship the Bishop of Montreal, on the condition of Deaf-Mutes.—(September, 1856, p. 14.)

society, we are deeply concerned in taking into our ranks other active members in the person of more than thirteen hundred deaf-mutes scattered throughout the country. We shall not therefore remain indifferent to the appeal addressed us in favor of these unfortunates."

The Church, by the voice of her first Pastors, has never ceased to enlist the sympathy of the faithful and of the Government in favour of those afflicted with this twofold infirmity. In the sixth Council of the Province of Quebec, held in 1878, our venerable Bishops, ever ready to relieve the religious and moral wants of the flocks confided to their pastoral care, called the attention of the clergy to the pitiful condition of deaf-mutes in our Province.

The following is an extract from the eighteenth decree of the above mentioned Council :

"DEAF-MUTES."

"As among the sheep of Christ's flock, greater charity must be exercised towards those who are afflicted with a more painful infirmity, we earnestly entreat the pastors of souls to endeavour to place in Catholic institutions, erected for that purpose, the deaf-mutes whom they meet with in their respective parishes. We beseech them to exhort parents to contribute, according to their means, to defray the expenses necessary for the education of children afflicted with this infirmity."

While the Church's voice re-echoes throughout the Province with this cry of distress, wrung from her maternal fondness, we hasten to unite our humble supplications with the solemn utterances of Religion. That voice which is ever heeded will impart to our words an authority and an energy they could never possess alone.

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THE DUTIES OF SOCIETY TOWARDS THE DEAF-MUTE.

We think we have sufficiently proved in the preceding pages that the deaf mute is gifted with intelligence, and is, therefore, capable of instruction, that having received a suitable education he is fit to become a useful member of society, and save his soul, which is made to the image of God. From these premises it is easy to show the duties society has towards those poor unfortunates. These duties may be reduced to two principal heads **JUSTICE** and **CHARITY**. We hope we shall be pardoned if we insist somewhat at length on these two points.

The deaf-mute is a member of the human family and, therefore, has a right to share in the intellectual inheritance of all mankind; and yet he is left for the most part to lead a life of ignorance, deprived of his strict social right and treated as a human outcast. There are hundreds of deaf-mutes in this Province, who are left absolutely destitute of the means of instruction. It is of these poor unfortunates we would now speak. We have frequently called the attention of the Government to the sad state of these poor creatures in very urgent pleadings and petitions. We must here admit, in justice to our public men, that they have always listened most kindly to our pleadings and have acknowledged that our demands are perfectly just. We are also glad to be able to state that, in their last session, the Government and the Legislature have given us reason to hope that this question so long before them will, in the next session, be definitely and satisfactorily settled.

It is not our purpose to criticise the appropriation of the public funds; but we may be permitted to state and call attention to the fact that enormous sums have been devoted yearly to the support of numerous educational establishments: Universities, colleges, training-schools, scientific institutions, academies, convents, commissioner schools, etc., etc. Now, if those whom fortune has abundantly favored with the gift of wealth are so aided, how can the educational rights and needs of the poor deaf-mutes be ignored? We gratefully acknowledge, indeed, that the Government does allow something towards the education of the deaf-mutes in our Institution. But we must be permitted to res

pectfully observe that the sum allotted is insufficient to maintain the pupils we have, and that no measures are taken to assist the poor children we are unable to receive. It is for these forgotten ones we would now especially plead. We would make the Government and the public listen to the piteous cries of the poor misreable deaf-mutes scattered through the Province, unable to come even to our doors. What advantage to these are the liberal Government grants devoted to the education of their more fortunate and less needy brothers? Why exclude them from all share in the public funds, to which their parents contribute their portion. Surely, the Government cannot in justice refuse them the means of obtaining the elements of a moral and intellectual education to which they have an undoubted right. We would have it distinctly understood that when we speak here of the "*Government*" we mean not merely the central administration, but also the local School Board and Corporation and Commission, which are an integral part of the general government, especially intended to see to and supply educational wants. Such is the view of this most important question regarded merely from the standpoint of common philanthropy, and ruled by the principles of distributive justice. But if we, for a moment, look at the question from the higher ground of Christian charity, the misery of the poor abandoned deaf-mute is really appalling. In the eyes of the Christian, the deaf-mute has special and most sacred claims as a suffering member of Christ's mystic body. For them as for us all the Son of God came on earth; to them too would He impart the saving word of life; because of the very helplessness of their misery they are objects of His tenderest love. He thought of them always; they were with Him when the passion of His Sacred Heart began in the garden, and for them was His Heart laid open when His dead body hung upon the Cross. And we, Christians, we who believe in this mystery of God's great love, shall we not think at all of those poor souls for whom Christ died? Shall we brethren live in deepest ignorance and die in dark despair? Oh! no, for the sake of God and of His Christ, a thousand times, no. We will earn by our actions the blessing promised to the merciful, and escape the awful malediction reserved for those who have not known how to pity the misery of others. When we consider the conquests of civilization, and behold the wonders wrought in the world by

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Christian charity, we are really amazed that the misery of the deaf-mute has been almost utterly neglected. It may be, perhaps, that others in their distress can excite commiseration by appeals to public charity, while the poor deaf-mute has to suffer in silence. But, surely, a moment's thought will show that the very silence of his suffering is a most eloquent and touching appeal to our pity and compassion. And yet, excepting the charity of Religious, very few voices are heard to respond to this powerful pleading; it is only with much difficulty we can get from the Government a very insufficient grant for even the few sufferers we are able to receive, while absolutely nothing is done, by an otherwise generous Legislature, to assist those whom we cannot receive. But though the imperative duties of justice and charity may be ignored or forgotten, they remain DUTIES still; the right of the deaf-mute to public assistance for his education is only increased by the neglect to see that right satisfied, and this continued neglect makes the duty of the public and the Government all the more urgent. We are the official advocates of the poor deaf-mutes, and we shall never cease to plead their cause. We have again laid that cause before the tribunal of public opinion; we hope we have succeeded and that our success will be soon felt by the sufferers whose cause we plead.

COMPARISONS AND STATISTICS.

Touched by the sight of such misery as we have seen the deaf-mute suffer in the Province of Quebec, we have endeavored to excite the pity and the generosity of the public in his behalf. Our patriotic zeal is all the more earnest, when we see what our neighbors of the United States and the Province of Ontario are doing for their deaf-mutes. There are in the American Republic 55 institutions for deaf-mutes, built and supported by public money. According to the official report, each pupil costs the country \$300 annually. The Legislature of Ontario, after having voted a large sum for the foundation of a magnificent institution, at Belleville, continues to allow an annual sum of \$157.63 for each deaf-mute (1). Our institution here is incorporated and called the *Provincial Institution of the Province of Quebec*. It was built by the Clerks of St. Viator with voluntary subscriptions which they had to beg; the land on which it is built is a gift of Mr. Beaubien. It is true the Institution receives an annual grant from Government; the grant is \$5000, which, when most economically distributed, allows for each pupil from \$20 to \$50. We think these comparative statistics need no comment.

Even when compared with our sister institutions of this Province, our house is most unfavorably treated. It is true the Government grant is equal to all, but some receive more from the charity of the public than others; then, we incur increased expense by having to pay domestics for the inside work; and, besides, it should be borne in mind that it costs more to support boys than girls, as we may easily see by comparing the pension of colleges and convents. The comparison we here make between our institution and others of the kind in the Province, is in no spirit of envy or recrimination. We, of course, rejoice in their success and applaud their efforts in the noble work in which we are all engaged, we congratulate them on their good fortune in their appeals to public charity. But we would ardently desire that we, too, could meet the many demands made

(1) Extract from the Report of the Inspector of Prisons and Charities of the Province of Ontario, for the year 1881. page 167. (See the Comparison Table annexed to the present report, page 38.)

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upon us by the poor miserable deaf-mutes scattered and neglected through this Province, absolutely deprived of all means of education. From inquiries made and reports sent in, we know we are right in saying there are at least 1500 boys now so destitute and neglected (1).. Our books show that since the foundation of our house, we have educated 355 deaf-mutes. This number would be doubtless greater if we were not each year compelled to refuse admittance to many for the *want of room*. In 1881-1882, we had to refuse 106. We may see from this that the want of sufficient accommodation is one great cause of the evil we deplore.

OUR PRESENT POSITION.

The desire we have expressed to see the abandoned deaf-mutes looked to, suggests the utility of telling how we manage those we have in our house. *This house was built to accommodate about twenty pupils, and it now contains 132!* Surely we shall be believed when we say we are pressed for room. The same apartment has to serve as recreation, class, and study room, for the pupils who follow the French method. Those poor children should be seen in their daily life to form an idea of their physical and moral sufferings, occasioned simply by want of space, packed in this small room during their various exercises, breathing an almost poisoned atmosphere, it is not surprising if our poor children get here the germs of dangerous diseases. We have been compelled by the most urgent necessity, to improve the sanitary condition of the dormitory, but the refectory, which is in a dark and damp basement, our poverty compels us to leave untouched; the chapel is almost in ruins, and everywhere is needed more air and space, the two necessary conditions of healthy life. In fact, the general accommodation of our house is becoming so defective that in order to avoid the most serious

(1) The census for 1870, gives a total number of 1100 Deaf-Mute boys, scattered in the Province. Since that period, *meningite*, for many years, made its appearance, and had the effect of increasing an extraordinary proportion the number of deaf-mutes.

danger to the health of our pupils, we feel ourselves reluctantly forced to refuse admittance to future applicants and even bound in conscience to reduce our present numbers. We shall do so with sorrow of heart, indeed, well knowing that we shall be thus increasing the number of those who are left in misery. We have done all in our power to avert this evil, but charity and justice will compel us to act, if the Government does not soon come to our aid. We have lived too long on hope and promises; if our appeal is now unheard, we must only trust to ourselves and be guided in our action by the principles of prudence and inevitable necessity.

OUR PETITION TO THE GOVERNMENT.

We have constituted ourselves the advocates of hundreds of unfortunate children, whose rights society seem to forget and whose misery the Government seems to ignore. It is now our duty to complete our work by suggesting a remedy for this crying evil, it is not enough to make the misery known, we are bound to do all in our power to remove it, or, at least, to lessen its effects. We have considered with earnest care the best means of removing the evil we deplore. Long experience in the work and affectionate solicitude for those little ones who are so much neglected should give us the right to speak, and merit for our words respectful attention. We shall, therefore, suggest, as the result of mature consideration, what we think the most efficient means of aiding those poor deaf-mutes.

It seems to us, then, that a radical mistake is frequently made in the professional education given to these boys. They come to us, as a rule, from the country; they are the children of farmers. Now, if these boys get an education only as artisans, their danger and difficulty is this: When they leave the educational institution, they will not care to return to their homes and families; their education has unfitted them for farming life and agricultural employments, they will naturally seek the great centres of artisan labor, towns and cities in Canada, or perhaps in the

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United States; they will thus lose the protecting influence of home and of family surroundings at a period of life when they most need these aids to industry and virtue; and hence it often happens that instead of finding the work they seek, they get lost in the crowd of idle malcontents, lost to themselves, lost to their country, lost to their religion and their God. The evident remedy for this great evil is to give the deaf-mute an education that will fit him for farming work. For this kind of work he is most adapted, and an agricultural life is best suited to his mental and moral needs. He has learned to think and live alone with God, his soul has a surprising facility of commercing with nature, he sees the Creator in His work, he reads the harmony of the heavens, and his ever watchful and well-trained eye catches in the slightest movement of leaf or flower, or waving corn the spirit of Him who clothes the lilies of the field in beauty and walks on the wings of the wind. In such surroundings, in such society, the deaf-mute feels the dignity of his manhood and knows there is ONE who cares for him. Send the deaf-mute to the workshop or the factory in a large commercial centre, he sees perhaps only the success of men and soon begins to forget there is a God. His protection, then, his usefulness, his happiness, his salvation is in receiving an agricultural education and leading a rural life. Providence itself seems to suggest this to us, in inspiring the great and good Madam Masson to give us a magnificent property at Terrebonne, to be used as a model farm for our deaf-mutes. A good beginning has been made; we have plenty of excellent land; we have strong arms and brave young hearts for the work; we have excellent experienced masters who will lead and cheer the boys in their work; we have promise of forming skilled agricultural laborers for our Province; what then is further needed? Briefly this: We want the Government to build, at Terrebonne, an institution that will be useful to us and an honor to the Province. The house should be sufficiently large to accommodate conveniently all the deaf-mute boys whom we are bound in justice to help.

If we get this building, and we have every reason to hope we shall, Madam Masson's munificent gift will receive its crowning glory. This Institution will, of course, be in the first place a blessing to our deaf-mute boys; but it will be also of immense utility to the Province. The cost of the building would be materially

diminished by the work which our boys could do; the annual sum necessary to contribute towards the support of the institution would be inconsiderable, as it would soon be self-supporting, the skilled agriculturists the house would give to the Province, would more than repay the expenses incurred. All seem to admit that another house for deaf-mutes must be built somewhere; surely, economy, wisdom, prudence and justice suggest that it should be built here. For, to establish a new institution in another part of the Province, to form another and experienced corps of professors, would incur such expense and so much time, that it would justly prevent the Government from undertaking such an enterprise; then would it not be good administration to consolidate and encourage an establishment which already exists, and has given many proofs of its capability, and only wants to live and prosper, and in fine, with a few pecuniary sacrifices can become a first-class house.

This is not our Petition; we do not speak for ourselves, we speak for those who are deprived of their rights and who appeal to the Power that is bound to help them.

AN EXPLANATION OF THE METHOD OF ARTICULATION.

Those who have devoted themselves to the education of deaf-mutes have devised various means of teaching them to express their thoughts. We cannot give an account of all the systems here, we shall confine our remarks to the latest and most remarkable, called the PURELY ORAL METHOD, which takes the first place among all others, and has been two years in use with us. The system is more expensive, as it requires a greater number of professors: one teacher to every ten pupils; but its utility and perfection amply repay the cost and trouble.

The knowledge of spoken language acquired by the sense of hearing is learned by the deaf-mute through the sense of sight. The pupil attentively watches the lips of the speaker, and reproduces by a corresponding movement of *his* lips the sounds which he does not hear, but which, as it were, he mentally sees. After a

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little practice, the pupil will speak so perfectly that it is difficult to believe he is a deaf-mute at all.

This may seem almost marvelous to some, but the explanation is very simple. Long observations have shown that deafness is the cause of dumbness; as a rule, the vocal organs of the deaf mutes are perfect, but he cannot use them because he has no idea of sound. Hence, nearly all are dumb because they were born deaf, or because they became so by sickness in their infancy. Now we know that one sense can in a wonderful way supply the place of another; so it was thought if the deaf-mute could not hear sound, perhaps he could *see* or *feel* it, and it was very soon found he could. Of course, he does not properly speaking *see* the sound, he sees only the movement of the lips, how the lips form the sound or can feel the vibration of the organ; but this is practically to him just as if he heard the sound, for he understands perfectly every word that is said. The training consists in teaching him to read from the lips and to use his vocal organs. Unless the pupil begins young, the training is difficult and almost impossible, for the vocal organs become paralyzed for want of practice, and the child, as he grows, will have learned other ways of expressing his thoughts. He will also require a certain amount of intelligence and good sight.

The sooner the deaf-mute begins the oral method, then the better; and it would be most useful to us, if mothers could teach these children to *talk* from their earliest years. Unfortunately they have for the most part no idea of these complicated methods which it is true, require much time and patience. The children arrive completely ignorant, and their training is to be begun just like that of a child of one year old.

It may interest our readers to give a practical example of how this teaching is done. The first thing to be obtained is an easy regular respiration; this we try to secure by children's games and little gymnastic exercises. Then we begin our practice of lip reading and pronunciation. We purpose to develop a consonant, the easiest, P for example.

"The pupil is placed before a mirror; the teacher takes his hand, places it before his own closed lips and then pronounces sharply the letter P. The pupil near, *feels* the air coming from the lungs; he tries to do himself what he has seen and

felt the teacher do, and he generally succeeds very well in soon saying P, which is the fundamental sound of B, T, D, K, and G. Next come the vowels. When we say *Ah*, the mouth opens, the tongue rests motionless near the lower teeth, the air is forced from the lungs and produces a movement of the larynx, which the pupil may easily feel by putting his hand on the throat of the teacher. He then tries to imitate the teacher, and after a few attempts generally succeeds in pronouncing more or less distinctly the sound *Ah*. We then pass, at least according to the order generally admitted, to the other consonants, to the vowels *o*, *oo*, *a*, *e*, to the diphthongs and to the nasal vowels, which offer a peculiar difficulty on account of the resemblance to the eye with the corresponding vowels. Before all the simple sounds are mastered, the teacher varies his exercises by forming short and easy words, as *top*, *pipe*, *cat*, *hand*, etc., which objects, whether in nature or picture, being placed before the pupil, these words serve as a foundation of further training. As the pupil reads the sound by seeing the words formed on the teacher's lips, the teacher must stand in front of the pupil to let him see the movement of the vocal organs. This practice requires great attention on the part of the pupil, and shows us how the sense of sight may be so perfected as to take the place of hearing. This reading from the lips may be committed to writing, at the same time, and the pupil reading, speaking and writing word for word with the teacher.

The first words indicated above are followed by others, beginning and ending with a consonant and forming two or three syllables. Then are taught colors, the simple properties of bodies, actions, etc., and the pupil begins to form short sentences, as *the sky is blue*, *the house is high*, *the wind blows*, *the fish swims*, etc. As the pupil's vocabulary and intelligence increase, he learns the simplest and most necessary rules of Grammar, such as the imperative mood, the personal pronoun, the interrogative, the present, past, and future tenses, affirmative, negative, adjective, number, gender, preposition, etc. Finally, the exercises go on to simple narrative and description.

As we proceed, we approach more nearly the ordinary methods of teaching, so that at the end of the third year, we can use the books of the common schools."

"J. HUGENTOBLE."

Such is the system of articulation introduced into the country for the first time by us, after we had studied it in the principal Institutions of Europe. We have spared neither trouble nor expense to make this method a success here, and thanks to the devoted zeal of our fellow-workers, we have succeeded. The oral method is more the principal kind of education we give; there are 68 pupils, at present, in the classes of articulation, while the old, or *French* method, is followed only by those pupils who are too old to begin the other.

The courses of articulation and dactylology are kept altogether separate to prevent inconvenience and confusion. This arrangement leaves the pupils to talk amongst themselves,

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which they do constantly in recreation where they enjoy themselves innocently and usefully, seldom showing that melancholy silence, so frequently observed in the old system. The pupils are always under the eye of their teacher, in class, in recreation and in the workshops, and are rewarded for their fidelity in keeping to the oral method and avoiding the signs to which they feel so tempted. Rewards are distributed every month to those who abstain from signs, and who use only their voice to communicate with their companions.

BALANCE OF OUR ACCOUNTS.

TOTAL EXPENSES for 1881-82, including expenses for building and installation of workshops, etc.	\$32,142.81
RECEIPTS, including Government grant.....	13,295.47
DEFICIT.	\$18,847.34
Adding to this deficit the sum borrowed to build at Terrebonne.....	5,632.47
We have a total debt of.....	\$24,479.81

EXPRESSION OF THANKS

TO

OUR BENEFACTORS.

We take this opportunity of expressing our very sincere thanks and most heartfelt gratitude to the Benefactors of our Institution, whose names we give. We thank them in our own name and in the name of our fellow-laborers and pupils, for the eminent services they have rendered us.

Madam Masson, for the gift of 112 acres of land at Terrebonne.

MM. the Directors of the M. & D. Savings Bank.

Rev. F. Rochette, Pastor of Sault au Recollet.

Deceased Mr Chagnon of Belœil.

Deceased Cap. Hughes of Dorval.

The Ladies of the Hôtel-Dieu.

The Jesuit Fathers.

Doctors Trudel, Hingston, Brunelle and Desjardins.

The Directors of the North Shore Railway.

The Ladies of the Sacred Heart, Sault au Récollet.

We also wish to thank the editors of the following papers :—

Le Monde.

Le Courrier de Montréal.

Le Courrier du Canada.

The Evening Post.

L'Opinion Publique.

The True Witness.

La Gazette de Joliette.

L'Union Allet.

Le Canada Musical.

Journal d'Agriculture, (French and English).

Le Journal de l'Instruction Publique.

Canada First.

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- 22 Pare
- 23 Sima
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- 30 Olivie
- 31 Flam
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LIST OF PUPILS

FOR 1881-82

Including those admitted during the vacation of 1882.

ORAL METHOD.

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|----------------------------|-----------------------------|
| 1 Perron Ferdinand | 35 Venne Albert |
| 2 Lachance Elie Louis T. | 36 Frigon Hilaire |
| 3 Bourdon Zéphirin | 37 Desilets Ilas |
| 4 Tremblay Jean | 38 Archambault Albert |
| 5 Bédard Séverin | 39 Boyer Joseph |
| 6 Audet Napoléon | 40 Harel Joseph Eugène |
| 7 Montmarquet Charles E. | 41 Lepage Louis |
| 8 Malo Louis Théodore | 42 Donaldson Alfred |
| 9 Marchand Edmond | 43 Vaillancourt Emile |
| 10 Léveillé Emile | 44 Mailhot Adélard |
| 11 Barnabé Oracio | 45 Proulx Joseph |
| 12 Couture Joseph | 46 Guérin Eusèbe |
| 13 Parent Joseph Aristide | 47 Belles-Isles Achille |
| 14 Bastien Calixte | 48 Grégoire Joseph Alfred |
| 15 Lamothe Zotique Joseph | 49 Majeau Osias |
| 16 Fournier Jean-Baptiste | 50 Thibault Pierre |
| 17 Fortin Charles Théodore | 51 Carrière Médard |
| 18 Carrière Augustin | 52 Bertrand Aimé |
| 19 Pepin Joseph Elie Norb. | 53 Rouleau Achille |
| 20 Guillemette Albert Jos. | 54 Turgeon Clément |
| 21 Perrault François | 55 Ouellet Georges |
| 22 Parent David | 56 Provencher |
| 23 Simard Cléophas | 57 Johnson (Ducasse) Eug. |
| 24 Bertrand Paul Emile | 58 Brières Philorun |
| 25 Quintin Ephrem | 59 Veilleux Louis |
| 26 Chatigny Joseph | 60 Grondin Joseph |
| 27 Laplante Arthur | 61 Mercier Anaclet Elzidas |
| 28 Latour Allan | 62 Alarie Alfred |
| 29 Paquette François | 63 Labelle Norbert Donatius |
| 30 Olivier Alphonse | 64 Charest Louis Mina |
| 31 Flamand Jean-Baptiste | 65 Girard Philippe |
| 32 Vanier Camille | 66 Turgeon Louis |
| 33 Gauthier Joseph | 67 Poisson Philibert |
| 34 Jodoin Azarie | 68 Poisson Joseph Achille |

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| 69 Hébert Samuel | 77 Langlois Chs François |
| 70 Quenneville Napoléon | 78 Bertrand Alexandre |
| 71 Gagnon William | 79 Dubois Louis |
| 72 Whitmore Henri | 80 Chevrette Hilaire |
| 73 Gamache Alexandre | 81 Pepin Pierre René |
| 74 St-Laurent Th. Chs Ad. | 82 Jérôme Joseph |
| 75 Bibaud Alfred | 83 Picard Maxime |
| 76 Murray John | |

METHOD DACTYLOLOGIC.

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|---------------------------|------------------------------|
| 84 Tresch John Frederick | 117 Larin Michel |
| 85 Handrathy Thomas | 118 Joinette François-Xavier |
| 86 Daoust Barthélemy | 119 Magnin Alfred |
| 87 Simard Thomas | 120 Laflamme Elie |
| 88 Piché Edmond | 121 Gélinas Raphaël |
| 89 Boisvert Louis Georges | 122 Walsh Patrick |
| 90 Royer Julien | 123 Maloney Michael |
| 91 Spearman Edward Phil. | 124 Mireault Elie |
| 92 Lafortune Osias | 125 Proulx Joseph Félix |
| 93 Fréchette Joseph Louis | 126 Bellefeuille Jean |
| 94 Pelneau Joseph | 127 Coutu Albert |
| 95 Proulx Hubert | 128 Desrochers (Rock) A. W. |
| 96 Blais Siméon | 129 Payette |
| 97 Desblois Joseph | 130 Wolker Augustus Edw. |
| 98 Power Richard | 131 Quigley James |
| 99 Plante Henri | 132 Chaussé François |
| 100 Lafranchise Aimé | 133 Charron Edouard |
| 101 Pagé Eugène | 134 Brisebois Philibert |
| 102 Vallée Moïse | 135 Brien (Durocher) Emile |
| 103 Fleurent Arthur | 136 Gauthier H.-Marie |
| 104 Veilleux Louis | 137 McElderry Georges |
| 105 Arsenault David | 138 Dominique Onésiphore |
| 106 Brunelle Siméon | 139 Wilson Edward |
| 107 Brunelle Arthur | 140 Kreamer Joseph |
| 108 Dionne Philias | 141 Hébert Joseph |
| 109 Forget Emmanuel | 142 Lassalle Léon |
| 110 Arcand Henri | 143 Barry Odilon |
| 111 Laberge Adjutor | 144 Lassalle Henri |
| 112 Laberge Joseph | 145 Doloureux James |
| 113 Giroux Napoléon | 146 Lamarre Ferdinand |
| 114 Reid Donas | 147 Gastonguay Firmin T. |
| 115 Mulvanny John | 148 Grisé Emile |
| 116 Barlow Thomas | |

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PROGRAMME OF STUDIES

AT THE

INSTITUTION OF DEAF-MUTES.

THE PURELY ORAL METHOD.

FIRST AND SECOND YEARS.

ARTICULATE LANGUAGE.—Formation of the voice. Regular respiration. Formation and combination of sounds. Pronunciation of vowels, monosyllables, dissyllables, trisyllables and polysyllables. Articulation of propositions.—The pupil will, in the mean time, learn to read from the lips, to write and to speak in class. He will also learn to spell the words formed by the Teacher's lips; following the order of the articulate method he will learn to read manuscript and printed matter.

THE VERNACULAR OR MOTHER TONGUE.—The first instructions in the mother tongue will be given after the manner of a mother teaching her child; the intransitive and imperative forms will be taught in this way:—The pupil is made to answer with the motion of his lips, in the singular number, the question "What have you done?" He is then made to write the same in his copy, as an exercise of memory, and to put the sentence in the past tense. The same exercise is repeated in the plural by many pupils together, to teach them the plural of nouns and pronouns. Then come exercises of transitive actions, with an object, in singular and plural, or with many objects and qualifying adjuncts. Same exercise with subject and object. All these exercises are to be first spoken and then written. The pupil next proceeds to Composition by means of a succession of actions tending to the same end. He should first speak his sentence, then write it, observing the natural and logical order of a narration. He will also learn to distinguish the different tenses by means of actions.

ARITHMETIC.—Enumeration spoken and written (from 1 to 100). Roman figures. Ordinal and numeral adjectives. Notation by one,

five, ten, hundred, &c. Numeration of cents, dollars, &c., in paper or coin. Simple Addition and Subtraction, orally, mentally and by writing, from a short and easy dictation.

LESSONS IN THINGS.—Representation of an object, real or ideal; tell its name, qualities, actions, &c. Simple propositions. Sentences and short conversations on common subjects, as *a cat, a tree, a table, &c.*

DRAWING.—Elementary principles.

RELIGION.—The fundamental truths of the religious and moral order, such as the creation of beings and their distinction into animate and inanimate. Notions on life and death. The human soul. The creation made sensible and easily intelligible by means of mechanical illustration. God, the Creator. Short prayers, under the form of invocations.

SACRED HISTORY.—The creation of the Universe and of the first man and woman. The command to Adam and Eve. Their sin and its punishment. The promise of a Redeemer. The teacher will illustrate these subjects with plates prepared for the purpose.

THIRD AND FOURTH YEARS.

ARTICULATE LANGUAGE AND READING FROM THE LIPS.—This consists in a continuation of the preceding exercises, in order to give the pupils a neat and easy pronunciation and to perfect their sight, so as to speak well together.

THE NATIONAL LANGUAGE.—A continuation of the practice of speaking by extending and perfecting the usual exercises, and by making the pupils question and answer each other in turn. From the narration of facts, the teacher will pass to the description of real objects, distinguishing their qualities, their various parts and the end for which they were made, adding always some moral reflections. In the exercise of speaking which relates to Grammar, a clear notion of tenses having been acquired, the teacher will insist on the conjugation of regular and irregular verbs, and using ingenious examples and expedients, he will exercise the pupils in making phrases and sentences. (The small Elementary Grammar may be used for the conjugation of verbs and for teaching the principal grammatical rules).

ARITHMETIC.—Numeration, Addition and Subtraction (*graduated Exercises*), The manner of cyphering, writing numbers from dictation. Multiplication and Division, using tens and hundreds as multipliers and dividers. Simple Fractions, (these problems should be always given

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viva voce). Exercises on the manner of counting money. The practical principles of weights and measures.

LESSONS ON REAL OBJECTS.—Descriptions of objects present to the eye of the pupil. More detailed compositions on houses, animals, etc.

DRAWING.—Ornamental and linear drawing. Penmanship. Small and Capital letters, current and business hand.

RELIGION.—Elementary notions on the principal attributes of God and the Trinity. On sins in general and on original sin. On the Incarnation and Redemption. On Grace, its necessity in order to merit. On Penance and the Blessed Eucharist.

SACRED HISTORY.—The first Patriarchs to Joseph, and from Joseph to the entering the Promised Land. The most important facts of Jewish history in the time of the Judges and Kings of Israel up to the Babylonian Captivity, and from the Captivity to the birth of Christ.

FIFTH AND SIXTH YEARS.

SPOKEN LANGUAGE.—The teacher will continue to give oral instructions; he will attend especially to clear and distinct articulation, and will see that the pupils pronounce correctly when reading from a book or what they have written from dictation. (If necessary, he will give *extra* time to backward pupils).

THE NATIONAL LANGUAGE.—The exercises of the intuitive method will be continued. Simple narrations of the doings of the scholars, and of other ordinary and daily occurrences. Descriptions of familiar scenes, either taken from nature or from pictures in the class-room. Simple narrative epistles, or letters of thanks, condolence, etc.. etc. Explanation of the different grammatical terms. Exercises on the derivation of words. The distinction between transitive and intransitive, passive and reflective verbs. Practice in the construction and connection of periods. Notions of simple, compound and complex propositions. Practical Exercises.

ARITHMETIC.—Money, weights and Measures. Exercises on the four first rules, with and without Fractions. The Rule of Three. Simple and Compound Interest, with and without Fractions. Discount.

GEOGRAPHY.—The school and its surroundings, the village, the town, the city, etc., Province, Country, Continent, etc.

HISTORY.—The History of Canada, Biography of celebrated persons, etc.

NATURAL HISTORY.—Animals. Plants. Vegetables. Minerals, and their classification. The human body.

PHYSICAL AND SOCIAL SCIENCE.—Elementary notions of Physics and Chemistry. General ideas of the Universe: the earth, the heavens, etc. The various productions of the earth. Man. The family. Society, social, civil and political. The various forms of Government. Political Economy, the learned Professions, the Fine Arts, etc., etc.

DRAWING.—Demonstration and construction of the various geometrical forms and figures. Sketches. Models, etc.

PENMANSHIP.—The different texts; round-hand, small-hand, German text, etc.

RELIGION.—Elementary notions on Faith, Hope and Charity. Explanation of the Apostles' Creed, the Lord's Prayer and the Commandments.

SACRED HISTORY.—The principal facts in the life of Our Lord, considering Him as our Redeemer, our Guide and our Master.

SEVENTH AND EIGHTH YEARS.

ARTICULATION AND READING FROM THE LIPS.—As in the fifth and sixth years.

NATIONAL LANGUAGE.—The same Exercises as in the fifth and sixth years, only more extended and complete, while always practical. Synonymous words and phrases, even in a figurative sense. Exercises in the right connection of phrases and sentences. The moods and tenses of verbs. Different kinds of periods. Exercises in reasoning. Different styles of letters that will help the pupil to proceed in his compositions with order and method. Familiar dialogues tending to make virtue loved, and vice detested and shunned.

ARITHMETIC.—Making the Exercises of the fifth and sixth years a little more difficult. Mensuration. Book-keeping, simple and double entry.

GEOGRAPHY.—Europe, Asia, Africa, Oceanica.

HISTORY.—Elementary notions on Universal History.

NATURAL SCIENCES.—Same as fifth and sixth years.

DRAWING.—Same as fifth and sixth years.

PENMANSHIP.—Same as fifth and sixth years.

RELIGION.—The Precepts of the Church. Principal Feasts. Church History. Elementary notions.

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REMARKS.

1. After the third year, the pupils may use the books of the common schools.
2. Religious instructions will begin as soon as the pupil shows sufficient intelligence of the language to understand short and easy explanations.
3. The pupils, as a rule, may be admitted to approach the Sacraments and make their First Communion after three years study.
4. The pupils who follow the oral method must be kept completely separated from the others, as it is of the utmost necessity not only that they use no sign, but that they do not even see those pupils who do : the use of signs is the greatest obstacle to learning to read from the lips.

PROSPECTUS
OF THE
Catholic Institution for Deaf-Mutes
OF THE
PROVINCE OF QUEBEC,
(INCORPORATED IN 1874.)
Under the Direction of the Religious of St. Viator,
ST. LOUIS OF MILE-END, (Near MONTREAL,) P. Q., CANADA.

Rules and Regulations for the Admission of Pupils.

This Institution, founded in 1848, was placed under the patronage of the Bishop of Montreal and of the Seminary of St. Sulpice, and is subsidized by the Provincial Government.

It is intended for children entirely or partially mute, whose education cannot be secured in the common schools.

It is not an asylum, it is really an educational establishment, and those only can be admitted who, with fair intelligence and sound health, are of good conduct and have attained the age of at least eight years.

The beginning of the scholastic year is the only time for the admission of pupils; none are taken during the year without very grave reasons.

The scholastic year begins the first Wednesday of September, and ends the last Wednesday of June.

The pupils should be provided with at least two summer and two winter suits of clothes; six towels, six napkins, etc., etc. Each pupil should have his name on his clothes and linen.

Books, clothes, etc., and doctor's fee are at the expense of the parents, who are requested to deposit with the treasurer the money their children may need for ordinary expenses, such as paper, postage, etc.

No reduction is made for absence, unless the illness is unusually long.

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COURSE OF STUDIES.

The complete course is eight years. It comprises four absolutely distinct courses ; two of which are for English, two for French. Each course is subdivided into two branches ; in one, the *purely oral method* is used, in the other the *French system* of signs is followed.

The oral method can be successfully used only when the pupil has the perfect use of his faculties, when he is not more than fifteen years old and can follow the entire course.

The course of studies is that of a good Commercial Academy, embracing Grammar, History, Geography, Natural Science, Arithmetic, Book-keeping, drawing, etc.

TERMS.

Board and Tuition..	\$100
Washing	10
Bedding.....	10

Parents and guardians will oblige by answering the following questions :—

1. What is the Christian name and surname of pupil ?
2. The date and place of his birth ?
3. The Christian and surname of his parents ?
- 4 The cause of deafness : was he born deaf, if not, when ?
5. Had he the small-pox, or was he vaccinated ?
6. What language does he wish to learn ?
7. What is your address ?

ALF. BÉLANGER, Priest S. V.,
Director.

COMPARATIVE EXHIBIT OF THE LIBERALITY OF STATES TOWARD THEIR DEAF-MUTE POPULATION

NAMES OF STATES AND THEIR INSTITUTIONS FOR THE DEAF AND DUMB.	COMPARATIVE EXPENDITURES IN PROVIDING FOR THE EDUCATION OF THE DEAF AND DUMB.				COMPARATIVE YEARLY COST OF MAINTENANCE.				COMPARISON OF TEACHERS' SALARIES.		
	Number of pupils provided for	Number of pupils provided for	Deaf-mute population of school age.	Total sum expended.	Amount per capita.	Attendance of pupils.	Yearly appropriation.	Cost per capita.	Numbers of teachers.	Aggregate yearly pay.	Pay per capita.
New-England, 2 Institutions.	400	314	714	\$412,343	\$ 577	284	\$ 75,553	\$269	26	\$31,216 44	1,200
New York, 6 Institutions.	1,007	95	1,102	670,639	609	1,007	230,924	229	68	53,491 24	786
Pennsylvania.	350	200	550	500,000	909	326	78,400	240	20	24,000 00	1,200
Kentucky.	400	100	500	125,000	1,600	80	18,158	227	6	16,000 00	640
Ohio.	100	100	200	800,000	875	420	84,299	201	25	6,000 00	1,000
Virginia.	300	150	450	175,000	666	87	34,166	386	6	6,000 00	1,000
Tennessee.	150	50	200	300,000	625	320	69,595	217	17	18,750 00	1,103
North Carolina.	125	75	200	125,000	375	90	25,320	281	5	6,700 00	1,340
Illinois.	500	100	600	75,000	583	120	42,000	350	9	7,000 00	778
Georgia.	60	190	250	350,000	125	330	80,000	242	21	21,000 00	1,000
South Carolina.	75	50	125	30,000	400	60	12,000	200	5	3,650 00	730
Missouri.	235	115	350	50,000	300	30	6,163	208	2	1,850 00	925
Louisiana.	175	75	250	105,000	400	160	32,711	204	12	8,900 00	742
Wisconsin.	250	10	275	225,000	1,500	30	31,500	225	3	7,270 00	661
Michigan.	250	10	275	100,900	400	140	42,000	210	11	6,820 00	575
Iowa.	100	50	150	376,115	1,504	200	34,000	340	8	6,520 00	815
Mississippi.	100	50	150	100,000	363	100	11,000	314	4	3,150 00	775
Texas.	100	50	150	40,000	667	35	11,143	263	4	4,900 00	1,225
Alabama.	100	50	150	50,000	333	65	13,000	325	5	3,250 00	650
California.	130	100	200	250,000	1,250	65	41,000	631	5	9,300 00	1,860
Kansas.	100	75	200	35,000	175	90	16,150	179	6	4,000 00	667
Minnesota.	160	75	160	190,000	1,187	90	28,000	312	7	5,600 00	800
Arkansas.	175	65	150	35,000	233	40	10,000	250	4	3,400 00	850
Maryland.	175	65	175	250,000	1,428	90	27,000	300	8	5,850 00	731
Nebraska.	85	85	85	50,000	769	40	12,394	310	4	2,950 00	737
West Virginia.	85	85	85	65,000	765	56	26,431	472	6	4,700 00	783
Oregon.	40	40	40	13,000	325	20	4,300	215	2	1,800 00	900
Colorado.	40	40	40	13,000	325	25	7,144	286	2	1,800 00	900

1,860	9,300 00	4,000 00	5,600 00	3,400 00	5,850 00	2,950 00	4,700 00	1,800 00	900
631	179	312	250	300	310	472	215	286	
16,150	28,000	10,000	27,000	12,394	26,431	4,300	7,144		
90	90	40	90	56	20	25			
175	1,187	233	1,428	769	765	325			
35,000	190,000	35,000	250,000	50,000	65,000	13,000			
20	160	150	175	65	85	40			
75									
100	160	75	175	65	85	40			
Minnesota	Arkansas	Maryland	Nebraska	West Virginia	Oregon	Colorado			

