

who, for a quarter of a century, have been conducting an institution at Waratah, N.S.W., which has, in the words of Cardinal Moran, 'been doing grand work in the sacred cause of charity.' The report of the institute covering the years 1911-12 is before us. It is an interesting record of extending work and wonderful success. As illustrating the excellence of the management and administration at Waratah we may make a comparison with our own State institution at Sumner. The number of pupils in residence at Waratah for the year 1911 was 60, and the general expenditure was £1174 8s 10½d. The number in residence for the same year at Sumner was 97, and the general expenditure was £5103 12s 6d, the proportionate cost of management at Waratah being thus little more than one-third that at Sumner.

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Another interesting point of comparison, if not of contrast, between our New Zealand State institution and the Catholic institute at Waratah is as to the methods on which reliance is placed for bringing light to the darkened minds of the afflicted ones. According to the *N.Z. Official Year-book*, 'the method of instruction used at Sumner is the oral method, in favor of which there is a vast predominance of expert opinion.' And as regards the adoption of that system, the Minister of Education remarks, 'It cannot be too often repeated that in this institution the deaf, who would otherwise be speechless, are taught both to speak and to understand (from the motion of the lips) the speech of others, and that they are thereby admitted not only to the benefits of communication with their fellow-men, but even very largely to the conceptions involved in human intercourse. These facts are not always understood or appreciated.' The experienced Sisters at Waratah, on the other hand, contend strongly for the Combined Method; and in support of their contention they are able to show that the weight of up-to-date expert authority is unquestionably on their side.

'Many there are,' says the Report, 'who count themselves among the wise, who will say "Oh, that sign and manual system is out of date; bring us the latest methods—the 'Oral,' the purer the better." But not so speak the teachers, the true artists who form upon the blank canvas of these untaught minds pictures of truth, of knowledge and love—these deft sculptors who, as it were, first unearth the rough stone, and by patient care and constant stroke of chisel and hammer, turn chaos into a work of art rare and beautiful. These instructors, these artists, will proclaim that far from being behind the times, the Combined Method—including largely the sign system—is that which has been in the past, is at present, and will be as time goes on, the strong hand, the giant force, the search-light which wrestles with the darkness, tears aside the curtain, and sends in the brilliant rays to clear, to beautify and enlighten.' After referring to the proceedings at the up-to-date Paris Congress of last August, at which French signs and finger spelling were the language of the Congress throughout, and at which the one important resolution was the unanimous and unqualified approval of the Combined System of educating the Deaf, the report proceeds to quote an address of the Rev. W. Bloomfield Sleight, M.A., President of the British Deaf and Dumb Association, given in July, 1911. 'In it the President speaks at length on the best interests of the Deaf and Dumb. Part of his lecture, entitled 'The Failure of Oralism,' goes far to prove the truth of this heading. From it we shall quote a few passages, because we find it necessary to prove to parents and others interested in our Catholic Deaf-mutes that especially as regards teaching the truths of our Holy Faith to children, Oralism is a failure, when its results are compared with the high standard of religious and other knowledge gained by the Combined System. The Rev. Mr. Sleight advocates the Combined System, and remarks that as thirty years have passed since the fatal resolution was passed at the Milan Congress, insisting on pure Oralism as the only and best means of educating the Deaf, the oralist advocates ought by now to be able to demonstrate the accuracy of that resolution, or else, in common honesty the oral teachers

ought in some way to modify the terms of the resolution or to rescind it altogether. To his thinking, pure Oralism, tested by results, is a lamentable failure. At public functions the show pupils, who possessed some remnant of hearing, were put in front to do the talking—but what about the crowds behind!' And yet another authority is added: 'Dr. E. M. Gallaudet, the founder of Gallaudet College, Washington, D.C. (the only college for the higher education of the Deaf in the world), says:—"To banish the language of signs from the schoolroom, and to limit ourselves to articulation, is like employing a gold key which does not fit the lock of the door we would open, while refusing to use the iron one made for it!"'

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It is not necessary for us to dwell upon the enormous importance of having deaf mutes instructed as far as possible in the truths and practices of their religion; and our object in drawing attention to this noble institute of charity is to urge upon those whom it concerns the desirableness of placing their afflicted ones under the fostering care of the devoted nuns at Waratah—the only Catholic institution of its kind in Australasia. On this point we pass on the following information and appeal, as we find them in the pages of this admirable report: 'No child with unimpaired intellect will be refused admittance on account of poverty, but parents and guardians are expected to contribute to the support of their children according to their means. A pension of twenty-five pounds a year is asked for all children whose parents can afford it. It is, however, to be distinctly understood that *no child, capable of training, will be refused admission on account of poverty.* As the parents of Catholic deaf-mutes are often slow to understand the duty incumbent upon them of providing for the salvation of these children, it frequently falls upon the pastor of the district to use his influence in having them sent to the institution at an early age—from 7 to 16 being the most suitable time. "If," as writes an eminent pleader of the cause, "the parochial school cannot afford facilities for the education of the deaf, and if he himself (the pastor) is not in the position to preach to them and instruct them, it is reasonable to expect that he will do his utmost to have them sent to the Catholic institution and to help those who have assumed the burden of caring for the deaf of his parish."'

BIBLE-IN-SCHOOLS EXECUTIVE'S METHODS

TO THE EDITOR.

Sir,—The Executive of the Bible-in-Schools League recently published a set of resolutions by way of 'reply' to my protests against the grave and numerous misrepresentations appearing in the two editions of its official leaflet, 'Methods of Opposition.' The following is my first rejoinder to the Executive:—

'It is to me a matter of profound regret that your Executive has thought fit to add to and aggravate, in a second edition, the swarming misrepresentations of the first issue of your official leaflet, "Methods of Opposition." For these grave misrepresentations your League is socially and morally responsible, whether your official untruths were devised directly by your Executive or by your proper agents for you. You in no way extenuate your offence, or escape from your duty of retraction, or honorably meet my protests, by the plea that your relation to this or that paid servant of your Executive is one of trust.

'1. Your Executive has officially stated, in both editions of your leaflet, that I accused your Bible-in-Schools League of "seeking to revive" legislation "which prohibited the Roman Catholic religion." For about the tenth time, I declare that this official statement of your Executive is a fabrication.

'2. Your Executive has officially stated, in both editions of the same leaflet, that I treated "as a revival of the penal code" the right of the Catholic clergy to enter the public schools of New South Wales for the purpose of imparting religious instruction to



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