



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

American annals of the deaf

Convention of
American
Instructors of the ...



AMERICAN ANNALS

OF THE

101
354

DEAF AND DUMB,

EDITED BY

EDWARD A. FAY,

UNDER THE DIRECTION OF

E. M. GALLAUDET, OF WASHINGTON, I. L. PEET, OF
NEW YORK, W. J. PALMER, OF ONTARIO,
T. MACINTIRE, OF MICHIGAN, AND
G. O. FAY, OF OHIO,

Executive Committee of the Convention.

VOL. XXIV.

WASHINGTON, D. C.:

PUBLISHED BY THE CONVENTION OF AMERICAN INSTRUCTORS OF
THE DEAF AND DUMB.

1879.

HV
2510
.A5
388482
v.24
1873

Printed by Gibson Brothers, Washington, D. C.

6

CONTENTS.

NUMBER I.

	PAGE.
Preparatory Drill in Figures, By WILLIAM L. BIRD, B. A.,	1
The Early Home Training of Deaf-Mute Children,	9
Industrial Departments in Institutions for the Deaf and Dumb, By GEORGE H. POND,	26
The Natural Method.—II, By D. GREENBERGER,	33
The Gesture Language.—III, By EDWARD B. TYLOR,	39
NOTICES OF PUBLICATIONS: Mrs. Lanson's Life of Laura Bridgman ; Söder on Language-Teaching; Catalogue of the Library of the Indiana Institution, By the Editor,	46
INSTITUTION ITEMS: New York, Indiana, Illinois, Iowa, Mississippi, Columbia, Kansas, Minnesota, Clarke, Arkansas, Nebraska, Horace Mann, St. Joseph's, Colorado, Cincinnati, Western Pennsylvania, Western New York, Ontario, and Mackay Insti- tutions, By the Editor,	51
MISCELLANEOUS: The "International Congress;" Deaf-Mute Material at the Paris Exposition; Loss of Sight and Hearing; A Deaf Composer; Heinicke's Portrait; Mute Dogs; New Schools; The Growth of the Institutions, By the Editor,	56
Tabular Statement of American Institutions for the Year 1878, By the Editor,	60

NUMBER II.

Edward Collins Stone, By RICHARD S. STORRS, M. A.,	65
A Document Brought to Light, By LÉON VAISSE,	80
Sophia Augusta Hutson, a Blind Deaf-Mute, By Miss ANGIE A. FULLER,	90
Reading as a Means of Acquiring a Good Command of Language, By HENRY WHITE,	100
William Libbeas Bird, By JOHN C. BULL, M. A.,	105
Contract between Gallaudet and Clerc,	115
INSTITUTION ITEMS: American, Kentucky, Ohio, Missouri, Louisiana, Wisconsin, Texas, Le Couteulx St. Mary's, Arkansas, Western Pennsylvania, Portland, Wisconsin Phonological, Ripon, Green Bay, St. Louis, Chicago, National, London, Llandaff, and Rot- terdam Institutions, By the Editor,	117
MISCELLANEOUS: The Use of Signs; Articulation; Reading for Young Pupils; Recovery of Speech; Inherited Deafness; Death of Dr. Brinsmade; Death of Mr. Flournoy; Mr. Smith's Portrait; The <i>Organ</i> ; <i>Index Medicus</i> ; The Microphone; The Executive Committee, By the Editor,	122
Circular of the Executive Committee concerning the Summer Normal School,	129
One of God's Heroines,	131

NUMBER III.

	PAGE.
WORKS RELATING TO THE DEAF AND DUMB IN THE LIBRARIES OF AMERICAN INSTITUTIONS FOR THE DEAF AND DUMB:	
Preface,	133
1. American Asylum,	134
2. Pennsylvania Institution,	142
3. Columbia Institution,	146
4. Clarke Institution,	161
5. Horace Mann School,	166
6. St. Joseph's Institute,	167
7. New York Institution,	168
Politics in Public Institutions for the Deaf and Dumb, . . . By the Editor,	178
INSTITUTION ITEMS: Ohio, Indiana, Illinois, Michigan, Texas, Kansas, Minnesota, and National Institutions, . . . By the Editor,	185
MISCELLANEOUS: Education in England; The Ideal Institution; Colored Pictures; Deaf-Mutes on the Stage; Restoration of Speech and Hearing; Yale Graduates; Tramps; Foreign Conventions; Death of Joseph Hague; The Proposed Normal School; The <i>Raindrop</i> ; Complete Sets of the <i>Annals</i> , . . . By the Editor,	189

NUMBER IV.

The Primary Education of Deaf-Mutes and Semi-Mutes,	197
By B. D. PETTENGILL,	
Laura Bridgman, By G. STANLEY HALL, PH. D.,	202
THE INSTITUTIONS FOR THE DEAF AND DUMB IN FRANCE: Number and Classification of Schools; Education with other Classes; Co-education of the Sexes; Instruction of Boys by Sisters of Religious Orders; Preparatory Training in Common Schools; Age at which Deafness occurs; Age of Admission; Term of Instruction; Vacations; Number and Classification of Principals, other Officers, and Pupils; Courses of Study; Means of Communication; Natural and Methodical Signs; Articulation; Dactylogy, Chirolgy, etc.; The Phonomimic Alphabet; Drawing; Writing; Methods of Instruction; Results of Instruction; Religious Instruction; Industrial Instruction; Statistics,	
By VALADE-GABEL,	229
Twelfth Sunday after Trinity, . . . By Rev. THOMAS GALLAUDET, D. D.,	261
The Semi-Mute's Soliloquy, By Miss ANGIE A. FULLER,	262
INSTITUTION ITEMS: American, New York, Pennsylvania, Ohio, Virginia, Illinois, Georgia, South Carolina, Wisconsin, Iowa, Texas, California, Kansas, Minnesota, Arkansas, Nebraska, Cayuga Lake, Cincinnati, London, Vienna, Weissenfels, and New Zealand Institutions, By the Editor,	264
MISCELLANEOUS: Dull Pupils in German Schools; The English Training College; Death of Father Weiss; Mr. Bartlett's Family School; Martin's Statue of De l'Épée; The Audiphone; The Proceedings of the Ninth Convention; The Proceedings of the "International Congress;" The Buffalo Convention of Deaf-Mutes; "Politics in Public Institutions;" Proposed Home School; The Census of 1880: The Sight of Deaf-Mutes; Death of Mr. Whipple, By the Editor,	269

AMERICAN ANNALS

OF THE

Deaf and Dumb,

EDITED BY

EDWARD A. FAY,

UNDER THE DIRECTION OF

E. M. GALLAUDET, OF WASHINGTON, E. C. STONE, OF
CONNECTICUT, I. L. PEET, OF NEW YORK,
W. J. PALMER, OF ONTARIO, AND
THOMAS MACINTIRE, OF
INDIANA,

Executive Committee of the Convention.

VOL. XXIV, No. 1.

JANUARY, 1879.

WASHINGTON, D. C.

PRINTED BY GIBSON BROTHERS.

Prof. Muller
Prof. Wallace

The following Works, Published or for Sale by
BAKER, PRATT & CO.
Nos. 142 and 144 Grand St., New York City,
Will be sent by mail, on receipt of price with ten per cent. added for postage.

PEET'S COURSE OF INSTRUCTION
FOR THE
DEAF AND DUMB.

ELEMENTARY LESSONS, - - - by Harvey P. Peet, LL. D.
Pp. 308. Price 75 cents.

This work has been used in American and foreign institutions for the deaf and dumb for upwards of thirty years, and has won a reputation which cannot be lightly regarded.

SCRIPTURE LESSONS, - - - by Harvey P. Peet, LL. D.
Pp. 96. Price 30 cents.

Beautifully illustrated. Over 100,000 copies have been sold. This is the best compendium of Scripture history embraced in the same number of pages.

COURSE OF INSTRUCTION, Part III,
by Harvey P. Peet, LL. D.
Fully Illustrated. Pp. 252. Price \$1.00.

Containing a development of the verb; illustrations of idioms; lessons on the different periods of human life; natural history of animals, and a description of each month in the year.

This is one of the best reading books that has ever been prepared for deaf-mutes, and furnishes an excellent practical method of making them familiar with pure, simple, idiomatic English. It is well adapted, also, for the instruction of hearing children.

HISTORY OF THE UNITED STATES OF AMERICA,
by Harvey P. Peet, LL. D.
Pp. 423. Price \$1.50.

Extending from the discovery of the continent to the close of President Lincoln's administration. A work of great accuracy, written in a pure, idiomatic style, and pronounced by good judges to be the best and most instructive history of this country that has ever been condensed within the same compass.

MANUAL OF CHEMISTRY, - - - by Dudley Peet, M. D.
Pp. 125. Price 75 cents.

The principles of the science are unfolded in a manner peculiarly felicitous. The style is very simple and easily comprehended. A capital introduction to a course of lessons in physical science.

MANUAL OF VEGETABLE PHYSIOLOGY,
by Isaac Lewis Peet, LL. D.
Pp. 42. Price 25 cents.

A short, comprehensive, and lucid exposition of the subject, adapted to learners of all conditions.

[Continued on page 3 of cover.]

AMERICAN ANNALS
OF THE
DEAF AND DUMB.

VOL. XXIV., No. 1.

JANUARY, 1879.

PREPARATORY DRILL IN FIGURES.

BY WILLIAM L. BIRD, B. A., HARTFORD, CONN.

THOUGH there is no royal road to knowledge in the teaching and studying of arithmetic, operations in figures alone seem to be the easiest work for the deaf-mute in school; in a wisely-chosen road he proceeds so smoothly that it might almost be called a royal one. Knowing that figures do not lie, he can be absolutely sure of himself and his work, and usually likes it better than exercises in language, where he is continually meeting with doubtful points and continually making mistakes.

Though the mode of explaining operations and the course of drill here outlined are especially designed for scholars of dull minds, they would apply to a bright class equally well. There are almost always a few slow pupils in every class; it is better to attend to these, for the other and quicker pupils will acquire what is taught without special effort in their direction from the teacher.

The aim is to prevent mistakes rather than correct them; the motto, one step at a time, and complete mastery of each and every step as far as taken. As the mind memorizes by frequent repetitions, which are so much the better if made understandingly, and as very lasting impressions are produced when short intervals of time come between these repetitions, the pupil can be so well drilled that it becomes more like play than work to him; he finds it a pleasure instead of a task to perform operations in figures.

Nor is it a waste of time to train a class so highly as here indicated; on the contrary, it is a positive saving. Fewer mistakes are made and less time is lost in future operations. The pupil, feeling himself perfect so far, is encouraged and confident.

He walks firmly along, instead of stumbling and soon falling hopelessly in the rear. It is with him as with a colt: both must be trained to know and use their strength, which, while being fully exercised, must not be overtasked, or both will balk. Slow pupils especially need attention in this respect. If they once fall behind and lose confidence in themselves, how can they overtake their quicker fellows?

Again, rapid and accurate operations in figures allow more of the attention to be given to other points in the work, such as the steps to be taken in solving a problem, the meaning of the modifying words given, and like considerations. The mind is not troubled by a fear of making mistakes with the figures; its force is spent on perceiving the method required for the solution, or, to speak algebraically, on making the statement, not on working it out.

A single instance occurring recently will show the need of thorough drill, so that every one in a class shall be perfect in each stage before entering upon the next. A boy had been at school five years and yet could not subtract correctly. In the sixth year, with careful drill at every step, but with not more than his fair share of attention from the teacher, he was started right and progressed as far as operations in Federal Money. It seems a positive cruelty to lead a slow mind into difficulties which it is not, as far as possible, prepared to overcome.

The exercises outlined below are in numeration and notation, and in addition and multiplication, with their respective opposites, subtraction and division.

NUMERATION.

Supposing the pupil able to count correctly up to one hundred, we can begin to teach him numeration. Write the word "units" on the black-board, and tell the class it means the numbers from 1 to 9. (This is not the whole of the truth, but just enough for our present purpose.) Have them repeat this definition to you, one by one. Then write the word "tens," and define it as meaning 10, 20, etc., up to 90. Let them repeat as before. Now write "hundreds;" you denote the numbers with your fingers, not writing them. Drill in all three words till the weakest know them perfectly. Contract the words to their respective initial letters—"u," "t," "h;" ask what each letter stands for, and drill as before.

The next step is to take any single figure, say 7, write "u" over it, and have the pupil tell you it is seven. Rub out the

“u” and write “t” over it—do not add the cipher—and have him say it is seventy; then substitute “h” for “t:” he says, “seven hundred.” Drill thoroughly upon isolated figures, having the letters over them.

Next write a row of ciphers or figures, and say they must be marked off into groups or periods of three each, beginning at the right, thus :

00 | 000 | 000 | 000

Then tell them to write “u,” “t,” “h,” over each cipher or figure, beginning at the right as before, and preserving the proper order of the letters ; we shall now have :

tu | htu | htu | htu
00 | 000 | 000 | 000

Ciphers are given at first as less likely to draw off the attention from the division into periods and the position of the proper letters over them ; but to keep up their memory we will now substitute figures for the ciphers, and drill as with isolated figures and their letters.

It will next be time to write the names over the periods. Keep telling the class to begin at the right—first period, no name ; second period, thousand ; third, millions ; fourth, billions. After allowing a few minutes to memorize, rub out all, write new rows of figures, and call up one member of the class after another to divide a row into periods, to write the letters “u,” “t,” “h,” over the figures, and to name each period.

Having the periods properly named, and each figure indexed by one of the initial letters “u,” “t,” “h,” take any one period at a time, cover the others in the row with a book or slate, point successively at the hundreds, tens, units, and name over the period ; the pupil at the same time will give correctly in words the exposed period. When each period has been taken and mastered separately, we can begin at the left and go through the whole row with safety. After a time the words “thousand,” “millions,” may be omitted ; then the letters “u,” “t,” “h ;” and the periods may be separated by the comma, as in common practice. Whenever the pupil gets off the track, take him back and send him along the same road again.

NOTATION.

For notation, have this diagram or formula :

bi mi th
| h t u | h t u | h t u | h t u |

In writing out the example which is to be put into figures,

keep the words belonging to one period in a single line, separate from the rest, and to attract attention to the name of that period, underscore it, thus :

Two hundred and seventy *billions*;

Four hundred and four *millions*, etc.

Taking a line at a time, point at the name *billions* of the period; make the pupil designate that period in the formula; then point at the modifying hundreds, tens, or units, and the pupil will put the figures in their proper places; he puts 2 under "h" for two hundred, 7 under "t" for seventy, and so on, ending with writing ciphers in the places not otherwise filled. After practice, let the lines be closed up and run continuously together.

It is desirable to have a test for the accuracy of the work. When the figures have been put down from the words of an example, cover the words and write them out from the figures alone; then uncover the original example and compare the two. By this means, errors in notation show themselves very plainly to the pupil, so that he can, if so inclined, detect and correct them himself.

Irregular forms, such as eighteen hundred, three thousand millions, should be deferred to a future time, when they can be explained by the aid of multiplication.

We next come to the more important operations of

ADDITION AND SUBTRACTION.

A table in forty-two squares is prepared as follows :

6	6	6	7	7	7
1 + 5	2 + 4	3 + 3	1 + 6	2 + 5	3 + 4
8	8	8	8	5	5
1 + 7	2 + 6	3 + 5	4 + 4	1 + 4	2 + 3
9	9	9	9	17	18
1 + 8	2 + 7	3 + 6	4 + 5	8 + 9	9 + 9
10	10	10	10	10	4
1 + 9	2 + 8	3 + 7	4 + 6	5 + 5	1 + 3
11	11	11	11	15	15
2 + 9	3 + 8	4 + 7	5 + 6	6 + 9	7 + 8
12	12	12	12	16	16
3 + 9	4 + 8	5 + 7	6 + 6	7 + 9	8 + 8
13	13	13	14	14	14
4 + 9	5 + 8	6 + 7	5 + 9	6 + 8	7 + 7

Let the pupil commit this table to memory. He begins by reciting, $1 + 5 = 6$, $2 + 4 = 6$, $3 + 3 = 6$. Give out the number 7, and the pupil recites, $1 + 6 = 7$, and so on. He must keep at it a little at a time and retrace his steps frequently, till he has the whole table at his fingers' ends. To perfect him further, the figures must be put on the board in squares well mixed up, thus:

7	5	8
9	1	2

Not till he is able to repeat in every instance, without hesitation or error, the sum of the figures, whether pointed at on the board or shown from the hands, can he safely be taught to carry. This done, write the figures from 1 to 9, inclusive, on the black-board. Point at one and another of them successively, the pupil looking on and adding mentally; require immediately the sum of all the figures thus indicated. By this preliminary drill, the pupil is well prepared for the long columns that add up among the fifties and hundreds, and the teacher has had an opportunity to find out his particular deficiencies. He must keep striking at the knots, which is the best way in dealing with logs—and blockheads.

By a glance at the foregoing table, it will be seen that in the middle of each square is the sum of the numbers at the sides. Cover one of the side figures or a column of them, and taking the two exposed numbers in the square, ask the pupil to subtract the smaller from the greater, telling him the other figure (which is covered) in the square is the answer. If he knows the table well, he replies correctly at once, and is delighted to find that he has already mastered the subtraction table without knowing he was doing so.

To get the figures more at his command, however, it will be necessary to put them down in eighty-four squares, in no particular order relatively to each other, and have him repeat the differences at sight with readiness and certainty.

Tell him, or, what is better, show him by ocular demonstration, that he can *never* take a greater number from a smaller. To repeat this axiom once a day for a week would not be a waste of time or energy. Before proceeding to subtract in large sums, to make sure of the duller minds, let these arbitrary formulas be learned and repeated without confusion:

1. Upper, large; lower, small; can subtract, *not* add 10.
2. Upper, small; lower, large; cannot subtract, *add* 10.

3. Not add 10, not carry 1; add 10, carry 1.

We will now subtract 724

332

You ask the pupil, "Is 2 smaller than 4? Can 2 (lower) be subtracted from 4 (upper)?" If doubtful, he must decide by applying the first or second formula. As you go on, when he says you cannot subtract 3 from 2, tell him he is right, and repeat the axiom about the utter impossibility of taking a greater number from a smaller. You continue, "I cannot take 3 from 2, but I will add 10 to 2 and make it 12, so it will be larger than 3; see this cross, to show it is not 2, but 12. I can take 3 from 12, can I? how many?" After writing down the answer, you say: "Because I added 10 to 2, which the cross shows, I must carry 1 and add it to the next figure in the lower line, according to the third formula." You will make the operation clearer by at first writing the carried figure 1 close to the next lower figure and rubbing both out to write their sum in their place, especially when carrying to 9.

The first exercises of the pupil must be: (a) to distinguish each figure in the minuend smaller than the figure below it; (b) to add 10 to—*i. e.*, put a mark over—every such figure; (c) to carry and add 1 in consequence of that addition. The rest is easy.

MULTIPLICATION.

Have a table of 30 squares, which can be committed to memory.

3 6 2	4 8 2	3 9 3	5 10 2	4 12 3
7 14 2	5 15 3	4 16 4	6 18 3	5 20 4
7 21 3	6 24 3 4	5 25 5	9 27 3	7 28 4
6 30 5	8 32 4	7 35 5	6 36 4 6	8 40 5
7 42 6	9 45 5	8 48 6	7 49 7	9 54 6
8 56 7	9 63 7	8 64 8	9 72 8	9 81 9

It will be noticed this table is available also for the first simple steps in short division. If we take the largest number in a square for the dividend and one of the smaller for the divisor, the remaining one will be the quotient. When it is covered or rubbed out, the pupil supplies it, thus performing division as a result of efforts directed toward multiplication only.

Instead of this table, however, the following is convenient and quite quickly learned—as the hardest part is presented first—when the pupil is eager for conquest: $9 \times 9 = 81$, $9 \times 8 = 72$, down to $9 \times 2 = 18$. As a matter of curiosity, notice that here the product begins with the figure of the multiplier minus 1, and that the sum of its two figures is 9. Next present $8 \times 8 = 64$, down to $8 \times 2 = 16$, then $7 \times 7 = 49$, and so on. 1 and 0 as multipliers should be shown in comparison with each other: “Take a number once, and you have that same number; take a number no times—*i. e.*, take it not at all—and you have nothing.”

As in addition and subtraction, these figures are to be put in squares, 36 in all, in new positions relative to each other, and constantly practised upon; also given from the hands of the teacher. By taking a few squares at a time, and turning back after each new move to go over the same ground again, the most backward scholar can succeed. When the multiplication table has been mastered by sheer force of memory the teacher should show how the products are obtained; how one number is taken as many times as there are units in another number; how the pupil can find for himself a forgotten product by adding up one sum the required number of times; how 2 times 8 plus 4 times 8 equal 6 times 8, or 3 times 4 plus 3 times 5 equal 3 times 9.

The steps to be taken when multiplying with large sums are to be memorized in their proper order by the pupil before he attempts the operations themselves to any extent, else the latter become guess-work; and to guard him against mistakes he should begin with the habit of writing down as fully as possible all operations, such as the addition of carried tens, instead of performing them mentally.

DIVISION.

The experience of the writer makes him believe it better to teach long division before short. In the former, the pupil has

all the work shown before his eyes, and learns more quickly; indeed, short division could not be taught to dull minds without giving the figures in full. As the pupil really learns short division in learning long, when master of the latter he is master of the former.

To start with, give out these arbitrary formulas to be memorized and repeated in the same order by each pupil individually:

1. Right, left, multiply.
 2. Put down.
 3. Lower, less, (lay emphasis here.)
 4. Subtract.
 5. Left, lowest, less, (emphasize here again.)
 6. Take down.
1. Right, left, multiply; and so on.

When these steps, given as yet without explanation, are perfectly recited, the pupil is ready for an example. Let him multiply the divisor by the figures from 0, 1, 2, to 9, inclusive, keeping the products separate and plainly in view on the side of his slate. Tell him to choose one of the products and put it down under the dividend, not omitting to put the accompanying multiplier in the place of the quotient. Now tell him to apply the steps he has memorized:

1. *Right, (quotient,) left, (divisor,) multiply.*
2. *Put down* (the product under the dividend, beginning at left.)
3. *Lower, less.* Here you stop and ask him if the product just chosen is less than the sum denoted by the figures of the dividend it is under. If it is not, you tell him the work is wrong; the product he chose is too large, and he must take a smaller. So, rubbing out that product and the quotient, you tell him to choose another from those he has ready on the side of the slate.

But if it is less, we come to the next step: 4. *Subtract.*

5. *Left, lowest, less.* Here you point to the divisor, (left,) to the remainder, (lowest,) and say less. If the remainder is larger than the divisor the product just chosen is too small; so he must rub it out and choose a larger one. But if the remainder is less than the divisor tell him he has hit the mark; and now he may: 6. *Take down* one figure at a time from the dividend, and then go on as before. The division finished, he is to multiply divisor and quotient to test the correctness of the work.

It certainly will not take long for a class to learn the steps and tables shown above. An intelligent one ought to master the formulas and steps of division thoroughly in two weeks, at an hour a day; so, provided it multiplies and subtracts correctly, this class must be working out examples in division very smoothly and correctly within that time.

It is wiser to teach the pupil the right way at once, and fully, than to let him fall into it only after repeated corrections of mistakes.

THE EARLY HOME TRAINING OF DEAF-MUTE CHILDREN.

[THE following article, which is translated for the *Annals* from the Report of the Royal Württemberg Institutions for the Deaf and Dumb for 1869, contains nothing that is new to teachers of the deaf, but it is adapted, we think, to be of very great value to the parents of young deaf-mute children. While the article is in type we shall have some copies of it printed separately, which we shall be happy to furnish, free of charge, to any parents of deaf-mute children, or to any officers of institutions who may apply for it.—ED. ANNALS.]

The idea that one of their children lacks the sense of hearing presents itself to parents in various ways. It will occur to them naturally if they already have deaf children, or if difficulty of hearing or deafness is found among their relatives. The idea may first be awakened by observing the infant itself. If such a child feels and sees, is sensitive to pain, takes delight in bright colors, smiles at the kind attentions of those around it, but appears insensible to loud talking, to the songs of its mother or sister, (especially if the face be turned away from it,) what will its friends think? But if the child pays no attention to a louder noise close to it, or if at a penetrating sound like that produced by a thunder-clap or a shot, where other little children are frightened and cry, it keeps quiet, or is only excited if, at the same time with the noise, the ground, or its bed, or some object touching it should be shaken, this will also appear suspicious to its relatives. The fact will be yet more noticeable if it was not so at first, but later—perhaps after some sickness such as measles, scarlet fever, inflammation of the brain, small-pox, etc., which sometimes result in loss of hearing—this state of things begins and then continues.

If, moreover, after the first instinctive natural utterances,

the sounds which children usually make in imitation of human speech during the early months of their existence are not heard, or if after the ordinary time has elapsed they do not repeat the words "papa," "mamma," etc. ; if, in general, they do not begin to talk or take notice of human speech, if they do not understand spoken orders to do or not to do anything, if, for instance, they do not learn to show how large they are, whom they love, etc., the apprehensions of their parents will be justly aroused.

The want of the sense of hearing will probably be the cause of all this, since children attempt so readily and so early to imitate everything, and especially the tones and words of others. But in case they hear only a little or not at all, they imitate nothing, repeat nothing, do not learn to speak, but remain dumb.*

Now, if the relatives of a child conjecture that it may be wholly or partly deaf, they will be anxious to arrive at certainty in the case. This, however, is not so easy as might be supposed. It is often a long time before one can be positive whether the insensibility of the ear is real or only imagined—whether total or only partial deafness exists. It is very easy to be mistaken even after repeated observations. If persons with whom it is familiar speak or laugh in a deaf child's face, the breath will often make an impression upon it which the bystanders take for a mark of hearing ; if, further, the movement

* It should be noted that the signs of deafness here mentioned may possibly proceed from a different cause, viz., idiocy or defective intellect, which is sometimes confounded with deaf-mutism. Regarded physically, idiocy is a disease which is occasioned, not—as in the case of deaf-muteness—by the imperfection or insensibility of *single* nerves or organs, but by a defective condition of the brain, from which *all* the nerves proceed. It may be recognized by general bodily weakness, a feeble, stooping position, dull, glassy eyes, a gaping, drivelling mouth, and fat, unskilful hands. The head, moreover, is often of unusual size and shape, either too large or too small, and the forehead very low. By these signs the feeble-minded child may be distinguished from the deaf-mute. The former also shows a feebleness of comprehension and of will, which is not seen in the latter. If he does not speak it is usually not because he does not hear, but on account of a lack of command over himself and the organs of speech. Sometimes, indeed, lack of hearing exists in connection with idiocy. But even the feeble-minded are not beyond the reach of human aid. Excellent institutions exist in which they may receive that special training and education which their misfortune demands. They should *not* be taken to institutions for the deaf and dumb.

of the features of the one who laughs makes the child itself laugh, they think it hears. The shaking of the house by a passing wagon, by drumming, etc., a step upon the floor on which it sits or on which its bed stands, will attract its attention through the sense of feeling, just as hearing children are mindful of noises thus produced. In all these cases its friends may infer the existence of hearing; and mistakes are here all the more possible since, in the child deprived of hearing, the other senses, viz., feeling and sight, are exercised and sharpened.

“The child gives the father the hand asked for, goes to him at his call, looks at the striking clock, turns about when the door is shut hard, notices the ball rolling behind it, laughs when a wagon passes the house, looks around when the father claps his hands close behind it. Are not these unmistakable signs of the ability to hear? The father thinks so, and the mother will cherish this belief. That a deaf-mute child could do all this they have no idea. The deaf-mute child does it all, but with this distinction—it does not obey the spoken order or the call, but the outstretched hand of the father and the nod; it turns its eye to the clock because it sees its brother look in that direction; the shut door, the rolling ball, the passing wagon, the clapping of the hands, act upon the child's sense of feeling. The father and mother, moreover, easily and willingly allow themselves to be deceived.”*

The different degrees of partial deafness may also cause delusion. A loud noise, a piercing sound, may be perceived by the ear, and yet only a very slight degree of hearing exist. A slight change in the degree of hearing, such as often occurs, may excite hopes only to lead to disappointment. In experiments or observations with regard to the hearing the utmost care and consideration should be used in order to reach a positive result. The child to be observed should be upon firm ground, and in a position where it cannot come in contact with any object that can be shaken by a noise. It should not know that it is to be observed, and the sound or noise should be so produced, unexpectedly and behind it, that it shall neither see nor feel anything of it. If close, careful, and repeated experiments do not produce the same impression as on hearing children, it is certain that the child's hearing is defective.

In order to discover the degree of deafness the outward cir-

* From Hill's treatise, “*Die Geistlichen und Schullehrer im Dienste der Taubstummen.*” [Pastors and Teachers in the Service of Deaf-Mutes.] Weimar: H. Böhlau. 1868. Page 72.

cumstances should be similar to those just described, and the same precautions observed. The tone should be raised louder and louder, increasing the sound; and it should be carefully noticed whether the weaker sound is heard or the greater one, or whether none is heard at all. The greatest caution should be used with little children, and too loud a noise, which might terrify them or injure what little hearing they may possess, should be avoided, and, especially, never repeated.

Fortunately, whatever the degree of ability or inability to hear, perfect or absolute deafness is seldom the case. The degree of hearing generally determines the degree of ability to speak, and any amount of hearing, however slight, facilitates the learning of spoken language. Children who receive through the ear only the faint sound of a loud noise can be taught to produce an imitative sound; but they cannot learn to speak through the hearing, because the human voice is too weak to penetrate their ear and encourage them to the imitation and production of articulate sounds and words. They do get, however, an idea of what tone or sound is, and that is of great assistance in their future education.

Others can hear the human voice, especially the vowels, and can learn to pronounce them. Others, again, are only hard of hearing; they hear spoken words, but only more or less distinctly, and they speak in the same way, since one can learn by the ear to speak no better than what he hears spoken. Under the most favorable circumstances, such children can learn to speak through intercourse with others; but they cannot generally be instructed in the common schools, because the teacher must greatly raise his voice, or shout his words in their ears, in order to be understood.

These, and all who, on account of deficiency in hearing, cannot learn spoken language in the ordinary way, must be classed among deaf-mutes, and be treated and taught as such. But in their instruction, especially if it is instruction in and by articulation, the least remnant of hearing is of use.

Although, as we have said, it is not easy to be certain as to the existence of deafness in children, or the degrees of it, yet there is one sign already mentioned which does not deceive, viz., the non-appearance of attempts at speech in the otherwise healthy child. This will leave the relatives of the child no longer in doubt. But if the conviction is gradually forced upon

them that the child was born partly or entirely deaf, or has become so, and therefore will always remain deaf and dumb, how will such a discovery affect Christian parents? It will no doubt make a disheartening and painful impression upon them—upon many parents, perhaps, more than it ought. Quiet reflection is necessary to make what they call a grievous misfortune for themselves and their child appear in a milder light.

In the first place, such parents should call to mind what the Lord said to Moses: "Who hath made man's mouth? or who maketh the dumb, or the deaf, or the seeing, or the blind? have not I, the Lord?" (Ex. iv, 11.) The deafness of their child is a providence of God, a dispensation of Him who is accountable to no one, who distributes his temporal and spiritual gifts variously among men, who entrusts to one only one talent and to another more, who gives four senses to one and to another five, who can appoint one to hear and another to be deaf, and no one can say unto Him, Why doest Thou so? Yet His providences are not comfortless; they are always combined with the most beneficent purposes, they are always the effect of His wisdom and goodness, even if for a while we cannot perceive it. He is Love when he gives and when He withholds, and has only thoughts of good, and not of evil, toward us. His thoughts toward the deaf and dumb are evident from His utterances. How comforting are His words to Moses, following those above quoted: "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." (Ex. iv, 12.) In Prov. xxxi, 8, we read the benevolent injunction, "Open thy mouth for the dumb in the cause of all such as are appointed to destruction." The example of Jesus also encourages all His followers to assist the afflicted ones. From His invitations to the weary and heavy laden, from His acts of love toward the deaf and dumb and the blind, have sprung all the institutions which bear witness that they are in unison with His gracious will, which would help all and bring all to a knowledge of the blessed truth, that so even the deaf and the blind may enjoy their life in this world. And for the next world a joyful prospect is open to them: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped, and the tongue of the dumb sing." (Is. xxxv, 5, 6.) Then many of those to whom only one talent was entrusted will come bringing five talents, and many

14 *Early Home Training of Deaf-Mute Children.*

who were lightly esteemed among men will come with those from the East and the West, who shall sit down in the kingdom of God.

But if, nevertheless, many are only prepared to commiserate deaf-mute children, and to say, "Poor unfortunates," they are over-hasty in more respects than one. The child who has never heard, or who has early lost his hearing, cannot estimate his loss, and will not consider himself more unhappy than other children if he is not talked to about his misfortune in a foolish way. Whoever observes the joyousness of the children of our institutions in their plays, their studies, their Christmas festivities, etc., cannot exclaim, "Poor unfortunates!" If the youth of the deaf-mute is only rightly improved, if from childhood he is properly managed and cared for, well brought up, instructed, and guided, he will be in a condition in riper years, when he recognizes his deficiency, to rise above it in confidence in God, and to lead a useful, contented life. At this time thousands of deaf-mutes live contentedly, because they have been instructed in schools and prepared for useful employment. They have become respectable members of the community in which they live, and partake of the benefits of religion, and many of them even of matrimonial and domestic happiness. Often their parents have more joy than sorrow in them; and one father of three deaf and two hearing children has often said: "My deaf-mute children are dearest to me, because they have learned best and are most obedient." Should not the parents of deaf-mute children under such circumstances quietly acquiesce in God's way, even though it seems dark to them? They may pity their deaf-mute child, shut out from so many of the pleasures of life, dependent and exposed in many ways, but they should hold fast to the thought that what God does is well done. Trustingly, prayerfully looking upward, they will gain many a victory. Even the greater care which such children demand develops a love for them which makes it all more and more easy. This love will constrain them to make up to their children what they have lost.

What can and should affectionate Christian parents do for their deaf-mute child?

Since deaf-mutism is a bodily defect, and is frequently the result of sickness, the parents of a deaf-mute child will first of all think of aid for the body and seek remedies for the evil.

That the dumbness of the child, which in many cases is discovered first, is only the consequence of deafness, they seldom take into consideration. They regard the dumbness as the real infirmity, and instead of getting at the root of the evil, instead of attacking the cause, (the deafness,) with which the effect (the dumbness) would cease, they try to cure the dumbness. Many conceive the idea, or are persuaded, that at the birth of the child the ligament of the tongue was not properly relaxed. If, then, unskilful persons interfere, only harm will be done, and the possibility of teaching the child afterwards to speak will be lessened or entirely destroyed.

If, indeed, anything unusual should show itself in the organs of the child's mouth, the tongue, or the ligament of the tongue, and upon comparison with the same organs in another child a difference should be seen, then a truly competent person should be applied to—an experienced physician or surgeon, who is alone capable or authorized to give advice in such a case or able to do any good.

If, however, those interested have gained the correct idea, that the cause of speechlessness is to be sought not in the organs of speech but only in the want of hearing, they must still take heed that they do not fall into error and disappointment. The organs of the ear are out of sight and very delicate, easily destroyed if the protecting case in which the Creator has enclosed them is broken. They must beware of unskilful aid which may be officiously offered. Charlatanry has usurped this department of medical science just in proportion to its difficulty and hopelessness. All those quack advertisements which represent deafness as curable, and offer infallible remedies for it, deserve no credit, and do more harm than good. Least of all should one be induced to submit to unskilful operations, which may ruin all. In all cases of doubt concerning the hearing and the speech the parents should at once apply for advice to the teachers and physicians of deaf-mute institutions, and scrupulously follow their advice; but never let charlatans or quacks have anything to do with the ear.

The diseases of the ear are numerous. What follows is all that can be said about them here. If an injury is done to the nerves and organs of the ear a diseased condition is apparent, morbid matter is deposited, and the hearing is affected; weakness of the ear, difficulty of hearing, etc., will ensue. If, how-

ever, in good season, in the first stages of the disease, the advice of a skilful physician is sought and followed, relief, and in some cases a cure, may perhaps result. But if the deafness has been longer and more deeply rooted, it indicates that the organs of hearing were imperfect from birth, or destroyed or paralyzed by sickness, and that the nerves of the ear are dead; in that case the best medical assistance is of no avail, for what is dead remains dead. It is evident from this how little hope there is in actual deaf-mutism. The parents of deaf-mute children should see in this a more powerful monition to seek for them other aid which undoubtedly exists, accessible alike to rich and poor, and which is to be found only in suitable education and culture. They will do well to save their means for this better and more certain help, rather than to waste them in vain attempts to cure. They should especially guard against losing in such experiments time which cannot too early be applied to this end.

There is nothing in the deaf-mute child itself to prevent physical and intellectual improvement. If, indeed, with the disease of the organs of hearing, other parts of the body are affected or suffer in sympathy, as seems especially the case with scrofulous children, the rule seems to hold good that if a part suffers the whole suffers with it. The strength and activity of the mind are to a certain extent proportioned to the health of the body, yet without destroying the capability of improvement. But where the organs of hearing are not injured by disease, but are defective or wanting from birth, or where the progress of the disease which destroyed them and brought on deafness is checked, and the adjacent organs remain undisturbed and healthy, the deaf-mute child has, except his lack of hearing and speech, the same bodily and intellectual endowment as hearing and speaking children. He has, therefore, the same mind, the same powers of intellect and reason, the same understanding the same capacity to learn.

But how shall his mental faculties be developed, how shall he learn from others to use their language when he cannot hear their words? The solution of this problem is the special province of institutions for the instruction of deaf-mutes. But such instruction can only result successfully where it is assisted and prepared for by the home training. If the parents take no further trouble about their deaf-mute child than to care for his

body, to clothe him, feed him, and then leave him to himself, as, alas! too often happens, later instruction will be attended with great difficulty and small success. It is therefore especially important to deaf-mute children that they should, from their birth, receive the most careful attention, by which is meant not indulgence, but faithful, conscientious training.

In the early education of deaf mutes, it should be taken into consideration that in consequence of their infirmity they are more dependent upon others all their lives, and have more claim to patience and forbearance, than those who hear. From their earliest infancy they should feel the lack of this forbearance and patience as little as possible. Parents who love their deaf-mute child will labor to prevent or check the unpleasant and inconvenient peculiarities which deaf-mutes readily fall into, and by which they are made disagreeable or troublesome to those around them. They will accustom their child to have few wants, and will take care to teach him such manners and habits as will essentially promote his future prosperity in the world, and the happiness of his life. They must assist the deaf-mute child from the first, and devote themselves to him more self-sacrificingly than to others; they must watch him more carefully, instruct him, warn him of dangers, etc. The more and the earlier they do this, the sooner will they succeed in making him self-dependent, and in prompting him to activity, and the sooner will they be able to treat him like a hearing child. Since bodily health is so especially important for him, they should not make him weak and irritable by early indulgence, too great heat of rooms and clothing, confinement to the house, etc., by which he is made more troublesome to those around him, disqualified for instruction, incapacitated for work, and in the end becomes discontented and unhappy.

Deaf-mute children should be fed well and regularly, but not overfed nor accustomed to dainties; they should be kept neat by careful washings and baths, strengthened and made hardy by the abundant enjoyment of exercise in the fresh air; they should acquire habits of industry, order, and contentedness. In this way they will be kept from many bad habits which are frequently connected with deafness, such as the wavering, shuffling, noisy walk, the audible breathing, snorting, and panting, the humming and groaning when occupied with anything, the noisy handling of objects in use, the slamming of doors, the

distortion of the features, the immoderate cries and screams for insignificant causes, the smacking of the lips and bending over the plate while eating, etc. Since the deaf-mute child does not hear or see himself do all this, he should, as soon as he does anything of the kind, have his attention called to it, be checked in it, and be constantly reminded of what is proper in breathing, coughing, walking, eating, etc. The displeasure expressed in the countenance of the father and mother, and the immediate correction of ill manners, will gradually produce the desired effect.

The accomplishment of all this depends, of course, upon the possibility of an understanding, an intercourse, with the deaf-mute child. This can and must be established. A mutual intercourse is kept up between a mother and her hearing children by means of the ear and the tongue, and as this way to the mind of the deaf-mute child is closed another must be sought. With him, the eye must supply the place of the ear. As everything may be said to the hearing child, so to the child who cannot hear, but who sees, everything must be shown or communicated by signs or gestures.* As soon as the deaf-mute child's mind is in some measure awakened—which, through the influence of the visible world, occurs with him scarcely later than with the hearing child—he begins to form ideas or to think, but he does not think like us in words, (which he has not,) but in signs of things seen, which he connects together in his mind after a fashion of his own. The parents and friends of such a child accompany their words with signs, just as is done with hearing children, so long as they cannot speak, and can understand language not at all or only a little; and the child imitates the signs, and uses them again to communicate with those around him. The hear-

* These remarks do not apply to children who have lost their hearing by sickness or accident after having acquired the power of speech. Such cases, however, demand special attention. The child will lose its speech entirely unless preventive measures are used. It should be assiduously practised in speaking, and, if it has learned to read, in reading aloud. It should also be taught to read from the lips of others. Signs may be employed in connection with speech more or less according to circumstances, but their use should be restricted as much as possible, in order that the practice in speech and lip-reading may not suffer. At the proper time, the child should be placed in an institution for the deaf and dumb, as its education can be carried on there much more advantageously than elsewhere.

ing child will soon discard signs for words. The deaf-mute child retains the signs or gestures, and they become his only means of communication and intercourse with others. In their use, as a medium of communication, they will become a language—the sign-language. If the deaf-mute child has no capacity for spoken language, that way of communicating with others still remains open to him. Those with whom he associates have recourse to gestures also. These will become, under proper instruction, his language, a means of communicating with him, and of awakening and developing his intellectual faculties.

In the use of the sign-language the different parts of the human body are employed, especially the arms and hands, the head and features. They are used instead of words to point out and to represent, as it were, objects, actions, wishes, commands, etc. A child who hears but cannot yet speak learns to express various things by gestures; *e. g.*, that he wants to go out of the house, that he wishes, does not wish something, etc. In the same way the deaf-mute child can be taught to express his ideas in signs, if others make signs to him and try to make him understand them, or if they observe and appropriate his signs. As the mother or sister of a hearing child now and then amuses it by singing, and later by pictures and stories, so some time should be occupied in talking by signs to the deaf-mute child. Friends should not think that because the child does not hear it is of no use to do anything. True, he does not hear, but he sees. If the parents would only make the attempt with signs, they would soon, by giving and taking, by teaching and learning, come into beneficial intercourse with the child. By showing and pointing out objects by signs and gestures, they would awaken his mind, arouse his attention, employ his imitative instinct, and at the same time keep him interested. This will not be done in vain.

Whatever we point out to a deaf child or place before him will, as soon as he perceives it, make the same impression upon him that it does upon one who can hear, and it will cause some feeling of satisfaction, desire, or dislike, which he will express by signs. Especially if objects make a strong impression on the child by their novelty, their remarkable appearance, or their motions, will he imitate what he sees, and try to make a sign for it with his hands or features. If he does not do it of his own

accord, he may be prompted and encouraged to attempt it. It is then time to fix signs by repetition, and to make a permanent sign-language. Pictures as well as objects may be used. The child will readily be interested, and even make advances, since a natural need of communication and language impels him. Thus the parents gradually go on to many objects, persons, and actions, make signs, and let the child make signs for the present and the absent, and so impart much information to him which he could gain in no other way. More and more will he be led to invent many signs for himself, especially of objects which move and act upon each other, and to use these signs as language, and so enlarge his means of communication and stock of language.

Gradually the deaf-mute child abbreviates the original descriptive signs, and his friends should be careful to keep themselves familiar with his way of expressing himself, and not lose the means of understanding him. But when intercourse is established between him and his friends, in the way indicated, the higher aim should not be lost sight of, that the child shall in time participate even in their spoken language. At least one way to this end presents itself. They should resolve always to accompany their sign intercourse with their deaf-mute child with oral speech, so that the signs and spoken words are connected and are visible to the child. He will in this way not only receive an idea of the meaning of spoken words, but he will also through long and repeated exercise of the mind, in every-day life, learn to read from the lips, and understand words and short sentences, and perhaps even learn to repeat them. And so the perseverance and self-denial of the parents will find a delightful reward, and their child will gain an important preparation for his future education in speaking and understanding spoken language. And this exercise may also be regarded as a continual test of the child's partial or total inability to hear.

With the establishment of intercourse will be increased the possibility of training the child aright and exerting a moral influence over him. With the deaf-mute child, who learns so much from what he sees, outward order and neatness are easily attained and turned to a moral purpose; but the excess which leads to vanity should be avoided. Above all, deaf-mute children should be accustomed to implicit obedience. If wilfulness and obstinacy show themselves they should be subdued, and

repeated transgressions of a given order especially be energetically punished. The inward voice of conscience will be best awakened by the parents being careful to represent it, while they correct the behavior of the child, not passionately, but quietly and mildly, by their approving or disapproving look, and so accustom him to obey these signs with childlike docility. Since an actual offence must invariably be punished, the parents should be very sure that the command was rightly comprehended. While the child should certainly suffer a merited punishment, he will be greatly injured by an undeserved one. Although punishment, even corporal chastisement, may perhaps be necessary in cases of aggravated misbehavior, solitary confinement in a dark place should never be used with the deaf-mute child. Placing him in a corner with his face to the wall is a punishment he feels sensibly, since it deprives him of all amusement gained through the eyes.

In view of the annoyances and the injustice to which the deaf-mute child is exposed, and against which the most faithful guardianship and caution cannot always protect him, he should early be taught to be patient and unassuming, and accustomed "rather to suffer wrong than to do it." "Even in the deaf-mute child lies the capacity to form an idea of God, the Lord of heaven. It needs only promptings from without to awaken this idea. The religious emotion is first enkindled by the religious sentiments of the parents. Out of consideration for their deaf-mute child they should give their religious feelings visible expression. If he sees that his father and mother never sit down to eat without first folding their hands and raising their eyes heavenward; if he sees that morning and evening they look reverently up to heaven, and in all circumstances exhibit a sacred awe of One above, who is invisible; that they pray to Him, give thanks to Him, fear and love and trust Him, he will ask to take a part in all this himself, and so will be awakened in him involuntarily a holy awe of Him who sees us although we see Him not; who sends thunder and lightning, storm and rain; who regards the good graciously, but the bad with disapproval; who threatens and will punish these, but receives those to Himself at their death." * But all this, and in general the whole matter of the education of the deaf-mute

* From the work of Hill, already mentioned, page 104.

child, must be pursued earnestly and in the love of Him who said, "Suffer little children to come unto Me." In reference to this Yäger says: * "Only treat the deaf-mute child affectionately, and you will find that with him, too, love begets love. This should especially be the case in the home circle. Kind treatment on the part of his friends is the necessary condition of his instruction in morality and religion. Gratitude to his parents and other benefactors, and love for his brothers and sisters and youthful companions, must, with the deaf-mute child as with others, prepare the way for gratitude to God and charity to all."

How such love may affect the deaf-mute and be shown toward him has been already pointed out in various ways. This may be mentioned in addition. It is undeniable that the deaf-mute child, in consequence of his infirmity, loses much which might contribute to his enjoyment of life. But if love seeks to compensate him for this it can easily find a way. Where the deaf-mute child is not repulsed, but rather admitted to intimacy, there indeed his heart swells with delight. Therefore he should not be allowed to feel his condition when it can be avoided; he should never have reason to suppose that his brothers and sisters are preferred before him; and both in his own family and in the place where he lives he should receive, as far as possible, kind, forbearing treatment.

He should also often be unexpectedly delighted by little gifts, such as toys not easily broken, a picture book, or a slate. But with the playthings should always be furnished, if it is at all possible, a play-fellow. Especially should hearing children be persuaded to admit the deaf-mute child to their plays, and help him on all occasions. But he should also be taught to be obliging and pleasant to others. The deaf-mute child should be taken out to walk, and by leading him to see and observe nature, his mind should be opened to notice the fullness of motion and beauty in it—a rich source of instruction and pleasure. He should be taken to every place where something use-

* On page 89 of his treatise "Ueber die Behandlung, welche blinden und taubstummen Kindern, hauptsächlich bis zu ihrem achten Lebensjahr im Kreise ihrer Familien und an ihren Wohnorten überhaupt zu Theil werden sollte." [The General Treatment of Blind and Deaf-Mute Children in the Circle of their Families and Residences, especially up to the eighth year of their age.] Stuttgart, 1831.

ful is to be seen, from the country to the city, to the weekly and yearly fairs, to the different trades and other employments, to the shops and booths, to church, etc.

Although all that has been said refers principally to the duties of the parents and the home-training, yet it must not be thought that the co-operation of others is to be excluded. Since, especially in modern times, schools for little children are to be found everywhere, even in the country and in villages, the opportunity to send the deaf-mute child to them should not be neglected, especially by those parents whose business takes them from home the greater part of the day. But of especial importance is the relation into which the parents of deaf-mute children should enter with their pastors and teachers. From the moment when a doubt occurs to them with regard to the hearing or the power of speech of their child, careful and conscientious parents will turn where, especially in the country, they are accustomed to turn in all important matters. One of the most important, certainly, is this which is here treated of, and they should confer with the pastor and teacher, who are generally the only ones who possess an understanding of the case. Parents who love their children will not hesitate to tell the minister and teacher of what agitates their hearts, to obtain competent advice from them and to act upon it. All the observations of the child, all the experiments and efforts with him which have been spoken of, should, we think, take place under their advice and control. They will readily answer the questions of the parents, and assist them in their often difficult duty. It will not be enough, where such a child is concerned, that the teacher should receive information of him or be consulted once about him. He should himself, the oftener the better, look up the child at home, ascertain the proper treatment of the case both physically and intellectually, give the parents the advice they require, and, if necessary, speak to them conscientiously of the sad consequences of neglecting their child or treating him carelessly, and confer on the subject with the local school authorities. When the child comes to the usual school age he has a still greater claim to the attention of the teacher and pastor, and they should share this duty with the parents. All deaf-mute children, where health will permit it, should attend school. Here pastor and teacher come under very important obligations; it is their duty, above all, to see

that this is done, and that it is not done in vain. If they have already exerted an influence upon the educational training of the deaf-mute child at home, the work of the school will not be too difficult nor without results.

The duty of the teacher to the deaf-mute children in the common schools falls outside the limits of this paper, which ends where the school age begins. The following hints, however, are given. At first the teacher should only attempt to teach mechanical writing, drawing, and such other simple exercises as will naturally occur to his mind. So far as time and circumstances permit the teacher should use the sign-language as it has been employed at home, and should bring to the child's notice objects near and remote; for which purpose pictures instead of objects may be used. In the next place, signs should be so joined to written language that the written word may be translated by signs, and inversely the sign be given and the written word demanded. In this way the deaf-mute child will gradually be put into possession of a stock of words and ideas of written language.

Then the idea of numbers will be necessary. Figures may be put together, which, progressing from the fingers of the hand, may be extended by various means, such as little sticks, beans, buttons, etc., and especially by the Russian calculating machine.

Since, however, the technical peculiarity, what might be called the highest aim, of deaf-mute instruction depends upon the communication of spoken language, many teachers will wish to solve this problem for the children sent to them. Here, however, it must be taken into consideration that for this thorough preparation and tested skill are necessary, without which no important result can be reached, but much harm may be done, and later instruction in an institution may be made more difficult. Teachers of deaf-mutes are generally agreed that the co-operation of the common schools in their education should not overstep the bounds of an effective preparation for the entrance into special schools for deaf-mute instruction; and this preparation, with rare exceptions, should not include instruction in articulation. On the contrary, it is now the duty of the ministers and teachers to show the children to whom they have devoted themselves with self-sacrificing toil the greater favor of obtaining their admittance at the proper time into a deaf-mute institution. Good and sensible parents will consider it a

sacred duty to use the surest means for the accomplishment of the work they have undertaken ; they will readily lend a helping hand to commit their child to the care of an institution when it comes to the proper age. Where it is possible this should not be later than from eight to nine years of age.

If, however, any parents should be deterred by prejudices and difficulties, then all the local authorities should co-operate to overcome them. It is said that very often the poverty of the parents and the community hinders their providing for the deaf-mute children. But in our country so much is done by the state to assist cases of poverty that if the case is only taken in hand earnestly, if the right means are only used, no unconquerable difficulties will be found.* If, on the other hand, wealthy parents are prevented by avarice and selfishness from doing anything for their child, it will not be difficult to show them the falsity of their ideas and the responsibility with which they charge their conscience before God and man. If some would excuse themselves by saying that they must provide for their other children, we would answer that the deaf-mute child causes expense even at home, and that his brothers and sisters will owe them little thanks if later in life his incapacity to care for himself proves burdensome to them.

So, also, the community makes a great mistake when, from motives of economy, it refuses to educate a poor deaf-mute child, who, when grown, is all the greater burden upon its hands. If he had been educated in school and in some trade he could support himself.

A silly love and weakness on the part of the parents will often lead them to refuse to give the child into strange hands. But is it not possible to convince them that such love, so far as it withholds the best gifts from the child, is only egotistical and false ? It is also a false shame that induces many parents to try to hide the fact that they have such a child in their family. Will it not afterwards be a real disgrace and shame to them, when it can no longer be concealed that they, through their own fault, have allowed a grown-up relative to remain among them in the condition of a brute ? Many neglect it,

* The writer is speaking of Germany ; what he here says is true in a much greater degree of the United States, where the deaf-mute is educated wholly at the expense of the state. — ED. ANNALS.

also, from indifference and a want of education in themselves. If, then, remonstrance and admonition are of no avail, if they are not terrified by the thought of seeing their children deprived of the benefits of school and church, of the Word and sacraments, of confirmation and the Holy Communion, the means are yet at command by severity and rigor, viz., by a firm carrying out of the existing laws of morals and school police, to make an effectual impression upon parents who have no conscience.

When, after all, the relatives do not cease to expect the opening of the ears and the gaining of speech by the help of nature or the physician, and so run the risk of losing the only real, practical help, then the physician should certainly not be called upon in vain to put an end to such a delusion, and to induce them to attempt the improvement of their child in school and a deaf-mute institution. In all cases of resistance and delay the best effect will be produced if the parents can be made to see what the deaf and dumb are capable of doing when educated, by inducing them to visit deaf-mute institutions. It is true, after all, that human stubbornness and obstinacy are not conquered by force. But it seems to us that if the means at command are only rightly and properly used, in by far the most cases such children may be saved.

INDUSTRIAL DEPARTMENTS IN INSTITUTIONS FOR THE DEAF AND DUMB.

BY GEORGE H. POND, FLINT, MICHIGAN.

EVERY student of sacred history has doubtless read and re-read that familiar and oft-quoted passage, "Whatsoever thy hand findeth to do, do it with thy might," and certainly every one of even moderately acute observation has noted the fact that all persons, peoples, or nations, in winning success, have made this wise injunction a grand stepping stone, and whatsoever they have found to do have done it well. This rule applies equally to all classes and all people, whether striving for private fortune, public preferment, or honorable position. It applies, also, to the public institutions founded for the purpose of lifting unfortunate humanity to a nearer equality with the more fortunate, to the workers therein, and to all individuals whom

nature has so deprived of certain senses that they become inmates of these public institutions.

It is not necessary to trace to its origin the idea of associating an industrial department with the educational in institutions for the education of the deaf and dumb. It is sufficient to know that such an idea originated, and has been experimented with for several years, so that to-day scarcely a public institution of the kind exists which has not one or more industrial pursuits taught in connection with educational training. Doubtless all know and realize—though some are loth to admit the fact—the bitter feeling of antagonism this idea has met, and is to-day contending against.

A good and sufficient reason for such antagonism we have been unable to ascertain, except the statements of a few that "a manual labor department is degrading to the profession," which is, without doubt, the true cause of all opposition, though but few, whether from shame or for some other reasons, so express themselves. What have been the consequences? But little energy, life, or enthusiasm has been put into the work department. In the majority of institutions—not all—materials and machinery, generally deficient in quantity and quality, have been gathered together for some special trade; a man, often without regard to peculiar fitness or moral character, usually an entire stranger to deaf-mutes, their customs and language, has been appointed "foreman;" a number of pupils are allotted, frequently too many by far for one man to instruct, and who may, or may not, have any taste or desire for the trade to be learned; and an industry—in name—is ushered into existence, of which the "foreman" usually assumes absolute control, and which he carries forward to please his own peculiar fancies. If he proves to be "the right man in the right place," one who can put his whole energies into the work, and feel that in fitting these children to earn their own livelihood he is doing the Lord's good work, he finds it "up-hill business." He is hampered, not infrequently, by want of material and lack of variety of work in which to instruct his pupils, so that they may gain a thorough knowledge of every department of the trade; and not uncommonly his efforts are somewhat paralyzed by the fact that pupils, becoming weary of well-doing, and fancying that some other industry—less laborious, is the secret—would be more to their taste, induce the superintendent to transfer

them, just as they are beginning to learn something, to another industry, where a similar process is enacted.

Further, instead of receiving hearty sympathy and support from the principal, he is received coolly, given short answers, and made to feel that he and his work are both intruders. Not by superiors alone, but by those with whom he should be on equal and friendly terms, is he given the "cold shoulder," and made to realize that "labor is degrading." Nor is the feeling long confined within the above circle; for pupils, quick to perceive the drift of things, soon display their aversion for labor, and—unless endowed with more of that precious commodity, common sense, than some in authority, and able to foresee and realize the benefits that will accrue to them from a knowledge of the skilful manipulation of tools in some special department of labor—hold themselves aloof, fancying that *they* are formed of too precious material to soil their hands with work, and reasoning that, because of physical incompleteness, the people of the State are in duty bound to educate them without any remuneration in services. So, if the "foreman" is, as we have said, a conscientious laborer, endowed with energy and spirit, he soon tires of the unpleasant, thankless task, becomes heart-sick and worn out, and resigns; and another man, less capable, mentally, morally, and mechanically, less likely to seek advice or annoy with ambitious designs, is placed in his stead. The industry, instead of going forward, receives a heavy blow, staggers feebly along, and is pointed at by its enemies as a failure.

This is no overdrawn picture, but a true history of the industrial department of more than one institution. Those in authority are too frequently entirely wrapt up in the educational department alone, and cannot, or will not, pay the requisite attention to the needs of the industries. The writer can point to large, prominent institutions where they pretend to teach industrial pursuits, but in which the pupils scarcely receive what is vulgarly termed "a smattering of a trade." The different "shops" are given two or three times the number of pupils that can possibly be properly taught by one person, no matter how good a mechanic; an insufficient quantity of work is supplied, and nothing near a requisite number of tools to work with; so the pupils are allowed to lounge about the rooms, forming habits of idleness instead of industry, disturbing those who would be industrious, and acquiring methods never allowable in out-

side shops or offices. No one would think of so overcrowding a school-room, or overtaxing a teacher. And yet the majority of industries in our institutions are thus carried on, but few having first-class facilities, and, we are forced to believe, properly appreciating or caring for the results obtained, or desiring a management on business-like and common-sense principles.

The result of this loose system of instruction is just this: Deaf-mute workmen are not wanted. "Why?" we ask of a large manufacturer. The answer is: "They do not understand the trade, and are unwilling to receive instruction." For instance, a boy graduates from an institution printing office, where he was never taught to impose or lock up a form, or put in type the simplest job, but during his entire period in the office was kept on plain newspaper composition, and that for a 7 x 9 sheet, which was usually printed with all of the compositor's errors uncorrected. Other industries are similarly conducted. The pupils are then dubbed journeymen printers, cabinet-makers, shoemakers, etc. Is it to be wondered at that, after such a preparation, they are not wanted? Is it not more of a wonder that they are ever successful in obtaining situations? By these are all judged, on the same principle, doubtless, that one member of a church society proving himself a bad man, instead of a Christian, it is supposed that each member of the society must necessarily be like unto him. This is very unjust, but it is human nature. So, "Industries in institutions are failures," is the declared, if not desired, verdict. But they die a hard death; and it must be admitted that if there were not intrinsic merits in the theory, working under every disadvantage possible, as it has done, it would long since have been discarded as "weighed in the balance and found wanting;" and it is our sincere belief that those merits, which have carried these industries so far through the brunt of the battle, will yet win for them the complete success justly deserved.

How many graduates of deaf-mute schools ever earn a livelihood in the professions, or in educational pursuits? The answer is invariably the same: "Scarcely one in a hundred!" How, then, we ask, are these people to earn their living, and be independent of charity, if not by some industrial pursuit? Their English education obtained at the institution enables them better to understand the laws of nature and of governments, and they acquire, generally, sufficient knowledge to ren-

der them competent to make their wants and wishes known among their fellow-men, and that is all! In most practical matters, in the knowledge which will enable them to support themselves or their families—which all good citizens expect and hope to possess some day—they are as helpless as previous to their eight years' training in book lore. Perhaps more so, for, being educated free of all expense, and taught no habits of domestic economy, prudence, or industry, but having everything furnished upon application, they are quite apt to acquire the idea that "the world owes them a living" without an equivalent in labor. But let them be obliged to give a portion of their time to some pursuit, on the basis of repaying the State for their education, if you choose, and the result is certainly different.

But you say, "Why not let them learn a trade after graduation?" In our opinion there are three good reasons.

The first is, they are not always capable of choosing a trade to which they are adapted, and who can better judge of this than their teachers? Being intimately associated with them and knowing their peculiarities, the teachers should certainly judge better than any other person what their pupils' abilities admit of their learning successfully.

A second and very important reason is, they have attained such an age after graduation that but few can afford to give three or four or five years—as the case may be—of their life away. They are at the threshold of manhood, and something must be done immediately. Besides, a youth of 18 or 20 years, or thereabouts, *cannot* attain the proficiency in any trade that a youth of but 14 or 16 years can. A boy of the latter age will learn more readily, remember better, and attain a degree of rapidity of movement that an older person never can achieve. This has been proved time after time in offices, factories, etc., and we have known many negative answers given to applicants for apprenticeship because of their being too far advanced in age.

The third reason is, that there are hearing and speaking boys in great numbers ready and anxious to fill all vacancies, and a youth void of the senses of hearing and speech, even if not advanced in years beyond the proper period, cannot procure an engagement except through influential friends.

Each one of these reasons we deem a sufficient argument to rebut the proposition to let the pupils wait until after graduation before learning, or beginning to learn, a trade.

Now, if they are taught during their school course some trade or art, and thoroughly taught, as they can be, the result is far different; for they stand ready as competent mechanics to take paying positions. It rarely occurs that mechanics of that class are not in good demand, and as the deaf-mutes are reared with steady, temperate habits, being kept in paths of virtue and out of temptation's way until their fixed character is formed for life, they continue to be steady, temperate, upright citizens, and as such would be highly prized in the office or workshop. The competition with the hearing and speaking would then assume a different phase, for *good* workmen seldom glut the market; one principal cause—a cause that should bring the tinge of shame to the cheek—being the dissolute habits of so many of our skilled workmen in nearly all of the avocations of life. They become so degraded, often, that it is impossible for them to retain their situations, however competent they may be.

One instance, that has come under our own personal knowledge, of the success of a deaf-mute in competition with hearing and speaking workmen, we will give. A young man, about 18 years old, left an institution before graduation, having had only two years' instruction in the printing office, because of a situation offered. He is now upon his third year in the same office, has seen the entire corps of *employés* changed at least once—some of them two or three times—and is considered to-day by his employer the best compositor ever in the office. This young man is but a specimen of what all might be. He put his heart into, and kept his mind on, his work while in school, and he evidently does the same while working for himself. He not only supports himself, but also aids a widowed mother. We might cite other instances which have come under our observation, quite as encouraging as the above, but deem it unnecessary.

What is needed is a change in the management of the industries in nearly all of our institutions. Place at their heads as instructors none but good mechanics in their respective branches, who have excellent characters, are exemplary in all their habits, and possess the rare faculty of imparting their knowledge to others. Let superintendents or principals use the same care and attention in selecting instructors for that department that they do for the educational, and have every office or work-room so supplied with material and fitted up that whatever pursuit is

taught can be thoroughly taught. Put into them life, vigor, go-ahead. Make the pupils understand and feel that their future competency, and in a great measure their future happiness, depend upon the rapidity and excellence of their work while learning.

It must be remembered that our institutions are not like the National College, where only the cream of pupils gather from all sections of the land for a higher education, and to fit themselves for some profession or educational pursuit. The institution pupils represent the rank and file of the people, and come largely from farms and the homes of the poor, (do not understand us as insinuating that farm homes are necessarily poor homes, for we know that is not the case,) and their parents would by far prefer having their boys learn some good trade by which to become self-supporting, than to see them advance in book knowledge alone.

It is a question whether "foreman" is the proper title to give to the masters of these industries. Are they not properly "instructors?" And would it not give a better impression among the pupils, and a better feeling among the men, to call them by their proper title, and, instead of naming every industry a "shop," term it what it properly is, a "work-room," or, in the case of printing, an "office?" How it sounds to say "print shop!" Yet many say it, just as they call institutions "asylums!"

This paper is already too long, yet we have not said one-half of what we feel upon the subject. If it shall be the means of inducing any one institution to add life and vigor to the industrial department, a good purpose will have been served, and the writer will feel amply repaid for his labor.

THE NATURAL METHOD.—II.*

BY D. GREENBERGER, NEW YORK.

In the previous article on this subject the acquisition of a knowledge and understanding of language was discussed; in the following, facility in the employment and practical application of speech will be considered.

Many deaf-mutes can understand the most of what is said to them in familiar conversation, but are not able to express themselves readily and correctly. Some of those who can read and even write accurately, using many and elegant words, employ more awkward phrases in trying to make a purchase in a store, for instance, than a six-year old hearing child. The cause of this is the fact that they learn too much book language in school, and too little of that which is required to meet their wants and necessities in every-day life. Too many teachers labor under the delusion that if a pupil learns the meaning of words and the rules of grammar, the practical application will follow as a natural consequence, and he will use speech when needed. Experience proves the contrary. The powers of retention and reproduction are two entirely distinct faculties of the mind. Each of them must be specially exercised. Words and phrases must not only be comprehended and stored in the memory, but also frequently employed, or they will not be ready at the moment of need. The frequent and careful use of the pen in writing compositions is a great aid in this regard. However, our pupils have to learn not only to write, but also to converse. A ready command of the phraseology which is employed in ordinary conversation cannot be acquired through reading and writing compositions alone. Some mutes become proficient in the use of colloquial language after they leave school and associate with speaking persons. Those are exceptional cases. The great mass of them will never be able to carry on a conversation unless they are compelled to use speech as a vehicle of thought while they are at school. From the very outset of the instruction in language the teacher should supply the proper words for everything the pupils express in signs. All their requests, complaints, questions, desires, etc.,

* Continued from vol. xxiii, page 116.

should at once be rendered into written or spoken language according to the system in use. If, for example, the class is in the midst of a lesson, and one of the children motions to the teacher that he is tired and wishes to sit down, the exercise should at once be interrupted and the child taught to say, "I am tired. Please may I take my seat and rest awhile?" No artificial exercise can be devised which will be so beneficial as such natural practice in the use of language.

The following is a list of promiscuous phrases which beginners should be compelled to use whenever occasion arises :

I know. I do not know. I suppose. I doubt. Perhaps. I forgot. You are right. I was mistaken. You are mistaken. He is wrong. I understand you. I do not understand you. I like that. I do not like that. I am glad. I am happy. I am sorry. I am angry. I am tired. I am hungry. I am well. I am sick. I am cold. I am warm. I was joking. I am in earnest. I have no pen. I lost my pencil. My pen is bad. May I have a new pen? May I sharpen my pencil? Never mind. I do not care. I fell down. He pushed me. I hurt my hand. I cut my finger. I have a headache. I have a toothache. My throat is sore. My eyes are sore. I have a cold. I have a cough. Excuse me. I have no time. I must hurry. I must go. It is raining. It is snowing. The wind blows. It is cold. It is hot. The sun shines. It is dark. It is cloudy. It is pleasant. It is unpleasant. It is damp. It storms. It is going to rain. It stopped raining. I see a rainbow. I can do that. I cannot do that. All right. That is nice. That was kind. That was unkind. That was polite. That was impolite. I cannot help it. Let me alone. Please forgive me. Do not be angry. I am surprised.

Strict dogmatists object to such indiscriminate introduction of words, tenses, etc., without any order or system. But experience has demonstrated that the best and most efficient plan of teaching language to a deaf-mute is to supply the proper words whenever he has an idea in his mind and is going to express it. He can learn such phrases as are contained in the foregoing list by rote, and through frequent use, in the same manner as children in the possession of all faculties acquire them. There is no reason why he should not be taught to use them till he has learned to distinguish between the different parts of speech, the present and past tenses, etc. It is not necessary

that he should at once comprehend the meaning of each word in a phrase if taken separately. It is quite sufficient if he connects the right idea with the sentence as a whole. If complete sentences are constantly employed, he will soon find out the individual meaning of the words composing them. Besides, our language contains a great many little words which are like ciphers in arithmetic. They derive their value or meaning from the place where they stand in a sentence. Taken by themselves they mean nothing, and it would be a waste of time and labor to attempt to explain them separately. Such practical application of language, without any regard to grammatical order, as is recommended here, does not interfere with any plan that may be in use for the arrangement of the regular school exercises. On the contrary the frequent use of one and the same word in different forms familiarizes the pupil with the various changes which some parts of speech undergo in the construction of sentences, and prepares him for that which we have to present to him during the grammatical instruction.

Instead of theorizing any further on this subject, the following facts may be stated. The institution at Riehen, near Basel, Switzerland, of which Mr. W. D. Arnold is the principal, has of late gained the reputation of being the best of its kind in Europe. The unprecedented success of Mr. Arnold is entirely due to his practice of making his pupils apply spoken language to the greatest possible extent. About three ago Mr. Georg Jörgensen, teacher of the Royal Institution for Deaf-Mutes at Copenhagen, Denmark, was commissioned by the Danish government to visit schools for the deaf in Germany, Switzerland, and Austria. He published an account of his observations in Mr. Arnold's school in a pamphlet, which attracted great attention, and had an unusually large circulation. Since then a number of reports of others who also visited the institution in Riehen have appeared in the *Organ*. All accounts agree that the articulation of Mr. Arnold's pupils is marvellously clear and distinct; that they use language with great fluency and correctness, and that no signs whatever are used in the school-room. Mr. Jörgensen says that during his prolonged stay in the Institution he never saw any of the older pupils use one single sign in their intercourse with the teachers nor among themselves. "Even while at play they employ the same words and phrases that children in the possession of all

faculties use." Speaking of the method by which such extraordinary results are attained, he mentions with particular stress that every little incident in the school-room is at once made available to give the pupils an opportunity to express themselves in spoken language. "If one of the children drops his pencil, or folds his arms, or coughs, etc., the lesson is at once interrupted, and the question, 'What did John do?' or, 'What happened?' must be answered." He saw the teacher distribute the copy-books. Handing one to a child, she said, "Pass it on; it is Karl's book." The child handed it to another, repeating, "Pass it on; it is Karl's book." When the book had reached Karl, his desk-mate said to him, "It is yours; keep it." The pupils of the lowest class but one had just learned the verbs "to begin" and "to close." For several days the teacher was heard to say in the morning, "It is eight o'clock. School begins." Or, "It is ten o'clock. We begin to write." "It is twelve o'clock. School closes." There were nine pupils in this class, four girls and five boys. Two of them were eight years old, five were ten, one was nine, and one was twelve years of age. They had been under instruction two years. The teacher used no signs, and the pupils understood all that she said to them. "Please take a seat, sir," said one of the little girls to Mr. Jørgensen one day when he entered the class-room. Then the teacher, addressing the class, began: "We are going to have mental arithmetic. Our arithmetic lesson lasts from eleven o'clock to twelve. We are going to have addition, subtraction, and multiplication to-day. Let us begin with addition. Pay attention. Answer promptly." The pupils read these sentences from the teacher's lips and repeated them in concert. In forty-five minutes, by Mr. Jørgensen's watch, verbal answers were given to the following questions:

How many are $27 + 3?$ $19 + 6?$ $20 + 5?$ $31 + 7?$ $39 + 6?$ $28 + 7?$ $32 + 9?$ $31 + 7?$ $75 + 6?$ $81 + 9?$ $27 + 5?$ $33 + 9?$ $68 + 5?$ $49 + 4?$ $85 + 6?$ $91 + 9?$ $100 - 5?$ $72 - 3?$ $77 - 6?$ $64 - 5?$ $22 - 6?$ $33 - 4?$ $90 - 7?$ $10 - 7?$ $3 - 3?$ $2 \times 5?$ $2 \times 8?$ $9 \times 4?$ $7 \times 9?$ $6 \times 5?$ $8 \times 9?$ $7 \times 7?$ $6 \times 9?$ $8 \times 7?$ $5 \times 5 + 2?$ $9 \times 7 + 5?$ $9 \times 5 + 8?$ $7 \times 6 + 4?$ $7 \times 2 + 9?$ $5 \times 8 - 1?$ $7 \times 7 - 8?$ $5 \times 5 - 9?$ $6 \times 6 - 5?$ $9 \times 2 - 6?$ $6 \times 7 - 9?$ $6 \times 8 - 9?$ $20 + 20?$ $50 + 30?$ $40 + 70?$ $70 + 2?$ $50 + 10?$ $20 + 70?$ $30 + 30?$ $20 + 60?$ $70 - 20?$ $50 -$

40 ? 10 — 10 ? 90 — 60 ? 90 — 40 ? 60 — 20 ? 30 — 20 ?
 70 — 60 ? 50 + 10 ? 25 + 10 ? 73 + 20 ? 55 + 20 ? 12 +
 30 ? 22 + 30 ? 75 + 70 ? 30 + 25 ? 22 + 47 ? 20 + 45 ?
 40 + 23 ? 50 + 21 ? 20 + 47 ? 50 + 11 ? 71 + 12 ? 30 +
 22 ? 40 + 22 ? 15 + 12 ? 13 + 13 ? 14 + 15 ? 15 + 11 ?
 18 + 12 ? 15 + 16 ? 15 + 13 ? 13 + 15 ? 14 + 11 ? 18 +
 17 ? 19 + 12 ? 17 + 16 ? 19 + 19 ? 25 + 12 ? 24 + 15 ?
 22 + 16 ? 27 + 13 ? 22 + 18 ? 29 + 15 ? 27 + 12 ? 29 +
 17 ? 45 + 12 ? 2×20 ? 9×20 ? 6×20 ? 5×20 ? $3 \times$
 30 ? 5×30 ? 6×30 ? 9×30 ? 3×40 ? 2×40 ? $9 \times$
 40 ? 5×60 ? 5×30 centimes ? (*Ans.* 1 franc, 50 centimes.)
 5×20 centimes ? 5×40 centimes ? 9×15 centimes ? $2 \times$
 42 centimes ? 7×30 centimes ?

If one pound of an article costs 10 centimes, how much will 19 pounds cost ? 13 pounds ? 16 pounds ?

If I have 13 francs 10 centimes, and spend 3 francs 16 centimes, how much have I left ?

A person earning 7 francs a week, receives 63 francs : how many weeks has he or she been employed ?

C. has 19 apples ; he gives 5 to N. and 2 to B. : how many has he left ?

Your mother gave you 20 centimes, your father 30, and I give you 60 more : how much have you in all ?

A woman having 14 chickens, bought 10 more and sold 14 : how many had she then ?

At 2 francs a yard, how much will 6 yards of cloth cost ?

I had 12 apples, and gave 6 to Charles and 6 to John : how many had I left ?

If a man earns 3 francs a day, how much will he earn in a week ? (*Ans.* 18 francs. He does not work on Sunday.)

If a chicken lays one egg every day, how many eggs will it lay in a week ? How many eggs will two chickens lay in a week ?

At 2 francs a day, how much will a woman earn in a week ?

"Papa" (the principal) gives 5 centimes to each pupil of this class : how much money does he give away ?

How many pieces shall I have if I divide 7 apples into 4 parts each ?

How many feet have 9 horses ?

How many feet have 6 sheep and 2 pigeons ? 9 pigeons and 1 horse ? 2 cows, 2 horses, 2 pigeons, and 2 fish ?

A language lesson which Mr. Jørgenson witnessed in the same class, is described by him as follows :

Teacher. "Open the window." "What happened?"

Pupil. "Elisabeth opened the window, because it is warm."

Another pupil. "It is warm, so Elisabeth opened the window."

Teacher. "What is in my hand?"

Pupils. "I guess you have a small apple in your hand." "I think you have nothing in your hand." "I presume a nut is in your hand."

Teacher opens her hands.

Pupils. "I guessed right." "I did not guess right." "Nor did I." "Your supposition was right."

Teacher procures nine small apples.

A pupil. "I suppose the apples are for us."

Teacher. "Your supposition was right."

All pupils, (pointing to the one who spoke last.) "Your supposition was right."

Teacher. "Pass this to John."

Pupil. "Pass it on."

Another pupil. "Take it and keep it."

Teacher. "What did I do?"

Pupil. "You gave us some apples. We are very happy."

Teacher (writes the verb "to receive" on the black-board, and explains it.) "Did Mr. J. also receive an apple?"

Pupils. "No, ma'am; Mr. J. did not receive an apple, but each of the pupils received one."

The pupils of the higher grades are reported to be able to converse with ease and fluency, using as good language as hearing people of their age. They are well versed in geography, history, mathematics, natural history, and natural philosophy. Those of the high class were reading "Wilhelm Tell," by Schiller, rendering each sentence into prose, thus giving evidence that they fully understood the text. They were also able to converse tolerably well in French.

[TO BE CONTINUED.]

THE GESTURE-LANGUAGE.—III.*

BY EDWARD B. TYLOR, LONDON, ENGLAND.

To put the forefinger against the closed lips is "silence," but the finger put in the mouth means a "child." These are two very natural and distinct signs; but then the finger to the lips for "silence" may serve also quite fitly to show that a child so represented is an *infant*—that is, that it cannot speak. The confusion of the signs of "childhood" and "silence" once led to a curious misunderstanding. The infant Horus, god of the dawn, was appropriately represented by the Egyptians as a child with his fingers to his lips, and his name, as written in the hieroglyphics, may be read Har-(p)-chrot, "Horus-(the)-son."† The Greeks mistook the meaning of the gesture, and (as it seems) Græcizing this name into Harpocrates, adopted him as the god of silence.

To conclude, the Cistercian lists contain a number of signs, which at first sight seem conventional, but yet a meaning may be discerned in most or all of them. Thus, it seems foolish to make two fingers at the right side of one's nose stand for "friend;" but when we see that placed on the left side they stand for "enemy," it becomes clear that it is the opposition of right and left that is meant. So the little finger to the tip of the nose means "fool," which seemingly poor sign is explained by the forefinger being put there for "wise men." The fact of such a contrast as wise and foolish being made between the forefinger and the little finger corresponds with the use of the thumb and little finger for "good" and "bad" by the deaf and dumb, and makes it likely that both pairs of signs may be natural and independent of one another. The sign of grasping the nose with the crooked forefinger for "wine," suggests that the thought of a jolly red nose was present even in so unlikely a place. The sign for "the devil," gripping one's chin with all five fingers, shows the enemy seizing a victim. In a mediæval picture an angel may be seen taking a man by the

* Continued from vol. xxiii, page 260.

† Coptic *khroti* (ni)=filii, liberi, *hroti*=cognatus, filius. Old Eg. in Rosetta Ins. Compare S. Sharpe, *Hist. of Egypt*, 4th ed., vol. ii., p. 148. Wilkinson, "Popular Account of the Ancient Egyptians:" London, 1854, vol. ii., p. 182.

chin with one hand and pointing up to heaven with the other. Thus, in a Hindoo tale, Old Age in person comes to claim his own. "In time, then, when I had grown grey with years, Old Age took me by the chin, and in his love to me said kindly, 'My son, what doest thou yet in the house?'"*

There is yet another development of the gesture-language to be noticed—the stage performances of the professional mimics of Greece and Rome, the Pantomime *par excellence*. To judge by two well-known anecdotes, the old mimes had brought their art to great perfection. Macrobius says it was a well known fact that Cicero used to try with Roscius, the actor, which of them could express a sentiment in the greater variety of ways, the player by mimicry or the orator by speech, and that these experiments gave Roscius such confidence in his art that he wrote a book comparing oratory with acting.† Lucian tells a story of a certain barbarian prince of Pontus, who was at Nero's court, and saw a pantomime perform so well that, though he could not understand the songs which the player was accompanying with his gestures, he could follow the performance from the acting alone. When Nero afterwards asked the prince to choose what he would have for a present he begged to have the player given to him, saying that it was difficult to get interpreters to communicate with some of the tribes in his neighborhood who spoke different languages, but that this man would answer the purpose perfectly.‡

It would seem from these stories that the ancient pantomimes generally used gestures so natural that their meaning was self-evident; but a remark of St. Augustine intimates that signs understood only by regular play-goers were also used.

"For all those things which are valid among men, because it pleases them to agree that they shall be so, are human institutions. * * * So if the signs which mimes make in their performances had their meaning from nature, and not from the agreement and ordinance of men, the crier in old times would not have given out to the Carthaginians at the play what the actor meant to express, a thing still remembered by many old men by whom we use to hear it said; which is readily to be believed, seeing that even now, if any one who is not learned

* 'Märchensammlung des Somadeva Bhatta,' (trans. by Dr. H. Brockhaus:) Leipzig, 1843, ii., p. 96.

† Macrobius, Saturn lib., ii., c. x.

‡ Lucian. De Saltatione, 64.

in such follies goes into the theatre, unless some one else tells him what the signs mean, he can make nothing of them. All men, indeed, desire a certain likeness in sign-making, that the signs should be as like as may be to that which is signified; but seeing that things may be like one another in many ways, such signs are not constant among men, unless by common consent."*

Knowing what we do of mimic performances from other sources, we can, I think, only understand by this that natural gestures were very commonly conventionalized and abridged to save time and trouble, and not that arbitrary signs were used; and such abridgments, like the simplified sign for trading or swopping among the Indians, as well as the whole class of epithets and allusions which would grow up among mimics addressing their regular set of playgoers, would not be intelligible to a stranger. Christians, of course, did not frequent such performances in St. Augustine's time, but looked upon them as utterly abominable and devilish; nor can we accuse them of want of charity for this, when we consider the class of scenes that were commonly chosen for representation.

There seem to have been written lists of signs used to learn from, which are now lost.† The mimic, it should be observed, had not the same difficulties to contend with as an Indian interpreter. In the first place, the stories represented were generally mythological, very usually love-passages of the gods and heroes, with which the whole audience was perfectly familiar; and, moreover, appropriate words were commonly sung while the mimic acted, so that he could apply all his skill to giving artistic illustrations of the tale as it went on. The pantomimic performances of Southern Europe may be taken as representing in some degree the ancient art, but it is likely that the mimicry in the modern ballet and the Eastern pantomimic plays falls much below the classical standard of excellence.

I have now noticed what I venture to call the principal dialects of the gesture-language. It is fit, however, that gesture-signs having been spoken of as forming a complete and independent language by themselves, something should be said of their use as an accompaniment to spoken language. We in

* Aug. Doct. Chr. ii. 25.

† Grysar, in Ersch and Gruber, art. "Pantomimische Kunst der Alten."

England make comparatively little use of these signs, but they have been and are in use in all quarters of the world as highly important aids to conversation. Thus, Captain Cook says of the Tahitians, after mentioning their habit of counting upon their fingers, that "in other instances we observed that, when they were conversing with each other, they joined signs to their words, which were so expressive that a stranger might easily apprehend their meaning;"* and Charlevoix describes, in almost the same words, the expressive pantomime with which an Indian orator accompanied his discourse.†

Gesticulation goes along with speech, to explain and emphasize it, among all mankind. Savage and half-civilized races accompany their talk with expressive pantomime much more than nations of higher culture. The continual gesticulation of Hindoos, Arabs, Greeks, as contrasted with the more northern nations of Europe, strikes every traveller who sees them; and the colloquial pantomime of Naples is the subject of a special treatise.‡ But we cannot lay down a rule that gesticulation decreases as civilization advances, and say, for instance, that a Southern Frenchman, because his talk is illustrated with gestures, as a book with pictures, is less civilized than a German or an Englishman.

We English are perhaps poorer in the gesture-language than any other people in the world. We use a form of words to denote what a gesture or a tone would express. Perhaps it is because we read and write so much, and have come to think and talk as we should write, and so let fall those aids to speech which cannot be carried into the written language.

The few gesture-signs which are in common use among ourselves are by no means unworthy of examination; but we have lived for so many centuries in a highly artificial state of society, that some of them cannot be interpreted with any certainty, and the most that we can do is to make a good guess at their original meaning. Some, it is true, such as beckoning or motioning away with the hand, shaking the fist, etc., carry their explanation with them; and others may be plausibly explained by a comparison with analogous signs used by speaking men

* Cook, *First Voyage*, in Hawkesworth's *Voyages*; London, 1773, vol. ii, p. 228.

† Charlevoix, vol. i, p. 413.

‡ Wiseman, "Essays," London, 1853, vol. iii, p. 531.

in other parts of the world, and by the deaf and dumb. Thus, the sign of "snapping one's fingers" is not very intelligible as we generally see it; but when we notice that the same sign made quite gently, as if rolling some tiny object away between the finger and thumb, or the sign of flipping it away with the thumb-nail and fore-finger, are usual and well-understood deaf and dumb gestures, denoting anything tiny, insignificant, contemptible, it seems as though we had exaggerated and conventionalized a perfectly natural action so as to lose sight of its original meaning. There is a curious mention of this gesture by Strabo. At Anchiale, he writes, Aristobulus says there is a monument to Sardanapalus, and a stone statue of him as if snapping his fingers, and this inscription in Assyrian letters: "Sardanapallus, the son of Anacyndaraxes, built in one day Anchiale and Tarsus. Eat, drink, play; the rest is not worth *that!*"*

Shaking hands is not a custom which belongs naturally to all mankind, and we may sometimes trace its introduction into countries where it was before unknown. The Fijians, for instance, who used to salute by smelling or sniffing at one another, have learnt to shake hands from the missionaries.†

The Wa-nika, near Mombaz, grasp hands; but they use the Moslem variety of the gesture, which is to press the thumbs against one another as well,‡ and this makes it all but certain that the practice is one of the many effects of Moslem influence in East Africa.

It is commonly thought that the Red Indians adopted the custom of shaking hands from the white men.§ This may be true; but there is reason to suppose that the expression of alliance or friendship by clasping hands was already familiar to them, so that they would readily adopt it as a form of salutation, if they had not used it so before the arrival of the Europeans. More than a century ago, Charlevoix noticed in the Indian picture-writing the expression of alliance by the figure

* Strabo, xiv, 5, 9.

† Rev. Thos. Williams, "Fiji and the Fijians," 2d ed; London, 1860, vol. i, p. 153.

‡ Krapf, "Travels, etc., in East Africa;" London, 1860, p. 138.

§ H. R. Schoolcraft, "Historical and Statistical Information respecting the History, etc., of the Indian Tribes of the United States;" Philadelphia, 1851, etc., part iii, pp. 212, 244. Burton, "City of the Saints," p. 144. But see also Schoolcraft, part iii, p. 263.

of two men holding each other by one hand, while each grasped a calumet in the other hand.* In one of the Indian pictures given by Schoolcraft, close affection is represented by two bodies united by a single arm; and in a pictorial message sent from an Indian tribe to the President of the United States, an eagle, which represents a chief, is holding out a hand to the President, who also holds out a hand.† The last of these pictured signs may be perhaps ascribed to European influence, but hardly the first two.

We could scarcely find a better illustration of the meaning of the gesture of joining hands than in its use as a sign of the marriage contract. One of the ceremonies of a Moslem wedding consists in the bridegroom and the bride's proxy sitting upon the ground, face to face, with one knee on the ground, and grasping each other's right hands, raising the thumbs and pressing them against each other,‡ or in the almost identical ceremony in the Pacific Islands, in which the bride and bridegroom are placed on a large white cloth, spread on the pavement of a marae, and join hands.§ This as evidently means that the man and wife are joined together, as the corresponding ceremony in the ancient Mexican and the modern Hindoo wedding, in which the clothes of the parties are tied together in a knot. Among our own Aryan race, the taking hands was a usual ceremony in marriage in the Vedic period.|| The idea which shaking hands was originally intended to convey was clearly that of fastening together in peace and friendship; and the same thought appears in the probable etymology of *peace*, *pax*, Sanskrit *pac*, to bind, and in *league* from *ligare*.

Cowering or crouching is so natural an expression of fear or inability to resist, that it belongs to the brutes as well as to man. Among ourselves this natural sign of submission is generally used in the modified forms of bowing and kneeling; but the analogous gestures found in different countries not only give us the intermediate stages between an actual prostration and a slight bow, but also a set of gestures and ceremonies which are merely suggestive of a prostration which is not actu-

* Charlevoix, vol. v, p. 440.

† Schoolcraft, part i, pp. 403, 418.

‡ E. W. Lane, "Modern Egyptians;" London, 1837, vol. i, p. 219.

§ Rev. W. Ellis, "Polynesian Researches;" London, 1830, vol. ii, p. 569.

|| Ad. Pietet, "Origines Indo-Européennes;" Paris, 1859-63, part ii, p. 336.

ally performed. The extreme act of lying with the face in the dust is not only usual in China, Siam, etc., but even in Siberia the peasant grovels on the ground and kisses the dust before a man of rank. The Arab only suggests such a humiliation by bending his hand to the ground and then putting it to his lips and forehead,—a gesture almost identical with that of the ancient Mexican, who touched the ground with his right hand and put it to his mouth.* Captain Cook describes the way of doing reverence to chiefs in the Tonga Islands, which was in this wise: When a subject approached to do homage, the chief had to hold up his foot behind, as a horse does, and the subject touched the sole with his fingers, thus placing himself, as it were, under the sole of his lord's foot. Every one seemed to have the right of doing reverence in this way when he pleased; and chiefs got so tired of holding up their feet to be touched, that they would make their escape at the very sight of a loyal subject.† Other developments of the idea are found in the objection made to a Polynesian chief going down into the ship's cabin,‡ and to images of Buddha being kept there§ in Siam, namely, that they were insulted by the sailors walking over their heads, and in the custom, also among the Tongans, of sitting down when a chief passed.¶ The ancient Egyptian may be seen in the sculptures abbreviating the gesture of touching the ground by merely putting one hand down to his knee in bowing before a superior. A slight inclination of the body indicates submission or reverence, and becomes at last a mere act of politeness, not involving any sense of inferiority at all. This is brought about by that common habit of civilized man, of pretending to a humility that he does not feel, which leads the Chinese to allude to himself in conversation as "the blockhead" or "the thief," and makes our own high official personages write themselves, Sir, your most obedient humble servant, to persons whom they really consider their inferiors.

[TO BE CONTINUED.]

* A. v. Humboldt, "Vues des Cordillères; Paris, 1810, p. 83.

† Cook, *Third Voyage*, 2d ed; London, 1785, vol. i, pp. 267, 409.

‡ Cook, *Third Voyage*, vol. i, p. 265.

§ Sir J. Bowring, "Siam;" London, 1857, vol. i, p. 125.

¶ Cook, *ib.*, p. 409.

NOTICES OF PUBLICATIONS.

BY THE EDITOR.

Life and Education of Laura Decey Bridgman, the Deaf, Dumb, and Blind Girl. By MARY SWIFT LAMSON. Boston: New England Publishing Company. 1870. 12mo., pp. 405.

Mrs. Lamson, formerly Miss Swift, was Laura Bridgman's special teacher for three years in the Perkins Institution for the Blind, and has remained her close friend for thirty-seven years. The book is largely made up from the diary of Laura's progress kept by Miss Swift and other teachers, and it is this that gives it its chief value. Instead of the exaggeration which often unintentionally, but almost invariably, creeps into books concerning prodigies, we have here a simple daily record by a teacher of the sayings and doings of her pupil. It is a very interesting narrative. In reading it we hardly know whether most to admire the skill and devotion of those who taught or the intelligence and earnestness of the pupil. If either element had been lacking, the wonderful results which have made Laura Bridgman's name famous throughout the world would not have been attained.

In most of the accounts of Laura Bridgman that we have seen, sufficient importance is not given to the acquisitions—lost though they afterwards were to all appearance—which she must have made in infancy while she still retained her hearing and sight. On this point Professor Edwards A. Park, of the Andover Theological Seminary, in the valuable introduction he furnishes to the book, very justly remarks:

“The History of Laura Bridgman suggests a lesson on the importance of early education. We have read of a student who inquired, ‘Is it of any use to know Latin?’ The answer was, ‘It is of great use to have forgotten Latin.’ It is very evident that Laura Bridgman forgot a large part of the education which she received before she went to the Asylum. What lasting benefit could she have derived from her first *two* years, when she saw, heard, smelled, tasted, as well as other children; from her first *seven* years, when she had some faint sense of color as well as of flavor and fragrance? Much advantage. An education even if afterward forgotten, is a singular boon. At first, the infant sees everything double, everything upside down, everything in close contact with his eye. It is by a process of comparing the sensations of touch with those of sight that he learns the real position and distance and number of the objects

which he sees. He listens to the song of a bird, and at length judges of its direction and remoteness from him by comparing his first sensations of touch and sight with those of hearing. He becomes familiar with these various processes of judgment and reasoning long before he is capable of analyzing them, or of retaining them for any length of time in definite remembrance. During the first two or three years of his life he acquires a larger number of ideas in regard to space, time, form, substance, quality, matter, mind, language, than he will acquire during any two or three years subsequent. If the child could make known his mental processes as they are performed day by day during the first five years of his life, he would be the instructor of the wisest psychologist; he would settle the questions of the schools in regard to our original ideas, intuitions, processes of abstracting, generalizing, etc. We have read of persons solving intricate mathematical problems or explaining obscure mathematical theories at the age of four years. We are astonished at their precocity; we should be more astonished if we should know all the moral reflections of children who are not precocious, and who are not old enough to express their thoughts in worthy language. The profoundest meditations of a man, much more of a small boy, are often concealed because they do not suggest adequate words. As the scientific discoveries of little children, so have their moral reflections a life-long influence. In regard to moral truths, 'What is learned in the cradle lasts to the grave.' Hence, Virgil says, '*Adeo in teneris consuescere multum est.*' In one of his papers contributed to the Society for the Diffusion of Useful Knowledge, Lord Brougham pronounces his opinion that a child before his fifth year has already formed that character which it is difficult, if not morally impossible, to change. If a child's character be confirmed thus early, his education must begin earlier still. It must begin before he can understand the influences which are exerted upon him. As he cannot remember the hour when he began to distinguish a superficies from a solid, so he cannot remember the hour when he began to approve the right and to disapprove the wrong. But at that early hour he was beginning to form a habit which, like every other habit, has a tendency to be permanent. Hence the great multitude of the proverbs in various languages: 'Bend the willow while it is young;' 'As the twig, so the tree,' etc., etc. 'Education,' says a writer in *Frazer's Magazine*, 'does not commence with the alphabet; it begins with a mother's look, with a father's smile of approbation or sign of reproof, with a sister's gentle pressure of the hand or a brother's noble act of forbearance, with birds' nests admired and not touched, with creeping ants and almost impossible emmets, with humming bees and great bee-hives, with pleasant walks and shady lanes, and with thoughts directed in sweet and kindly tones and words to mature acts of benevolence, to deeds of virtue, and to the source of all good—to God himself.' "

The following extract from the body of the work bears upon a question which has been discussed sometimes in the *Annals*—the possibility of thought without words :

“It was the wish of Dr. Howe to give all her ideas concerning death himself, but she often surprised her teachers by use of expressions which had never been taught by them. It must be remembered that she was constantly meeting the blind girls, while passing to and from the school-room, and she never missed an opportunity for conversation, often holding them unwilling listeners. She rarely told us of new words or ideas acquired in this way, at once, but only as they were suggested to her mind in some lesson. For example, speaking of Cambridge to-day suggested an occurrence of over a year ago, when she had been at the Institution only about two years. There were two little sisters from that place, who were in our blind family, Adeline and Elizabeth. Adeline died at her home. She asked, ‘Did you see Adeline in box?’ ‘Yes.’ ‘She was very cold, and not smooth; ground made her rough.’ I tried to change the subject here, but it was in vain; she wished to know how long the box was, etc., and said, ‘Drew told me about Adeline: did she feel? Did Elizabeth cry and feel sick? I did not cry, because I did not think much about it.’ She drew her hands in with a shudder, and I asked if she was cold. She said, ‘I thought about I was afraid to feel of dead man before I came here, when I was very little girl with my mother; I felt of dead head’s eyes and nose; I thought it was man’s; I did not know.’

“I desire to call particular attention to this conversation, and to have the reader distinctly understand the circumstances. A blind, deaf, and dumb child, not over six years old, was led beside a coffin, and her hand placed on the features of a corpse. No one could communicate with her in any way to tell her the meaning of it, and all she could know was the coldness and rigidity, which to her sensitive touch must have been so terrible. Are we surprised that now, when language has been given her, in which she can describe the feelings and tell of the thoughts which must have been indelibly impressed upon her mind, she says she ‘was afraid,’ and shudders at the recollection? She added, ‘I thought it was man’s,’ (she was correct;) ‘I did not know.’ Does not this little sentence settle beyond dispute the question, ‘Can we think without words?’”

There are many other things in the book that we should like to quote, but we have space only for one of the curious “poems” which Laura Bridgman has recently written. “As she has access to very little poetry in the books she can read herself, and she seems not to have aimed at any imitation of this, we think she must have taken the general idea from some parts of the Bible.”

" HOLY HOME.

" Heaven is holy home.
 Holy home is from everlasting to everlasting.
 Holy home is summerly.
 I pass this dark home toward a light home.
 Earthly home shall perish,
 But holy home shall endure forever.
 Earthly home is wintery.
 Hard it is for us to appreciate the radiance of holy home because of blindness of our minds.
 How glorious holy home is, and still more than a beam of sun!
 By the finger of God my eyes and ears shall be opened.
 The string of my tongue shall be loosed.
 With sweeter joys in heaven I shall hear and speak and see.
 With glorious rapture in holy home for me to hear the Angels sing and perform upon instruments.
 Also that I can behold the beauty of Heavenly home.
 Jesus Christ has gone to prepare a place for those who love and believe him.
 My zealous hope is that sinners might turn themselves from the power of darkness unto light divine.
 When I die, God will make me happy.
 In Heaven music is sweeter than honey, and finer than a diamond."

*Die Methodik des Sprach-Unterrichts in Taubstummen-Anstalten.** VON HEINRICH SÖDER. Hannover: Helwing'sche Verlagsbuchhandlung. 1878. 8vo., pp. 76.

The author of this work is a prominent German teacher of deaf-mutes, formerly instructor in the Institution at Stade, and recently appointed director of the Hamburg Institution. He is a strong advocate of the articulation method of teaching, which he believes destined, sooner or later, to be universally adopted. That the manual method has thus far met with most favor he ascribes to the more prominent political position which France, as compared with Germany, has until recently held, and to the greater facility with which deaf-mutes are taught by signs. "The German method," he says, "is vastly more difficult for teacher and pupil, and demands the exercise of much more force and patience on the part of the teacher." "Only German spirit, German patience, and German industry," he approvingly quotes from the Danish Jörgensen, "could subject itself to this labor." Even the German virtues have not always proved equal to it. Herr Söder laments the extent to which signs have been introduced into the deaf-mute schools of Germany. "French tares have overgrown the German wheat." The so-called "Frost school"—which prevails in many institutions of Austria, and which employs the sign-language for religious in-

* The Method of Language-Teaching in Deaf-Mute Institutions.

struction, even with the most advanced pupils—our author refuses to consider as belonging to the true German method. While he would permit the aid of natural signs at the outset, he would not allow the sign-language to be cultivated and developed, and would circumscribe and limit its use as far as possible. He believes that under proper training deaf mutes can, and do, learn to think naturally and unconsciously in the words of spoken language and without the intervention of signs. To the objection that the English and French languages present greater obstacles to articulation teaching than German on account of the irregularities of their pronunciation, he replies that these obstacles are more than counterbalanced by the difficulties of the German syntax, and that German teachers who have had experience in English and French articulating schools report that in fact they do not find the task more laborious than with German pupils.

Herr Söder divides the history of deaf-mute instruction in Germany into three periods: First, the period in which grammatical instruction predominated, continuing from Heinicke to Jäger; secondly, that in which grammatical instruction was made subordinate to language and object teaching, represented by Hill and his disciples; and, thirdly, that in which grammatical instruction, object lessons, and free conversation are regarded as three elements of equal importance, and carried on side by side. The period last named is the present one, though its characteristics are still far from being adopted in all the German schools, or applied everywhere as they ought to be. The author believes fully that the present German system of teaching is the correct one, and that when properly put into practice its results are entirely satisfactory.

Catalogue of the Library of the Indiana Institution for the Deaf and Dumb. Indianapolis: Journal Company, Printers. 1878. 12 mo., pp. 119.

The Indiana Institution has a large and carefully selected library for the use of its officers and pupils, the value of which is increased by the publication of this Catalogue. The Catalogue contains the rules of the Library and the titles of the books arranged alphabetically, giving the size of each book, its number, and the case and shelf where it is to be found. The rules have been judiciously made with special reference to the circumstances of an institution for deaf-mutes, and may well serve as a model to other institutions.

INSTITUTION ITEMS.

BY THE EDITOR.

New York Institution.—There are now in the Institution three totally blind deaf-mutes—two boys and one girl—and associated with them in instruction are two semi-blind deaf-mute boys, who cannot be instructed in the ordinary classes.

A valuable addition has recently been made to the pupils' library by one of the directors—Frederic De Peyster, LL. D., president of the New York Historical Society—comprising a complete set of Harper's Family Library, and other books; in all, 191 volumes.

The system of drainage adopted during recent years has reached its culmination in a long iron pipe carried out sixty feet into the river, which, it is hoped, will effectually dispose of the last remnants of impurity. The sewer gas has for some time had an exit through a pipe on the highest point of the grounds, and, with the traps and other contrivances now in use, the Institution is considered as holding the highest position in a sanitary point of view of any establishment in the city.

A second instalment of Dr. Peet's "Language Lessons" may be looked for in the near future.

Indiana Institution.—The *Indianapolis Journal* of Dec. 6 contains an abstract of Dr. MacIntire's annual report. Dr. MacIntire, this year, has gone more fully than usual into the details of expenditures, showing, by various tables, how economically the Institution has been and is now conducted, and how much there is to show for what has been expended.

Illinois Institution.—We are indebted to Dr. Gillett for advance sheets of his forthcoming report, which contains much matter of general as well as local interest. It gives detailed statements of expenditures, and tables of comparison with other institutions in this respect; supplies valuable statistics, which we reserve for collation with those of other institutions in a future number of the *Annals*; compares the support of American institutions by the state governments with that bestowed upon European schools, in a way which—while what is said is true as regards England—does not, we think, do full justice to the liberality of some European governments; comments on the

increasing willingness and desire of parents to send their children to the Institution at an early age; advises the establishment of a second institution in Illinois, "combining the excellences of both the congregate and the cottage systems," if the condition of the treasury will warrant the increased expenditure involved; and expresses the hope that, with the new buildings for the Industrial Department just erected, that department may be brought "to a degree of efficiency similar to that which has obtained in the Literary Department since it entered the new and spacious apartments erected for it." The former industrial building has been remodelled and fitted up for the accommodation of little boys, who are thus separated from the older boys. Dr. Gillett recommends that "the present barn be remodelled and transformed into a cottage for boys of a size and advancement beyond those for whom the late provision was made." Among other improvements he urges the erection of two fire-escapes, like those in use at the Ohio Institution.

Iowa Institution.—Mr. James Simpson, Mrs. J. A. Kennedy, Mrs. Edwin Southwith, Miss Margaret Palmer, and Miss Margaret Pollok have been appointed teachers. Mrs. Kennedy and Mrs. Southwith have had some previous experience; Mr. Simpson is a graduate of the New York Institution. Mr. Talbot, late superintendent, is now teaching in one of the public schools of Council Bluffs.

The restored main building is nearly ready for occupancy. Printing is to be added to the list of trades, and the *Deaf-Mute Hawkeye* will be issued some time in January.

Mississippi Institution.—On account of the prevalence of yellow fever, the Institution was not opened this year until the 11th of December. This is the reason it is reported in our Tabular Statement as having no pupils in attendance on the 1st of December.

Columbia Institution.—The forthcoming report will contain several heliotype pictures, showing the buildings and grounds of the Institution. The pictures were taken by Mr. Ranald Douglas, a graduate of the New York Institution and for some time a student of the National College.

Kansas Institution.—We have recently received the first

biennial, which takes the place of the thirteenth annual report. In fullness and general interest it surpasses any previous report that has come to us from this Institution. Mr. Bowles gives an explanation of the recent State legislation making changes in the government of the Institution; a catalogue of all the pupils who have received instruction—with various statistical items, a part of which we hope to use hereafter; remarks adapted to enlighten the prevailing ignorance of the public, with respect to the causes, prevention, and cure of deafness; several tables showing the comparative cost of institutions in different States of the Union; arguments in favor of teaching articulation, and other matters of more local interest. We are glad to learn that Mr. Bowles is recovering—slowly, but he hopes surely—from the painful illness which has made him a great sufferer for many years.

Minnesota Institution.—We have received a handsomely printed sheet, containing a picture of the building, the manual alphabet, and a brief statement of the purpose of the Institution, and the conditions of admission. It is intended, we suppose, to be placed in country post-offices and other public places, and will, no doubt, do much towards making the existence of the Institution known and extending its benefits.

Clarke Institution.—The eleventh annual report is signed by the Hon. F. B. Sanborn, who succeeds Mr. G. G. Hubbard as president of the corporation. Mr. Sanborn and Miss Rogers speak of the results of articulation-teaching in a spirit of candor and moderation which we wish might be imitated by all who have occasion to address the public in behalf of either this or the manual method of instruction. Mr. Sanborn says:

“A difference of opinion still exists as to the extent to which the teaching of articulation and by articulation ought to be carried, in particular cases; but all who understand our methods and results are agreed that much useful instruction is given here, where the only teaching is by articulation, and where but one-third of the whole number received have been either semi-deaf or semi-mute. Practically, a majority of them are congenital mutes, who here acquire and retain articulation, and are made independent of the sign-language in their whole education.”

In Miss Rogers's report are some interesting extracts from letters written by graduates of the school, showing, as Mr. Sanborn remarks, that “articulation, as taught at the Clarke

Institution, is not only very useful in imparting instruction, but practically available in carrying on the business of life after the pupils have left school and entered upon their duties at home or in some outside employment." At the same time it is worthy of notice that of these graduates only one is a congenital deaf-mute; all the rest, except one who became deaf at three years and two months, having lost their hearing at from five to twelve years of age. There have, however, been many congenitally deaf pupils who have left the Institution before graduation, and we suppose they, as well as the graduates, are referred to in the modest expression of opinion with which Miss Rogers closes her report: "From all that has been learned of pupils who have left the Institution, encouragement may be drawn for those who are using the system of articulation and lip-reading." Of the four graduates of 1878 whose compositions are published in the report, one is a congenital deaf-mute, and another lost hearing at one year of age. They had been in the Institution ten years. Their compositions, which were written without suggestion and stand uncorrected, are composed in a simple, unambitious style, and are remarkably free from "deaf-mutisms."

Arkansas Institute.—Mr. F. C. Taylor and Miss A. L. Carpenter have been succeeded as teachers by Miss Madeline Patten and Mr. A. M. Martin—the latter a deaf-mute, educated at this Institute. Mrs. C. E. Caruthers has resigned the position of matron, and Mrs. A. B. Hammond, wife of the principal, has been appointed to that position.

Erroneous reports of the prevalence of yellow fever at Little Rock occasioned much tardiness this year in the return of the pupils. Mr. Hammond in his first report—the fifth biennial report of the Institute—recently published, urges the importance of securing competent teachers, of the prompt and complete attendance of pupils, of teaching trades—especially printing,—of providing suitable hospital accommodations, of making the discipline of the Institution home-like, and of establishing a library. Steps have already been taken towards the erection of an additional building, a part of which will be devoted to hospital uses, and the rest to industrial purposes.

Nebraska Institute.—Bell's system of "Visible Speech" has been introduced as a means of teaching articulation, with satisfactory results.

Horace Mann School.—Miss Rebecca Morrison, formerly a teacher in one of the primary schools in Boston, has been appointed a teacher.

St. Joseph's Institute.—The boys of this Institute have been removed to Throgg's Neck, Westchester county, N. Y., about five miles from the parent school. The Institute has now, as appears in our Tabular Statement, three branches—one at Fordham, one at Throgg's Neck, and one in Brooklyn.

Colorado Institute.—Mr. O. J. Kennedy has resigned the position of teacher and editor of the *Index*, and is succeeded by Mr. H. M. Harbert, a semi-mute graduate of the Kansas Institution.

The four semi-mute pupils are taught articulation and lip-reading one half hour each day by Mrs. Kennedy, one of the teachers. Mr. Ralstin, in his recent report, recommends the employment of a special teacher of articulation and the adoption of Bell's "Visible Speech." He also urges the erection of a new building, as the present one is already crowded, and more pupils are seeking admission.

Cincinnati Day-School.—Mr. Robert King, formerly a student in the National College, has been appointed assistant teacher.

Western Pennsylvania Institution.—Miss Kate E. Brunner, of Philadelphia, a graduate of the Philadelphia Normal School for Girls, has been added to the corps of instruction.

Western New York Institution.—The following additions have been made to the corps of instructors: Mr. S. A. Ellis, a graduate of Rochester University, and formerly Superintendent of Public Schools of Rochester; Mr. Ward T. Sutherland, a recent graduate of the University; Miss Lucy W. McGill, a graduate of the Free Academy, and Miss Mary E. Tousey, a graduate of Wells' College. Miss A. E. Thompson, who taught last year, has gone to Boston for a year's study of "Visible Speech."

The experiment of carrying on two separate establishments, described in the last July *Annals*, not having proved satisfactory, the entire Institution has been removed to the "Truant House" property, 263 North St. Paul street, which has received considerable changes and additions for its accommodation.

Ontario Institution.—Dr. W. J. Palmer was married on the 22d of October last to Mrs. F. P. Meudell, a resident of Belleville, Ontario.

Mackay Institution.—Miss Clara Bulmer, late teacher of articulation, has been dismissed, and a new teacher is required.

The Institution has no endowment, and is now in debt. It is hoped Mr. Mackay's benevolent example will be followed, and means for the maintenance of the Institution be provided either by public appropriation or private subscription.

MISCELLANEOUS.

BY THE EDITOR.

The "International Congress."—A so-called "International Congress for the Improvement of the Condition of Deaf-Mutes" was held at Paris from the 23d to the 30th of September last. *La Décentralisation*, a newspaper published at Lyons, says that "nearly all the nations of Europe, as well as the United States, were represented in the Congress;" but in the fuller account published in *La Liberté*, of Paris, we find no mention of delegates from any nation but France and Italy taking part in the proceedings, and no foreigners are recorded as having been present except ex-Director Borg, of the institution at Stockholm, Abbe Balestra, of the school at Como, Italy, and the Hon. J. D. Philbrick, of Boston, Mass., who, however well fitted to represent this country in other respects, is not a teacher of deaf-mutes. The invitation to participate in the "Congress" sent to the editor of the *Annals* did not arrive until several days after the "Congress" had been held. If our professional brethren in this and other countries were all invited in the same way it is not strange if, as seems to have been the case, the "Congress" was "international" only in name.

Not only does it appear that the "Congress," with few exceptions, was limited to representatives of the institutions of France, but that it was composed almost entirely of persons connected with the articulation schools of that country, which, notwithstanding their merits, are very insignificant in number and size as compared with those of the manual method. Of the seven members of the committee of organization, M. Léon Vaïsse, formerly director, and now honorary director of the National Institution at Paris, who was elected president of the "Congress," was the only one who has ever had any connection

with the system of instruction generally prevailing in France : and in the discussion of the value of the various methods, while M. Emile Grosselin defended his father's "phonomimic method," (described in the *Annals*, vol. xx, page 116,) M. Fourcade explained the method pursued in the Institution of Saint-Médard-les-Soissons, ("but without succeeding, perhaps, in making himself fully understood,") Messrs. Magnat of Paris, Hugentobler of Lyons, Balestra of Como, and Bouvier of Saint-Hippolyte-du-Fort, (Gard,) urged the merits of articulation—the only advocate of what is known as the French system seems to have been the Abbe Lambert, chaplain of the National Institution. The following resolution—of the importance of which, as an expression of opinion, our readers can judge from the manner in which the "Congress" was constituted—was adopted with only two dissenting votes :

"The Congress, after mature deliberation, is of the opinion that, while the use of signs common to all deaf-mutes should be retained as an aid in instruction and as the first means of communication between teacher and pupil, preference should be given to the method of articulation and lip-reading, which has for its purpose the restoration of the deaf-mute to society—a preference which is further justified by the use generally made of this method in all the nations of Europe and even in America."

Lest silence should be taken as acquiescence, perhaps we ought to say, for the information of our foreign readers, that the last clause of this resolution is entirely incorrect so far as America is concerned. While articulation and lip-reading are very successfully taught in some American institutions, and harmonious and friendly relations exist among all, the articulation method is very far from being "generally" used, and it is not regarded by most American teachers as preferable for the majority of deaf-mutes.

It was voted that hereafter an "international congress" be held every three years, and a "national congress" annually. The "national congress" is to meet next year at Lyons; the place for the "international," three years hence, is not yet appointed.

Deaf-Mute Material at the Paris Exposition.—Prof. Giovanni Anfossi, writing in the Italian periodical *Dell' Educazione dei Sordo-Muti* of the deaf-mute material exhibited at the Universal Exposition of 1878, says that only four countries were represented, viz., Italy, France, Spain, and Switzerland.

He overlooked the large collection of institution reports, text-books, photographs of buildings, the *Annals*, etc., sent from this country, which, we should judge from what he says, surpassed any that he saw. The material from the other countries named was of the same general character, Italy, however, being the only one besides America that contributed a periodical.

Loss of Sight and Hearing.—The Michigan *Mirror* quotes from the Wayne county, Mich., *Tidings* the following remarkable account of the loss of sight, hearing and speech, and the subsequent recovery of speech, by Lizzie Spafford, an inmate of the Wayne county poor-house. We hope some one in the Michigan Institution will take pains to investigate the case further, and that, if possible, provision may be made for the girl's education :

“Lizzie is about thirteen years of age, was born in Lansing, and, as near as can be ascertained, did not differ from other children until she reached the age of nine years, when she began to lose her sight and hearing, and in a short time became totally blind and deaf, but she retained the ability to talk until about one year since, when she seemed to have forgotten how to articulate words. She remained in this terrible condition, as verily alone in the world as if shut in a living tomb, until last week, when, meeting with an accident by which she sprained her wrist, the attending physician administered chloroform that he might the better examine the injured limb. On recovering from its effects she commenced first to whisper, and by repeated effort has begun again to talk, and seems to remember everything she ever knew. She places her hand under the chin of the person with whom she converses, and asks questions, which are answered by a nod or shake of the head. She is remarkably quick to apprehend the meaning of a sign or motion brought to her knowledge by the sense of feeling. If she is speaking of a person, and any one closes her eyes, she will say, ‘Are they dead?’ If a motion is made with her hand, she will inquire, ‘Are they gone away?’ and thus she will frequently continue for a half hour, seeming as much interested as though in the possession of all her senses.

“Her religious education was not neglected during her early childhood. She expresses her belief in the existence of a God, and says He can make her see and hear if He thinks best. She says ‘the world is round, but it doesn't look as if it was,’ and asks the question, ‘What does it stand upon?’ Thus she will continue to make inquiries that can but cause the hearer to earnestly desire that some means may be devised to communicate information to her active and hungry mind.”

A Deaf Composer.—We find this item among the musical notes of the New York *Tribune* of October 3, 1878 :

“The deaf and dumb composer, Smetano, has been on a visit to Prague. He brought with him his new national three-act opera, (*Geheimniss*), which is accepted by Herr Klicka, manager of the Tschek Theatre, to whom Smetano played the more important numbers to mark the tempi. This is his seventh dramatic work, and, like ‘*Der Kuss*’ and later productions, was written when he was completely deaf. His operas have already brought 100,000 florins to the treasury of the Tschek Theatre. A dramatic author or a musician who has had to endure the miseries which accompany the rehearsal and production of a work will have more of envy than of commiseration for Smetano’s condition.”

Heinicke's Portrait.—We have had some copies of Heinicke’s portrait, published in the last number of the *Annals*, printed on paper of suitable size for framing. We shall be happy to send a copy, free of charge, to any institution that may desire it.

Mute Dogs.—The following paragraph, taken from the London *Examiner*, has been going the rounds of the newspapers :

“A deaf and dumb lady living in a German city had as companion a younger woman, who was also deaf and dumb. They lived in a small set of rooms opening on the public corridor of the house. Somebody gave the elder lady a little dog as a present. For some time, whenever anybody rang the bell at the door, the dog barked to call the attention of his mistress. The dog soon discovered, however, that neither the bell nor the barking made any impression on the women, and he took to the practice of merely pulling one of them by the dress with his teeth, in order to explain that some one was at the door. Gradually the dog ceased to bark altogether, and for more than two years before his death he remained as mute as his two ‘companions.’ When expression by sound was useless, it fell with him into absolute disuse.”

A similar instance came to our knowledge some time ago from an entirely trustworthy source. Mr. D. S. Rogers, of Cedar Spring, S. C., a graduate of the National College, and late a teacher in the Iowa Institution, whose parents, brother, and sisters are, like himself, deaf-mute, told us that at his home there was a sagacious dog, of the spaniel breed, which never used to bark, and which, consequently, was called by the neighbors a “dumb dog.” This dog understood gestures very well, and would obey a great many directions given him in the sign-language.

American Institutions for the Instruction of the Deaf and Dumb for the Year 1878.

NAME.	LOCATION.	Date of opening.	CHIEF EXECUTIVE OFFICER.	NO. OF PUPILS.				NO. OF INSTRUCTORS.†					
				Male.	Female.	Semi-mute.*	Present Dec. 1, 1878.	Whole No.	Male.	Female.	Deaf-Mute.†	Semi-Mute.*	
1 American Asylum.....	Hartford, Conn.....	1817.	Edward C. Stone, M. A., Principal.	262	157	105	16	225	19	9	7	2	1
2 New York Institution.....	New York, N. Y.....	1818.	{ Isaac Lewis Peck, LL. D., Principal. { Wm. Forster, M. D., Supt. & Res't Phys. }	535	337	198	51	516	20	12	8	5	4
3 Pennsylvania...do...do	Philadelphia, Pa.....	1820.	J. A. Jacobs.....do.....	377	220	157	53	323	20	13	7	2	1
4 Kentucky...do...do	Danville, Ky.....	1823.	Gilbert O. Fay, M. A., Superintendent.....	108	54	54	7	82	6	5	1	2	1
5 Ohio.....do...do	Columbus, Ohio.....	1829.	Chas. D. McCoy, Principal.....	517	293	224	40	440	26	9	17	9	4
6 Virginia.....do...do	Staunton, Va.....	1839.	Rev. Thos. MacIntire, Ph. D., Sup't.....	102	66	42	15	87	9	8	1	2	1
7 Indiana.....do...do	Indianapolis, Ind.....	1844.	Knoxville, Tenn.....do.....	379	220	159	.....	321	18	10	8	3	4
8 Tennessee School.....	Knoxville, Tenn.....	1845.	Hezekiah A. Gudger.....do.....	130	55	75	.....	110	5	5	None.	2	None.
9 North Carolina Inst'n.....	Raleigh, N. C.....	1845.	Philip G. Gillett, LL. D., Sup't.....	515	297	218	101	432	21	9	13	3	None.
10 Illinois.....do...do	Jacksonville, Ill.....	1846.	W. O. Connor, Principal.....	85	45	40	15	58	5	4	1	2	1
11 Georgia.....do...do	Cedar Spring, Ga.....	1846.	Newton F. Walker, Superintendent.....	36	15	21	2	27	2	2	None.	1	None.
12 South Carolina...do...do	Fulton, Mo.....	1849.	Wm. D. Kerr, M. A.....do.....	235	138	97	38	189	11	6	5	3	1
13 Missouri.....do...do	Baton Rouge, La.....	1851.	Major Preston.....do.....	38	23	15	3	31	3	2	1	1	None.
14 Louisiana.....do...do	Delavan, Wis.....	1852.	J. W. DeMotte, M. A., LL. D., do.....	182	110	72	35	143	10	5	5	2	None.
15 Wisconsin Institute.....	Flint, Mich.....	1854.	Moses Folsom, Superintendent.....	237	128	109	.....	245	12	4	8	2	2
16 Michigan Institution.....	Council Bluffs, Iowa.....	1854.	Henry E. McCulloch, Superintendent.....	172	92	80	21	136	8	4	4	3	1
17 Iowa.....do...do	Jackson, Miss.....	1855.	Chas. H. Talbot, M. A., Principal & Sup't.	53	27	26	8	None.	4	3	1	1	1
18 Mississippi...do...do	Austin, Texas.....	1857.	Henry E. McCulloch, Superintendent.....	117	106	11	43	55	5	3	2	1	1
19 Texas.....do...do	Washington, D. C.....	1857.	E. M. Gallaudet, Ph. D., LL. D., President	54	34	30	.....	41	5	3	2	3	None.
20 Columbia...do...do	Talladege, Ala.....	1860.	Joseph H. Johnson, M. A., Principal.....	108	64	38	10	90	6	5	3	2	None.
21 Alabama.....do...do	Berkeley, Cal.....	1860.	Warring Wilkinson, M. A., do.....	122	73	50	14	106	6	3	3	2	None.
22 California.....do...do	Olathe, Kansas.....	1862.	Sister Mary Anne Burke, Principal.....	108	54	54	8	117	9	None.	3	1	None.
23 Kansas.....do...do	Buffalo, N. Y.....	1862.	Jonathan L. Noyes, M. A., Superintendent.....	122	73	50	13	95	7	4	3	1	4
24 LeCouteux St. Mary's Inst	Fairhault, Minn.....	1866.	D. Greenberg, Principal.....	108	67	51	51	115	12	1	10	None.	None.
25 Minnesota Institution.....	New York (6) N. Y.....	1867.	Miss Harriet B. Rogers, Principal.....	86	42	44	22	77	10	None.	1	None.	1
26 Inst'n for Improved Inst'n	Northampton, Mass.....	1867.	H. C. Hammond, M. A., Principal.....	57	36	21	3	40	4	2	2	1	None.
27 Clarke Institution.....	Little Rock, Ark.....	1868.	Chas. W. Ely, M. A., Principal.....	109	69	40	5	92	8	3	5	3	1
28 Arkansas Institution.....	Frederick City, Md.....	1868.											

Tabular Statement of American Institutions.

No.	Name of Institution	Year	City	61	31	28	6	52	4	3	1	None.	
30	Nebraska Institute	1869	Omaha, Neb.	61	31	28	6	52	4	3	1	None.	
31	Horace Mann School	1869	Boston, (d) Mass.	79	38	41	14	76	8	None	8	None.	
32	Whipple's Home School	1869	Mystic River, Conn.	20	15	5	4	12	4	3	1	None.	
33	St. Joseph's Institute (J)	1869	Fordham, N. Y.	192	184	194	12	40	13	None.	13	None.	
34	West Virginia Institution	1870	Romney, West Va.	66	39	27	12	64	4	2	1	None.	
35	Oregon Institution	1870	Salem, Oregon	34	17	17	10	21	1	None.	1	None.	
36	Cayuga Lake Academy (I)	1871	Aurora, N. Y.	3	1	2	1	2	1	None.	1	None.	
37	Institution for Colored	1872	Baltimore, (c) Md.	16	10	6	.....	35	2	2	None.	None.
38	German Lutheran Asylum	1873	Norris, Mich.	34	22	12	.....	15	2	2	None.	None.
39	Colorado Institute	1874	Norris, Mich.	28	14	8	.....	15	2	2	None.	None.
40	Colorado Sp's, Colo	1874	J. P. Kalstin	30	8	2	.....	38	2	1	1	None.
41	Central N. Y. Institution	1875	Chicago, (d) Ill.	110	61	49	12	125	9	6	3	2	
42	Cincinnati Day-School	1875	Rome, N. Y.	38	30	8	.....	38	2	1	1	None.
43	Western Penna. Inst'n	1876	Cincinnati, (e) O.	35	21	14	.....	41	2	2	None.	None.
44	Western New York Inst'n	1876	Turtle Creek, Pa.	94	56	38	.....	38	16	7	2	None.
45	Portland Day-School	1876	Rochester, N. Y.	117	70	47	.....	109	11	4	7	None.
46	St. John's Catholic Inst'n	1876	Portland, Me.	9	5	4	.....	2	None.	2	None.	None.
47	Mr. Homer's Day-School	1877	St. Francis Sta., Wis.	55	20	2	.....	55	3	2	1	None.
48	Mr. Knapp's School (I)	1877	Providence, R. I.	10	10	5	.....	10	3	1	2	None.
49	Phonological Institute	1878	Baltimore, (g) Md.	16	10	6	.....	13	2	1	1	None.
49	Institutions in the U. S.		Milwaukee, (h) Wis.	6166	3568	2598	2701	5362	375	190	185	65	51
	National College ^f	1864	Washington, D. C.	61	61	None.	28	52	7	7	None.	None.	2
	Catholic Inst'n (Male) (h)	1848	Montreal, Can.	80	80	None.	6	50	8	8	None.	2	None.
	Catholic Inst'n (Female)	1857	Montreal, Can.	57	38	10	3	41	3	2	1	1	None.
	Halifax Institution	1870	Halifax, N. S.	283	170	113	28	216	12	9	3	2	None.
	Ontario, do.	1870	Bellefleur, Ontario	33	24	9	4	27	1	1	None.	1	None.
	Mackay Institution	1870	Montreal, Can.	8	6	2	1	8	1	1	None.	1	None.
	New Brunswick Inst'n	1873	St. John, N. B.	461	318	143	42	342	25	21	4	7	None.

* Under this head are included the semi-deaf and all the deaf who have acquired some knowledge of language through the ear.
† Including the principal.
‡ The National Deaf-Mute College is a distinct organization within the Columbia Institution. Its officers and students are included in the statement of the Columbia Institution given above. (a) No. 1511 Broadway. (b) No. 63 Warren street. (c) No. 92 South Broadway. (d) Corner State and Harrison streets. (e) Ninth street, between Main and Walnut. (f) This institution has three branches; one situated at Fordham, another at Brooklyn, (510 Henry street,) and another at Throggs' Neck, Westchester county, N. Y. (g) Nos. 29, 31 and 33 Holliday street. (h) The statistics for 1878 not being received, those for 1877 are given. (i) Schools for hearing youth, but having classes of deaf-mutes. (k) 594 National avenue.

American Institutions for the Instruction of the Deaf and Dumb for the Year 1878.—Continued.

NAME.	School-Hours.	Evening Study-Hours.	Vacation.	Trades.&	Value of Buildings and Grounds.	Expend'ts re last fiscal year.		No. pupils in last biennary.	Total No. pupils have rec'd in institutions.
						For support.	For buildings and grounds.		
1 American Asylum.....	9 to 12 and 2 to 4.....	7 to 8 and 8½.....	Last Wed. June to 2d Wed. Sept. 4th Wed. June to 1st Wed. Sept.	Cab., Sh., Ta.....	\$50,000	\$51,866	\$877	9,360	2180
2 New York Institution.....	8 to 12 and 1 to 5½.....	7 to 8, 9 and 10.....	.....	Can., Cab., Dr., Ga., Pa., Pr., Sh., Ta.....	500,000	.....	.....	38,182	2776
3 Pennsylvania.....do.....	8½ to 11½ and 1½ to 3½.....	7 to 8.....	Last Wed. June to 1st Wed. Sept. July 15 to Oct. 1.....	Dr., Sh., Ta.....	500,000	.....	.....	5,000	1836
4 Kentucky.....do.....	8 to 12 and 1½ to 3.....	7 to 9.....	.....	Br., Ga., Pr.....	500,000	.....	.....	.....	.....
5 Ohio.....do.....	7½ to 9½, 10 to 12½, 2 to 5, 4 to 5, 4	7 to 8, 8½ and 8½.....	4th Wed. June to 3d Wed. Sept.	Bo., Pr., Sh.....	500,000	94,227	.....	25,000	1713
6 Virginia*.....do.....	8½ to 1½.....	7 to 9.....	2d Wed. June to 1st Wed. Sept.	Bo., Cab., Car., Pa., Pr., Sh., Ta.....	175,000	33,804	1,599	1700	489
7 Indiana.....do.....	7½ to 1.....	7 to 8½.....	Last Thurs. June to Wed. after Sept. 15.....	Cab., Ch., Sh., Ta.....	550,000	68,355	.....	33,000	1307
8 Tennessee School.....	9 to 12 and 1½ to 3½.....	7 to 9.....	June 15 to Sept. 15.....	Pr., Sh.....	125,000	17,826	5,192	150	332
9 North Carolina Institution*.....	8 to 1½.....	7 to 8.....	June 15 to Sept. 15.....	Sh.....	100,000	42,500	12,000	800	.....
10 Illinois.....do.....	8 to 11 and 12, 1 to 3 and 4½.....	7 to 8 and 9.....	2d Wed. June to 3d Wed. Sept.	Bak., Cab., Ga., Pr., Sh., Wt.....	350,000	79,534	.....	3,000	1280
11 Georgia.....do.....	8 to 1.....	6½ and 7 to 8.....	Last Wed. June to 1st Wed. Sept. Last Wed. June to 1st Wed. Oct.	Sh.....	35,000	14,607	6,873	800	277
12 South Carolina*.....do.....	8 to 1.....	6 to 7½.....	Last Thurs. June to last Thurs. Sept.	Cab., Sh.....	30,000	6,000	.....	600	154
13 Missouri.....do.....	8 to 1.....	7 to 8.....	1st Wed. July to 1st Wed. Oct.	Pr.....	113,000	41,519	.....	600	650
14 Louisiana.....do.....	8 to 1.....	7 to 8½.....	2d Wed. June to 1st Wed. Sept.	Cab., Pr., Sh.....	100,000	30,000	.....	1,000	521
15 Wisconsin Institute.....	9 to 12 and 1 to 3.....	7 to 8½.....	3d Thurs. June to 2d Wed. Sept.	Cab., Pr., Sh.....	358,545	44,000	.....	1,200	702
16 Michigan Institution*.....	6 hours and 3 hours.....	1½ hours.....	3d Thurs. June to 2d Wed. Sept.	Br., Dr., Ma., Pr., Sh.....	160,000	33,000	40,000	700	505
17 Iowa.....do.....	8½ to 12 and 1 to 2.....	7 to 8 and 9.....	July 1 to Oct. 1.....	.....	45,000	9,000	5,000	100	.....
18 Mississippi.....do.....	8 to 1½.....	7 to 9.....	1st Wed. June to 1st Wed. Sept.	Pr.....	40,000	14,720	1,089	300	162
19 Texas.....do.....	9 to 12 and 2 to 3½.....	7 to 9.....	3d Wed. June to 2d Wed. Sept.	Cab.....	650,000	50,277	70,000	2150	359
20 Columbia.....do.....	8½ to 12½ and 2 to 3.....	7 to 8 and 9.....	June 16 to Sept. 16.....	Ch., Sh., Wc.....	40,000	13,500	3,000	500	238
21 Alabama*.....do.....	8 to 1.....	1½ hours.....	2d Wed. June to 4th Wed. Aug.	Ch., Wc.....	251,000	38,000	20,000	200	190
22 California*.....do.....	8 to 1.....	7 to 8.....	2d Wed. June to 2d Wed. Sept.	Cab., Pr., Se., Sh.....	41,028	15,821	.....	1,000	268
23 Kansas.....do.....	8 to 12½.....	7 to 8.....	July and August.....	Ch., Dr., Pr., Sh., Ta.....	48,000	20,000	4,000	300	261
24 Le Couteux St. Mary's Inst.....	7½ to 12 and 1 to 5½; 19 to 12 and 1½ to 4.....	7½ to 8½.....	July 11 to 2d Wed. Sept. 3d Wed. June to 1st Wed. Sept.	Co., Dr., Pr., Sh., Ta.....	150,000	29,000	18,000	800	214
25 Minnesota Institution.....	8 to 12½.....	7 to 8.....	.....	None.....	.....	.....	8,400	483	189
26 N. Y. Inst. for Improv'd Ins'n.....	9 to 12 and 1 to 3.....	7 to 8.....	.....	.....	.....	.....	.....	.....	.....

Tabular Statement of American Institutions. 63

27	Clark Institution.....	9 to 12 and 2 to 4.....	1½ hours.....	Feb., and July 20 to 3d Wed. Sept.	Cab.....	100,000.....	25,542.....	1,153.....	670.....	166.....
28	Arkansas Institute.....	8 to 12 ½.....	7 to 8.....	Third Wed. June to 1st Wed. Oct.	Ga., Sh.....	40,000.....	9,000.....	.....	.....	135.....
29	Maryland Institution.....	7½ to 9½, 9½ to 12½, 2 to 4½.....	7 to 8½.....	Last Wed. June to 1st Wed. Sept.	Cab., Sh., Pr.....	250,000.....	29,273.....	449.....	2000.....	209.....
30	Nebraska Institute.....	9 to 12 and 2 to 4.....	7 to 8.....	Middle, June to middle Sept.	Pr.....	35,000.....	.....	600.....	436.....	89.....
31	Horace Mann School.....	9½ to 2½.....	.....	Last Wed. June to 1st Mon. Sept.	None.....	.....	.....	.....	100.....	153.....
32	Whipple's Home School.....	9 to 12 and 1 to 4.....	.....	July 1 to 1st Wed. Sept.	None.....	.....	.....	.....	100.....	10.....
33	St. Joseph's Institute.....	9 to 11½ and 1½ to 4.....	7½ to 8½.....	July 1 to 1st Mon. Sept.	Dr., Se.....	166,450.....	11,529.....	5948.....	200.....	214.....
34	West Virginia Institution*.....	8½ to 1½.....	7 to 9.....	July 1 to 1st Mon. Sept.	Cab., Car., Pr., Sh., Va.....	65,000.....	25,500.....	.....	400.....	135.....
35	Oregon Institution.....	9 to 12 and 1 to 3.....	7 to 8.....	1st Fri May to 1st Mon. Sept.	None.....	.....	.....	.....	.....	.....
36	Cuyuga Lake Academy.....	9 to 12 and 1 to 2.....	7 to 8.....	Last Fri. June to 2d Tues. Sept.	Sh., Va.....	13,000.....	.....	.....	2769.....	12.....
37	Md. Institution for Colored*.....	8 to 1.....	7 to 8.....	June 23 to Sept. 10.....	None.....	20,000.....	8,565.....	.....	.....	23.....
38	German Lutheran Asylum.....	9 to 12 and 2 to 5.....	7 to 9.....	July 1 to Sept. 1.....	None.....	13,000.....	1,540.....	34.....	.....	.....
39	Colorado Institute.....	8 to 1.....	7 to 8.....	2d Wed. June to Dec. 1.....	Ga., Pr., Se.....	12,000.....	6,318.....	.....	50.....	32.....
40	Chicago..... do.....	9 to 2½.....	None.....	June 27 to Sept. 1.....	None.....	.....	.....	.....	.....	54.....
41	Central N. Y. Institution.....	9 to 12 and 1½ to 3½.....	7 to 9.....	Last Wed. June to 1st Wed. Sept.	Car., Sh.....	9,858.....	29,316.....	1,662.....	100.....	154.....
42	Cincinnati Day-School.....	9 to 12 and 1½ to 4.....	None.....	Last Fri. June to 1st Mon. Sept.	None.....	.....	.....	800.....	.....	45.....
43	Western Pa. Institution.....	8 to 11½ and 1 to 3.....	7 to 9.....	Last Wed. June to 1st Wed. Sept.	None.....	10,337.....	19,536.....	6,815.....	400.....	120.....
44	Western N. Y. Institution.....	9 to 12 and 1½ to 4.....	7 to 8½.....	Last Wed. June to 1st Wed. Sept.	Car., Dr.....	.....	.....	.....	.....	.....
45	Portland Day-School.....	9 to 12 and 2 to 4.....	None.....	Eight weeks from 1st Mon. July	None.....	.....	.....	.....	.....	11.....
46	St. John's Catholic Inst'n.....	6 hours.....	2½ hours.....	July 1 to Sept. 1.....	Sh., Va.....	.....	.....	.....	.....	58.....
47	Mr. Homer's Day-School.....	9 to 1.....	.....	June 26 to Sept. 1.....	None.....	.....	.....	.....	.....	10.....
48	Mr. Knapp's School.....	9 to 2.....	7 to 8, 7½ to 8½.....	July 24 to 1st Mon. Sept.	None.....	40,000.....	.....	.....	.....	16.....
49	Phonological Institute.....	8 to 12, 1 to 4.....	5 to 6.....	July 15 to Aug. 15.....	None.....	.....	.....	.....	.....	16.....
	National College.....	8 to 12½ and 1½ to 3½.....	7 to 10.....	3d Wed. June to 3d Wed. Sept.	None.....	.....	.....	.....	2150.....	185.....
1	Montreal Cath. Inst. (Male).....	5½ hours.....	2 hours.....	July 1 to Sept. 1.....	Bo., Pr., Sh.....	.....	.....	.....	.....	.....
2	Montreal Cath. Inst. (Fem.).....	9 to 12½ and 2 to 4.....	7 to 8 and 9.....	2d Wed. July to 2d Wed. Sept.	Car., Ga., Pr., Se.....	20,000.....	6,620.....	447.....	.....	204.....
3	Halifax Institution.....	9 to 12 and 1½ to 3.....	7 to 9.....	3d Wed. June to 2d Wed. Sept.	Cab., Car., Sh.....	137,000.....	37,859.....	17,831.....	300.....	409.....
4	Ontario..... do.....	9 to 12 and 1½ to 3.....	6½ to 7½.....	3d Wed. June to 1st Wed. Sept.	Pr.....	100,000.....	6,749.....	1,800.....	.....	63.....
5	Mackay..... do.....	9 to 12 and 1½ to 3½.....	8 to 9.....	3d Wed. June to 1st Wed. Sept.	.....	2,500.....	3,500.....	2,500.....	1000.....	61.....
6	New Brunswick Institution.....	8½ to 12 and 1 to 3.....	.....	.....	.....	.....	.....	.....	.....	.....

* Contains a department for the blind also, the expenses of which are necessarily included in the statement of expenditure.
 † One session for school and one for shops, by a system of rotation.
 ‡ Two sessions for school and one for shops, by a system of rotation.
 § Bak.=Baking. Bas.=Basket-making. Bo.=Book-binding. Br.=Broom-making. Cab.=Cabinet-making. Car.=Carpentry. Ch.=Chair-caning.
 Co.=Coopering. Dr.=Dress-making. Ga.=Gardening. Ma.=Mattress-making. Pa.=Painting and Glazing. Pr.=Printing. Se.=Sewing.
 Sh.=Shoemaking. Ta.=Tailoring. Wc.=Wood-carving. Wt.=Wood-turning.
 †† Total number who have received instruction in 43 Institutions of the United States, 48,634.

New Schools.—Three schools appear in our Tabular Statement of this year for the first time: St. John's Catholic Institution, at St. Francis Station, near Milwaukee, Wis.; the class in Mr. Knapp's School, at Baltimore; and the "Phonological Institute," at Milwaukee. The two last named are taught by Germans on the German system; in St. John's Institution signs are used. We understand also that a day-school is about to be opened at St. Louis by Mr. Delos Simpson, a graduate of the Michigan Institution and the National College.

We omit from the list this year the New York Evening Class and the Erie Day-School, from which no replies have come to our circulars of inquiry, and of which we have heard nothing for a long time.

The Growth of the Institutions.—The growth during the last twenty years in the number of institutions for the deaf and dumb, the number of pupils receiving instruction, and the number of teachers, may be seen from the following table, which is compiled from such tables as have been published within this period:

Date.	Number of Institutions.	Number of Pupils.	Number of Teachers.
1857	20	1,721	95
1863	22	2,012	.....
1866	24	2,469	119
1867	24	2,576	120
1868	27	2,898	170
1869	30	3,246	187
1870	34	3,784	222
1871	38	4,068	260
1872	36	4,253	271
1873	38	4,252	274
1874	44	4,892	290
1875	48	5,309	321
1876	49	5,010	304
1877	49	5,711	356
1878	49	6,166	375

The apparent decrease in the number of pupils in 1873 and 1876 is due to the incompleteness of the statistics in those years, several institutions having failed to respond to the circular of inquiry. If full returns had been received an increase would have been shown as in the other years.

[Continued from page 2 of cover.]

LANGUAGE LESSONS, - - by Isaac Lewis Peet, LL. D.

Script Type. Pp. 232. Price \$1.25, (including postage.)

Designed to introduce young learners, deaf-mutes, and foreigners to a correct understanding and use of the English language.

It is believed that this book will meet a want long felt, as the directions for use are so minute that any one, even without previous familiarity with the instruction of deaf-mutes, may with its aid satisfactorily carry forward their education. It is therefore adapted for home instruction as well as for use in the class-room. In the latter it is admirably fitted to serve as a standard of attainment and a means of securing uniformity of method, thus rendering classification easier, and obviating the injury which often arises from transferring a pupil from one teacher to another. By its means the education of a deaf-mute can be successfully commenced at a very early age. In order to employ it to advantage it is not necessary to forego the use of other text-books, but it will, it is thought, supply many deficiencies, and moreover form in the pupil the habit of thinking in language.

With this view it need not be confined to elementary classes, as all the pupils in an institution would derive a benefit from going through the exercises.

ECLECTIC EDUCATIONAL SERIES.

PRIMARY BOOKS

FOR

The Use and Instruction of Deaf-Mutes,

By WILLIAM H. LATHAM,

Instructor in the Indiana Institution for Educating the Deaf and Dumb.

LATHAM'S FIRST LESSONS FOR DEAF-MUTES.

The design of this work is twofold: primarily as a hand-book for the pupil, and in a secondary sense it is designed as a guide to the teacher.

The scope of the lessons is limited, and the language used has been confined, in the main, to such words and phrases as may be most profitably utilized. 16mo, 106 pp. Illustrated. Single sample copies, or supplies for first introduction, 17 cents per copy.

LATHAM'S PRIMARY READER.

Based upon the same general idea as the lessons in the *First Lessons*,

viz: the gradual and progressive formation of sentences methodically constructed; with the introduction, from time to time, of such phrases or parts of language as are deemed most advantageous. Designed as an auxiliary in the school-room, both for pupil and teacher. 16mo, 170 pp. Illustrated. Single sample copies and supplies for first introduction, 30 cents per copy.

Now generally used in the Leading Institutions for the Deaf and Dumb in the United States and Canada.

PUBLISHED BY

VAN ANTWERP, BRAGG & CO.,

Cincinnati and New York.

CONTENTS.

	PAGE.
Preparatory Drill in Figures.	1
The Early Home Training of Deaf-Mute Children.	9
Industrial Departments in Institutions for the Deaf and Dumb, By <i>George H. Pond</i>	26
The Natural Method.	33
The Gesture Language.—III.	39
NOTICES OF PUBLICATIONS: Mrs. Lamson's Life of Laura Bridg- man; Söder on Language-Teaching; Catalogue of the Library of the Indiana Institution.	46
INSTITUTION ITEMS: New York, Indiana, Illinois, Iowa, Mis- sissippi, Columbia, Kansas, Minnesota, Clarke, Arkansas, Nebraska, Horace Mann, St. Joseph's, Colorado, Cin- cinnati, Western Pennsylvania, Western New York, Ontario, and Mackay Institutions.	51
MISCELLANEOUS: The "International Congress;" Deaf-Mute Material at the Paris Exposition; Loss of Sight and Hearing; A Deaf Composer; Heinicke's Portrait; Mute Dogs; New Schools; The Growth of the Insti- tutions.	56
Tabular Statement of American Institutions for the Year 1878, By <i>the Editor</i>	60

The AMERICAN ANNALS OF THE DEAF AND DUMB is a quarterly publication, appearing in the months of January, April, July, and October. Each number contains at least sixty-four pages of matter, principally original. The subscription price is two dollars a year, payable in advance. (To British subscribers nine shillings, which may be sent through the postal money-order office.) Subscriptions may be addressed either to the Editor, or to BAKER, PRATT & Co., 142 and 144 Grand street, New York city. All other communications relating to the *Annals* should be addressed to the Editor,

EDWARD A. FAY,

Kendall Green,

WASHINGTON, D. C.

AMERICAN ANNALS

OF THE

Deaf and Dumb,

EDITED BY

EDWARD A. FAY,

UNDER THE DIRECTION OF

E. M. GALLAUDET, OF WASHINGTON, I. L. PEET, OF
NEW YORK, W. J. PALMER, OF ONTARIO,
T. MACINTIRE, OF INDIANA, AND
G. O. FAY, OF OHIO,

Executive Committee of the Convention.

Vol. XXIV, No. 2.

APRIL, 1879.

WASHINGTON, D. C.

PRINTED BY GIBSON BROTHERS.

Prof. Mullendore
Prof. Walla

The following Works, Published or for Sale by
BAKER, PRATT & CO.
Nos. 142 and 144 Grand St., New York City,
Will be sent by mail, on receipt of price with ten per cent. added for postage.

PEET'S COURSE OF INSTRUCTION
FOR THE
DEAF AND DUMB.

ELEMENTARY LESSONS, - - by Harvey P. Peet, LL. D.
Pp. 308. Price 75 cents.

This work has been used in American and foreign institutions for the deaf and dumb for upwards of thirty years, and has won a reputation which cannot be lightly regarded.

SCRIPTURE LESSONS, - - - by Harvey P. Peet, LL. D.
Pp. 96. Price 30 cents.

Beautifully illustrated. Over 100,000 copies have been sold. This is the best compendium of Scripture history embraced in the same number of pages.

COURSE OF INSTRUCTION, Part III,
by Harvey P. Peet, LL. D.
Fully Illustrated. Pp. 252. Price \$1.00.

Containing a development of the verb; illustrations of idioms; lessons on the different periods of human life; natural history of animals, and a description of each month in the year.

This is one of the best reading books that has ever been prepared for deaf-mutes, and furnishes an excellent practical method of making them familiar with pure, simple, idiomatic English. It is well adapted, also, for the instruction of hearing children.

HISTORY OF THE UNITED STATES OF AMERICA,
by Harvey P. Peet, LL. D.
Pp. 423. Price \$1.50.

Extending from the discovery of the continent to the close of President Lincoln's administration. A work of great accuracy, written in a pure, idiomatic style, and pronounced by good judges to be the best and most instructive history of this country that has ever been condensed within the same compass.

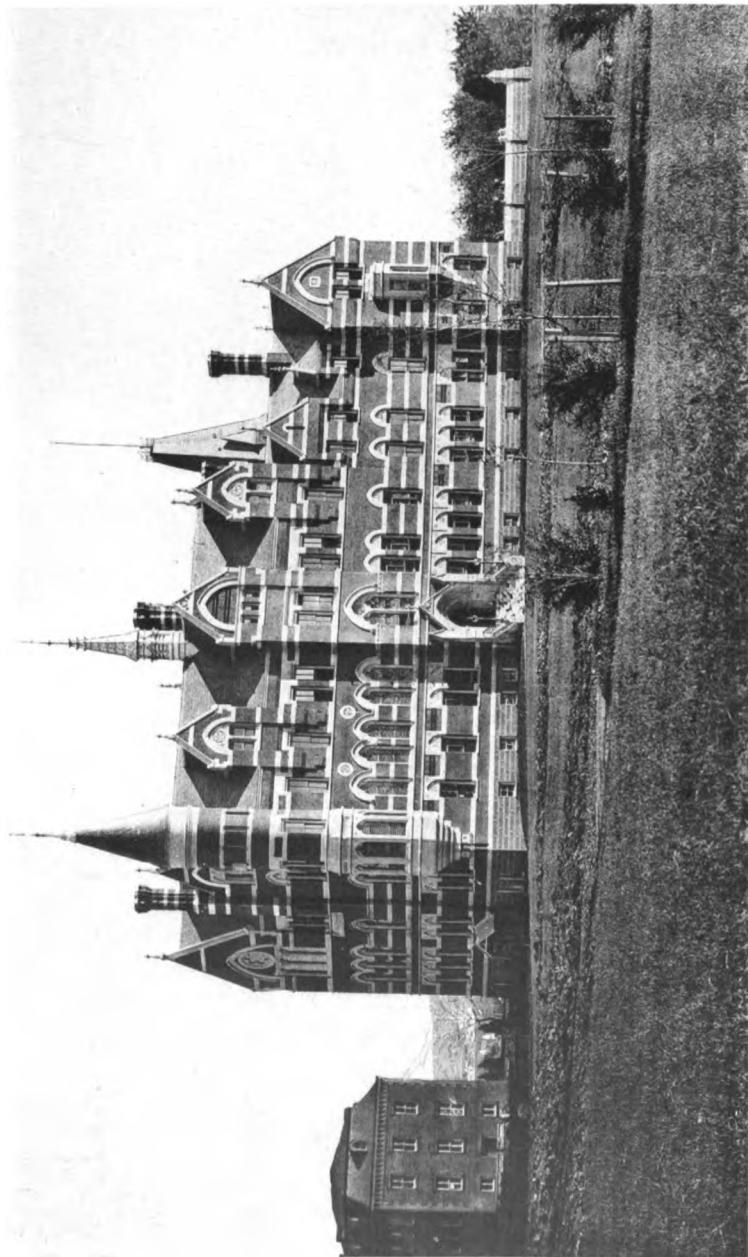
MANUAL OF CHEMISTRY, - - - by Dudley Peet, M. D.
Pp. 125. Price 75 cents.

The principles of the science are unfolded in a manner peculiarly felicitous. The style is very simple and easily comprehended. A capital introduction to a course of lessons in physical science.

MANUAL OF VEGETABLE PHYSIOLOGY,
by Isaac Lewis Peet, LL. D.
Pp. 42. Price 25 cents.

A short, comprehensive, and lucid exposition of the subject, adapted to learners of all conditions.

[Continued on page 3 of cover.]



Heliotype Printing Co.

**THE NATIONAL DEAF-MUTE COLLEGE,
KENDALL GREEN.**

220 Devonshire Street, Boston.

AMERICAN ANNALS
OF THE
DEAF AND DUMB.

VOL. XXIV., No. 2.

APRIL, 1879.

EDWARD COLLINS STONE.

BY RICHARD S. STORRS, M. A., HARTFORD, CONN.

THE April number of the *Annals* for 1871 contains a very appreciative and discriminating estimate of the character and life work of one of the ablest and most successful among American deaf-mute benefactors, Rev. Collins Stone, then just deceased. That the son of such a father as Mr. Stone is there described should, at the early age of thirty-one, have been selected to succeed that father in the management of the oldest and one of the most important of American deaf-mute institutions is, perhaps, his sufficient testimonial. No man not having already given evidence of his competence to such a trust could have received that most responsible appointment, however strongly many tender and sympathetic considerations might have pleaded in his favor. The fact, too, of his immediate and spontaneous nomination to that office by a large corps of experienced teachers, who had themselves had abundant opportunity justly to estimate his ability, is not less decisively significant of the qualifications which Mr. Stone must have brought to the position which he thus assumed. Moreover, to the young man thus favorably prejudged there was afterwards granted eight years of such administrative success as abundantly confirmed and justified these initial presumptions. To review, therefore, such a life, as it now passes into history, to note the elements of its success, and to draw the lesson which it is fitted to suggest, seems not less a duty than it certainly is a privilege.

It had been anticipated until quite recently that this grateful service to Mr. Stone's memory would have been rendered by one whose acquaintance with his father's family antedated and covered his own entire life, and who could thus speak familiarly of every period of that life. Circumstances have, however, seemed finally to devolve the duty upon one of more recent, if not of less intimate acquaintance,—whose more limited opportunity has, however, been happily supplemented by loving reminiscences of other and earlier friends.

EDWARD COLLINS STONE was born at Hartford, January 29, 1840, into the very atmosphere, as it were, of deaf-mute sympathy and effort; his father having then been seven years a teacher in the American Asylum of that city. Twelve years of happy boyhood under the shadow of the Asylum walls, and in daily intimate contact with its inmates, were followed by four years of still more intimate deaf-mute association within the walls of the Ohio Institution, to which his father removed his family in 1852, upon his own accession to its superintendency. In 1856, the son returned to New England to pursue his education, first at Williston Seminary, and then at Yale College, whence he graduated with honor in 1862. This six years interval was the only separation which his whole life knew from the closest intimacies of deaf-mute association. A term of two years service as teacher in the Ohio Institution, followed by four years of similar service in the Hartford Asylum, to which his father had returned in 1863 as principal, laid broad the foundation of experience upon which safely rested and ripened his own ten years of executive administration,—first, as principal for two years of the Wisconsin Institution, and then for eight years as his father's successor at the head of the Hartford Asylum.

Such are the condensed facts of this brief life of less than two-score years, which yet, in their very brevity, are surely eloquent of rare fidelity and success. Rich and noble as was the record of the father's life, already referred to, we almost startle to remember how little of it could have been written had that father been called away as early as the son, whose latest years had not yet even touched that middle life-term in which all the father's ripest work was done.

To the amiability, purity, and conscientiousness of Mr. Stone's boyhood loving testimony is abundant, but surely superfluous.

"The child is father of the man;" and a manhood like that of Mr. Stone presupposes a sweet and sincere youth. Respecting his student-life, his college classmate, J. W. Alling, Esq., of New Haven, writes:

"As a student, Mr. Stone was thorough and conscientious. His efforts were not spasmodic, but regular and continuous from day to day and from term to term. He pursued his studies, both in the regular course and aside from it, with a sense of their inherent importance, and not with a view to personal distinction.

"His nature was very affectionate. Apparently he could not do enough to please his friends; enemies he had none. His manners were marked by simplicity and absolute truthfulness; and he had, in a remarkable degree, an excellent, sound common sense.

"He truly and devoutly believed in the principles of the Christian religion, and his whole college life was in delightful harmony with this belief. Yet, while it was always evident that a sense of duty controlled his life, there was never any parade or show about it. To see and to do the thing which was right seemed natural to him. Though very fond of all the legitimate recreations of college life, he scarcely seemed subject to the temptations which overcome many. In a word, as a thorough student, and as a sincere and courteous Christian gentleman, Mr. Stone secured the universal respect, confidence, and love of his classmates."

Respecting Mr. Stone's Ohio professional life, to which his college course was immediately introductory, his friend and at that time colleague teacher, Rev. G. O. Fay, now superintendent of the Ohio Institution, writes as follows:

"The administration of Rev. Collins Stone as superintendent of the Ohio Institution for the Deaf and Dumb, from 1852 to 1863, was its golden age. His own remarkable executive power was sustained and enhanced by a certain social charm, arising from the constant association of the members of his family with the individuals of the larger institution household. Edward, the oldest son, had, at his father's coming, reached the age of twelve; and for ten years thereafter his relations to the household were increasingly familiar and intimate. To assign him a class in 1862, upon his graduation from college, was but to recognize officially the universal desire, and to clothe the interest, which had previously existed as the impulse of a generous

nature, with the character of official responsibility. The circumstances of his life gave him a natural superiority of position; but at no time did his most intimate friends observe the slightest assumption of it. His mature knowledge, practice, and tact, he applied conscientiously to the instruction of his class and the improvement of the pupils generally; and he also as freely placed these personal advantages at the disposal of associate officers, whenever his counsel or assistance were sought. Out of school hours, he gave to the individuals of his classes a warm hand and a hearty sympathy; so winning their love, as he always did their respect by the singular correctness of his personal and private life. This exemplary excellence of character gave to his expressions of religious faith, and to his earnest moral convictions, and also to the uniform courtesy of his manners, the air of entire sincerity.

“Possessing such elements of character, his influence among us was decided and abiding. His departure from us, after two years of official service, while unquestioned as to its propriety, was yet deeply regretted. In his subsequent transference to broader and more responsible fields of activity, he was followed by his Ohio friends with an affectionate interest, and his occasional returns were to us delightful reunions. And now that we shall see him no more, his life and character will shine for us, forever, from memory’s sky, with a light bright, steady, and pure.”*

* The following Resolutions, adopted by Mr. Stone’s Ohio associates, are of interest in this connection :

“In view of the recent death of Mr. Edward C. Stone, who was for twelve years, 1852-’64, a beloved and useful member of the Institution household in Ohio,—the last two as a teacher,—and toward whom, in his subsequent appointments to other and higher planes of action, our personal regard steadily strengthened, we, his surviving associates and pupils, resolve—

“That his life among us was marked by courteous friendship, cordial interest, and efficient usefulness.

“That his labors for the welfare of deaf-mutes were directed by conscientious fidelity, enlightened by clear intelligence.

“That his untimely decease, after so long a period of tested and increasing usefulness, and while holding a position of great present and greater prospective influence, must be regarded in every educational respect as a loss serious and deplorable.

“That we tender to his bereaved family our tenderest sympathy, and commend them to the care of Him whose saddest strokes are tempered with merciful designs.”

It was in 1864, when Mr. Stone returned to Hartford as a teacher in the Asylum, then under his father's superintendence, that the writer's personal acquaintance with him commenced; continuing thereafter, with the exception of the two years of Mr. Stone's absence in Wisconsin, until his death. More than most acquaintances has this been to me instructive, and corrective to a juster estimate of life forces and life results; and the lesson of this life it is, therefore, a not wholly sad privilege to share with whoever else may be willing to receive it.

It cannot be said that Mr. Stone was, in the ordinary use of the word, a pre-eminently *great* man. He even seemed, in his own manner, specially to disclaim for himself any such regard. There was in him a personal reticence and even diffidence, and an absence of assertive executive manner, which one would not naturally associate with high administrative ability, while the want of marked magnetic power seemed unfavorable to the highest success as a teacher. And yet the undeniable *fact* of his success was ever more and more revealing itself to his associates during his life, while few are the equally brief lives by which a true success is more signally and solidly attested. Wherein, then, lay the secret of this now acknowledged success?—is our not merely curious and critical, but possibly instructive inquiry.

One secret of Mr. Stone's success as a teacher—in which character we are now considering him—I soon discovered in that deep and genuinely affectionate interest in the deaf and dumb which radiated from his whole life, and found such touching final expression upon his death-bed: "I have always been among the deaf and dumb, and have always loved them; I have been glad to give my life to them; I love them all." This genuine and fraternal love of all those committed to his care, whatever their capacities or characteristics, goes very far to explain Mr. Stone's success, both as a teacher and as a principal. Without its sweet inspiration, success anywhere is imperfect, and, in the deaf-mute class-room, impossible. If there be any among teachers of deaf-mutes whose interest in his pupils is mainly intellectual, to whom the mute is rather an interesting psychological study than a fellow-being of similar endowments and susceptibilities, let such an one assuredly know that, however patient and ingenious and stimulating he may be in his methods, he will yet inevitably fail of that largest

success which is born of love alone. And if there be any among principals of deaf-mute institutions to whom their position is mainly a field of generalship and personal sway, wherein ends are to be achieved by strategy or arbitrary dominance rather than by the subtle magnetism of love, let such an one equally know that, however successful he may be in "running" the machinery under his charge, he cannot but fail alike of the highest usefulness and the highest personal success. To neither of these classes did Mr. Stone belong. His, rather, was that true and affectionate interest in his deaf-mute brother which was instantly recognized and appreciated by its sensitive and grateful recipient. As the kind-hearted almsgiver gives not alone the gift, but himself also, in his sympathizing donation, so was Mr. Stone always felt, not alone as teacher, or as principal, but as a genuine friend; and a friend, too, upon that true, fraternal level which renders all effort doubly dear and doubly fruitful.

Another marked characteristic, which contributed not a little to Mr. Stone's success as a teacher, and was all-essential to him as a principal, is found in an industry and a patience which were simply indefatigable. How vividly memory recalls him, at the period of which I write, in his class-room adjoining my own, exploring with utmost loving patience every avenue to some closed mind, to illuminate in any possible way its darkened depths; or, again, in a way peculiarly his own, pacing the room in absorbed reverie upon some new method of illustrating to his class some dimly-apprehended truth. Industry so loving and patient is in any class-room invincible; and it was such primary qualities as these, stimulated and sustained by a strong sense of Christian duty, which made Mr. Stone, at the period of which I write, notwithstanding the absence of marked magnetic force and of remarkable versatility or vivacity, still a loved and successful teacher.

It was in 1868 that the call of the Wisconsin Institution upon its elder Hartford sister for a principal came finally within Mr. Stone's decision, and, by its acceptance, transferred him, after four years of daily observation of his father's most skilful and efficient management, to a position of similar trust and responsibility at the West. The change was not, however, made—by one whose natural diffidence was so marked a trait—without much encouragement from his associates. What those further

characteristics were, which justified their advice and his own decision, may more naturally appear when reviewing the period of Mr. Stone's subsequent Hartford principalship. For the present, let the testimony of one of full competence and opportunity for judging show how successfully he met the duties of his new position, as he passed, for a time, from our daily intimacy and observation. President Chapin, of Beloit College, who was also president of the board of trustees of the Wisconsin Institution for the Deaf and Dumb during Mr. Stone's principalship, writes respecting it and him as follows:

"Mr. Stone's long familiarity with the language of signs, and his experience for several years as a teacher at the Hartford Asylum, under his father's able superintendence, were regarded as important qualifications for the position to which he was called in Wisconsin; but he came to that position a young man, with his general executive abilities untried and undeveloped. In a modest, unassuming way, yet with quiet self-reliance, he stepped into the place and adjusted himself readily to his new relations and responsibilities. He very soon won the respect and confidence of the pupils, his fellow-teachers, and the trustees, and grew steadily in the estimation of all during the whole period of his residence here. Within the first year of his connection with the Institution he married, and brought to share his home-life, one refined and lady-like in all her spirit and bearing; whose presence and influence were helpful in all his associations, and made his settlement thus among us full of promise.

"Under Mr. Stone's administration, the Institution made real progress in all its most important interests. Not a jar of any kind occurred to disturb the order and harmony of the little community. His was that best sign of true success—quiet efficiency in all departments, with no startling incidents in any. Though in his natural disposition retiring almost to a fault, and closely devoted to the duties of his office, yet he made many friends among the people of Delavan, and was esteemed by the whole community as a genuine Christian gentleman, always to be trusted."

During the two years thus happily passed by Mr. Stone in this providential training school, as it proved to have been, the writer met him but once, and then only as a visitor at his western home. The visit was brief, but long enough to assure me of that solid success asserted and accounted for in the testi-

mony just quoted. The quiet and equal reign of love and law were unmistakable.

Suddenly, as by a bolt from a cloudless sky, in the very meridian of his usefulness, the father of Mr. Stone was stricken down, and the Hartford Institution left without an executive head, and with not one among its experienced teachers at once able and willing to take the place. Spontaneously, and as with one impulse, the mind of every teacher turned to the absent son as the fit successor, and, with a unanimity certainly most suggestive in regard to him whom it endorsed, they at once presented to their directors the name of Mr. Stone as their own earnest nomination for the position; a nomination immediately heartily ratified by the directors—themselves no strangers to his modest worth.

“With extreme reluctance,” writes President Chapin in the communication already quoted, “the trustees accepted Mr. Stone’s resignation; constrained only by the peculiar circumstances of his father’s sad and sudden death, and by the unanimous and urgent request of his former associates that he be permitted to become that father’s successor. His withdrawal was felt as a great loss to the State.”

Such was the train of providential circumstance by which, at the very early age of thirty-one, Mr. Stone found himself at the head of the oldest deaf-mute institution in the United States; a position sufficiently formidable in its inevitable responsibilities, and doubly so, both then and now, by reason of certain peculiar features greatly intensifying its inherent difficulties. Full justice, indeed, cannot be done to the real success of either father or son, as Hartford principals, without a more intimate knowledge of the situation than those outside of it can probably have. It may not be impossible, however, to surmise some of the embarrassments involved in that complex organization which twenty years ago superseded one seemingly both simpler and safer. That either father or son should have been able so successfully to meet these difficulties is the strongest possible evidence of peculiar endowments for the place.

In searching for these endowments, beyond those already noted,—fraternal interest and untiring patience,—we find, first of all, a most singular sweetness, gentleness, and unselfishness of spirit, in which, perhaps, more than in any other single trait, lay the ultimate secret of Mr. Stone’s administrative suc-

cess. Rarely, indeed, has the subtle but subduing force of Christian gentleness been more strikingly illustrated than in the eight years of Mr. Stone's Hartford principalship. To say that it was without a jar but partly indicates the peace and purity of its quiet flow; while during no equal period of the Institution's previous history has its educational efficiency been more marked. To those who seek in a principal only an imposing figure-head, or are unable to appreciate that merit which "vaunteth not itself, and is not puffed up," this may seem surprising; but not so to those who have learned the almost omnipotent moral power of Christian gentleness. That this gentleness may have been sometimes misinterpreted, and even trespassed upon by coarser natures in the rude jostle for precedence, troubled no one less than it did himself. All jealousy, and super-sensitiveness, and the whole family of related weaknesses, either had no place in his original nature or were so wholly suppressed as to give no hint of their existence. The charity which thinketh no evil, and the love which beareth all things, were each most beautifully exemplified in all his daily life, and constituted an impervious armor against every irritation to which that life was exposed.

This high moral as well as natural characteristic—for so his associates came more and more to recognize it—was also most effectively supplemented in its defensive effect by a physical temperament of very great equanimity, enabling him to bear with comparative safety the steady pressure of the many solitudes of his most exacting position. Without this fortunate natural characteristic, his very interest in those under his care, deep and tender as it was, would have been all the more surely fatal to him. The merely autocratic principal may bear with ease anxieties which touch only remotely his own sympathies or superficial success, but not so one whose ideal of success can be realized only in the true happiness and improvement of those under his care. To enable such an one to endure the tensions of a principal's cares and the inevitable irritations incident to a principal's supervision, there must be a certain natural equanimity of temperament, which in Mr. Stone was a very marked trait.

In his dealing with cases of discipline—the inevitable incidents of any administration, though very infrequently of his—Mr. Stone evinced a practical sagacity in uncovering and

a quiet firmness in meeting insubordination, which were usually very happy in their results. His acknowledged habitual gentleness gave additional weight to each necessary exhibition of severity, disarmed criticism in advance, and usually won the speedy submission and penitence of the delinquent himself. A period of equal length in previous Institution history, more uniformly free from the insubordinate spirit, is not remembered by any of its present officers.

The winning gentleness and unselfishness of Mr. Stone's ripened character were also not less happily helpful in his relations to his colleagues than to the pupils. His entire freedom from personal ambitions and antagonisms; his always generous recognition of skill and experience in colleague workers, and his cordial desire that these should be recognized, upon fit occasion, by others; his catholic toleration, and even encouragement, of all independent enthusiasm in his fellow-workers; the entire absence of the monopolizing spirit, ever claiming for itself the credit of all progress; and, equally, of the autocratic spirit, ever uneasy lest its own presence and pressure be not everywhere felt and explicitly owned—these, and all kindred traits, having their origin in a modest, just, and generous nature, laid the broad foundation for that hearty love and cordial co-operation of all his fellow-workers which so strengthened and sweetened Mr. Stone's administration, both at Wisconsin and at Hartford.*

*The following Resolutions, adopted, respectively, by the teachers at Hartford, and by Mr. Stone's former pupils, now students at the Washington College, may, perhaps, find here an appropriate record:

"The teachers of the American Asylum desire to put on record their deep sense of the bereavement which they have suffered in the death of their principal, Mr. Edward C. Stone.

"His genuine courtesy and kindness secured their love from the first, and the conscientious and unwearied fidelity with which he discharged the various and difficult duties of his position won their constantly increasing respect. Eight years of the most intimate association have passed without leaving the memory of a single jar. As warm personal friends, as well as teachers, they mourn his sudden and mysterious removal from them.

"To the family of Mr. Stone they tender their affectionate sympathy, and pray that the promises of God may be their support in this hour of bitter trial."

"At a meeting of those students of the National Deaf-Mute College who were personally acquainted with Mr. Edward C. Stone, the following Resolutions were unanimously adopted:

We should be doing injustice to another side of Mr. Stone's character, wherein lay not a little of the secret of his success, did we fail to note the patient fidelity with which he, like his father, took up large lines of Institution duty, outside of his own assigned and accepted field, when it seemed to him necessary so to do. Not less sensitive, probably, than other men to the privilege, and the right, even, of defined duties, each of these silently faithful men could yet, and did for years, voluntarily and habitually waive for themselves both the privilege and the right, constrained by the apparent necessities of that service to which they had both devoted their lives. To what extent the peculiarly trying form of anxiety thus created was slowly sapping the life of either, the sudden death of both from other cause prevents us from certainly knowing, but that it was an important and very trying factor in the life history of each is certain.

Intellectually, Mr. Stone was a man of sound practical judgment, of ready and receptive intelligence, and of conservative yet catholic spirit; and thus eminently fitted safely to supervise the educational interests of the Institutions over which he presided. His modestly interrogative habit in his intercourse with others, combined with his own personal reticence, may have sometimes led the casual acquaintance to a most inadequate estimate of the strength and positiveness of his own matured views. There was curiously combined in Mr. Stone a remarkable openness to suggestion from without and an equally remarkable tenacity of his own maturely adopted purpose or

“Whereas God in His mercy and wisdom has seen fit to take from us Edward C. Stone, the friend and benefactor of deaf-mutes; and—

“Whereas we, the students from the Hartford and Wisconsin Institutions, who have felt the influence of his mild but effective sway, either in the capacity of principal or teacher, desire to render a fitting tribute of respect to the memory of the deceased, and to offer our sincere sympathy to his afflicted family: therefore be it—

“*Resolved*, That in the death of Edward C. Stone, the deaf-mutes, not of New England only, but all over the country, have lost one of their best friends and supporters.

“*Resolved*, That his efforts in the cause of deaf-mute instruction entitle him to a high place among the benefactors of mankind.

“*Resolved*, That a copy of the above resolutions be sent to the family of the deceased, in the hope that they will be comforted in the thought that their sorrow is shared by the class of people to whose moral advancement he has given the best part of his life.”

plan. By virtue of the first trait, he held himself always most hospitably open to new convictions, and continually reinforced himself by the experience of others; by virtue of the second, he pursued with a rarely abandoned or deflected purpose any conviction of his own once maturely adopted. In the union of traits so dissimilar is not unusually found the highest safety and strength.

Mr. Stone's singleness of aim, and concentration of purpose upon the one work to which he had devoted his life, contributed also powerfully to his success in that work. Other interests, indeed, of the family, the community, and the church, he cherished with a generous and proportioned regard; but other ambition for himself than to do his whole duty in his chosen sphere, he apparently had none. He was ever revolving new plans for the pleasure and profit of the pupils, and seemed never so happy as when witnessing the success of such plans. The wanderings of his mind in his last illness were much upon plans he had been projecting for their approaching Christmas entertainment, and one of the latest of his conscious messages was that these plans should suffer no interruption from an illness which he did not then apprehend as dangerous. No detail of Institution arrangement was too minute, and no incident of Institution life too trivial, to secure from him a proportioned interest and attention. Every experience and opportunity of his own life was made tributary to the benefit of those under his care, and in and for them he seemed largely to live. In such singleness of aim is always a seed of success.

This review of Mr. Stone's official life and of the traits which made it so successful,—his deep and tender interest in his work; his indefatigable patience; his gentleness and simplicity of character; his rare equanimity of temperament; his mental hospitality to new suggestions, combined with his conservative adhesion to approved ways; his minute and methodical provision for all the details of Institution service; his ready response to every call of unassigned duty; his unstrategic yet most successful harmonizing and consolidating of all the forces within his own department, so as to realize from them the maximum of efficiency; and the singleness and sincerity of his own life purpose and effort,—this most instructive review would, of course, be wholly incomplete without adding to the enumeration that deep sense of Christian duty and love by which all these

other qualities were controlled and directed. That every prominent officer of such an institution, where minds so peculiarly impressible are subjected to influences so isolated and powerful, should be himself a sincere Christian, would seem scarcely to need explicit statement. No other qualification can be so important as to justify the waiving of this. The service which Mr. Stone rendered was ever a service, not only of human sympathy, but also of Christian self-consecration. His piety—though, like every other trait, unobtrusive in its manifestations—was steady, sincere, and strong. It was an atmosphere which pervaded both his official and his private life, and bore large fruit in the life and love of the pupils. In reference to his chapel services upon the Sabbath, it is remembered—by one who rightfully shared his deepest solitudes—that he was wont to carry to them an almost overwhelming sense of the preciousness of each opportunity, as possibly the last which some pupil might ever have of hearing the way of salvation; and that never a prayer went up from the family altar which did not also tenderly and minutely remember the wider Institution interests. The burden, also, of his Christian anxiety for the wayward ones, and the solicitude with which he followed them by letter, even to their distant homes, are, by the same near confidante, now treasured as among her most sacred memories of a life whose entire Christian consecration she daily witnessed.

The life and character thus briefly passed in review seems, in a noteworthy degree, to illustrate and emphasize one important lesson—the strength, as well as sweetness, of Christian gentleness and love. By the silent yet subduing power of this life, so gentle, unselfish, sincere, and faithful, not the writer alone, but all his associates, confessed themselves daily instructed in the highest requisites for such a position. For themselves, therefore, and for all Mr. Stone's co-workers, wherever they may be, they would draw from the earthly life now closed this single and sufficient lesson—that not in commanding personal presence; not in incisive word and compelling way; not even in prompt and all pervasive will alone, lies the final secret of a principal's strength and highest success; but that, more than in any or all of these popularly esteemed endowments, this secret is to be found in that patient, sincere, unselfish fidelity and love—the rarest and the highest of human traits—which the life we have been tracing so sweetly and so signally illustrates.

It is lives like this which irresistibly suggest a new meaning to those words of the Psalmist, "Thy gentleness (*in me?*) hath made me great;" for a divine gentleness it surely was which radiated from this earthly life; whose rich fruitage of usefulness and success must also teach, it would seem, even the blindest how nearly akin to the truest *greatness* such gentleness must be.

The private life and character of Mr. Stone may readily be inferred from the sketch already drawn. Simplicity, sincerity, gentleness, purity, and love—these were the mainsprings of a life whose innermost secret was hid in God. In the family, the social circle, the community, and the church, Mr. Stone was always and everywhere the modest but trusted Christian gentleman and friend; "for whom," to quote the words of another, "fuller acquaintance wrought always a higher estimate of worth, and never disappointment."

Mr. Stone was a very cheerful and even happy man, though not demonstratively so. In the simplicity and healthfulness of all his tastes, in his genial and even gladsome disposition, in his cordial and unreserved friendships, in his quick sympathy with all that is noble in man, and his keen enjoyment of all that is beautiful in nature, he ever found resources of happiness, numerous, rich, and pure. His interest and participation in the pastimes of the pupils, his occasional companionship with them in forest and field excursions, his unforced and sincere sympathy with them in all their interests and enjoyments, were to himself also, as to them, a constant source of pleasure and of profit.

His home happiness was unusually pure, perfect, and sustaining. While at Wisconsin, in 1869, he was married, at her Hartford home, to Miss Mary C. Wells; a lady whose qualities of heart and mind seemed almost the reflection of his own, so similar were they in tint and tone. And to the parents, so fitted to enjoy and to train them, were given four children, the youngest of whom, the only son, was but six weeks old at the father's death. Mr. Stone's love for these children was very tender and beautiful in its manifestations, and was to himself a source of the purest pleasure. In their instruction and amusement he found a never-failing diversion from all anxieties. No hour, no retreat, was prohibited to their loving invasion, and in their sweet companionship he—morning, noon, and night—

renewed his strength for official duties. Especially are his vacations now remembered by his family as seasons of the sweetest enjoyment, when, for the time, he could lay wholly aside those anxieties which usually somewhat oppressed even his happy temperament, and in the quiet seclusion of some mountain home could give himself up to that unweighted companionship with them and with nature, in which he ever found his own purest pleasure. But into the sweetness and sacredness of private relations we need not further enter. To few homes has been given a purer happiness; upon few has fallen a heavier or more mysterious bereavement.

Mr. Stone's health was usually perfect; and with habits so simple and a temperament so even, there seemed no reason why his friends might not anticipate for him many more years of happiness and usefulness.

The first hint of the illness which proved fatal to him was received on Thursday, December 12, in a slight indisposition, which did not, however, awaken serious apprehension until Saturday noon. At midnight of the next day his death was momentarily expected,—so sharp and sudden was the attack of the disease, which had now declared itself as malignant erysipelas; and though powerful remedies recalled him, for the time, from almost the farther shore of the river, and a naturally vigorous constitution battled yet for a week against the attack, it was with scarcely a ray of hope thereafter to his physicians,—so peculiarly violent and virulent was the disease. Saturday evening, December 21, the struggle ended, and our friend rested in peace.

To his friends, during this unspeakably sad interval, there was the partial comfort of a severity in the disease which robbed it of much of its power to inflict acute suffering, and of intervals of consciousness which gave opportunity for many tender and loving words; while even his unconscious utterances witnessed not less to the depth and tenderness of both his human and his Christian affections. To them, and to all who have known our friend, there still and will ever remain the sweetest memories of a life of earthly service, and the perfect assurance of an immortality of blessedness above.

This too-imperfect sketch can, I am sure, find no more fitting close and confirmation than in words, written, indeed, with no thought of publicity, but in which the tenderest love and

exactest knowledge have surely traced our friend's most perfect portraiture :

“There was in my husband an entire consecration to his life work ; a true and deep love for those committed to his care ; a gentleness which was surely born of strength ; a never-failing courtesy and charity ; a sweet simplicity and pure-mindedness ; an unselfishness almost perfect ; and a conscientiousness and fidelity to duty which knew no hesitance. God grant that we may so follow him as he followed Christ.”

A DOCUMENT BROUGHT TO LIGHT.*

BY LÉON VAÏSSE, PARIS, FRANCE.

GENTLEMEN : In one of your previous sessions you were so good as to listen with interest to a *résumé* which I made of the principles and history of deaf-mute education. In submitting my effort to your attention, I expressed regret that a difference of more than twelve years should exist between the two different dates proposed as that of the first labors of the Abbé de l'Épée, although the period with which I had to deal in this regard was comparatively recent.

Later researches, which owe their origin to suggestions that I received here, have since allowed me to circumscribe the time in which these labors of De l'Épée must have begun. I beg permission to occupy some moments of your time to-day on the result of these researches, inviting attention also to several considerations to which, it seems to me, the subject leads.

In the preliminary discourse with which the Abbé Sicard prefaces his “Course of Instruction of a Deaf-Mute,” which appeared in 1803, the circumstance is related which determined his pious predecessor, the Abbé de l'Épée, to undertake among us the task of special education with which their names have become so closely associated. I say “among us,” because we had, in fact, been anticipated in the work by our neighbors of the

* “A Document Brought to Light, and some facts confirmed in regard to the history of deaf-mute education in France ; with a glance at the present condition of this special branch of public instruction, and the expression of a hope to be realized in its behalf. An Address delivered at the meeting of the delegates of the learned societies, at the Sorbonne, 1876.” Translated from the French by James Denison, M. A., Washington.

north and south. In Spain, in the year 1620, to speak only of publications, there had appeared the work of Juan Pablo Bonet, *Reduccion de las letras, y Arte para enseñar a hablar los mudos*. In England, in 1653, the learned professor of Oxford, John Wallis, had published as an introduction to his English grammar (written in Latin) his excellent dissertation, *De loquelâ, sive sonorum formatione*; and later, as an appendix, a letter to his friend Thomas Beverly on the teaching of written and spoken language to deaf-mutes: *De surdis mutisque informandis*. After him, in 1692, Conrad Amman published in Holland his *Surdus loquens*.

Neither should it be forgotten that, in 1746, the Academy of Caen was called upon to certify to the success in teaching a young deaf-mute achieved by Jacob Rodrigues Pereire, the grandfather of the present financiers of that name; nor that in 1747, 1749, and 1751, the *Journal des Savants* and the *Histoire de l'Académie des Sciences* testified to the progress made by private pupils of Pereire, who was then at Paris; to which testimony the names of Mairan, Buffon, and Ferrein, commissioned with certain other persons to present a report on the subject, added considerable weight. Unhappily, the secrecy in which Pereire shrouded his peculiar method of instruction left all who were not embraced in a small circle of savants ignorant even of the results this method had accomplished.

It was reserved for the Abbé de l'Épée to give to France a school of instruction for children affected with deafness and dumbness. Born in 1712, this apostle of the deaf-mutes, as they themselves love to call him, was, at the period which we mention, approaching his fiftieth year, or had, perhaps, already passed that age by several years. Deprived by his ecclesiastical superiors of parochial occupation on account of his Janzenist opinions, he happened, (according to the narrative of the Abbé Sicard, on a chance visit to a house in the Rue des Fossés Saint Victor, situated opposite to the Convent of the Fathers of the Christian Doctrine,) to meet two deaf and dumb girls, to whom a priest of the community, "Father Famin," (continues our narrator,) had undertaken to give religious instruction with what assistance he could get from pictures. This unique catechist being dead, and no one else offering to go on with his work, the Abbé de l'Épée, whose

Christian soul assuredly found nothing to occupy its charitable aspirations in the theological quarrels of the times, proposed at once to resume the unfinished work of instructing the two sisters; and thus the public education of the deaf and dumb was in fact commenced by the Abbé de l'Épée. Undoubtedly it was from his own lips that his successor, the Abbé Sicard, received the narrative which he has transmitted to us; but the memory of the latter does not appear to have served him in a manner absolutely correct. In truth, if we consult the book which the Abbé de l'Épée himself published under the title of "The Education of the Deaf and Dumb by means of Methodical Signs," (something which the Abbé Sicard seems not to have read, surprising as it may appear,) we discover that the priest who instructed the two deaf-mute girls bears the name of Vanin instead of Famin.

The Abbé de l'Épée does not, in his own narrative, designate the *quartier* where stood the building occupied by the family of these deaf-mute twins, his first pupils. As for the date of his visit there, he gives it with no more precision than to say that "a pretty long time" had elapsed since the death of the reverend father. Hence the differing dates proposed by those who have written on the part taken by De l'Épée in laying the foundation of deaf-mute instruction; some having set the time as far back as 1753, and others being unable to believe it was earlier than 1765.

There is no positive mention of the labors of De l'Épée in a memoir, (in the form of a letter, dated December 26, 1764, and inserted in the *Journal de Verdun*,) in which a pupil of Pereire, of the name of Saboureux de Fontenay, retraces the story of his own education. This young man, remarkable for the degree of culture to which he attained, received religious teachings from the priest who taught the two sisters who afterwards became the first pupils of the Abbé de l'Épée, at the same time that he was under the instruction of Pereire, who belonged to the Jewish persuasion. This priest was Father Vanin, (our new narrator gives him this name,) of the community of the Fathers of the Christian Doctrine. But he was not, continues Saboureux de Fontenay, connected with the monastery under the protection of Saint Charles, situated at the angle of the old streets of Fossés Saint Victor and Neuve-Saint Etienne; but instead at the Convent of Saint Julien des Ménétriers, located in an

entirely different part of Paris, at the corner of Rue Saint Martin and Rue des Petits-Champs Saint Martin, at the present time Rue Brantôme.

Nothing is stated in any publication as to the precise time of the death of this priest, which unquestionably preceded the appearance of the Abbé de l'Épée in his new vocation. After many unsuccessful inquiries and fruitless researches in other directions, it finally occurred to us to examine in this connection some of the almost untouched records in the National Archives. Guided involuntarily by the rather uncertain information furnished by the Abbé Sicard, we began by examining every reference to the Fathers of the Christian Doctrine of the Convent of St. Charles. We failed to find in any paper the least mention of a priest of the name of Famin, neither did we discover any allusion to a Father Vanin. Passing then to the records of the Convent of Saint Julien des Ménétriers, we were equally unsuccessful after looking through a number of files, portfolios, and registers; and we were on the point of abandoning the hope of finding anything to satisfy our curiosity, when we took up the last document, a simple register of expenses, chiefly relating to the kitchen. With no little gratification we discovered at the foot of several columns of figures the signature of "Simon Vanin, Father Purveyor." This signature occurred repeatedly until the first half of the month of September, 1759; and several pages after the one where the signature appeared for the last time, we found the record of the funeral expenses of the worthy priest, with the date of his decease, the 19th of the month. Not until subsequently to this date of the 19th of September, 1759, then, occurred the circumstance which led to the first attempt of the Abbé de l'Épée in the education of the deaf and dumb; and the "pretty long time" which he speaks of as having elapsed after the death of Father Vanin before his meeting with the priest's former pupils forbids the supposition that this meeting occurred anterior to the year 1760. And, if it be that an interval of only a few months existed between the first lessons given by the Abbé de l'Épée and the last ones given by his predecessor, we may be allowed to ask why the Abbé should have waited eleven years before producing his pupils in public, which he did for the first time in 1771.

Thus we have not yet, and probably never shall have, the

precise date of the appearance of the Abbé de l'Epée as an instructor of the deaf and dumb. But if we have failed to discover it, we have, at least, the satisfaction of having brought the two disputed dates nearer to each other, reducing the period of time in which the event must have occurred.

I may have occupied your attention too long with my search for a document which, although discovered, proved to be incomplete. Permit me, however, to solicit your kind attention once more, in order to direct it to the successive developments of this work of education since its foundation, and to those developments which the future has apparently in store for it.

In 1771, as we were saying, the new instructor brought forward his pupils for the first time in a public exhibition, which took place in his house, which is still standing, No. 14 Rue des Moulins.* Three similar exhibitions followed in 1772, 1773, and 1774. In 1776 appeared the volume of which mention has already been made. In 1784 the work, with a certain number of additions and suppressions, reappeared under the title of "The True Way of Instructing the Deaf and Dumb, Confirmed by a Long Experience." The principle which forms the basis of the method of the Abbé de l'Epée was made public by him in an epistolary Memoir, which he printed with the programme of the public exercises of his scholars in 1772. "Ideas," he says, "have no more relation naturally with articulate sounds than with written characters. These two means are incapable in themselves of furnishing us with a single idea. Some sort of primitive expression, and one common to all mankind, is required to give them activity." This primitive expression he finds in the language of signs, which, he says, "is more expressive than any other, because it is more natural."

Did the Abbé de l'Epée continue in the philosophic course in which he seems thus to have started? We are constrained to respond in the negative, when we see him joining to the expressive natural gestures of his pupils the inconvenient appendage of methodical signs, with whose meaning and definitions logic has so little to do, and which, while permitting a literal dictation to be made to the deaf-mute, leave him, when thrown upon his own resources, almost powerless to express his ideas in writing.

* This was true at the time this Address was delivered, in 1876, but is no longer; the house of the Abbé de l'Epée was among the recent demolitions of the *quartier* Saint Roche.

In the apostolic heart of the inventor of methodical signs there existed that devotion to the pupil which is the first requisite of the teacher of youth; but it is to be regretted that, in his intense solicitude for the eternal welfare of the souls he gave to religion, he should have neglected in the least degree the temporal interests of the citizens whom he hoped to give to society.

His successor, the Abbé Sicard, occupied himself to a greater extent with interests of the latter nature; and he gave his pupil a more efficient preparation for the world of action, by initiating him in a more practical manner into the intelligent use of the language of his country in its written form. However, the Abbé Sicard himself committed an error precisely the opposite of that committed by his predecessor. His ingenious methods of grammatic analysis were often so fine and subtle as to be beyond the reach of his scholars, though, fortunately, at the same time they frequently proved to be superfluous. Yet, notwithstanding the exaggerations laid to his charge, it ought none the less to be acknowledged that the Abbé Sicard elevated the teaching of language to the deaf and dumb to a rational standard, such as it had not yet reached. Nor can we take any part in the violent attacks made upon him, for some time past, with the intention, as it were, of exacting reparation at the expense of his memory for the possibly too excessive *éclat* that surrounded his name during his lifetime.

The method of instruction by the aid of pantomimic signs, as it was conceived by the Abbé de l'Épée, and judiciously modified by the Abbé Sicard and his disciples, constitutes the French method for the education of the deaf-mute. To this method Germany opposed, in the time of the Abbé de l'Épée, the one then practised at Leipsic by his rival, Samuel Heinicke. This latter had taken, as the fundamental point of instruction, the initiation of the deaf-mute into the mechanism and practice of the voice. This, however, was something that the Abbé did not, for his part, exclude from his programme of education, as has been too generally supposed. Only, the French instructor regarded the teaching of speech to the deaf and dumb as the apex, and not as the basis, of the edifice of their education.

The Abbé devotes several chapters of his book to an explanation of the processes of this part of his educational course, as they were used by him; and in many places in the other chapters he makes allusion to them. "From time to time," he

says in the Memoir, so replete with sincerity, which we have already quoted, "we dictate the lessons with the living voice, and without making a sign." He adds, however, that as the task of dictation required a little too much time, he was precluded from making regular use of it. He tells us elsewhere that it was one of his own scholars, trained in articulation, upon whom he habitually depended to assist him at mass and to make the responses.

The instruction of deaf-mutes by articulation (which had, however, been carried on in the 16th century in Spain by the Benedictine monk, Pedro Ponce, before the appearance of Bonet's book) is consequently *not*, even in France, that new discovery, at once a scientific novelty and a humanitarian benefaction, which it is time and again announced to be by certain imaginative persons, who are the more carried away by their work the more they are behind the times; and if this subject, interesting as it undoubtedly is, occupies only intermittently public attention among us, it is because the exaggeration with which the results are presented reacts in the end against the system itself. We are shown something extraordinary, almost a miracle; and when an expectation, too confident and possibly too exacting, is not completely fulfilled, by a not uncommon revulsion of opinion the public jumps to the conclusion that there is nothing, where it had expected everything.

If this precious part of the education of the deaf-mute has sometimes been too much neglected by the French instructors, it is now taking with many of them the place in their work which it ought to occupy.

It is curious to see, on the other hand, that in some of the German institutions speech is no longer considered as the essential element of the instruction of the congenital deaf-mute. Pantomimic gestures, repudiated by the first disciples of Heinicke, we even behold proclaimed in the recent congresses of instructors at Berlin and Vienna as the natural language of the deaf-mute, and its cultivation recommended as the best means of developing his moral and intellectual being.*

* M. Vaisse is in error here. The congresses of Berlin and Vienna, to which he refers, were not composed of instructors of the deaf and dumb, but were gatherings of deaf-mutes themselves. So far as we can judge, the present tendency of German instructors is to reduce the use of the sign-language to the minimum; and it was of this tendency that the deaf-mutes in these congresses complained.—ED. ANNALS.

As a means, and not at all as the end imagined by some, are signs used by the French in teaching the deaf and dumb. The end they aim at is the rational one of bringing their pupils to comprehend and make use of another medium of communication than that of signs; that is, to comprehend and make use of the language of their country, to the mastery of which their infirmity will not allow them to attain in the usual way open to their hearing brothers.

The attainment of this end is undoubtedly beset with difficulties; but we have no more desire to exaggerate the nature and extent of the difficulties than had the Abbé de l'Épée. "It is much to be desired," said the Abbé in his first publication, the letter which accompanied the programme of the public exercises of his scholars in 1771, "it is much to be desired that people would rid themselves of the mistaken idea that the instruction of the deaf and dumb is a very difficult task."

Several of his successors, complacently isolating themselves in their work, have allowed it to assume in the public eye an air of mystery, and even of the marvellous, which has, we believe, really injured the cause. This has now, happily, ceased to be the case; and however peculiar as regards education be the condition in which the deaf-mute is placed by his infirmity, one no longer sees any necessity for a course of instruction which bears no analogy to the method that does so well for the ordinary child. The path from the known to the unknown is as open to the deaf-mute as it is to his hearing brother; and the natural faculties which he possesses are too alert and active to allow his mind to be represented, even at the outset of his course of education, as the perfect blank which it was once fancied to be.

Nevertheless, we would not, following the example of certain public-spirited but sadly imprudent individuals, claim that the deaf-mute child is able to receive the measure of education he needs side by side with his hearing brother, by virtue of that simple instinct of imitation with which he is acknowledged to be endowed in so superior a degree. Greatly as the method of teaching has been simplified, we are not yet able, after going back in quest of the child so far behind, to bring him forward in the same space of time as far as the more fortunate one who is ahead. If, then, it should be attempted to make these two scholars keep step with each other, it would be necessary to

retard the pace of the hearing child to an unusual degree, so as to allow the deaf-mute to keep up with him. In such a course of action all the rest of the scholars would be sacrificed for the sake of, perhaps, the only deaf-mute in the school. Though the observer may see the hand of the little deaf-mute executing the same task at the copy-book as the hand of his speaking companion, he cannot delude himself as to the value of the mechanical work thus accomplished; and assuredly a conscientious and enlightened instructor will never remain satisfied with such meagre results.

In our opinion, it is unquestionably desirable that the young deaf-mute should be admitted at the same age as his speaking brother to the primary school, where he can without difficulty share in all those exercises that are addressed to the eye and executed by the hand. He will there learn to recognize and trace written characters, and the simple figures used in linear-drawing. But he will have to pass, in course of time, from the primary school of his neighborhood to an establishment specially set apart for the instruction of children in the same exceptional situation as himself. It is eminently desirable that he receive this instruction in the institution that is within the most convenient distance from the residence of his family—an institution which will thus virtually become his own primary school; for, however he might have prized the other, it would have been impossible for him to have regarded it otherwise than as a place where he was sent to relieve his parents of care and expense. Any one of the fifty and more institutions for the deaf and dumb that we count in France will place within his reach an education—simple and unpretending it may be, but indispensable—such as he has not been able, like his hearing brother, to acquire at the school in his immediate neighborhood. The congenital deaf-mute, having received his primary training, will come, at last, to the National Institution, if he be one who would naturally have received a liberal education had he been untouched by physical infirmity. For him, this establishment offers in its higher department something analogous to what is offered by the college or university where his hearing brother is pursuing his studies. But if it be under such conditions that the deaf-mute best secures the education which he needs, (and which *ought* not to be withheld from him, let us add,) should not the hands to which he is successively con-

fided work under the salutary surveillance of the administration of Public Instruction, and not under an administration of hospitals or of charitable establishments, as, to our regret, is the case now, and as has been the case for too long a time? Medicine and surgery, brought face to face with deaf-mutism, have been forced to acknowledge their powerlessness. We need not expect, then, to find patients to treat, among those afflicted with deafness; but, rather, untutored minds to instruct.

At the time of the first legislative measures enacted in France for the benefit of the education of the deaf and dumb, the institutions devoted to public instruction were not a branch of a special ministerial department. It may therefore have been proper at that time to place the charge and control of the institutions for the deaf and dumb in the hands of the Minister of the Interior; but it does not seem so now, after the successive alterations which the several higher branches of administration have undergone. Does not the inconvenience of this arrangement arise from the absurd travels of this branch of governmental superintendence among the different bureaus, where, at one time, the fine arts and the breeding of horses were confounded in one and the same administrative division?

We are convinced that the progress which is possible in our special work of instruction cannot be assured until its charge shall have been made (and this we cannot repeat too often) one of the functions of the Minister of Public Instruction.

Were this done, we venture to prophesy that there would be a sort of reciprocity of services rendered between the other branches of public instruction and our own. If instructors of the deaf and dumb would have much to gain in submitting their labors to the supervision of the officers of the academic circumscriptions, it will not be disputed that the training of teachers for the primary Normal Schools would also have something to gain from the comparison it would be in their power to make of the development of the intellectual faculties of the child in the perfect integrity of his senses with that of the child deprived of that sense which is the most essential organ of communication with the outside world. Repeatedly would the teacher of the hearing pupil find something in his observations of the deaf-mute that would redound to the advantage of his own charge. Even the learned professors of our universities, who have to explain to their students the phenomena of

the formation of ideas, would be able with profit to study these phenomena in the peculiar conditions in which they are produced among deaf-mutes.

Those who make it their mission to form the mind and character of the young, may, like the clergy, be styled the physicians of the soul. Is there not, then, for those who are studying the profession of teaching a sort of *clinique*, capable of being utilized to advantage; and would not they be following this *clinique* in observing pupils of such exceptional condition—veritable patients from a psychological point of view, deeply suffering from the disease of ignorance—and whom it is possible to restore to what we may truly call health of mind and soul, though still unable to overcome their physical infirmity? The schools for the deaf and dumb, therefore, in being allowed a place among those which ought logically to come under the control and supervision of the Minister of Public Instruction, would be able to make a fair and just recompense for the privilege thus accorded them.

SOPHIA AUGUSTA HUTSON, A BLIND DEAF-MUTE.

BY MISS ANGIE A. FULLER, SAVANNA, ILL.

[THE following sketch derives additional interest from the fact that its writer is herself totally deaf and partly blind; at times almost entirely blind. In answer to an inquiry from the editor, she writes as follows: "Congestive chills left me totally deaf at the age of thirteen. Two years later my eyes became sore, and they have never since ceased to trouble me. I have never been too blind to distinguish between light and darkness, but have often been unable to recognize members of the family close by my side. I have entirely lost the sight of my left eye, and the right eye has been so much affected that all print or writing was a blank. At present I am able to read and write with some comfort, and I hope I may escape the total darkness that has so long threatened to settle permanently upon me." Miss Fuller was educated at the Illinois Institution for the Deaf and Dumb.—ED. ANNALS.]

Sophia Augusta Hutson was born at Wilkesbarre, Pa., August 1, 1856. She differs from Laura Bridgman, Julia Brace, and several other well-known cases, in one important respect: their threefold misfortune was the result of sickness, while hers dates from birth. Her parents, however, did not know certainly that she was deaf until she was about five years old, attributing her silence and odd ways to her blindness until she reached that

age. Without doubt, her dumbness, like that of the majority of deaf-mutes, is only the natural consequence of deafness, and not due to any defect in the vocal organs.

No effort was made to give her any instruction in language until she was sixteen years old. Then the Rev. J. B. Howell, while acting as city missionary in the employ of the Presbyterian Church of Wilkesbarre, found her, and pitying her dark, isolated condition obtained her parents' consent to give her lessons one hour every week.

At first Mr. Howell used a glove upon which the English alphabet was printed; but as she did not like it, and finally refused to wear it, he tried the knuckle (or Indian) alphabet, in connection with raised letters. By this means she learned a good many words, mostly common nouns; and he might have kept on teaching her until she had gained a fair command of language, had he not been sent as a missionary to Brazil.

While preparing for his mission field, he learned that I was willing to carry on the work which he had begun, and he took pains to get me installed as her teacher. Accordingly I was introduced into Mr. Hutson's family on the 8th of November, 1873.

I remember Sophia as a girl of medium height and slender frame, with very delicate hands, very pale face, high forehead, and hair remarkable for being a mixture of pure white, jet black, and gray. It was arranged in neat braids at the back of her head. Her eyes were very small, the iris being scarcely larger than an ordinary-sized bean, and she generally kept them tightly closed. Her expression was rather vacant, but did not indicate weakness of intellect.

Two ladies, one of whom was a deaf-mute, accompanied me on my first visit to Sophia. She quickly recognized them, and as quickly perceived that I was a stranger. We held our hands over her while we spelled, that she might understand we talked with our fingers instead of our voices. On the fore-finger of her left hand she wore a ring, and, noticing that she seemed to prize it highly, the first word I spelled to her that day was "ring," care being taken to show her the connection between the word spelled and the circle on her finger. She seemed much pleased with her first lesson, and laughed heartily, as was her custom when pleased.

Although she had no previous knowledge of signs as used by

the deaf and dumb, she readily understood the signs I made for cup, water, thread, knife, book, and brought me the articles without hesitation. I began to teach her by means of the one-hand manual alphabet, and by such signs as could be easily communicated to her. "Mother" was the word I used for the second lesson, taking care that she should understand clearly the connection between the word and the woman, to whom she clung so closely, and whom she kissed so often. She quickly learned to spell it, and to make the sign for "father," which was the word next tried, and as quickly learned, and thenceforward spelled many times a day. That she fully comprehended the relation between these two words and the persons they designated, the fact that she would make the sign for the word the instant her mother or father entered the room where she sat ought to be conclusive proof.

Upon my first introduction into the family, her father said to me, "I love Sophia more than all the rest of my children, because of her great affliction," and during the entire period of my sojourn with them his conduct towards her uniformly corroborated his words; while her manner towards him showed plainly that she fully reciprocated his affection. After fifteen days' instruction she surprised me by spelling, without request or prompting, the following words in the order they are given: finger, father, tin cup, teacup, window, head, heart, stone, nose, ear, water, mother, apron, hat, collar, man, apple, table, thumb, baby. The last word, "baby," became a great favorite with her, and few things afforded her more pleasure than being allowed to hold a child. With all a mother's tenderness, she would hush a young babe or little child to sleep, seeming to know the instant they awoke or cried. Whenever her little nieces or nephews visited at her home she would have them sleep with her, claiming the privilege of undressing them at night and dressing them again in the morning; always doing the latter with precision, or, if she made a mistake, quickly discovering and rectifying it.

After I had been with Sophia a few weeks her sister's baby died, and as Mrs. Hutson was in feeble health and liable to die suddenly of heart disease, I thought the shock would be less severe to Sophia if she could have some idea beforehand of what death is. So, watching my opportunity, I led her to the dead baby, and, placing her hands upon its face and limbs, showed

her how cold and motionless it was; then spelled "baby is dead." When the coffin was brought in and the lid removed, I led her to it, and let her examine it carefully; then I made her notice how a lady took the body up and placed it in the coffin. When the lady held the baby near her face she kissed it tenderly, and wanted to take it in her arms. Had she been allowed, I verily believe she would have tried to warm it to life again. When the coffin lid was fastened, I again had her notice it, telling her when it was borne away that the men would put it into a grave, but that the baby's soul had gone to live with God in heaven. Had it been summer time I would have given her some idea of what a grave is by taking her into the garden, digging a hole in the ground, and burying a doll; but as it was mid-winter I could not carry my object-lesson so far. About a year afterwards I learned that her father was dead. That she missed him greatly I can but think. One of his ways of comforting her when she cried was to take her to a store and buy her candy, of which she was very fond. Early in the spring some one gave her a lump of maple sugar, which she insisted on sharing with me. I taught her to spell the name, and although during the summer we had no more to remind her of it, she would sometimes spell the name. "Apple" was another word she very often spelled, and when the family supply was exhausted, and kind friends brought me some, she invariably knew it, and received part of them as a reward for her sharpness. When summer came she took good care that I shared in the various fruits their garden produced.

Sophia had learned to knit and sew before I knew her, and when I tried to teach her to do crotchet-work she seemed delighted; she learned the two principal stitches in a short time, and during the next six months she made several lamp-mats and tidies. Indeed, she enjoyed crotcheting so much that she would often stop her lessons and spell "lamp-mat," meaning thereby to ask me to get her crotchet work.

About the house she was very useful; she could pare fruit and vegetables nicely, set and clear the table, wash, wipe, and put away dishes with scrupulous exactness; she also made her own bed, and folded clothes after the weekly washing and ironing was done, generally assigning each article to its proper place or owner without mistake. She could run up and down stairs with astonishing rapidity, and was frequently sent down

cellar upon errands when other members of the family did not care to take the trouble of lighting a lamp, the darkness and light being alike to her; or, at her father's bidding, she would go up stairs and get his hat, determining by touching his clothes whether he wanted his best or common hat.

At table she would run her teacup along the edge of her saucer after pouring tea or coffee, and in various other ways was careful not to soil the table-cloth or her clothing. She generally seemed to judge by smell what was on the table. She was exceedingly fond of fruit, yet was never greedy, and she seemed to enjoy her dainties most when she shared them with others.

During the summer I spent in Mr. Hutson's family severe drought in that region reduced the supply of water in the streams and wells to a very inconvenient degree. They were supplied with drinking water from a well a few rods from my window. Sophia frequently came to my window, out of lesson hours, and, reaching over the flower-bed which ran along that side of the house, leaned against the sill and asked for my tumbler in her peculiar way. When I gave it to her she would turn to the well, carefully lower the bucket, and having satisfied herself that it was partly or entirely full, as carefully draw it up, fill the glass and return it to me, her face beaming with intensest satisfaction. Although the water was miserably roily, it tasted delicious coming from her hands; and the memory of her thoughtful kindness will refresh my spirit in many a future hour when pain or trouble make me faint or weary.

Her nerves seemed to be very sensitive to the vibrations of sound; musical sounds especially afforded her much pleasure. Often she would push her sister towards the piano, and would herself kneel or sit beside the instrument in an attitude of close attention, sometimes expressing her pleasure by merry laughter.

She took much interest in the making of new garments, especially if they were her own, feeling of every part with most critical care. A new dress, apron, collar, or ribbons afforded her as much pleasure as such things do the majority of young ladies. I often found her standing before a looking-glass arranging her hair, collar, or ribbon, or trying on her mother's bonnet, apparently with as much satisfaction as if she could see the reflection. Another thing she frequently did was to go

to the clock and try to find out the time. This she was as likely to do when the room was totally dark as when it was light.

She distinguished currency from other paper, and when an old friend of her father's gave her a two-dollar bill she expressed her appreciation by spelling "New dress." When asked if she would not buy candy with it, she spelled decidedly "No."

She was very fond of flowers and leaves, and seemed highly gratified one winter day when I directed her attention to a monthly rose. After letting her touch its delicate petals, inhale its fragrance, and notice the peculiarities of the bush which bore it, I taught her to spell "rose" and "leaf." Often, after that lesson, she would point towards the house plants and spell these words. When summer came she greatly delighted to be led about the garden, to be allowed to pass her hands over the various shrubs and flowers, to enjoy the fragrance of the blossoms and learn their names.

She was easily frightened and much annoyed by insects. One day during a lesson the flies troubled us. Sophia expressed a wish to leave the room, and, promising to return shortly, she went out. In a few moments she returned, holding in her hand two small twigs broken from a white lilac bush, which grew close against the long portico that fronted the house. Smiling merrily, as though she felt she had triumphed over a foe, she handed me one of the twigs, and, sitting down, began vigorously brushing away the tormentors with the other. As it was then quite early in the summer, and we had not previously used even a fan or newspaper for a like purpose, I was as much surprised as delighted at this proof of inventive and defensive ability.

I was with her not quite ten months, during which time she learned to spell the names of many objects in and about the house and grounds; my plan always being, by simple object-lessons, to give her the names of things with which she came in daily contact, rather than to teach her a few sentences which she would seldom need to use, believing that, as her stock of names increased, she would perhaps form sentences herself.

After I had been with her three months I began teaching her to make figures. She soon convinced me that she possessed both taste and talent for numbers, and in a short time learned to write the digits. The multiplication table she learned in a

short time. She would pass her finger down any column I designated, usually being about ten minutes doing so; then would spell each number correctly.

During the last seven months I was with her I tried to teach her to write, and she made every effort to learn, but the time proved too short; though she learned to write her name, "Sophia," and the word "eat" tolerably well. I believe, despite the little progress we made, that, with patient instruction, she would in time have learned to write very legible script. She recognized certain words by laying her hand over mine while I was writing, proving that she knew them by spelling them correctly afterward. The name of her first teacher, Mr. J. B. Howell, was one she invariably recognized in this way, although I never gave her any intimation that I intended writing it. She also frequently made his initials with her fingers, as he had taught her to do; then, placing her hands over mine, would wait for me to write his name in full; and always, whether I wrote or spelled it, her face was all aglow with smiles and blushes. She cherished a very grateful regard for him, and during the first two or three months of my time with her, on Wednesday afternoons—the time when he had been accustomed to give her lessons—after dressing herself neatly, she would sit down by the window, and, pressing her face against the glass, watch for his coming. Her eager, expectant attitude, and her looks of keen disappointment because he did not come, were extremely touching.

Another word she delighted to spell, and always recognized when I wrote it, was "sun." When I first spelled the word to her we were standing before a window into which the spring sunbeams were shining brightly; I spelled the word slowly, and made her understand that the object, which produced the warmth and brightness which she felt, was above us and far off; she spelled the word after me, then pulling one eye open with her fingers, she leaned against the glass, straining, with all her might, to see the wonderful source of light and heat; not succeeding, she tried with the other eye in the same way; then, finding all effort useless, she reached up her hand, caught a little of the delicious warmth, and again spelled "sun."

In my own seasons of blindness, and relief therefrom, I had quoted King Solomon's assertion, "Truly the light is sweet, and a pleasant thing it is to behold the sun." But while I stood

beside that fair girl as she struggled in vain to look upon them, the words assumed a depth, a force of meaning, entirely inexpressible.

A day or two before Christmas, Miss C., who always took a lively interest in Sophia's progress, called to see us, accompanied by her sister, who had just returned from Europe. They brought a copy of the Lord's Prayer in raised letters. I looked upon it with intensest satisfaction, and remarked to Sophia's father, "It is one of the most precious things that could be given her." To my astonishment, not to say regret, he replied, "No; she cannot understand about God." But firmly believing that the Holy Spirit would help her to understand it, I had her study the sweet prayer which in few words comprehends all the needs of humanity, and when I left her she could spell it correctly.

One day, wishing to give her a clearer idea of prayer, I led her to my room, and, kneeling beside the bed, had her do the same; I then placed my hands so that she could touch them, and by signs repeated the prayer she was learning. With an eagerness and look not easily described she followed my every motion, seeming to comprehend and share in the solemnity I felt. She seemed instinctively to know the Bible was superior to all other books, and would often turn from her lessons and spell "book," meaning for me to take my pocket Bible or large Testament and tell her a story, or spell an easy verse for her to memorize. If I took up any other book she would immediately be dissatisfied, and spell "book" again and again, until I took up the sacred volume; she would then smile contentedly, and eagerly attend to whatever story or passage I chose to communicate.

About midsummer a primer in raised letters was procured for her, and she had regular lessons in reading and spelling; no word seemed too long for her to spell after she had read it over once or twice. The first time she noticed the word God in her reading lesson, she smiled, and, bending her head towards the page, she tried to look at it; with the word Jesus it was the same.

For the droll she seemed to have a lively appreciation. One day her lesson was a piece in verse on "Early Rising." It began with the assertion—

"He who would thrive, must rise at five,"

and went on arguing through the numbers, reaching as a climax,

“He who would thrive quite, must sit up all night.”

The look of amusement which came into her face, and increased as she read along, showed that she both understood and appreciated the advice.

She often amused herself by trying to read from any book or newspaper which chanced to be at hand, passing her finger over the page as if she were following the line, and moving her head from side to side as many people do while reading. Of course, she did not always get her book or paper right-end up, but that made no difference; the bottom affording her as much information as the top.

She soon discovered that she was larger and stronger than I, and often during the last months of my stay with her she would catch me, draw me down into her lap, and hold me tightly with her left hand, while with her right she spelled the prayer, or some verse which happened to come into her mind. One of the Scripture passages I taught her—the one, indeed, which she seemed to like best—was the sweet assurance of our Saviour, “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.” She learned to spell this verse in a short time, and repeated it often with such evident satisfaction that I could but believe the precious peace it promises was in her heart. On the last day of my labor as her teacher I said to her, “My heart aches and is troubled, because I must leave you.” I could not doubt that she understood me, for she instantly laid her left hand over my heart and held it there for several minutes, while with her right hand she spelled again, “Let not your heart be troubled.”

Two weeks later, when ready to return to my Western home, I went to pay her a farewell visit. She seemed pleased to have me with her again, and with evident pride showed me two small tidies she had completed in the interval of my absence. At the table, instead of simply holding forward her plate or cup, as she had been accustomed to do, she spelled the name of whatever she wanted; and, as if to compensate me for the journey of a thousand miles I, while feeble and half blind, had made all alone for her sake, and also for the solicitude I should always feel for her, she drew me into her lap in her affectionate way, and spelled several times in succession, “I love you.”

After I had been with Sophia a few months I thought that Laura Bridgman would be interested to hear of one afflicted like herself; accordingly I wrote to her of my pupil and my efforts to teach her, mentioning my own condition merely as a proof that I could truly sympathize with her and Sophia in their greater deprivations. In reply, she wrote the following note:

"BOSTON, *March 24, 1874.*

"DEAR MISS FULLER: I am happy to write a reply to your letter, which came duly to me a few weeks ago. I have much compassion in the case of you, that you are deprived of seeing and hearing. God deals very graciously with those that are afflicted. I should like to see you, and also Sophia, and to become acquainted with you. I pray God for His people daily; He careth for them; Jesus is an unfailing friend for us; He is my light. I enjoy myself so highly. I hope that Sophia will make good progress in learning many years. She will be truly happy. You will be a teacher for her a long time if God permits. I devote a great deal of time to reading "Old Curiosity Shop" this term; I am almost through. I knew C. Dickens years ago. I shall be glad to hear of you again. Yours truly,

"L. D. BRIDGMAN."

The claims of the deaf and the blind to education at public expense is now conceded by all well-informed humane people, and those who give the subject due consideration agree that it is a tedious task to educate them; but few, even of the most humane and observant, realize the *double claim* to education which a child who is both deaf and blind holds against society; or, if they grant the claim, they are apt to expect too much improvement in a short time, forgetting the increased difficulty which the teacher of a child thus afflicted has to struggle against. It is conceded by all who are acquainted with the subject that, when once a deaf or blind-child really begins to learn, it is highly important to continue without interruption; while, in the case of a child who has the double misfortune, it is of even greater importance. It was, therefore, with deep regret that I gave up my work of teaching Sophia when her mind seemed just ready to burst into bloom.

Sophia was ever interesting to me, awake or asleep; and when any one approached to waken her my heart protested with the author of "The Blind Sleeper:"

“ Let her sleep on ;
 Her heart is weary of the dark ;
 Let her sleep on.
 Who knows ? In dream-land she may see
 Bright scenes that, in her waking, flee ;
 So let her be.

“ Let her sleep on ;
 Her lips, so patient, part in smiles ;
 Let her sleep on.
 Who knows ? She dreams, perchance, of sight ;
 Shall we wake her to life's night ?
 No, let her be.”

Such afflicted beings as Sophia and Laura are generally looked upon as objects of pity, yet each one of them has a mission-work in the world which can be done by no other. To the impatient and trifling, they are teachers of patience, perseverance, and earnestness ; to the ungrateful, they are rebuking angels, saying, continually, Count your blessings !

READING AS A MEANS OF ACQUIRING A GOOD COMMAND OF LANGUAGE.

BY HENRY WHITE, BOSTON, MASS.

[THE writer of this article, who is a member of the Junior Class in the National Deaf-Mute College, lost his hearing, and with it his speech, at the age of four years. The freedom and accuracy with which he now uses the English language are largely due to the habit of reading, acquired and practised in the manner here set forth and commended.—ED. ANNALS.]

Histories, biographies, and essays make up the usual course of reading recommended by teachers, parents, or guardians to young people. But this is not always the best plan for a beginning, when it is desired to create in them a taste for reading. A human being has different tastes, whether physical or mental, at different periods of his life, and, in the natural course of things, his tastes as to reading will change as he grows older.

The child delights in nursery tales, such as Cinderella, Mother Goose, Santa Claus, Jack the Giant-Killer, etc. The boy of ten or twelve can find nothing so pleasant as perusing juvenile works, like those about good or bad little boys. Books like *Oliver Optic's* are almost exclusively read at this tender age. Then the youth of sixteen or more is passionately fond of por-

ing over works of an exciting character, known as "blood-and-thunder literature." Tales of war or bloodshed have the greatest charms at this stage. The man of thirty or thereabouts, who has had all the romantic notions of his youth knocked out of his mind by contact with the world, takes up a book on travel, biography, or history, and reads it at leisure.

Now, as we have seen how tastes differ at various ages, would it be wise to force upon a boy of ten or sixteen what suits the inclinations of a man of thirty? No, for it would not have the desired effect; instead of creating in him a taste for reading, it would be more likely to create feelings of disgust and aversion that might last through a lifetime. A teacher or guardian may guide or direct a pupil's tastes, but not force them. If a boy has a passion for stories of wild adventure, hair-breadth escapes, etc., he will outgrow it in the course of nature. But boys will be boys. Let the boy make a beginning, no matter whether it be with a novel, a romance, or a fable, just as he chooses, and he will get a desire for better and still better literature.

I will give an instance which has confirmed my belief that it is best to allow the inclinations great freedom in ranging over the broad fields of literature. I once had a classmate who, although a boy of great promise, hated reading, and could never be induced to look at a book. But one day there appeared a change in him, for he came to me, saying he was ashamed of thus idling away his time when he might employ it in improving his command of language. He was keenly conscious of his deficiency in English, and upon my recommendation he took to reading. But he was almost discouraged at the very beginning. Having read with the greatest delight *Ivanhoe*, the masterpiece of Scott, I gave it to him, expecting him to like it as well as I did. But what was my surprise when an hour or two afterwards I saw him throw down the book in disgust, exclaiming that the author was too tedious. I confess I was on the point of giving him up as a hopeless case, when fortunately a new idea struck me. I had a thorough knowledge of my friend's nature, and hoping that a book on fairies or legends of chivalry would best suit his romantic turn of mind, I put into his hands the story of King Arthur and his Round Table, which was no sooner read through than he asked for another work of the same kind. The *Arabian Nights' Entertainment* and then the *German Popular Tales* came to be read, each with eager interest.

From that time a taste for reading was formed in my friend, which soon led him into the higher walks of literature; and he is still seeking the treasures of thought which the greatest and best of men have left behind them as a legacy to mankind. Thanks to this passion for reading, he is now able to write a long letter without making many of those mistakes common to deaf-mutes.

But there are, of course, some kinds of reading-matter to be shunned: dime novels, that have a tendency to excite the imagination to undue bounds, and to give a false color to everything in life; and those books that tend to corrupt the morals and weaken the principles of the young. Only upon works like these may parents or teachers exercise their authority in the matter of choice.

Many deaf-mutes consider an ordinary newspaper good enough for the purpose of learning correct language; and, as a consequence, they learn by heart every newly-coined word or slang phrase that meets their eyes. The mighty press does, indeed, a vast deal of good in correcting the abuses and exposing the crimes of the day, and in making every one acquainted with what goes on in the world; but as for being a model of pure, correct English, every teacher should caution a pupil not to place too much confidence in the high-flown, exaggerated style with which a reporter describes men and things. The reporter picks up any stray expression that is spoken upon the street, without regard to good usage, and strews flowers of rhetoric upon the most commonplace events, thus teaching what rhetoricians call "bad English." Such flowery expressions may be used to make a dull subject interesting, and to present a plain object in a more attractive garb, but are entirely out of place in ordinary conversation.

For example, what would be thought of a person who, in a drawing-room, should speak of a man recently deceased as having "shuffled off this mortal coil," "kicked the bucket," "passed in his checks," etc.?

Nowhere else does slang, that usurper of the rights of good king's English, reign with so supreme a sway as in the daily papers. The editors are not wholly responsible for this state of things; they have enough to do without stopping to correct every word that is used by their correspondents.

On the other hand, books—requiring, as they do, much longer

time and more pains in the composition—are generally written with all the correctness of grammar and all the propriety of style of which the author is capable. Therefore books should be recommended to pupils as the best standard for good, pure English. It is said that Charles Dickens once wrote a volume through, and upon reviewing it was so dissatisfied with the style or tone of it that he cast the manuscript into the fire. Having watched the production of his mind—which had cost him so many weeks of labor and thought—until it burned down to ashes, he took up the pen again, and wrote another volume upon the same subject.

Having recommended reading as the best means of acquiring a good command of language, I may be expected to describe the manner in which a book should be read. A book should not be read through at a gallop, for in that case no permanent impressions are made upon the mind; but only fleeting ideas are received, which soon vanish. It should be read slowly and carefully, with a pause now and then to study the author's style and the language he employs. When the reader's fancy is struck by some striking phrase or expression, let him try to commit it to memory. The English language abounds in beautiful passages and gems of thought from the best authors, and especially in idioms which know no law of grammar, and render obedience to no authority except that of common usage. Let the deaf-mute reader learn thoroughly and well those floating expressions, and he will be surprised to find a good stock of words at his fingers' ends.

A deaf-mute cannot be expected to gain the mastery of a language so complicated as ours by the efforts of the teacher alone. The teacher may, indeed, give him a knowledge of any branch of study, which, like mathematics, proceeds by rule and method; but let him work ever so assiduously, he never can implant in the undeveloped intellect of a deaf-mute that fine perception, that delicate sense of propriety, which would enable him always to put a noun, a verb, and their modifiers in the right place. Neither is it possible for the instructor to explain the subtle differences of meaning between one and the same word used in different connections.

These various shades of meaning, as well as the numberless synonyms which our mother tongue has inherited from several languages, are to be understood only after a long-continued course of reading. To a deaf-mute there is no difference

between a wood-house and a wooden house; both mean the same to him. He is also apt to take words too literally; as, for instance, when we say this lecturer drew a full house, or that politician is running for Congress, he will believe that the lecturer actually drew the house along in some way or other, and that the politician is footing it to the national capital.

Such is his ignorance of the meaning which a word assumes in different positions that he will invert the members of compound words without being aware of the difference in the two expressions. "Prize-fight" is a case in point, for I have seen it spelled "fight-prize."

For the same reason a joke is lost upon him, he being unable to see the flash of wit in a combination of words having a double meaning. It seems to me, the only way to remedy these deficiencies is that of constant and careful reading; for, by meeting a word again and again in different positions, he will gain a clearer idea of its meaning. There are not a few deaf-mutes to-day who have educated themselves in this way, without ever having used a dictionary. It is a wonder that teachers, knowing as they must the importance of reading as an aid in the education of the deaf and dumb, have not taken a more active interest in providing reading for their pupils outside of the narrow precincts of the school-room. For many are content to do their daily routine of duties, and, when these duties are ended for the time being, they are too easily satisfied with having done their part; forgetting that the English language can never be taught, but must be learned.

The deaf-mute expresses himself oftener in signs than in words; and, as a consequence, he is liable to lose whatever command of language he has. The teacher cannot re-stock the mind of the pupil with words, phrases, and idioms; that he must leave to constant practice in reading.

More care should be taken in the selection of books for the library than is generally done in institutions for the deaf and dumb; the quality or merit of the books themselves being now commonly considered rather than the tastes or wishes of the pupils. I should think such works as those of Trowbridge, Aldrich, and Jacob Abbott would do more towards creating a thirst for knowledge than those of Scott, Dickens, Irving, Thackeray, and George Eliot, delightful as these are to older people.

"Reading maketh a full man," says Bacon, and deaf-mutes need to read much to be full men.

WILLIAM LIBBEAS BIRD.

BY JOHN C. BULL, M. A., HARTFORD, CONN.

THE Institution at Hartford had scarcely begun to recover from the severe blow that fell upon it in the sudden and untimely death of its principal, Mr. Edward Collins Stone, when it was again shocked by the intelligence that another of its young and most promising officers, Mr. William L. Bird, lay very low with typhoid-pneumonia at his sister's home in Forestville, Conn. The last word received from him, on Saturday, January 11, left no ray of hope. On Monday the tidings came that Mr. Bird had passed away on Saturday evening, just three weeks from the death of Mr. Stone, and, like him, after an enforced absence from daily duties of only one week.

The death of Mr. Bird is a great loss to the profession generally, and especially to the Institution with which he was immediately connected. It is also a heavy loss to the large and rapidly increasing class of educated deaf-mutes, who stand in especial need of competent and trusted leaders. Mr. Bird's force of mind and high character would naturally have raised him in coming years to an influential place in their counsels.

WILLIAM LIBBEAS BIRD was born in Prospect, Conn., November 18, 1849. His father, John L. Bird, came to Connecticut from Windsor, Broome county, New York, and married in 1842 Julia A. Sandford, of Prospect. William L. was the second son, and the fourth of eleven children. A few months after his birth the family removed to Naugatuck, Conn. Nothing occurred to mar the happiness of William's early childhood. He had full possession of all his natural powers. At the usual age he began to attend the village school, going at least for one season, and learning to read in words of one syllable. But in the spring of 1856, when six and a half years old, he was brought to the verge of the grave by scarlet fever, from the effects of which he recovered only to grow up totally deaf and with vital powers sensibly weakened. The little boy was old enough to realize to a considerable degree the calamity that had come upon him. His family friends remember the effect produced upon his sensitive spirit. He at once began to withdraw from the society of his mates, finding, as the years went on, his chief delight in roaming the fields and woods with his dog and gun.

In this way of life he was fortunate, if not consciously wise; for by it he was gaining bodily vigor, and through the cultivation of his observing powers and a close familiarity with nature, was laying the best foundation for the more complete education that he was afterwards to receive.

In 1858, at the age of nine and a half years, he became a pupil of the Institution at Hartford. Like many other deaf-mutes of fine abilities who retain some knowledge of words and the forms of language, he made rapid progress. In 1860 the writer took charge of the class of which Bird was a member, and he readily recalls how soon he learned to turn to that bright, upturned face for an intelligent response. In 1861, only three years after he entered the Institution, he was advanced to its High Class, then under the care of Mr. J. A. Ayres. In a letter to the writer, Mr. Ayres speaks as follows of Mr. Bird's course in the High Class:

"He entered the High Class when very young, a quiet, diffident boy. He had not been long connected with the Institution, and could use the language of signs but imperfectly. It was some time before he took the position which he was really able to take, and which he afterward steadily held as a scholar, having no superior and perhaps no equal in his class. This was not a leadership in which he was *facile princeps*, for most of the class were older and more experienced, and all of them were clear-headed, hard-working scholars, and thoroughly ambitious of improvement."

In 1866 Mr. Bird entered the National Deaf-Mute College at Washington, D. C., graduating in 1870 with the highest honors. In a letter from which I shall make several extracts, Professor Samuel Porter gives this account of his college career:

"He took all the honors we had to give, viz., the prize for the best examination for admission to the Freshman Class, and the Valedictory on graduation. His average of marks of recitations and examinations through the course must be as high as, if not higher than, that of any student we have graduated. In general scholarship I think he cannot have been excelled by any, if equalled, though one or two may have been his superiors in some special lines of study."*

* The following minute in regard to the death of Mr. Bird was adopted by the faculty and students of the National Deaf-Mute College:

"It is with sincere sorrow that we receive the intelligence of the death of Mr. William L. Bird, B. A., an alumnus of this College; and while we

After graduation Mr. Bird was employed for a few months in the Census Bureau at Washington, resigning in January, 1871, on receiving the appointment of teacher of the High Class of the Institution at Staunton, Va. Here he remained for the rest of the school year, giving entire satisfaction, though this was his first experience in teaching.

In the autumn of 1871 Mr. Bird was invited to become a teacher in the Institution at Hartford. His worth was already well known there. No doubt could be felt of the wisdom of the appointment. There came, also, from the officers of the College at Washington the most earnest and hearty recommendations. High hopes, indeed, were entertained of his success, but the event fully justified them. Mr. Bird accepted this appointment with the greatest pleasure. It was a situation that exactly suited him. It brought him near to his family friends, and placed him amid old associations of the pleasantest character. It gave him the prospect of permanent employment in

bow to the will of God, who doeth all things well, we would send expression of our heartfelt sympathy to the bereaved wife and friends of our departed brother, and testify to those sterling qualities of mind and heart which made his life so beautiful, and so productive of good to his fellow-men.

“The record he left behind him here, as a student and as a man, is a precious legacy to all of us. Taking a commanding position among the highest on our rolls for scholarship, his example has done much to raise the standard of the College, and has been a strong incentive to all who have followed, while his heartfelt interest in all that pertains to the College life, and his frequent letters of advice and friendship to some, have ever made him an active agent in our work.

“Those of us who were brought into personal contact with him as teachers and as friends will ever cherish, as worthy of our earnest imitation, the memory of his unaffected modesty, his simplicity of speech and manner, his breadth of mind and calm judgment, his love of truth, the charity he had for all, and the kindness of heart which made him seek for opportunities to aid and encourage the less gifted whom he saw struggling after a higher life.

“In his death we recognize the loss of one of the ablest of our graduates; one who was a growing man, and who, had his young life been prolonged, would have done still greater honor to himself, to the College, and to the world. And we believe that in his untimely end the Institution with which he was connected, and the cause of deaf-mute education at large, have lost one of their most enthusiastic and efficient workers, and one who so thoroughly understood the class to whose elevation his life was given as to make his place in the work, as it is in the hearts of his friends, one impossible to fill.”

a work to which he was himself excellently suited. To do this work to the best of his ability was now his chief object in life. He accordingly threw himself into it with the greatest enthusiasm, identifying himself wholly with the interests of the Institution. His work in the class-room was intelligent and thorough, and his moral, religious, and disciplinary influence over his pupils always excellent. He was also a real friend to the pupils, ever ready with his advice and sympathy, and was wholly free from any disagreeable assumption of dignity. He knew how to unbend naturally, and be a boy among the boys, and still preserve their respect. He took the greatest interest in the sports of the boys, and the victories they won at baseball over their speaking and hearing opponents were enjoyed by him with as keen a zest as by them. He was not above coasting on the snow, and himself owned a famous "double-ripper," with which he was accustomed to share with them in this exciting sport. His genuine politeness, born of his manliness and gentleness and perfect unselfishness, and his bright intelligence, ever manifesting itself in interesting remark or story, or coruscating in joke or repartee, made him a no less welcome companion in the parlor of the matron, or in the sitting-room of the girls, or on the croquet-ground. There was sincere mourning throughout the whole school when the sad news came that we should see his face no more.*

On the 7th of July, 1875, Mr. Bird was married to Miss Gertrude Emerson, a graduate of the High Class, and for several years a teacher in the Institution at Hartford. At the time of Mr. Bird's illness Mrs. Bird was absent at an establishment for invalids in Pennsylvania, unhappily too ill herself to travel, and therefore unable to be with her husband in his last hours.

* The teachers of the American Asylum gave the following expression to their sense of the great loss sustained in Mr. Bird's death :

"By his evenness of temper, his modest yet just estimate of himself, his balance of mind and goodness of heart, together with his gentlemanly bearing and Christian character, he won our warm affection and unqualified respect.

"As a teacher of those afflicted like himself, he was most faithful and efficient ; and in his death the deaf-mutes have lost a devoted friend and an excellent example.

"We desire to express our deep sympathy with his relatives, especially with his bereaved wife ; praying, also, that she may be sustained by the comforts of the Gospel, and restored speedily to health."

The incidents of this simple, quiet life are few, and the story of them is soon told. Mr. Bird died before he had completed his thirtieth year, and yet his career was a remarkably successful one. This appears in the record that we have made. In looking more closely for the grounds of his success, it is evident, first of all, that Mr. Bird possessed rare powers of mind. Says Prof. Porter: "Mr. Bird was remarkable for reflective thoughtfulness and for mental acuteness and sound sense, in a degree uncommon for one of his age." But this strength of mind and force of character did not show themselves at first sight. A reserve of manner that was something more than modesty, and verged upon shyness, hindered a full appreciation of his abilities. His powers were also so harmoniously developed that no one of them stood out very prominently and challenged attention. But Mr. Bird had in a high degree the intellectual strength that comes from breadth of view, combined with acuteness of perception. He could look upon all sides of a subject, and at the same time with keenness of vision penetrate to the heart of it. Consequently, his judgment was sound and reliable. The work that fell to him to do he could be trusted to do well. His labors in the class-room were always rightly directed, and characterized by proportion and system. Mr. Bird had early advanced beyond the immature state from which so many deaf-mutes never emerge, and was able to view affairs in the same light as those do who can speak and hear. So complete was his emancipation from "deaf-mutism," that his fellow-teachers were accustomed to accord great weight to his opinions. Mr. Stone, the late principal, had formed a high estimate of his abilities, and in the discharge of his own multifarious duties often relied upon him in cases where he could be of peculiar assistance.

Mr. Bird had, in a notable degree, an appreciation of wit and humor. Inability to apprehend a joke, not to mention the entire absence of a fine sense of humor, is a common fact among deaf-mutes; but Mr. Bird took in a humorous situation at a glance, his face lighting up in instant recognition of the point of a witticism or comical story. He was himself skilful in telling stories in signs, and was often selected to entertain distinguished visitors at the Institution.

Mr. Bird's knowledge of language was singularly complete and idiomatic. His writings, from his earliest school-boy com-

positions, published in the annual reports of the Institution, down to his latest production, which appeared in the number of the *Annals* issued just before his death, show, for one who became deaf at so early an age, a remarkable understanding of the meaning and force of words, and an ability to combine them into effective sentences. As a specimen of his prose style, we quote the closing paragraph of his Valedictory Oration at the National Deaf-Mute College in 1870. The subject of the Oration is "Beauty:"

"Beauty may be used as a snare and a temptation to evil, but in its own nature it tends only to refine and elevate. It is repellant of what is low and debasing, and is the best means of supplanting and replacing the allurements which corrupt and degrade. We are apt to disparage beauty when we contrast it with utility. It is, in fact, itself a utility of a higher order than the utilities which pertain merely to our physical existence. It is intimately connected with the nobler wants of the soul, and its supreme end is to lead us up to the Infinite Fountain of beauty Himself, who created us in His own image, that thus our souls may be purified and blessed, and made fit for the enjoyment of those eternal beauties which 'eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive.'"

Mr. Bird was also a poet, not only in feeling and thought, but in his mastery of language and rhythm, which was considerable enough to enable him to express himself in poetical forms with real grace and power. Though his outward ear was closed, his inward ear was open to all music. We select the following specimens of his verse from several found among his writings:

"THE OCEAN.

" I stand alone
 On wave-washed stone,
 To fathom thine immensity.
 With merry glance,
 Thy wide expanse
 Smiles, oh! so brightly, upon me!
 Art thou my friend, blue sparkling sea ?

" With your cool breeze
 My brow you ease,
 And brush the pain and care away.
 Your waves, the while,
 With sunny smile,
 Around my feet, in snowy spray
 Of fleecy lightness, dance and play.

“ Methinks I know
That, as you blow,
You try to whisper secrets light
Of silver strands
In far-off lands,
Where never known is sombre night,
And all is beauty to the sight.

“ So light of heart,
So void of art,
Your waves' low laugh is mocking me.
I hear their voice :
' Come, play, rejoice,
Come, be as happy as are we.
Why should you not thus happy be ?’

“ Alas ! I know
That, deep below
And tangled up in sea-weeds, lies,
Where light dares not
Disturb the spot,
He who alone can cheer my eyes.
O sea ! why wear this sparkling guise ?”

And this in quite another vein :

“ A VISION.

“ Pretty little Nellie,
Dancing, oh, so blithely,
Down the path to meet me,
Coming quick to greet me.
Curls so brightly golden,
Scarce in order holden,
On the white neck lying,
In the sunshine flying.
Sparkling eyes of gladness,
Where unknown is sadness,
Cheeks with pleasure flushing,
Face with welcome blushing.
All with beauty beaming,
All an angel seeming,
Coming down to meet me,
Coming quick to greet me.”

Mr. Bird fully realized the importance of keeping his mind fresh by adding to its stores of information, and of renewing its vigor and enlarging its powers by constant reflection. He had an eager thirst for knowledge for its own sake. Having access to large and valuable libraries in the city, he read many books as well as the best of the current magazine literature. So far

as his moderate means would allow, he had begun to collect a library of his own, and it is pleasant to find, in looking over its contents, a number of the higher English poets, several publications relating to the fine arts, and so very small a proportion of works of but transient interest. Mr. Bird was a growing man, and could not be satisfied with a literary life measured only by the demands of the daily round of his professional duties.

When we turn to consider the moral and religious nature of Mr. Bird, we find even more to admire and respect than in his intellectual character and attainments. While overflowing with all boyish vivacity, we doubt if any act of his, in the whole course of his education, merited reproof. Says Prof. Porter: "He was wholly without fault, so far as appeared to others, and was characterized throughout by a 'sweet reasonableness,'"—a happy phrase, that throws a flood of light upon the nature of the man, and seems to set him distinctly before us. If he erred at all, it was on the side of too great modesty and self-abnegation, though this does not seem to have extended to such an underestimate of himself as to weaken his executive force or lead him to decline any responsibility. He was also totally free from any tinge of jealousy, especially of his speaking and hearing friends. He took great delight in social intercourse, and those who had the good fortune to possess his acquaintance found him a warm and true friend. To quote again from Prof. Porter: "His most intimate friendships were rather with those to whom his friendship would be of service, than with those whose friendship would be of service to him. This was one of the most distinctly marked traits in his character." He was full of practical benevolence, and while he viewed with surprise and regret the growing tendency among deaf-mutes to become discontented with the honest callings on which alone they can reasonably depend for a livelihood, and while he had nothing but contempt for those of them who are willing practically to take up the profession of a tramp, under whatever guise they choose to cloak it, he had at the same time the kindest feelings for all in want or trouble, and was ever ready to aid them with his counsel and his purse.

In regard to Mr. Bird's religious views, we have evidence that they were founded on an intelligent survey of the whole subject. Among his papers we find discussions of some of the cardinal doctrines of Christianity, conducted in a perfectly candid man-

ner and reverent spirit, but which show that he had re-examined those great truths which he had taken upon trust in his school days, and had settled them again for himself. Whatever doubts he may have had we know were all eventually cleared up, for in the winter of 1872 he offered himself for admission to the Asylum Hill Congregational Church, in Hartford, on profession of his faith in Christ. The usual examination of the candidate into the grounds of his faith was made by the pastor, Rev. Mr. Twichell, by writing. The answers returned to the questions put were so striking, in the clearness and fulness with which they set forth points of doctrine and practice, that the pastor preserved them. The following selection made from them throws much light upon Mr. Bird's religious thought and experience.

"What does it mean to believe in Christ?"

"To believe in Christ is to feel and know that we are in sin, therefore under the just condemnation of God, and in need of his (Christ's) saving grace, and to feel and know that he can and will save us if we ask him aright."

"What do you think is the sign that a man does believe in Christ? that is, how shall you or I know that we believe in him?"

"It seems to me that there are few visible signs which could show that one believed in Christ. We might infer the existence of the belief in its effects. There would be a feeling of great peace to the believer, his constant improvement in doing what is right, and showing a love of it and holiness."

"Then you think that if there is true Christian faith there will be a life to correspond?"

"I know many who strive to be exemplary Christians do not succeed in reaching a good standard as such, but I have heard it said that one who strives *to be* a Christian *is* a Christian. The only danger is he may not strive hard enough."

Mr. Bird's Christian life was a consistent one down to his last hours. When he realized his condition and knew that death was near, he was perfectly resigned. His last words were: "Tell all my friends that I am not afraid to die," and "God bless my dear wife." The death of Mr. Stone, with whom he had been on terms of intimacy, affected him deeply. In letters to his wife, written soon after that event, there seems to be a foreshadowing of his own death. He says: "It brings heaven and the spiritual life nearer to us to have our friends die, and we realize that we ourselves are going the same road."

And again in another letter: "We shall all meet them before long, safe and happy forever. God is good."

After dwelling with so much fullness upon a life so simple and unassuming, and necessarily shut out from the great world that may never have heard a whisper of its virtues, we ask ourselves whether in our loving fondness we have been led to exalt it unduly. But when we measure this man by any just standard, do we find him falling short of its requirements? In intellect he showed a remarkable degree of force, that rose to very creditable displays of poetic power in spite of the obvious and seemingly insuperable obstacles to its expression. In scholarship he reached the highest standards set by his teachers, surpassing all of his fellows. All the years of his life he was busy increasing the stores of his knowledge. He was possessed of excellent executive powers, and developed great skill in teaching. In his moral nature he was absolutely without guile. And, guileless himself, he suspected no guile in others. He was modest and retiring, yet wholly manly and self-reliant. Having a just estimate of his own powers, his bearing among others was such as to command their respect. He was truthful, not only in words, but in action. His conscientiousness was so strong that he neglected nothing, forgot nothing. He was kind, sympathizing, tender, benevolent. To crown all, he possessed a simple, childlike faith in God, that blossomed and fruited in Christ-like conduct; the goodness of the man ever shining in his face, and going out from him in countless acts of love, making him a rare example of that noblest type of humanity, the Christian gentleman.

As diamonds in the rough may be trodden under foot of the careless passer-by, so some of God's human jewels may remain unseen, yet they are for this reason none the less precious or radiant with an inward beauty.

" Thus did he live his life,
A kind of passive strife,
Upon the God within his heart relying ;
Men left him all alone,
Because he was unknown,
But he heard the angels sing when he was dying.

" God judges by a light
Which baffles mortal sight,
And the useless-seeming man the crown hath won ;
In His vast world above,
A broader world of love,
God hath some grand employment for His son."

CONTRACT BETWEEN GALLAUDET AND CLERC, 1816.

[THE original contract between Dr. Gallaudet and Mr. Clerc, entered into at the time the latter accepted Dr. Gallaudet's invitation to come to America as a teacher in the American Asylum, has recently come to our notice. As a matter of so much importance as this, relating to the early history of deaf-mute instruction in this country, is and must always be of interest, we publish it entire in the *Annals*. The original is written in French, on stamped paper.—ED. ANNALS.]

The undersigned, Thomas H. Gallaudet, a citizen of the United States of America, of the first part, and Laurent Clerc, professor in the Royal Institution for Deaf-Mutes, situated at Paris, where he resides, of the second part, do make the following contract :

ARTICLE 1. Mr. Clerc engages to take up his residence during the space of three years, to date from the day of his arrival at Hartford, in the Institution for Deaf-Mutes which Mr. Gallaudet proposes to establish in the United States of America.

ART. 2. Under the direction of the head of the Institution, Mr. Clerc shall be employed in the instruction of deaf-mutes for six hours of each day except Saturday, on which day the time shall be but for three hours. He shall be entirely at liberty on Sundays and on holidays, and he shall have, moreover, six weeks of vacation annually. All these exceptions shall be made without any deduction in the pecuniary compensation below specified.

ART. 3. He shall be present and assist at all the public lectures, as well at Hartford as in other cities of the United States, always being under the direction of the head of the Institution ; and, in case of removal, every expense whatever to which the change may give rise is to be at Mr. Gallaudet's charge without appeal.

ART. 4. Mr. Clerc shall have no connection whatever with any other establishment, and shall give no instruction or public lectures, (this stipulation not conflicting with that contained in Art. 5,) except under the direction of Mr. Gallaudet. This restriction shall remain in force only for the duration of three years ; which limit having expired, Mr. Clerc shall no longer be bound by these engagements, and shall have the right, according to his own judgment and wherever he shall desire it, to continue the work of deaf-mute instruction, publicly or pri-

vately, under his own direction or in any other manner; this being a particular and indispensable condition of the present agreement.

ART. 5. Mr. Clerc shall have the privilege of giving private lessons, in his own room or in the town, during the hours that he is not occupied with his class.

ART. 6. Mr. Gallaudet pledges himself to defray all Mr. Clerc's travelling expenses from Paris to Hartford, viz., for food, lodging, washing, and transportation for himself and his effects, by land and water; and this to the same extent and in the same manner as Mr. Gallaudet's own expenses.

ART. 7. From the day of his arrival in Hartford, Mr. Clerc shall be given apartments near the Institution until further arrangements are made. He shall take his meals at the table of Mr. Gallaudet; and shall also have provision made for his washing, fires, lights, and attendance.

ART. 8. In consideration of the engagements above stipulated, Mr. Gallaudet promises and binds himself to pay to Mr. Clerc at Hartford, as his annual salary, two thousand five hundred francs (*argent de France*) in quarterly instalments; the first quarter to date from the day of his arrival in Hartford.

ART. 9. At the expiration of three years, if Mr. Clerc desires to return to France, Mr. Gallaudet shall pay to him before his departure, to indemnify him for the expense of going back, the sum of one thousand five hundred francs, in addition to what has already been promised.

ART. 10. It is agreed, moreover, that in case Mr. Clerc is obliged, by circumstances beyond his own control, to leave America, and in consequence to give up the work of instruction there, these articles of agreement are to be considered void and of no effect. But Mr. Clerc shall still have a legal right—1st, to the indemnity of fifteen hundred francs above stipulated, even though the period of three years shall not have expired; 2d, to the promised compensation at the rate of twenty-five hundred francs per year for whatever time may have already elapsed.

ART. 11. Mr. Clerc shall endeavor to give his pupils a knowledge of grammar, language, arithmetic, the globe, geography, history; of the Old Testament as contained in the Bible, and the New Testament, including the life of Jesus Christ, the Acts of the Apostles, the Epistles of St. Paul, St. John, St. Peter,

and St. Jude. He is not to be called upon to teach anything contrary to the Roman Catholic religion which he professes, and in which faith he desires to live and die.* Mr. Gallaudet, as head of the Institution, will take charge of all matters of religious teaching which may not be in accordance with this faith.

To these presents bear witness Messrs. Jean Conrad Hottinguer, banker, No. 20 Rue du Sentier, Paris, and Sampson Vryling Stoddard Wilder, an American merchant, now in Paris, No. 1 Rue du Sentier; who, after having acquainted themselves with the articles of agreement above stipulated, have voluntarily declared that they each and jointly constitute themselves sureties of Mr. Gallaudet on account of his engagements to Mr. Clerc as stated in the above contract; and in case of failure by Mr. Gallaudet to fulfil them punctually, they pledge themselves, singly and conjointly, to pay to Mr. Clerc at his new place of residence the promised amounts in the sums and at the times previously fixed upon.

Thus contracted, finished, and signed at Paris, the thirteenth day of June, one thousand eight hundred and sixteen.

[Signed and sealed]

THOMAS H. GALLAUDET,
LAURENT CLERC,
S. V. S. WILDER,
J. C. HOTTINGUER.

INSTITUTION ITEMS.

BY THE EDITOR.

American Asylum.—The officers and pupils, many of whom were ill during the early part of the winter, are now all in good health. Mr. Job Williams, an esteemed instructor, has been elected principal in Mr. Stone's place. The vacancy occasioned by the death of Mr. Bird has been worthily filled by the appointment of Mr. John E. Crane, a graduate of the Asylum and of the National College.

Kentucky Institution.—Mr. John A. Jacobs, who had been principal since 1870, died on the 27th of December last after a brief illness. He stood high in the profession and in the

* Mr. Clerc, after a residence of several years in this country, became an Episcopalian.—ED. ANNALS.

esteem of his friends; but since his death a statement concerning him has been published, which, if true, shows that he was unworthy of the position he occupied. We shall not print in these pages the sad and painful story that the newspapers have given, and which we hope may yet be proved false; but we also withhold—from the present number, at least—the biographical sketch prepared for the *Annals* by one of his former associates before any stain rested upon his memory.

Mr. David C. Dudley, Jr., late a valued teacher in the North Carolina Institution, has been elected to fill the vacancy occasioned by Mr. Jacobs's death.

Ohio Institution.—The fifty-second annual report mentions the following changes in the corps of teachers: “Mr. A. H. Hubbell has been succeeded in the Academic department by Mr. Robert Patterson, promoted from the Grammar; Mr. J. M. Park has been promoted from the Primary to the Grammar department. In the Primary department, Miss G. E. Woofter, a veteran teacher of seven years' experience, has been re-engaged; Miss Fannie L. Howells, of Hamilton, Ohio, has been appointed as an assistant to Mrs. Kessler in the teaching of articulation.”

During the recent attempt of incendiaries to destroy the city of Columbus, the Institution was in considerable danger from its nearness to burning buildings. The pupils were all made ready for removal, but happily the edifice escaped the threatened conflagration.

Missouri Institution.—The publication of an Institution paper was begun in January. It is called the “*Deaf-Mute Record*,” appears twice a month, and is wisely edited and neatly printed under the direction of Mr. H. C. English, a semi-mute teacher.

Louisiana Institution.—The efforts of the State University to obtain sole possession of the fine edifice erected before the war for the use of the Institution for the Deaf and Dumb and the Blind have at last been successful, and the Institution for the Deaf and Dumb has been transferred to an inferior building known as the “Heroman House.”

Wisconsin Institution.—We have received the eighth annual

report of the Board of Charities and Reform of the State of Wisconsin. Referring to their investigation last year of the charges against the principal of this Institution, the Board say that "not a single charge, as made, was established against him, and no proof of immorality was shown." The Governor of the State, in his message to the Legislature, expresses his hearty approval of the verdict of this Board, and of the action of the trustees of the Institution; and a special committee of the Senate to whom this part of the Governor's message was referred, while it declines to enter upon a fresh investigation, or to act as a board of appeal for a review of the testimony already presented, acquiesces in the verdict and action above mentioned, as those of competent authorities whose official capacity and integrity are a sufficient guarantee of the correctness of their decisions. We congratulate the trustees of the Institution upon the final result of their conscientious protection of the character of their principal, when it was so bitterly and unjustly assailed. It would have been easier for them, no doubt, to put an end to the attacks made upon the Institution and upon themselves, by dismissing Dr. De Motte; but they felt that they owed something to the person whom they had appointed to the responsible position of principal, and refused to sacrifice an innocent man to the unreasonable clamor of the press. The prophecy of the Board of Charities, made with respect to the trustees while this clamor was still raging, to the effect that "the people will yet honor their firmness and integrity, if not their wisdom," seems already to be more than fulfilled.

Texas Institution.—Mr. George W. Walthall has been obliged by ill-health to resign the position of teacher, and has entered upon the study of law.

Le Couteulx St. Mary's Institution.—Printing has been added to the trades taught, and, through the favor of the Catholic Publication Society, the contract for printing the *Catholic Union* has been given to the Institution. This society employs the editor and foreman, and furnishes the press and type; the Institution supplies steam-power, room, and compositors, thus giving the pupils a thorough knowledge of newspaper printing on a large scale, and receiving a compensation for their labor.

Arkansas Institute.—A new brick building, 60 by 40 feet

in size, two stories high, and containing eight rooms, is nearly ready for occupancy, and two trades, possibly three, will soon be introduced. They will probably be shoemaking and printing, and, perhaps, cabinet-making and wood-turning.

Western Pennsylvania Institution.—Miss Alabama McNeely, after a connection of three months with the Institution, has resigned her position. To fill this vacancy Miss Ida B. Roup, of Pittsburg, Pa., has been appointed. She received her education in the Pittsburg Female College, and had taught in the public schools for some time. Miss Kate E. Brunner, a valued and promising teacher, resigned her position March 1, to join her father in France, where she will in future reside. She was succeeded by Miss Ella A. Taggart, a graduate of the Girls' Normal School of Philadelphia, and a resident of that city.

There are at present two classes of five members each in articulation under the instruction of two of the regular teachers. Instruction is given for one hour daily, outside of regular school hours. It is found that with small classes better results are secured. Others capable of profiting by this method of instruction will receive attention as soon as means are provided.

Portland Day-School.—An act has been passed by the Legislature of Maine, by which deaf-mute children may be sent for their education, at the expense of the State, either to this school or to the American Asylum, as their parents may elect.

Wisconsin Phonological Institute.—From the first annual report of this Institution, recently published, we learn that it was opened on the 14th of January, 1878; that it is supported by the fees of pupils and the contributions of benevolent individuals of Milwaukie; that the principal, Mr. L. Stettner, receives \$20 a month for the tuition, board, and lodging of each pupil, which is paid in full or in part by the parents, according to their circumstances, the Voluntary Aid Society meeting whatever deficiency may exist. A Ladies' Aid Society also contributes to the success of the school. The trustees hope to obtain support from the State.

Mr. B. Stern, the president of the board of trustees, ascribes the small number of "phonological" (articulation) schools in this country, in comparison with those using the sign-language,

to "the want of teachers capable of teaching according to the new method." As Mr. Stettner "does not doubt that he can, within a short time, educate persons of pedagogical schooling for this vocation," the obstacle mentioned is one that could easily be overcome; but if Mr. Stern will inquire further, he will learn that the chief reason why the manual method generally prevails is that in most of the American institutions those who control them—trustees, as well as principals and teachers—honestly believe that this method is the one best adapted to benefit the majority of the pupils. Mr. Stern errs, however, in supposing that there are only two articulating schools in America besides his own.

Ripon and Green Bay Schools.—Besides the State Institution at Delavan, the "Phonological Institute" at Milwaukee, and the Catholic Institution at St. Francis Station, there are now two other schools for deaf-mutes in Wisconsin: one at Ripon, under the charge of the Rev. Mr. Berry, formerly of the New York Institution; and the other at Green Bay, conducted by Mr. C. L. Williams, formerly of the Wisconsin Institution, and more recently of the Chicago Day-School.

St. Louis Day-School.—Mr. D. A. Simpson, a graduate of the Michigan Institution and of the National College, has opened a day-school in St. Louis under the auspices of the Board of Education of that city. Mr. Simpson is very well fitted by education and training to carry on such a work with entire success.

Chicago Articulation School.—A private school, in which articulation is made the means as well as the end of instruction, —we believe by the Visible Speech method,—has been opened in Chicago. It is situated on the corner of Halstead and Randolph streets.

National College.—We give in the present number of the *Annals* a heliotype picture of the new College building, of which there was a description in the last volume, page 125. The recently-published report of the Columbia Institution contains several pictures of the past and present buildings and of the grounds of the Institution, one of which shows the College

in its relation to the other buildings. These pictures are all from photographs taken by Mr. Ranald Douglas, a deaf-mute.

Presentation day, the principal public occasion of the College year, will henceforth be celebrated upon the first Wednesday in May.

London Asylum.—Mr. Richard Elliott, the efficient head-master of the Margate Branch, has been placed at the head of the parent establishment also.

Llandaff (Wales) School.—By the failure of the West of England and South Wales Bank, in December last, this school and Mr. Melville, the principal, met with serious losses, inasmuch as the entire resources of each were deposited in the bank. Private benevolence, however, has since made good to them their losses.

Rotterdam (Holland) Institution.—We have received a pamphlet describing the exercises held last year at this Institution in honor of its completing the twenty-fifth year of its existence. It has been continuously since its establishment under the able management of Director Hirsch, whose success as a teacher of articulation has given it a world-wide reputation.

MISCELLANEOUS.

BY THE EDITOR.

The Use of Signs.—Dr. Peet, in the sixtieth annual report of the New York Institution, recently published, makes a vigorous and able defence of the sign-language as a most important element in the education of the deaf. He says—rightly, as we believe—that if the deaf-mute “commits solecisms in the choice of words, makes mistakes in the order of the sentence, is guilty of omissions of connectives, and is faulty in grammatical terminations, it is not [except in rare and unimportant instances] because there is anything in signs that suggests these errors, but because he has an imperfect mastery of the instrument he is using.” But if it be asked *why* the deaf-mute has an imperfect mastery of language, the answer must be that he has not had sufficient practice in its use; and if it be further asked

why he has not had sufficient practice in its use, we fear the answer must be, in many cases, that he has been encouraged by the example, if not by the precept, of his teacher to employ the sign-language in the expression of his thoughts on numerous occasions when he might have employed the English language, and thus have gained the practice through which alone any language can be acquired.

Mr. Greenberger in his last report—the twelfth annual report of the New York Institution for Improved Instruction—says that during the past year the conversational method of teaching has been followed in that Institution more fully than ever before, and with the most gratifying results. “Pupils who have been in the Institution over two years are not allowed to make use of signs in asking their teacher a question, making a complaint, expressing a desire, etc. All little directions given by the teacher are also expressed in spoken language. In short, every opportunity is seized to make them apply speech.” We believe with Mr. Greenberger, that “just to the extent to which a teacher adheres to this rule”—whether the mode of expression in language be by articulation, writing, or the manual alphabet—“will he or she succeed in the work.”

Mr. Greenberger's pupils, however, “are not encouraged to communicate with each other by means of spoken language,” because he feels “certain that the experiment would prove unsuccessful and not beneficial. * * * In this respect they are like hearing children who are studying a foreign language. American boys and girls taking lessons in French will, of course, not converse in that language while they are at play if left to themselves; nor would it be judicious to encourage them to do so before they have become proficient, because they might be apt to copy and adopt each other's errors of pronunciation and construction.” In this we do not fully agree with Mr. Greenberger. No doubt it would be very difficult, if not impossible, to induce the pupils to abandon the use of the sign-language among themselves; but, if it were possible, we believe the benefit they would derive from the practice in speech, imperfect as it might be, would more than counterbalance the injury of the errors they might copy from one another.

Mr. Logan, of the Western Pennsylvania Institution, also speaks in his report of the danger of using signs too much:

“To use signs in due subordination to their intended end is

a difficult matter, and often a fatal stumbling-block to inexperienced and unskilled instructors. Parents and friends of pupils frequently bewail their ignorance of signs, not knowing that this ignorance is a blessing instead of a disadvantage to the pupil; for, if all parents could understand signs, pupils would become so habituated to their use that very few would make the effort necessary to master written language. * * * It is obvious enough that perfect familiarity with the English language can only be gained by practising it frequently. Hearing children gain this familiarity through the necessity they are under of hearing and using it continually; the mute must gain this familiarity by incessant reading and writing. Hence, signs, except in so far as they tend to aid in this, are to him an evil."

Articulation.—Mr. Greenberger, in his report above mentioned, says the most satisfactory results have followed the practice during the last year, in his Institution, of training the pupils in the utterance of sounds in a shorter and more abrupt manner than they have hitherto been accustomed to speak, according to the method of Mr. Arnold's famous school at Riehen, Switzerland.

Mr. Greenberger ascribes the general adoption of Visible Speech as a means of teaching articulation in this country to two causes: first, the prevailing ignorance and consequent misapprehension on the part of teachers concerning the actual German method; and, secondly, the prestige derived from Mr. Bell's invention of the telephone. There is, probably, some truth in the first reason assigned, though it would not apply to the Clarke Institution, whose principal spent some time in a careful study of the German method in German schools, nor to the New York Institution, whose instructor in articulation for several years was himself a German teacher and Mr. Greenberger's predecessor in the Institution for Improved Instruction. The fact that the introduction of Visible Speech into many institutions preceded the invention of the telephone seems to detract from the force of the second reason. Mr. Greenberger still believes that Visible Speech is more of a hindrance than a help to the pupil, especially in respect to lip-reading.

We think Mr. Greenberger's enthusiasm for articulation carries him too far when it makes him say that "by nature deaf-mutes are fully qualified to learn to speak as distinctly as hearing people," and that, "if they fail to do so, it is because the means of developing their latent faculties has not

yet been discovered." We wish we could believe with him that, "as the science of vocal physiology progresses, all the difficulties which we have hitherto experienced will be overcome."

Reading for Young Pupils.—Mr. Logan describes in his report the plan that has been adopted in the Western Pennsylvania Institution to give even the youngest pupils a taste for reading. "Each teacher writes stories for his or her own class. Words which the pupil already knows are selected, and with these simple stories are composed, all the sentences being short, and on such models as the pupils of the class have become familiar with. These stories are written on a large slate and copied by the pupils in blank-books. In some cases the stories in manuscript are passed from hand to hand until all have read them. As an evidence of the success of the plan, it may be mentioned that new pupils who have been under instruction but one year or less are able to read these stories. They read them with eagerness, and are always wanting more. * * *

Some of the teachers are adapting popular stories to the use of the pupils, and these include everything which is the delight of children who hear and speak." We hope Mr. Logan's desire for a printing press will, ere long, be realized, so that these literary treasures may be placed in a permanent form with less labor of a merely mechanical kind on the part of the teacher, and may be made available for the use of other institutions. We should suppose that, in the meantime, the conductors of some of the institution papers now in existence would be glad to assist the teachers of this Institution in their labor of love by giving these stories a place in their columns.

Recovery of Speech.—The *Daily News*, published at the American Asylum, contained some time ago the following item:

"Mr. Frank W. Wood, the mute gentleman who boarded at Mr. Bartlett's last year, has just returned there from New Orleans, where he has been visiting, and he now astonishes all his Hartford friends by talking with them as naturally as any other speaking person. He became dumb suddenly in May, 1875, and has not spoken a word since then until last Tuesday. He was then riding on a train of cars near Pittsburg, Penn., which met with an accident. He became very much excited, and suddenly spoke aloud. Since then he has been able to speak more and

more each day, and can now talk very easily and naturally. Mr. Bartlett's family were very much surprised when he entered their house last Wednesday and spoke to them. It seemed like a miracle to them."

Mr. Bartlett furnishes us further particulars concerning this curious case, as follows :

"In reply to your queries concerning our friend Mr. Wood, I have to reply briefly. His loss of speech was occasioned by a sun-stroke, while residing in New Orleans, about three years ago. This so affected his brain as to cause a temporary insanity and a total loss of the power of speech.

"Under careful treatment, he gradually recovered the complete use of his reason after about a year and a half, but was still unable to use his voice in the slightest degree.

"He has recently recovered his power of speech, so that he is now able to speak freely and perfectly.

"We think the improved condition of his health and increased vigor of his system prepared the way for the recovery of the use of his vocal organs, though the immediate cause of his beginning to speak seems to have been a sudden shock which he received on a railway train while returning from New Orleans a few months since, the effect of which was a loosening of his throat, which made him feel inclined to use his voice. Soon after this, on making an effort to speak, he found, to his great surprise and joy, and no less to the surprise and gratification of his friends, that his power of utterance was fully restored!"

Inherited Deafness.—The State Board of Health of Massachusetts is endeavoring to collect "statistics upon which can be based an investigation of the laws governing the inheritance of pathological conditions, abnormal characteristics of all kinds," etc. These include cases of inherited deafness, and Professor A. G. Bell, who has undertaken to assist the Board of Health in this branch of the work, would be glad to receive from principals of institutions, and others, any statistical or other information on the subject which may be in their possession. Communications may be addressed to the State Board of Health, Boston, Mass.

Death of Dr. Brinsmade.—The Rev. Horatio N. Brinsmade, D. D., who was for several years a teacher in the American

Asylum, died at his residence, Newark, N. J., on the 18th of January last. While a teacher of the deaf and dumb, his mind was, perhaps, too much occupied with outside matters to enable him to attain the highest success, which is reached only when one's whole heart is in the work; but as a preacher and pastor, after leaving the Asylum, he was in his own element, and rose to a position of justly deserved influence and strength. During the twelve years that he was settled over a Presbyterian church in Newark, he received 427 members to the church, and his pastoral work in other places was similarly fruitful of results. He reached the age of more than fourscore years, and suffered only a few hours of painful illness before his death. He was a son of the late Dr. H. P. Peet's half-brother.

Death of Mr. Flournoy.—Mr. John J. Flournoy, a semi-mute gentleman who resided on his patrimonial estates near Athens, Ga., died in January last. The local paper in which we find a notice of his death gives his age as seventy-nine; but Mr. Edmund Booth, of Anamosa, Iowa, informs us that Mr. Flournoy wrote him a year ago that he was sixty-nine. Mr. Flournoy was educated mostly at the American Asylum, and was afterwards active in the establishment of the Georgia Institution. He was a frequent contributor to the newspapers of his State, and the author of several tracts on political and social questions, one of which, proposing *trigamy* as the remedy for the social evils of the day, is the subject of some amusing comments in Dr. Holmes's "Professor at the Breakfast Table." Mr. Flournoy's name is familiar to the readers of the early volumes of the *Annals* in connection with his earnest advocacy of "a deaf-mute commonwealth," which, if established, he would have been willing, he said, to represent in Congress. He was an independent thinker and a facile writer; but most of his work shows excessive vanity and a lack of sound judgment. The *Southern Watchman* speaks of him—we presume justly—as one of the most scrupulously honest and truthful men the editor ever knew, "priding himself upon his love of veracity and uprightness, and his utter hatred of all kinds of deception and dishonesty."

Mr. Smith's Portrait.—The *Deaf and Dumb Magazine* for January, 1879, contains a good lithographic portrait of the Rev.

Samuel Smith, of St. Saviour's Church, London, the editor of the *Magazine*. Mr. Smith is forty-seven years of age, and has been laboring for the welfare of deaf-mutes since 1847, first as a teacher in the Doncaster Institution, but chiefly as a missionary in London. One who knows him well writes: "He has won the respect and esteem of the deaf and dumb everywhere on account of his ability in the sign-language; his rare gift of explaining the Scriptures in such a way that while those who are blessed with education are edified, those less favored are made to understand; and his kindly readiness to enter sympathetically into any good work originating with the deaf and dumb."

The Organ.—The German *Organ* celebrates the beginning of its twenty-fifth year of publication—its *Jubeljahrgang*—by the addition of a neat cover, the issue of a double number, the offer of two prizes of 75 marks each for the best article that may be offered within a year on the subjects of deaf-mutism and of blindness, and 50 marks for a map of Europe on which every place containing an institution for the deaf and dumb, the blind, or the feeble-minded, shall be suitably designated. The first number was also to have contained the portrait of the editor, Dr. Matthias; but the picture was not ready in time, and is promised for the next number. The *Organ* has been published uninterruptedly under the direction of Dr. Matthias since its establishment. It has always been conducted ably and judiciously, and we hope the worthy editor may live to celebrate its semi-centennial anniversary a quarter of a century hence.

Index Medicus.—Mr. F. Leyboldt, of 37 Park Row, New York, has begun the publication of a handsome monthly quarto called the *Index Medicus*, which gives a classified record of the current medical literature of the world, including both books and periodicals. It is under the very competent direction of Dr. John S. Billings and Dr. Robert Fletcher, of the Surgeon-General's Office, Washington. The large number of works relating to deafness recorded in the *Index Medicus* will make it valuable to such institution libraries as collect material of this kind.

The first number of the *Index Medicus* placed the *Annals* in its list of "publications exclusively medical;" in consequence of which we have received various medical advertisements and

circulars, and a medical publishing house in St. Louis writes to inquire whether the *Annals* is "allopathic, homœopathic, or eclectic!" We are happy to believe that there is no such bitter antagonism between the different systems of deaf-mute instruction as between the several schools of medicine; but, so far as differences exist, inasmuch as the pages of the *Annals* are freely offered to the advocates of each system on equal terms, we suppose this periodical may properly be called "eclectic."

The Microphone.—A correspondent of *Nature* (Feb. 6) asks "whether the *microphone électromagnétique*, said to be invented by Dr. Frank, Rue Saint Honoré, Paris, is really a useful invention for deaf persons or not." The editor of *Nature* replies that he has "not yet heard of any microphone which in any way assists the deaf." Neither have we; nor have we heard anything of late concerning the invention in aid of the deaf which Mr. Edison was said to have nearly completed several months ago.

The Executive Committee.—At a meeting of the Standing Executive Committee of the Convention of American Instructors of the Deaf and Dumb, held at the New York Institution on the 26th of March, Mr. Gilbert O. Fay, superintendent of the Ohio Institution for the Deaf and Dumb, was elected a member of the Committee, to fill the vacancy occasioned by the death of Mr. E. C. Stone.

SUMMER NORMAL SCHOOL.

CIRCULAR OF THE EXECUTIVE COMMITTEE.

[At the request of the chairman of the Executive Committee, we have delayed the present number of the *Annals* a few days beyond the usual time of publication in order to admit this circular.—ED. ANNALS.]

The Convention of American Instructors of the Deaf and Dumb, which met at Columbus, Ohio, in August, 1878, directed the Standing Executive Committee to consider the subject of a Normal School, to be held during the summer of 1879, and to make such arrangements for the organization of a school of this character as might seem desirable and practicable.

The Committee, having had the subject under consideration at a meeting held at the New York Institution for the Deaf

and Dumb on the 26th instant, have reached the following conclusions :

1st. Several serious obstacles in the way of the successful management of a Normal School at a place of general summer resort having presented themselves to the minds of the Committee, it seems preferable that the school should be held, for this year at least, in an institution for the deaf and dumb.

2d. Each person receiving the benefits of the school should pay board while in attendance, together with a small fee, not to exceed ten dollars, to defray the expense of securing suitable instructors.

3d. The principal or superintendent of the institution in which the school may be held should be the principal of the Normal School, receiving all fees, and making all arrangements for instruction, board, etc., subject to the approval of the Executive Committee.

4th. The school should continue for at least two weeks, and should be held as early in the month of July as possible.

With the view of carrying the above suggestions into practical effect, the Committee request that all principals or superintendents of institutions for the deaf and dumb in the United States and Canada who may be able to entertain and willing to take charge of the Normal School for 1879 will communicate with the chairman of the Committee, at Washington, before the first day of May, proximo.

It is suggested to boards of directors of institutions for the deaf and dumb that it would be a benefit to the cause of deaf-mute instruction in general, and to the institutions under their control in particular, if they should select certain of their teachers, or of those they contemplate employing in this capacity, whose expenses at the Normal School they would be willing to defray.

The chairman of the Committee will be happy to receive suggestions from all interested in the success of the Normal School, with regard to methods and arrangements, as well as location ; and if any person has a plan for conducting such a school elsewhere than in an institution for the deaf and dumb, and is willing to assume the management of the school, he is requested to communicate with the chairman of the Committee.

If a suitable location for the Normal School can be found, circulars giving full particulars will be issued with as little delay as possible. In the mean time, it will aid in determining

whether the effort to establish such a school is likely to succeed, if all who are desirous of attending will send their names to the undersigned.

By order of the Committee.

EDWARD M. GALLAUDET,
Chairman.

NATIONAL DEAF-MUTE COLLEGE,
Kendall Green, near Washington, D. C.,
March 28, 1879.

ONE OF GOD'S HEROINES.*

“ Greater love hath no man than this, that a man lay down his life for his friends.”

Only a sickly child! born deaf and dumb,—
A child of whom her very parents said,
“ Please God to take her to His heavenly home,
For such as she can never earn her bread.”

A helpless burden on their scanty store,
Want crushed the sympathy which pity stirs;
They felt the pressure of the cross she bore,
And deemed their troubles heavier than hers.

Who knows how much the poor dumb creature guessed?
Who knows how often those great dreamy eyes
Drank in the feeling, which, but half expressed,
Made some hearts pity, and a few despise?

Who knows what bitterness 'twas hers to bear,
Save He, who every grief can comprehend?
To Him affliction is itself a prayer—
A prayer He answered—sending her a friend.

* * * * *
All learned to love the curate's gentle wife:
She found a welcome at each cottage door,
And heard the details of each rugged life
With that quiet sympathy which wins the poor.

But most of all the poor dumb girl she sought,
And, shielding her alike from frown or sneer,
By sweet, unwearying patience nobly taught
The first few words which made her meaning clear.

Then, day by day, the Saviour's love was told,—
His free, full grace, by simple faith best won,
Filling one heart with happiness untold,
Gladdening the other by a good work done.

* This piece, by the author of “Clare Peggie's Diary,” is taken from the Rev. Samuel Smith's *Magazine for the Deaf and Dumb*, for December, 1878.—ED. ANNALS.

What wonder if, in Norah's grateful eyes,
 The gentle lady seemed her dark world's heaven?—
 Seemed as an angel wrapped in earth's disguise,
 Sent straight from God to point the way to heaven?

* * * * *

There is fever in the village! and the hard-worked curate lies
 All unconscious of his peril, with life trembling in death's scale;
 Whilst his poor pale wife sits watching with her tear-stained, sunken eyes,
 And with broken prayer for mercy—for the strength which cannot fail.

"Oh! my Father, spare him to me!" 'tis the cry of bitter pain:
 Then she strives to say more meekly, "As Thou wilt—Thy will be done."
 Then the weight of human sorrow comes with crushing force again,
 In the wail of human anguish—"Is there none to help—not one?"

Yes: the cry unheard is answered; there is Norah standing near,
 For the poor deaf-mute is faithful to the friend she loves so well:
 Others shun the house of fever, but *her* heart, her trust is *here*,
 With its wreath of loving gratitude too deep for words to tell.

Love supplies each missing power, love has quickened every sense,
 When the wife, worn out by trouble, would have sunk but for her care:
 Through long weary nights of watching, through long days of dread
 suspense,

She who sowed the seed of pity reaps the fruit the blossoms bear.

Then—the crisis past and over—with suspense, and dread, and fears,
 All merged in hope and gladness by God's merciful decree,
 'Tis the grateful wife who murmurs through a mist of blinding tears,
 "May God deal with you, dear Norah, as your love has dealt with me."

* * * * *

God hath dealt gently with her! in His wisdom He knows best;
 And the fever's scorching fingers have but led the way to rest;
 Wan from sickness, worn with watching, both the curate and his wife
 Tend—as parents tend their first-born—Norah's last few sands of life.

'Tis no fitful glare of fever which lights up the half-glazed eyes,
 But the light of Heaven streaming from the gates of Paradise!
 'Tis no smile of fevered vision which flits o'er the dying face,
 But the glorious gifts of freedom from the very throne of grace.

For the deaf-mute, deaf no longer, hears the courts of Heaven ring
 With the high triumphal anthems to the glory of the King!
 And the first fresh words of gladness which her unclosed lips can frame,
 Is the song of perfect blessedness she hath won in Jesus' name!

[Continued from page 2 of cover.]

LANGUAGE LESSONS, - - - by Isaac Lewis Peet, LL. D.

Script Type. Pp. 232. Price \$1.25, (including postage.)

Designed to introduce young learners, deaf-mutes, and foreigners to a correct understanding and use of the English language.

It is believed that this book will meet a want long felt, as the directions for use are so minute that any one, even without previous familiarity with the instruction of deaf-mutes, may with its aid satisfactorily carry forward their education. It is therefore adapted for home instruction as well as for use in the class-room. In the latter it is admirably fitted to serve as a standard of attainment and a means of securing uniformity of method, thus rendering classification easier, and obviating the injury which often arises from transferring a pupil from one teacher to another. By its means the education of a deaf-mute can be successfully commenced at a very early age. In order to employ it to advantage it is not necessary to forego the use of other text-books, but it will, it is thought, supply many deficiencies, and moreover form in the pupil the habit of thinking in language.

With this view it need not be confined to elementary classes, as all the pupils in an institution would derive a benefit from going through the exercises.

ECCLECTIC EDUCATIONAL SERIES.

PRIMARY BOOKS

FOR

The Use and Instruction of Deaf-Mutes,

By WILLIAM H. LATHAM,

Instructor in the Indiana Institution for Educating the Deaf and Dumb.

LATHAM'S FIRST LESSONS FOR DEAF-MUTES.

The design of this work is twofold: primarily as a hand-book for the pupil, and in a secondary sense it is designed as a guide to the teacher.

The scope of the lessons is limited, and the language used has been confined, in the main, to such words and phrases as may be most profitably utilized. 16mo, 106 pp. Illustrated. Single sample copies, or supplies for first introduction, 17 cents per copy.

LATHAM'S PRIMARY READER.

Based upon the same general idea as the lessons in the *First Lessons*, viz: the gradual and progressive formation of sentences methodically constructed; with the introduction, from time to time, of such phrases or parts of language as are deemed most advantageous. Designed as an auxiliary in the school-room, both for pupil and teacher. 16mo, 170 pp. Illustrated. Single sample copies and supplies for first introduction, 30 cents per copy.

Now generally used in the Leading Institutions for the Deaf and Dumb in the United States and Canada.

PUBLISHED BY

VAN ANTWERP, BRAGG & CO.,

Cincinnati and New York.

CONTENTS.

	PAGE.
Edward Collins Stone <i>By Richard S. Storrs, M. A.</i>	65
A Document Brought to Light <i>By Léon Vaïsse</i>	80
Sophia Augusta Hutson, a Blind Deaf-Mute, <i>By Miss Angie A. Fuller</i>	90
Reading as a Means of Acquiring a Good Command of Language, <i>By Henry White</i>	100
William Libbeas Bird <i>By John C. Bull, M. A.</i>	105
Contract between Gallaudet and Clerc	115
INSTITUTION ITEMS: American, Kentucky, Ohio, Missouri, Louisiana, Wisconsin, Texas, Le Couteulx St. Mary's, Arkansas, Western Pennsylvania, Portland, Wisconsin Phonological, Ripon, Green Bay, St. Louis, Chicago, National, London, Llandaff, and Rotterdam Institutions, <i>By the Editor</i>	117
MISCELLANEOUS: The Use of Signs; Articulation; Reading for Young Pupils; Recovery of Speech; Inherited Deafness; Death of Dr. Brinsmade; Death of Mr. Flournoy; Mr. Smith's Portrait; The Organ; Index Medicus; The Microphone; The Executive Committee, <i>By the Editor</i>	122
Circular of the Executive Committee concerning the Summer Normal School	129
One of God's Heroines	131

The AMERICAN ANNALS OF THE DEAF AND DUMB is a quarterly publication, appearing in the months of January, April, July, and October. Each number contains at least sixty-four pages of matter, principally original. The subscription price is two dollars a year, payable in advance. (To British subscribers nine shillings, which may be sent through the postal money-order office.) Subscriptions may be addressed either to the Editor, or to BAKER, PRATT & CO., 142 and 144 Grand street, New York city. All other communications relating to the *Annals* should be addressed to the Editor,

EDWARD A. FAY,
Kendall Green,
WASHINGTON, D. C.

AMERICAN ANNALS

OF THE

Deaf and Dumb,

EDITED BY

EDWARD A. FAY,

UNDER THE DIRECTION OF

E. M. GALLAUDET, OF WASHINGTON, I. L. PEET, OF
NEW YORK, W. J. PALMER, OF ONTARIO,
T. MACINTIRE, OF INDIANA, AND
G. O. FAY, OF OHIO,

Executive Committee of the Convention.

VOL. XXIV, No. 3.

JULY, 1879.

WASHINGTON, D. C.

PRINTED BY GIBSON BROTHERS.

Prof. Mulliken
Prof. Wallace

The following Works, Published or for Sale by
BAKER, PRATT & CO.

Nos. 142 and 144 Grand St., New York City,

Will be sent by mail, on receipt of price with ten per cent. added for postage.

PEET'S COURSE OF INSTRUCTION

FOR THE

DEAF AND DUMB.

ELEMENTARY LESSONS, - - - by Harvey P. Peet, LL. D.
Pp. 308. Price 75 cents.

This work has been used in American and foreign institutions for the deaf and dumb for upwards of thirty years, and has won a reputation which cannot be lightly regarded.

SCRIPTURE LESSONS, - - - by Harvey P. Peet, LL. D.
Pp. 96. Price 30 cents.

Beautifully illustrated. Over 100,000 copies have been sold. This is the best compendium of Scripture history embraced in the same number of pages.

COURSE OF INSTRUCTION, Part III,
by Harvey P. Peet, LL. D.
Fully Illustrated. Pp. 252. Price \$1.00.

Containing a development of the verb; illustrations of idioms; lessons on the different periods of human life; natural history of animals, and a description of each month in the year.

This is one of the best reading books that has ever been prepared for deaf-mutes, and furnishes an excellent practical method of making them familiar with pure, simple, idiomatic English. It is well adapted, also, for the instruction of hearing children.

HISTORY OF THE UNITED STATES OF AMERICA,
by Harvey P. Peet, LL. D.
Pp. 423. Price \$1.50.

Extending from the discovery of the continent to the close of President Lincoln's administration. A work of great accuracy, written in a pure, idiomatic style, and pronounced by good judges to be the best and most instructive history of this country that has ever been condensed within the same compass.

MANUAL OF CHEMISTRY, - - - by Dudley Peet, M. D.
Pp. 125. Price 75 cents.

The principles of the science are unfolded in a manner peculiarly felicitous. The style is very simple and easily comprehended. A capital introduction to a course of lessons in physical science.

MANUAL OF VEGETABLE PHYSIOLOGY,
by Isaac Lewis Peet, LL. D.
Pp. 42. Price 25 cents.

A short, comprehensive, and lucid exposition of the subject, adapted to learners of all conditions.

[Continued on page 3 of cover.]

AMERICAN ANNALS
OF THE
DEAF AND DUMB.

VOL. XXIV., No. 3.

JULY, 1879.

WORKS RELATING TO THE DEAF AND DUMB IN
THE LIBRARIES OF AMERICAN INSTITUTIONS
FOR THE DEAF AND DUMB.

At a meeting of the Standing Executive Committee of the Convention of American Instructors of the Deaf and Dumb, held at the New York Institution, March 26, 1879, the following preamble and resolution were adopted:

“Whereas many of the works on the instruction of the deaf and dumb are out of print and very rare, and whereas it is desirable that it should be definitely known to the members of the profession at what places such books can be examined or consulted: therefore,

“*Resolved*, That the principals of the several institutions for the deaf and dumb in this country and Canada be requested to send to the editor of the *Annals*, previous to the 15th of May, proximo, complete catalogues of the works on deaf-mute instruction in the libraries of the institutions with which they are respectively connected, including sets or partial sets of reports of different institutions in this country or abroad, and the number of duplicates, except of school-books not out of print; and that the same be published, so far as received, in the July number of the *Annals*.”

The benefits of the action proposed by the Executive Committee in the above resolution, the results of which are here given, are obvious. A person desiring to examine any work, new or old, relating to the deaf and dumb, can now ascertain

whether it is to be found in the library of any American institution, and, if so, in which one; he can then consult the work by visiting the institution which contains it, or, perhaps, can have it sent to his own home for a time on giving proper guarantees for its careful treatment and safe return. Moreover, inasmuch as there are in many cases duplicates of books in the several libraries whose lists are here published, the needs of other libraries can be supplied. We hope the effect of the publication will be to give a powerful stimulus to the collection of works of this kind, and to increase the interest of American instructors of the deaf and dumb in the literature of their profession.

Besides the lists here following we have received letters from the principals of several institutions, chiefly those of comparatively recent establishment, saying that their libraries contain nothing of value in this department except the later institution reports and the *Annals*. There are some institutions from which no reply to the circular has been received. If lists of works come from them hereafter they can be published in a future number of the *Annals*. The fuller and more general these lists are made the greater, of course, will be their value.

I.—AMERICAN ASYLUM, HARTFORD, CONN.

PREPARED BY JOHN E. CRANE, B. A.

In this list, the names of authors, so far as known, are given alphabetically, anonymous works being included in the miscellaneous group at the end.

- Akerly, Samuel.** Elementary exercises for the deaf and dumb. New York. 1821.
- Alle, J. L.** Anleitung taubstumme Kinder im Schreiben, Lesen, Rechnen, und Reden zu unterrichten.
- Allibert, M. E.** Discours.
- Arrowsmith, John P.** The art of instructing the infant deaf and dumb. London. 1819.
- Bagutti, G.** Su lo stato fisico, intellettuale e morale, su l'istruzione e i diritti legali dei sordi e muti. Milano. 1828.
- Baker, C.** Papers on deaf-mute education.
— Inquiry respecting former pupils of the Yorkshire Institution.
- Barclay, J. J.** Memorial of A. B. Hutton.
- Barnard, Henry, LL. D.** Tribute to Gallaudet. New York. 1859. (5 copies.)
- Battista, G.** Cenni istorichi sulle istituzione dei sordo-muti, etc.
- Bazot, M.** Eloge historique de l'Abbé de l'Épée.
- Bébian, A.** Essai sur les sourds-muets et sur le langage naturel, etc. Paris. 1817.

- Bébian, A.** Eloge de l'Abbé de l'Épée. Paris. 1819. (3 copies.)
 — Mimographie, etc. Paris. 1825.
 — Manuel d'enseignement pratique des sourds-muets. 2 volumes. Paris. 1827.
 — Examen critique de la nouvelle organisation de l'enseignement dans l'institution royale des sourds-muets de Paris. Paris. 1834.
- Bell, A. G.** System of visible speech and vocal physiology.
 — Nature and uses of visible speech.
- Berthier, Ferdinand.** Observations sur la mimique considéré dans les rapports avec l'enseignement des sourds-muets.
 — Les sourds-muets avant et depuis l'Abbé de l'Épée. Paris. 1840.
 — L'Abbé de l'Épée. Paris. 1852.
- Blanchet, Dr. A.** Manuel de l'instituteur enseignant des sourds-muets dans les écoles primaires. 2 volumes. Paris. 1864.
 — Rapport au ministre de l'intérieur sur un mémoire relatif à l'enseignement de la parole aux sourds-muets.
 — La surdi-mutité: traité philosophique et médical. (2 copies.)
 — Universalisation de l'éducation des sourds-muets sans les séparer de la famille et des parents.
 — Moyens de généraliser l'éducation des sourds-muets.
 — Documents relatifs aux moyens de généraliser l'éducation et l'assistance des sourds-muets et des aveugles.
- Bonnafont, M.** De la surdi-mutité.
- Buffon, G. L. L.** Jacob Rodrigues Pereire, premier instituteur des sourds et muets en France.
- Campbell, D.** Secret memoirs. London. 1832.
- Chapin, Wm.** Report on the benevolent institutions of Great Britain and Paris.
- Colombat, E.** Du cours d'articulation dans l'enseignement des sourds-muets.
- Copleston, J.** How to educate the deaf and dumb.
- Crooke, R. S.** A sermon on behalf of the National Institution for the Deaf and Dumb of Ireland. 1830.
- Curtis, J. H.** Essay on the deaf and dumb. London. 1829.
- Dalgarno, Geo.** The works of. Edinburgh. 1834. (2 copies.)
- Daniel, M., (and Frieder.)** Der erste wissenschaftliche Unterricht für blinde und taubstumme Kinder. 1825-26.
- David, Maurice.** La sourde-muette de naissance.
- Day, Rev. Geo. E., D. D.** Report on European schools.
- DeHaerne, Mgr. D., D. D.** De l'enseignement spécial des sourds-muets.
- Deleau, Dr., jeune.** Exposé d'une nouvelle dactylogie alphabétique et syllabique.
 — L'ouïe et la parole rendues à Honoré Trézel, sourd-muet de naissance. Paris. 1825.
 — Tableau de guérisons de surdités, opérées par le cathétérisme de la trompe d'Eustache. Paris. 1827.
 — Mémoire sur quelques moyens destinés à médicamenter l'oreille externe et l'oreille moyenne. Paris. 1829.
 — Traitement des maladies de l'oreille moyenne. Paris. 1830.

- Deleau, Dr., jeune. *Portrait et fac-simile de l'écriture d'un jeune sourd-muet.*
- *Introduction à des recherches pratiques sur les maladies de l'oreille.* Paris. 1834.
- *Recherches physiologiques et pathologiques sur la présence de l'air atmosphérique dans l'oreille moyenne.* Paris. 1836.
- Derby, Ira H. *History of the first school for deaf-mutes in America.*
- Deschamps, L'Abbé. *Observations d'un sourd et muet.*
- *Cours élémentaire d'éducation des sourds-muets.* Paris. 1829.
- Desmortiers, Bouvyer. *Mémoire sur les sourds-muets de naissance.* Paris. 1829.
- Diderot, D. *Lettre sur les sourds et muets.*
- Epée, L'Abbé de l'. *La véritable manière d'instruire les sourds et muets.* Paris. 1784.—English translation. London. 1801.
- *L'art d'enseigner à parler aux sourds-muets de naissance.* Des notes par Sicard. Paris. 1820.
- *Documents inédits concernant.*
- *Banquets des sourds-muets pour fêter les anniversaires de la naissance de.* 1834—48.
- Fauchet, L'Abbé. *Oraison funèbre de Charles-Michel de l'Epée.* Paris. 1790.
- Fannin, O. P. *Lessons for the pupils of the Georgia Institution.*
- Gallaudet, E. M., Ph. D., LL. D. *American and European systems compared.*
- Gallaudet, Thos., D. D. *Sermon delivered at St. Ann's Church.* 1850
- Gérando, Le Baron J. M. de. *De l'éducation des sourds-muets de naissance.* 2 volumes. Paris. 1827.
- Green, T. *A dissertation on the most curious and important art of imparting speech and the knowledge of language to the deaf and dumb.* London. 1833.
- Guyot, R. T. *Dissertatio juridica inauguralis de jure surdo-mutorum.* Groningen. 1824. (2 copies.)
- and Guyot, C. *Liste littéraire philocophe.* Groningen. 1842.
- Hilaire, M. G. S. *Rapport à l'académie royale des sciences sur un mémoire du Dr. Deleau jeune.* Paris. 1830.
- Hill, Moritz. *Grundzüge eines Lehrplans für Taubstummen-Anstalten.*
- *Leitfaden für den Unterricht der Taubstummen.* Essen. 1838.
- *Bible stories from the old and new testament.* Halle. 1847.
- *Die Geistlichen und Schullehrer im Dienste der Taubstummen.*
- *Entwurf eines Reglements für Preussische Taubstummen-Bildungswesen.* Weimar. 1874.
- Hogg, G. H. *A selection from a series of mental calculations.*
- Houdin, A. *La parole rendue aux sourds-muets et l'enseignement des sourds-muets par la parole.* Paris. 1865.
- Hugentobler, J. *Quelques mots sur la méthode d'articulation dans l'enseignement.*
- Hutton, J. S. *Elementary course of religious instruction.*
- Itard, E. M. *Rapport fait au ministre de l'intérieur.* Paris. 1807.

- Itard, E. M.** Deuxième rapport lu au conseil d'administration de l'institution royale de Paris, sur divers traitemens tentés contre la surditité congénitale et accidentelle.
— Lettres au rédacteur du Globe sur les sourds-muets.
- Jaeger, V. A., and Riecke, G. A.** Anleitung zum Unterrichts taubstummer Kinder in der Sprache und den andern Schullehrgegenständen. 2 volumes. 1834.
- Jamet, L'Abbé.** Mémoire sur l'instruction des sourds-muets. Caen. 1824. (2 copies.)
- Julius, Dr. N. H.** Ueberricht der Taubstummen und der Anstalten für deren Bildung im Preussischen Staate.
- Kempelen, W. von.** Mechanismus der Sprache. Wien. 1791.
- Kinniburgh, R.** A short account of the institution for the education of the deaf and dumb children of the poor at Edinburgh.
- Lenoir, A.** Dactylogogie, ou le langage des doigts.
- Livier, L. Ernest O.** Des sons de la parole.
- Loubrien, J. G.** Etude sur les causes de la surditité.
- Keep, J. R.** Remarks on the theories of Dr. S. G. Howe, by a native of Massachusetts.
— Signs in deaf-mute education. (270 copies.)
- Knight, A. R.** Recollections of a deaf-mute.
- Lulofs, B. H.** Gedenkrede op wijlen Henri Daniel Guyot.
- Mann, E. I.** The deaf and dumb; or a collection of articles relating to the condition of deaf-mutes, their education, and the principal asylums.
- Massieu, I., and Clerc, L.** Définitions et réponses, etc. Londres. 1815.
- Montaigne, L'Abbé.** Recherches sur les connoissances intellectuelles des sourds-muets. Paris. 1829. (2 copies.)
- Morel, E.** Notice biographique sur l'Abbé de l'Epée. Paris. 1833. (3 copies.)
- Muecke, J.** Vortrag über die wahrscheinliche Anzahl der Taubstummen in Böhmen.
- Neumann, F.** Die Taubstummen-Anstalt zu Paris. Königsberg, 1827. (2 copies.)
— and **Saegert, C. W.** Die biblischen Geschichten des alten und neuen Testaments für den ersten Religionsunterricht der Taubstummen. Magdeburg. 1840.
- Négrier, Dr. M.** Observations sur les cornets acoustiques. Paris. 1829.
- Olivet, Fabre d'.** Notions sur le sens de l'ouïe.
- Ordinaire, D.** Essai sur l'éducation du sourd-muet. Paris. 1836.
— Discours prononcé à la distribution des prix. Paris. 1835.
- Orelli, Henri d'.** L'institution à Zurich. 1835.
- Paulmier, L. P.** Aperçu du plan d'éducation des sourds-muets. Paris. 1821. (2 copies.)
— Le sourd-muet. Paris. 1834.
- Peet, H. P., LL. D.** An address delivered on the occasion of the laying of the corner-stone of the North Carolina Institution.
— An address delivered at the New York Institution. 1847.
— Articles in Herald of Health.
— Biographical sketch of, from Barnard's Journal. (5 copies.)

- Pendola, T. *Sulla educazione dei sordo-muti in Italia.*
- Pélistier, P. *Choix de poésies d'un sourd-muet.*
- *L'enseignement des sourds-muets mis à la portée de tout le monde ; avec une iconographie des signes.*
- *Les sourds-muets au xix^e siècle.*
- Philomutus. *On the deaf and dumb.*
- Piroux, M. *Théorie philosophique de l'enseignement des sourds-muets.* Paris. 1831.
- *Compte-rendu de l'état actuel de l'institut des sourds-muets de Nancy.* 1830.
- *Le vocabulaire des sourds-muets.* Nancy. 1830.
- *Méthode de dactylogie pour l'éducation, l'instruction et les relations des sourds-muets.*
- *Mémoire sur les travaux de.*
- *Organisation, situation, et méthode de l'institut des sourds-muets de Nancy.*
- *Tableau synoptique des principaux points de vue sous lesquels les sourds-muets peuvent être considérés.* Nancy. 1846.
- *Miscellanées.* 2 volumes.
- Puybonnieux, J. B. *La parole enseignée aux sourds-muets sans le secours de l'oreille.* Paris. 1843. (2 copies.)
- *Droits des sourds-muets à l'assistance publique.*
- *Mutisme et surdité.* Paris. 1846.
- Recoing, M. *Le sourd-muet entendant par les yeux, etc.*
- Reich, C. G. *Blicke auf die Taubstummenbildung und Nachricht über die Taubstummenanstalt zu Leipzig.* 1828. (2 copies.)
- *Der erste Unterricht des Taubstummen.* Leipzig. 1834.
- Reitter, M. *Methoden-Buch zum Unterricht der Taubstummen.* Wien. 1828.
- Requeno, Vincenzo. *Scoperta della chironomia, ossia dell' arte di gestire con le mani.* Parma. 1797.
- Richardin, C. J. *Exercices de grammaire à l'usage des jeunes sourds-muets.* Nancy. 1844.
- Ringland, J., and Gelston, J. *Report of a deputation to British institutions.*
- Rodenbach, R. *Coup d'œil d'un aveugle sur les sourds-muets.* Bruxelles. 1829.
- Saegert, C. W. *Anleitung zum Sprech- und Sprach-Unterrichte taubstummer Kinder.* Magdeburg. 1840.
- *Das Taubstummen-Bildungs-Wesen in Preussen.*
- Scherr, J. T. *Genaue Anleitung, etc.*
- Schmalz, E. *Traité de la conservation de l'ouïe.* Paris. 1839.
- Schöttle, U. K. *Lehrbuch der Taubstummen-Bildung.*
- Seixas, David G., *Documents in relation to the dismissal of, from the Pennsylvania Institution.*
- Smith, Amos. *Oration before the New England Gallaudet Association.*
- Sicard, L'Abbé R. A. *Journée chrétienne du sourd-muet.*
- *Mannuel de l'enfance, contenant des éléments de lecture et des dialogues instructifs et moraux.* Paris. 1797.

- Sicard, L'Abbé R. A.** Elémens de grammaire. 2 volumes.
— Signes des mots, considérés sous le rapport de la syntaxe.
— Nomenclature, ou tableau général, etc. Paris. 1792.
— Mémoire sur l'art d'instruire des sourds-muets de naissance. Bordeaux. 1789.
— Théorie des signes, ou introduction à l'étude des langues. 2 volumes. Paris. 1808.
— Cours d'instruction d'un sourd-muet de naissance. Paris. 1803.
- Stone, Rev. Collins.** Address upon the history and methods of deaf-mute instruction.
- Townsend, Rev. J.** Memoirs of. Boston. 1831.
- Vaisse, Léon.** Essai historique sur la condition sociale et l'éducation des sourds-muets en France. Paris. 1844. (2 copies.)
— De la parole, considérée au double point de vue de la physiologie et de la grammaire, etc. Paris. 1853.
— Des conditions dans lesquelles s'entreprennent et des moyens par lesquelles s'accomplit l'instruction des sourds de naissance. Paris. 1848.
— Le mécanisme de la parole mis à la portée des sourds-muets de naissance. Paris. 1838. (3 copies.)
— Essai d'une grammaire symbolique à l'usage des sourds-muets.
- Valade-Gabel, J. J.** Méthode à la portée des instituteurs primaires pour enseigner la langue française.
— Le mot et l'image.
— Rapport sur un plan de nomenclature générale. Paris. 1831. (3 copies.)
— Discours prononcé à la distribution des prix à l'institution de Bordeaux. 1841.
— Deuxième mémoire sur cette question; quel rôle l'articulation et la lecture sur les lèvres doivent-elles jouer dans l'enseignement des sourds-muets?
— De la situation des écoles de sourds-muets. Bordeaux. 1851.
- Valade, Y.-L. Remi.** Etude sur la lexicologie et la grammaire du langage naturel des signes.
- Valleroux, E. H.** Introduction à l'étude médicale et philosophique de la surdi-mutité.
- Volquin, H.** Essai sur les moyens de donner gratuitement aux sourds-muets l'éducation intellectuelle et agricole.
- Venus, Michael.** Methodenbuch, etc.
- Watson, J., LL. D.** Instruction of the deaf and dumb. London. 1809.
- Watson, T. J.** Illustrated vocabulary. London. 1857.
- Weld, Lewis.** Report on European schools.
- Adults, Report of London institution for promoting the employment and religious instruction of.** London. 1843.
- Conferences of principals of English institutions, Proceedings of the first and second.** London. 1851.
- Conventions of American instructors, Proceedings of.** A complete file, with duplicates of each number.
- Deaf-Mute, Adventures of a.**

Elementary Lessons. Birmingham. 1848.

Lord's Prayer, Paraphrase of the. By pupils in the West of England Institution.

Massachusetts, Report of committee of legislature, 1867. (Eight copies.)

Periodicals :

American Annals. A complete file.

L'ami des sourds-muets. 1838-42.

Annales des sourds-muets et des aveugles. Paris. 1844-48.

Blätter für Taubstumme. Vols. i-ix, xi, xvi.

Bulletin de la société centrale. 1875.

Bulletin de la société J. R. Pereire. 1877-78.

Le sourd-muet et l'aveugle. Bruges. 1837.

Organ der Taubstummen- und Blinden-Anstalten in Deutschland. Vols. i-xiv.

Reports of Institutions :

American Asylum. Complete file, with a full supply of duplicates, excepting the 9th, 13th, and 38th.

New York Institution. Complete file. The following numbers have duplicates: 22d (2,) 34th (2,) 37th (2,) 44th (2,) 46th (2,) 47th (2,) 49th (2,) 50th (3,) 51st (2,) 52d (4,) 53d (3,) 56th (4,) 57th (2,) 58th (2,) 59th (2,) 60th (2.) (Visit of the Prince of Wales, 1860.)

Pennsylvania Institution. Complete file, excepting for the year 1876.

The following years have duplicates: 1865 (11,) '66 (12,) '67 (16,) '68 (14,) '69 (12,) '70 (2,) '71 (8,) '72 (7,) '73 (5,) '77 (4,) '78 (2.)

Kentucky Institution. 1852, '56, '58, '60, '62, '66, '70-'72, '74-77. The following years have duplicates: '70 (10,) '71 (20,) '72 (11,) '74 (16,) '75 (16,) '76 (4.)

Ohio Institution. Complete file, excepting for 1854 and 1865. The following years have duplicates: 1852 (2,) '55 (3,) '56 (2,) '57 (2,) '58 (3,) '66 (4,) '68 (20,) '69 (7,) '72 (5,) '74 (2,) '77 (4.) (Second reunion of alumni association, 1872.)

Virginia Institution. 1843-'59, and 1866-'77, with the following duplicates: '53, '54, '55 (2,) '58 (3,) '67, and '69-'77.

Indiana Institution. Complete file, excepting the 28th, with the following duplicates: 5th (3,) 6th (2,) 7th (3,) 8th (2,) 10th (2,) 12th (2,) 13th (3,) 16th (3,) 17th (3,) 19th (2,) 21st (2,) 22d (2,) 23d (2,) 24th (5,) 25th (4,) 30th (3,) 31st (4,) 32d (5,) 33d (4.)

Illinois Institution. 1st-10th, 12th, 31st, 32d, 34th, 36th, and 37th, with the following duplicates: 12th (12,) 31st (3,) 32d (5,) 34th (3,) 36th (3,) 37th (9.)

North Carolina Institution. 1858-'60, '65, '69, '71-'76.

Georgia Institution. 1850-'52, '59, '60, '68. (By-laws.)

South Carolina Institution. '54-'56, '58, '59, '61, '72, '73, '76, '77.

Louisiana Institution. 1853-'67, '70-'77.

Wisconsin Institute. Complete file, with the following duplicates: 6th (4,) 8th (2,) 9th (4,) 14th (5,) 15th (3,) 16th (3,) 19th (6,) 20th (3,) 22d (12,) 23d (5,) 24th (5,) 26th (6.)

Michigan Institution. 1855-'63, '65, '69, '72.

Iowa Institution. 1st-12th, with the following duplicates: 5th (2,) 6th (3,) 7th (7,) and two each of 10th-12th.

Reports of Institutions—Continued.

- Mississippi Institution. '56-'60, '63, '64, '67-'77.
Texas Institution. 1st-3d, 13th, 15th-21st.
West Virginia Institution. 1st-6th.
Oregon Institution. 1872, '74, '76.
Colorado Institution. 1875.
Western Pennsylvania Institution. 1877, '78.
Central New York Institution. 1875.
Western New York Institution. 1877, '78 (2.)
Halifax Institution. 1st-5th, 13th, 15th-20th.
Ontario Institution. 1st-5th, 6th (2,) 7th (4.)
Montreal Protestant Institution. 1st-7th.
Church mission to deaf-mutes. 1st-5th.
Columbia Institution. Complete file, with the following duplicates :
2d (3,) 3d (2,) 4th (4,) 6th (2,) 7th (2,) 8th (7,) 9th (7,) 12th (8,) 14th
(7,) 17th (13.)
Alabama Institution. 8th, 11th-16th.
California Institution. 1st, 2d, 4th-10th.
Le Couteulx St. Mary's Institution. 1st, 2d, and 6th.
Minnesota Institution. Complete file.
New York Institution for Improved Instruction. Complete file, with
the following duplicates: 1869 (2,) '70 (3,) '71 (2,) '72 (4,) '73 (2,)
'77 (2.)
Clarke Institution. 1st-7th, and 9th.
Arkansas Institution. 1st (8,) 2d (3,) 3d (5.)
Maryland Institution. Complete file.
Nebraska Institution. 1869-'71, '73, '75-'77.
Horace Mann School. 1873, (3.)
Yorkshire Institution. 1830-'35, '43, '45-'47, '64-'66, '68-'76, with
duplicates for 1831, '45, '47, '64, '70, and three each for 1865, '66.
Glasgow Institution. 1836-'61, '75, with duplicates for 1839, '40, '42,
'50-'52, '59-'61, '75.
Northern Counties Institution, Newcastle-upon-Tyne. 1848, '51, '65,
'68-'74, '76-'77.
National Institution, Claremont, near Dublin. 1820-'46, with dupli-
cates for 1821 (4,) '27 (2,) '29 (2,) '30 (3.) (A full refutation of
various mistakes, misconceptions, prejudices, and misrepresenta-
tions as to the Institution. 1832. Two copies.)
Catholic Institution, Dublin. (Cabra.) 1858, '60, '68, '70, '73.
Ulster Institution. 1844-'58, '71, '75.
Edinburgh Institution. 1815-'48, '67, with duplicates for 1815 (2,)
'17 (2,) '20 (2,) '44 (3.)
Liverpool Institution. 1828, '45-'58, '65, '69.
New South Wales Institution. 1874, '76, '77.
Manchester Institution. 1870, '78.
Bristol Institution. 1843.
London Institution. 1826-'53.
Birmingham Institution. 1814-'51.
Bordeaux Institution. 1840-'43.

Reports of Institutions—Concluded.

- Nancy Institution. 1824.—Distribution des prix. 1844, '46, '53.
 Paris Institution. Quatrième circulaire. 1829. (2 copies.)—Distribution des prix. 1841, '42, '45, '46, '58, '59.—Bulletin Annuel. 1866-'68.
 Cologne Institution. 2d and 4th.
 Emden Institution. 3d.
 Zurich Institution. 1825, '26, '27 (2,) '43, '45, '46.
 Société centrale d'éducation et d'assistance pour les sourds-muets en France, Statuts de.
 — R glement de.
 — Notice sur l'œuvre de, et sur ses moyens d'action. 1851.
 — Séances générales annuelles. 1851-'53, '58.
 Sourd-muet, Histoire d'un, écrite par lui-même.
 Sourds-muets, L'instruction des, par la voie des signes méthodiques.

II.—PENNSYLVANIA INSTITUTION, PHILADELPHIA.**1.—English.**

- Akerly, Sam'l. Elementary exercises for the deaf and dumb.
 American Annals of the deaf and dumb. 2? volumes.
 Anderson, D. Vocabulary, etc., for the deaf and dumb. London. 1861.
 Arrowsmith, J. P. Art of instructing the deaf and dumb. London. 1819.
 Baker, Charles. Circle of knowledge. 3 gradations.
 — Book of bible history. 3 volumes.
 — Scripture characters.
 — Tabular view of the old testament.
 — Bible lesson book.
 — First lessons in natural religion.
 — Picture lessons.
 Barnard, F. A. P. Existing state of the art of instructing the deaf, etc.
 Barnard, Henry, LL. D. Tribute to Gallaudet.
 Beck, T. R., M. D. Statistics of the deaf and dumb.
 Burnet, J. R. Tales of the deaf and dumb.
 — Present state of instruction in the United States.
 Chapin, William. Report on benevolent institutions of Great Britain and Paris.
 Curtis, J. H. Essay on the deaf and dumb. London. 1834.
 Dalgarno, Geo. Didascalocophus. 1680.
 Day, Rev. G. E. Report on European schools.
 — On efforts in France, etc., to restore hearing.
 Dunglison, R. J., M. D. Observations on the deaf and dumb. Philadelphia. 1858.
 Edinburgh Review. Article on the deaf and dumb. July, 1855.
 Ep e, L'Abb  de l'. Method of educating the deaf and dumb. London. 1801.
 Fletcher, Rev. W. The deaf and dumb boy.
 Gallaudet, Rev. T. H. Address delivered at the opening of the American Asylum. 1844.

- Holder, William, D. D.** Elements of speech. 1669.
— The dumb speaking. 1677.
- Humes, Rev. T. W.** Address at the laying of the corner-stone of the Tennessee Institution. 1848.
- Humphrey, Heman, D. D.** Life and labors of Gallaudet.
- Hutton, J. Scott.** Geography.
— Elementary arithmetical exercises.
— Primary vocabulary and phrase-book.
— Primary catechism.
— Questions on astronomy.
— Question book.
— Instruction of the deaf and dumb. From the Christian Spectator. December, 1837.
- Keep, J. R.** First lessons.
— School stories.
— The sign-language.
— Remarks on the theories of Dr. S. G. Howe.
- Jacobs, J. A.** Lessons for the deaf and dumb. 1834.
— Learning to spell, etc.
- Jones, T. W., and Turnbull, L.** Defects of sight and hearing. Philadelphia. 1859.
- Kitto, John, D. D.** The lost senses.
- Latham, W. H.** First book.
— Primary reader.
- Mann, Edwin J.** The deaf and dumb, etc. Boston. 1836.
- Mann, Horace.** Report on education in Europe.
- Massachusetts,** Report of committee of legislature on the education of the deaf and dumb.
- Massieu, J., and Clerc, L.** Definitions and answers of. London. 1815.
- Observations** on the education of the deaf and dumb. From the North American Review.
- Peet, H. P.** Notions of the deaf and dumb before instruction. 1855.
— Lessons for the deaf and dumb. Parts I, II, and III.
— Scripture lessons.
— History of the United States.
— Memoir of. From Barnard's American Journal of Education.
— Statistics of the deaf and dumb.
— The education of the deaf and dumb in the higher branches. 1852.
- Peet, Isaac Lewis.** Language lessons.
- Porter, Samuel.** Education of the deaf and dumb.
- Proceedings** of conventions. Complete. Many odd numbers on hand.
- Review** of the seventh annual report of the secretary of the Massachusetts board of education.
- Ringland, J., and Gelston, J.** Report of a deputation to British institutions. Dublin. 1856.
- Sandham, Miss.** Deaf and dumb. Philadelphia. 1812.
- Sibscota, Geo.** Deaf and dumb man's discourse. 1670.
- Townsend, Rev. J.** Memoirs of. Boston. 1831.
- Turnbull, Lawrence.** Nature, causes, and treatment of nervous deafness.

- Young, J. R. Method of instructing the deaf and dumb. London. 1826.
 Watson, Joseph. Instruction of the deaf and dumb. London. 1809.
 Weld, Lewis. Report on European schools.
 — Address delivered in the Capitol at Washington.

Reports of Institutions :

American, New York, New York Improved, Central New York, Western New York, Le Couteux St. Mary's, Pennsylvania, Western Pennsylvania, Kentucky, Ohio, Wisconsin, Michigan, Columbia, Minnesota, Clarke, Maryland, and West Virginia Institutions, (complete;) Virginia, Indiana, Illinois, Tennessee, North Carolina, South Carolina, Georgia, Alabama, Mississippi, Louisiana, Texas, Missouri, Iowa, Kansas, Arkansas, California, Nebraska, Colorado, Oregon, Halifax, Ontario, Mackay, Northern Counties, Yorkshire, and Dublin Catholic Institutions, (incomplete.*)

Report of the superintendent of common schools of New York on the Central Asylum and New York Institution, 1830.

2.—French.

- Annales des sourds-muets et des aveugles. 1844-'49.
 Annuaire de l'institut royale de Liège. 1864-'66.
 Annuaire de l'institut de Bruges. 1840-'41.
 L'ami des sourds-muets. 1838-'44.
 Astros, Mgr. P. d'. Catéchisme des sourds-muets qui ne savent pas lire.
 Blanchet, Dr. A. La surdi-mutité. 2 volumes.
 — Manuel de l'instituteur enseignant des sourds-muets dans les écoles primaires. 2 volumes.
 — Premier rapport sur les établissements belges et allemands.
 Brosses, Charles de. La formation mécanique de langage. 2 volumes.
 Carton, L'Abbé C. Le sourd-muet et l'aveugle. 3 volumes.
 DeHaerne, Mgr. D., D. D. De l'enseignement des sourds-muets. Bruxelles. 1865.
 Deschamps, L'Abbé. Cours élémentaire d'éducation des sourds-muets. Paris. 1779.
 — Lettre a Monsieur Bellisle. 1780.
 — Observations d'un sourd et muet. 1780.
 — De la manière de suppléer aux oreilles par les yeux. 1783.
 Diderot, Denis. Lettre sur les sourds et muets. 1751.
 Dublar, L. J. Mutisme sténographique. Paris. 1833.
 Epée, L'Abbé C. M. de l'. L'institution des sourds et muets. 1776.
 — La véritable manière d'instruire les sourds et muets. 1784.
 Forestier, Claudius. Cours complet et méthodique d'enseignement pratique.
 Gérando, Le Baron J. M. de. L'éducation des sourds-muets. 2 volumes.
 Guyot, C. and R. T. Liste littéraire philocophe. Groningen. 1842.
 Houdin, Auguste. De la surdi-mutité.
 Hugentobler, J. Collection de vignettes.
 Institut Royal de Paris. Troisième circulaire. 1832.

* There are also duplicates of many of the above-named reports.

- Institut Royal de Paris. Quatrième circulaire. 1836.
Itard, E. M. Rapport sur le sauvage de l'Aveyron.
Lambert, L'Abbé. Catéchisme et paroissien en images et polyglottes. 1868.
— Catéchisme a l'usage des sourds-muets sans instruction. 1865.
— Paroissien a l'usage des sourds-muets. 1865.
— Le langage de la physionomie et du geste.
Ordinaire, Désiré. L'éducation du sourd-muet. 1836.
Pélissier, P. Poésies d'un sourd-muet.
— Les sourds-muets au xix^e siècle.
Puybonnieux, J. B. La parole enseignée aux sourds-muets. 1843.
Recoing, M. Syllabaire dactylogique. Paris. 1823.
Solar, Le soi-disant Comte de, Rapport du procès de. 1781.
Sicard, L'Abbé R. A. Cours d'instruction. Paris. 1803.
— Elémens de grammaire. 2 volumes. 1801.
— Théorie des signes. 2 volumes.
— Manuel de l'enfance.
Triest, Le Chanoine, Biographie de. Ghent. 1836.
Vasse, L. La pantomime comme langage naturel.
— Principes de l'enseignement de la parole.
Valade-Gabel, J. J. Rapport sur un plan de nomenclature générale, etc.
— Méthode a la portée des instituteurs primaires.
— Le mot et l'image.

3.—*German.*

- Graser, Dr. I. B. Der durch Gesicht und Tonsprache der Menschheit wiedergegebene Taubstumme. 1834.
Hill, Moritz. Anleitung zum Sprachunterricht, etc. Essen.
— Lesebübel.
— Leitfaden.
— Vollständige Anleitung, etc.
Jaeger, V. A., and Riecke, G. A. Anleitung zum Unterricht taubstummer Kinder. 4 volumes.
Neumann, Dr. Ferdinand. Die Taubstummen-Anstalt zu Paris. Königsberg. 1827.
— and Saegert, C. W. Die Evangelien. Magdeburg. 1840.
— Die biblischen Geschichten. Magdeburg. 1840.
Reich, Carl G. Blicke auf die Taubstummenbildung.
— Der erste Unterricht des Taubstummen. Leipsic. 1834.
Reitter, M. Methoden-Buch zum Unterricht, etc. Wien. 1828.
Saegert, C. W. Die königliche Taubstummen-Anstalt zu Berlin. 1845.
— Das Taubstummen-Bildungs-Wesen in Preussen. 1856.
— Ueber die Heilung des Blödsinns. 1845.
Venus, M. Jahresberichté der Taubstummen-Institut zu Wien. 1853-'55.
Programme der provinzialständischen Taubstummen-Anstalt zu Stade.

4.—*In Various Languages.*

- Algemeen verslag gedain ti Groningen. 1870.
Amman, J. C. Dissertatio de loquela. Amsterdam. 1700.

- Boselli. Sui sordo-muti; sulla loro istruzione et il loro numero. Genova. 1834.
- Leite, Tobias R. Salva-guarda do surdo-mudo Brasileiro.
- Nyerup, R. Periodeerne i dövstumme undervisningens historie. Kjøbenhavn. 1806.
- Pamiętnik Warszawskiego instytutu głuchoniernych i ociemniałych. 1872-'77.
- Pélissier, P. Iconographia dos signaes dos surdos-mudos. Translated into Portuguese by F. J. da Gama.
- Pendola, T. Le istituzione dei sordo-muti in Italia. Russian pamphlets, 1 volume.
- Valade-Gabel, J. J. Contos moraes dos surdos-mudos.
- Vieira, Dr. Menezies. Lições dos surdos-mudos, de geographia et metrologia.
— Recreio instructivo.
- Wallis, John. De loquela. London. 1740.

III.—COLUMBIA INSTITUTION, WASHINGTON.

In this list the arrangement adopted is to follow the names of authors alphabetically, except in the case of biographies; here the name of the subject of the biography is substituted for that of the author. Anonymous works are included in the miscellaneous group at the end.

The titles are very much abbreviated, in order to economize space. It is believed, however, that they are indicated with sufficient fulness to enable the works to be recognized by any one who is at all familiar with them. For the benefit of persons who are not familiar with them, it may be added that a catalogue comprising the greater part of these books, arranged in chronological order, and giving the titles in full, was published in the Eighteenth Annual Report of the Institution; this will be sent free to anybody applying for it. As the dates, so far as known, are inserted in the present list, the two catalogues can easily be compared, and the full titles ascertained.

- Ablaincourt, Bruhier d'. Caprices d' imagination, etc. Lettre xi. Sur les sourds et muets, etc. Amsterdam. 1741.
- Aichinger, Joh. Ev. Organische Entwicklung der Intelligenz und der Sprache. Linz. 1849.
- Akerly, Samuel. Elementary Exercises, etc. New York. 1821.
- Alhoy, Le Citoyen. De l'éducation des sourds-muets, etc. Paris. 1800.
- Alle, J. L. Anleitung, etc. Gmünd. 1820.
- Alopæus, C. H. Kort handling till dövstummas uppfostram och undervisningi hemmen. Abo. 1866.
- Lyhykätinen ohje kuuromykkia kotona kaswattamaan ja opettamaan. Turussa. 1868.

- Amman, Joh. Conrad.** *Surdus loquens, etc.* Amsterdam. 1692.—London. 1740.—English translation by Daniel Foot, M. D. London. 1694. (2 copies.)
- *Dissertatio de loquela, etc.* Amsterdam. 1700. (2 copies.)—German translation by George Vensky. Prenzlau and Leipzig. 1747.—French translation by Beauvais de Préau. Paris. 1779.—German translation by Dr. L. Grasshoff. Berlin. 1828.—English translation by Charles Baker. London. 1873. (5 copies.)
- Anderson, Duncan.** *A graduated vocabulary, etc.* London. 1861.
- *English vocalized for the deaf and dumb.*
- *Picture defining and reading book, etc.* Ayr. 1830.
- and **Baker, Charles.** *Graduated lessons in language and grammar, etc.* Doncaster. 1841.
- Arnoldi, Joh. L. F.** *Praktische Unterweisung, etc.* Giessen. 1777.
- Arrowsmith, John P.** *The art of instructing the infant deaf and dumb, etc.* London. 1819.—German translation. Leipzig. 1820.
- Atkinson, Alexander.** *Memoirs of my youth.* Newcastle-on-Tyne. 1865.
- Ashburton, Lord.** *Preface to "Common Things."* London. 1854.
- Austin, Rev. Gilbert.** *Chironomia, etc.* London. 1806.
- Austriacus, Joh.** *De memoria artificiosa libellvs.* Argentorati. 1603.
- Axon, W. E. A.** *Statistics of the deaf and dumb.* Salford. 1875.
- B., G., gent.** *Secret writings, etc.* London. 1665.
- Baker, Charles, Ph. D.** *A complete set of his works on deaf-mute education, text-books, etc., of which a list was published in the *Annals*, vol. xx, p. 213.*
- Ballesteros, J. M.** *Manual de sordo-mudos, etc.* Madrid. 1856.
- and **Villabrille, F. F.** *Revista de la enseñanza, etc.* Madrid. 1851.
- Barnard, F. A. P., LL. D.** *Analytic grammar, etc.* New York. 1836.
- Bather, A. H.** *Schools in Great Britain and Ireland.* London. 1858.
- Bauer, K. G., and Eschke, E. A.** *Unterricht, etc.* Berlin. 1801.
- Bébian, A.** *Mimographie, etc.* Paris. 1825. (2 copies.)
- *Manuel d'enseignement, etc.* 2 volumes. Paris. 1827. (2 copies.)
- *Examen critique de l'enseignement dans l'institution de Paris.* Paris. 1834.
- Beck, Cave.** *The universal character, etc.* London. 1657.
- Bede, The Venerable.** *Ecclesiastical history, etc.* Chap. ii, book v. *How the bishop John cur'd a dumb man.* London. 1723.
- Bell, Charles.** *The organs of the senses, etc.* London.
- Bell, A. M.** *Visible speech, etc.* London. 1867.
- *English visible speech, etc.* London.
- *Class primer, etc.* London.
- *Explanatory lecture, etc.* London. 1870.
- Bell, A. G.** *On the nature and uses of visible speech.* Boston. 1872.
- Benjamin, Le sourd-muet,** *Histoire de.* Paris. 1839.
- Berthier, Ferdinand.** *Brochures, etc.* Paris. 1840.
- *Le Code Napoléon.* Paris. 1870.
- Bird, John.** *Contributions to social pathology.* London. 1862. Second edition.
- Blanchet, Dr. A.** *La surdi-mutité, etc.* Tome premier. Paris. 1850.—Tome deuxième. Paris. 1852.

- Blanchet, Dr. A. *Établissements belges et allemands, etc.* Paris. 1851.
- Bonet, J. P. *Reduction de las letras, etc.* Madrid. 1620.
- Bonnafont, M. *De la surdi-mutité.* Paris. 1853.
- Bonnaterre, P. J. *Notice historique sur le sauvagement de l'Aveyron, etc.* Paris. 1800.
- Borg, J. *Ord- och läse-bok. Lämpad efter Hills bildersamling.* Stockholm. 1865. Two volumes.
- Boselli, The Abbé. *Sui sordo-muti, etc.* Genova. 1834.
- Bridgman, Laura, *An account of; with brief notices of Lucy Reed, Oliver Caswell, and Julia Brace.* London. 1843. (2 copies.)
- Brinsmade, Horatio N. *Scripture history, etc.* Hartford. 1829.
- Broca, Dr. Paul. *Hybridity in the genus homo.* Edited by C. Carter Blake. London. 1864.
- Brouland, Mlle. Josephine. *Tableau spécimen d'un dictionnaire de signes.* Paris. 1855.
- Bulwer, John. *The people of the whole world, etc.* London. 1654.
- *Anthropometamorphosis, etc.* London. 1650.
- *Pathomyotomia, etc.* London. 1649.
- *Philocophus, etc.* London. 1648.
- *Chirologia, etc.* London. 1644. (2 copies.)
- *Chironomia, etc.* London. 1644. (2 copies.)
- Burnet, John R. *Tales and poems, etc.* Newark, N. J. 1835.
- Buxton, David. *On education in Lancashire and Cheshire, etc.* Liverpool. 1854.
- *On the census of 1851.* London. 1855.
- *On institutions for the deaf and dumb, etc.* Liverpool. 1855.
- *On marriage and intermarriage, etc.* Liverpool. 1857.
- *On the article "deaf and dumb" in the eighth edition of the Encyclopædia Britannica.* Liverpool. 1858.
- *The causes of deafness, congenital and acquired.* Liverpool. 1859.
- *On the census of 1861.* Liverpool. 1866.
- *Article from Chambers' Encyclopædia.*
- Campbell, Duncan. *A spy on the conjurer, etc.* Revised by Mrs. Eliz. Haywood. By Daniel De Foe. London. 1725.
- *Secret memoirs of.* By Daniel De Foe. London. 1732. (2 copies.)
- Cappron, Q. Jos. *Algemeene opvoedingsleer, etc.* Antwerp. 1857.
- Cardan, Jerome. *De subtilitate, etc.* Paris. 1851.
- *Life of.* By Henry Morley. 2 volumes. London. 1854.
- Carton, L'Abbé C. *Mémoire sur les systèmes d'enseignement, etc.* 1845.
- *L'instruction mise à la portée des instituteurs primaires et des parents.* Bruxelles et Paris. 1856.
- *L'enseignement maternel, etc. Examen du rapport de M. Franck, etc.* Bruges. 1862.
- *Anna Temmermans.* 1859.—English translation. Dublin. 1865. (3 copies.)
- Caesar, Karl Adolph. *Ueber Taubstumme, etc.* Leipzig. 1800.
- Castro, P. de. *Moyen de rendre la parole, etc. Avec des observations par P. J. Sachs de Lewenheim.* In *Mémoires littéraires, etc., par M. Eidons.* Paris. 1750.

- Clerc, Laurent.** See **Massieu.**
- Clyne, John.** Letter on the deaf and dumb. Bristol. 1855.
- Colombat, E.** La parole, etc. Paris. 1840.
— Les maladies et l'hygiène des organes de la voix. Seconde édition. Paris. 1838.
- Condillac, L'Abbé de.** La logique, etc. Paris. 1796.
- Cook, James.** Language lessons, etc. Edinburgh. 1850. (2 copies.)
- Cordemoy, M.** Speech, etc. 1668. (2 copies.)
- Coster, M.** Prétendues découvertes nouvelles, etc. Paris. 1803.
- Crompton, Samuel.** Letter on the alienation of the chapel of the Manchester school. London and Manchester. 1862.
- Curtis, J. H.** An essay on the deaf and dumb, etc. London. 1829.
- Czech, F. H.** Ueber den Einfluss der Willensbildung auf das Leben. Zweyte Auflage. Wien. 1830.
— Berichtigung irriger Ansichten, etc. Wien. 1830.
— Grundzüge des psychischen Lebens, etc. Vierte Auflage. Wien. 1830.
— Die Wege der Vorsehung, etc. Zweyte Auflage. Wien. 1830.
— Versinnlichte Denk- und Sprachlehre, etc. Wien. 1836.
- Dalgarno, Geo.** Didascalophus, etc. Oxford. 1680. (2 copies.)
— Works of. 1. Ars signorum, etc. 2. Didascalophus, etc. Reprinted at Edinburgh. 1834. (2 copies.)
- Daniel, W. F.** Kann nicht jeder Taubstumme seine Ausbildung erhalten? etc. Stuttgart. 1824.
— Allgemeine Taubstummen-Bildung, etc. 3 volumes. Stuttgart. 1825-26. (2 copies.)
- Darwin, George H.** Marriages between first cousins. London. 1875.
— Note on the marriages of first cousins. London. 1875.
- Dawes, Rev. Richard.** Common things. London. 1854.
- Day, Rev. Geo. E., D. D.** Attempted cures of deafness. 1850.
- De Foe, Daniel.** Dickory Cronke, etc. London. Reprinted. 1818.
— See **Campbell.**
- De Gérando, Le baron Marie Joseph.** See **Gérando.**
- De Haerne, Mgr. D.** De l'enseignement spécial, etc. Brussels. 1865.
— The natural language of signs. Washington. 1876.
- Deleau, Emile.** Du traitement des sourds-muets. Paris. 1853.
- Deleau, Dr., jeune.** L'ouïe et la parole rendues à Honoré Trézel, etc. Paris. 1825.
— Guérisons, etc., par le cathétérisme de la trompe d'Eustache. 1827.
— Exposé d'une nouvelle dactylogie, etc. Cambrai. 1830.
— Traitement des maladies de l'oreille moyenne, etc. Paris. 1830.
— Introduction à des recherches pratiques, etc. Paris. 1834.
— L'éducation auriculaire et orale, etc. Paris. 1837.
— Recherches pratiques, etc. Paris. 1838. (2 copies.)
- De l'Épée, L'Abbé C. M.** See **Épée.**
- Deschamps, L'Abbé.** Cours d'éducation, etc. Paris. 1779.
— De la manière de suppléer aux oreilles par les yeux. Paris. 1783.
— Observations d'un sourd et muet, etc. Amsterdam. 1779.
- Desmortiers, Bouvyer.** Les sourds-muets de naissance, etc. Paris. 1829.

- Deusing, Anton. The deaf and dumb man's discourse, etc. Translated by George Sibscota. London. 1670. (2 copies.)
- Deutsch, Dr. Carl. *Über die Rechte der Taubstummen.* Berlin. 1852.
- Deutsch, J. *Biblische Geschichte für Israelitische Taubstummen.* Vienna.
- Devay, Francis. *Les mariages consanguins, etc.* Deuxième édition. Paris. 1862.
- Diderot, Denis. *Lettre sur les sourds et muets.* Paris. 1751.
- Digby, Sir Kenelm. *Of bodies and of man's soul, etc.* London. 1669.
- Dubreuilh, Dr. Charles. *La surdi-mutité, etc.* Bordeaux. 1853.
- Du Camp, Maxime. *L'institution des sourds-muets de Paris.* Paris. 1873.
- Dudesert, Paul-Denys. *L'éducation, etc.* Paris. 1834.
- Dufton, William. *Deafness, etc.* London. 1844.
- Dumarsais, M. *Des tropes, etc.* Cinquième édition, augmentée par M. l'Abbé Sicard. Paris. 1803.
- Edmonds, Geo. *Universal alphabet, etc.* London and Glasgow. 1855.
- Elizabeth, Charlotte. See Tonna.
- Elliott, Richard. *Lessons in language, etc.* London. 1878.
- *Lessons in articulation, etc.* London. 1878.
- *Vocabulary of words in common use, etc.* London. 1878.
- Ellis, Alexander J. *Universal writing and printing, etc.* Edinburgh & London. 1856.
- England, John. *Education of the deaf, etc.* Montrose. 1819.
- Epée, L'Abbé C. M. de l'. *Institution des sourds, etc.* Paris. 1776.
- *Exercice de sourds et muets, etc.* Paris. 1773.
- *La véritable manière, etc.* Paris. 1784.—English translation. London. 1801.
- *L'art d'enseigner à parler, etc.* Des notes par Sicard. Paris. 1820.
- *Oraison funèbre de.* Par l'Abbé Fauchet. Paris. 1790.
- *Essai sur la vie de, etc.* Par M. Riche. In *Rapports généraux de la société philomathique, etc.* 1788-89.
- *Comédie historique de.* Par J. N. Bouilly. Paris. 1800.—English translation by Thomas Holcroft. London. 1819.—English translation by S. A. Matson. Bristol and London. 1870.
- *Eloge de.* Par A. Bébien. Paris. 1819.
- *Eloge de.* Par Rey de la Croix. Beziers. 1822.
- *Eloge de.* Par J. M. d'Aléa. Paris. 1824.
- *Notice biographique sur.* Par E. Morel. Paris. 1833.
- *Sa vie, etc.* Par Ferdinand Berthier. Paris. 1852. (2 copies.)
- Eschke, E. A. *Ueber Stumme, etc.* Berlin. 1791.
- *A-B-C-Buch für Taubstumme. Vierte Auflage.* Berlin. 1811.
- See Bauer.
- Eschricht, Dr. D. F. *Wie lernen Kinder sprechen?* Berlin. 1853.
- Fletcher, Rev. W. *The deaf and dumb boy, etc.* London. 1837. New edition, 1843.
- Forestier, Claudius. *Petit paroissien, etc.* Lyon et Paris. 1847.
- *Petite histoire sainte.* Paris et Lyon. 1852.
- *Cours d'enseignement, etc.* Paris et Lyon. 1854.
- *Petit questionnaire, etc.* Paris et Lyon. 1856.
- *Le sourd-muet pieux, etc.* Paris et Lyon.

- Fornari, P.** Il sordo-muto che parla. Milano. 1872.
 — — La chiave per far parlare i sordo-muti italiani. Milano. 1872.
 — — Il primo libro di lettura e lingua, etc. Milano. 1873.
- Foulston, James.** Reflections, etc. Dublin. 1855.
- Fournié, Dr. E.** Physiologie, etc., du sourd-muet, etc. Paris. 1868.
 — — La bête et l'homme, etc. Paris. 1877.
- Franck, M.** Rapport par une commission de l'institut, etc. Paris. 1861.
- Fuller, Angie A.** Scenes in the history of the deaf, etc. Faribault. 1879.
- Fulton, G., (and Knight.)** A pronouncing spelling-book, etc. Twenty-fourth edition. Edinburgh and London. 1835. (2 copies.)
- Gallaudet, E. M., Ph. D., LL. D.** Address in behalf of the Columbia Institution. Washington. 1858.
 — — American and European systems compared. New Haven. 1863.
 — — Report on the Vienna Exhibition. Washington. 1875.
- Gallaudet, Thomas, D. D.** Sermon on twenty-fifth anniversary of St. Ann's church. New York. 1877.
- Gallaudet, T. H., D. D.** Picture defining and reading book. Hartford.
 — — Scripture questions.
 — — Discourse in commemoration of, etc. By Henry Barnard, LL. D. Hartford. 1852.—Second edition. New York and Hartford. 1859.
 — — Biographical sketch of, in American Journal of Education, vol. i. By Henry Barnard, LL. D. Hartford. 1856.
 — — Life and labors of. By Heman Humphrey, D. D. New York. 1857.
- Gallaudet, Sophia,** Biographical sketch of. By Amos G. Draper. Washington. 1877. (10 copies.)
- Gaultier, L'Abbé.** Lectures graduées, etc. 6 volumes. Londres. 1798.
- Gelston, John.** See Ringland.
- Gérando, Le baron Marie Joseph de.** L'éducation des sourds-muets de naissance. 2 volumes. Paris. 1827. (2 copies.)
 — — Vie de, etc. Par Mlle. Octavie Morel. Paris. 1846.
- Glynn, Edward.** A visit to the Northern Counties Institution. Newcastle-upon-Tyne. 1859.
- Gordon, William.** Demonstrations of the divine perfections, etc.
- Graser, Dr. I. B.** Der durch Gesicht- und Tonsprache der Menschheit wiedergegebene Taubstumme. Zweite Auflage. Bayreuth. 1834.
- Green, Francis.** "Vox oculis subjects," etc. London. 1783.
- Greenwood, James.** English grammar, etc. 3d edition. London. 1729.
- Grosselin, Augustin, (and Pélissier.)** Cartes mimo-mnémoniques, etc. Paris. 1861.
- Guyot, R. T.** De jure surdo-mutorum, etc. Groningen. 1824.
 — — Lijst der werken over doof-stommen, etc. Groningen. 1824.
 — — (and C. Guyot.) Liste littéraire philocophe, etc. Groningen. 1842.
- Haerne, Mgr. D. de.** See De Haerne.
- Hammack, James T.** The English census of 1861. 1862.
- Hartley, David.** De l'homme, etc. Avec des notes explicatifs de R. A. Sicard. 2 vols. Paris. 1802.
- Harvey, William.** Diseases of the human ear. London.
- Hauer, Heinrich.** Elementar-Unterricht, etc. Quedlinburg und Leipzig. 1821.

- Hawker, Robert, D. D.** History of the London Asylum, etc. 1805.
- Hawkins, James.** The deaf and dumb, etc. London. 1863. (2 copies.)
- National education for the deaf and dumb poor. London. 1868.
- The administration of charities. London. 1870.
- Heinicke, Samuel.** Metaphysik, etc. Halle. 1785.
- Ueber graue Vorurtheile, etc. Copenhagen und Leipzig. 1787.
- Sein Leben und Wirken, von H. E. Stötzner. Leipzig. 1870. (2 copies.)
- Helmont, F. M. B. van.** Alphabeti naturalis delineatio, etc. Sulzbaci. 1657. (2 copies.)
- Hensen, H.** Lectüre für Taubstumme, etc. Schleswig. 1815.
- Unterrichts-Cursus, etc. Erste Abtheilung. Dritte Auflage. Schleswig. 1826.—Fünfte Abtheilung. Schleswig. 1831.
- Hernandez, Dr. D. T.** Plan de enseñar, etc. Madrid. 1815.
- Herries, John.** The elements of speech. London. 1773.
- Hill, Moritz.** Vollständige Anleitung, etc. Essen. 1839.
- Anleitung, etc., für Pfarrer und Lehrer. Essen. 1840.
- Leitfaden, etc. Essen. 1850.
- Lese- und Sprachbuch für Oberklassen, etc. Zweite Auflage. Leipzig. 1852.
- Lesefibel, etc. Zweite Auflage. Leipzig. 1858.
- Elementar Lese- und Sprachbuch, etc. Erstes Bändchen. Zweite Auflage. Leipzig. 1858.—Dritte Auflage. 1864.—Zweites Bändchen. Zweite Auflage. 1859.
- Erstes Wörter- und Sprachbuch, etc. Zweite Auflage. Leipzig. 1861.
- Das Taubstummen-Bildungs-Wesen in Deutschland. Weimar. 1866.
- Entwurf eines Reglements für das Preussische Taubstummen-Bildungs-Wesen. Weimar. 1874.
- Hirsch, D.** Spraak- en leesoeeningen, etc. 2 vols. Rotterdam. 1858.
- La méthode allemande, etc. Rotterdam. 1868.
- Advice to parents, guardians, and teachers. Translated by S. W. Van Buuren. Edinburgh. 1876.
- Hoffbauer, J. C.** Médecine légale relative aux aliénés, etc. Traduit de l'allemand par A.-M. Chambeyron. Avec des notes par MM. Esquirol et Itard. Paris. 1827.
- Holder, Wm., D. D.** Elements of speech, etc. London. 1669.
- Hopper, Arthur.** Elementary lessons, etc. Birmingham. 1848. (2 copies.)—Second edition. 1864. (2 copies.)
- Lessons on language. 2 volumes. Birmingham. 1859. (2 copies.)
- Houdin, Auguste.** De la surdi-mutité. Paris. 1855.
- La parole rendue aux sourds-muets, etc. Paris. 1865.
- L'enseignement, etc., en 1874. Paris. 1874.
- Un concert vocal de sourds-muets. Paris. 1875.
- Howe, Dr. S. G.** The education of deaf-mutes, etc. Boston. 1866.
- Huartes, Dr. John.** Education and learning, etc. London. 1734.
- Hubbard, G. G.** The education of deaf-mutes, etc. Boston. 1867.
- Hubert-Valleroux, M. E.** La surdi-mutité, etc. Paris. 1853.
- Hugentobler, J.** La méthode d'articulation, etc. Lyon. 1874.

- Hugentobler, J. Cours d'articulation, etc. Paris et Lyon. 1876.
 — Du sourd-muet de naissance, etc. Neuchatel. 1876.
- Hunt, James, Ph. D. Voice and speech, etc. London. 1859.
- Hutton, A. B., Memorial of. By J. J. Barclay. Philadelphia. 1870.
- Hutton, J. Scott. Various text-books, of which a list may be found in the *Annals*, vol. xvi, p. 196, and vol. xviii, p. 64.
- Itard, E. M. The savage of Aveyron, etc. London. 1802.
 — Les nouveaux développemens du sauvage de l'Aveyron, etc. Paris. 1807. (2 copies.)
- Itard, J.-M.-G. L'oreille, etc. Seconde édition. Edité par Méquignon-Marvis père. 2 volumes. Paris. 1842. (2 copies.)
- Jacobs, J. A. Lessons, etc. Lexington, Ky. 1834.
 — Primary lessons, etc. 2 volumes. New York. 1860.
- Jaeger, V. A. Die Behandlung taubstummer Kinder, etc. Zweite Ausgabe. Stuttgart. 1831.
 — Wörter-Sammlung, etc. Stuttgart. 1831-'34.
 — (and Riecke.) Lese- und Bilder-Buch, etc. Stuttgart, 1831-'36.
 — Anleitung, etc. Stuttgart. 4 volumes. 1831-'36.
 — Vorlegeblätter zum Sprach-Unterricht, etc. Stuttgart. 1831-'36.
- Jamet, L'Abbé. Mémoires sur l'instruction, etc. Caen. 1824. Seconde édition.
- Jarisch, H. A. Methode, etc. Regensburg. 1851.
- Johns, Rev. B. G. The land of silence, etc. London. 1857.—Also a magazine article with the same title. 1857.
- Jorgensen, J. L. V. Ordbog, etc. Kjobenhavn. 1859.
 — Ordsamling, etc. Kjobenhavn. 1859.
 — Gjerningsord, etc. Kjobenhavn. 1860.
 — Læsebog, etc. Kjobenhavn. 1861.
 — Fædrelandshistorie, etc. Kjobenhavn. 1861.
- Jullian, L. Principes de l'éducation, etc. Paris et Montpellier. 1867.
- Keep, John R. First lessons, etc. Hartford. 1862.—Second edition. 1875.—Third and fourth editions. 1876.
 — School stories, etc. Columbus. 1872.—Second edition. Hartford. 1876.
 — Signs in deaf-mute education. New Haven. 1867.
 — Remarks on the theories of Dr. S. G. Howe.
- Keller, Johan. Sprogbog for dovstummeskolens mellemklasser. Kjobenhavn. 1874.
 — Artikulationslære, etc. Kjobenhavn. 1876.
 — Religionsbog, etc. Kjobenhavn. 1876.
- Kempelen, W. von. Mechanismus der Sprache, etc. Wien. 1791.—French translation. Vienna. 1791.
- Kendall, Amos, Eulogies of. By E. M. Gallaudet, and others. Washington. 1870. (25 copies.)
- Kinghan, John. Scripture narratives, etc. Belfast. 1865.
 — Scripture questions. Gradation II. Third edition. Belfast. 1864.
 — Questions on English history. Third edition. London and Belfast. 1866.—Fourth edition. London. 1870.
 — Modern geography, sacred geography, and astronomy. Belfast. 1842.

- Kinghan, John.** Elementary language lessons. Part I. 1870.
- Kitto, John, D. D.** The lost senses. Edinburgh and London. (2 copies.)
- **Memoirs of.** By J. E. Ryland. With a critical estimate of his life and writings by Professor Eadie, D. D., LL. D. Edinburgh and London. 1856.
- Knight, G.** See **Fulton.**
- Kruse, O. Fr.** Elementar-Sprachbildungslehre, etc. Essen. 1841.
- **Lehrbuch des Sprachunterrichts, etc.** Leipzig. 1852.
- **Ueber Taubstumme, etc.** Schleswig. 1853.
- **Zur Vermittelung der Extreme, etc.** Schleswig. 1869.—French translation. 1871.—English translation. Washington. 1872.
- **Bilder aus dem Leben eines Taubstummen, etc.** Altona. 1877.
- Lachs, J. S.** Andeutung, etc. Zweite Auflage. Berlin. 1863.
- Lambert, L'Abbé.** La religion, etc. Paris. 1859.
- **La physionomie et le geste, etc.** Nouvelle édition. Paris. 1865.
- Lampl, Karl.** Praktisches Verfahren, etc. Linz. 1852.
- Lashford, Wm.,** Memoir of. By Wm. Sleight. London. 1855. (3 copies.)
- Latham, W. H.** First lessons. Cincinnati. 1874.
- **Primary reader.** Cincinnati. 1877.
- Lazzeri, Lino.** Primo corso di grammatica pratica e letture graduate. Siena. 1873.
- Lecorgne, Charles,** Sketch of, etc. By W. Sleight. London. 1850.
- Lefebvre, Dr.** Les mariages consanguins. Louvain. 1877.
- Leite, J. R.,** Sobrinho. Lições de metrologia, etc. Rio de Janeiro. 1875.
- Leite, T. R.** Salva-guarda, etc. Rio de Janeiro. 1876.
- **Noticia do instituto do Rio de Janeiro.** 1876.
- Lenoir, Alphonse.** Faits divers, etc. Paris. 1850. First and second editions.
- Lichfield and Coventry, Henry, Bishop of.** Sermon in behalf of Birmingham Institution. London. 1826.
- Lucas, T. M.** Chyrology, etc. London. 1812.
- Magnat, M.** Cours d'articulation, etc. Paris. 1874.
- Marmieux, J. de.** Pasigraphie, etc. With an introductory letter by the Abbé Sicard. Paris. 1797.
- Martineau, Harriet.** A letter to the deaf. London. 1838.
- Massieu, J. B.** Etablissement d'une école à Bordeaux, etc. 1793.
- **Nomenclature, etc.** Paris. 1808.
- **(and Clerc.)** Definitions and answers of, etc. With a letter, etc., by M. Laffon de Ladebat. English translation by J. H. Sievrac. In French and English. London. 1815. (2 copies.)
- Matthias, Dr. L. C.** Die landständischen Verhandlungen im Grossherzogthum Hessen über die Erwerbung eines Hauses für die Taubstummen-Institut zu Friedberg. Friedberg. 1859.
- Meissner, F. L.** Taubstummheit, etc. Leipzig & Heidelberg. 1856.
- Menière, P.** La surdi-mutité, etc. Paris. 1853.
- Menière, Dr. Emile.** Les maladies de l'oreille, etc. Paris. 1868.
- Montaigne, L'Abbé.** Connoissances intellectuelles, etc. Paris. 1829.

- Muecke, Johann.** Anleitung, etc. Prag. 1834.
- Mueller, Joh.** See Wellauer.
- Neumann, Dr. F.** Taubstumme, etc. Königsberg. 1822.
— Bericht über die Anstalt zu Königsberg. 1822.
- Newsam, Albert,** Memoir of. By J. O. Pyatt. Philadelphia. 1868.
- Olivet, Fabre d'.** Notions sur l'ouïe, etc. Montpellier. 1819.
- Oliver, Dr.** L'institut aux Paques, etc. Genève. 1870.
- Olivier, Louis-Ernest.** Des sons de la parole, etc. Paris. 1844.
- Ordinaire, Désiré.** Essai sur l'éducation, etc. Paris. 1836.—English translation (unfinished) in manuscript.
- Orelli, Henri d'.** L'institution à Zurich. Zurich. 1835.
- Orpen, Dr. C. E. H.** The uneducated deaf, etc. Dublin. 1827.
— Anecdotes, etc. Second edition. London. 1836.
— Life of. By Mrs. LeFanu. London. 1860.
- Oswald, John.** Etymological dictionary, etc. Edinburg. 1834.
- Paulmier, L. P.** Le sourd-muet civilisé, etc. Seconde édition. Paris. 1820. (2 copies.)—Troisième édition. 1834.
— L'instruction, etc. Paris. 1844. (2 copies.)
- Peet, Harvey P., LL. D.** Elementary lessons, etc. New York. 1844.
— Scripture lessons, etc. New York. 1849.
— Course of instruction. Part second. New York. 1849.—Part third. Second edition. 1850.
— Education in the higher branches of learning. New York. 1852.
— Notions of the deaf and dumb before instruction. 1855.
— Articles in the Herald of Health. New York. 1867-'68.
- Peet, Isaac Lewis, LL. D.** Language lessons, etc. New York. 1875.
- Pélissier, P.** Les sourds-muets au xix^e siècle. Paris. 1840.
— Poésies, etc. Avec une introduction par L. de Jussieu. Paris. 1844.
— Petite histoire sainte, etc. Paris. 1853.
— L'enseignement primaire, etc. Paris. 1856.
— Iconographie des signes, etc. Paris. 1856. (2 copies.)—Portuguese translation by F. J. da Gama. Rio de Janeiro. 1875.
— See Grosselin.
- Pelliccioni, P.** Libro di lettura, etc. Siena. 1872.
- Pendola, Tommaso.** Corso di pratico insegnamento, etc. Siena. 1842.
— La storia patria, etc. Siena. 1869.
— La metodica applicata, etc. Siena. 1869.
- Pereire, Jacob Rodrigues.** Notice sur sa vie, etc. Par Edouard Seguin. Paris. 1847.
- Piroux, M.** Le vocabulaire, etc. Nancy. 1830.
- Pitcher, George.** Treatise on the ear, etc. London. 1838.
— Théorie philosophique, etc. Nancy. 1831.
— Examen comparatif, etc. Paris et Nancy. 1834.—Seconde édition. 1838.
— Organisation, etc., de l'institut de Nancy. 1834.
— Journée du chrétien, etc. Paris et Nancy. 1837.
— Petit catéchisme historique, etc. Paris et Nancy. 1837.
— Méthode complète de lecture, etc. 4^e édition. Paris et Nancy. 1838.
— Examen comparatif des méthodes de lecture. Deuxième édition. Paris et Nancy. 1838.

- Pitcher, George.** Phrases primordials, etc. Paris et Nancy. 1842.
 — Les sourds-muets, etc. Paris et Nancy. 1850.
 — Solution des principales questions, etc. Paris et Nancy. 1850.
 — Méthode de dactylogogie, etc. 2^e édition. Paris. 1867.
- Poquet, L'Abbé.** Annales de l'institut de Saint-Médard-les-Soissons. 1848.
- Porter, Samuel.** The vowel elements in speech: a phonological and philological essay. New York. 1867.
- Puybonnieux, J. B.** Mutisme et surdit , etc. Paris. 1846.
 — La parole enseign e aux sourds-muets, etc. Paris. 1843.
- Rambosson, J.** Langage mimique, etc. Paris. 1853.
- Recoing, M.** Le sourd-muet, etc. Paris et Troyes. 1829.
 — Syllabaire dactylogogique, etc. Paris. 1823.
- Reich, M. C. G.** Blicke auf die Taubstummenbildung, etc. Leipzig. 1828.
 — Der erste Unterricht, etc. Leipzig. 1834. (2 copies.)
 — Dringende Wunsche, etc. Leipzig. 1844.
- Reimer, L., (and Wilke.)** Grammatische Bilder-Fibel, etc. Zehnte Auflage. Berlin. 1867. (2 copies.)
- Requeno, V.** Scoperta della chironomia, etc. Parma. 1797.
- Rhind, Charles.** Vocabulary of verbs, etc. Edinburgh. 1854.
- Richardin, C. J.** Etat moral, etc. Paris et Nancy. 1834. (2 copies.)
 — Dactylogogie, etc. Huiti me  dition. Nancy. 1852.—English translation by Alfred Palmer. (Manuscript.)
 — Sentences de moral, etc. Paris et Nancy. 1837-'38.
 — Exercices de grammaire. 2 volumes. Nancy. 1844.
- Riecke, G. A.** See Jaeger.
- Rieffel, L'Abb .** Les m thodes fran aise et allemande. Chamb ry. 1874.
- Ringland, John, (and Gelston.)** Report on institutions in Great Britain. Dublin. 1856. (2 copies.)
- Rivi re, M.** L'organisation des  coles, etc. Rodet. 1851. (Manuscript.)
- Robenbach, A.** Coup d' il d'un aveugle, etc. Bruxelles. 1829.
 — Les aveugles et les sourds-muets, etc. Bruxelles. 1853.
- Ronphyle.** La chyromantie, etc. Paris. 1665.
- Roos, M. A.** Aapinen eli puhekirjoitus-oppi. Turussa. 1871.
- Rossellio, F. Cosma.** Thesaurus artificiosae memoriae. Venice. 1579.
- R ssler, Ed.** Der Unterricht taubstummer Kinder, etc. Osnabr ck. 1863.
 — Lese- und Sprachbuch, etc. Osnabr ck. 1864-'66. Zweite Auflage. 1867.
- Ryerson, Rev. Dr. E.** Report on institutions in Europe and America. Toronto. 1868.
- Saeger, C. W.** Anleitung, etc. Magdeburg. 1840.
 — Erster Bericht ueber die Anstalt zu Berlin, etc. Berlin. 1845.
 — Das Taubstummen-Bildungs-Wesen in Preussen. Berlin. 1856.—Second edition. 1875.
 — Sprachtafeln zum ersten Cursus, etc. Berlin. 1862.
- Schelhammer, G. C.** De auditu, etc. Lugduni-Batavorum. 1684.
- Scherr, J. T.** Genaue Anleitung, etc. Gm nd. 1825.
- Schmaling, D. L. C.** Eine Lehrart, etc. Halle. 1802.

- Schmalz, Eduard.** Geschichte und Statistik, etc. Dresden. 1830.
— — L'ouïe, etc. Seconde édition. Paris. 1839.
— — Fassliche Anleitung, etc. Leipzig. 1840.
— — Ueber das Absehen des Gesprochenen, etc. Dresden. 1841.
— — Instruction précise, etc. 3^e édition. Paris, Dresde et Leipzig. 1847.
— — Ueber Taubstummen und ihre Bildung, etc. Zweite Ausgabe. Dresden und Leipzig. 1848.
- Schnauss, J.** Ein Wort über Zeichensprachen, etc. Jena. 1850.
- Schöttle, U. K.** Religionsunterricht, etc. Zweite Ausgabe.
- Schulz, J.** Schreiblesebuch, etc. Erfurt. 1842.
— — Schreiblese- und Elementar-Sprachbuch, etc. Vierte Auflage. Erfurt. 1854.
- Schwarzer, Anton.** Lehrmethode, etc. Ofen. 1828.
- Schwarzmaier, M.** Das Taubstummen-Unterricht, etc. Erster Theil. Bayreuth. 1850.
- Scott, W. R., Ph. D.** The deaf and dumb, etc. London. 1844.
— — Notice of "the land of silence," etc. 1857.
— — Reading made easy, etc. Exeter. 1860.
— — First book of composition, etc. Exeter. 1862.
- Sibscota, Geo.** See Deusing.
- Sicard, L'Abbé R. A.** Manuel de l'enfance, etc. Paris. 1797.
— — Cours d'instruction, etc. Paris. 1800. (2 copies.)
— — L'art de la parole. In "Séances des écoles normales," vols. i and ii.
— — Narration dans les notes à "La mort de Robespierre." Paris. 1801.
— — Journée chrétienne, etc. Paris. 1805.
— — L'histoire des papes, par A. Sériey. Revu par l'Abbé Sicard. Paris. 1805.
— — Signes des mots, etc. Paris. 1808.
— — Elémens de grammaire générale. 2 volumes. 3^e édition. Paris. 1808.
— — Marie-Josèphe de Saxe, etc. Paris. 1817.
— — Théorie des signes, etc. Seconde édition. 2 volumes. Paris. 1823. (2 copies.)
— — Sa vie, ses travaux, et ses succès, etc. Par Ferdinand Berthier. Paris. 1873.
— — See Dumarsais, Epée, Hartley, Marmieux.
- Simpson, W. H.** Day-dreams, etc. London and Manchester. 1858.
- Sirén, A.** Suomalainen kielioppi mykille. Porwoossa. 1866.
- Smith, C. J.** Synonyms and antonyms. London. 1867.
- Smith, Rev. Samuel.** The deaf and dumb, etc. London. 1864. (2 copies.)
- Söder, Heinrich.** Die Methode des Sprachunterrichts. Hannover. 1877.
— — Veranschaulichung der Zeitentheilung. Wien. 1874.
- Solar, Le soi-disant Comte de, L'affaire de, etc.** Réponse de M. Prunget des Boissieres. Paris. 1780.
— — Mémoires, etc., sur l'affaire de. Paris. 1780.
— — Rapport du procès de. Par Jean-François Ende. Paris. 1781.
— — Mémoire et réponse pour le sieur Cazeaux. Paris. 1779.
- Stevenson, John.** Deafness, etc. London. 1828.
- Stone, Collins.** On the difficulties encountered by the deaf and dumb, etc. Columbus. 1854.

- Struve, Dr. C. F. *Kurzer Unterricht, etc.* Leipzig. 1804.
- Syle, Rev. H. W. *Researches, etc., of H. P. Peet.* Washington. 1873.
- *Sermon at ordination of.* By Bishop W. B. Stevens, D.D., LL.D. Philadelphia. 1876.
- Thelwell, John. *Letter on imperfect developments, etc.* London. 1810.
- Theobald, M. *Le cours d'instruction, etc.* Chambéry. 1873.
- Tod, David. *The organ of hearing, etc.* London. 1832.
- Tonna, Mrs. *The happy mute.* Second edition. London. 1833.
- *Memoir of John Britt.* London. 1850.
- Townsend, Rev. John. *Memoirs of the.* London. 1828.—Boston and New York. 1831.
- Toynbee, Joseph. *The deaf and dumb, etc.* London. 1858.
- Tucker, Abraham. *Vocal sounds.* London. 1773.
- Tuckfield, Mrs. Hippisley. *Education for the people.* London. 1839.
- Turnbull, Dr. L. *Diseases of the ear, etc.* Philadelphia. 1872.
- *Tinnitus aurium, etc.* Philadelphia. 1874.
- *On deaf-mutism, etc.* Philadelphia.
- Twistleton, E. *The tongue not essential to speech.* London. 1873.
- Vaisse, Léon. *Le mécanisme de la parole, etc.* Paris. 1838.
- *Grammaire symbolique, etc.* Paris. 1839.
- *Essai historique sur les sourds-muets en France, etc.* 1844.
- *L'instruction des sourds de naissance, etc.* 1848.
- *De la parole, etc.* 1853.
- *De la pantomime, etc.* 1854.
- *Les sourds-muets et leur éducation.*
- *De l'écriture, etc.* Paris. 1848.
- *Simple réflexions sur quelques questions de détail, etc.* Paris. 1872.
- *Un document retrouvé, etc.* Rodet. 1876.
- Valade, Y.-L. Remi. *Le langage naturel des signes.* Paris. 1854.
- Valade-Gabel, J. J. *Notice sur Jean Saint-Sernin.* 1844.
- *De l'insuffisance du temps accordé aux sourds-muets, etc.*
- *De la conduite à tenir avec les sourds-muets après leur sortie, etc.*
- *Pereire et De l'Épée.* 1848.
- *Nouvelles étrennes de l'enfance.* Paris. 1853. (2 copies.)—English translation by Charles Baker. Doncaster and Montreal.—Portuguese translation. Rio de Janeiro. 1876.
- *L'enfant ne saurait-il apprendre à parler sans l'intervention des signes? etc.* Paris. 1862.
- *De la situation des écoles de sourds-muets non subventionnées par l'état.* Bordeaux. 1875.
- and Valade-Gabel, A. *Programme de l'enseignement pour les écoles non subventionnées par l'état.* Paris. 1879.
- Van Praagh, W. *Plan for day-schools.* London. 1871.
- Vaughan, William. *Vocabulary, etc.* London. 1828.
- Venus, Michael. *Methodenbuch, etc.* Wien. 1826.
- Verney, M. du. *L'ouïe, etc.* Paris. 1683.
- Villabrille, F. F. *Diccionario de mimica y dactilologia.* Madrid. 1851.
- *Manual de clases, etc.* Madrid. 1860.
- See Ballesteros.

- Vingtrinier, Aimé.** Les élèves de M. Hugentobler, etc. Lyons. 1878.
- Violette, Dr.** Etudes sur la parole, etc. Paris. 1862.
- Volquin, Hector.** Essai sur les moyens, etc. Paris. 1853.
- L'éducation intellectuelle et agricole, etc. Paris. 1854.
- L'art d'instruire les sourds-muets, etc. Paris. 1856.
- Walker, Alexander.** Intermarriage. Second edition. London. 1841.
- Wallis, John.** Letters to Boyle and Beverly in Lock's new method, etc. London. 1706. (2 copies.)
- De loquela, etc. Editio septima. London. 1740. (2 copies.)
- Sermons of, etc. London. 1791.
- Wallis, George.** Language by touch, etc. London. 1875.
- Watson, Joseph, LL. D.** Instruction, etc. London. 1809. (2 copies.)
- Course of lessons, etc. 3 volumes in manuscript. 1825.
- Watson, T. J.** An illustrated vocabulary, etc. London. 1857. (2 copies.)
- Webb, John.** Language of China, etc. London. 1669.
- Webb, Mrs.** Deaf and dumb. (2 copies.)
- Webster, A. W.** The ear, etc. London. 1836.
- Weir, J.** Course of lessons, etc. 1854.
- Weld, Lewis.** Report on European schools. Hartford. 1845.
- Wellauer, Joh., (and Mueller.)** Die Schweizerischen Armenerziehungs-Anstalten, etc. Basel. 1876.
- Wilder, Alexander, M. D.** The intermarriage of kindred. New York.
- Wilke, Karl.** Wörterbuch, etc. Berlin. 1830.
- See Reimer.
- Wilkins, John.** Essay toward a real character, etc. London. 1668.
- Mathematical magick, etc. Fourth edition. London. 1691.
- Mercury, etc. London. 1694.
- Williams, Joseph, M. D.** The ear, etc. London. 1840.
- Wolke, C. H.** Anweisung, etc. Leipzig. 1804.
- Woolmer, Shirley.** The deaf and dumb. London. 1854.
- Wright, W.** Plain advice, etc. London. 1826.
- Young, J. R.** Concise exposition, etc. London. 1826.
- Young, Professor.** Article on Kitto's "Lost senses." 1845.
- Ziegenbein, Dr. J. W. H.** Taubstummenunterricht, etc. Braunschweig. 1823.
- Children of silence, etc. London and Cardiff.
- Chiromantia, etc. 1546.
- Chyromance, etc. Seconde édition. Paris. 1667.
- Congresso degli insegnanti italiani dei sordo-muti, Atti del primo. Siena. 1873.
- Conferences of principals of English institutions for the deaf and dumb. Transactions of the first and second conferences. London. 1852.
- Proceedings of the third conference. London. 1877.
- Of principals of American institutions for the deaf and dumb. Proceedings of the first conference. (100 copies.)—Proceedings of the second and third conferences.
- Considerazioni religiose e civili intorno all'educazione dei sordo-muti. Napoli. 1856.
- Conventions of American instructors of the deaf and dumb. Proceed-

ings of the first, second, and third conventions.—Proceedings of the fourth convention. (5 copies.)—Proceedings of the fifth convention. (6 copies.)—Proceedings of the sixth convention. (See first conference of principals.)—Proceedings of the seventh convention. (39 copies.)—Proceedings of the eighth convention. (2 copies.)

- Conversations between a mother and daughter, etc. Derby. 1840.
 Deaf and dumb. A tale. London. 1811.
 Deaf and dumb service, (A.) From Fraser's Magazine. 1869.
 Digiti-lingua, etc. London. 1698.
 Eyes and ears, etc. London. 1863.
 Grammatik for Döfstumma. Manhem. 1858.
 Lord's prayer, A paraphrase of the. Exeter.
 Massachusetts, Third annual report of the board of state charities of. Boston. 1867.
 — Fourth annual report of the board of state charities of. Boston. 1868.
 — Report of committee of the legislature of, on deaf-mute education. Boston. 1866.
 New Jersey, Report of commissioners of, etc. Trenton. 1873.
 Periodicals:
 L'ami des sourds-muets. Paris and Nancy. 1838-'43.
 L'amico del sordo-muto. Milano. 1875-'77.
 American Annals. Hartford. 1848-'61. Washington. 1868-'78.
 Annales, etc., des sourds-muets, etc. Paris. 1844-'50.
 Le bienfaiteur. Paris. 1853-'56.
 Bulletin de la société centrale, etc. Paris. 1874-'76.
 Bulletin de la société J. R. Pereire. Paris. 1877-'78.
 Le conseiller messager. Grenoble. 1876-'78.
 The deaf and dumb magazine. London. 1873-'79.
 Dell' educazione dei sordo-muti in Italia. Siena. 1874-'78.
 Hephata. Dresden. 1875.
 L'impartial. Paris. 1856-'59.
 Le messenger des sourds-muets. Chambéry. 1875.
 National deaf-mute gazette. Boston. 1867-'68.
 Nordisk tidsskrift. Kjobenhavn. 1868-'78.
 Organ der Anstalten in Deutschland, etc. Friedberg. 1857-'78.
 The silent world. Washington. 1871-'73.
 Le sourd-muet, etc. Bruges. 1837-'40.
 Der Taubstummen-Bote. Horn. 1875-'78.
 Der Taubstummen-Freund. Berlin. 1872-'77.
 Phytognomonica, etc. Francofurti. 1608.
 Reading reform, etc. London. 1854.
 Reports of Institutions :*
 American Asylum. 1819-'69. Hartford. 4 volumes.

* Besides the reports here mentioned, all of which are in bound volumes, the Institution has a large and nearly complete collection (unbound) of the recent reports of American institutions, with many duplicates, and some reports of foreign institutions.

Reports of Institutions—Continued.

- Birmingham Institution. 1814-'65. Birmingham. 5 volumes.
 Brighton and Sussex Institution. 1843-'61. Brighton.
 Bristol and Western District Institution. 1841-'62. Bristol.
 Bruges Institution. Bruges. 1840.
 Claremont National Institution. 1817-'27 and '35-'63. Dublin. 4 volumes.
 Cologne Institution. 1835-'38. Cologne.
 Dublin (Cabra) Catholic Institution. 1847-'73. Dublin. 3 volumes.
 Edinburgh Institution. 1826-'62. Edinburgh. 2 volumes.
 Glasgow Institution. 1833-'73. Glasgow. 4 volumes.
 Halifax Institution. 1859-'67. Halifax.
 Liverpool School. 1828-'62. Liverpool. 2 volumes.
 Manchester School. 1828-'62. Manchester. 3 volumes.
 New York Institution. 1828-'70. New York. 8 volumes.
 Northern Counties Institution. 1840-'63. Newcastle-upon-Tyne.
 Ohio Institution. 1838-'61. Columbus.
 Paris Institution. *Circulaires*. 1827-'36. 2 volumes.—*Recueil des exercices, etc.* 1771-'74.—*Programme général de l'enseignement*. 1837. (English translation in manuscript.)
 Pennsylvania Institution. 1869-'71. Philadelphia.
 Ulster Institution. 1837-'45, '52-'62. Belfast. 3 volumes.
 West of England Institution. 1828-'66. Exeter. 2 volumes.
 Yorkshire Institution. 1829-'45. Doncaster. 2 volumes.
 Rugby College for the deaf and dumb. *Essays by the pupils*. London. 1845.
 Saint Gabriel, Les frères de. *Leur méthode d'enseignement*. Lille. 1853.
 Savage Girl caught wild in the woods of Champagne, *History of a*. Translated from the French. London.
 Séances des écoles normales, etc. *Léçons*. 10 volumes. Paris. 1800-'01.
 — *Débats*. 3 volumes. Paris. 1800-'01.
 Sourdes-muettes, *Manuel à l'usage des*. 1839.
 Wort (Ein) zum Besten der Taubstummen in Sachsen. Dresden. 1831.

— —

IV.—CLARKE INSTITUTION, NORTHAMPTON, MASS.

- Ackers, B. St. J. *Lecture before the Gloucester Institute*. London. 1876.
 American Annals. Vols. i-xxiii, except nos. 1 and 2 of vol. ix.
 Amman, John Conrad. *Dissertation on speech*. Translated by Chas. Baker.
 Anderson, Duncan. *Graduated vocabulary and dictionary for the deaf and dumb*. London. 1861.
 Baker, Charles, Ph. D. *Lessons for the deaf and dumb, part I*.
 — *Bible events of old and new testaments*.
 — *Bible characters of old and new testaments*.
 — *Reading and catechising; natural and revealed religion*.
 — *Reading and catechising scripture characters*.
 — *Manual of bible history*.

- Baker, Charles, Ph. D.** Manual of bible history. Grades I and II.
 — Book of bible geography.
 — Bible class book.
 — Circle of knowledge. Grades I and III.
 — Teachers' hand-book to circle of knowledge.
 — Scientific class book.
 — Graduated reading.
 — General reading book for the deaf and dumb.
 — Reading book of bible history. Grades, I, II, III. (2 copies III.)
 — Historical and financial statement of forty years' work at the Yorkshire institution for the deaf and dumb. Doncaster. 1869.
 — Inquiries respecting former pupils of Yorkshire institution for the deaf and dumb, with school register. 1829-'70. (2 copies.)
- Bulletin de la société J. R. Pereire.** 1877-'78.
- Byrne, Janet.** Picture teaching. London and New York.
- Carton, L'Abbé C.** Philosophie de l'enseignement maternel considéré comme type de l'instruction du jeune sourd-muet. Bruges. 1862.
- Centennial report of the Clarke Institution.** (100 copies.)
- Convention of American instructors, Indianapolis, Indiana.** (5 copies.)
 — Of American instructors, Belleville, Ontario. (6 copies.)
- Conférence of principals of American institutions, Washington, D. C.**
 — Of principals of American institutions, Flint, Michigan. (3 copies.)
 — Of head-masters of British institutions, etc. London. 1877.
- Desmottiers, Bouvyer.** Mémoire ou considérations sur les sourds-muets de naissance, et sur les moyens de donner l'ouïe et la parole à ceux qui en sont susceptibles.
- Diettrich, Edward K.,** Memoirs of. Philadelphia. 1869.
- Döring, Ignaz.** Biblische Geschichte. Katechismus und Gebete für Katholische Taubstumme. Regensburg. 1863.
- Falk, Dr. Fr.** Zur Statistik der Taubstummen. Berlin.
- Hill, Moritz.** Kurze Nachricht über die Taubstummen-Anstalt zu Weissenfels. Weissenfels. 1853.
 — Beleuchtung der in den Preussischen Gesetzen enthaltenen singulären Bestimmungen in Betreff taubstummer Personen, nebst darauf bezüglichen Verbesserungs-Vorschlägen. Leipzig. 1861.
 — Lesefibel für Volksschulen und Taubstummen-Anstalten. Leipzig. 1869.
 — Elementar-Lese- und Sprachbuch für Taubstumme. 2 vols. Leipzig.
 — Kleine Erzählungen für Kinder. Leipzig. 1870.
 — Der gegenwärtige Zustand des Taubstummen-Bildungs-Wesens in Deutschland. Weimar. 1866.
 — Grundzüge eines Lehrplans für Taubstummen-Anstalten. Weimar. 1867.
- Hirsch, D.** L'enseignement des sourds-muets d'après la méthode allemande (méthode-Amman) introduite en Belgique. Souvenirs d'une visite faite aux écoles des sourds-muets, à Anvers, Bruxelles, Gand et Bruges. Rotterdam. 1868.
 — Spraak- en leesoeeningen ten dienste van doofstomme kinderen bij het onderwijs in het aziën, spreken en schrijven. 2 volumes. Rotterdam. 1858.

- Hirsch, D. Herdenking van het vijf-en-twintigjarig bestaan, etc. Rotterdam.
- Hopper, Arthur. Elementary lessons for the deaf and dumb. Birmingham. 1864.
- Howe, Dr. S. G. Remarks in defence of the theories of, and in reply to Rev. Collins Stone. Boston. 1866.
- Hubbard, G. G. The education of deaf-mutes. Shall it be by signs or articulation? Boston. 1867. (12 copies.)
- Hutton, J. Scott. Deaf-mute's question book. Halifax. 1867.
- Jacobs, J. A. Learning to spell. Parts I and II.
- Keep, Rev. J. R. First lessons for the deaf and dumb.
— School stories, with questions.
— Remarks on the theories of Dr. Howe respecting the education of deaf-mutes, by a native of Massachusetts.
— The sign-language.
- Lamson, Mary S. Life and education of Laura D. Bridgeman.
- Latham, William H. First lessons for deaf-mutes.
— Primary reader for deaf-mutes.
- Mann, Horace. Papers on deaf-mute education in "Common School Journal." Boston. 1844.
- Massachusetts legislature, Report of committee of, on the education of deaf-mutes. 1867. (3 copies.)
- Peet, Harvey P., LL. D. Scripture lessons for the young.
— Elementary lessons. 3 volumes.
- Peet, Isaac Lewis, LL. D. Language lessons.
- Pereire, Jacob Rodrigues. Notice sur sa vie et ses travaux, et analyse raisonnée de sa méthode. Par Edouard Seguin. 1847.
- Piroux, M. Méthode de dactylogogie pour l'éducation des sourds-muets. Nancy. 1867.
- Reimer, L., and Wilke, C. Grammatische Bilder-Fibel zur Schreiblese-Methode. Berlin. 1867.
- Rössler, Ed. Lese- und Sprachbuch für die Stufe des Anschauungsunterrichts oder für Mittelclassen in Taubstummschulen.
— Lese- und Sprachbuch für Taubstummschulen zum Gebrauch bei dem Anschauungsunterrichte. 3 volumes.
— Ueber die Nothwendigkeit einer Bildungsanstalt für Taubstummen-Lehrer. Leipzig. 1871.
- Saegert, C. W. Die Koenigliche Taubstummen-Anstalt zu Berlin. Erster Bericht über ihre Begründung und Entwicklung vom Jahre 1788 bis 1844. Berlin. 1845.
- Sanborn, F. B. Deaf-mute education. From North American Review for April, 1867.
- Schumacher and Cueppers. Der Anschauungs- und Aufsatz-Unterricht und das Bild als Huelfsmittel bei demselben. Bonn. 1871.
- Sicard, L'Abbé R. A. Théorie des signes, pour l'instruction des sourds-muets. 2 volumes. Paris. 1808.
- Smith, Rev. Samuel. The deaf and dumb. London. 1873.
- Stötzner, H. E. Samuel Henicke, sein Leben und Wirken. Leipzig. 1870.

- Stötzner, H. E.** *Altes und Neues aus dem Gebiete der Heilpädagogik.*
Struebing, F. *Sprachstoff zu den Bildern fuer den Anschauungs- und Sprachunterricht. Erstes Heft.* Berlin. 1872.
Valade-Gabel, J. J. *Picture lessons.* Translated by Chas. Baker. (2 copies.)
 — Moral lessons. Translated by Charles Baker.
Van Praagh, W. *Addresses at the annual public lessons at the Jews' institution.* London. 1871.
 — Plan for the establishment of day-schools for the deaf and dumb. London. 1871.
Watson, Joseph, LL. D. *Instruction of the deaf and dumb, with vocabulary.* London. 1809.
Watson, T. J. *Illustrated vocabulary for the use of the deaf and dumb.* London. 1857.
Wallis, George. *Language by touch.* London. 1873.
Wirsel, C. W. *Uebungsbuch für taubstumme Kinder beim ersten Unterrichte in Anschlusse an das Bilderwerk von Reimer und Wilke.* Paderborn. 1860.

Reports of Institutions :

- American Asylum. 1817-'79.
 New York Institution. 1842-'79, and 9th, 19th, 22d.
 Pennsylvania Institution. 1859-'61, and '71, '73, '75, '77.
 Kentucky Institution. 1869-'77.
 Ohio Institution. 1867-'77.
 Virginia Institution. 1867-'78.
 Indiana Institution. 1844-'78.
 Tennessee Institution. 16th.
 North Carolina Institution. 24th, 26th, 28th, 29th, 30th, 31st, 32d, 33d.
 Illinois Institution. 11th, 12th, 31st, 32d, 34th, 36th, 37th, 38th.
 Georgia Institution. 12th, 14th, 15th, 16th, 17th, 18th, 19th, 20th.
 South Carolina Institution. 24th.
 Missouri Institution. 7th, 8th, 10th, 11th, 12th.
 Ontario Institution. 1871-'78.
 Montreal Protestant Institution. 1870-'78.
 Halifax Institution. 1870-'78.
 Province of Quebec Catholic Institution. 1874.
 Jews' Deaf and Dumb Home, London. 1st, 2d, 4th, 7th.
 Association for Oral Instruction, London. 1st, 4th.
 Northern Counties Institution, Newcastle-upon-Tyne. 1870, '73, '74, '75, '77, '78.
 Cambrian Institution, Swansea. 30th, 31st.
 Liverpool Institution. 1871.
 Manchester Institution. 1870-'78.
 Yorkshire Institution. 1868-'76 and 1878.
 Dublin Catholic Institution. 1871-'75.
 Nancy Institution. 1862, '63-'68.
 Osnabrueck Institution. 1878.
 Prague Institution. 1869, '70.

Reports of Institutions—Continued.

- Zurich Institution. 1869, '70, '71.
 St. Pölten Institution. 1873.
 Vienna Royal-Imperial Institution. 1865.
 Vienna Jewish Institution. 1870.
 Munich Institution. 1871.
 Camberg Institution. 1872, '73, '74, '77, '78.
 Groningen Institution. 1869, '71-'78.
 Rotterdam Institution. 1854, '63, '71-'78.
 Stockholm Institution. 1873.
 Louisiana Institution. 1853-'67, '69-'76.
 Wisconsin Institute. 15th, 16th, 20th, 27th.
 Michigan Institution. 11th, 12th, 13th.
 Iowa Institution. 7th-12th.
 Mississippi Institution. 1874-'77.
 Texas Institution. 15th-22d.
 Alabama Institution. 10th-18th.
 Columbia Institution. 10th-21st.
 National Deaf-Mute College. 1871-'72, '75, '76.
 California Institution. 6th-12th.
 Kansas Institution. 1867-'68, '71-'78.
 Le Couteulx St. Mary's Institution. 5th-7th.
 Minnesota Institution. 6th-16th.
 New York Institution for Improved Instruction. 1st-12th.
 Arkansas Institute. 1st-5th.
 Maryland Institution. 2d-9th.
 Nebraska Institute. 1869-'78.
 Horace Mann School. 1870, '71, '73, '77.
 West Virginia Institution. 1870, '71, '73, '78.
 Whipple's Home School. 1873.
 Oregon Institution. 2d.
 Maryland Colored Institution. 4th-5th.
 Colorado Institute. 1st.
 Central New York Institution. 1st and 2d.
 Western Pennsylvania Institution. 1st and 2d.
 Western New York Institution. 1st.
 Portland Day-School. 1878.
 Wisconsin Phonological Institution. 1st.

Duplicates of Reports :

- American Asylum. 1851, '52 (2), '54, '55, '56, '53 (3), '58, '59 (3),
 '60 (6), '62 (5).
 New York Institution. 1850 (2), '51 (2), '52 (2), '54 (2), '55 (3), '56
 (3), '57 (6), '58 (8), '59 (2), '60 (3).
 Pennsylvania Institution. 1863, '68 (3), '69, '71 (2), '73 (4), '75 (8),
 '77 (4).
 Kentucky Institution. 1871 (8), '74 (2), '75 (6), '76 (2), '77.
 Ohio Institution. 1868 (2), '70, '71 (4), '72 (3), '73 (2), '74 (3), '76
 (3), '77.
 Virginia Institution. 1867, '71, '72, '74, '75, '77, '78.

Duplicates of Reports—Continued.

- Indiana Institution. 1867, '68, '69, '71 (3,) '72 (5,) '74 (3,) '75 (4,) '76 (2.) '78 (4.)
- Tennessee School. 16th.
- North Carolina Institution. 26th.
- Illinois Institution. 22d, 31st (9,) 32d, 34th (3,) 36th (2,) 37th (7.)
- Georgia Institution. 14th (2,) 15th (2,) 17th (2.)
- Missouri Institution. 10th and 11th.
- Louisiana Institution. 1870 (3,) '71, '72, '73, '74, '75.
- Wisconsin Institute. 20th (5,) 23d, 24th, 25th, 26th (2,) 27th (2.)
- Michigan Institution. 12th and 13th.
- Texas Institution. 20th, 21st.
- Alabama Institution. 11th, 12th (2,) 14th, 16th.
- Columbia Institution. 10th (2,) 11th (2,) 14th (6,) 15th, 16th (4,) 17th (6,) 18th (6,) 19th (6,) 20th (3,) 21st (2.)
- National Deaf-Mute College. 1871-'72, '75, '76.
- California Institution. 9th, 10th, 11th, 12th.
- Le Couteux St. Mary's Institution. 6th, 7th.
- Minnesota Institution. 8th, 9th, 13th, 14th, 15th, 16th.
- New York Institution for Improved Instruction. 3d, 4th (2,) 5th (3,) 6th (3,) 7th (2,) 8th (4,) 9th, 10th (2,) 11th (2.)
- Maryland Institution. 2d, 4th, 6th (2,) 7th (4,) 8th, 9th (2.)
- Kansas Institution. 1st, 3d, 4th.
- Nebraska Institute. 5th.
- Arkansas Institute. 1st, 3d, 4th.
- Horace Mann School. 1871, '73.
- West Virginia Institution. 1870, '71, '75, '76.
- Central New York Institution. 1st (2.)
- Western Pennsylvania Institution. 2d.
- Western New York Institution. 1st (2.)
- Association for Oral Instruction, London. 4th.
- Groningen Institution. 1875.
- Mackay Institution. 2d.
- Ontario Institution. 3d (3,) 4th, 6th (2,) 7th (3,) 8th (3.)

V.—HORACE MANN SCHOOL, BOSTON, MASS.

- Ackers, B. St. John. Lecture entitled "Deaf *not* dumb."
- Amman, John Conrad. Dissertation on speech.
- Bulletin de la Société J. R. Pereire.
- Conférence of British head-masters, etc., Transactions of. 1877.
- Hutton, J. Scott. Language lessons.
- Jacobs, John A. Primary lessons.
- Keep, John R. First lessons.
- The sign-language.
- Latham, William H. First lessons.
- Pect, Harvey P., LL. D. History of the United States.
- Pect, Isaac Lewis, LL. D. Language lessons.

Reports of Institutions :

- American Asylum. 1869, '71, '72, '73, '74, '75, '76, '77, '78.
New York Institution. 1871, '72, '73, '74, '75, '76, '77, '78.
Pennsylvania Institution. 1876, '78.
Kentucky Institution. 1871, '72, '75, '76, '77.
Ohio Institution. 1870, '72, '73, '75, '77, '78.
Virginia Institution. 1871, '74, '75, '77, '78.
Indiana Institution. 1871, '72, '74, '75, '78.
North Carolina Institution. 1871-'72, 1874-'76, 1877-'79.
Illinois Institution. 1872, '76, '77.
Georgia Institution. 1871, '74, '75, '76, '78.
South Carolina Institution. 1878.
Missouri Institution. 1871-'72, 1873-'74, 1875-'76.
Louisiana Institution. 1872.
Wisconsin Institute. 1871, '74, '76, '77, '78.
Michigan Institution. 1872, '73-'74, 1877-'78.
Iowa Institution. 1874-'75, 1876-'77.
Mississippi Institution. 1877.
Texas Institution. 1871, 1873.
Columbia Institution. 1867, '70, '71, '72, '73, '74, '75, '76, '77.
Alabama Institution. 1877-'78.
California Institution. 1877.
Kansas Institution. 1871, 1877-'78.
Le Couteux St. Mary's Institution. 1875, '76.
Minnesota Institution. 1871, '73, '74, '75, '77, '78.
New York Institution for Improved Instruction. 1869-'72, '74, '75, '77.
Clarke Institution. 1869, '70, '72, '73, '74, '75, '76, '78.
Arkansas Institute. 1873-'74, 1877-'78.
Maryland Institution. 1869, '70, '71, '73, '74, '75, '76, '77, '78.
Nebraska Institution. 1871-'72, 1877-'78.
West Virginia Institution. 1873, '74, '75, '76, 1877-'78.
Central New York Institution. 1875.
Western New York Institution. 1877, '78.
Western Pennsylvania Institution. 1877, '78.
Colorado Institute. 1875.
Mr. Homer's School. 1878.
Halifax Institution. 1868, '71, '72, '74, '75, '76, '77, '78.
Ontario Institution. 1871, '72, '74, '75, '76, '77, '78.
Montreal Catholic Institution. 1875.
Mackay Institution. 1876, '77, '78.
Cambrian Institution. 1877-'78.
Manchester Schools. 1878.
Rotterdam Institution. 1853-'78.
Warsaw Institution. 1877, '78.

VI.—ST. JOSEPH'S INSTITUTE, FORDHAM, N. Y.

Lambert, L'Abbé. *Le langage de la physionomie et du geste.*

Valade, Y.-L. Rémi. *Essai sur la grammaire du langage naturel des signes.*

Valade-Gabel, J. J. Le mot et l'image.

--- Guide des instituteurs primaires pour commencer l'éducation des sourds-muets.

— Méthode à la portée des instituteurs primaires pour enseigner aux sourds-muets la langue française sans l'intermédiaire du langage des signes.

VII.—NEW YORK INSTITUTION, WASHINGTON HEIGHTS, N. Y.

PREPARED BY E. H. CURRIER, LIBRARIAN.

1.—*English.*

American Annals of the Deaf and Dumb. Vols. i to xxiii, inclusive.

Amman, John Conrad, M. D. A dissertation on speech, in which not only the human voice and art of speaking are traced from their origin, but the means are also described by which those who have been deaf and dumb from their birth may acquire speech. Originally printed in Latin by John Walters. Amsterdam. 1700.—London. 1873. pp. 134.

Arrowsmith, John Pouncefort. The art of instructing the infant deaf and dumb. Illustrated with copper plates, drawn and engraved by the author's brother, an artist, born deaf and dumb; to which is annexed The method of educating mutes of a more mature age, by the Abbé de l'Epée. London. 1819. pp. 272. (2 copies.)

Barnard, Frederick A. P. Analytic grammar, with symbolic illustration. New York. 1836. pp. 264.

Baker, Chas., Ph. D. Teacher's first lessons on religion, with a catechism. London. 1833. pp. 58. (2 copies.)

— Teacher's first lessons on natural religion. London. 1835. pp. 36.

— Teacher's lessons on the creation. London. 1833. pp. 118. (2 copies.)

— Teacher's lessons on scripture characters. 1st edition. London. 1833. pp. 83.—2d edition. 1834. pp. 112.

— Exercises on the tabular view of the old testament. London. pp. 95.

— The book of bible characters. London. pp. 96. (2 copies.)

— The book of bible history. Gradation I. pp. 70. (2 copies.)—Gradation II. pp. 112. (3 copies.)—Gradation III. pp. 220. (2 copies.) London.

— The book of bible geography. London. pp. 126. (2 copies.)

— Circle of knowledge. Gradation I. pp. 100. (2 copies.)—Gradation II. pp. 100. (3 copies.)—Gradation III. pp. 250. (4 copies.)

— Primary lessons for children and infant schools. London. 1843. pp. 27.

— Manual for collective teaching. No. I. Objects. pp. 59. London. (2 copies.)

— General reading book for the deaf and dumb. Miscellaneous. pp. 94. Doncaster.

— Descriptive catalogue and specimen pages of his educational works. pp. 40. London.

Bell, Alexander Melville. Visible speech: the science of universal alphabets, etc. London and New York. 1867. pp. 126. (3 copies.)

- Catechism**, A scriptural, designed principally for the deaf and dumb in the American Asylum. Hartford. 1848. pp. 71.
- Cook, James.** A graduated course of language lessons for the instruction of the deaf and dumb. Edinburgh. 1850. pp. 314. Printed by the pupils at the institution.
- First lessons on English history. Edinburgh. 1848. pp. 61.
- Dalgarno, George,** The works of. Reprinted by the Maitland club. Edinburgh. 1834. pp. 179.
- Herries, John.** The elements of speech. London. 1773. pp. 259.
- Jacobs, J. A.** Primary lessons for deaf-mutes. Part I. New York. 1860. pp. 152.
- Kinniburgh, Robert.** Sacred narratives on interesting events. Selected from the old and new testaments. Edinburgh. 1825. pp. 172.
- Life of Jesus Christ. Edinburgh. 1819. pp. 144.
- First lessons on scripture history. Edinburgh. 1848. pp. 31.
- Lord's Prayer,** A paraphrase on, with an introduction on the nature of prayer, written and printed by some of the elder pupils in the West of England Institution for the deaf and dumb. Reprinted from the *American Annals* edition. Raleigh. 1852. pp. 129. (2 copies.)
- Orpen, Charles Edward Herbert, M. D.** The contrast between atheism, paganism and christianity illustrated; or the uneducated deaf and dumb as heathens compared with those who have been instructed in language and revelation and taught by the Holy Spirit as christians. Dublin. 1828. pp. 252.
- Historical sketch of the Surrey Asylum for the support and education of deaf and dumb children. London. 1828. pp. 194.
- Peet, Dudley, M. D.** Manual of inorganic chemistry for students. Revised and enlarged by Isaac Lewis Peet. New York. 1868. pp. 125.
- Peet, Harvey Prindle, LL. D.** Notions of the deaf and dumb. New York. 1855. pp. 44.
- Course of instruction. Part I. pp. 308. 1849.—Part II. pp. 395. 1849.—Part III. pp. 252. 1845. New York.
- Scripture lessons for the young. New York. 1846. pp. 96.
- History of the United States of America. New York. 1869. pp. 423.
- Address at the dedication of the chapel of the New York Institution, December 2, 1846.
- Address at the laying of the corner stone of the North Carolina Institution, April 14, 1848.
- Address at the semi-centenary celebration of the New York Institution, June 26, 1867.
- Report of a visit to European institutions in 1851. February 10, 1852.
- Report on education in the higher branches of learning. June 8, 1852.
- Statistics, causes, and cure of deafness. 1852.
- Notions before instruction. 1857.
- Legal rights and responsibilities. 1856.
- Letter to pupils on leaving the institution. 1847.
- Peet, Isaac Lewis, LL. D.** Language lessons designed to introduce young learners and foreigners to a correct understanding and use of the English language, on the principle of object teaching. New York. 1875. pp. 232.

- Peet, Isaac Lewis, L.L. D.** Manual of vegetable physiology for deaf-mutes and beginners. New York. 1868. pp. 42.
- The psychical status and criminal responsibility of the totally uneducated deaf and dumb. New York. 1872. pp. 31.
- Ringland, John, and Gelston, John.** Report of a deputation from the national association for the education of the deaf and dumb poor of Ireland, who visited several institutions for the deaf and dumb in Great Britain. Dublin. 1856. pp. 79.
- Simpson, Rev. Robert.** Address to the public in behalf of the adult deaf and dumb attending worship in the Scottish hospital, Fleur-de-Lis Court, Fetter Lane. London. 1851. pp. 24.
- Vaughn, Wm.** A vocabulary arranged for the instruction of the deaf and dumb upon principles established in the Manchester school. In two parts. pp. 64, 68. London and Manchester. 1828.
- Watson, Joseph, L.L. D.** Instruction of the deaf and dumb, or a theoretical and practical view of the means by which they are taught to speak and understand a language; together with a vocabulary, illustrated by numerous copper plates. London. 1809. pp. 283.
- The same, without illustrations. pp. 139. (2 copies.)

Reports of Institutions :

- American Asylum. 1st to 60th, inclusive.
- Arkansas Institute. 1871, '72, '74.
- Alabama Institution. 1878.
- Belfast, Ireland, Institution. 5th to 22d, inclusive.
- Columbia Institution. 1861-'71, inclusive.
- Clarke Institution. 1868-'77, inclusive.
- Central New York Institution. 1877.
- California Institution. 1866, '73-'77, inclusive.
- Georgia Institution. 1871-'77, inclusive.
- Institution for Improved Instruction. New York. 1870, '71, '72, '74, '77.
- Indiana Institution. 1861-'78, inclusive.
- Iowa Institution. 1868, '69, '72, '73, '75, '77.
- Halifax, N. S., Institution. 1867-'69, inclusive.
- Glasgow, Scotland, Institution. 1875.
- Kentucky Institution. 1871-'76, inclusive.
- Kansas Institution. 1870.
- Le Couteux St. Mary's Institution. 1875-'79, inclusive.
- Louisiana Institution. 1870, '71, '73.
- L'Institut Canadien. 1868.
- L'Institut Catholique, Quebec. 1875-'79, inclusive.
- Minnesota Institution. 1866, '68, '69, '70, '71, '73, '74, '77, '78.
- Michigan Institution. 1862, '64, '66, 68, '70, '72, '74.
- Maryland Institution. 1870-'78, inclusive.
- Missouri Institution. 1865, '71, '73, '75, '77.
- Mississippi Institution. 1878.
- Manchester Society, England. 1873.
- New York Institution. 1st to 60th, inclusive.
- North Carolina Institution. 1872.
- Nebraska Institution. 1872, '77, '79.

Reports of Institutions—Continued.

- Northern Counties Institution, (Newcastle-upon-Tyne.) 1866.
 Ohio Institution. 1st to 27th, and 1853, '66-'78.
 Pennsylvania Institution. 1862-'79, inclusive.
 South Carolina Institution. 1878.
 Virginia Institution. 1870-'78.
 Wisconsin Institution. 1867, '69, '70, '71, '73, '74, '75, '77, '78.
 Wisconsin Phonological Institution. 1879.
 Western Pennsylvania Institution. 1878, '79.
 West Virginia Institution. 1871-'74.
 Bath, England, Institution. 1871.
 Montreal Protestant Institution. 1872-'77.
 Ontario Institution. 1874-'79.
 Horace Mann School. 1877.
 Yorkshire, England, Institution. 1874.
 Surrey, England, Institution. 1871.

2.—French.

- Alea, J. M. d'.** Eloge de l'Abbé de l'Epée, ou essai sur les avantages du système des signes méthodiques, appliqué a l'instruction générale élémentaire, traduit de l'espagnol par M. P***, chevalier de la légion d'honneur. Paris. 1824. pp. 124.
- Astros, Mgr. d'.** Catéchisme des sourds-muets qui ne savent pas lire. Paris. 1830. pp. 83.
- Bébian, A.** Essai sur les sourds-muets, et sur le langage naturel, ou introduction a une classification naturelle des idées avec leurs signes propres. Paris. 1817. pp. 150.
- Manuel d'enseignement pratique des sourds-muets, accompagné de planches. Tome i. Modèles d'exercices. pp. 204.—Tome ii. Explications. pp. 371. Paris. 1827. (2 copies.)
- Journal de l'instruction des sourds-muets et des aveugles. Paris. 1826. Tome i, pp. 374.—Tome ii, pp. 108. (2 copies.)
- Berjaud, Jean Baptiste-Marie.** Examen critique de cette question : " Dans l'état actuel des sciences médicales, peut-on rendre l'ouïe et la parole aux sourds-muets de naissance ?" Paris. 1827. pp. 49.
- Carton, L'Abbé C.** Institution des sourds-muets, par la voie des signes méthodiques ; ouvrage qui contient le projet d'une langue universelle, par l'entremise des signes naturels assujettis à une méthode. Première partie. Paris. 1776.
- Le sourd-muet et l'aveugle. Vol. i, pp. 294. 1837.—Vol. ii, pp. 254. 1838. Bruges.
- Mémoire en réponse a la question suivante : Faire un exposé raisonné des systèmes qui ont été proposés pour l'éducation intellectuelle et morale des sourds-muets ; établir un parallèle entre les principales institutions ouvertes a ces infortunés dans les différents pays en exposant les divers objets de l'enseignement, les moyens d'instruction employés, le degré d'extension donné a l'application de ces moyens dans chaque institution, et, enfin, déterminer, d'après un examen comparé de ces moyens d'enseignement, ceux auxquels on

- doit accorder la préférence. Académie royale de Belgique, Extrait du tome xix des mémoires couronnés et mémoires des savants étrangers. pp. 132.
- Carton, L'Abbé C.** Annuaire de l'institut des sourds-muets et des aveugles de Bruges. Première année. Bruges. 1840. pp. 96.—Deuxième année. Bruges. 1841. pp. 100.
- Degérando, Le Baron M. J.** (See Gérard.)
- Deleau, Dr., jeune.** Mémoire sur la perforation de la membrane du tympan. Paris. 1822. pp. 183.
- L'ouïe et la parole rendues à Honoré Trézel, sourd-muet de naissance ; précédé d'un rapport fait à l'académie des sciences. Paris. 1825.
- Portrait et fac-simile de l'écriture d'un jeune sourd-muet de naissance, qui a recouvré l'ouïe et la parole par les soins du docteur Deleau. Paris. 1825. pp. 4.
- Sur le cathétérisme de la trompe d'Eustache, et sur les expériences de M. Itard ; mémoire qui démontre l'utilité de l'air atmosphérique dans le traitement de diverses espèces de surdité. Paris. 1828.
- Réfutation des assertions de M. Itard sur le traitement des sourds-muets, sur le perfectionnement de l'ouïe, et sur l'étude du langage parlé. pp. 20.
- Rapport adressé aux membres de l'administration des hospices de Paris. Paris. 1829. pp. 11.
- Extrait d'un ouvrage inédit, intitulé "Traitement des maladies de l'oreille moyenne qui engendrent la surdité ;" précédé de rapports à l'académie royale des sciences. Paris. 1830. pp. 143.
- De L'Epee, L'Abbé Charles Michel.** Institution des sourds et muets, ou recueil des exercices soutenus par les sourds et muets pendant les années 1771, '2, '3 et '4 ; avec les lettres qui ont accompagné les programmes de chacun de ces exercices. Paris. 1773. pp. 104.
- La véritable manière d'instruire les sourds et muets, confirmée par une longue expérience. Paris. 1784. pp. 343. (2 copies.)
- Deschamps, L'Abbé.** Cours élémentaire d'éducation des sourds et muets. Paris. 1779. pp. 204.—Suivi d'une dissertation sur la parole, traduite du latin de Jean Conrad Amman, médecin d'Amsterdam : Par M. Beauvais de Préau, docteur en médecine à Orléans. Paris. 1779.
- De la manière de suppléer aux oreilles par les yeux, pour servir de suite au Cours élémentaire d'éducation des sourds et muets. Paris. 1783. pp. 97.
- Désiré, Ordinaire.** Essai sur l'éducation et spécialement sur celle du sourd-muet. Paris. 1836. pp. 364.
- Des mortiers, Bouvyer.** Mémoire ou considérations sur les sourds-muets de naissance, et sur les moyens de donner l'ouïe et la parole à ceux qui en sont susceptibles. Paris. 1798. pp. 266.
- Diderot, Denis.** Lettre sur les sourds et muets, à l'usage de ceux qui entendent et qui parlent, avec des additions. 1751. pp. 400.
- Forestier, M.** Petit manuel du jeune sourd-muet pieux. Paris. pp. 284.
- Cours complet et méthodique d'enseignement pratique des sourds-muets. Tome i. Leçons. pp. 526. Paris. 1854.
- Gérando, Le Baron M. J. de.** De l'éducation des sourds-muets de naissance. 2 volumes. pp. 592, 668. Paris. 1827.

- Hoffbauer, J. C.** Médecine légale relative aux aliénés et aux sourds-muets, ou les lois appliquées aux désordres de l'intelligence ; traduit de l'allemand, sur la dernière édition. Par A. M. Chambeyron, docteur en médecine de la faculté de Paris, etc. Avec notes par MM. Esquirol et Itard. Paris. 1827. pp. 388.
- Guyot, C. and R. T.** Liste littéraire philocophe, ou catalogue d'étude de ce qui a été publié jusqu' à nos jours sur les sourds-muets ; sur l'oreille, l'ouïe, la voix, le langage, la mimique, les aveugles, etc. Groningen. 1842. pp. 554.
- Hirzel, H.** Notice sur deux jeunes aveugles-sourds-muets. Genève. 1847.
- Institution des sourds-muets à Paris, Distribution des prix pour les années scolaires 1838-'50, '59-'63.**
- Circulaires à toutes les institutions de sourds-muets de l'Europe et de l'Amérique et de l'Asie. Première et deuxième circulaires. Troisième édition. Paris. 1841. pp. 110.—Troisième circulaire. 1832. pp. 268.—Quatrième circulaire. Paris. 1836. pp. 490. (4 copies.)
- Itard, E. M.** Rapport fait à son excellence le ministre de l'intérieur, sur les nouveaux développemens et l'état actuel du sauvagement de l'Aveyron. Paris. 1807. pp. 91.
- Itard, I. M. G.** Traité des maladies de l'oreille et de l'audition. Paris. 1821. 2 volumes. pp. 396, 522.
- Première rapport au conseil d'administration de l'institution royale des sourds-muets, sur divers traitemens tentés contre la surdi-mutité congénitale et accidentelle. Deuxième rapport, etc. pp. 12. Troisième rapport, etc. pp. 11.
- Première, deuxième et troisième lettres au rédacteur du Globe, sur les sourds-muets qui entendent et qui parlent. 1826. pp. 15.
- Observations sur les cornets acoustiques. Paris. 1829. pp. 14.
- Jacoutet, A.** La passion de notre seigneur Jésus-Christ, racontée et expliquée, d'après les évangélistes et les meilleurs commentateurs. Strasbourg. 1849. pp. 256.
- Jamet, L'Abbé.** Mémoires sur l'instruction des sourds-muets. Premier mémoire qui a été lu dans la séance publique de l'académie royale des sciences, arts et belles-lettres de la ville Caen. Seconde édition. Caen. 1824. pp. 96.
- Ladébat, Leffon de.** Recueil des définitions et réponses les plus remarquables de Massieu et Clerc, sourds-muets, aux diverses questions, qui leur ont été faites dans les séances publiques de M. l'Abbé Sicard à Londres, auquel on a joint l'alphabet manuel des sourds-muets, le discours d'ouverture de M. l'Abbé Sicard et une lettre explicative de sa méthode. Avec des notes et une traduction anglaise, par J. H. Sievrac. Londres. 1815. pp. 209.
- Massieu, Jean.** Nomenclature, ou tableau générale des noms, des adjectifs énonciatifs, actifs, et passifs, et des autres mots de la langue française, etc., en français et en anglais. Paris. 1808. pp. 404.
- Menière, P.** De la guérison de la surdi-mutité et de l'éducation des sourds-muets. Paris. 1853. pp. 408.
- Montaigne, L'Abbé.** Recherches sur les connoissances intellectuelles des sourds-muets, considérés par rapport à l'administration des sacramens. Paris. 1818. pp. 81.

- Paulmier, L. P.** Le sourd-muet. Troisième édition, revue, corrigée et considérablement augmentée. Paris. 1834. pp. 484.
- Aperçu du plan d'éducation des sourds-muets : présenté à messieurs les administrateurs de l'institution royale des sourds-muets de naissance. Paris. 1821. pp. 30.
- Une fête de l'Abbé Sicard. pp. 22.
- Considérations sur l'instruction des sourds-muets. Paris. 1844.
- Pélessier, P.** Choix de poésies d'un sourd-muet. Paris. pp. 70.
- Les sourds-muets, au dix-neuvième Siècle. Avec un alphabet manuel. Paris.
- Poésies d'un sourd-muet. Paris. 1844. pp. 307. (2 copies.)
- Piroux, M.** Mémoire à M. le maire, et à MM. les membres du conseil municipal de la ville de Nancy, pour les engager à fonder un institut de sourds-muets. Nancy. 1827. pp. 15.
- Le vocabulaire des sourds-muets, (partie iconographique.) Première livraison, contenant 500 noms appellatifs de la langue usuelle, interprétés par un pareil nombre de figures correspondantes. Nancy. 1830. pp. 116. (2 copies.)
- Théorie philosophique de l'enseignement des sourds-muets, etc. Nancy et Paris. 1831. pp. 34.
- Institut des sourds-muets de Nancy. Prospectus. Nancy. 1832.
- Phrases primordiales, simples, complexes et composées à l'usage des sourds-muets. Paris. 1842. pp. 256.
- L'ami des sourds-muets. Journal de leurs parents et de leurs instituteurs utile à toutes les personnes qui s'occupent d'éducation. Paris et Nancy. Tome i, 1838-'39, pp. 160.—Tome ii, 1839-'40, pp. 160.—Tome v, 1843-'44, pp. 160.
- Maximes tirées de la bible et disposées pour l'usage des sourds-muets. Paris et Nancy. 1841. pp. 163.
- Solution des principales questions relatives aux sourds-muets, etc. Paris et Nancy. 1850. pp. 25.
- Organization, situation et méthode de l'institut des sourds-muets de Nancy. Paris et Nancy. 1834. pp. 50.
- Puybonnieux, J. B.** La parole enseignée aux sourds-muets sans le secours de l'oreille. Paris. 1843. pp. 158.
- Mutisme et surdité, ou influence de la surdité native sur les facultés physiques, intellectuelles, et morales. Paris. 1846. pp. 412.
- L'impartial. Journal de l'enseignement des sourds-muets. 1856, pp. 380.—1857, pp. 338.—1858, pp. 332.—1859, pp. 164.
- Recoing, M.** Syllabaire dactylogique, ou tableau d'une langue manuelle à l'usage des sourds-muets. Paris. 1823. pp. 132.
- Le sourd-muet entendant par les yeux, ou triple moyen de communication avec ces infortunés, par des procédés abrégés de l'écriture ; suivi d'un projet d'imprimerie syllabique : par le père d'un sourd-muet. Paris. 1829. pp. 130.
- Richardin, C. J.** Exercices de grammaire à l'usage des jeunes sourds-muets. Tome i, pp. 432.—Tome ii, pp. 478. Nancy. 1844.
- Sicard, L'Abbé Roch Ambroise.** Elémens de grammaire générale, appliqués à la langue française. Troisième édition. Tome i, pp. 540.—Tome ii, pp. 551. Paris. 1808.

- Sicard, L'Abbé Roch Ambroise.** Théorie des signes, ou introduction à l'étude des langues, où le sens des mots, au lieu d'être défini, est mis en action. Ouvrage élémentaire, absolument neuf, indispensable pour l'enseignement des sourds-muets, également utile aux élèves de tous les classes et aux instituteurs; jugé digne d'un grand prix decennal de première classe, destiné au meilleur ouvrage de morale ou d'éducation. Dédié à sa majesté l'empereur et roi. Tome i, pp. 586.—Tome ii, pp. 656. Paris. 1808.
- Notice sur l'enfance de Massien, sourd-muet de naissance, élève de M. l'Abbé Sicard. pp. 31.
- Signes des mots, considérés sous le rapport de la syntaxe; à l'usage des sourds-muets. Paris. 1808. pp. 64.
- Cours d'instruction d'un sourd-muet de naissance, et qui peut être utile à l'éducation de ceux qui entendent et qui parlent. Avec figures et tableaux. Seconde édition. Paris et Londres. 1803.
- Extrait de différens journaux, concernant les forfaits des premiers jours de Septembre, 1792. Relation authentique du citoyen Sicard. Paris. 1796. pp. 104.
- Sauveur, Dr. D.** Statistique des sourds-muets et des aveugles de la Belgique, du duché de Limbourg et du grand-duché de Luxembourg. Bruxelles. 1847. pp. 74.
- Vaisse, Léon.** Historique et principes de l'art d'instruire les sourds-muets. Paris. 1865. pp. 13.
- Valade-Gabel, J. J.** Rapport sur un plan de nomenclature générale approprié à l'enseignement des sourds-muets: lu dans la séance du 16 mars. Paris. 1831. pp. 23.

3.—*German.*

- Alle, J. L.** Anleitung taubstumme Kinder im Schreiben, Lesen, Rechnen und Reden zu unterrichten. Zweite Auflage. Mit einer Abbildung des Handalphabets. Gmünd. 1821.
- Amman, Dr. Joh. Conr.** Abhandlung von der Sprache und wie Taubstumme darin zu unterrichten sind. Nebst zwei Briefen des Dr. Joh. Wallis. Aus dem Lateinischen übersetzt mit einigen Anmerkungen von Dr. L. Grasshoff. Berlin. 1828.
- Arneman, J.** Kleine Beobachtungen über Taubstumme. Mit Anmerkungen von J. A. H. Reimarus. Erster Theil. Berlin. 1799.
- Brugsma, B.** Kurze Anweisung über den Gebrauch der methodischen Bildertafeln von Reimer und Wilke, aus dem Holländischen übersetzt durch L. Reimer. Berlin. 1840.
- Daniel, Wilh.—Friedr.** Erster wissenschaftlicher Unterricht für taubstumme Kinder. Erste Abtheilung. Stuttgart. 1825.—Zweite Abtheilung. 1826.
- Allgemeine Taubstummen- und Blinden-Bildung, besonders in Familien und Volksschulen. Erste Abtheilung. Stuttgart. 1825.—Zweite und dritte Abtheilung. 1826.
- Desmortiers, Bouvyer.** Untersuchung über Taubstumme und die Mittel ihnen das Gehör und die Sprache zu verschaffen. Aus dem Französischen mit Anmerkungen übersetzt von Dr. Franz Heinrich Martens. Leipzig. 1801.

- Graser, Dr. I. B.** Der durch Gesicht -und Tonsprache der Menschheit wiedergegebene Taubstumme. Zweite Auflage. Bayreuth. 1834.
— Spätere Auflage. Nürnberg. 1843.
- Die Erziehung der Taubstummen in der Kindheit. Nach dem Tode des Herrn Verfassers mit Schluss und kurzer Biographie desselben versehen vom Cantor Ludwig. Nürnberg. 1843.
- Dringender Nachruf an väterlich gesinnte Regierungen und einsichtsvolle Schulmänner um baldige Einführung des Taubstummenunterrichts in Schulen. Bayreuth. 1830.
- Harnisch, W.** Das Weissenfelder Schullehrer-Seminar und seine Hülfsanstalten. Berlin. 1838.
- Hill, Moritz.** Anleitung zum Sprachunterricht taubstummer Kinder, für Pfarrer und Lehrer. Essen. 1840.
- Biblische Geschichten des alten und neuen Testaments. Halle. 1847.
- Lesebibel zum Gebrauch beim Unterricht Taubstummer Kinder im mechanischen Lesen und Schreiben. Essen.
- Heumann, H. F.** Naturgemässer Sprachunterricht für Taubstumme. Erster Theil, erste Abtheilung. Bremen. 1833.
- Institution Reports:**
Cologne (4th and 6th,) Dresden (6th,) Hamburg (1st and 5th,) Prague (1838,) Vienna (1854,) Zurich (1st, 11th, 21st.)
- Jaeger, Victor August.** Die biblische Geschichte für taubstumme Kinder welche einen drei- bis vier-jährigen Sprachunterricht genossen haben. Stuttgart. 1834.
- Anleitung zum Unterricht taubstummer Kinder in der Sprache, der Religion und den andern Schullehrgegenständen. Zweite durchaus umgearbeitete Ausgabe. Stuttgart. 1842.
- und **Riecke, Gustave Adolph.** Anleitung zum Unterricht taubstummer Kinder in der Sprache und den andern Schullehrgegenständen. Dritte Lieferung. Stuttgart. 1835.—Vierte Lieferung. 1836.
- Kruse, Otto Friedrich.** Freimuthige Bemerkungen ueber den Ursprung der Sprache. Altona. 1827.
- Der Taubstumme im uncultivirten Zustande, nebst Blicken in das Leben merkwürdiger Taubstummen. Angehängt ist eine Predigt über Marcus vii, 31–37, von Dr. J. H. B. Dräseke. Bremen. 1832.
- Elementar-Sprachbildungslehre. Essen. 1841.
- Linke, Dr. C. G.** Sammlung auserlesner Abhandlungen und Beobachtungen aus dem Gebiete der Ohrenheilkunde. Erste Sammlung. Leipzig. 1836.
- Handbuch der theoretischen und praktischen Ohrenheilkunde. Zweiter Band. Erste Abtheilung. Leipzig. 1840.
- Mitgabe für Taubstumme, zur Belehrung für alle diejenigen, mit welchen sie nach ihrer Schulzeit in Verkehr treten.** Stuttgart.
- Muecke, Johann.** Anleitung zum Unterrichte der Taubstummen Lautsprache, nebst einigen Bemerkungen über die Geberdezeichen der Taubstummen. Prag. 1834.
- Neumann, Ferdinand.** Die Taubstummen-Anstalt zu Paris im Jahre 1822. Königsberg. 1827.

- Neumann, Ferdinand, and Saegert, C. W.** Die biblischen Geschichten des alten und neuen Testaments für den ersten Religionsunterricht der Taubstummen. Magdeburg. 1840.
- Die Evangelien, ein Cyclus von sonntäglichen Erbauungen für (insbesondere taubstumme) Confirmanden. Magdeburg. 1840.
- Reich, C. G.** Der erste Unterricht des Taubstummen. Leipzig. 1834.
- Ries, Dr. Daniel Christoph.** Versuchte Vereinigung zweier entgegengesetzten Meinungen über den Ursprung der Sprache auf Erfahrungen und Beobachtungen an Taubstummen. Frankfurt-am-Main. 1806.
- Saegert, C. W.** Das Taubstummen-Bildungswesen in Preussen. Berlin. 1856.
- Scherr, I. Th.** Handbuch für den Lehrer, etc. Zurich. 1831.
- Elementar-Sprachbildungslehre. Zurich. 1831.
- Meine Beobachtungen, Bestrebungen und Schicksale. St. Gallen. 1840.
- Schmalz, Dr. Eduard.** Ueber die Taubstummen und ihrer Bildung. Dresden und Leipzig. 1838.
- Schwarzer, Anton.** Lehrmethode zum Unterrichte der Taubstummen in der Tonsprache. Ofen. 1828.
- Tuerk, W. C. C. von.** Die sinnlichen Wahrnehmungen als Grundlage des Unterrichts in der Muttersprache. Berlin. 1823.
- Venus, Michael.** Lesebüchlein zum Gebrauche bei dem Unterrichte in der Tonsprache fuer Taubstumme. Wien. 1833. (2 copies.)
- Anleitung zum Unterrichte im Rechnen für Taubstumme. Erster Theil. Zweite Auflage. Wien. 1835.
- Erste Kenntnisse für Taubstumme. Wien. 1841.
- Weinhold, E. P.** Der Lesefreund, ein Lesebuch für Taubstumme. Breslau. 1836.
- Wich, Johann Paul.** Der Sprachunterricht der Taubstummen in freien Vorträgen dargestellt. Erste Abtheilung. Nürnberg.
- Wolke, C. H.** Anweisung wie Kinder und Stumme zum Verstehen und Sprechen, etc., zubringen sind. Leipzig. 1804.

4.—*In Various Languages.*

- Ballesteros, Juan Manuel.** Manual para la enseñanza de los sordomudos, y que puede servir para los que oyen y hablan. Madrid. 1836. pp. 320.
- Bede.** Abacus atque vetustissima Latinorum per digitos manusque numerandi (quinetiam loquendi) consuetudo, etc. Ratisponal. 1532.
- Bonet, Juan Pablo.** Reduccion de las letras, y arte para enseñar a hablar a los mudos. Madrid. 1620. pp. 314.
- Boselli.** Sui sordo-muti, sulla loro istruzione ed il loro numero. Genova. 1834. pp. 113.
- Borg, O. E.** Om institutet för döfstumma och blinda. Manhem. 1854.
- Guyot, R. T.** Dissertatio juridica inauguralis de jure surdo-mutorum. Groningæ. 1824. pp. 198. (2 copies.)
- Helmont, F. M. B. van.** Alphabeti vere naturalis Hebraici brevissima delineatio; quae simul methodum suppeditat, juxta quam qui surdi nati sunt sic informari possunt, ut non alios saltem loquentes intel-

- ligant, sed et ipsi ad sermonis usum perveniant. Sulzbaci. 1667. pp. 107. (2 copies.)
- Hendriksz, M. A. Dissertatio medico-chirurgica inauguralis de perforatione membranae tympani. Groningæ. 1818. pp. 118.
- Hirsch, D. Spraak en leesoeffeningen ten dienste van doofstomme kinderen. 2^e strukje. Rotterdam. 1858.
- Jorgenson, I. L. W. Ordbog til brug ved underviisningen i dofstumme-Institutet. Kjobenhavn. 1859.
- Libro di Divozione ad uso dei sordo-muti. Istruiti nell' imperiale regio istituto di Milano. Milano. 1846. pp. 158. (2 copies.)
- Pendola, Tommaso. Esercizj graduati di lettura. Siena. 1844. pp. 166.
- Corso di pratico insegnamento per il sordo-muto italiano. Siena. 1842. pp. 282.
- Elogio del professore D. Severino Fabriani, institutore delle sordo-muti di Modena. Siena. 1849. pp. 41.
- Requeno, Vincenzo. Scoperta della chironomia: ossia dell' arte di gestire con le mani. Parma. 1797. pp. 142.
- Wallis, J. Sonorum formatio; ut et Jo. Conradi Amman Surdus loquens, sive de loquela dissertatio. Lugduni-Batavorum. 1727. pp. 54, 120.

POLITICS IN PUBLIC INSTITUTIONS FOR THE DEAF AND DUMB.

BY THE EDITOR.

THIS subject was fully and ably discussed by the Convention of American Instructors of the Deaf and Dumb which met at Columbus, Ohio, last summer. In referring to it again now, we cannot hope to bring forward any new arguments or to say anything better and more forcibly than it was said then; but we believe the importance of the principles involved justifies their presentation a second time, even at the risk of repetition; especially as the views we advocate, notwithstanding their unanimous approval at Columbus, seem not to be recognized in the management of all our institutions.

A pamphlet recently published by the superintendent of an American institution for the deaf and dumb incidentally furnishes a good text for our discourse. Speaking of the causes of the removal from office of his predecessor, he says:

“The former superintendent had held the position for many years; was, in the main, well qualified to discharge its duties, and had not given cause for complaint in his official conduct of the Institution under his control. * * * The governor, however, exercised his discretion in removing him, and what

Democrat will say that he did wrong? * * * He was a strong political partisan, interested himself in elections, and worked for his party on all occasions. * * * These circumstances alone were sufficient to have justified his removal, in view of the approved plan of political parties the country over."

We do not cite in detail all that is said concerning the political character of the ex-superintendent, but what we have quoted embodies the severest charge that is made against him in this respect. The omitted portion, while it amplifies without intensifying the accusation, indicates that its writer, the present incumbent of the office—an honest old soldier who says just what he thinks,—is no less strong a partisan (on the other side, of course) than he alleges his predecessor to have been, and that what he objects to is not the spirit of partisanship in itself, but partisanship "antagonistic to the existing administration."

As we wish to consider this subject on its own merits and entirely apart from any personal considerations, we do not stop to inquire how far the charges in the case we have cited as an illustration were founded on fact. If it is true that the gentleman "had labored zealously in the cause" of a party, and had been guilty of "overt acts of encouragement and support to the enemies of the chosen government," other than voting in accordance with the dictates of his reason and conscience, he certainly had committed a very grave error, and one which went far to justify the action of the governor of the State in removing him from office. We do not say this action was wholly justifiable, for we should suppose an error of that kind might have been remedied by a kindly admonition. Such an admonition ought to have been given while the offender's own party was in power, but it might not have come too late after there had been a change in the administration.

But whether this individual was guilty or not, whether if guilty he was justly dealt with or not, is not the question before us. Taking the story as it is told in the words we have quoted, there is a lesson in it which all officers of institutions for the deaf and dumb would do well to heed; and that is, that such officers ought not under any circumstances to give occasion, or even afford a pretext, for such accusations as were made in this case. We do not deny that it is their privilege and duty to exercise the right of suffrage; thus far they may go, but no farther. No matter how strong may be their preferences for

one party over another, they ought not to be guided in the slightest degree by such preferences in choosing their subordinate officers; they ought never to advise or attempt to influence in any way their associates, subordinates, or pupils in their political action; they ought not to contribute to the expenses of elections; and they ought to refrain from all active participation whatever in questions of local, state, and national politics.

This may seem hard doctrine to some of our readers, and it may be said—as it was said by certain members of the civil service of the United States when a similar, though less stringent, demand was made upon them by the President two years ago—that it is asking them to lay aside their manhood. But we believe the rule may be defended upon the highest grounds of principle as well as expediency. A servant of the state, earning his livelihood in the employment of the government, has no right to devote to the ends of political partisanship the time and strength which he owes to the duties of his office. Still less has he the right to use the influence he derives from his position as an officer of the state to promote the advancement of a party. If this is true, as we believe it is, of all public servants, it is certainly so of persons holding responsible positions in benevolent and educational institutions supported by the state.

But as the correctness of the views just expressed may be questioned, and it may be maintained with some plausibility that, as a matter of abstract right, all servants of the state, including the officers of our institutions, are entitled to exercise the same freedom of action in political matters as citizens following other avocations, we will not dwell upon this point, but will insist the more strongly upon what seems to us the unanswerable argument which is based upon the ground of expediency,—using the word in the higher sense in which St. Paul uses it. “All things are lawful for me,” he says, “but all things are not expedient;” and while thus claiming for himself the broadest liberty as a matter of abstract right, he is as careful to refrain from things which are inexpedient as if they were unlawful.

The natural tendency—we may almost say the inevitable result—of political activity on the part of the administrators of public institutions would be their removal from office at every change of political power in the state. However eminent in

the profession and well-fitted for the performance of their duties they might be, however difficult it might be to supply their places with men of similar qualifications, it would hardly be possible for them to remain in their positions when their party had lost control of the state; and public sentiment—at least the sentiment of the party in power, which is supposed to comprise the majority of the citizens of the state—would acquiesce approvingly in their removal. It would not be in human nature for the leaders of the dominant party to permit the influence of these officers to be exerted against them, when they would have it in their power not only to cause that influence to cease, but to replace it by an active influence in the contrary direction. Even if an officer who had been a politician while his own party was in power should express his willingness to be such no longer—and we do not envy the position of a man who, honestly believing his former conduct to have been right, could consent to this course—even then human nature would not be likely to forego the opportunity of punishing a political opponent for his past offences, especially if the interests of the party could be advanced at the same time by giving the place to one of its own adherents.

Of the pernicious effects of such changes we cannot speak too strongly. They would be utterly disastrous to the welfare of all persons connected with the institutions, whether officers or pupils. The ablest men in the profession would soon be driven from it, and good men would be deterred from entering it.

Those remaining to do the work of education would be living constantly in a state of anxiety about the future, which would seriously impair at once their happiness and their usefulness. If it be a question of manhood, surely nothing can be more subversive of the best sentiments of manhood than the feeling that one is liable to lose his means of support at the next turn of the political tide, and the temptation to disguise one's honest convictions and truckle to the preferences and prejudices of his superiors in office for the sake of retaining his position. As Dr. E. M. Gallaudet, speaking at the Columbus Convention of the effects of such conditions of life upon the members of the civil service of the United States, very forcibly remarked, "he had lived long enough in Washington to understand quite fully the wretched influence exerted upon

the minds of men and women who were trying to do their duty by the consciousness that, however faithfully they might perform the duties of the offices they were filling, of greater or less importance, they might, at a moment, be removed from those offices, from no fault of their own. That consciousness often took the life out of their work; it often took the true manhood and womanhood out of themselves, rendering them subservient, making them feel that their hold upon their positions depended rather upon the influence that they could secure than upon the results of a faithful performance of their duty."

The pupils, committed to the charge of teachers and other officers thus harassed by petty cares and debasing anxieties concerning themselves, would of course suffer in their intellectual and moral development. But the greatest injury to them, and the greatest hindrance to the efficiency, usefulness, and success of the institutions in all respects, would come from the actual changes of administration of which we have just spoken. No man can properly carry on the work of an institution for the deaf and dumb who is not thoroughly familiar with the methods of instruction and modes of government, and who is not able to communicate fully and freely with the pupils of all grades without the aid of an interpreter. The necessary preparation for the duties of such a place can be obtained only by years of training and practice in the school-room, supplemented by intimate association with deaf-mutes in other relations, and by careful study of all the varied details of administration in a well-regulated institution. Under the circumstances we are supposing, political influence would take the place of these essential qualifications; men would be appointed who had no fitness for the position; and the result would be the utter failure of the institutions to do the work they were intended to do, and for which large sums of public money have been appropriated.

It may be said that, with the strong political feeling which now exists in both parties, politics will control the administration of our institutions, whether their officers are active politicians or not. It is true that this is "the approved plan of political parties the country over" with respect to most public offices, and, it may be added, to the great detriment of the public service; it is also unhappily true that in some exceptional

instances the plan has been applied to institutions for the deaf and dumb,—usually with such results as might have been expected.* But we do not think there is reason to fear that this system will become the rule in our institutions if they are properly organized and wisely governed. It is not so, generally, in the public schools of the country, and we see no good reason why schools for the deaf and dumb should differ from others in this respect. Moreover there are some offices under every government in which the most ardent advocates of the victor-spoils system never think of making changes; and this, for the simple reason that new and untrained men cannot possibly perform the duties connected with them. The management of institutions for the deaf and dumb properly belongs to this class of offices; and it is not unreasonable to hope that, if their administrators keep themselves entirely free from political entanglements, the common sense of the people will approve and demand their retention in office through all the vicissitudes of party strife. Political managers of ordinary prudence and sagacity will not be likely to oppose public sentiment in this regard. If they do, and if they succeed in accomplishing their purpose, we believe the injurious effect which their action will have upon the fortunes of their party will deter them and their successors from making such a blunder a second time.

As evidence that this hope is not unfounded,—notwithstanding the unhappy instances which may be cited to the contrary,—we may point to the history of the institutions in most of the states where there have been changes of political power within recent years. In Connecticut, New York, Georgia, and Alabama such changes have taken place, attended with the usual seizure of spoils by the victors, but no removals from office

* The latest instance is that of the large and prosperous Institution of the State of Indiana. This Institution has been raised to its prominent position among the schools of the country chiefly through the efforts of Dr. Thomas MacIntire, who now, after more than twenty-five years of devoted labor in its service, is compelled to retire from office on political grounds, and is succeeded by a gentleman without experience in the work. It is too soon after the event to speak of results in this case; but, while we would not question the honorable motives of those who are responsible for the action, we cannot refrain from expressing our conviction—in which we are sure that all members of the profession, regardless of their party preferences, will heartily coincide—that a great wrong has been done alike to an individual and to an institution.

have been made, and, so far as we are aware, none have been proposed in the institutions for the deaf and dumb. In all the bitterness of party spirit at Washington, the influence of politics has never shown itself in connection with the Columbia Institution, and its officers have no fear that it ever will. In Ohio last year, "after a political campaign of a somewhat heated nature, not only was there no interference with the organization of the educational department of the Institution for the Deaf and Dumb, but the existing officers were reappointed without reference to political considerations." In Maryland, as Mr. Barry, one of the board of visitors of the Maryland Institution, said at the Columbus Convention, "while the government of the State is democratic, and has been so for several years, a majority of the working members of the board of visitors, including the president, are republican, and the question of politics does not enter into that organization at all." Mr. Barry is as good and thorough a democrat as any in the country; but he said at Columbus that Mr. Ely, the principal of the Maryland Institution, had never heard him ask what his (Mr. Ely's) politics were. "He had a suspicion they might be wrong; but, as a member of the board, he did not care what they were so long as Mr. Ely was a faithful and efficient officer."

Besides the abstention from politics of the persons directly engaged in the management of the institutions, it is very desirable that the boards of direction should be kept as free as possible from political influence. If the gentlemen constituting these boards receive their appointment on political grounds, and are all, or nearly all, of one political faith, it is hardly possible that party spirit should not make itself felt in one way or another, to the detriment of the institution work. In this respect the organization of the Maryland Institution is perhaps as good a model as can be found. The directors are appointed by the governor, no sanction of the legislature being necessary, and they remain in office not for a brief term of one or two years, but for life or good behavior. The result we have already quoted from Mr. Barry: "The question of politics does not enter into the organization at all."

While it may be beyond the power of the officers of our institutions to remedy all defects of organization in the existing establishments, we should suppose that in many cases some-

thing might be accomplished in this direction by judicious efforts. In the foundation of new schools, with regard to the constitution of which members of the profession are often consulted, no exertions should be spared to secure wise organizations free from political influence. With such organizations, and with principals and other officers who will exercise the self-restraint advocated in this article, we need have no fear of the occurrence to any considerable extent of what Dr. Gallaudet truly pronounced "the greatest disaster that could befall the work of instructing the deaf and dumb in this country," viz., "that the institutions for their benefit should become the foot-ball of political parties."

INSTITUTION ITEMS.

BY THE EDITOR.

Ohio Institution.—We regret to have to announce the death of Miss Sarah F. Perry, a valued teacher, whose sweet, earnest face will be remembered by all the visitors to the Convention last summer. Her health had been failing for a year or more, but she kept at her work in the school-room until a few days before her death, which took place at her home in Columbus on the 2d of June last. A little while before she died she opened her eyes and said in broken words and signs: "How often have I forced myself up in weariness and pain from story to story, A, B, C, D, to that dear retreat, my own room. Now I am rising without effort or pain to that dearer home in my Heavenly Father's house." Her eyes closed again, but her lips still murmured, "Sweet, sweet home." The following fitting tribute to her memory is taken from the address delivered by Mr. G. O. Fay at her funeral:

"Six years ago there entered the service of the Institution a graceful, artless, intelligent girl of eighteen years. Mature beyond her age, she rapidly became familiar with the principles and practice of deaf-mute education. Her interest in her pupils, however, and in all mutes, was entirely beyond the requirements of professional duty. She was conscientiously alive to the full discharge of what Institution order required. But mere duty became incidental with her, so absorbed was she always in the doing of any and all deeds calculated to improve or gratify deaf-mutes. The society of the deaf was never irksome to her. She sought and loved to recognize those traits

of character which in the mute must, largely, exist in shade. Eccentricities, deficiencies, waywardness, drew from her no ridicule or harsh rebuke. With the devotion of purest friendship she clothed all defects with the mantle of silence. Daily and hourly, in the school-room and out of it, she adjusted her mind and sympathies to the individual condition and experience of her pupils and her pupil friends. Into the details of their life, their recreations, their entertainments, their literary struggles, she entered with a self-forgetfulness remarked by all, but endearing her most tenderly to our young mute people. The fact that her chosen line of duty led her along a pathway somewhat aside from the main and more stirring currents of life she never referred to as a privation or a burden. Her dying words were, 'I am glad that I have lived for the deaf and dumb.' Devotion to her life-work wrought in her a joyful punctuality. She went to her school-room when in health with elastic step and smiling features. Her seat in chapel was never vacant. When urged, in declining strength, to omit chapel attendance, she replied, 'How can I omit the most delightful season of the day?' At our pupils' parties she was always present, and earnestly, happily active in promoting the good cheer of others. At teachers' meetings her brow was never clouded by any lack of interest in their proceedings.

"Never did person contribute a life more fully and cheerfully to the good of others. To feed the lambs of Christ, the weak, the ignorant, the feeble, the forgotten—this was her life. Her care for them was ceaseless. Her care of herself was less than her friends desired. Each day she did, unsolicited, many a kindly act for others. Day by day she claimed little or nothing for herself. Her deft fingers wrought wearily many an hour to adorn the life of the children about her. For herself she sought neither ornaments nor admiration, happiest herself when those around her were most happy."

The following resolutions were passed at a meeting of her associates in the Institution :

"Whereas it has pleased our Heavenly Father to remove from among us by death our friend and colleague teacher, Miss Sarah F. Perry :

"*Resolved*, That while we recognize in this distressing bereavement the hand of Him who doeth all things well, we yet desire to bear witness to her interest in her work, unbroken and undiverted to the last; to her faithful, earnest, and conscientious performance of the duties of her position; to her intelligence in understanding and success in securing the progress of her pupils; and, finally, to her self-sacrificing efforts to promote the happiness of all deaf-mutes.

"*Resolved*, That we recognize in her death the loss to the Institution and to the profession of a noble and pure woman, whose unresting devotion and intelligent industry, whose

cheerfulness and sincere goodness of spirit gave the double blessing of profit and pleasure to both pupils and friends.

“Resolved, That we tender our sincere condolence and sympathy to the bereaved family, where her place is vacant.”

Indiana Institution.—We have spoken elsewhere of Dr. MacIntire's removal from the office of superintendent. His successor is Dr. William Glenn, of Muncie, Ind.,—a gentleman, as we are informed, of education and culture, but without experience in the instruction of the deaf and dumb. Miss Taylor, the faithful and efficient matron, whose connection with the Institution is of almost as long standing as Dr. MacIntire's, is also compelled to retire from its service.

Illinois Institution.—On the 29th of March last the roof of the building caught fire through the carelessness of a tinner who was making some repairs upon it. The fire spread rapidly, and for a time it was feared the building would be wholly destroyed; but the fire department of Jacksonville was promptly summoned by the telephone, and the flames were subdued with comparatively little loss. The damage by fire and water was estimated at about \$3,000.

Michigan Institution.—Mr. J. W. Parker has resigned the position of principal to become superintendent of the Kansas Institution. Dr. Thos. MacIntire, late superintendent of the Indiana Institution, has been elected principal of this Institution, and will enter upon his new duties the 1st of August.

A bill has passed the legislature providing for the separation of the blind and deaf-mute departments, leaving the deaf-mutes in possession of the present establishment.

Texas Institution.—At the last session of the legislature, various charges—some of them serious, but most of them very trivial—were made against the superintendent of the Institution, and the sub-committee of the legislature to whom they were referred reported, as a result of their investigation, that in general the charges were sustained. Gen. McCulloch, the superintendent, has published a pamphlet of 46 pages, in which he reviews the whole history of his connection with the Institution, shows that he was treated with great unfairness by the legislative committee, and defends himself with much vigor

against the charges that have been made. In our judgment, Gen. McCulloch is an honest and honorable man, who has tried, to the best of his ability, to do his duty in a very trying position for which he was not prepared by previous training. Coming into the Institution, as he did, at an advanced age, his life having been spent in pursuits which unfitted rather than fitted him for the new duties devolved upon him, entirely unacquainted with the sign-language, and thus unable to communicate with the pupils except through an interpreter, it was almost inevitable that the troubles should have arisen which have caused him so much annoyance, and which have interfered so greatly with the prosperity and success of the Institution.

Kansas Institution.—Mr. Theodore C. Bowles, who had been superintendent of the Institution for three years, died on the 8th of April last of kidney disease, from which he had been a sufferer for a long time. Mr. Bowles was a man of great energy and rare executive ability, and in some respects the Kansas Institution under his administration was much more prosperous than it had ever been before. He appreciated the disadvantage in which he was placed by the lack of previous familiarity with the work, and labored zealously to remove this disability. His character as a man and a Christian made him beloved in the Institution and the community, where his loss is deeply felt.

Mr. J. W. Parker, principal of the Michigan Institution, has been elected to fill the vacancy occasioned by the death of Mr. Bowles.

Minnesota Institution.—Mr. Noyes sends us the following statement of improvements which are to be made during the present summer: "All the hot-air furnaces and stoves are to be removed by the introduction of the latest and most improved method of heating and ventilating by steam,—low pressure,—combining both direct and indirect radiation throughout the entire building. A steam laundry, dry-room, and the latest and best machinery for laundry purposes, will be put in. A large steam-pump, with stand-pipes, hydrant, and hose, will be provided as a safeguard against fire. A new and larger kitchen, with range, steam-kettles, hot-water boilers, broilers, and the like, will be added, and the system of water-supply, plumbing, bath-rooms, and closets greatly enlarged and improved. The

contract for heating by steam has already been given to responsible parties in Chicago, Ill."

Mr. Noyes also writes as follows concerning the "Training School for Imbeciles" which is about to be opened in Fairbault, under the direction and care of the board of trustees and superintendent of the Institution for the Deaf and Dumb: "Fifteen imbecile children—nine males and six females—have already been selected by the commission appointed by the governor. A large and convenient house, known as the Fairview Place, has been rented for the purpose, and early in July it is expected to commence the important work of training the feeble-minded children and youth of Minnesota."

National College.—The exercises of Presentation Day were held, as usual, on the first Wednesday in May. An interesting and valuable address on "Modern Teaching: its Opportunities and its Perils," was delivered by President Porter, of Yale College, and translated into the sign-language by Professor Porter, of this College. Though the address had no special reference to deaf-mute instruction, there were some things in it which we wish all instructors of the deaf and dumb might have heard. They will, however, have an opportunity of reading the address, as it will be printed in the next annual report of the Columbia Institution.

President Gallaudet has recently published a "Manual of International Law," which is very highly praised by the most competent judges. It is designed especially as a college textbook, and will probably be introduced as such into the leading American colleges.

Professor Draper was married on the 16th of June to Miss L. Bell Merrill, of Washington.

MISCELLANEOUS.

BY THE EDITOR.

Education in England.—We are indebted to Mr. Elliott, head-master of the London Asylum, for a copy of the bill recently introduced into the House of Commons by Mr. Wheelhouse, making better provision for the public education of deaf-mute and blind children. Mr. Wheelhouse, it will be remem-

bered, has made similar efforts in previous years, but thus far without success. What he now asks is certainly very moderate compared with the just claims of such children to public education as recognized in this country. The bill provides that the guardians of any union or parish, in case of any deaf-mute or blind pauper child, being an orphan or deserted, and in the case of any other deaf-mute or blind child, on the application or with the consent of the parents, and upon being satisfied of their inability to provide wholly or partly for its education, may, with the approval of the local government board, send any such child under the age of fourteen years to any suitable school, whether certified or not, and however supported, the managers of which shall be willing to receive it; that such guardians shall pay out of the funds in their possession the expenses incurred in the maintenance, clothing, and education of the child during the time it shall remain at school, and in its conveyance to and from the institution, and, in case of death, the expenses of burial; that if it appears to the guardians that the parents are able to bear a portion of the expenses, they may declare such portion to be given by way of loan, and may recover it under certain provisions of the poor-law acts; that the child may remain in the institution, with the approval of the local government board and the parents, until it shall have attained any age not exceeding eighteen years; that it may be sent to a school of the religion to which it belongs; that justices of any county, under certain conditions, may determine on purchasing or providing suitable buildings for the care and education of such children out of the county rate, and may appoint a committee for their management and control; and, finally, that the local government board at their discretion may order the removal of the child from school.

The Ideal Institution.—A letter of inquiry was recently addressed to Mr. G. O. Fay, superintendent of the Ohio Institution, concerning "the desirable points to be attained in the location of an institution for the deaf and dumb, the quantity of land, its location, whether it should be suitable for farming purposes or not, near to or remote from a city," etc., etc. Mr. Fay replied as follows:

"The ideal deaf and dumb institution of the future will be located upon not less than twenty-five acres of good arable land. As pupils cannot be allowed free range beyond yard

limits, the yard should be large enough for comfort, recreation, and contentment. The surface will be rolling, with two or three little hills for coasting purposes, and a little stream of babbling water running through it. It will be miles away from any standing water or other malarious taint. The water of the place will be celebrated for its purity and unfailing abundance. It will be within easy driving distance, two miles or less, of some town or city large enough to have stores carrying a reasonable stock of goods. The city or town will be that one of the particular district from which the pupils are to come, that is on the whole the most accessible by railroads.

“The institution will be a village of buildings, fireproof, and hence independent of the costly fire departments which are the adjuncts ordinarily of large cities.

“The pupils will attend school five hours, and work from two to three hours daily, and for forty weeks annually. For twelve weeks in mid-summer the pupils will be at home and not at the institution. Public opinion will be divided as to what the work in the case of the boys should consist of.

“The advocates of agriculture and gardening will claim that they are healthy occupations, that the parents are farmers, and that the boys will hereafter be farmers themselves, and also that all products will find use in the family itself. Objectors will say that in the school year, September–June, there are many wet, cold, and inclement days when there will be nothing for the boys to do; and that in the summer, the really busy season, the pupils are not at the institution at all, but are at home. Also, that there will be the necessity of employing considerable labor to continue work begun earlier in the season by the pupils.

“The advocates of mechanical trades will claim that Ohio is fast becoming a manufacturing State; that oftener than formerly the parents are, and that the pupils themselves will hereafter become, mechanics. Also that shops will run with daily regularity, independent of cold and rain and darkness. Also that they will close up when school closes with no entailed expense.

“Objectors will urge that the products manufactured will not sell for much, if at all. Also that in many cases the pupil will drop his trade as soon as school closes, and return to agriculture. Also that shops are confining and unwholesome.

“Public opinion will finally arrive at the conclusion that both shops and out-door labor should be sustained. The land to be cultivated will be in addition to the twenty-five acres named above.”

Colored Pictures.—Mr. Bruener, principal of the Catholic Institution at St. Francis Station, Wis., writes to us, urging the importance of a set of colored pictures for use in object-

lessons. Such pictures are very generally employed in the German schools, and no doubt they could be introduced here with great advantage. Mr. Bruener says :

“In my opinion, there is nothing more needed for the deaf-mute institutions in this country than a good set of colored pictures—15 to 20 in number, sizes about 2 feet \times 1 foot—for object-lessons, together with primary and first and second readers corresponding to those pictures. Such pictures would be very useful in any common school ; but in schools for deaf-mutes I can hardly see how teachers can do without them. There are four or five sets published in Germany, and they are very good. I use one of them, but they are made too much after the customs of the old country. I wish we could have such a set published agreeing with the customs of this country. I have made the proposition already to several publishers, but in vain.”

Deaf-Mutes on the Stage.—The Italian periodical *Dell' Educazione*, etc., for March last, quotes from Italian journals descriptions of the appearance of pupils of the Milan and Sienna Institutions in dramatic representations, in which they took part orally. One of the pieces thus presented by the Sienna pupils was Bouilly's drama, “The Abbé de l'Epée.” The voices of the actors, while monotonous, were clear, effective, and pleasant, testifying alike to the skill of their teachers and the peculiar adaptedness of the Italian language to the articulation system of instruction.

Restoration of Speech and Hearing.—An article on the famous clown Grimaldi, in a recent number of *Temple Bar*, contains the following narrative. The resemblance of the circumstances—alike in the cause of the loss of speech and in its restoration through the influence of strong emotion—to those of the perfectly well-authenticated case described in the last number of the *Annals*, gives considerable probability to the story. In the latter case, however, it was the speech only—not the hearing—that was lost.

“Grimaldi's irresistible humor once, as the story goes, effected little short of a miracle. One night, a party of sailors, who had just been paid off, went to Sadler's Wells gallery. Among them was a man who had been deaf and dumb for years. Joe was in great force that night, and no one enjoyed his comicalities more

than this poor fellow, until at last he cried out to his companion next to him, 'What a d——d funny fellow!' 'What, Jack, can you speak?' exclaimed the other, greatly amazed. 'Aye, and hear too,' was the reply. This caused a tremendous sensation. The sailors cheered vociferously, and at the end of the performance carried the man on their shoulders to the 'Hugh Myddleton.' The excitement out of doors was equally great when it was told that Joey Grimaldi had made the dumb hear and speak. The man was afterwards questioned and examined by Charles Dibdin as well as by his captain, and there does not seem to have been reason to suspect a fraud. He had lost his faculties through sunstroke; but on that night his desire to express his delight was so violent that it seemed to break the bonds which had held them so long. Whether he had been acting a part for some private reason, and was thrown off his guard for a moment, must be decided by the reader's scepticism or credulity."

Yale Graduates.—President Gallaudet, in introducing President Porter of Yale College to the audience on Presentation Day at the National Deaf-Mute College, spoke of the large proportion of Yale graduates who have been teachers of the deaf and dumb in this country. We quote his words:

"It is an interesting fact in the unwritten history of deaf-mute instruction in the United States that among the many hundred colleges for the education of the youth of our country, one stands pre-eminent as having furnished, from its graduates, a much larger number of instructors of deaf-mutes than any other.

"From the college to which I allude, the pioneer and founder of the system of teaching deaf-mutes in America was graduated in 1805. His five successors in the office of principal of the parent institution at Hartford have been chosen from the *alumni* of the same *Alma Mater*.

"The second institution in the country, and the largest in size, that at New York, has been presided over continuously for nearly half a century by graduates from the same seat of learning.

"At this moment, five institutions, containing upwards of 1,300 pupils, are under the direction of men who received their educational training within the same classic walls.

"And when it is added that since the teaching of deaf-mutes was commenced in this country 62 years ago, fifty graduates of that College have entered this profession, a majority of them making it their life-work, it will not be surprising that the officers and students of the Deaf-Mute College should rejoice in the opportunity which the present occasion affords of doing homage to that institution of learning by welcoming its distinguished president as their guest. And so we may greet President Porter of Yale College, if not as a teacher of deaf-mutes,

certainly as a teacher of such teachers; while he is a master of masters at whose feet not only we of this College, but all who work at our side in the broader field of general education, gladly sit as disciples."

Tramps.—In the stringent laws recently enacted in several states for the repression of tramps and beggars, an exception is made in favor of various unfortunate classes of humanity, among whom we regret to see that the deaf and dumb are included. There is no reason why able-bodied deaf-mutes should not have a settled home and support themselves by honest labor, as we are happy to say the great majority of them do. While the legislators who made this exception were doubtless influenced by a kindly impulse, the effect of their action is to insult a respectable class of the community, who neither need nor desire such favors; to encourage in habits of idleness and vagrancy the few among them who are already inclined thereto; and to suggest an easy mode of imposture to swindlers in general, many of whom by feigning this misfortune will bring great and undeserved discredit upon the deaf and dumb as a class.

Foreign Conventions.—A convention of French teachers of the deaf and dumb will meet at Lyons from the 22d to the 24th of September next, and an international convention will be held in 1880. The place of the latter meeting will probably be Como, Italy, though the French language will be the medium of communication. While both these conventions are held under the direction of the committee appointed by the "congress," of which mention was made in the last January number of the *Annals*, we hope pains will be taken to make them more truly representative of the whole profession than was that gathering.

Death of Joseph Hague.—The last volume of the *Annals* (page 28) contained a sketch of this blind deaf-mute. He died at the Sheffield workhouse on the 28th of February last. His later years were cheered by frequent visits from friends able to converse with him by the manual alphabet, by attendance on religious services for deaf-mutes where the exercises were translated for him, and by the reading of the Bible and other books in raised type. The following lines were contributed after his death to the *Deaf and Dumb Magazine* by his friend Dr. David Buxton, formerly principal of the Liverpool School:

“ Walled in by deafness, dumbness, blindness, all!
Could life exist beneath that dreadful pall?
 It did. Life, love were there; the living soul
 Beat hot against the bars that held it in,
 Striving among the best to reach the goal,
 And, through Christ's death, immortal life to win.

“ With such a chain he labored on his way;
 From such a chain the soul has burst away.
 The heart which throbb'd with love, hope, and fear;
 The mind which strove within that dungeon drear;
 The eyes which longed in vain for earthly light,
 See face to face in God's most holy sight.
 Kind death hath bid the captive soul go free,
 Where the deaf hear, dumb sing, and sightless see.”

The Proposed Normal School.—We regret to have to announce that it is necessary to abandon the proposed school for teachers of the deaf and dumb this summer for the reason that a sufficient number of persons have not given notice of the intention to be present. The Institution at Romney, West Va., a beautiful and in every way suitable locality, was chosen by the executive committee of the convention as the place for the school, and Mr. Covell, its principal, made every arrangement possible for the success of the undertaking. A competent corps of instructors was engaged, consisting of Mr. Keep, of the American Asylum; Dr. Peet, of the New York Institution; Prof. Porter, of the National College; Mr. Greenberger, of the New York Institution for Improved Instruction; Mr. Logan, of the Western Pennsylvania Institution, and Prof. A. Graham Bell; but the minimum number of pupils required for the success of the plan, which was fixed at thirty, was not reached. The conclusion we draw from the failure of the effort is not that such a school would not be useful and desirable, but that it cannot be made a success without some special aid from the boards of direction of the institutions.

The Raindrop.—Mr. J. H. Logan, principal of the Western Pennsylvania Institution, has begun the publication of a neatly-printed monthly quarto periodical of 32 pages, designed for the reading of the pupils in our institutions. “It is intended to select the most popular stories which have delighted the hearts of other children, and by simplifying the language place these treasures within the reach of deaf-mute children.” Of the value of such a work, having the effect to give deaf-mutes—what they so rarely obtain—a taste for reading, and at the same time to “place them in possession of that great store of

literary treasures which is the common heritage of all," we need not speak. The adaptation of the stories in the first number is done by the instructors of the Western Pennsylvania Institution with special reference to the wants of their own pupils of various standing, and is very successfully carried out. If the magazine is placed in the hands of the pupils of our institutions generally, as we hope it will be, and the pupils are properly guided in its use by their teachers, we are sure it will prove a very important and effective aid in the work of the school-room.

Complete Sets of the Annals.—The first and second volumes of the *Annals*, which have long been out of print, have now been reprinted in a creditable manner at the New York Institution for the Deaf and Dumb. The only changes made in the reprint were the insertion of page references in the tables of contents, the correction of errors of punctuation and typography, and, in the case of one article, the correction of serious errors in translation from a foreign language. The first volume was sent free of charge last year to all the institutions that contribute to the support of the *Annals*, and the second volume is sent in a similar manner with the present number. Complete sets of the *Annals* can now be obtained, as follows:

Volumes I and II of the present editor, whose address is given on the fourth page of the cover of the *Annals*;

Volumes III–XII, inclusive, and the first two numbers of Volume XIII, of Isaac Lewis Peet, LL.D., principal of the New York Institution for the Deaf and Dumb, Station M, New York City;

The second and third numbers of Volume XIII, and all subsequent volumes, of the present editor.

The first and second volumes will be sold separately.

Of the volumes for sale at the New York Institution, the third and fourth, the fifth and sixth, the seventh and eighth, the ninth and tenth, and the eleventh and twelfth have been bound together two volumes in one, the first two numbers of the thirteenth volume being included with the eleventh and twelfth volumes; these will be sold only as bound.

Of all the subsequent volumes single numbers will be sold separately.

The price of the *Annals* is \$2.00 a volume, or 50 cents a number.

[Continued from page 2 of cover.]

LANGUAGE LESSONS, - - - by Isaac Lewis Peet, LL. D.
Script Type. Pp. 232. Price \$1.25, (including postage.)

Designed to introduce young learners, deaf-mutes, and foreigners to a correct understanding and use of the English language.

It is believed that this book will meet a want long felt, as the directions for use are so minute that any one, even without previous familiarity with the instruction of deaf-mutes, may with its aid satisfactorily carry forward their education. It is therefore adapted for home instruction as well as for use in the class-room. In the latter it is admirably fitted to serve as a standard of attainment and a means of securing uniformity of method, thus rendering classification easier, and obviating the injury which often arises from transferring a pupil from one teacher to another. By its means the education of a deaf-mute can be successfully commenced at a very early age. In order to employ it to advantage it is not necessary to forego the use of other text-books, but it will, it is thought, supply many deficiencies, and moreover form in the pupil the habit of thinking in language.

With this view it need not be confined to elementary classes, as all the pupils in an institution would derive a benefit from going through the exercises.

ECLECTIC EDUCATIONAL SERIES.

PRIMARY BOOKS

FOR

The Use and Instruction of Deaf-Mutes,

By WILLIAM H. LATHAM,

Instructor in the Indiana Institution for Educating the Deaf and Dumb.

LATHAM'S FIRST LESSONS FOR DEAF-MUTES.

The design of this work is twofold: primarily as a hand-book for the pupil, and in a secondary sense it is designed as a guide to the teacher.

The scope of the lessons is limited, and the language used has been confined, in the main, to such words and phrases as may be most profitably utilized. 16mo, 106 pp. Illustrated. Single sample copies, or supplies for first introduction, 17 cents per copy.

LATHAM'S PRIMARY READER.

Based upon the same general idea as the lessons in the *First Lessons*, viz: the gradual and progressive formation of sentences methodically constructed; with the introduction, from time to time, of such phrases or parts of language as are deemed most advantageous. Designed as an auxiliary in the school-room, both for pupil and teacher. 16mo, 170 pp. Illustrated. Single sample copies and supplies for first introduction, 30 cents per copy.

Now generally used in the Leading Institutions for the Deaf and Dumb in the United States and Canada.

PUBLISHED BY

VAN ANTWERP, BRAGG & CO.,

Cincinnati and New York.

CONTENTS.

PAGE.

WORKS RELATING TO THE DEAF AND DUMB IN THE LIBRARIES
OF AMERICAN INSTITUTIONS FOR THE DEAF AND DUMB:

Preface	133
1. American Asylum	134
2. Pennsylvania Institution	142
3. Columbia Institution	146
4. Clarke Institution	161
5. Horace Mann School	166
6. St. Joseph's Institute	167
7. New York Institution	168

Politics in Public Institutions for the Deaf and Dumb,
By the Editor 178

INSTITUTION ITEMS: Ohio, Indiana, Illinois, Michigan, Texas,
Kansas, Minnesota, and National Institutions,
By the Editor 185

MISCELLANEOUS: Education in England; The Ideal Institution;
Colored Pictures; Deaf-Mutes on the Stage; Restora-
tion of Speech and Hearing; Yale Graduates; Tramps;
Foreign Conventions; Death of Joseph Hague; The
Proposed Normal School; The *Raindrop*; Complete
Sets of the *Annals*,
By the Editor 189

The AMERICAN ANNALS OF THE DEAF AND DUMB is a quarterly publication, appearing in the months of January, April, July, and October. Each number contains at least sixty-four pages of matter, principally original. The subscription price is two dollars a year, payable in advance. (To British subscribers nine shillings, which may be sent through the postal money-order office.) Subscriptions may be addressed either to the Editor, or to BAKER, PRATT & Co., 142 and 144 Grand street, New York city. All other communications relating to the *Annals* should be addressed to the Editor,

EDWARD A. FAY,
Kendall Green,
WASHINGTON, D. C.

THE RAINDROP is a monthly magazine of interesting stories for the deaf and dumb. Terms, one dollar a year. Send 10 cents for a specimen number. Address JAMES H. LOGAN, TURTLE CREEK, ALLEGHENY Co., PA.

AMERICAN ANNALS

OF THE

Deaf and Dumb,

EDITED BY

EDWARD A. FAY,

UNDER THE DIRECTION OF

E. M. GALLAUDET, OF WASHINGTON, I. L. PEET, OF
NEW YORK, W. J. PALMER, OF ONTARIO,
T. MACINTIRE, OF MICHIGAN, AND
G. O. FAY, OF OHIO,

Executive Committee of the Convention.

VOL. XXIV, No. 4.
OCTOBER, 1879.

WASHINGTON, D. C.
PRINTED BY GIBSON BROTHERS.

Mullendore
Prof. Walker

The following Works, Published or for Sale by
BAKER, PRATT & CO.

Nos. 142 and 144 Grand St., New York City,

Will be sent by mail, on receipt of price with **ten per cent.** added for postage.

PEET'S COURSE OF INSTRUCTION
FOR THE
DEAF AND DUMB.

ELEMENTARY LESSONS, - - - by Harvey P. Peet, LL. D.
Pp. 308. Price 75 cents.

This work has been used in American and foreign institutions for the deaf and dumb for upwards of thirty years, and has won a reputation which cannot be lightly regarded.

SCRIPTURE LESSONS, - - - by Harvey P. Peet, LL. D.
Pp. 96. Price 30 cents.

Beautifully illustrated. Over 100,000 copies have been sold. This is the best compendium of Scripture history embraced in the same number of pages.

COURSE OF INSTRUCTION, Part III,
by Harvey P. Peet, LL. D.
Fully Illustrated. Pp. 252. Price \$1.00.

Containing a development of the verb; illustrations of idioms; lessons on the different periods of human life; natural history of animals, and a description of each month in the year.

This is one of the best reading books that has ever been prepared for deaf-mutes, and furnishes an excellent practical method of making them familiar with pure, simple, idiomatic English. It is well adapted, also, for the instruction of hearing children.

HISTORY OF THE UNITED STATES OF AMERICA,
by Harvey P. Peet, LL. D.
Pp. 423. Price \$1.50.

Extending from the discovery of the continent to the close of President Lincoln's administration. A work of great accuracy, written in a pure, idiomatic style, and pronounced by good judges to be the best and most instructive history of this country that has ever been condensed within the same compass.

MANUAL OF CHEMISTRY, - - - by Dudley Peet, M. D.
Pp. 125. Price 75 cents.

The principles of the science are unfolded in a manner peculiarly felicitous. The style is very simple and easily comprehended. A capital introduction to a course of lessons in physical science.

MANUAL OF VEGETABLE PHYSIOLOGY,
by Isaac Lewis Peet, LL. D.
Pp. 42. Price 25 cents.

A short, comprehensive, and lucid exposition of the subject, adapted to learners of all conditions.

[Continued on page 3 of cover.]

AMERICAN ANNALS
OF THE
DEAF AND DUMB.

VOL. XXIV., No. 4.

OCTOBER, 1879.

THE PRIMARY EDUCATION OF DEAF-MUTES AND
SEMI-MUTES.

BY B. D. PETTENGILL, PHILADELPHIA.

THE institutions for the deaf and dumb which have now become so numerous in this and in other countries were primarily established, as their name implies, for the education of persons who can neither hear nor speak, and who are consequently destitute of any knowledge of any language.

But it has become the practice in most or all of these institutions to make a certain degree of deafness the only physical deficiency prerequisite for admission to their privileges. Pupils are admitted to most schools for the deaf and dumb who, when received at school, can speak as well as any person; and some of these pupils have a good knowledge of written language, can write letters, and read books intelligently. There is no proposition more evident than that a different education is required for pupils who have at least a partial knowledge and use of language, and for those who are in profound ignorance of the ordinary methods of social communication. A primary school for the instruction of congenital deaf-mutes must necessarily make the teaching of language a specialty.

The imparting through the eye of a good knowledge of an artificial language to persons who have not and never had the sense of hearing is a task of very great difficulty, and cannot be accomplished under the most favorable circumstances without years of persevering labor directed to that sole end. The

case of the pupil who before coming to school had already acquired a knowledge of language through the ear differs essentially from that of the congenital deaf-mute. All that is necessary in his case is to revive the knowledge of language which he once possessed, or to improve and enlarge the knowledge of it which he still retains. Semi-mutes, as persons who once could hear and speak are called, can, in most cases, be brought in a short time to such a facility in the use of written language as to justify their teachers in diverting their attention from the special study of it to the acquisition of the different branches of a common school education.

But with congenital deaf-mutes the case is different. If they ever acquire a correct use of artificial language, it must be made the great object of their aim and study to the end of their primary course. Semi-mutes are not deaf-mutes, and their education in the same classes and by the same methods is, I am persuaded, a great hindrance to the progress of both. The teachers of our institutions, from the ambition of gaining reputation for remarkable progress of their pupils, naturally direct their efforts principally to promoting the improvement of the most advanced scholars, and, as these are generally semi-mutes, the course of instruction is shaped for their benefit, and is not what would be most advantageous for their deaf-mute pupils. The result is that the great body of deaf-mutes in all our institutions for the deaf and dumb, as at present conducted, leave school with a very imperfect comprehension of language, of which, if the instructions imparted to them had been adapted to their peculiar case, rather than to that of the semi-mutes, they might have obtained a respectable if not a perfect knowledge. So great is the deficiency in the education of deaf-mutes of moderate abilities who have passed through a course of instruction in our institutions for the deaf and dumb, that a writer in one of the journals for deaf-mutes queries whether it would not be better, and a saving of time, to put such deaf-mutes to a trade at once, and not send them to school at all.

The education of semi-mutes in the same schools with deaf-mutes has another evil. It tends to delude the public in regard to the degree of success attained in the education of the latter. Visitors come to the sign schools to see how far they are successful in imparting a knowledge of language to their pupils through the eye, and they are called upon to witness the per-

performances of semi-mutes who gained the most of their skill in the use of language as other children do—through the ear. The articulation schools are visited; and often the chief speakers exhibited are pupils who owe very little to Mr. Bell's or any other system of articulation for their ability to speak. The public hear of the wonderful progress of the deaf and dumb in the study of the higher branches of learning at the National Deaf-Mute College, and attend its commencements; but it is chiefly semi-mutes who are graduated from the College.* There is no design on the part of the instructors in any of these cases to mislead the public; indeed, visitors are often plainly informed that the performers at these exhibitions are semi-mutes; but most people have a very dim idea of what the word semi-mute implies; and, as all these schools are called institutions for the deaf and dumb, the performances exhibited are almost universally credited to deaf-mutes, and are commented on as showing the great success attained in the instruction of the deaf and dumb.

It may be urged in reply to this that these displays of the progress of semi-mutes leads to no error in regard to the abilities and improvement of deaf-mutes, as there have been cases where congenital deaf-mutes have made nearly or quite as great attainments as any semi-mutes have done.

It is true that, occasionally, in most of our institutions, a pupil deaf from birth compares favorably, as to his scholarship, with the best of semi-mute scholars of the same school; but such instances are rare; and form the exception and not the rule. It should also here be stated that there are in most of our institutions a small class of semi-mutes—who have lost their hearing in some cases by diseases which affect the brain—who are duller, if possible, than even the dumbest of congenital deaf-mutes; but this does not affect our general proposition, that for the most part semi-mutes are capable of being pushed forward much more rapidly in their studies than is the case with deaf-mutes.

I think that it would be a very proper settlement of the

* Of the 41 graduates of the College, 27 have been semi-mutes. But of the 185 students who have been members of the College for one or more years, including the graduates, considerably more than half have been deaf from birth, or have lost their hearing in infancy before acquiring any knowledge of language through the ear.—ED. ANNALS.

question as to which of the two rival systems for the instruction of the deaf should prevail in this country, that an agreement should be come to that all the semi-mute pupils should be sent to the articulation schools, and all the congenital deaf-mutes to the schools where signs are used as the medium of instruction. The use of signs is absolutely essential in the instruction of the deaf who have no knowledge of language; but in the instruction of semi-mutes, especially of those who have some acquaintance with written language, there is no need of employing signs. Indeed, such semi-mutes might be taught in the ordinary public schools if the teacher could afford the time for their instruction. In answer to this, it may be said, on the one hand, that congenital deaf-mutes can be, and have been, successfully taught to speak; and, on the other hand, that signs have a peculiar power to awaken the sluggish minds of dull semi-mutes. Both of these facts may be admitted, and still the truth remain that, in all ordinary cases, it is better for deaf-mutes to go to schools where signs are extensively employed and for semi-mutes to be taught by means of articulation.

It is greatly to the discredit of our institutions for the deaf and dumb that so large a proportion of their graduates go forth into the world with a very imperfect knowledge and use of the English language. This want of complete success in the education of the great mass of our deaf-mute pupils is not fully atoned for by the commendable attainments of many semi-mutes, nor by the remarkable progress in language of a few deaf-mutes; our deaf-mute pupils ought, as a rule, to leave our institutions experts in the use of written language; and I have no doubt that this extent of improvement might be accomplished were our classes rightly constituted and taught. The education of pupils of superior abilities is very well attended to in all our institutions and at the College, but the improvement of pupils of moderate and inferior capacities is very badly cared for.

I have had the privilege during the past year to have the charge of a class consisting of pupils all of whom had been removed from the classes to which they originally belonged on account of their inability to keep up in their studies with their classmates. All of these pupils are capable of acquiring a good knowledge of the English language and a correct use of plain, simple phraseology. All that is necessary for their improve-

ment is, that their teacher should go slower with them than he would with pupils of brighter minds; that he should dwell longer on the simplest elements of language, making constant repetitions, and continually going over the same ground until the pupils are actually perfect in what is taught them. By pursuing this course, I have already brought nearly all the pupils of this class to the point where they can write original stories and letters with a remarkable degree of correctness. For the sake of varying the exercises, I occasionally call upon the pupils of this class to perform some simple arithmetical operations or to point out places on the map, and most of the time I am teaching them practical—but not theoretical—grammar. I intend, before long, to give them lessons embodying the main facts in American and English history, and I am continually giving them written accounts of the principal topics of interest in the news of the day; but all the time it is the perfecting of these pupils in the knowledge and use of written language that I chiefly aim at. No thorough and systematic instruction in any branch of knowledge other than language should, I think, be attempted with deaf-mute pupils during their primary course. Whatever they are taught of the different studies pursued in ordinary schools should be entirely subsidiary and subordinate to the main purpose—the acquisition of the English language. Indeed, without a good knowledge of language as a foundation, it is hardly possible for deaf-mutes fully to master any other branch of knowledge. I maintain, therefore, that a teacher of a primary school for deaf-mutes who, before his pupils have acquired a fair knowledge and use of written language, devotes much of his time to systematic instruction in natural philosophy, astronomy, physiology, book-keeping, botany, etc., or even in teaching history, geography, arithmetic, and technical grammar, commits an error, and fails to do the best that might be done for his pupils.

As our institutions are for the education of the *deaf and dumb*, and these make up the majority of the pupils, the instructions of the teacher ought to be mainly adapted to their benefit. If semi-mutes must be placed in classes with deaf-mutes, they must take their chances as to receiving the kind of instruction which they need. The instructor should always remember that he is a teacher of the *deaf and dumb*, and that instruction in language is his main business. If either class of pupils must

be neglected, it should be the semi-mutes, and not the deaf-mutes. I hope that the time is not far distant when throughout the country schools will be established exclusively for semi-mutes, and be called by that name; and that institutions for the deaf and dumb will then admit only pupils who have no knowledge of any language, and who are properly deaf-mutes. When this time arrives, and the schools for the deaf and dumb make the teaching of language a specialty during the whole primary course, and reduce the size of these classes, then, and not before, we may begin to see the whole body of deaf-mutes who leave our institutions from year to year experts in the use of the English language.

LAURA BRIDGMAN.

BY G. STANLEY HALL, PH. D., BOSTON, MASS.

[THIS able and interesting study of Laura Bridgman from a psychophysiological point of view is taken from the last April number of *Mind*, the English quarterly review of psychology and philosophy.—ED. ANNALS.]

In 1837, a delicate light-haired girl, nearly eight years old, who at the age of 26 months had lost sight, hearing, and to a great extent the senses of smell and taste, from an attack of scarlet fever, was brought from her rural home in New Hampshire to the Perkins Institution for the Blind, in Boston. During her long illness all recollection of her babyhood had been completely effaced. Her parents had communicated with her by the simplest signs addressed to her only sense of touch. A pat on the head expressed approval, on the back disapproval. She had been taught to sew, knit, braid, and assist in trifling ways about the work of a farm-house. Dr. Howe began her instruction by pasting on common objects—chair, spoon, stove, etc.,—their names printed in raised letters. After she had associated the name and the object the labels were taken off, and she was taught to select the object for a corresponding name, and *vice versa*. After a few days, when she had thus learned a small number of names and objects, Dr. Howe gave her a pin and a pen, and made her feel his hands as he spelled from *disconnected* letters the two corresponding words. After repeating this process scores of times she suddenly seemed to understand that the signs were complex and must be observed separately. and at last she was able to select from a pile of letters those

which spelled "pin" or "pen," according as one or the other object was given her. This was an immense step. She was now easily taught the names of many other things, and to set up types of raised letters and impressing them upon paper to produce a copy which she could read on the reverse side. After nearly two years of such exercises she was taught words indicative of quality, as "hard" and "soft," and, later, moral qualities, commencing with the figurative use of the words "sweet" and "sour," which, as tastes, she could slightly distinguish. It was difficult to explain to her why these should precede the substantive, and especially so to make her understand general or abstract expressions of quality, as "hardness," "softness." Next she was taught words expressive of simple space-relations, "on," "in," "under," etc., and, later and very easily, the use of verbs expressing tangible actions, as "walk," "run," "sew," first in the present indicative and then in other moods and tenses. Instruction in writing, which began at this point, was, at first, very puzzling to her, but when she suddenly caught the idea that thus she might communicate with persons whom she did not actually touch, her enthusiasm was great and her progress rapid. Counting, the divisions of time, the simple rules of arithmetic, and, later, fractions and the computation of interest, the elements of algebra and geography, etc., she has been able to comprehend quite clearly.

We have no space to epitomize further the history of her education contained in Dr. Howe's Reports,* unfortunately now mostly out of print. His work was so ingenious and successful that it still remains one of the greatest triumphs of pedagogic skill, and his studies of his pupil during the most interesting period of her education may be called almost classical for the psychologist. Few princes have had more devoted pains bestowed on their education. Besides Dr. Howe's personal and constant supervision, an accomplished lady-teacher, who has lately published an interesting sketch of Laura's Life and Education,† was engaged for years expressly for her.

* A sketch of Laura Bridgman's education, taken from the last Report, issued just before Dr. Howe's death, was reprinted in the *Annals*, vol. xx, p. 100.—ED. ANNALS.

† *Life and Education of Laura Dewey Bridgman*. BY MARY SWIFT LAMBON. Boston: N. E. Pub. Co. 1878. [Noticed in the present volume of the *Annals*, p. 46.]

Laura's curiosity has always been boundless, and she is so demonstrative and affectionate, and so pitiable from the afflictions which have made her famous, that the number of her personal friends and acquaintances has become surprisingly great, while not a few ladies have learned the deaf and dumb alphabet mainly in order to converse with her. The philanthropic interest of Dr. Howe in his pupil (whom he described as living in isolation from all that is best in the intercourse with men and nature, as if at the bottom of a deep well striving to grasp the slender cord by which he at last slowly drew her up into the world of human fellowship) was contagious, and thirty years ago his annual reports of her progress were translated into several European languages, and read by thousands with an interest and a sympathy which has been described as creditable to humanity. Her native modesty and conscientiousness, her remarkable cheerfulness and love of every sort of sport and play which she can understand, scarcely less pronounced now in the woman of forty-nine than it was in the girl of sixteen, the amazing rapidity with which she comprehends and uses the deaf and dumb alphabet, (sometimes receiving through the hand of an expert teacher every word of an address as it is given, with the loss of scarcely a letter,) the decided enlargement of her head in the frontal regions during the early years of her education, her dreams in the finger-language, her curious and expressive vocal sounds, gestures, and facial expressions, the readiness with which she remembers old acquaintances after the lapse of years by the mere touch of the hand; these and many other facts have been cited and commented upon by scores of writers, until it is hardly extravagant to say that comparatively few comprehensive treatises in any department of mental or moral philosophy or psychology written in Europe or America during the last quarter of a century can be found without the mention of her name. Her education has of course always been chiefly in language; yet, like all the blind, and still more those who are both deaf and blind, she is quite nominalistic in her modes of thought, and by no means a mere parrot or word-monger. A word to her, though not a mere *status vocis*, is yet only a representation of something definite, specific, and for the most part tangible. It has been often conjectured that intensity and range of emotion depend in some measure upon the intensity and range of the voice, the

mobility of the features, etc. The capacities of the hand, physiologically the most objective part of the body, are so different as an organ of expression from those of the larynx that, if this be at all true, we can see here an additional reason why her strange consciousness is at every point so like yet so unlike our own, that we might compare the two as Mr. Herbert Spencer conceives things *per se* may be related to our perceptions of them, viz., as solid objects casting their shadow upon a cylindrical surface where lines and angles are all represented, but in such changed relations and proportions that there is an element of incommensurability between thing and thought at every point.

For years Laura was encouraged to write down every day her experiences, acquisitions, and reflections, and her teachers were also in the habit of keeping a diary of her progress. She has also at different periods of her life written three "autobiographies," two of which are mainly devoted to the recollections of child-life at home. She has had quite an extensive correspondence, and many of her letters have been collected and preserved by friends. Unhappily, very little of this copious material, except her own diary and the reports of Dr. Howe, has been used by Mrs. Lamson in her recent sketch. Through the kindness of Dr. Anagnos, the successor and son-in-law of Dr. Howe, it was all placed in the writer's hands; and the hospitality of the Perkins Institution for several weeks, together with all needed assistance and information, was generously offered for further observation and experiment. A preliminary sketch of some of the methods and results of these it is now the object of the present article to give. Most of Laura's life has been passed in an atmosphere of womanly sympathy, and the question whether or not she should be submitted to the trifling inconvenience necessary to any psycho-physiological study of her sensations, which may seem to some to bring humanitarian and scientific motives in conflict, appears quite impertinent when we reflect that perhaps no person living owes more to the kindness of her fellow-beings, and that few are less able to repay it otherwise.

During the first twenty-six months of her life, before the illness in which the contents of her eyeballs and ears were discharged by suppuration, she is described as a somewhat precocious child, with light-blue eyes and an almost morbidly

active and sensitive temperament, who had already learned a larger stock of words than most children of that age. Very many adults remember distinct events before the beginning of their third year, and several well-authenticated cases are on record of those who became blind from the sixth to the eighth year, and whose memory of visual conceptions and color-sensations has persisted through adult years. After carefully questioning her mother and other relatives, who have always been interested in these questions, and after several short series of indirect and scores of direct questions addressed to Laura herself, with the request that she would "think hard" and answer in writing the next day, and after examining the three "autobiographies," in which she has at different periods of her life striven to recall all traces of early recollections, no reason can be found to believe that anything whatever previous to the long convalescence, which extended from her third to her sixth year, has remained or can ever be recalled to her memory. Yet, when we reflect on the amazingly rapid self-education of infantile life through the senses and its fundamental nature, it is impossible to believe that its effect can ever be entirely obliterated. In fact, we may recognize in Laura's strange and insatiable curiosity, especially about things which others see and hear, as well as in the suddenness with which insights have so often seemed to break in upon her mind, some sort of subconscious reminiscences flashing through the sad background of her childish recollections.

Of the next period of her life, extending to the end of her eighth year, when her education commenced, her memory has always been wonderfully full and complete. In the "autobiography" of 1854 more than forty large and finely written pages are devoted to this period, and a comparison of this with the others, and with her answers to questions based on their contents, shows that she is able to recount still additional details. There is every reason to believe that these are veritable recollections, and that they are not confused with accounts of her childhood rehearsed to her later by parents and friends. She seems to have taken the greatest pleasure in recalling and reflecting upon her early life from the higher stand-point of her *articulate* consciousness, and in recording the events in her quaint and latinistic style. She remembers that she "often subsisted upon many sorts of berries with most luxurious milk

in the summer ;" how she loved to "reach a great abundance of sour and sweet apples suspending on the branches of the trees ;" how "I enjoyed myself exceedingly in observing her [my mother] spin, weave, and wind yarns, and doing other things exceedingly," and regretted that "I could not perform the latter, for it seemed prodigious ;" how much "difficulty it yielded me to make myself understood ;" how in a fit of passion "I rejected the poor cat vehemently into the fire." "I was intimately acquainted with my grandfather, who was my male parent's father." She describes the capes, ruffles, and bindings of her dresses and those of her friends ; tries to explain the process of making candles and soap ; remembers pounding up beetles and caterpillars in her mother's mortar ; how she used to dress up a boot as a doll ; her adventures with domestic animals ; her sports, occupations, punishments, medicines, and presents ; the wrinkles on the hands and faces of her friends, the slender stock of signs by which she communicated with others, and how she strove, often vainly, to make her wants understood : and pauses occasionally in the narration to wonder at and deplore with a sort of self-pity the ignorance of her early life, or to apologize for that of a quaint old bachelor friend who was very kind to her. Her psychical processes during these years, complex as they were, went on and were remembered entirely without the aid of language, which differs from other series of gestures only in being more explicit and capable of development, and in introducing into or imposing upon conscious thought a new logical order. Gesture in general has been described as a language of roots still more primeval than those which philologists seek to determine. Like articulate speech, it is a reflex of apperception, and is demonstrative or predicative, may be very express, or may be reduced to the slightest terms of motor innervation, and has its own distinct syntax, determined perhaps for the most part, as Geiger believed that of oral language to be, by the order in which phenomena affected and interested the sense of sight. Hence in these memoirs of her early life Laura merely translates a less into a more perfect series of reactions and innervations—a process which probably does not differ so much from the case of a normal adult recalling and reflectively recording his earliest recollections, as language through the fingers and their cerebral centres differs from language through the vocal

organs and the island of Reil. At least it will be admitted that Laura's education at first revealed quite as much as it created intelligence, and we must wonder at her remarkable endowments, while we none the less admire the ingenious method by which she was saved from a life of isolation, which would otherwise almost certainly have ended in morbid irritability, melancholy, and finally in insanity or idiocy.

It has been often asked whether she is absolutely deaf or blind, and what is the present condition of her ears and eyes? The eminent Boston aurist, Dr. Clarence J. Blake, who kindly consented at the writer's request to examine her ears, reported as follows: "Both external ears normal. The right external auditory canal normal in size and contour, and the skin lining the passage healthy, and showing no marks of previous inflammation-processes. The right membrana tympani was entirely destroyed with the exception of a narrow rim, the remains of the inferior and posterior portions of the membrane, from which a thin cicatricial tissue extended inward to the promontorium over the stapes and fenestra rotunda. The malleus and incus had disappeared. The mucous membrane of the tympanic cavity presented a normal appearance, with the exception of one spot on the promontorium covered with a thin crust of dried secretion about two millimetres in diameter. A band of thin cicatricial tissue also extended across the anterior portion of the tympanic cavity. The left external auditory canal was filled with dark brownish cerumen, on removal of which the passage was found to terminate at a depth of two centimetres in a diaphragm of secondary granulation-tissue, completely closing the canal. This diaphragm was concave, very firm, and resisting gentle pressure with a probe, except at the central or thinner portions, where it could be slightly depressed. Its outer covering was continuous with the dermoid lining of the canal." The tests of her sensations of sound were made first with a tuning-fork, with movable clamps and set in vibration by a spring hammer. The stem of the fork was placed between her teeth (false) and pressed against an ordinary telephone-disc, resting successively upon each mastoid process, over the forehead, at the junction of the frontal and sagittal sutures, over the vertex and the occiput. Heavier tuning-forks were afterwards used in the same way, and also in connection with a series of Helmholtz resonators, the points of which were introduced into

the ear, (for the use of which and other physiological apparatus the writer was indebted to the kindness of Professor H. P. Bowditch.) The most piercing tones of König's rods and the deafening noise produced by slipping the moistened fingers over the end of a toy telephone, one mouth-piece of which covered the external ear, were tried. A large pasteboard trumpet, like those of a megaphone, though smaller, fitted to the osseous socket of the ear, such as has been so useful in some cases of deafness, was used; and, finally, electrical irritations were applied to the external ear and sent through various parts of the brain. But all in vain. Once or twice her feeling was described as "like singing," or "as if some one was speaking," but it was generally very certain that her only sensation was that of vibration or jar. Her sensitiveness for the latter is very acute. She commonly describes herself as hearing "through the feet." In this way she distinguishes not only the step, but sometimes even the voice, of her acquaintances.

From a rough preliminary experiment it would seem that she is able to distinguish a musical interval of somewhat less than an octave by the sense of touch through the end of the index finger of the right hand, and yet this sense does not appear to recognize sonorous vibrations of less amplitude than normal persons can do in the same way; thus, although she lives in an absolute stillness, which, according to the speculations of Preyer, a hearing person can never even for an instant attain, she attaches a very definite meaning to the words "sound" and "hear." She also feels, of course, the vibrations in her own throat when she makes her "noises." With sensations which in this respect are perhaps scarcely above the average, she is able, without the distractions which continually enter through the normal ear and eye, to concentrate attention upon the meagre data until she has developed a set of perceptions and conceptions so little incommensurate with the ordinary auditory consciousness that they do duty for it to a surprising, though still slight extent. Of the physiological basis of this sense of vibration or jarring almost nothing is as yet known. It appears to have some of the characteristics of a distinct and specific and some of a generic sense. Investigations already begun in one of the German laboratories may increase our knowledge of its nature. If oscillations, as such, can be directly felt, then the most generic fact of the physical world enters consciousness immediately without passing any "inconceivable chasm."

Dr. O. F. Wadsworth, an accomplished oculist of Boston, who kindly consented to examine her eyes, reports as follows: "On both sides the lids are sunken, partly on account of lack of the normal amount of orbital fatty tissue. Partly on account of the small size of the eyeballs, they remain constantly closed. The right conjunctival sac is much smaller than normal, somewhat irregular, and presents an appearance such as is seen after severe and long-continued inflammation. The right eye appears about one-half the normal size. It is wholly enclosed by the sclerótica, except over a space at the centre some two millimetres in diameter, where a less opaque tissue, on which a few blood-vessels are visible, represents the altered remnant of the cornea. The left conjunctival sac is somewhat larger than the right, and more regular, though still small. The left globe also is a little larger than the right, and its opaque altered cornea is some four mm. in horizontal and two mm. in vertical diameter. There was constant irregular oscillation of the globes (nystagmus) whenever they were exposed to view by raising the lids, and the oscillation evidently continued even after the lids were closed." Possibly this was due in part to the excitement of the visit. The sensitiveness of the eyes was still further tested by a ray of sunlight directed to each ball (after the lids had been raised) from a heliostat, and gradually concentrated until the point of almost painful heat was reached; but with no trace of any but a slight "stinging" sensation in the left ball. Gentle pressure and electrical irritation applied both to the orbits and directed through the visual centres produced no effect whatever. During her childhood at home she was just able to distinguish lights and windows in a room and (her mother thinks) to recognize people dressed in white, but these sensations were so feeble that she seems almost never to have utilized them in directing her motions; and even these seem to have been lost soon after she went to the Asylum. She has always, however, especially in bright sunlight, complained of a slight "pricking like needles" in the left eye. Partly for this reason, but chiefly to cover the shrunken globes, she wore constantly for many years a band of heavy green silk bound over both eyes. It is thus manifestly impossible that any, unless it be the most rudimentary, visual impressions can have directly entered as factors into her intellectual development. Hence her notion of color is even more purely conventional than that of sound. She remembers hav-

ing learned that mosquitoes, the wind, certain animals, and impacts make a noise, but did not know, or had forgotten, that flies, running water, rubbing the hands, etc., did, and was uncertain about many other things. So she remembers the names of the colors of her dresses, flowers, sky, grass, blood, and often insists that certain garments are too light for winter or too brightly colored for one of her age. All this, however, is merely conventional and verbal. She has never formed any mental conception of what color is or is like, as do so many of the blind. It was never in her mind identified with or even analogous to any notion or sensation of sound, smell, taste, or touch, as with so many who have only some or all of their senses.

Whether, from her conceptions of space-relations, the influence of previous visual impressions has been entirely lost is one of the most difficult and important questions. She is far less "blind-minded" than many of the congenitally blind, yet she forms conceptions of aggregates with difficulty. She knows that her room is square, but is not certain that the house is so. She can form a very poor image of how the grounds with which she is perfectly familiar would look from a house-top, has a very poor notion of perspective, knows very little why or how much objects look smaller at a distance, and is unable to tell, without much reflection, how many sides of a hexagonal column can be seen from one point of view, though she has learned well that rays of light move in straight lines. In spite of her wonderful powers of recalling past sensations, even those of her childhood, she remembers nothing of seeing, though it is quite impossible to believe that the very many and complex motor reactions and co-ordinations which a bright child learns by means of this sense before the age of two years can have been entirely lost. These, and not the small though essential factors of sensation, constitute education in its enduring results. She turns the head but very slightly in the direction in which her attention is excited, but invariably extends one hand. The irregular motions of the remnant of her eyeballs have also no psychical significance. But the occult effects of the early possession of vision are to be found, if at all, in her wonderful memory for forms and in her perpetual craving for a fuller and larger knowledge than it is possible to convey to her, which rises at times almost to question-mania (*Grübelnsucht*.) Even on the

basis of the Berkeleyan theory, it would be expected that a knowledge of the external world derived through touch and muscle-sense alone would be more *serial* than where the broader and more rapid perceptive processes developed through the visual centres come in to review, epitomize, and extend impressions from without. The question also arises whether a person with for years only a very vague sense of intense light, and using this to anticipate tactile impressions—*e. g.*, to avoid the fire and go towards the window, etc.—would not get through the eye a better because far more serviceable idea of the third dimension of space than of the other two.

The inflammation of the olfactory mucous membrane during her long illness was severe, and the sense of smell was almost entirely lost, though it has slightly improved with advancing years. She has never had the habit, which so many blind persons acquire, of testing objects by applying them to the nostrils. There is, however, no deformity or scarification observable without or from a cursory examination within the nose, and the yellow pigment of the schneiderian membrane can be faintly seen by a simple apparatus. According to the very questionable hypothesis of Dr. W. Ogle, this sense might from the first have been rudimentary in a person of her complexion. Her mother, however, does not remember to have noticed during her infancy either the presence or absence of this sense, although the latter would probably have been more conspicuous. At present she loves to smell flowers, and can distinguish a few of the more fragrant varieties. Eau-de-cologne, ammonia, onions, tobacco-smoke, were recognized and distinguished only when quite strong, and the same was true of aromatic flavors. In losing the sense of smell, in some respects the most delicate and the most wonderful (perhaps because the least known) of all the senses, she is deprived of a means of communication with the objective world of the greatest importance to one in her condition. Julia Brace and other blind deaf-mutes have been able to sort the freshly-washed clothes of the inmates of a large asylum, and to select and give to their owners several dozen pairs of gloves, thrown promiscuously upon a table, solely or mainly by the sense of smell. A hasty experiment with Laura to determine whether smell was more acute in inhalation or exhalation was without result. The sense in both nostrils is about equally intense, and once when eau-de-cologne was ap-

plied to one nostril and tobacco to the other, she recognized both. Whether this was done more or less readily than would have been the case if the odor of both had been inhaled with equal strength by both nostrils at the same time seems by no means certain.

Taste is not so much a single sense as a plexus of senses. To sensations of cool, biting, and astringent substances, pepper, alum, etc., located in the gums as well as in other parts of the mouth, she is very sensitive; to flavors perceived in the nasal cavity, far less so; and of the four tastes proper she seems least sensitive to bitter and sour, most so to sweet and salt; while the observation that the base of the tongue is most sensitive to the first of these tastes, the sides to the second, and the point to the third and fourth, appears to have partial verification in her case. She also experiences the peculiar taste caused by electrical stimulation; she is, however, very far from being indifferent to the kind and quality of her food, but satisfies the very moderate demands of her appetite with a deliberate and almost epicurean discrimination, which suggests the existence of what Professor Bain describes as sense of relish, quite apart from taste proper, and felt perhaps most keenly just as food is leaving or just after it has left the region of the voluntary and entered that of the involuntary muscles of deglutition. The circumvallate papillæ have about the same superficial appearance as on an ordinary tongue, perhaps smaller, but scarcely less numerous. Both this sense and smell have a strange intermittency, which resembles that of the higher senses and of the intelligence itself in many forms of nervous and mental disease. In making the above observations, both, especially taste, after being considerably acute for several minutes, often seemed suddenly and unaccountably to vanish, and no trace of sensation could be observed under very strong stimulus. It would be very interesting to know what sort of a curve of fatigue, if any, such modifications of sensibility follow. It may be analogous to the speedy rigidity of the hand in contact with the cathode when a strong galvanic current is sent through both arms in Ritter's well-known experiment, which Pflüger has so ingeniously explained.

From the above we feel justified in inferring that the lesions of each of the four defective senses were primarily peripheral, and so complete that none but taste has essentially contributed.

in developing her consciousness of the external world, while the functions of the centres, already somewhat unfolded, though so slightly localized as they are in children of two years, adapted themselves with less than usual loss of power to their new and unfavorable conditions. The time for such a four-fold affliction was perhaps the most favorable possible. Had it fallen earlier, the physiological development of the centres might have been still more dwarfed, and the impulse toward mental growth still feebler; had it come later, together with a possible diminution of vicarious and adaptive power, the memory of loss would have perpetually saddened her now exceptionally happy and buoyant spirits, and she would never have been able to forget, as she seems completely to have done, that what others know as a manifold objective world she is doomed to perceive only as a play of shadows across the narrow field of a single sense. The time of her discovery by Dr. Howe and the beginning of her education at the age of eight seem also very opportune. She had had time to recover from her long illness, and to learn much about things concerning which she had already begun to feel a strong and ungratified curiosity.

Her desire at one time to have a mirror in her room, the pleasure she experiences in feeling a little music-box as it plays in her hand, her love of having perfumes, and of eating things like certain jellies, farina, etc., which can have little or no taste to her, have been called affectations, but are inevitable results of association with normal people. An *esprit de corps* is as unfortunate among defectives as among prisoners. Among the blind or deaf Laura has had comparatively few acquaintanceships, considering that so much of her life has been passed at an asylum. Only the case of the mirror can be called pure affectation, while even her "taste" of jellies seems largely due to the purely æsthetic feelings of touch in the mouth. Wundt's ingenious theory of facial expression, viz., that it originates in movements calculated to modify vision, smelling, taste, and in part hearing, is not favored by observations on Laura. True, she does not open the mouth in the ordinary way to indicate great attention or surprise, and the upper part of the face and forehead, as compared with that of most of the blind, is quite immobile; but she can hardly have learned to draw the lips and cheeks toward either side away from the gustatory surface of the edges of the tongue, because sour is tasted there. Nor can

the mimesis of her nostrils be explained without making large drafts upon the principle of heredity. All the lower part of her face is extremely mobile and expressive, as with most of the blind, in spite of constant effort on the part of her teachers to check unpleasant excesses. Lack of sympathy and cruelty have been observed as frequent characteristics of the deaf, and are no doubt due largely to the fact that human sentiments and all the finer feelings and emotions are mainly conveyed through the voice: no one, however, can doubt, despite the several instances of cruelty recorded of her childhood, that Laura's nature is unusually sympathetic. She often fails to understand readily the feelings of others, but when they are made clear, the response is far too quick and hearty to be for a moment considered as merely conventional.

Local discriminations through the skin are developed with remarkable and, in some respects, unprecedented acuteness. Discrimination of peripheral sensibility in a normal person ranges from about 68mm. between the shoulders to .0005mm. on the *fovea centralis* of the eye. (If we mentally construe all these forms and degrees of sense into terms of touch, as they may perhaps primitively have been, we shall be able to conceive how great is Laura's disadvantage in communicating with the external world.) Now it is well understood that of Fechner's methods of measuring sensibility that of the *average error* gives the lower, and that of the *just observable difference* gives the upper threshold-value, while that of the *right and wrong cases* gives results which fall near the middle of the thus quite extended threshold. In choosing the second of these methods, it is desirable that the series of measurements be a descending one: *i. e.*, the points of the pair of compasses must be gradually approximated till the sensation of two points gives place to that of one. In this way the threshold-value is less than if the series be reversed. Proceeding thus, it was found that Laura was able to distinguish two points at a distance of 0.502mm. on the point of the tongue—an average of twenty-four observations; at a distance of 0.708mm. on the volar side of the end of the right fore-finger—an average of thirty-seven observations; at a distance of 1.2mm. on the inside of the red edge of the lips—an average of eight observations; at a distance of 1.6mm. on the outside of the lips—same number of observations; at a distance of 1.51mm. on the end of the second finger—eight

observations; 1.8mm. at the end of the third finger—eight observations; 1.9mm. at the end of the fourth finger. On the upper lip just above the end of the mouth she distinguishes an interval of 3.5mm., at the back of the tongue 4mm., on the forehead between the eyebrows transversely 6.71mm., on the tip of the nose 1.7mm., on the point of the cheek-bone 3.04mm., each of the last five measurements being averages of twelve observations made on three different days.

By comparing these results with Weber's tables, it will be seen that tactile sensibility in most of the places measured is from two to three times as great as that of an ordinary person. In making the above observations, however, it must be noted that a strange variation of sensibility was observed, which was so great as to make the preliminary results here given reliable only in proportion to the number of single measurements from which they were averaged. Sometimes, with the utmost apparent straining of attention, the discriminations were less than half as acute as at others. So great is this variability that it is hoped that a curve of fatigue may be obtained by which some approximate comparison with the fatigue-curve of a nerve-muscle preparation may be made. We may already infer, however, that the exceptional acuteness of this sense, in Laura, is centrally and not peripherally conditioned. It is probably due to the unusual energy with which she has learned to concentrate attention upon the sensations of fingers, tongue, etc. It was often observed that the *Empfindungs-Kreise* were ellipsoidal and not round, the longer axes coinciding with that of the body or limb;* and that, when one point of the compasses was rotated about the other, at a distance of only one-sixth that of a diameter of the *Empfindungs-Kreis* within which they were placed, the sensation of motion was distinctly felt. The habitual exploring touch-motions (*prüfende Tastbewegungen*) which, as with most of the blind, are almost irrepressible with

* Czermak's explanation of this general fact, viz., that these sensory domains are round in children and become oval because growth is proportionately greater in length than in circumference, seems partial. Most of our motions, both of the body and limbs, are in a horizontal plane, *i. e.*, at right angles to the long axis of these domains; hence that direction grows more sensitive. Moreover, as Horwicz well remarks in commenting on the proven inaccuracy of Vierordt's law, frequency of use is a co-factor with mobility and original nervous structure in determining the sensitiveness of different parts of the body.

her during such experiments, has perhaps made her more sensitive also in this respect than others, although this point has never been investigated. It was very evident, before the writer's observations were interrupted, that there were strange and sometimes abrupt variations from the tactile sensibility of a normal person in certain accessible parts of the skin which were neither scarred, nor ever in any way, so far as could be learned, injured or diseased. These spots are so obtuse in the discrimination of local signs and local color as to suggest the question whether certain slight twitches often observed in various muscular groups, which according to the radical nomenclature of Hughlings Jackson must be called epileptical, together with certain other almost equally mild hysterical symptoms, may not have had the result which is so common in severe forms of these disorders, viz., partial and more or less distinctly defined dermal anæsthesia. Laura has in the hands and face a sensitiveness to ordinarily imperceptible and sometimes imaginary dust which very closely resembles, save in degree, that described by Charcot and Westphal as one of the characteristic symptoms of incipient mania. Her touch is thus so acute that it is not surprising that she estimates the age of her visitors by feeling the wrinkles about the eyes, and tells the frame of mind of her friends by touching their faces, nearly as accurately as a seeing person could do. From the tonicity of the muscles, or the movements of the hand, she conjectures the grade of intelligence of her visitors, and long ago learned to detect, almost instantly, the hand of an idiot by its peculiar flabbiness. She tells readily the time of day by feeling her watch; remembers the hands of her friends for years. A few of the figures of Zoellner and Hering were found to be as deceptive to the touch of the blind when pricked on paper as to vision. It has been said, on the authority of Professor Abbott in *Sight and Touch*, that if a flat surface be pressed with the fingers first gently, then hard, then gently, and again hard, gently, hard, it will seem in the one case convex, and in the other concave; this, after many attempts, the writer was unable to verify with Laura, or in a single case with a score or two of the blind.

Her sensitiveness to heat is below the average. She certainly could never distinguish colors by difference in their powers of radiating heat. It has been observed that when seeing people are blindfolded they are able to tell which of five or six

familiar and previously-named objects is held before the face at a distance of from one to three or four feet. A book, a folded handkerchief, a scrap of sheet-iron, and a piece of gauze, *e. g.*, all of about the same surface-measurement, are distinguished in this way, as well as the side of the face towards which they are held, by a friend of the writer, almost invariably at a distance of four feet in a darkened room, and with every precaution to avoid giving any clue to the eye or *ear*. Is this due to the modification of half imperceptible sound-waves affecting the tympanum, or to changes of thermal radiation from the skin, or to modification of atmospheric pressure? Laura has very little of this power, but observations on the deaf have shown that some of them possess it to a great degree. Moreover, it should not be forgotten that the ear is a bad judge of direction; hence we must assume that other elements enter in as the data of sensuous judgment in this phenomenon. Only a cursory examination of the dermal sensibility to temperature, pressure, and electrical stimulation was made, but this indicated in each of these respects, and especially the last, a degree of sensibility below rather than above the normal. Finally, it may be mentioned that, from a short series of measurements which a lady attendant kindly consented to take upon parts of the body usually covered by clothing, it would seem that here the discriminating sensibility, though decidedly above the average, is much less so than in the more sensitive parts of the hands and face. In applying the compasses to one arm a concomitant increase of sensitiveness was observed on the corresponding part of the other.

To test the sense of equilibrium, an ordinary swing with a long board, pillowed and provided with a foot-piece, was used, on which she consented to be rotated, lying upon her back, her face, and both sides. In each of these positions, after being turned through 180° and then gently placed upon her feet, there was a very evident disturbance of muscular co-ordination, and she insisted that she was very dizzy. On rotating her through 270° , she was hardly able to stand without support and complained of nausea, describing herself very vividly by gestures and language as seeming to "turn over" in the same plane in which she had been rotated, but in an opposite direction: of the genuineness of these sensations, her ignorance of the object of the experiments and of the normal muscular

movements of compensation leaves no reasonable doubt. The dizziness, it was further observed, must be considerable before the power of correct orientation was lost. She was able to tell more correctly than several normal persons who afterwards tried the experiment upon themselves, blindfolded, whether she had been turned through half or three-quarters of a circle. She was equally sensitive to rotation in a horizontal plane. By so *ex tempore* a method it is of course impossible to exclude, as Mach has at least partially done, the influence of tactile sensations caused by friction, and the process of standing her suddenly upon her feet after every rotation complicates the disturbance; but it is impossible to doubt that she is so extremely sensitive to disturbance of equilibrium, in which both the deaf and the blind are often deficient, as to compel the belief that, upon the hypothesis of Goltz and Mach, her labyrinthine impressions are at least normally acute, and to make a *post-mortem* examination of the semi-circular canals, with their nerve and its putative centres, extremely desirable. She does not appear to be in the least ataxic, but it will be remarkable if touch and muscle-sense have, in addition to all their other vicarious functions, so well learned to discharge those now generally supposed to be due to endolymphic pressure. She can walk alone very nearly in a straight line, and without deviating more often to one side than the other, though always with a hesitating but not unsteady step; she takes long daily walks with her attendant, looks after her own room, goes freely all over a large house, and in any place with which she is familiar knows the points of the compass.

The more strictly organic sensations are not accessible to exact measurement. Even the muscle-sense or feeling of innervation, which even in the case of a normal person, and still more in her, is so largely instrumental in the work of objective perception, and which seems to be so exquisitely delicate in her hands, cannot be directly tested. When told to extend the forefinger and move it as slightly as possible, she makes motions which the eye can but just detect. When the arm or hand is taken and moved through a fixed distance, as an inch or a foot, and she is requested to measure off the distance on a smooth glass rod, she does so with considerable accuracy, although this, like all her similarly indicated estimates of distance, are slightly less than fact. When the compasses are applied to hand, arm,

or shoulder-blade, with their points separated in each case about three times the least discernible distance, and she tries to reproduce these intervals in terms of muscle-sense by measurement on the glass rod, it is found that she invariably judges the greater distances to be proportionally less than the smaller. We cannot infer from this that her notion of the form of her own body is different from the reality on account of the variable discriminative sensibility of the skin. There are very many ways in which this tendency would be corrected in the blind. Yet when asked to make a series of straight marks, *e. g.*, two inches long and two inches apart, the first pair with the hand in the ordinary manner of writing, the next in a constrained position writing on pasteboard pressed against her back, and so on alternately, the marks made in the latter position were found, in an average of over thirty cases, slightly shorter and slightly nearer together. It would be very interesting to compare these results with those obtained with a large number of normal persons. Like many women of somewhat delicate health, she appears very susceptible to other organic sensations, and though subtle inferences might be drawn about semi- or sub-conscious states and processes from her moods, which vary considerably, she seems never to have developed, as a late writer asserts is almost inevitable among those whose sphere of objective mental life is abnormally circumscribed, any "liver-consciousness," or "heart-consciousness," or "stomach-consciousness." She has never, so far as is known, shown any special trace of hypochondria or hysteria, or even melancholia, and in everything sexual her education has been so discreet that the innocence and purity of her thought and life are said by those who know her best to be absolute, and even unique. One of the most common notions developed among the blind when they are left much to associate with each other is that they have one real advantage over the seeing in that they are free from all species of optical illusion, and thus, although they know less, their knowledge is more untheoretical and realistic. In this way Laura's is in a double sense realistic and objective. All her knowledge is literally *handgreiflich*. Touch seldom deceives or misinforms, and its *rapport* with things is most immediate; hence she clings to all its impressions, even when told they are wrong, with great pertinacity.

The physiological theory of language regards it as originally

an immediate motor reflex of sensations perhaps mainly visual, and as being thus a more or less complex series of gestures, which soon come to acquire a special auditory significance as a condition of a remarkable subsequent development. Regarding words as gestures, it would once have been comparatively easy to teach Laura by such manipulation of the organs of speech as Graham Bell has applied in teaching the deaf to talk. By this method, with the use of a manipulator, the writer taught her in half-an-hour to articulate the words "good day" intelligibly, but the next day they were quite forgotten. She is now too old and too adept with the finger-language to make a new method of speech possible. She learned long ago, by feeling the throat and mouth of others and by their help, to pronounce three or four words quite well, and has never forgotten how to say "doctor," "Peter," "money." She has also half-a-score of "noises," designating persons. These seem to be produced by translating the complex of impressions, or more strictly sensations, which others excite in her into the movement-feeling of "throat-gestures," and thus they are very analogous to cases of so called "indirect onomatopoeses." Still more interesting, however, are the instructive and utterly unconscious sounds, which Dr. Lieber took so much pains to investigate, that do not designate objects but express her own feelings. These to the number of nearly thirty the writer attempted, with the kind assistance of Miss Fuller, principal of the Horace Mann School for Deaf Mutes in Boston, to record by the Bell method of visible speech. They are always accompanied with marked facial and often manual gestures. She thus often expresses feelings which she wishes to conceal, as well as shades of feeling too slight and subtle for the fingers. On being questioned, she insisted that she could "*think*" three noises—even a very loud and disagreeable howl of anger which she has been heard to utter but two or three times in her life—without making them, but she could not make them without the feeling. By special request she tried several times with great complacency to make the "angry noise," but in vain. She once said, "When I think of Julia I think her noise, and do not think to spell her name." Several of the emotional sounds were made during a dream, the pantomime of which was very expressive as she took her after-dinner nap upon the sofa. She is very positive that her nightly devotions are without vocal or manual signs. The devotions are very

regularly performed, and the signs, so far as could be learned, **have** never been observed. These interjectional sounds which her teachers have often striven, but only with partial success, to repress, are not loud or disagreeable, are readily intelligible, and, so far as the data for comparison exists, seem neither to have essentially changed in character or in pantomimic accompaniment, nor to have increased in number for many years. She feels that it is "not lady-like" to make them, and is glad to be corrected; but, unless they are quite loud, cannot tell, even if her attention is directed to the matter, whether she really makes a noise, without placing her hand upon her throat. Pressing thus on the throat of several persons successively, she sometimes sportively attempts to imitate their voice with her own in a way which shows that she does distinguish differences of both loudness and pitch (paradoxical as the language may be) without any conception or sensation whatever of sound. That her emotional "noises" have any such philological importance as roots as Dr. Lieber and others have imagined, seems on the whole very doubtful. Aphasic patients sometimes use a set of new and strange sounds as designations of objects, or as expressions of passion, consistently and without change for years. True, her sounds have not been modified, as are the natural cries of those congenitally deaf but not blind, by imitating the motions of lips and tongue which they see others use; but the fact that she has once spoken is very vitiating for such a view. Could, however, any inference whatever bearing upon this, perhaps the most important and most difficult of all psychological questions, be drawn from such facts as the above, it would be that language originated not in the imitation of natural sound nor in the impulse to communicate with others, but as a purely physiological reflex excited by the stimulus of outward impressions acting upon or through the senses.

She is not apt, like many defectives, to fall asleep if left alone or unemployed. Her sleep is, perhaps, lighter and shorter than the average. Several mid-day naps were observed. She first groped about the room to assure herself that she was alone, then lay down, her face upward, and the right or talking hand folded in the other upon her breast. There was at first a slight and regular movement of the chin and toes, while the faint prolonged sound of "oo" (as in "fool") often accompanied expiration; slight epileptic twitches several times roused her to quite

a pantomime of rapid, troubled, and mostly unintelligible gestures, till at length she fell asleep with long, regular breathing, the teeth slightly apart, and the tongue pressed against and almost between them. Just before sleeping, a strong odor of eau-de-cologne and a drop of sugar solution, which she readily perceives when awake, applied respectively to nose and tongue, caused no apparent sensation, while the slight touch of a fine thread upon her face or hand roused her at once. It is possible she directs her attention to the cutaneous sense of these parts, as we often "set the mind" to wake at a certain strike of the clock; or, perhaps, this sense is the last to fall asleep. Her sleep seemed almost never untroubled by dreams. Often she would suddenly talk a few words or letters with her fingers, too rapidly to be intelligible, just as others often utter incoherent words or inarticulate sounds. Movements of the lips were also observed, and the emotional expression of her face was constantly varied. She asserts that she dreams much, but finds it very hard to recall her dreams; insists that she has dreamed of hearing with her ears the angels playing in heaven, of seeing the sun so bright that her eyes ached, and of standing in a large place surrounded by many people and seeing God afar off. In relating these dreams, her manner is very earnest and intense, but if questioned how the music sounded, how the objects looked, she could give you no more detailed answer than "glorious," "beautiful," etc., and often became quite impatient at the scepticism implied in questioning her closely. She has many times dreamed of being awakened suddenly by animals touching her, or jumping upon her bed. If a normal person dreams in terms of touch, this sense is generally excited only at the end of a series. The dream begins in terms of sight or hearing, and rarely goes so far as contact. The suddenness of so many of Laura's dreams, which begin and end in the domain of touch, thus indicates that her dreams are only in its language.

Most dreams are reflex phenomena due to the irritation of sensory nerves. Any or all of the five senses may be excited during the soundest sleep. If attention is directed to the darkest field of vision, we can always see the light-chaos, or dust, (*Eigenlicht*.) or perceive a difference of intensity between the centre and periphery of the field. It would almost seem that modifications of retinal circulation, nutrition, temperature, etc., have a psychical side accessible to self-observation. Goethe

could always see streaks of mist; Purkinje saw broad, bending bands, sometimes moving in concentric circles, or breaking up into arcs and radii. To J. Müller, these moving spots of mist seemed colored, they moved about from side to side of the field of vision, gradually took shapes quite disconnected from any objects of recent experience, and finally passed into dream-images. Thus, from the nature of the light-chaos, we may account for the reduplication of dream-objects—swarms of birds, flies, stars, kaleidoscopic patterns, etc. H. Meyer and Patterson, on waking suddenly, have seen the after images of dream-objects slowly fade through complementary colors. We may infer from such facts how strongly the higher centres sometimes react in dreams upon relatively slight stimuli of the lower. Hermann further concluded that those who were blinded by lesions of the peripheral organ gradually lost all distinct visual conception—first, from the waking, and, later, from the sleeping consciousness. Laura never has been, and can probably never be, taught to observe and note down her dreams with any such precautions as Wundt suggests; but a careful analysis of all dreams which she now remembers, or which others have recorded, yields no good ground for believing that she has ever had any kind of visual or auditory conceptions even while sleeping, when the immediate sensation is a still more minute, though perhaps no less indispensable, element of perception than in the waking state. Even her sexual dreams, there is every reason to believe after the most careful inquiry, have always been very few in number, and of so naïve and unspecific a character that only a psychologist would designate them by that name. Now, that she has safely passed the most trying period of womanhood without more instruction on such subjects than was strictly necessary for her health, it seems on the whole not improbable that the strongest of all instincts has in her failed to mature, either in the waking or sleeping consciousness, into any distinct *à priori* notion of the ways and means of its own gratification.

Scherner has propounded the curious and improbable theory that dreams are symbolic of the constitution and functions of different parts of the body. All dreams, he asserts, are reflexes of organic feelings, and their types and genera are determined by the forms and positions of the organs. The intestines, *e. g.*, appear in dreams, “after the ego-power is scattered and dis-

persed," as streets and canals; the stomach as an enclosed or sequestered village, or as a dark room with one or two round windows. The body as a whole is always a building of some sort. He dreamed of two rows of boys in red and white, rushing to fight each other, retreating and fighting again round after round. These are explained as the teeth, the involuntary grinding of which is supposed to have caused the dream. The lungs are objectified as a pair of regularly-beating wings in dreams of flying, the heart is a fiery furnace, a stove the sun, etc. Even colors, as of the hair, the blood, and bile, are reproduced. Not one of Laura's dreams can be satisfactorily interpreted by any of these rubrics. This test of Scherner's theory is of course not crucial, but if internal organs are ever represented in the consciousness of sleep, and especially if they are archetypal there, we should expect this to be peculiarly so in Laura's case; so that to all the psychological objections to such a theory her dreams add in some degree the force of an experimental refutation.

Wundt holds that all dreams, hallucinations, nocturnal insanities, etc., are automatic excitations of what he assumes as a *sense-surface* in the cortex, caused by modifications of its circulation, and that they are thus reflexes, originating in the innervation-centre of the blood-vessels in the medulla. This may be true of many toxics and soporifics, and disorders of the blood-vessels and heart very often accompany or precede mental disease. It is an assured law of psychiatry that every functional or mental disturbance brings about anatomical changes in the brain, and thus dreams may even permanently affect the sanity of waking hours. Hence, if we admit, upon the uncertain hypothesis of Hughlings Jackson, that the development or nutrition of cortical cells is determined and limited by the course of blood-vessels in the cortex, we should expect that the cells lying nearest them, and which we may fancy to represent the earlier acquisitions, are more immediately affected than those distant three or four removes, and representing later acquirements and experiences. If this were true, we ought, according to Wundt, to dream mainly of the experience of childhood, and not of the preceding day, and it would be at least possible that forgotten events of early infancy should be reproduced. Dreaming and waking notions are related as species and genera, or as a more partial to a more perfect func-

tion. Attention, to the physiologist, is essentially the expression of an instinct. The mind pushes on from one impression to another by a native spontaneous impulse of growth and development. If we may conceive everything psychical expressed in terms of inner tension, we may say that the direction and movement of attention is like the successive waking of the different elements of psychical life. In the sleeping consciousness this process is mainly an automatic and central one. "Inner work" has brought cells into unstable equilibrium, and excitability very easily becomes excitation. Where the work of repair is not done, the slight stimuli of the sleeping state is not sufficient to rouse them; where it is done, the almost spontaneous activity of rested cells easily raises their processes above the threshold of consciousness. These are of course fresh and healthy morning dreams, while only those cells which had suffered the greatest fatigue, or which, long after the outer senses slept, had been morbidly prevented from restfully sinking below the threshold to the inner work of repair by the persistence of mental after-images of recent events, may be said still to wake. Now in the waking state the activity of the senses brings to bear an environment with which the normal action of the centres, if acting only by their own law of rest and fatigue, is more or less inconsonant. Not only can attention not always be accommodated to its object beforehand, but certain centres are disproportionately exercised. In sleep, all the centres have a greater degree of physiological freedom. Possibly, Laura vaguely strove to express this distinction in a line of one of her so-called "poems," viz: "A good sleep is a white curtain; a bad sleep is a black curtain." All the intellectual work she has ever known has been scarcely more than the exercise of what Mr. Spencer calls the *play-instinct*. What she has done has been spontaneous. The sudden arrest of peripheral activities of the higher senses, leaving their centres under conditions which perhaps kept them exceptionally unatrophied, may have raised the level of cell-equilibrium, so that she both wakes and sleeps on a higher plane of cerebral rest and nutrition. This at any rate is not inaccordant with the remark of the physiologist Burdach, who, in comparing the accounts of ten blind and deaf mutes, argued that Laura's remarkable understanding was due to "the creative elaboration of impressions unprecedentedly limited in variety."

To distinguish what was native from what was adventitious in Laura's moral, and especially in her religious, development was one of Dr. Howe's chief interests. He had no Rousseau-like expectation that perfect goodness would result from her unprecedented isolation; still less had he any wish, as was sometimes fanatically urged against his method, to retard the unfolding of her mind in either of those directions. He only required her teachers to refer Laura to him for answers to her occasional questions upon these subjects, and sought in every way to shield her from dogmatic indoctrination. The early record of her fresh and original intuitions, of her curious approaches to questions regarding the nature and necessity of a First Cause, of the unaccountable development of her conscience, all so essentially correct yet so unconventional, excited great interest at a time and among people where the central question of theology and philosophy was to determine what factors of consciousness were due to experience and what were *à priori* or intuitive. About 1845, soon after his return from some months' sojourn in Europe, Dr. Howe was quite disheartened to find the mind which he had labored so long and devotedly to develop in the way which he believed to be at the same time best for it and most instructive to the world, cobwebbed with the barren formulæ and conventionalized by the shallow sentiments of one of the popular orthodoxies of the day. "I hardly recognized," he said, "the Laura I had known." We should not be greatly surprised if his interest in her became gradually less as she fell more under the influence of her new spiritual guides, and thus grew month by month less original and less interesting. Nothing can exceed the crudeness of the Bible translated into terms of her one sense of touch. "Is not the Lamb of God grown to a sheep yet?" "Will Jesus carry us in His arms so?" (with the gesture of a mother embracing her child.) "Was not Thomas right wanting to feel the wounds of the spear?" These and many other similar questions are on record, attesting at the same time her native curiosity and the poverty of her conceptions. It would seem, as far as can be learned, that since the time of her conversion and admission with immersion into the Baptist Church, her disposition has grown sweeter, and her temper more uniform. But when one takes the trouble to enumerate the facts of the New Testament and the cardinal Christian doctrines with their standard forms

of illustration, of which she can have even no childish conception, it is seen how minimal the intellectual element of faith may be; while if, on the other hand, with Schleiermacher, we consider the essence of Christianity to be the formulation of the instinct of dependence so unprecedentedly strong both by nature and education in her, we shall possibly wonder less that so many of her friends have found edification in her numerous conversations and letters concerning her religious experience and belief.

The above is very far from exhausting, even in epitome, the interesting points suggested by the study of this remarkable case.* Laura has very little idea of the interest she has excited in the world; is intensely delighted to see her friends, or to receive any little attention or remembrance from them; and is so good-hearted that the writer is pleased to state in closing that, in spite of the weeks of annoyance to which his experiments subjected her, she was always cheerfully ready at the appointed time, and still cherishes only the kindest sentiments towards her tormentor.

NOTE.—A question of great interest, suggested by the editor of *Mind*, with reference to a note in Whateley's *Logic*, is how far has Laura been able with the help of her means of expression to form concepts proper, and how far her thinking is able to proceed without the help of her manual marks and signs. Whateley's statement, (foot-note to Introduction, § 5,) that slight and unintelligible motion of the fingers can generally be observed when she is musing by herself, is not in accordance with the writer's observation. She often sits alone apparently absorbed in thought, and reflecting her emotions in smiles, frowns, etc., and with no movement whatever of the hand, although the latter is sometimes observed. If we consider that all impressions above those of touch, which others apprehend in the form of sensuous images, must be thought by her, if at all, as general conceptions, it seems probable that her thinking does range beyond the individual objects of *her* sense without finding signs necessary as instruments of thought. This conjecture is strengthened by the general intelligence which appears to have characterized her childhood before her education began.

* We are informed that Professor Hall, who is one of the most promising American scholars in the field of psychological science, is preparing a more extended work on the case of Laura Bridgman. This book, we may safely predict from Dr. Hall's reputation and the present article, will undoubtedly be of great scientific value.—ED. ANNALS.

THE INSTITUTIONS FOR THE DEAF AND DUMB IN FRANCE.

BY VALADE-GABEL, BORDEAUX, FRANCE.

[In the year 1862, Mr. Valade-Gabel, honorary principal of the Bordeaux Institution, formerly a distinguished teacher of the Paris Institution, and the author of several text-books and other valuable works relating to deaf-mute instruction, was requested by the French Government to make a very thorough examination of all the schools for the deaf and dumb not supported by the National Government; that is, all except the three national institutions of Paris, Bordeaux, and Chambéry. Mr. Valade-Gabel devoted six years to the execution of the delicate and important mission thus assigned him; and in 1875 published a summary of his observations and conclusions,* from which the present article—with many omissions and some abridgment—is translated. We trust that some of the comments and recommendations made by the author have had the effect to improve somewhat the condition of the French institutions; but, so far as we have been able to learn, there have been no important changes in them since the date of that publication, except the increase of their number and, in a part of them, more interest in articulation teaching. It should be borne in mind in reading the article that it does not refer at all to the three national institutions above mentioned.—ED. ANNALS.]

Since the establishment, by the illustrious Abbé de l'Épée, of the first public school for congenital deaf-mutes, Christian charity and the love of learning have founded in France more than eighty institutions, not including those supported by the National Government. Fifty-two of them still exist in the localities where deaf-mutes are most numerous, and the interest of society in this afflicted class is constantly increasing.

NUMBER AND CLASSIFICATION OF SCHOOLS.

The fifty-two schools of which I shall speak are distributed among 38 departments and 47 towns of the north, northwest, east, south, and southeast. A broad zone of some forty leagues extending from the northeast to the southwest is entirely destitute of them.

Three of these institutions belong to the departments; four, recognized as of public utility, are independent; two are connected with alms-houses, five belong to dioceses, three to priests,

* *De la situation des écoles de sourds-muets non subventionnées par l'Etat*, (1868.) Par M. VALADE-GABEL, directeur honoraire de l'institution nationale de Bordeaux. Bordeaux: C. Gounouilhou. 1875. 8vo, pp. 71.

six to laymen, three to lay-women, three to religious societies of men, and twenty-three to religious societies of women.

The institutions open to young deaf-mutes are not all exclusively devoted to them. Nine schools admit both deaf-mutes and speaking persons, six receive the blind with the deaf-mutes, three connected with boarding or day-schools for the hearing also receive the blind; eight occupying religious houses are associated with various educational and benevolent enterprises; one is attached to an asylum for the aged and orphans; three are connected with insane hospitals and schools for speaking persons.

EDUCATION WITH OTHER CLASSES.

In the institutions where deaf-mutes and speaking persons live under the same roof, no lessons are given them in common; there are only four schools where their recreation is taken together. Such relations are of benefit to the moral and intellectual development of both classes; they please the speaking children, but are disapproved of by their families; the teachers of Vizille and of Fontainebleau, however, have succeeded, after much difficulty, in silencing these prejudices. The frequent association of deaf-mutes and speaking persons is of mutual advantage, and should be sought wherever it is practicable; but one must not be deluded in regard to the amount of instruction in language to be derived from it by the congenitally deaf. Three or four deaf-mutes in a school are enough to teach the sign-language to several hundred speaking children; but several hundred speaking children, whatever the means of communication at their disposal, add little or nothing to their deaf-mute playmates' knowledge of the French language.

In theory, the association of deaf-mutes with the blind is attractive, but practically it offers no advantage except some economy in the general expenses of the institution. The means employed for their instruction are wholly different; separate classes and professors are required for each; no lesson can be given them in common. It is true that an interchange of sentiments and ideas may be established between them outside the class-room by the sense of touch; but they usually separate from each other, as the means of communication are too slow and uncertain to be attractive; moreover, the ideas that each class forms of the physical and moral world have often only a distant analogy, and sometimes no resemblance at all; and, finally,

while the deaf-mute, impressed by the dependence of his blind companion, is anxious to be of use to him, the blind person, failing to appreciate the service rendered to thought by the sign-language, looks down upon the deaf-mute as an inferior being, unworthy of his sympathies.

The presence of deaf-mutes in the parent establishments of certain religious societies of women has this advantage, that the sisters who pass a novitiate there all gain some knowledge, more or less, of the special teaching required for the elementary instruction of the deaf and dumb, and are consequently prepared to begin it elsewhere.

The addition of schools for deaf-mutes to insane hospitals and other asylums was prompted by a spirit of Christian charity in the founders, but it has no other *raison d'être*, and would produce serious inconveniences if the quarters devoted to the pupils were not entirely separated from the others.

CO-EDUCATION OF THE SEXES.

Children of both sexes are no longer admitted to all the institutions, as formerly. Ten schools are exclusively for boys and seventeen for girls, while twenty-five still admit pupils of both sexes; hence girls are received in forty-two institutions and boys in only thirty-five. Where deaf-mutes of both sexes are received into the same institution, any communication between their respective quarters should be most strictly avoided. This separation is yet to be made in three schools of recent origin; in ten others it is badly arranged or insufficient.

Although, thanks to their infirmity, deaf-mutes often escape evil suggestions from others, they are from the earliest age much more exposed than hearing children to pernicious examples and to shameful practices. I know from respectable clergymen that in the mountainous departments and in the manufacturing districts the chastity of very young deaf-mute girls is often compromised before their admission to school. It is easy to see from these facts, and from the great and undoubted influence of the sign-language on the development of the passions, that deaf-mutes, more precocious in certain respects, are more liable than others to contract vicious habits.

Since the University forbids the gathering of boys and girls under the same roof after they have reached the age of eight or nine years, it should with still greater reason proscribe absolutely the admission of deaf-mutes of both sexes to the same

institution. The least of the dangers of thus bringing them together is the awakening between the young people of sympathies which lead to marriage, and every one is aware that such unions rarely offer to society and the family sufficient guarantees.

INSTRUCTION OF BOYS BY SISTERS OF RELIGIOUS ORDERS.

The examination of the serious consequences which may result from admitting deaf-mutes of both sexes to the same institution naturally leads us to consider whether it is well to entrust, as is now done, the instruction of boys to sisters of religious orders. There is something abnormal in this which shocks us at first sight, but, on examining the question more closely, it must be acknowledged that women are better adapted than men to the education of early childhood, because they are more affectionate, more patient, and more sympathetic. Now, what is true of ordinary children is still more true of the congenitally deaf. Only a mother's heart can succeed in so difficult an education, and the sisters have generally within themselves treasures of patience and affection to pour forth. In my opinion, the administration would do a real injury if it should forbid sisterhoods of all orders to receive young boys into the schools under their direction. Still, in order that this arrangement may not lead to abuses which would be prejudicial to the respect due to religious societies of women, it would be well to limit admission to schools of this class to a more tender age, so that the boys may leave them at the completion of their thirteenth year. Under these conditions, it is true, industrial instruction could not be given in the school; but it might be provided for in the family, or in agricultural establishments.

PREPARATORY TRAINING IN COMMON SCHOOLS.

Among deaf-mutes, as in the speaking world, persons of medium intelligence form the great majority. Deafness in itself does not interfere with the intellectual faculties; but, at nine or ten years of age, children who do not hear and who have been left to themselves rarely have minds more developed than those of other children three or four years old; isolation has been not less injurious to them than deafness. They should be sent, when very young, to the village school; there, their intelligence will awake, "they will be instructed in their thoughts," as a religious sister, one of the most distinguished teachers, happily and truly remarked.

The measures taken in concert by the Minister of the Interior and the Minister of Public Instruction already bear some fruit. About two hundred of the deaf-mutes now under instruction had received attention in infant schools, primary schools, or their own families. Almost all these children had there learned to form the written characters, some of them to count, some the meaning of a small number of words, one or two to express their own ideas in writing.*

AGE AT WHICH DEAFNESS OCCURS.

At least two-thirds of the pupils designated as very intelligent have spoken until the age of five, six, or seven years, or even later. The enjoyment of hearing and speech, even for the first three years of life, has a profound influence on the development of the mind.

Deaf-mutes, as just remarked, are not all deaf from birth; neither are they all deaf in the same degree. Their classification in these respects is shown by the following tables:

	<i>Boys.</i>	<i>Girls.</i>	<i>Total.</i>
Have heard till the age of 3 years.....	41	39	80
“ “ 4 “	37	36	73
“ “ 5 “	40	39	79
“ “ 6 “	28	32	60
“ “ 7 “	20	18	38
“ to a more advanced age.....	4	2	6
Total.....	170	166	336
Have never spoken: (Partly deaf	131	89	220
(Wholly deaf	635	706	1,341
Total.....	936	961	1,897

Hence, 336 have heard and spoken before losing their hearing; 220 possess a certain degree of auditory sensitiveness, capable of cultivation; 1,341 have never spoken and are entirely deaf, which, however, does not necessarily imply that they have never heard, nor that it is absolutely impossible to teach them to speak.

AGE OF ADMISSION.

Deaf-mutes are not equally susceptible of education at every

*The advantage of admitting very young deaf-mutes to the primary schools has not been sufficiently considered by a majority of the principals of institutions. Of the eighteen who have expressed their opinion on this point, four are opposed, thirteen favorable, one very favorable to the measure. Its opponents—who are the principals of the worst schools—have not stated the grounds of their objection; the others are distinguished teachers, who support the opinion they have adopted by excellent reasons.

period of life. If too young, it is difficult for them to give fixed attention; if too old, bad habits cannot be corrected, and the memory of written words can only be acquired by efforts of which they have become incapable. Nevertheless, two institutions receive pupils without regard to their age; seven open their doors without respect of age to those who pay board. Everywhere else there are fixed limits for admission, but exceptions are sometimes made.

The average minimum age of admission is eight years for girls and eight and a half years for boys; the average maximum age is sixteen for both sexes. The principals who admit very young children lay great stress on the necessity of saving them from the abandonment and misery which brutalize and corrupt; the advantage of giving suppleness as early as possible to the organs of those who are to be taught by speech: the profit derived from those pupils whose families are able to pay board for ten or twelve years, if necessary. To these considerations it is objected that when children are admitted too young they lack the physical strength indispensable for apprenticeship to a mechanical trade, and that they cannot yet have acquired by constant relations with persons and things a sufficient number of rudimentary ideas to facilitate the task of the teacher. The institutions which receive adults yield to the desire of aiding unfortunates who, though they may not be capable of learning the French language, can nevertheless acquire, by means of the sign-language, the religious instruction so necessary for them. To this it is objected that morals are endangered when grown persons and young children are thus thrown together.

The regulations of all schools should determine the minimum and maximum ages for admission, and leave to the principal and administrators the right of making an exception for good reasons.

TERM OF INSTRUCTION.

What should be the length of the course of instruction in the schools for the deaf and dumb?

Scholarships are bestowed—

For 5 years.....	in	6 institutions
“ 5½ “.....	“	2 “
“ 6 “.....	“	24 “
“ 6½ “.....	“	2 “
“ 7 “.....	“	12 “
“ 7½ “.....	“	1 “
“ 8 “.....	“	5 “

Average term of instruction, 6 years and 4 months.

With a few exceptions, all the principals of institutions are of opinion that the term of instruction may be fixed at six years, but that the time should be prolonged in special cases for pupils admitted too young, for those whose studies have been interrupted by sickness, and for others who are found capable of acquiring more than the ordinary education.

Taking into consideration, on the one hand, the large number of deaf-mutes who, from the want of means, cannot share in the benefits of education ; on the other, that it is necessary for the great majority of them to depend only upon themselves for support, and that at present young deaf-mutes are admitted into the primary schools, where their education is begun, even though they do not succeed in learning the rudiments of language, it is my judgment that the term of instruction for the mass of deaf-mutes ought to remain fixed at six years, and that it is necessary to grant an extension of the time in special cases.

VACATIONS.

Up to a certain age, children endowed with all the senses acquire infinitely more in the ordinary relations of life than at school. It is otherwise with deaf-mutes ; they learn little except in classes. On this account it has been proposed to give up their vacations.

2	institutions	have	no	vacation.
2	"	"	15	days.
16	"	"	1	month.
18	"	"	1½	months.
13	"	"	2	"
1	"	has	2½	"

Average length of vacation, 6 weeks.

If the annual vacation affords necessary rest to the teacher, it gives the pupil opportunity to call to mind the life that awaits him in the village, to strengthen his affections at the paternal fireside, to enlarge the circle of his ideas, to apply the knowledge he has acquired, and thus to feel more deeply the need of further instruction.

It is therefore desirable that all institutions should give six weeks vacation, but not more ; beyond that it is lost time and dissipation.

NUMBER AND CLASSIFICATION OF PRINCIPALS.

The administration of the institutions and the direction of

the studies are in the hands of seventy persons, (thirty men and forty women,) invested with the title of superior, director, or sub-director. Of this number, fifty-eight are priests or members of religious societies, and twelve are laics.

Among the men, seven are bachelors of letters or of science, one is a bachelor of theology, seven are primary teachers, eleven are priests without degrees, four are laymen without degrees. Among the women, only seven are professional teachers or mistresses of boarding-schools; the thirty-three other female principals, whether members of religious societies or laics, have no degree.

Of these seventy principals, only one is a deaf-mute.

Fifty-two take an active part in teaching; the other eighteen have nothing to do with it.

Nine seemed to me of small capacity, thirty-six capable, twenty-five very capable.

NUMBER AND CLASSIFICATION OF OFFICERS.

351 persons, of whom 150 are laics and 201 members of religious orders, 177 are men and 174 women, are connected with the work of educating deaf-mutes; this gives an average of two officers to eleven pupils.

The work of the class-rooms is carried on by 256 persons; 215 act as directors, teachers, or chaplains; 10 as monitors, 31 as ushers and supervisors. These various titles indicate the duties to be performed by, rather than the merits of, those on whom they are bestowed. In most institutions supervision is performed by the teachers in turn.

Among the 215 teachers there are 80 men and 135 women, 180 speaking persons and 35 deaf-mutes, 161 members of religious orders, and 54 laics.

Industrial instruction is entrusted to 95 masters of shops, 72 being laymen and 23 members of religious orders, 62 hearing and speaking persons and 33 deaf-mutes, 19 women and 76 men. The small number of women who are specially devoted to industrial instruction is explained by the large share that the lady teachers take in instructing the pupils in manual labor.

Among the officers 77 are deaf-mutes, only two of whom belong to a religious order; 32 are employed as teachers, 6 as

monitors, 6 as supervisors, and 33 as masters of shops.* Two deaf-mute teachers some years ago joined the *Frères de Saint-Gabriel*. Seven deaf-mute women have taken vows among the *Filles de la Sagesse*, the *Religieuses de Notre-Dame du Calvaire*, the *Sœurs adoratrices de la Justice de Dieu*, and the *Religieuses de la Providence d'Alençon*.

So far as I have been able to learn or to observe for myself, the corps of teachers is all or nearly all that could be desired in a moral point of view. The same cannot be said with respect to their intelligence and education, particularly in special branches.

The body of lay teachers comprises—

1st. Eleven hearing and speaking men, of whom five are principals; three of these are fitted for their positions, but the other two are almost entire strangers to the specialty of deaf-mute instruction; two of the teachers are men of distinguished merit, three are mediocre, one is incapable.

2d. Eleven speaking women, comprising two principals of high capacity, one of ordinary, and one of very slight capacity; one distinguished teacher, six of mediocre ability.

3d. Thirty-two deaf-mutes, including one director, twenty-one male teachers, ten lady teachers.

The deaf-mute teachers of both sexes are, with rare exceptions, very intelligent, although some lack general information; few of them are capable of making useful changes in the methods and processes by means of which they were themselves taught, but they assist most efficiently by means of the sign-language in the moral and intellectual development of their unfortunate companions. Mr. Forestier, principal of the Lyons Institution, is the only one of my acquaintance in the departmental schools who rises much above the average.

The teachers belonging to religious orders are—

1st. Fourteen priests, who are principals, directors, chaplains, or teachers. Five seemed to me very capable, eight capable, and one of little ability.

*Some well-meaning persons have wished to exclude educated deaf-mutes from the duties of instruction, because they have noticed the influence exercised by the monitors over their companions in misfortune; they have not considered that though this influence is pernicious when the monitors are of bad character, it is equally advantageous in the opposite case.

2d. Thirty-nine brethren of different societies, whose education is generally inadequate. Many, it is true, make up for the lack of intellectual culture by a certain penetration of mind, and all are noted for entire devotion to their pupils.

3d. 108 women of religious orders, principals and teachers, who are generally better educated and more capable than the men of whom I have just spoken; 22 seemed to me of exceptional merit, 58 are truly capable. I could judge but imperfectly of the ability of the others, owing to their youth and timidity; but there are two of evident incapacity, and three or four of doubtful ability. Among these women there are two deaf-mutes whose merits must be acknowledged equal to that of the other deaf-mute teachers.

NUMBER AND CLASSIFICATION OF PUPILS.

According to the statements of the teachers and my own observations, the 1,897 pupils who are to-day in the schools of the departments should be classed as follows in regard to capacity:

	Boys.	Girls.	Total.
Idiots.....	46	42	88
Backward.....	192	182	374
Of ordinary intelligence.....	494	552	1,046
Very intelligent.....	204	185	389
Total.....	936	961	1,897

We reckon, then, of the actual number in school, 4.66 per cent. who are idiots or quasi-idiots, 19.75 per cent. who are backward, 55.08 per cent. who are of ordinary intelligence, and 20.5 per cent. who are distinguished for their intelligence.

These idiots or quasi-idiots have been kept in the institutions, some because their families pay all or part of their board, others because it is hoped to improve them, to develop in them the use of the sign-language, and to fit them for some manual labor. As a general rule, after idiots have been found absolutely incapable, they are excluded from the schools.

While the proportion of idiot to non-idiot deaf-mutes at school is not more than 4 or 5 per cent., if we include those of this class who are not at school the proportion is at least 7 to 8 per cent.

By the *backward* class are meant those whose faculties have not attained the degree of development usual among deaf-mutes of the same age. It includes the sickly, those of defective sight, feeble intelligence, troublesome character, etc., etc.

COURSES OF STUDY.

A general programme, stating the subjects of instruction, the method pursued, and the processes by the aid of which this method is put in practice, forms a necessary standard for every deaf-mute institution.

Three institutions recently established have nothing of the kind. Six others have adopted, with numerous omissions, the programme established in 1837 by the Paris Institution. In the schools conducted by the *Frères de Saint-Gabriel* and by the *Filles de la Sagesse*, the Course of the Abbé Chazottes, with considerable changes, as published by the two societies, is pursued. Finally, with the exception of the Nancy Institution, which has a very extended programme difficult of analysis, none of the other schools have more than a mere list of the subjects of instruction.

The written French language stands first in all these documents. Then come sacred history, the catechism, arithmetic, and elementary geography. Thirty-two schools give some instruction in the history of France; eleven, some in natural history. The technicalities of French grammar occupy several hours a week in a score of schools, which are for the most part far from forming good pupils. Church history is substituted for sacred history at Orleans, (girls,) and at Saint-Etienne, (girls.) Vizille interests the pupils by some instruction in regard to the arts and trades. Only one institution exaggerates the course of study. It professes to include geometry, ancient and modern history, rhetoric, philosophy, and even mythology.

In short, in most of the programmes that have been sent me, there are important omissions to be supplied and lamentable tendencies to be corrected.

MEANS OF COMMUNICATION.

By means of communication we mean the various expedients employed to take the place of living speech; such as the natural language of signs, methodical signs, artificial articulation, writing, drawing, dactylogy, dactylography, phonodactylogy, and the phonomimic alphabet. Every day some novelty of this kind appears. Should these inventions be considered as so many new methods of instruction? Certainly not, for each of these means only constitutes a more or less necessary element of the method.

What services may be reasonably hoped for from these various

means of communication? It is necessary to fix our attention on this point for a moment.

THE NATURAL LANGUAGE OF SIGNS

is employed by pupils in all the schools, even in those where its use is forbidden by the teachers; it is under its influence and its help that the deaf-mute's first mental development is effected, and that most of his ideas are formed. This language has a syntax and a genius peculiar to itself. Some instructors, losing sight of this fact, render it unnatural in the attempt to improve it; others slight it to the extent of wholly neglecting its study and practice, and consequently are unable, except in the classes, to exercise any moral government over their pupils.* In the greater number of schools they try with good reason to utilize this attractive, easy, impassioned, but vague and cloudy language, which, when it is employed without circumspection and limit, is sure to create serious obstacles to the study and practice of the French language.

METHODICAL SIGNS.

Following the example of the Abbé de l'Épée, the Abbé Jamet of Caen and more recently the Abbé Laveau of Orléans have attempted to invest natural signs with grammatical inflections contrary to their nature; to subordinate pantomimic construction to French construction; finally, to make signs only a pronunciation of written language. These so-called *methodical signs* are a hybrid and sterile species which can only produce automatic translators; a species false in all respects, since never, in any school, has it been possible to make the pupils adopt the use of these signs outside the classes and beyond the master's eye! Nevertheless, such is the power of prejudice and custom, such is the unfitness of certain teachers, that even at the present day, in a great number of institutions, French texts are translated, lessons are recited, and compositions are dictated in methodical signs. The least inconsequent teachers explain the text of lessons for the first time by means of natural signs, and then make the pupils study and repeat these lessons by methodical signs; the effect of this deplorable practice is to plunge again into obscurity what was just emerging into the light.

ARTICULATION.

Any deaf-mute may succeed in uttering all the phonetic ele-

*This is the case in one school where deaf-mutes are taught exclusively by speech.

ments in a manner more or less distinct; he may also succeed in recognizing and distinguishing them when spoken by a person placed near and opposite him, with the face well lighted. In theory, it may be said that every one deaf from birth can learn to speak; but in practice this statement must be essentially qualified. In fact, unless the person is endowed with the normal organic sensibility, a penetrating eye, and a still more penetrating mind, pains and care are useless; and even if he combines these essential conditions success will not be complete unless his instruction is begun in infancy, unless it is continued for at least ten or twelve years, unless the child is surrounded exclusively by speaking persons, and unless his teacher adds to a robust constitution great skill in teaching. Except under all these conditions, it is impossible for a congenitally deaf person to succeed in mastering the active and passive use of speech. The cases that charlatanism and cupidity so noisily exhibit are those of persons who have become deaf after having spoken up to a certain age, or who have retained a degree of auditory sensibility susceptible of improvement.

Such is the generally received opinion upon which the practice of the great majority of French schools is founded; the wisdom of it is also confirmed by the experience of two schools in France where the opposite course has been followed.* Whatever may be said by the heads of these institutions, absolute partisans of articulation, Mr. Kilian, the founder of one of these schools, at present director of that of Schiltigheim, has declared himself of the general opinion; he now instructs by articulation only the semi-deaf and those who have heard and spoken up to a certain age.†

DACTYLOLOGY, CHIROLOGY, ETC.

The slowness of writing, and the inconvenience of the materials needed for its use, have called forth a multitude of inventions, known under the names of the manual alphabet, or

* The experiments made at the expense of the State, from 1842 to 1854, in the Dubois establishment at Paris, seem now to have been forgotten; they were sufficiently decisive to have determined once for all the views of the Administration on this important point.

† Since this Report was written three or four new articulation schools have been established in France, and belief in the efficacy and value of this method has made considerable progress.—ED. ANNALS.

dactylogy, dactylography, chirology, phonodactylogy, etc., etc. All these inventions have this in common, that, instead of being like the natural sign-language, in immediate connection with thought, they are the reproduction, more or less exact, either of written words and their orthography, or merely of their pronunciation.

The Spanish manual alphabet or dactylogy, which is employed in most of the schools, lends valuable assistance to study and to the memory of written words. Any educated man can learn its use in an hour.

The chirology of the *Frères de Saint-Gabriel* is a modified reproduction of the *syllabaire dactylogique* of Mr. Recoing, which consists in combined movements of the hand and forearm, intended to recall parts of words. The advantages it offers do not suffice to atone for the inconvenience connected with its practice, and it has been abandoned, if I am not mistaken, as was Mr. Recoing's invention.

Dactylography consists in tracing words with the end of the finger in the air, upon the other hand, or even upon the back of the interlocutor, as a too celebrated doctor proposed; it does not equal the manual alphabet as a substantial support for the memory; it is an importation from America which has never become acclimated in any of our institutions.

THE PHONOMIMIC ALPHABET.

The latest invention of this kind, known as the phonomimic alphabet, is by Mr. Grosselin, who presents it as a method by which it is easy to teach deaf-mutes in connection with hearing and speaking children. This alphabet consists of a series of gestures intended to recall parts of words, not as they are written, but as they are pronounced.* For hearing children, beside the motions, which amuse them and help to fix their attention,

* For instance, if one wishes to say by aid of the phonomimic alphabet, "I have the tooth-ache," ("*J'ai mal aux dents,*") he must make successively the signs for—

Fountain,	(<i>jet d'eau.</i>)	for j,	j'.
Calling,	(<i>appeler.</i>)	" è,	ai.
Milking,	(<i>traire.</i>)	m,	m.
Admiration,	(<i>admiration.</i>)	a,	a.
Running water,	(<i>eau qui coule.</i>)	l,	l.
Surprise,	(<i>étonnement.</i>)	o,	aux.
Putting a child to sleep.	(<i>endormir un marmot.</i>)	d,	d.
Carpenter giving a	(<i>charpentier donnant</i>)	
blow with an axe,)	<i>un coup de hache,</i>)	) au,	ents.

there are in this alphabet mnemonic elements which assist them to retain the names of the letters; but, for those who do not hear, this advantage entirely disappears; for them, it is only a kind of rebus composed of pictures, which must be stripped of their natural significance to make them recall single letters or groups of letters.*

DRAWING.

Drawing and graphic representations are useful auxiliaries, which sometimes save the master long explanations and make individual study easy for the pupils. Several illustrated works of unequal value have recently been published in France. Where the authors have not attempted to make drawing the chief instrument of moral and religious instruction, these works render unquestionable service.

The schools that do not make a proper use of drawing are rather numerous. That of Saint-Hippolyte du Gard, which rejects the use of the natural sign-language, ought to resort to drawing more than any of the others.

I have nowhere seen the illustrated catechism employed, the author of which professes to explain doctrinal and moral truths by means of pictures.

WRITING.

Of all the means that may be used to instruct deaf-mutes, writing is unquestionably the most important. No teacher disputes this principle, but still there are few who know how to make writing play just the part that it ought. It is made subordinate to the sign-language, instead of occupying the first rank.† It is deemed sufficient to give the pupil written texts to be translated into methodical or natural signs. Hence the pupil does not learn to associate ideas directly with words, nor

* M. Gosselin's system has been tried at Vaujours; but the deaf-mute and speaking pupils there use the phonomimic alphabet neither more nor less than both classes of pupils in other schools use the Spanish manual alphabet. What the young deaf-mutes of Vaujours know of the French language they have learned from an estimable teacher who gives them private lessons by the intuitive method.

[A further description of the phonomimic method may be found in the *Annals*, vol. xx, page 116.—ED. ANNALS.]

† At Nogent-le-Rotrou, the teachers and pupils habitually communicate their thoughts by writing. They write on the board almost as fast as one speaks. Accordingly, although the method there still leaves much to be desired, the results are very satisfactory.

to express his own thoughts spontaneously in writing. His memory of written words is not strengthened, and he easily forgets them. All the lessons containing rules or principles should be copied and kept by the children, that they may be read again and again until they have been fully mastered.

In several institutions the pupils use copy-books only for exercises in penmanship;* in many others the teachers disregard the lessons containing rules, and only have the examples copied; elsewhere the children only copy the lessons in geography, sacred history, the catechism, etc., etc., for all of which there might and should be printed books.

This state of affairs betrays carelessness and neglect, if it is the real state of affairs; but inability and deceit, if from interested motives the documents are concealed which are the best test of the capacity of the teachers, the order that reigns in the institutions, and the merit of the methods. I regret that my attention was not called to this point on my first tour of inspection. Inasmuch as the Administration gives the teachers liberty in the choice of methods, it should be strict in requiring them to keep and exhibit the pupils' copy-books.

METHODS OF INSTRUCTION.

The special instruction of the congenitally deaf is divided into two great schools: the French school, which makes signs, either natural or methodical, the basis of all instruction, and sees in articulation only an auxiliary more or less useful; and the German school, which makes articulation the chief instrument, and claims not to make any use of signs. This school is represented in France by the institutions of Grenoble and of Saint-Hippolyte du Gard.†

The French school is again divided: De l'Épée, and, following his example, the Abbés Jamet and Laveau, made methodical signs the pivot of their instruction. Sicard and Saint-Sernin insisted less upon this kind of signs; they had recourse to the theories of grammar and to processes by which these theories

* The *Frères de Saint-Gabriel* and the *Filles de la Sagesse* have published the Course of Instruction by the Abbé Chazottes, apparently in the hope that this voluminous collection would supply the place of experience in teachers, and relieve the pupils from the necessity of keeping copy-books.

† Also, at the present time, by the schools of Messrs. Houdin and Magnat at Paris, Mr. Hugentobler at Lyons, and the Abbé Rieffel at Saint-Laurent-du-Pont.—ED. ANNALE.

might be grasped. Bébien and the Abbé Chazottes wholly discarded methodical signs, and taught the French language, by translation, with the help of the sign-language and of grammatical processes. Some traces of these three systems are still found in a great number of schools.

The intuitive method repudiates both methodical signs and grammatical theories and processes; it makes writing its principal instrument; instead of teaching the French language by translation, it teaches by intuition as mothers do. It aims to produce on the eye of the deaf-mute by writing effects similar to those produced on the ear of a hearing person by speech. Although forced to admit the language of natural signs for children who are wholly deaf and have never spoken, it places that in a secondary rank, and thus succeeds in putting them in a position to think with written words as we think with spoken words. This method, which makes the written language of the country not only the object of study but the chief means of instruction for deaf-mutes, is a kind of neutral ground—a bridge connecting the German and French schools. Almost everywhere in France it is associated with or takes the place of the old methods, and the estimable teacher of Schiltigheim, himself of German origin, does not hesitate to adapt it to his teaching by articulation.

RESULTS OF INSTRUCTION.

I have often found very unequal results in different classes of the same institution, sometimes because the methods employed are not the same, sometimes because the teachers are not equally capable. I have also noticed that though the choice of the method has a great influence on the importance of the results attained, certain circumstances may neutralize the effect of rational methods, while others may cause some good to be produced by vicious methods.

Among the 77 classes inspected during my first tour, there were 7 where the method was characterized as *good*; at present the number so marked is 22;—23 where the method was *pretty good*; to-day the number is 21;—25 where it was *passable*; the number is now 21;—11 where the method was *bad*; there are now only 7;—11 where it was *very bad*; the number has now decreased to 6.

Only 44 classes have been inspected twice; the improvements here noted are among those. The results observed on my first visit were:

Very satisfactory in 2 classes, now in 7.

Satisfactory in 7 classes, now in 11.

Tolerable in 9 classes, now in 9.

Mediocre in 10 classes, now in 9.

Very defective in 6 classes, now in 5.

Almost nothing in 10 classes, now in 3.

This notation of results refers to the practical knowledge of the French language. My attention was chiefly directed to this, which is the vital point in the course of instruction, and I had too little time to spend in each institution, and too great a mass of information to collect, to discover in detail the amount of knowledge that each pupil had acquired. Where it is certain that the mechanism of the French language, the use of pronouns, the value of moods and tenses, are well understood, we may trust for the rest to the statements of the teachers; on the contrary, where it is obvious that the pupils have not a knowledge of written language, it is beyond doubt that they have been trained like parrots, and in this case the protestations of the teachers are worthy of little credit.

Doubtless it is to be regretted that in nearly half the schools for deaf-mutes the study of the French language amounts to so little; but beside this study—I should rather say above it—is the development of the mind and heart; now, I do not hesitate to say that in several schools where the study of the French language leaves the most to be desired, the intelligence and morality of the pupils justly deserve praise. The anomaly may be thus explained: outside the classes, communication of thought between the teachers and pupils is carried on not by methodical but by natural signs. Without entering into wearisome details, suffice it to say that the intellectual and moral development is very satisfactory in 16 classes, satisfactory in 34, defective in 23, very defective in 4.

The deficiency in the studies results, in general, from vicious methods of teaching; sometimes from an insufficient number of instructors, sometimes from defective education on the part of the teachers, sometimes from a want of special preparation for the work. Some superiors of religious orders, unacquainted as they are with the instruction of deaf-mutes, think that a mere knowledge of reading and writing is sufficient qualification for a teacher; they do not hesitate to replace a learned and experienced man by one whose inexperience and general incapacity are only partly redeemed by ardent charity. The lessons which these improvised teachers give, by the aid of books which they

themselves understand but imperfectly, lack interest, movement, and life. The deaf-mute, naturally an imitator, finds himself transformed into a parrot; and while his judgment, reflection, and reason have special need of cultivation, only his memory is exercised.

A reform of the methods and of the *personnel* of the corps of instruction presents serious difficulties; still, as the religious societies are animated by good-will, and as the lay teachers understand better than ever the necessity of improving the studies, it may be hoped that the more essential of these reforms will be accomplished within a few years.

RELIGIOUS INSTRUCTION.

Religious instruction in all the institutions receives careful attention. If good fruits are not always produced, it is because the instruction is not always given as it should be; in fact, many teachers try to have the text of the catechism learned before the pupils have acquired a knowledge of the French tongue, before their intellectual faculties have been aroused, while their understanding even of the sign-language is in a rudimentary condition; they weary themselves in vain to explain the Christian doctrines while the meaning of their explanatory signs is not grasped. When conducted in this way there is nothing useful in religious instruction; it is merely a matter of memory, renders the study distasteful, and is liable to injure the religious sentiment. With all respect to the excellent intentions of the teachers, I consider that there is insufficient religious instruction in the 27 classes where intellectual and moral development has been noted as defective and very defective.

INDUSTRIAL INSTRUCTION.

The majority of deaf-mutes belong to poor families. As apprenticeship to a trade is necessary for the greater number, it is a reasonable requirement by the Administration that the time devoted to their instruction should be divided between the classroom and the workshop.

The institutions devoted to the education of young girls are of necessity more favorably situated for industrial instruction than those open to boys. Girls find work adapted to them everywhere; from the time of their entrance into the institution they are set to knitting, mending, and sewing under their teachers' direction; while the boys, not having at the age of nine or ten years the strength requisite for handling tools, do not begin their apprenticeship until a year or two later, and

they often are compelled to choose between trades for none of which they have taste or fitness; for the necessity of an expensive equipment of tools and of paying shop-masters allows but a limited number of trades to be taught.

There is no industrial instruction for boys in 7 institutions;* it is insufficient in 10, sufficient in 15, well cared for in 3, (Caen, Saint-Etienne, and Nancy.) The schools of Le Puy and of Saint-Etienne have established workshops, where, at the expiration of their studies, the scholars are kept free of charge till they have finished their apprenticeship.

Shoemaking, cabinet-making, and tailoring, together with gardening and agriculture, are the trades most commonly taught. Shoemaking furnishes a large number of good workmen; it is a trade for which deaf-mutes often have taste and aptitude, and it is a good one for them to learn, because it can be followed in both country and town.

Deaf-mutes do not succeed well in tailoring; those who have learned it soon abandon it, because it is an unprofitable trade for the mere journeyman, and instead of strengthening the constitution, like gardening for example, tends to injure it.

The cabinet shops form only a limited number of good workmen, and yet they are very interesting; the children there devote themselves to exercises of strength, skill, and intelligence, contributing to their physical development; they become familiar with the use of tools which every one living in the country, master or servant, is often called upon to use.

Gardening, when it is thoroughly taught, and includes the pruning and raising of trees, is very well adapted to young men, the majority of whom, born in the country, are destined to pass their lives there. The lymphatic constitution of many of them finds a useful corrective in the open air and exposure to the sun.

In the schools of Bourg, Besançon, Château-Farine, Alby, and Chaumont the pupils are engaged in agricultural labor, properly so called. This work is one more than any other adapted to the congenitally deaf; I am happy to add that half the institutions open to boys are trying to open the way for its introduction.

A considerable number of other trades are taught exceptionally in other places: bookbinding at Saint-Etienne, Lyons, and Rouen; wood-turning at Caen, Soissons, and Saint-

* Five little schools not yet fully organized are included in this number.

Etienne; making wooden shoes, a trade chiefly practised in the country, at Nogent-le-Rotrou, at Chaumont, and at Orléans; elsewhere, locksmith's work, basket-making, glove-making, lace-work, lithography, painting, printing, carving, weaving, and even confectionery, are taught to some pupils,—within the institution where the apparatus is simple, otherwise outside. Apprenticeship outside the institution demands strict supervision; but it offers little danger except in manufacturing and populous districts. The schools of Nancy and Aurillac are those in which apprenticeship is most successfully practised in this way.

Industrial instruction for girls is wanting in 3 institutions, and is very defective in 1; it is sufficient in 28, and well-cared for in 10, (Soissons, Caen, Besançon, Saint-Etienne, Le Puy, Laval, Nancy, Auray, Lille, Larnay.)

Sewing, mending, embroidery, and ironing are the work of the girls in nearly all the institutions. In half of them, knitting is taught the younger children; in an equal number house-work and even cooking are shared by the older pupils. According to the degree and intelligence with which they are gifted, and having regard also to the social position of their families, the pupils are or are not engaged in dressmaking, laundry-work, needle-work, and embroidery. At Chaumont they do a little lace-making; at Brou silk-weaving is carried on; at Rouen, book-stitching; Larnay supplies certain kinds of field-work for the girls born in the country who are to return thither. This example of Larnay is worthy of praise; but silk-weaving and book-stitching should be discouraged, for the deaf-mute girls thrown into the workshops are sure to be ruined. As to such lace-work as may be done in the family, there is the objection of its wearying the eyes; the preservation of sight should be, for those who are already deprived of hearing, the object of the most scrupulous attention.

Almost all the institutions where industrial instruction is properly cared for undertake to secure places for the workmen they have formed. In all of them, orphan and destitute girls are the objects of tender solicitude; the asylums and religious establishments, to which certain schools are attached, afford homes for many of them. The school at Larnay is so organized as to give employment to all the deaf-mute girls who have been educated there and are not claimed by their relatives. The institution at Lyons has opened an asylum-workshop, which is separate from the school, and contains at present fifty deaf-mute girls. There are two other asylums: one at Paris, where there

are thirty-two girls; the other at Bordeaux, numbering about forty. I know of no similar establishments for boys beside those above named of Saint-Etienne and Le Puy; it must be said, however, that deaf-mutes do not willingly connect themselves with workshops of this kind. Whether capable or not, all aspire to be independent workmen.

Should not the asylum-workshops be considered as charitable institutions and visited accordingly?

What becomes of the deaf-mutes of both sexes after they leave the institutions? What use do they make of the trades they have acquired?

The Administration should cause these and similar inquiries to be made, for the principals of institutions thus far have been able to furnish only very incomplete reports on points like these.

STATISTICS.

France contains about 25,000 deaf-mutes,* 4,000 of whom are from five to fifteen years of age; 1,200 of them ought, therefore, to be in the primary common schools, and the remaining 2,800 in the special institutions. Among the latter class, there are at present about 550 who, from the want of means, remain deprived of all moral and religious education.

The following table shows the number of institutions and of pupils under instruction in France at various dates from 1832 to the present time:

Year.	No. of Institutions.	No. of pupils in—		Total No. of pupils.	AUTHORITIES.
		National Institutions.	Other Institutions.		
1832	28	216	600	816	Circulars of the Paris Institution.
1836	32	235	699	934	“ “ “
1845	44	270	1296	1566	De Watteville, (<i>Annales des Sourds-Muets et des Aveugles.</i>)
1851	48	326	1374	1700	Valade-Gabel, (Report upon Deaf-Mute Schools.)
1858	47	334	1657	1991	De Watteville, (Report to the Minister of the Interior.)
1866	54	355	1897	2252	Valade-Gabel.

* It should be remembered that this was written in 1868, before the cession of Alsace and Lorraine to Germany. The Census of 1876 gave the number of deaf-mutes in France as 21,395, but French teachers estimate it at 30,000.—ED. ANNALS.

The following table gives statistics of the schools not supported by the General Government:

LOCATION.		Date of opening.	PRINCIPAL.	No. of pupils.		
Department.	Town.			Boys.	Girls.	Total.
Ain.....	Bourg.....	1856	Abbé Morier.....	29		29
	Bron.....	1847	Sœur Anne de Jésus.....		21	21
Aisne.....	Soissons.....	1840	Abbé Delaplace.....	44		85
	Soissons.....	1840	Sœur Pélagie.....		41	
Alpes (Hautes).....	Gap.....	1856	Sœur Théodosie.....	10		10
	Embrun.....	1856	Mlle Guien.....	6	2	8
Aveyron.....	Rhodesz.....	1814	Abbé Roquette.....	18	1	37
Bouches-du-Rhône.....	Marsailles.....	1819	Abbé Dassy.....	39	19	58
Calvados.....	Caen.....	1817	Abbé Jamet.....	30	31	61
Cantal.....	Aurillac.....	1846	Mme. Cavaillac.....	7	7	14
Cotes-du-Nord.....	St. Brienc.....	1838	Abbé Garnier.....	33	27	60
	Besançon.....	1825	Frère Odélite.....	12		32
Doubs.....	Besançon.....	1819	Sœur Marie Chauvigny.....		35	35
	Nogent le-Rotrou.....	1808	Abbé Leboucq.....	13	12	25
Eure-et-Loire.....	St.-Hippolyte.....	1856	Mr. Martin.....	21	17	38
Garonne (Haute).....	Toulouse.....	1826	Abbé Catala.....	44	31	75
Herault.....	Montpellier.....	1850	Sœur Faure.....	14	26	40
Ille-et-Vilaine.....	Fougères.....	1846	Sœur Marie-Angele.....	6	20	26
Indre.....	Déols.....	1862	Mlle Virginie Meynard.....		8	8
Isère.....	Grenoble.....	1840	Mr. Rauh.....	12		12
	Vizille.....	1838	Mlle M. Lentillon.....		23	23
Loire.....	Moingt.....	1864	Abbé Dessaignes.....		7	7
	St.-Etienne.....	1815	Frère Virmin.....	69		69
Loire (Haute).....	St.-Etienne.....	1815	Mlle Rolland.....		68	68
	Le Puy.....	1818	{ Pierre Triouleyre.....	30		30
Loire-Inférieure.....	Auray (removed to).....	1834	{ Mlle F. Martin.....	24		24
	Nantes.....	1842	{ Augustin Cailleau.....	42		42
Loiret.....	Orléans.....	1839	Père Paulin.....	39		39
	Orléans.....	1835	Mme. Othilde.....	41	41	82
Lot.....	Cahors.....	1854	Sœur Marie Bernard.....	15	15	30
Maine-et-Loire.....	Angers.....	1777	Mme. Joséphine Marteau.....	15	16	31
Manche.....	Pont-l'Abbé.....	1842	Mme. de Mesnard.....	19	18	37
Mayenne.....	Laval.....	1837	{ Sœur Justine.....	24		50
	Laval.....	1837	{ Sœur Mélanie.....	26		
Meurthe.....	Nancy.....	1828	Mr. Piroux.....	67	48	115
Morbihan.....	Auray.....	1812	Mlle Camille Grimonpret.....	42	42	84
Nord.....	Fives.....	1835	Frère Barnabé.....	50		50
	Lille.....	1835	Sœur Ste. Synclétique.....	40		40
Orne.....	Alençon.....	1852	Abbé Lebecq.....	18	18	36
Pas-de-Calais.....	Arras.....	1817	Mlle Teissier.....	37	22	59
	Clermont.....	1827	Sœur Béatrix.....	22	22	44
Puy-de-Dôme.....	Haumont.....	1833	Abbé Dessaigne.....	23	4	27
	Veyre.....	1866	Abbé Rieffeld.....		6	6
Rhin (Bas-).....	Colmar (removed to).....	1826	{ Mr. Jacoutot.....	19	18	37
	Strasbourg.....	1839	{ Mr. Kilian.....	5	10	
Rhône.....	Schiltigheim.....	1860	Claudius Forestier.....	40	38	78
Seine.....	Lyons.....	1824	{ Sœur Eléonore Cassagne.....	25		25
	Paris (removed to).....	1856	{ Mr. Bidron.....	6		
Seine-Inférieure.....	Bas-la-Reine.....	1861	Mlle Lefebvre.....	23	19	42
	Vaujours.....	1843	Mlle Drouville.....		5	5
Seine-et-Marne.....	Fontainebleau.....	1848	{ Abbé Puel.....	21		43
Alby.....	1826	{ Abbé Catala.....	22			
Vaucluse.....	Avignon.....	1853	Sœur Sainte-Gertrude.....	8		8
	Poitiers.....	1838	Mr. Augeron.....	37		37
Vienne.....	Pont-Ach'd(renov'd to).....	1833	Mme. de Saint-Emery.....		55	55
	Larnay.....	1847				
Total.....				936	961	1897

[Besides the 52 schools mentioned in the foregoing table, the following have come to our knowledge, most of them having been established since Mr. Valade-Gabel's publication :

At Alger, under the direction of Mr. Chargebœuf.
 Bordeaux, Abbé Gaussens, (boys.)
 Clermont-Ferrand, *Frères de Saint-Gabriel*.
 Lyons, Mr. Hugentobler, (articulation.)
 Paris, Mr. Houdin, (articulation.)
 Paris, Mr. Magnat, (articulation.)
 Saint-Laurent-du-Pont, (Isère,) Abbé Rieffel, (boys.)
 Villeneuve-les-Avignon, Abbé Grimaud.

In order to make the list of French schools as complete as possible, we add also the three National Institutions:

Paris, Mr. Martin-Etcheverry, (boys.)
 Bordeaux, Mr. Valade-Gabel, (girls.)
 Chambéry, Mr. Jouty.—ED. ANNALS.]

THE SEMI-CENTENNIAL CELEBRATION OF THE OHIO INSTITUTION.

BY ROBERT PATTERSON, B. A., COLUMBUS, OHIO.

THIS is the age of conventions, and it is the joy of the Ohio Institution to move *en rapport* with the spirit of the times. Alive to the welfare of her deaf-mute graduates, she encourages the existence of an alumni association by offering facilities for the holding of conventions, at stated periods, within her own walls.

The Ohio Deaf-Mute Alumni Association was inaugurated in the summer of 1870, when it was graced by the presence and crowned with the blessings of President Hayes, then governor, Gen. Kent Jarvis, president of the Board of Trustees at that time, Dr. Harvey P. Peet, and the Rev. Collins Stone, who were stopping as honored guests of the Institution on their way home from the Seventh Convention of American Instructors of the Deaf and Dumb.

The open and legitimate objects which the Association proposes to itself are chiefly instruction and entertainment. That these objects are laudable and productive of beneficial results is apparent when we pause to consider the dark side of the life of the average deaf-mute graduate. On leaving the Institution he has something of that feeling which came over the prisoner of Chillon when he at length "regained his freedom with a sigh." With a mind but imperfectly adjusted to the various demands

of general society, he is oppressed with a sense of loneliness which forces itself into the inmost recesses of the soul, and remains there as if held by the power of some dark enchantment. Thus he is compelled to pass his life, more or less, in solitude. Lacking a healthful appreciation of even the most ordinary intellectual feasts of society and literature, his mental scenery is apt to be made up wholly of thoughts hovering over his past school life, of such ideas as are kindly imparted by some friendly pencil or some hand deft with the use of the finger-language, and of such impressions as he obtains from his meagre reading and observation of passing events. As a matter of course his mind, in a greater or less degree, relapses into that state of languor which characterized him upon his first entrance into the Institution. It is hence manifest that an alumni association becomes a powerful organ of instruction and entertainment for him. It offers an opportunity for the inner sun of his nature to come out in its native brilliancy under the graphic power and living eloquence of pantomime. It creates an oasis in the desert of his mind.

The Fourth Convention of the Ohio Deaf-Mute Alumni Association was held at the Institution from the 23d to the 25th of August, 1879, to celebrate the fiftieth anniversary of the founding of the school. The attendance was large, numbering 193 members. Mr. Samuel W. Flenniken, the first pupil on the list of the Institution, and Miss Abbie Carpenter, the first of her sex to enter the school, were both present, vigorous and intelligent in their old age. There was also a large number of visitors, among whom were Mr. George W. Wakefield, for nineteen years steward of the Institution; the Rev. Thomas Gallaudet, D. D., and wife, of New York; the Rev. A. W. Mann, of Cleveland, Ohio; Mr. W. W. Angus, and Misses Hiatt and Robertson, of the Indiana Institution. The venerable form and smiling countenance of the Hon. Kent Jarvis, who never failed to be present at the previous reunions, were wanting only to complete the dignity and joy of the occasion.

In the archway of the vestibule, a few steps beyond the main entrance, there was an artistic display. Most conspicuous was the word "Welcome," in large gilt letters on a white ground. Beneath this were the letters "O. D. M. A. A.," and a half circle to indicate the half century of the Institution's existence. On the left was "1829," the year that the Institution was founded,

and on the right "1879." All this was tastefully decorated with evergreens and the national emblems. As each new-comer entered he was met by one of the Committee of Arrangements and escorted to the secretary's desk in the reception-room, where, after paying the membership fee, he was presented with a certificate of membership and a white silk badge bearing the initials of the Association in black, which were the prerequisites for laying claim to the hospitalities of the Institution. At the previous reunions no such restrictions were laid down, and, taking advantage of the fact, too many of the members availed themselves of the privilege of bringing their sisters and their cousins and their aunts.

Considered in every aspect, the Convention was a grand success. The hospitality was dispensed with the noiselessness and regularity of clock-work. Superintendent Fay, Mrs. Babbitt, the matron, Mr. Filler, the steward, and their assistants, were untiring in their efforts to promote the comfort and pleasure of every one. Nothing happened to mar in the least the harmony of the gathering. The business of the Association was conducted with a gratifying degree of order and dispatch, and the various exercises in the chapel were highly interesting and enjoyable. The most pleasing spectacle was the social element. The members mingled together in one tide of good nature and enthusiasm. Many were the flirtations carried on in an active and animated manner. The memories of the past were refreshed and recounted with the glee of youth. Many drew strength and encouragement for future efforts from an interchange of experiences met with in the battle of life.

A notable feature of the Convention was the "Exposition." For a beginning its success surpassed expectation, and paved the way for better and larger displays at future reunions. The two rooms just back of the chapel stage were set apart for the exhibition of specimens of the handiwork of graduates. Not only were four large tables loaded with articles, but the walls also were encroached upon. Many of the products elicited surprise and admiration from visitors, and helped to give a good idea of the capabilities of deaf-mutes.

FIRST DAY.

On Saturday morning, before the regular session of the Convention, the members assembled on the front steps of the Institution and were photographed in a group.

The Convention met in the chapel at ten o'clock, and was opened with prayer by the Rev. Dr. Thomas Gallaudet, after which Superintendent Fay, upon being presented by the president, Mr. D. H. Carroll, stepped forward and said :

“ You have just united, as led by Dr. Gallaudet, in a service of devotion to the Maker of us all, and have sought His blessing upon your session. Upon a lower plane, the Institution, and you, its Alumni, have relations to the State worthy of recognition, and she desires to contribute to your welfare to-day, as she did long ago in your school days. Governor Bishop has always shown a deep interest in the well-being and education of deaf-mutes, and, were he in the city, would, I am sure, take you by the hand. In this he but represents the universal goodwill of our citizens. The gentlemen composing our Board of Trustees have desired to extend to you the comforts of a pleasant and profitable session. In providing these for you the resident officers are but executing their expressed wishes, and we, who are charged with these duties, sustain to many of you the added relations of personal friendship. The life of the Institution for fifty years is a stream. We are borne and are busy upon the broad and deep waters of its present life. But we love no less to return in reminiscence to the sparkling waters of its first bubbling spring. We feel no indifference to its history. We approach it in no apologetic or merely charitable spirit. We recount its fifty successive years as pearls of a noble chain which, with others since added, now adorn and glorify our own grand State of Ohio. Representing its official relations more immediately to you—to you, the representative of the two hundred now assembled, and the other hundreds now at their busy homes, and the hundreds more who live only in the fading memory of many a year, I take your hand, Mr. President, in the name of Ohio and the Institution, and assure you of a cordial welcome.”

Mr. Carroll then delivered the following address :

“ Our good friend, Superintendent Fay, and the Board of Directors have again shown their kindly interest in the welfare of the graduates by cordially inviting us to be the guests of the Institution during our reunion. Surely there is not one of the Alumni here who will not appreciate this kindness, and unite in heartfelt thanks to these gentlemen for the hospitality which provides in this noble building, to which they are attached by so many fond recollections of the past, accommodations such as would not be secured elsewhere.

“ Arriving here, we find the doors wide open to receive us, and arrangements made to supply our every want during our stay. But in the midst of our pleasures one thing saddens us. Since our last reunion a former member of the Board of

Directors, our good, kind-hearted old friend, Hon. Kent Jarvis, who never missed an opportunity to aid us with his influence or cheer us with his counsel, has been removed by death. Several of our fellow-members have also died. We can but cherish the memories of these departed friends in our hearts, remembering that each of us who are now here should be prepared for the call which sooner or later comes to all. Let us all unite heartily in making this, the fiftieth anniversary of the founding of our noble Institution, the most enjoyable and successful reunion its Alumni have ever had. In this I am sure we can count upon the cordial sympathy and co-operation of the superintendent and directors."

The reports of the secretary and the treasurer having been disposed of, the Rev. Dr. Thomas Gallaudet, the Rev. A. W. Mann, and several others, on invitation, entertained the assembly with interesting addresses.

The Association, upon re-assembling in the afternoon, listened to an oration delivered in signs by Superintendent Fay, which was read at the same time, orally, by the Rev. A. G. Byers, secretary of the Ohio Board of State Charities. The oration was rich in historical and statistical facts relating to the State and the Institution.* Mr. Fay delivered it with energy and clearness, and when he paused in the middle of it to step out and take by the hand Mr. Samuel W. Flenniken, who was seated on the platform, the act was followed by rounds of applause. At the conclusion of the oration the audience was regaled with the recital of reminiscences by some of the earliest pupils of the Institution. There was the mirth and drollery of comic narrative. Mr. Plumb M. Park described how one of the first pupils, a half-witted boy, spilled over himself a mugful of water which he was holding in one hand while at the same time he was attempting to make the sign for "cow," in the proud exhibition of his knowledge to two of the fair sex at the pump. Mr. Struble gave the story of another boy, a pupil who had not been long at school. The boy was very fond of caraway-seed cakes, and one day was made the surprised recipient of a large number of them by his classmates, who did not possess his keen appreciation for such delicacies. He had more than he could dispose of, and was observed to be in a brown study, revolving the question in his mind what to do with them. He was soon seen to steal away to the garden

* We hope to publish this oration in the next number of the *Annals*.—Ed. ANNALS.

and bury something in a remote corner. On returning from his secret agricultural expedition his pockets appeared suspiciously empty. In reply to the close questioning of the donors of the cakes, he reluctantly confessed to having planted them, under the belief that a tree would spring up and bear him all the cakes he wanted!

SECOND DAY.

Interesting services were conducted in the chapel Sunday morning by the Rev. A. W. Mann. His text was, "So teach us to number our days that we may apply our hearts unto wisdom." It was, indeed, a commentary upon the times that the deaf-mutes were then listening to one of their own number, a regularly-licensed deacon in the Church Mission to Deaf-Mutes.

In the afternoon Dr. Thomas Gallaudet baptized four infants, whose parents were members of the Association. When the ceremony was over the Association held a general conference. Addresses appropriate to the occasion were made, and several members related their Christian experience. Many expressed themselves as having obtained benefit from the Sunday feature of the Convention, and the desire was universal that it should be observed at all future reunions.

THIRD DAY.

The Association was opened with prayer by Superintendent Fay. The chairman of the Committee on the Horatio N. Hubbell Memorial, which had been appointed at the preceding Convention, made his report, stating that for various reasons the committee had not been successful in obtaining the sum needed for a marble bust. Thereupon a resolution was passed that the money in the hands of the treasurer of the Hubbell Memorial Fund be returned to the subscribers. After considerable discussion, the president of the Association was empowered to appoint a committee of five to solicit subscriptions for a large oil-painting of Mr. Hubbell. A committee was also appointed to superintend arrangements for the next "Exposition." After hearing the report of the Committee on the Revision of the Constitution and By-laws, a recess was taken.

After dinner the members of the Association formed themselves into a procession, headed by Mr. Samuel W. Flenniken, arm-in-arm with Miss Abbie Carpenter, and moved off upon a tour of observation over the house, under the guidance of

Superintendent Fay. Many were surprised to see the numerous improvements and conveniences which were unknown to their own school-days.

When the Convention reassembled in the chapel, the Committee on Resolutions presented its report, which was unanimously adopted, expressing the thanks of the Association to the Board of Trustees, Superintendent Fay, and other officers, for their kindness and courtesy in making the members happy and comfortable during their visit; to Superintendent Fay for his eloquent and interesting oration delivered before the Association; to the president for the able manner in which he presided over the sessions of the Association; to Dr. Gallaudet and Rev. Mr. Mann for their interesting and instructive addresses to the Association; to the Committee of Arrangements for their efforts in making the reunion successful and enjoyable to the members; also, to all the railroads entering Columbus, excepting the Baltimore and Ohio, for their kindness in allowing members of the Association to return home at reduced rates.

Resolutions on the death of Gen. Kent Jarvis and on the deceased members of the Association were also passed, after which Mr. Fay appeared on the stage and exhibited relics, consisting of part of a whip-stock and the spoke of a wheel of the carriage in which the Rev. Collins Stone was driving when he lost his life. The relics were presented to the Association, and are to be kept in the museum of the Institution.

The following officers were elected for the ensuing term of three years: President, Robert P. McGregor; Vice-President, Samuel M. Freeman; Recording Secretary, Augustus B. Greener; Corresponding Secretary, Plumb M. Park; Treasurer, Ira Crandon.

The proceedings culminated in a farewell meeting, held in the chapel in the evening. The oldest graduate members of the Association were seated on the stage in a semicircle, facing the audience. When Governor Bishop made his appearance on the stage, accompanied by Superintendent Fay, Mr. McGregor, the president elect, addressed him as follows:

“HONORED SIR: We esteem your presence here to-night a great honor, and extend to you a cordial welcome. This is the fiftieth anniversary of the opening of our Alma Mater, and we are here, through the kindness and hospitality of the State, to celebrate that event. Within these fifty years, one thousand

seven hundred and fifteen children of silence, groping in ignorance and helplessness, have been gathered within these walls, to be sent back to the world enlightened and useful citizens. We are proud of our State for the benefits it has so freely conferred upon us, and we earnestly desire to express through you, the chief of our noble State, our appreciation and gratitude."

Gov. Bishop replied as follows, evidently speaking from the heart :

"It affords me great pleasure to meet you this evening. The intelligence and good-breeding of your members, as I behold you to-night, speak volumes in your praise. It is not enough for me to say, as the representative of the citizens of Ohio, that education is a duty plainly due to you. Duties are not always done. It is my privilege and my pride rather to be able to say, in the light of this semi-centennial occasion, that the State has already wrought in you a work of permanent importance and dignity. These venerable men and women have lived a life, thank God, of mental illumination and honorable independence. Allow me to congratulate you upon your connection with an institution which we all regard with solid satisfaction. I trust that your session has been to you a profitable one. Be assured that your personal condition is dear to us all. Whatever science can disclose or art achieve or wealth obtain, the citizens of Ohio will most certainly do, and with cheerfulness, to place her deaf-mute sons and daughters upon the same plane with her more favored children."

For an hour the audience was treated to a brilliant panorama of reminiscence from some of the oldest graduates; after which Dr. A. G. Byers, on invitation, rose and made a feeling address. The next speaker was Superintendent Fay, who spoke as follows :

"At this closing hour, I desire to assure you, Mr. President, that we, the responsible officers of this Institution, charged with the duty of entertainment, have engaged in its discharge with cordial good-will. Our steward has been alert in providing all needed supplies. You have failed to see our ladies at your sessions from no indifference of theirs. Our matron has given her energy and skill incessantly to the cares of the kitchen. Another has been equally busy at our tables, and another in restoring your rooms to daily order. Others, under their direction, have done their best to provide for your comfort. These cares have been cheerfully, heartily undertaken, and we only regret that the accommodations of the house are not better adapted to your use.

"It has been my privilege to meet you all personally, and to witness a large part of your proceedings. I have been grati-

fied with the order and celerity of your business. Good counsels, wise conclusions, a delightful absence of self seeking and a warm mutual regard—in a word, intelligence and harmony—have ruled the hour from the opening of your deliberations to their close.

“We shall never, all of us, meet again. This circle of venerable men and women, upon whose words we have hung to-night, will rapidly shorten. Many of us, who are younger, must, in the order of nature, soon successively cease our labors. These sad relics [referring to those of Mr. Stone] illustrate the sudden interruption that may overtake even those most honored and valuable.

“Alumni and friends, the Institution loves you as the representatives of its first fifty years, and as with to-morrow’s sun you return again to your hundred homes and more, you will not pass beyond her remembrance and interest. You are now reaping the blessings which flow from an education given. And the giver, the Institution, is also, in Providence, allowed a higher range of satisfaction. For one of infinite tenderness has said, ‘It is more blessed to give than to receive.’

“Fathers, brothers, sisters, friends, the Institution bids you all farewell.”

Mr. McGregor followed with a short farewell address, and called upon Dr. Byers to close the meeting with prayer and benediction. Before leaving the chapel the members were presented individually to the Governor. Refreshments were then served, and the remainder of the evening was spent in social intercourse.

The Association will meet three years hence. May its influence for good ever rise “higher still, and higher, like a cloud of fire!” And may the centennial occasion find it still more active, intellectual, and glorious!

TWELFTH SUNDAY AFTER TRINITY.

BY REV. THOMAS GALLAUDET, D. D., NEW YORK.

[On the Twelfth Sunday after Trinity in the Episcopal Church the gospel for the day is taken from the seventh chapter of St. Mark, describing the opening of the ears of one that was deaf. This day has been designated in that Church for contributions to the mission work for deaf-mutes, and we notice that in the *Standard of the Cross*, an Episcopal paper published in Cleveland, it is called "Deaf-Mute Sunday." The following appropriate verses, from the pen of one whose life and strength are wholly devoted to this work, are taken from the *Deaf-Mutes' Journal* for August 28, 1879.—
ED. ANNALS.]

The Saviour, while a pilgrim here,
To every one was kind ;
He spake, in pity, words of cheer
To deaf and dumb and blind.

To-day the gospel tells of one
Whose ears were closed to sound,
Whose tongue was tied, and he a son
Of silence most profound.

Guided by friends, he made his way
With trembling and with fear
To Him whose power disease could stay,—
To Nazareth's great Seer.

Leaving behind the surging crowd,
The fingers touch the ears,
The tongue ; He sighs, and speaks aloud :
The man " Ephphatha " hears.

With unstopped ears and unloosed tongue,
He thanks his loving Friend
And seeks his home, where praise is sung
As joy and wonder blend.

They could not keep the Master's charge
To tell no man of this,
But published to the world at large
Their overflowing bliss.

There've been deaf-mutes in every age,
We have them with us still ;
No miracle can now assuage
Their grief or cure their ill.

But we can fill their souls with light
By signs which, through the eye,
Convey impressions clear and bright
Of this world and the sky.

The Semi-Mute's Soliloquy.

Yes, we can teach their souls to hear
 The messages of God,
 And lead them, through the Saviour dear,
 To bow and kiss the rod.

Yes, we can teach them to unite
 In holy thought of praise
 For all the glories of the light
 Which crowns their fleeting days.

Yes, we can lead them to the life
 Of Christ within the fold,
 And point them to the end of strife,
 To future bliss untold.

Surely rich blessings will descend
 On all who help us say
 "Ephphatha" from the faithful Friend
 To deaf-mutes in our day.

THE SEMI-MUTE'S SOLILOQUY.

BY MISS ANGIE A. FULLER, SAVANNA, ILL.

[THE author of these lines is herself a "semi-mute," having lost her hearing at the age of thirteen.—ED. ANNALS.]

No sound, no sound! no loudly chiming bell,
 Nor cannon's boom, nor wind's intensest roar,
 Nor thunder-peat, nor ocean's loudest swell,
 Nor music, such as high-toned organs pour,
 Or best-strung harps yield from their secret store.

No sound, no sound! I dwell alone, alone,
 In silence such as reigns in deepest grave:
 Not even my own voice in sigh or moan
 Starting a single ripple or sound-wave
 To flow until the shores of sense they lave.

No sound, no sound! lost, wholly, wholly, lost
 Within myself to all by which the ear
 Can to the mind reveal at trifling cost
 Causes for hope and joy, or doubt and fear,
 Or warning give that danger hovers near.

No sound, no sound! silence on every side;
 A silence so profound no words can show
 Its solemn perfectness,—how like a tide
 Of cold dead waters without ebb or flow
 It holds, engulfs, and wears by tortures slow.

No sound, no sound! an alien though at home,
An exile even in my native land ;
A prisoner, too ; for, though at will I roam,
Yet chained and manacled I oft must stand
Unmoved, though sounds vibrate on every hand.

No sound, no sound! yet often I have heard,
Echoing through dear memory's sacred hall,
The buzz of bees, the rare song of a bird,
The melody of raindrops as they fall,
The wind's wild notes, or Sabbath bell's sweet call.

And often, too, in memory I hear
My parents telling me, in songs, of Heaven,—
That happy land, that wholly blissful sphere,
Where hearts are ne'er by sin or trouble riven,
But all are blest, forgiving and forgiven.

No outward sound! yet often I perceive
Kind angel voices speaking to my soul
Sweetly consoling charges to believe
That this life is a part, and not the whole
Of being,—its beginning, not its goal.

They tell me, too, a day is drawing near
When all life's burdens I may lay aside,
And pass from earth into that blessed sphere
Lying beyond the intervening tide
Which we call death, and think so deep and wide.

No sound! except the echoes of the past,
Seeming at times, in tones now loud, now low,
The voices of a congregation vast
Praising the God from whom all blessings flow,
Until my heart with rapture is aglow.

No pleasant sound! yet I am well content
To wait until the Master deigns to say
In tones by sympathy made eloquent :
"It is enough ; lo! thy deliverance day
Is dawning ; weary prisoner, come away ;

Come thou who of my Father, God, art blest :
Inherit now the kingdom which for you
He hath prepared ; the satisfying rest ;
The peace which passeth not like morning dew ;
The joy perpetual, yet forever new."

Sweet words! If they shall be the first to break
The silence of these swiftly fleeting years,
What a grand recompense! Henceforth I make
Them the assuagers of my sighs and tears,
The kind rebukers of my doubts and fears.

INSTITUTION ITEMS.

BY THE EDITOR.

American Asylum.—Miss Nellie W. Stone, a sister of the late principal, and Miss Abbie E. Read have been added to the corps of teachers. Miss Read will assist in the department of articulation.

New York Institution.—About fifty of the younger pupils have been removed to the beautiful estate recently purchased at Tarrytown, where suitable accommodations have been prepared for them. The ample grounds of this branch establishment will enable the Institution to increase its numbers indefinitely, as new buildings for fifty or sixty pupils each can be put up from time to time, as needed, and as many households of that size established as may be desired.

Mr. Benjamin Robert Winthrop, who was a member of the Board of Directors for twenty-eight years, and its president for eleven years, died in London on the 12th of July last, at the age of seventy-five. He was descended in a direct line from John Winthrop, the revered Puritan governor of Massachusetts, and, on his mother's side, from Peter Stuyvesant, the not less renowned Dutch governor of New York. Mr. Winthrop appreciated the responsibility resting upon him as the representative of such an honored ancestry, and, having inherited an ample fortune, devoted a large portion of his time to the direction of various institutions of education, charity, and religion in the city of New York. During his connection with the Institution for the Deaf and Dumb he took a very active personal interest in promoting its welfare.

Pennsylvania Institution.—Through a clerical error the appropriation voted by the last Legislature failed to become a law, but the Institution is going on with its work as usual, trusting to future enactments of the Legislature to make good the deficiency.

The buildings will henceforth be heated by steam.

Ohio Institution.—Miss Fannie D. Howells has retired from the corps of teachers, and her place is taken by Miss Bettie

Allen. Miss Mary Syler has been succeeded as assistant matron by Miss Mary High, and Mrs. Kidder as housekeeper by Mrs. Sarah Buckland.

Virginia Institution.—Mr. Charles D. McCoy, late principal, died at the Institution, of consumption, on the 11th of September, in the forty-third year of his age. He had been in delicate health for several years, and failed rapidly during the last few months. He spent the vacation at Atlantic City, N. J., in the hope that sea-air and sea-bathing might benefit him, but declined constantly while there, and returned home about two weeks before his death. His last words were, "Waiting for the Lord."

Mr. McCoy was a native of Fauquier, Va., was educated at the University of Virginia, taught before the civil war in the Staunton Academy, enlisted as a private in the Confederate army, afterwards rising to the rank of captain; at the close of the war was principal for a time of the Natchez Institute, and then teacher in the Blind Department of the Institution of which he was chosen principal in 1871, holding that office up to the time of his death. The editor of the *Annals*, who had the pleasure of making Mr. McCoy's acquaintance at the Belleville Convention, and has had occasional correspondence with him since that time, remembers him as a courteous Christian gentleman, earnest in his desire to advance the welfare of his pupils. The editor of the *Goodson Gazette*, speaking from a fuller knowledge, describes him as "a true Christian, a brave soldier, a tender and affectionate husband and father, an efficient principal, a good citizen." His loss is deeply felt in the Institution and community.

Illinois Institution.—Miss Julia Taylor, for twenty years matron of the Indiana Institution, has been appointed supervisor of the girls.

The opening of the Institution is postponed beyond the usual time this year on account of the depletion of the water in the Jacksonville city water-works.

Georgia Institution.—It is hoped that the department for the education of colored deaf-mutes will go into operation this autumn.

South Carolina Institution.—Mr. David S. Rogers, a graduate of this Institution and of the National College, and afterwards a teacher in the Iowa Institution, has been added to the corps of instruction. Mr. Rogers was married in August to Miss Israel, a graduate of the Iowa Institution.

Wisconsin Institute.—We learn from the telegraphic despatches in the newspapers of September 17 that the building of this Institute was burned the day previous. "The fire originated in the ceiling of the upper dormitory, from an unknown cause. There were 147 pupils in the Institute, all of whom escaped with their baggage. Loss, \$100,000; no insurance." The building was a fine one, erected expressly for the purposes of the Institute, and during the past summer had been thoroughly repaired. We sympathize sincerely with our Wisconsin friends in their serious loss.

Iowa Institution.—Mr. Frank C. Holloway, a graduate of this Institution and of the National College, has been added to the corps of instruction.

Texas Institution.—Gen. McCulloch has severed his connection with the Institution, and is succeeded by Col. John S. Ford, who is, we are informed, a gentleman of high attainments, "widely known as a physician and legislator," but, like his predecessor, without experience in deaf-mute instruction. A new board of trustees has been appointed, and a new corps of teachers have entered upon their duties. They consist of Mr. C. L. Williams, late of Wisconsin, who has the title of principal; Mrs. C. L. Williams, Mr. J. Albert Prince, a recent graduate of the National College, and Miss Josie S. Callahan, of Texas. The office of matron is at present vacant, and the duties of the office are performed by Miss Callahan.

The main building is drawing near completion, and the entire edifice will be ready for use before the cold weather sets in.

We have received a pamphlet giving the evidence in full as taken by the sub-committee of investigation of the Legislature last spring, and replying to Gen. McCulloch's pamphlet in defence of himself, mentioned in the last number of the *Annals*. While this Reply presents that gentleman in a less favorable light than his own treatise—which, however, the Reply declares

not to have been his own—it does not materially alter our judgment concerning the chief cause of the unhappy quarrels that have interfered so much with the prosperity of the Institution, and we are glad not to be compelled to give any more space to the subject.

California Institution.—The new dining-room and the principal's house are finished and occupied. Of the new kitchen, Mr. Wilkinson writes that it is “the finest in the United States. It has a roof thirty-five feet high, a tiled floor, and white glazed porcelain tile on the walls to the height of six feet.”

Kansas Institution.—Mr. J. W. Parker, for three years in charge of the Michigan Institution, takes the place of superintendent, *vice* Mr. Theo. C. Bowles, deceased.

An extension is being erected, of brick, 56x60 feet, and three stories in height.

Minnesota Institution.—Miss Ellen M. Franklin, of Philadelphia, has been appointed a teacher in the place of Miss Ella Clapp, who retires on account of poor health.

Arkansas Institute.—The vacancy occasioned by the resignation of Miss Madeline Patton as teacher has been supplied by the appointment of Miss Godwin Parham. Mr. W. H. Walthall, formerly a teacher in the Missouri Institution, and later of the Texas Institution, has been added to the corps of teachers.

Nebraska Institute.—Miss Jennie Wright, of Burlington, Iowa, an experienced teacher in the public schools, and somewhat familiar with deaf-mute instruction from having a deaf-mute sister, and Mrs. Gillespie, wife of the principal, have been added to the corps of teachers.

A new building has been erected for the industrial department. It is of brick, three stories high, and 23x60 feet in size. Cabinet-making will be the only industry taught besides printing at present. The old building has been refloored and otherwise repaired. Two neat reading-rooms have been fitted up, one for the boys and one for the girls. The sewing department has been reorganized, and the girls will receive systematic in-

struction in this department. An abundant water supply is now provided for by a good well, with windmill, pipe attachments, etc. Two new cisterns are also added.

Cayuga Lake School.—Mr. Kelsey has accepted the position of superintendent of public schools at Marquette, Mich., and Mrs. Kelsey has transferred her class for deaf-mutes from the Cayuga Lake Academy to Marquette.

Cincinnati Day-School.—Mr. A. F. Wood, a graduate of the Ohio Institution and recently a student of the National College, has succeeded Mr. King as assistant teacher.

London Asylum.—Drawing is so efficiently taught at this Institution and its branch establishment at Margate that, of 236 candidates presented to the Science and Art Department last year, 154 passed creditable examinations, and 25 received prizes in open competition with hearing and speaking students.

Vienna Institution.—The Royal Imperial Institution of Vienna celebrated its centennial anniversary in September of this year.

Weissenfels Institution.—The Institution at Weissenfels, Prussia, with which many of the most distinguished German teachers—as Harnisch, Saegert, Walther, Wagner, Rössler, Kessler, Schwarz, Gotsch, and others, have been connected, but which is especially famous as the school where Moritz Hill labored from 1830 to 1874, during the latter part of which time it was the Mecca of instructors of the deaf from all parts of Germany—celebrated its semi-centennial anniversary in September of this year. At the same time, the monument to Hill, erected by the joint contributions of German teachers and his own heirs, was dedicated. It consists of a large and beautiful cross of Carrara marble upon a sandstone pedestal, in which are inserted four marble tablets, with suitable inscriptions.

New Zealand Institution.—An institution has recently been established in the colony of New Zealand, and Mr. Van Asch, formerly of the Rotterdam Institution, but for more than twenty years the teacher of a private articulation school in England, first in Manchester and more recently in London, has been appointed principal.

MISCELLANEOUS.

BY THE EDITOR.

Dull Pupils in German Schools.—From the frequent references in the writings of our German brethren to the difficulties arising from the presence in their classes of dull pupils, we infer that the proportion of such cases is greater in Germany than in this country. Indeed, this seems to be the case in Europe generally; see the statistics of idiotic and backward pupils in the institutions of France, as given by Mr. Valade-Gabel in the work from which extracts are made in the present number of the *Annals*. Perhaps the “race degeneracy” of which scientific men find evidence in some portions of the Old World where the conditions of life are unfavorable, has something to do with this difference; and no doubt the fact that German teachers have not the sign-language to aid them in the development of the duller minds makes the difficulty a more serious one with them than it is with us.

At the Fourteenth Annual Convention of the Württemberg and Baden Teachers, held last year at Gerlachsheim, of which the proceedings are published in the *Organ* for March, the embarrassment arising from dull pupils was the chief topic of discussion. Mr. Streich, of Esslingen, who brought the subject before the Convention, presented, in a long and able paper, the benefits that would arise from having three different kinds of institutions, for as many distinct classes of pupils: one for semi-mutes and the brightest deaf-mutes; another for those of inferior ability; and a third for the really feeble-minded or idiotic. Some such classification as this is made in Denmark, as Dr. E. M. Gallaudet showed in the *Annals*, vol. xix, page 103; and it is said that the remarkable success of the school at Riehen, Switzerland, to which Mr. Greenberger called the attention of our readers in the January *Annals* of this year, (page 35,) is due in part to the exclusion from the Institution of all unpromising cases. The advantages claimed for such a separation as proposed were, that the semi-mutes and intelligent deaf-mutes, not being hindered by backward companions, would advance much more rapidly in speech and writing, and would be carried farther in their general education; that the dull pupils, having a course of training specially adapted to them, would also make

better progress ; that the zeal and enthusiasm of teachers would be quickened by these more satisfactory results ; that the temptation to make a display of the best pupils (*Paradepferden*, *parade-horses*, is the expressive term by which such pupils are designated in the German schools) would be removed ; and that while the sign-language could be used as much as needed in the institutions containing dull pupils, it might, perhaps, be entirely excluded from the middle and upper classes of the others.

It was admitted, however, by Mr. Streich, that the time for separate institutions had not yet come ; and he said it would not come until provision should be made for the education of all deaf-mutes, the law of compulsory education should be applied to the deaf, the term of instruction should be extended to at least seven or eight years, the position of teachers should be improved, and the state governments or private individuals should be induced to establish new institutions in accordance with these ideas.

On the other hand, in behalf of the education of all the deaf in the same schools, Mr. Streich suggested that the spectacle of the progress made by the better pupils is a continual incentive to effort on the part of those who are inferior ; that in case of separation, the zeal and enthusiasm of the teachers of the dull pupils would be so overtaxed that the instruction would soon be relaxed, and would finally be abandoned ; and that the public interest would be chiefly aroused in behalf of the more happily situated institutions, to the neglect of the others.

In view of all these considerations, and the present circumstances of the institutions, Mr. Streich proposed the adoption of certain measures, which, while making no such radical changes as would be involved in three distinct classes of institutions, would yet bring the schools nearer to the ideal at which they aim ; and these suggestions, after full discussion and some amendments, were finally adopted, as follows, by the Convention :

“ 1. Deaf-mutes who are really feeble-minded should be separated from the normally endowed, and placed in schools for the feeble-minded ; and such schools should be provided with teachers for deaf-mutes.

“ 2. Special efforts should be made for the advancement of the less-gifted pupils of the institutions for the deaf and dumb ; their education should be carried to a definite conclusion, though

this may not be farther than the middle class ; and, if their number is sufficiently large, they should be grouped in special classes.

“ 3. Education should be made compulsory for all deaf-mutes ; the term of instruction should be extended from six to at least seven, and, if possible, eight years ; pupils should be admitted only at seven or eight, or, at latest, ten years of age.

“ 4. Each of the older classes should have a teacher of its own ; in the smaller institutions, therefore, where there are only three or four teachers, new pupils should, if practicable, not be admitted oftener than once in two years.”

The English Training-College.—The Training-College for Teachers by the articulation method, established chiefly through the untiring efforts of B. St. John Ackers, Esq., was opened June 1, 1878, in a pleasant house, suitably fitted up for the purpose, at Castle Bar Hill, Ealing, in the suburbs of London. Combined with the College is a model school for deaf children, the whole under the direction of Mr. A. A. Kinsey, who studied the articulation method in the best German schools. During the past year there were four pupils in the model school—that being the limit of the number permitted to enter during a single year—and five students in the College. The school when full is not to exceed twenty pupils, but no limit is fixed to the number of students to be trained for teachers. Applications have been received for information and help from all parts of the United Kingdom, and from Australia, New Zealand, Africa, the East and West Indies, South America, and China. Dr. David Buxton, formerly principal of the Liverpool School, is the secretary of the Society.

Efforts are being made to establish a school for poor deaf children in the immediate neighborhood of the Training-College, and Miss Hull, whose earnest plea in the *Annals* in behalf of the articulation method will be remembered by our readers, has given £25 to form the nucleus of a fund for that purpose.

Mr. Kinsey read an interesting paper on “The Education of the Deaf on the German System” in the educational department of the Social Science Association at its 22d Annual Congress, 1878. It is published in pamphlet form by W. H. Allen & Co., London, and may be obtained—price, 1 shilling—of Dr. D. Buxton, 1 Nottingham Place, W. London.

Death of Father Weiss.—The German *Organ* for August contains a notice of the death in May last of Josef Anton Weiss, the veteran Bavarian teacher of deaf-mutes. Born in 1787, while De l'Épée and Heinicke were still living and working, in 1804, at the opening of the first Bavarian school for the deaf—that of Freising—he entered it as teacher, being then seventeen years old. The school was removed to Munich in 1826, and in 1837 Mr. Weiss became its principal, an office which he held until 1863. After retiring, with honorable marks of distinction conferred by the Government, from the active management of the Institution, he continued to reside near it, and to labor scarcely less zealously than before for its welfare, and especially for that of its pupils and graduates individually. “Father Weiss” belonged to a long-lived race, his father having lived to be ninety-four years of age and his grandfather eighty-six. He himself reached the age of ninety-one years, seventy-five of which were devoted directly and indirectly to the welfare of the deaf. Many deaf-mutes gathered at the grave of their beloved teacher and friend—the oldest being seventy-five and the youngest nine years of age—but most of his former pupils had finished the journey of life long before.

Mr. Bartlett's Family School.—At the request of the editor, Mr. D. E. Bartlett communicates to the *Annals* some particulars concerning the private school which he conducted for several years, the success of which, no doubt, had much influence in changing professional and public opinion as to the proper age of admission of pupils to the institutions. Of one peculiarity of his school—the admission of both deaf and hearing children—Mr. Bartlett does not here speak, but an explanation of this feature may be found in the prospectus of the school, published in the *Annals*, vol. v, p. 33. Mr. Bartlett writes :

“From the time when I entered the New York Institution in 1832 to the time of my leaving it in 1852, the rules of the Institution and the law of the State required that pupils supported at the expense of the State should have attained to the age of twelve years. Parents frequently brought their children of six, seven, eight, and nine years of age hundreds of miles to the Institution, and pleaded for their admission to school; but in vain. They could not be received, and their sorrowing parents were obliged to take them home again, to wait in unprofitable ignorance three, four, five, six years for the opportunity of being taught ‘a, b, c,’ ‘d-o-g,’ ‘c-o-w,’ ‘I love my mother,’ etc.

"I had under my instruction at one time, in a class of younger pupils, an interesting young man of twenty-four, who frequently, when comparing his difficulty in learning with the easy and rapid progress of his more favored younger fellow-pupils, with sorrowful heart and tearful face mourned and lamented the lateness and difficulty of his own too tardy beginning. I became convinced that the exclusion of deaf-mutes from instruction from six to twelve years of age was attended with great loss and injury to the children, thus deprived of education during those years best adapted to elementary education. I resolved that I could not and would not live and die a teacher of the deaf and dumb without at least experimenting upon the practicability of instructing little deaf-mutes from five years of age and upwards in the elements of verbal language.

"During the continuance of my school I admitted pupils at the age of four-and-a-half, five, six, and seven years. The result of this early instruction was what might reasonably have been expected. The early exercise of the mental powers of the little folks, in acquiring the elements of alphabetic language in a course of instruction adapted to their condition, prepared them for more rapid advancement in their future course, and in due time rendered them proficient pupils. We produced several admirable examples of the superior advantages of the early instruction of deaf-mutes.

"Of the influence that my experiment had upon public opinion and the practice of other schools it hardly becomes me to speak. One somewhat remarkable fact I could hardly avoid noticing. Soon after I left the New York Institution the law of admission was changed, so that every little deaf-mute child in the State, six years of age, could be admitted to the privileges of the Institution.

"I began my school in Fiftieth street, New York, near the New York Institution, in 1852. The following year we were located temporarily at Fishkill Landing, on the east bank of the Hudson river, opposite Newburg. In 1854 we removed to Poughkeepsie, where we remained till 1860, when, at the invitation of Dr. Turner, then principal of the American Asylum, I rejoined the Asylum and removed my school to Hartford, continuing it about a year. The whole number of our deaf-mute pupils during these years was about thirty."

Martin's Statue of De l'Épée.—The Abbé Lambert, chaplain of the National Institution at Paris, contributes to the Italian periodical *Dell' Educazione*, etc., for July, an interesting description of the fine bronze statue of the Abbé De l'Épée, recently presented by the promising deaf-mute artist, Félix Martin, to that Institution. The statue, which was exhibited in the Salon of 1878, and at the International Exhibition, represents the

venerable Abbé in a standing attitude and engaged in teaching the word DIEU to a deaf-mute boy, who, following the fingers of his instructor, is spelling the word by the manual alphabet. Mr. Martin is said to have been very successful in reproducing the benevolent features of the good Abbé, and in making an impressive and pleasing work of art. In the pedestal are inserted three bronze bas-reliefs, representing three important events in the life of De l'Épée and in the history of deaf-mute instruction: his first meeting with the twin deaf-mute sisters about 1760, his refusal in 1777 to go to Vienna in accordance with the munificent proposals of Joseph II, and his self-denial in the rigorous winter of 1778 in declining to have a fire for himself, lest his resources for aiding his deaf-mute pupils might be diminished. The statue is placed in the garden of the Institution, and was unveiled on the 24th of May, in the presence of a large company of spectators. Addresses were made by Mr. Martin-Etcheverry, the principal of the Institution, Mr. Lépère, the Minister of the Interior, and others. The Cross of the Legion of Honor was conferred by the Government upon the artist in recognition alike of his talent and of his generosity. The statue is valued at \$4,000.

The Audiphone.—That some deaf persons can hear through the teeth is by no means a new discovery. It was mentioned more than 200 years ago by William Holder in the Philosophical Transactions for 1668, and in 1759 Professor A. E. Buchner, of the University of Halle, published a treatise entitled "An easy and very practicable method to enable deaf persons to hear;"—the method being to use a thin slip of wood, one end of which was held to the upper teeth of the person speaking and the other end to the upper teeth of the deaf person addressed. Professor Buchner cited a case from the "Breslau Essays" of a man at Copenhagen so deaf that he could not hear the firing of cannon, who yet at church could understand the preacher and write down the sermon, by sitting near the pulpit, with his face toward it, while he held one end of a stick between his teeth and rested the other end against the foot of the pulpit. Professor Porter, of Washington, experimenting with the pupils of the American Asylum in 1848, found a semi-mute who, being able to hear in the ordinary way only when spoken to close to his ear and very loud, could distinguish by the means proposed

by Buchner what was said in a low tone at the distance of seven or eight feet. Similar observations have been made concerning other deaf persons. (See the *Annals*, vol. i, pp. 39 and 246; vol. ii, p. 39; vol. xiv, p. 255.) But none of these experiments and discoveries have ever led to any valuable practical results, such as we are happy to be able to record of the recent invention called—by an absurd hybridism—the “audiphone.” The following description of this instrument, taken from an article in the *Chicago Tribune* of Aug. 6, is from the pen of Mr. Joseph Medill, the well-known editor and proprietor of that paper, who has himself been deaf for several years, and, after trying with little benefit all the known devices for improving his hearing, finds that in his case the audiphone not only improves but actually restores the sense of hearing, whether in conversation with a person who is near to him or at a concert. After speaking of the various forms of the ear-trumpet, some of which have a tendency to increase the disease which has affected the hearing, Mr. Medill says of the audiphone :

“The inventor is a Chicagoan—Mr. Richard S. Rhodes, the senior partner of the publishing firm of Rhodes & McClure. He has been deaf for nearly twenty years. After going through with the usual routine of ear-trumpets, and all that sort of nonsense, and getting thoroughly disgusted with it, he happened one day to hold a watch between his teeth, and noticed that he could distinctly hear its ticking, though when he held it to his ear no sound was audible. This set him to thinking that possibly he might be able to invent some device by which the sounds of the human voice could be transmitted to the auditory nerve through the medium of the tube, just as the ticking of the watch had been. So he launched out upon a series of experiments, extending over many years, and costing not a little, which finally brought him to an assured success. He began by taking strips of wood, say eight by nine inches each way, and, by holding the upper end of the strip against his teeth—the strip being so placed that the voice of the person to whom he was speaking should strike upon it, and the vibrations imparted to it by the voice might be given to his teeth, and thus pass to the auditory nerve—he found that he was able to hear, but that the wood was too resonant. The sound thus obtained echoed too much. Those echoes run into one another so that the hearer hears a sound, and nothing more. These experiments of wood were very thorough, extending over a hundred different kinds in as many different ways. Then he resorted to metal, trying tin, silver, steel, and brass, but with equally unsatisfactory results. He got the sound, but it was too hollow. He tried compositions of paper, and everything

else imagination could suggest, until about a year ago he hit upon vulcanized rubber, and found that that article—which had not the resonance of many of the other things which he had tried—was the most satisfactory. Having convinced himself that that was the best medium for conveying sounds, he then had to go through another series of experiments to decide as to the best shape and manner of using it. That problem he worked out to his satisfaction; and, having convinced himself of his success, applied for letters patent for what he calls an audiphone, or a sound hearer. Having thus secured himself by letters-patent, he has begun the manufacture of these instruments in New York, there not being the conveniences or skilled workmen here, and he is now ready to offer them for sale.

“In its present shape the audiphone resembles nothing more than a good-sized fan. Though made of several sizes, the ones first manufactured are nine and one-half inches by nine inches—simply a sheet of vulcanized rubber, about 1-22 of an inch in thickness, set firmly in a handle of the same material. In the upper rim of this sheet are pierced some holes, through which passes a silken cord. This goes down on the inner side of the sheet to the handle, through a slot in which it passes. By pulling this cord the sheet is bent over at any angle which the user may desire. Each person has to ascertain for himself what kind of a curve of the rubber sheet will enable him to hear best. Generally it is very slight—only about 10 or 12 degrees—though, apparently, the deafer the person the greater the curve must be. When used, the person holding it simply touches the upper edge of the fan, or audiphone, against the teeth of the upper jaw. The voice of the speaker strikes upon this tense sheet of rubber, and communicates to it vibrations, which are in turn imparted to the teeth, and then pass to the auditory nerve. With this operation the outer ear has nothing whatever to do. The delicate machinery through which sound passing from without makes an impression upon the auditory nerve is not used at all. The outer ear may be stopped up entirely, so far as it is possible to do it, and yet one hears distinctly the moment that the audiphone is applied to the teeth. It is necessary to use the teeth of the upper jaw, for the reason that they are more nearly in contact with the auditory nerve; nor does it make very much difference whether the teeth be one's own or artificial, so long as those artificial teeth are tightly fitted; for when that is the case, the vibration is imparted about as well as when they are natural teeth.”

Experiments with the audiphone have recently been tried upon some of the pupils of the Chicago Day-School and others who are entirely deaf so far as the external ear is concerned, and it is found that they are able to hear and distinguish sounds through this instrument. We are not prepared to say with the

enthusiastic reporter of one of the Chicago papers who witnessed these experiments that "there now appears to be no earthly reason why the deaf should remain deaf," for in the many cases of deafness where the auditory nerve is impaired, the audiphone can be of no avail; but where, as is often the case, the defect is only in those parts of the ear by which vibrations are conveyed to the nerve from without, we believe this invention will prove a great boon. The instrument can be had at the office of Rhodes & McClure, in the Methodist Church Block, Chicago. The price is \$10 for the "conversational audiphone," and \$15 for the "opera audiphone," which possesses greater power. If these prices seem high, it should be remembered that Mr. Rhodes has expended much time and money in bringing his invention to its present condition of success.

The Proceedings of the Ninth Convention.—The stenographic report of the "Proceedings of the Ninth Convention of American Instructors for the Deaf and Dumb, held at the Institution for the Deaf and Dumb, Columbus, Ohio, August 17–22, 1878," has been published by that Institution. It makes a handsome 8vo volume of 317 pages, which is neatly bound, with the monogram of the Ohio Institution upon the cover. The binding—a new feature in Convention Proceedings—was, we presume, done at the Institution bindery. A sufficient number of copies to supply the wants of teachers and other officers have been sent to the several institutions; others desiring to obtain them can do so by addressing Mr. G. O. Fay, superintendent of the Institution for the Deaf and Dumb, Columbus, Ohio.

The Proceedings of the "International Congress."—The stenographic report of this "Congress," of which mention was made in the January number of the *Annals*, page 57, has been published in pamphlet form,* and may be obtained for 2½ francs by addressing the secretary, Mr. Ernest La Rochelle, Rue Tai-bout, 76, Paris, France.

The text of the resolution on the subject of articulation as here officially published differs somewhat from the form in which it originally appeared in the French journals, and relieves

* *Compte rendu des séances du congrès universel pour l'amélioration du sort des sourds-muets.* Paris: Imprimerie nationale. 1879. 8vo., pp. 163.

it from a part of the criticism we were compelled to make upon it in the January *Annals*. Instead of declaring that the articulation method is "generally" used in Europe and America, its statement is that the use of this method is becoming "more and more general,"—which is more nearly in accordance with the fact. The resolution adds the opinion that while articulation, aided by natural signs as the first means of communication between teacher and pupil, is applicable to the generality of deaf-mutes, those whose intellectual culture has been neglected or entirely disregarded should have their faculties developed as far and as rapidly as possible by means of the sign-language common to all deaf-mutes.

We hope to give a fuller account of the proceedings of the "Congress" in a future number of the *Annals*.

The Buffalo Convention of Deaf-Mutes.—The Eighth Biennial Convention of the Empire State Association of Deaf-Mutes was held at Buffalo, N. Y., August 27 and 28. The attendance was smaller than usual. Interesting addresses were made by Mr. Alphonso Johnson, the president of the Association; Mr. T. H. Jewell, of the New York Institution, who was the appointed orator of the occasion; Dr. I. L. Peet, the Rev. Dr. Thomas Gallaudet, and others. A pleasant feature of the re-union was an excursion to Niagara Falls. The following officers were elected for the next two years: President, H. C. Rider; Vice-President, S. H. Howard; Secretary, E. A. Hodgson; Treasurer, S. A. Taber. Mr. J. H. Eddy, of the Central New York Institution, was chosen as the orator for the next re-union. A full account of the proceedings is given in the *Deaf-Mutes' Journal* for September 4.

"Politics in Public Institutions for the Deaf and Dumb."—We have learned with regret that a paragraph in the article thus entitled in the last number of the *Annals* was understood by some readers to reflect unfavorably upon Mr. Van Nostrand, formerly superintendent of the Texas Institution. In taking as our text the published declaration of "the superintendent of an American institution" that his predecessor had been an active politician, we named no names, and were careful to say that we refrained, as foreign to our purpose, from inquiring concerning the truth of the assertion. While we did not know at that time how far it might or might not be founded in fact,

we certainly did not mean to imply that we accepted it as true. We are now happy to place on record the fact that Mr. Van Nostrand, during his whole connection with the Texas Institution, scrupulously abstained from all participation in politics. Indeed, so far from having been "a strong political partisan, interested himself in elections, and worked for his party on all occasions," he never even voted but once during his superintendency of the Institution, and that long before the existence of the Republican party or the secession of any of the States.

Proposed Home School.—A gentleman and his wife who have a pleasant home in one of the most attractive, healthful, and accessible villages in the State of New York would like to receive into their family a few very young deaf-mute children—the number being limited to six—whose parents wish them to have the advantage of beginning their education at an earlier age than they are usually received in the institutions, while enjoying home comforts and being under the best home influences. Their purpose is to make the residence of the children with them a continual education and culture of mind and heart, not only during school-hours, but at the table, at play, and in all the relations of life. They have had long experience in the instruction and care of deaf-mutes, and can give the highest references. Further information can be obtained by addressing the editor of the *Annals*.

The Census of 1880.—Gen. F. A. Walker, the able and accomplished Commissioner, who made the Census of 1870 so far superior to any previous work of the kind, has resolved that the Census of 1880 shall present—what neither that of 1870 nor any former Census has given—a true and complete enumeration of the deaf and dumb. Instead of leaving the result to be determined by the often inaccurate replies of parents, extraordinary precautions will be taken to secure fulness and correctness. Lists as complete as possible will be made out in advance for every township in the country, and to aid in the preparation of these lists inquiries are being made of all the physicians of all schools and grades in the United States; every deaf-mute will be asked for the names of all his deaf-mute acquaintances; and if information concerning the names on the lists is not given by parents it will be sought of their neighbors. The returns thus obtained from various independent

sources will afterwards be carefully collated, and it cannot be doubted that the result will be far more accurate and complete than any previously reached. We hope it will be productive of great good in bringing to the principals of our institutions information concerning all the deaf and dumb within their respective states, and thus leading to the education of many who otherwise would be left to grow up in ignorance. Various statistics of value relating to the education, etc., of deaf-mutes will also be sought from the heads of institutions. This branch of the Census work has been entrusted to Mr. F. H. Wines, secretary of the Illinois State Board of Charities, who possesses special fitness for the task.

The Sight of Deaf-Mutes.—Dr. F. B. Loring, a prominent oculist of Washington, has recently made a careful examination of the eyes of the students of the National Deaf-Mute College. He finds that sixty-five per cent. of them are possessed of the normal organs of vision, while thirty-five per cent. are in need of glasses. As the average number of children in the public schools who require the use of glasses is only four or five per cent., the remarkable proportion of cases of defective vision among the College students would seem to indicate that in these cases either their organs of sight have been injuriously affected by the same causes that produced deafness, or that their eyes have been impaired by the severe strain put upon them in being compelled to do duty for two senses. But, in fact, the total number of cases in the College is too small to permit any decisive conclusions concerning the sight of deaf-mutes to be drawn from this examination. We hope Dr. Loring will be able to extend his investigations to other and larger institutions, feeling confident that, if he does so, he will make some curious and important discoveries.

Death of Mr. Whipple.—We learn with sincere regret, just as the last pages of the *Annals* go to press, that Mr. Zerah C. Whipple, principal of the "Home School" at Mystic River, Conn., died Sept. 14, of typhoid fever. Mr. Whipple was a conscientious, faithful, and successful teacher, and his death is a serious loss not only to the little school of deaf-mutes for whom he labored with untiring zeal, but to the whole profession.

[Continued from page 2 of cover.]

LANGUAGE LESSONS, - - by Isaac Lewis Peet, LL. D.
Script Type. Pp. 232. Price \$1.25, (including postage.)

Designed to introduce young learners, deaf-mutes, and foreigners to a correct understanding and use of the English language.

It is believed that this book will meet a want long felt, as the directions for use are so minute that any one, even without previous familiarity with the instruction of deaf-mutes, may with its aid satisfactorily carry forward their education. It is therefore adapted for home instruction as well as for use in the class-room. In the latter it is admirably fitted to serve as a standard of attainment and a means of securing uniformity of method, thus rendering classification easier, and obviating the injury which often arises from transferring a pupil from one teacher to another. By its means the education of a deaf-mute can be successfully commenced at a very early age. In order to employ it to advantage it is not necessary to forego the use of other text-books, but it will, it is thought, supply many deficiencies, and moreover form in the pupil the habit of thinking in language.

With this view it need not be confined to elementary classes, as all the pupils in an institution would derive a benefit from going through the exercises.

ECLECTIC EDUCATIONAL SERIES.

PRIMARY BOOKS

FOR

The Use and Instruction of Deaf-Mutes,

By WILLIAM H. LATHAM,

Instructor in the Indiana Institution for Educating the Deaf and Dumb.

LATHAM'S FIRST LESSONS FOR DEAF-MUTES.

The design of this work is twofold: primarily as a hand-book for the pupil, and in a secondary sense it is designed as a guide to the teacher.

The scope of the lessons is limited, and the language used has been confined, in the main, to such words and phrases as may be most profitably utilized. 16mo, 106 pp. Illustrated. Single sample copies, or supplies for first introduction, 17 cents per copy.

LATHAM'S PRIMARY READER.

Based upon the same general idea as the lessons in the *First Lessons*, viz: the gradual and progressive formation of sentences methodically constructed; with the introduction, from time to time, of such phrases or parts of language as are deemed most advantageous. Designed as an auxiliary in the school-room, both for pupil and teacher. 16mo, 170 pp. Illustrated. Single sample copies and supplies for first introduction, 30 cents per copy.

Now generally used in the Leading Institutions for the Deaf and Dumb in the United States and Canada.

PUBLISHED BY

VAN ANTWERP, BRAGG & CO.,

Cincinnati and New York.

CONTENTS.

	PAGE.
The Primary Education of Deaf-Mutes and Semi-Mutes, <i>By B. D. Pettengill</i>	197
Laura Bridgman..... <i>By G. Stanley Hall, Ph. D.</i>	202
THE INSTITUTIONS FOR THE DEAF AND DUMB IN FRANCE: Num- ber and Classification of Schools; Education with other Classes; Co-education of the Sexes; Instruction of Boys by Sisters of Religious Orders; Preparatory Train- ing in Common Schools; Age at which Deafness oc- curs; Age of Admission; Term of Instruction; Vac- ations; Number and Classification of Principals, other Officers, and Pupils; Courses of Study; Means of Communication; Natural and Methodical Signs; Artic- ulation; Dactylology, Chirology, etc.; The Phono- mimic Alphabet; Drawing; Writing; Methods of In- struction; Results of Instruction; Religious Instruction; Industrial Instruction; Statistics..... <i>By Valade-Gabel</i>	229
Twelfth Sunday after Trinity.... <i>By Thomas Gallaudet, D. D.</i>	261
The Semi-Mute's Soliloquy..... <i>By Miss Angie A. Fuller</i>	262
INSTITUTION ITEMS: American, New York, Pennsylvania, Ohio, Virginia, Illinois, Georgia, South Carolina, Wisconsin, Iowa, Texas, California, Kansas, Minnesota, Arkansas, Nebraska, Cayuga Lake, Cincinnati, London, Vienna, Weissenfels, and New Zealand Institutions, <i>By the Editor</i>	264
MISCELLANEOUS: Dull Pupils in German Schools; The Eng- lish Training College; Death of Father Weiss; Mr. Bartlett's Family School; Martin's Statue of De l'Épée; The Audiphone; The Proceedings of the Ninth Con- vention; The Proceedings of the "International Con- gress;" The Buffalo Convention of Deaf-Mutes; "Politics in Public Institutions;" Proposed Home School; The Census of 1880; The Sight of Deaf-Mutes; Death of Mr. Whipple..... <i>By the Editor</i>	269

THE AMERICAN ANNALS OF THE DEAF AND DUMB is a quarterly publication, appearing in the months of January, April, July, and October. Each number contains at least sixty-four pages of matter, principally original. The subscription price is two dollars a year, payable in advance. (To British subscribers nine shillings, which may be sent through the postal money-order office.) Subscriptions may be addressed either to the Editor, or to BAKER, PRATT & Co., 142 and 144 Grand street, New York city. All other communications relating to the *Annals* should be addressed to the Editor,

EDWARD A. FAY,
Kendall Green,
WASHINGTON, D. C.

THE RAINDROP is a monthly magazine of interesting stories for the deaf and dumb. Terms, one dollar a year. Send 10 cents for a specimen number. Address JAMES H. LOGAN, TURTLE CREEK, ALLEGHENY Co., PA.

SUPPLEMENT
TO THE
AMERICAN ANNALS

OF THE

Deaf and Dumb,

VOL. XXIV, No. 3,

CONTAINING A REPRINT OF

VOLUME II,

REPRINTED UNDER THE DIRECTION OF

E. M. GALLAUDET, OF WASHINGTON, I. L. PEET, OF
NEW YORK, W. J. PALMER, OF ONTARIO,
T. MACINTIRE, OF INDIANA,
AND G. O. FAY,
OF OHIO,

Executive Committee of the Convention.

PRINTED AT THE NEW YORK INSTITUTION FOR THE DEAF AND DUMB.
1879.

Mullinder
Prof. Wallace

AMERICAN ANNALS

OF THE

354

DEAF AND DUMB,

CONDUCTED BY

THE INSTRUCTORS OF THE AMERICAN ASYLUM.

VOL. II.

HARTFORD:

1849.

Reprinted, under the direction of the Executive Committee of the Convention of American Instructors of the Deaf and Dumb, at the New York Institution for the Instruction of the Deaf and Dumb. 1879.

CONTENTS.

NUMBER I.

	PAGE.
Music among the Deaf and Dumb,	1
	2
Paraphrase of the Lord's Prayer,	7
Anna Temmermans,	12
My Home, Farewell,	22
Invitation,	23
A Complete Education for the Deaf and Dumb,	24
Education of the Deaf and Dumb in Canada,	32
Temperance among the Deaf and Dumb,	36
Bibliographical.—IV,	39
Sir John Cochrane,	51
Recollections of the Deaf and Dumb,	54
MISCELLANEOUS: Georgia Asylum; Number of Schools in the World; Dr. Kitto's Loss of Hearing; The Annals,	59

NUMBER II.

Julia Brace,	65
Scene from "The Abbé de l'Épée,"	74
Life at the Asylum,	77
Love,	83
Jean Massieu.—I,	84
Reminiscences of Deaf-Mute Instruction,	90
Course of Instruction,	97
Articulation.—I,	105
Bibliographical.—V,	112
MISCELLANEOUS: Anecdote of Mrs. Tonna; The Wonderful Coffee Mill, By the Editor,	124

NUMBER III.

Convention of Instructors of the Deaf and Dumb at Pforzheim, 1847, By LUZERNE RAY,	129
Plead for the Dumb,	139

	PAGE.
A Chapter from "The Lost Senses,"	By JOHN KITTO, 141
Organs of Speech and Hearing,	By JOHN H. CURTIS, 158
"Course of Instruction,"	By H. P. PEET, 164
Home Education for the Deaf and Dumb,	By J. A. AYRES, 177
MISCELLANEOUS: New York, Pennsylvania, Indiana, Kentucky, Illinois, and Ohio Institutions; "The Happy Educated Mute;" Proposed Convention,	By the Editor, 187

NUMBER IV.

Grace of Expression,	By L. H. WOODRUFF, 193
The Deaf Musician,	198
Jean Massieu.—II,	By LAURENT CLERC, 203
Course of Instruction,	By W. W. TURNER, 217
Articulation.—II,	By COLLINS STONE, 232
Bibliographical.—VI,	By SAMUEL PORTER, 243
MISCELLANEOUS: Number of Schools in the World; "The Deaf-Mute" Newspaper; The Annals,	By the Editor, 250

AMERICAN ANNALS
OF THE
DEAF AND DUMB.

VOL. II., No. 1.

OCTOBER, 1848.

MUSIC AMONG THE DEAF AND DUMB.

BY W. W. TURNER.

WE have often been asked the question by visitors : Have the deaf and dumb any idea of sound ? We have answered, they have no more idea of sound than the blind have of colors. As the idea of sound can be imparted to the mind only through the sense of hearing, those who are totally deaf must therefore be wholly destitute of any such idea. They may know much about sound ; may know how it is propagated ; its law of transmission may be familiar to them, and still they may and must be entirely ignorant of its nature. Another question is sometimes asked : whether the deaf and dumb can be taught music. This question, like the first, we have answered in the negative, presuming that hearing is indispensable to its acquisition. A little reflection might have led us to a different conclusion. Music is obtained from an instrument by a process purely mechanical. The office of the ear is to aid the hand in execution, by correcting its mistakes and imperfections ; but the same office may be performed by the eye. A practised eye may as readily detect any irregularity of fingering, or departure from the proper movement of the piece, as a cultivated ear.

It may be doubted, however, whether we should have arrived at this conclusion, had not a case in point recently come under our observation. Miss Avery, of Syracuse, a former pupil of the Asylum, made us a visit a few weeks since, and in-

formed us that she had been receiving instruction in music for the last six months, and had learned to play several tunes upon the piano-forte. We supposed, however, that her attainments and skill in this department must be of the lowest order, and were not at all prepared for the contrary impression made by actual experiment. We were not prepared to hear a young lady, made so deaf when eighteen months old as to be unable to perceive the tones of a piano-forte, playing correctly in point of time and expression, upon that instrument, the simple airs and lessons usually taught to beginners the first year of their instruction. But this we did hear; and we confidently affirm that her performance was fully equal to that of any young person we have met with who had practised no longer than she had. In order to test her ability to read notes, we placed before her a psalm-tune which she had never seen. She played the air first and then the bass without any mistake, and said she could play them together after a little practice. Presuming that some of our readers would like to know in what way she had been made to comprehend a subject so difficult as that of music to the deaf and dumb, we requested her teacher, Professor Bartlett of the New York Institution, to furnish a statement of her case, which he has kindly permitted us to publish in the *Annals*. We will only say, in conclusion, that this gentleman—as well as her first teacher, Mrs. W.—deserves great praise for the patience, skill and ingenuity displayed in her instruction; to which in no small degree must be attributed the wonderful success that has crowned their efforts.

LETTER OF MR. BARTLETT.

DEAR SIR :

In reply to your note of inquiry concerning the progress of my *deaf-mute pupil in music*, and the course of instruction that I have pursued with her, I shall speak, *first*, in reference to the circumstances that led to so novel an experiment as that of attempting to teach music to a deaf person; (for I imagine your inquiry to divide itself into these two questions: *first*, Why should a deaf person learn music? *second*, How can music be taught without the aid of hearing?)

A few months since, a present of a piano-forte was made to Miss A. by her father, upon the occasion of her birth-day—not

with the expectation that she would herself ever be able to make music upon it, but that she might furnish to her young friends who, from time to time, should visit her, a means of amusement, and of interrupting the too long and too often occurring seasons of unbroken silence that attended the absence of vocal conversation. Miss A. soon began to amuse herself with fingering the keys of her piano-forte, and, rather playfully than otherwise, expressed a wish that she could learn to make music upon it. In this she was encouraged by her mother and Mrs. W., (a friend of the family,) who afterwards became her teacher. Her first exercise upon the piano-forte, you thus perceive, was a mere matter of playful experiment, without any real expectation of accomplishing any thing important.

This part of the history of the case I regard, as you will doubtless yourself, with peculiar interest; (viz., the minute circumstances attending the beginning of her attempt to learn;) and in relating them to you I cannot do better than to give you her mother's own language. Speaking of this, she says:

“Augusta's beginning was an effort of her own. She would often wish she could learn, and wonder why, by some magic influence, she could not be enabled to do it. I borrowed an instruction book, and, by examining that together with the instrument, she learned the connection between the notes and the keys; even the use of flats and sharps; and in a few hours could read the notes (or the letters of the staff) as readily as the alphabet. Indeed she seemed to have a presentiment that she could learn. About this time Mrs. W. made us a visit, and, seeing Augusta so much engaged in the matter, kindly offered her assistance. Mrs. W.'s commencement was without the slightest confidence of success. Her particular interest in A., and her earnest wish to gratify us all, induced her to make an effort in our behalf, without the least supposition that A. could be taught to play tunes with any degree of accuracy; but, as she seemed to derive so much pleasure from fingering the keys, in imitation of others, merely for amusement, she thought that perhaps she might by assistance learn to play something that could be called music, though time and expression she could never understand. As for the manner in which she was taught, we think she depended more on her own power of imitation than any thing else.”

A beginning having been thus favorably made, both teacher and pupil, with a most commendable degree of enthusiasm and perseverance, applied themselves to the experiment. The zeal and patience of the teacher soon enlisted the full attention and exertion of the pupil, and abundant success followed their efforts. In about ten weeks, Mrs. W. succeeded in imparting to her pupil a knowledge of the scale, the proportionate length of the different kinds of notes, the use of flats and sharps as a signature and as accidentals, and, in short, such a knowledge of the elementary steps in piano-forte practice, as enabled her to go through the first twelve lessons in Cramer's book of instruction with a good degree of correct performance, besides learning to play some half a dozen simple airs with their bass accompaniments, in a style and with a degree of accuracy superior to that of the generality of pupils in this department of music at the end of three or four months' instruction. Here I ought not to omit to mention that, during the whole progress of these lessons, Mrs. W. and her pupil labored under a peculiar disadvantage, their only medium of communication with each other being that of writing, Mrs. W. having no knowledge of the language of signs, and only an imperfect use of the manual alphabet—a fact which, united with the progress made in this short time, certainly reflects no small degree of credit on the intelligence, skill and assiduity of both teacher and pupil.

It was at this stage of her progress that Miss A. came under my instruction. Before hearing her perform, I must acknowledge I had but little faith in the practicability of teaching a person entirely deaf to make music on any instrument. I had indeed, some years previous, once succeeded in teaching a little girl who was partially deaf, very intelligent, and possessed of an uncommon fondness for music, to play two or three simple tunes upon the piano-forte. In this case, however, it was a mere matter of imitation, each movement of the fingers being taught by example and copied like so many steps taught in dancing, and no reference being had to the notes of written music. Miss A., though like every learner depending much upon imitation, had, as has already been stated, advanced beyond mere imitative practice, and already learned to read and play to some extent, at sight, from the written scale.

The points in her practice to which I have given particular attention have been *time* and *expression*; for in these, as might readily be apprehended, she most needed especial instruction, and in these most difficulty would be met. Here I presume you will be inclined to inquire what peculiar means I used in impressing the idea of time. Besides the usual method of "beating time," or dividing the measures into equal parts by signs addressed to the eye, and by counting the parts of the measure by the numbers 1 2 3 4—1 2 3 4,—or 1 2 3—1 2 3, expressed and repeated regularly at intervals according as the movement might be, I accustomed her to *feel* the beat upon the hand, sometimes beating myself upon her hand, then requiring her to beat with one hand upon the other; thus bringing the sense of touch to coöperate with the sight for the sake of strengthening the impression. Then, for the purpose of giving the idea of *accent*, I impressed strongly the beat belonging to the accented part of the measure, leaving the unaccented beats to be touched lightly. To make the impression yet stronger and more vivid, in the case of marches and waltzes, I required her to mark the time by a marching or by a waltzing movement, in a manner to correspond with the time and spirit of the piece, having, of course, first given her an example of the movement required. Thus, you perceive, it was by *imitative action* that an idea of the character of the movement was imparted. By these and other similar means, substituting the sense of touch for that of hearing, the ideas of time, accent and expression were communicated, and with a degree of perfection quite beyond what might have been expected.

It is interesting here to observe how the senses sympathize and coöperate with each other in communicating intelligence to the mind from the material circumstances that surround it, and what a rich field of metaphysical observation is opened in connection with the inquiry: *how*, and *how far* the ideas of time and tune, or rhythmical and poetical expression, can be acquired by persons quite bereft of hearing? As learners or teachers in the school of mental science, and especially as instructors of the deaf, this subject addresses itself to us with a peculiar interest and importance.

If the question be raised, "*Cui bono?*"—what possible benefit

can result from teaching music to the deaf or from exercising them in musical performances when learned?—it may be answered: What benefit is ever derived from teaching music? It is a source of intellectual gratification. It is a means of intellectual cultivation. To the deaf it must be of course imperfect in both these respects, in proportion as the degree of deafness is partial or entire. In estimating the pleasure that is derived from music, however, it must not be forgotten that the sensation or perception of sound is not the whole of the pleasure produced by music. A considerable part of this pleasure results from the *rhythmical* character of the movement, which can be perceived by the sense of sight alone to a considerable extent, and yet more perfectly by sight and feeling together. For proof of this we need only refer to the pleasing attraction which the measured movement of marching, dancing and waltzing possesses for the deaf, as well as for those who hear. You have doubtless often remarked with interest the gratification experienced by our little girls in their playful dancings and waltzings, and the success of their efforts at marking time. Also the fondness of the boys for that kind of music, so especially delightful to all boys, called *drumming*—accurate enough in *time*, but execrable in *tune*. Another avenue of pleasure to the deaf from music, which ought not be left unnoticed, is the pleasurable effect of vibrations gently exciting the nerves. This kind of sensation, although far inferior to that of perfect tune acting upon the perfect ear, is nevertheless in a degree a pleasurable one, and is worthy of notice. Much more might be said of the possible sources of gratification to the deaf from musical exercises, especially those so mechanical as that of performing on the keys of the piano-forte, but I will not prolong my remarks at this time. It will afford me much pleasure to hear from you in reference to any part of this subject.

Respectfully yours,

DAVID E. BARTLETT.

NEW YORK, Sept. 12th, 1848.

A PARAPHRASE OF THE LORD'S PRAYER.

[SOME years ago a little volume appeared in England, bearing the following title: "A Paraphrase of the Lord's Prayer, with an Introduction on the Nature of Prayer. Written and printed by some of the elder pupils in the West of England Institution for the Deaf and Dumb." This volume was reprinted in Boston in 1842; principally, we believe, through the agency of Miss Dix, the celebrated philanthropist, by whom a copy was presented to the library of the American Asylum. The American editor says of the book: "Its character is simple and practical. It comes from several youthful writers—the first fair offering of grateful hearts—grateful for the exceeding benefits conferred through religious and general instruction, and owing at once to the earthly benefactress, and the benignant Father in heaven, a sense of the blessings conferred." We have thought that a few extracts from this singular commentary would be of interest to our readers on account of the remarkable beauty, both of thought and expression, which many of its passages show. It is proper to premise, however, that we have the best reasons for believing that other hands and other heads than those of the mere deaf and dumb were busy when this Paraphrase was coming into existence. To those familiar, as we are, with deaf-mutes, the internal evidence is sufficient to demonstrate that they could not, unaided, have produced this volume; and, in the present case, we have other proof of the strongest character that they did not. But the deception was so skillful and beautiful that we almost regret our knowledge of the imposture.—ED. ANNALS.]

"Give us this day our daily bread.

"O God, thou knowest I am poor and needy; thou knowest my body is wasted, as the oil in the lamp, and must have food to supply it and preserve it from falling into darkness. Give me raiment to make me clean, and in comfort to go without blushing face through the street, and to thy house; and give me shelter from cold and rain and thieves and sickness. O give me health in my body to be active for thee, and give me little riches to be charitable to others; but I know thy grace is bet-

ter than all things in the earth. I cannot go without thee, because I depend on thee, and my spirit is thine, and my body is thine. I look at the table ; it has large food and plenty for us, and I know thou dost send all things ; and I drink the pure water, and I thank thee, because it is good for my thirst, and I think on my bed that thou art with me, preserving me, and putting sleep on my eyelids, and I adore thee and praise thee, O God, for all thy mercies.

“When I am going to my home in the country, the wagoner takes me to an inn for food and rest, and I eat in haste, and I am soon up from sitting to go my way. I do not want to have large dinner, and I do not want to stay long, because I seek my home and my parents, and I am not happy to delay from them. So I think of this world. It is not my home, but I eat its food, and I take its pleasures, but my heart is not on its great things, because I am going to my home with thee, O my Father.

“I cannot demand thy mercies to me, O God, because I am a prisoner to thee by my many sins. Thy gifts are free in love to me through Jesus Christ. I do not desire to be idle, O my God, but I am happy to work for my food and blessing. I do not love dainty meats, because they will spoil my body with disease, but plain meat makes my body sober and strong and healthy, and I do not crave bad things, but I beg thee to give me all things in thy wisdom.

“Let me never doubt thy care, O my Father, but make me restful in thy providence always, and never let me be full in mind to forget thee, but teach me, O God, humility, fear, prudence, goodness.

“And forgive us our trespasses, as we forgive them that trespass against us.

“I think of the fine garden surrounded with the high wall, and spikes are on its summit, and the broad deep moat is round it, and its drawbridge is uplifted, and no one can approach it ; and I say the heaven, O my Father, is like the fair garden, and I say sin is like the high wall with spikes, and deep, deep moat, and I say my Saviour is like the one bridge for thine heirs to go on into thy mansion ; and when false men call to thee to enter thy heaven, thou markest them, and their names are not with thy children in thine eternal book of memory ; and thou

turnest from them and they wander away in sorrow forever. This is true to me, and I fear thine anger, O my Father, and I fear my sins, and I abhor my sins, and I ask thee to forgive me. O God, thou supportest me; thou givest me comfort. Thou preservest me from dangers, and thou teachest me to hope in thee, and I am grateful, and desire to obey thee, but I know I have often been unfaithful to thee; I have not been a true servant to thee, and I pray thee to forgive me. I cannot ask thee proudly to pardon me, but I beg thee humbly to wash out my transgressions as I wipe away the lines from my slate. I know thou hast not forgotten my little one sin, but it is before thee to punish me, and I blush in my thoughts to thee for my sin, and I know I can never pay thee for my doings; but my Redeemer has taken my iniquities away, and thou art rich in mercy and goodness to me, and thou art free to bless me, though I am not in little part worthy of thee, O my Father.

“O God, when thou forgivest my sins I have full freedom, and thou wilt not point at my sins to make me depressed and fearful. When the man does sin, and the judges forgive him, people remember his sin to talk about it, and he is ashamed and unhappy and hides himself, but thou art not like that; thou pardonest sin and thou wilt not show it to thine angels and men, to mock me or insult me, but it is gone from me forever. O God, I am humble in thy sight, because I know I am imperfect in my all, and I feel sin is dull to me; it has no pretty thoughts and no peace. I have looked at the new bird in the cage, and it was uneasy and it disliked the prison, and it would fly away in the pure air to the high tree; and sin is like a cage to me, because it makes my mind unhappy and heavy, and I every day pray thee to pardon me, because every day I do sin in thy sight, O my Father.

“And lead us not into temptation.

“My mind is sometimes quick to anger, when the rude boys mock me and sign to insult me, and when men push me from the path, my eyes frown to them, and when men try to cheat me in my money, my heart is full, to prison them, but I pray thee, O God, forbid my hot passions to come up in my heart. Make me firm in myself to seek peace and shun thoughts of rage and severity.

“I see men in the world with happy out-show, and I did think I would try to be as them. I saw them vain in their fading dress. I saw them confident in their uncertain health, and I saw them laughing in their follies, which thou, O my Father, wilt punish, and I sometimes forgot thee, and did wish for the world's evil things; and I see men honor rich men, and I did wish for great riches; and I see men in carriages look grand to me, and I thought I would save all my gifts of money for a noble carriage; but now, I do not envy these things, because I see the great men dying from the earth, and, when they are gone, I look at their fine houses, and they are not changed; I look at their green lands, and the cows, and the horses, and the sheep are on them, and they are not in grief, and they have not died because the rich man died; and I was ignorant and thought they would have died; and the trees and the flowers and the sun and the rain come, and the spring and the summer come, and all things are happy without care for the rich man's dying. I wish not for the false things of the earth like I wish for the real things of heaven, and I pray thee, O God, to teach me not to covet the failing things of this world.

“O my Father, I pray thee to rouse me from sin, as the sailor is roused from sleep when the ship is going down into the sea; and I beseech thee to give me power to rebel against sin, and to conquer it, and take away all love to sin from my heart, and I know my heart inclines to sin, and I would be quick to evil if thou didst not preserve me by thy grace.

“A man knows the road is dark, and many pits are in the path, and he fears to fall and wound or kill his body; he will take the lantern with a strong light, and he will watch his way, as my school-fellows do in a foggy morning's walk, and he will go safe and be happy from ill; so sin is like the dark road, and it will lead into the deep sorrows, and thy bible with thy Spirit, O my Father, is like the lantern with strong light to lead me safe through the world.

“But deliver us from evil.

“What is true evil? Is sickness evil to me, O my Father? I say sickness is not evil to me, because on my bed in pain I thought of thee, and I was in grief for sin, and I was quiet in my pain because I said it came to make me good to thee.

“Is sorrow evil to me? No, because sorrow cools my mind and makes me turn from outward things to think of myself, and sorrow makes me see things cheating me, and I learn to avoid foolishness by sorrow, and I pray much when I am in sorrow, and my heart is mild and open and gentle after my sorrow.

“Is sin evil? O my God, I acknowledge sin to be the one great evil.

“I have seen the weed with many roots, and I pulled the little root away, and I saw it had more arms in the ground, and I pulled another, but more and more were there, and I came to the large weed and I pulled it long, but it was firm in the ground, and I took the spade and cut the earth and took the master weed away, and all its offspring died fast from the soil; and I signed to the school-fellows that the weed was like sin, the little weeds were like man's troubles by sin, and if man conquers one trouble of earth, more come to tease him, but I said man must root away sin, the great weed of poison, and all will be happy and fair, and I said God's spirit was like the spade to cut all weeds from the heart.

“And the power.

“Thou, O Lord God, art most mighty. thou madest the many worlds in thy breath, and thou art now doing many wonders in nature and in heaven, and no man can defeat thee.

“I look at the little grass and it is beautiful, and I admire the pretty flowers and the sky and all thy works, and I see thy power is evident, and I cannot comprehend it. Thou never failest in might, thou art constant, thou hast not temptation or weakness or doubt.

“I am happy to pray to thee, and I am strong to believe in thee, I know thou hast power to bless me and guard me, and I have no fear in the night to be lost from thee, because thou canst see to find in the thick darkness.

“And the glory.

“O my Father, thou who art infinite in glory and majesty and power, receive my praise. Thou art the light of heaven, and angels' eyes cannot gaze upon thee. Thou art encircled forever with the brightness of thine own holiness. I see thy glory

through all the creation, and I read about it in thy word, thou hast a veil over thee to me, because my weak mind could not lift itself before thy splendor. My life shall show glory to thy name. I desire to be always in thy service. O let me do thy will, as the faithful servant, and let my face and my mind and my doings express thy honor. I would always sanctify thee, O my Father, and I would restrain the wicked from blasphemy. I know it is folly to turn from thee, and I know evilness cannot stand before thee. I have many errands from thee, and I pray thee to direct me to perform them well, and I beseech thee to shelter and support me through the world."

ANNA TEMMERMANS.

BY LUZERNE RAY.

DR. HOWE'S celebrated pupil, Laura Bridgman, is beyond all doubt the most remarkable deaf, dumb and blind person that the world has ever known. Next to her we are inclined to place Anna Temmermans, a *protégée* of the Abbé Carton, director of the Institution for the Deaf and Dumb and the Blind at Bruges in Belgium; from whose valuable work, entitled *Le Sourd-Muet et l'Aveugle*, we have gathered the following particulars respecting her early history, character and education.

Anna was born at Ostend in 1818. She was blind at birth, and her sense of hearing, although supposed to have been originally possessed in some degree, was lost in mere infancy. After the death of her parents, she found a home with her grandmother, a woman in humble life, and so poor as to be supported in part by public charity. With her she remained until she was nearly twenty years of age. At this time her peculiar condition was made known to the benevolent Carton, who at once determined to remove her, if possible, to his establishment, and attempt her education. To this, however, it was difficult to obtain the consent of the grandmother and aunt of Anna, whose attachment to the unfortunate child was very strong; and who, with the jealous tenderness not uncommon among

persons of their class, were fearful that, in the hands of strangers, she would not receive the careful and affectionate attention which they had been accustomed to bestow upon her. And when they finally yielded to the urgent appeals which were made to them, and Anna was removed from their humble abode, they followed those who had charge of her with the half repenting cry, "You are taking away the blessing of our house." Says the Abbé: "I have not concealed this circumstance, but I have now the pleasure of being able to add that they are perfectly satisfied. They have seen the progress which their beloved child has made in knowledge; they have become convinced, also, of the improvement which has taken place in her physical constitution, and of the interest she feels in useful employments, and they esteem themselves happy in having made the sacrifice."

One of the reasons why the friends of Anna were unwilling that she should leave them was the conviction that she was idiotic, and, of course, that any attempt to instruct her would be wasted labor. Her parents, occupied with their daily avocations, had been compelled to keep their helpless child in perfect idleness from morning to night. Seated alone in a corner, her only amusement was to string and unstring a number of beads which they had put into her hands, and this monotonous operation was repeated twenty times a day. Without bodily exercise, her appetite was of course feeble, and she would sometimes refuse to take any food at all till evening. She would occasionally tear off her clothes in the fits of passion to which she was subject, and resist every attempt to cover her with better garments. Her external appearance was far from attractive. Her skin was covered with blotches; her eyes were full of rheum; her walk was awkward and difficult, and her head always bent toward the ground. But, when pleased, she was accustomed to express her satisfaction by a pleasant smile, and to kiss her hand, with a not ungraceful motion, in token of her gratitude for any favor.

As soon as she arrived at the Institution for the Deaf and Dumb she seemed to be conscious of having found a new home, and from that moment never made any allusion to the friends she had left behind. Although twenty years of age, she was

still a child in feeling, living wholly in the present, with scarcely any thought of the future or the past. Like a child also, she was fond of attention, exacting and selfish. Being conducted to her room, she immediately undressed herself, and rose early the next morning, happy in having, for the first time in her life, passed the night in a comfortable bed. When her attendant appeared and she became aware of her presence, she bowed her head as if to salute her. At this period, her hands were small and thin, the result of a life of idleness, but her stature was not different from that of others of the same age with herself. She ate with more propriety and dexterity than is common among the blind. Her organ of destructiveness was large, and whenever displeased with her book or work, which was not seldom, her first impulse was to tear it to pieces. Her natural weapons were her feet and nails, and, during the early period of her residence at the asylum, these weapons were not allowed to rust for lack of constant exercise.

An attempt was soon made to accustom her to some useful occupation, and for this purpose knitting needles were put into her hands and she was taught how to use them, but she manifested at first a decided indisposition for work of any kind whatever. Her aversion to study was equally great. The only way in which she could be led to undertake either was by making one repugnance counteract the other. Thus, when the knitting needles had been presented to her, and she had several times refused them, her attendant, as if yielding to her wishes, would take them away and fill their place with the letters of the alphabet. Happy in not being compelled to the labor which she disliked, she would then diligently apply herself for a time to study. And so, on the other hand, she could most quickly be led to use her needles by requiring at first some other exercise. But this perversity of conduct was of no long duration. By yielding to the caprices of this child-woman, and watching the changes of her wayward temper, she was soon brought to engage willingly in both study and labor, and to love them both. An appeal was also made to her sense of shame, and not without effect. One day, when she had manifested a more than usual disgust of work, her attendant led her round among the children who were busy at their customary employments, and

said to her by signs: "These little ones are all cheerfully engaged in their occupations, while you, who are so large, do nothing at all." Her pride was touched by the remark, and thenceforward there was less difficulty in persuading her to perform her task.

"Anna very soon learned," says the Abbé, "that I was the master of the establishment, and her attachment to me was stronger than to any other person. But it was a love somewhat shaded by fear, for after a short time she became aware that whenever punishment was administered for misconduct, it was done by my direction. On a certain occasion, when she had torn her cap in her anger, and had been told by her attendant that I should be informed of it, she adopted the following expedient to escape the discipline which she feared. Going around to each of the deaf and dumb and the blind pupils, she earnestly besought them by signs to kneel before me and ask me to forgive her; and she expressed her wishes on this point with such distinctness that only one of those whom she addressed failed to understand her.

"It was once rather imprudently made known to her that I was to be absent for several days, and she seemed to regard it as a favorable opportunity for the manifestation of some of the worst traits in her character. When reproved by her attendant for misconduct, and threatened with a report of it to me, she mocked at her monitress, saying that I was away and would not soon return, and that, in the mean time, she would do whatever she pleased. But now she is wholly changed, having become mild, quiet and equable in her temper. Often for three months at a time there is not the slightest outbreak of her old irritability. She will do nothing now which she knows to be opposed to my wishes. She is very fond of fruit of every kind. Being once led into an orchard, and urged to gather and to eat by her deaf and dumb companions, she refused, replying that I had not given her permission, and that she must not do it without leave first obtained from me.

"Her sense of touch is exceedingly acute. Sometimes, by way of experiment, the raised letters of her alphabet have been almost entirely effaced, so that her teacher could not detect, with her fingers, the slightest trace of them; Anna, however,

has had no difficulty in distinguishing the whole form of each letter. Often she finds pins in the course of her walks, and on two occasions she has brought to me small pieces of money which she had picked up in the garden. It seems to afford her the highest satisfaction thus to bring to light small articles which others overlook.

“I was gratified one day by a manifestation of sensibility which was greatly to her honor. A child had been brought to the asylum, one of whose hands was crippled. As soon as she had touched the maimed limb, she burst into tears and continued weeping for a long time. Being asked the cause of her grief, she replied that the poor little object of her sympathy would never be able to knit. Knitting is her favorite occupation, and to be incapacitated for this exercise she regards as one of the greatest of calamities. The next morning she was found by her teacher with her hands tied, and in explanation of her self-imposed ligature she proceeded to show that, in this condition, she could neither knit nor dress herself, nor do many other things; adding an expression of her gratitude that she enjoyed the perfect use of both her hands. The most unfortunate,” justly remarks the Abbé, “have something for which to be grateful.

“Anna is very benevolent, and with great cheerfulness she renders all possible aid to those who are in need of assistance. During the winter she is very careful of her little companion, covering her at night in her bed, and often pronouncing by signs a blessing upon her. She has a strong love for the very young deaf-mutes. She holds them in her lap, rocks them in the cradle, and carries them in her arms with all the care and tenderness of a mother. Her teacher once wrote for her the phrase, *Strike Eugenia*, as an exercise in language. Before obeying the direction, she took the hand of the blind Eugenia, and placed it upon the letters, to make her understand that if she struck her it was not in anger, but only in compliance with her teacher's request.

“She never assaults her companions, but neither will she permit any invasion of her own rights on their part. She is greatly offended whenever any thing belonging to her is taken without leave. One of her fellow pupils having abstracted a school-book of hers for a temporary purpose, Anna was highly

displeased and immediately reclaimed her property. The next day the same pupil requested the loan of the same book, but Anna refused, giving as a reason that *yesterday* she took it without permission, and that therefore *to-day* she should not have it at all, however earnest might be her request.

“Whenever Anna commits any fault, she does not deny it, but either makes a full confession, or offers some plausible excuse. She often shows considerable ingenuity in defending herself against accusation. Her attendants having once observed to her that her knitting was badly done, she immediately answered by signs that it was not her fault; that the needles were crooked. As if she had said, How is it possible for one to work well with such tools?

“One morning, more indolent than usual, she manifested great unwillingness to leave her bed. When required to rise, she answered that she was sick and could not. She felt of her pulse, and said to us by signs that we must call the physician of the establishment to come and give her medicine. We knew very well that this was a mere pretext, and she was ready to confess it as soon as she had risen.

“She occasionally speaks of things with an apparent knowledge of their nature which no one can tell how she has acquired. She is totally blind, and has been so from birth. The strongest light makes no impression whatever upon her. And yet she will sometimes refuse to work in the evening; saying that it is too dark and that she must wait till it has become light.

“During religious worship in the chapel, which she regularly attends, she seems to receive impressions peculiar to the place. She loves to be there, and her manner is so reverent as to encourage the hope that she feels, in some degree, the presence of God. Her companion once said to her that I was sick, and that she ought to weep for it. She replied that she must not weep but pray, and immediately falling upon her knees she remained in that position for more than a quarter of an hour. She afterwards told me of this, and I was happy to know it, for I believed that her conduct was pleasing to God. Does not the bird praise its Creator by its spontaneous song, and is not the

motion of the stars in their orbits a continual hymn to the Deity?"

It is not necessary to go at length into a detail of the processes employed by Carton in the education of his deaf, dumb and blind pupil. A few extracts from his minute and extended narration will serve to show the nature of his method, and the success by which his efforts were attended. He began his labors in the following manner :

"To give Anna," he says, "at the very first, a significant word, and at the same time to make her acquainted with the letters composing that word, I decided to select a single letter and make that the representative of the whole word in which it was contained. And to do this most effectually, it was important that I should fix upon a letter bearing some resemblance to the form of the object which I wished it to express. Accordingly, I chose the letter O, and having accustomed her fingers to its circular form, I explained to her that this letter was the representative of the mouth. (O is one of the letters in the word *mond*, which is the Flemish for mouth.) I then repeated the same letter, thus OO, and in like manner taught her that this double O represented the eyes. (*Oog* is the Flemish for eye.) It was easy to make her understand that O stood for the mouth and OO for the eyes, because of the manifest resemblance between the signs and the things signified. But it was necessary that she should not be left in the belief that all words were similar in form to the objects which they represented. I therefore joined the letter R to the OO already taught to her as the representatives of the eyes, and explained that the word thus formed, *oor*, (which is the Flemish for ear,) possessed an entirely different signification. Thus she was led, by an easy process, to perceive the distinction between natural and arbitrary signs."

We have given the Abbé's explanation in the foregoing paragraph in his own language, although it seems to us neither remarkably clear nor satisfactory. In the course of a few months, Anna learned the meaning of quite a number of words, principally the names of objects with which she was most familiar. We make a second extract from the record of her instruction.

“One day Anna’s teacher having presented her with an egg and at the same time directed her attention to the word *ey*, (the Flemish for egg,) she made us understand that she wished to eat it, and offered me a small piece of money, as if to make purchase of the article. The bargain was completed; she ate the egg and I pocketed the money. The next day, she found the word *ey*, of her own accord, and pointed it out to her teacher, with an expression of countenance sufficiently indicative of her desire for the thing which the word represented. Accordingly I gave her an egg; she touched it and then touched the word, smiling to herself as if surprised and pleased that by means of those two letters she had obtained what she wanted. I perceived that she would soon propose to buy the egg, as before, and I thought it a favorable opportunity to ascertain whether she had any proper idea of the use of money. When therefore she offered me the price, I took it and at the same time took from her the egg also. She laughed a little at this, thinking doubtless that what I had done was in mere playfulness. But I left her for a time, in order to show that I was serious in the matter, and that what I had thought it proper to take, I judged it right also to keep. She submitted at last, so far as the egg was concerned, but seemed astonished that I did not restore the money. She asked me for it, and was greatly offended because I appeared to be slow in making restitution. It was time to show myself an honest man; I accordingly returned the money and she was satisfied. It gave me pleasure to discover in her so correct a conception of the rights of property, as well as of the natural justice involved in the observance of the rule of *quid pro quo*.”

As soon as Anna had learned the names of a sufficient number of objects, the Abbé proceeded to teach her the use of the verb, beginning with the imperative mode as the most simple and regular form of it. His success in this case was not inferior to what it had been with the substantive. After a few trials, Anna learned to perform readily whatever actions were commanded. Sometimes her obedience was tested by ordering absurd or impossible things, but in every case she would go through with the form, at least, of compliance. Thus, she was once told to *Eat the chair*. She read the phrase, re-read it and

then shook her head, as if in despair of obeying the command. Finally, however, she turned round to the chair in which she was sitting; put her mouth to it, and pretended to eat it with great apparent relish. On another occasion the phrase, *Throw your head upon the floor*, was given to her. After twice reading the words, and laughing somewhat at the absurdity of the command, she became suddenly serious, as if meditating how she should obey it. At last, to end the matter, she took her head in her hands, and made the motion of throwing it away.

"This then," says the Abbé, "was the order in which I taught Anna the various parts of speech. *First*, the substantive; because that which it expresses falls most directly under the cognizance of the senses. *Second*, the verb; because without this it is impossible to use connected language. *Third*, the preposition; as completing the action indicated by the verb. I reserved the adjective and the adverb to the last, because, not being essential parts of a sentence, complete propositions can be framed without them, and I was anxious to have my pupil begin the use of written language as early as possible.

"The last lessons which Anna has received have had for their object instruction in the use of the possessive pronouns and the conjunctions. She is now able to use such phrases as the following, and she readily comprehends the meaning of such as are written for her: *I put my cane and my book upon the table. Sister A. sews my apron and my bonnet with a needle. Give my book to sister P.* As Anna is of an active temperament, she never fails to go immediately and give the book to the person indicated, but she always insists upon thanks for what she has done. She never forgets to express her gratitude for every favor that is shown to her, and she expects to have her own good deeds acknowledged in the same way.

"Anna seems to understand that we have some facilities which she has not for finding those who are not present; that we are endowed with some sense which she does not possess. She does not appear however to distinguish between her blind companions and those who are deaf and dumb, nor to understand the peculiar misfortune of each class, for whenever she addresses them it is always in the same way.

“To perceive the difference between herself and her teachers and associates, her experience would lead to some such reasoning as this: ‘When I am looking for any thing by myself, with no one to aid me, I find it with difficulty, but when I have the assistance of another person it is quickly found; that person therefore must possess some sense or faculty which I have not.’ She would understand intuitively the connection between this conclusion and the premises, although she might not be able to express it in logical form.

“The following fact may be taken as sufficient proof of Anna’s knowledge that her teachers are in the possession of some faculty of which she and her blind companions are destitute. One day her knitting-work had got out of order, and she found herself unable to remedy the evil. A blind girl who sat at her side volunteered to help her, but she rejected the offer, touching the eyes of the girl and then her own eyes, and saying by signs that they were both blind alike and therefore incapable of doing what was necessary to her work.”

We have no room for any further extracts from the Abbé’s narrative. Some may judge that those we have already made exhibit nothing of sufficient merit to justify translation. Compared with our American prodigy, Laura Bridgman, the deaf, dumb and blind Belgian does not, indeed, display any wonderful signs of intellectual activity, but we should not forget that the latter had grown to womanhood before the least attempt was made to lift the triple veil which shrouded her mind, and that when the account was written she had been for no very long period under instruction. Her case has, at least, one point of interest, as showing how much human wisdom, prompted by human benevolence, can accomplish for the most degraded and apparently most hopeless of our race.

POETICAL EXTRACTS.

[In the third number of the first volume of the *Annals* we printed a communication from Mr. John R. Burnet, a deaf-mute of New Jersey, prefacing it with a very brief notice of the author. From a volume entitled "Tales of the Deaf and Dumb, with Miscellaneous Poems," published by Mr. Burnet in 1835, we extract the lines that follow. They should be read, of course, with a constant recollection of the peculiar circumstances of the writer; on which condition we have no fear of any dissent from our judgment that they well deserve to fill the space which we yield them.—ED. ANNALS.]

MY HOME, FAREWELL.

I paused upon the mountain's brow,
And turned me to survey
My native hills all smiling now
Beneath the sun of May;
The bustling world before me lay,
Where I must win a name;
Hope beckoned to the onward way,
And whispered thoughts of fame.

But memory fondly lingered back,
And dwelt, mid gathering tears,
Upon my life's eventful track
Through few, but changeful years;
My early loves and hopes and fears,
Through disappointment's shroud,
Shone forth, as when the sun appears
One moment through a cloud.

Farewell the soil my steps that stayed
In tottering infancy,
Where free my bounding footsteps strayed
In boyhood's thoughtless glee;
Her treasured stores has memory
Linked with each field and spring,
She clings to every rock and tree
As a familiar thing.

And there in childhood's day I heard,
 Who ne'er again shall hear,
 Or human voice, or song of bird,
 Or water murmuring near,
 The echo that, with wondering ear,
 I traced from hill to hill,
 Lingering through many a noiseless year,
 Rings in my fancy still.

My native home! farewell once more!
 Hope darkens on my mind,
 I tempt the unknown world before,
 And leave my home behind!
 Where shall I meet with friends so kind
 As those who loved me well?
 Another home where shall I find?
 But yet, *my* home, farewell!

[As a pendant to the foregoing, we are tempted to reprint some lines which appeared in the Seventeenth Report of the American Asylum as the production of one of the pupils. The author, Mr. Edmund Booth, lost his hearing in early youth, was for some years a pupil of the Asylum, afterwards an assistant instructor, and is now a resident of Iowa. He is a gentleman of unusual intelligence; writes prose with ease and even elegance, and for his own amusement only has occasionally indulged himself in rhyming. Perhaps he will not thank us for reproducing one of his earliest effusions.]

INVITATION.

Come, O come, the day is fair,
 The bees are humming in the air,
 The sun is laving in the lake,
 The fishes sporting near the brake,
 So come, and drink the balmy breeze
 By soft gales wafted from the trees.

The lake is like an angel's path,
 And spotted like a flowery heath
 With islands lovely as itself;
 No rock or mountain-crag or delf
 But smiles upon the glassy wave
 Or lies contented in its grave.

So come, O come, and let us go,
 The day is still, the wind is low,
 There's nothing to disturb or break
 The drowsy woods or sleeping lake,
 The spell of Nature's loveliness
 Hath power to wrap the soul in bliss.

The boat is waiting on the shore
 And ready hangs the lightsome oar ;
 T'will glitter as we move along,
 And that shall be our only song,
 Save where some wild bird's mood subdued
 Gives echo to the solitude.

A COMPLETE EDUCATION FOR THE DEAF AND DUMB.

BY J. A. AYRES.

KNOWLEDGE is the source of our purest and most refined enjoyments. It wakes in the soul thoughts, emotions and feelings hitherto unknown, and with which it delights to hold converse. It gathers from the past its words of interest and instruction, and, with conjecture made wise by experience, it hovers with intelligent interest over the dim and uncertain events of the future. Not only is knowledge power ; it is enjoyment. It is an element of happiness in itself. The mind rejoices in its own strength and in the consciousness of its possessions, just as the well man rejoices in the buoyant pulse of life, whose vigor nerves and stimulates his whole frame. How great the contrast in kind and degree between the enjoyments of a mind left to dwarf itself in ignorance and repose, and those of one whose perceptions, cultivation and study have endued it with power to grasp and comprehend all truth ! In the one the bright light of God in man seems waiving toward obscurity, till you scarce can tell whether it be more in power than the wonderful instinct by which he upholds and preserves the beasts of the field ; while in the other it teuds upwards, assimilating itself continually to its divine original. The savage knows nothing of the quiet happiness, filled with great thoughts, with which the refined mind contemplates his boundless forest or lofty mountain-track. To him it is but the abode of the various

animals which the Great Spirit has provided for his wants, or the path by which he passes forth on his errand of plunder or war. The breeze rustling the trees of the grove has no voice of soft imaginings for him. The star shining at eve upon his way is not to him the light of a world to come; the countless hosts of heaven, or the unmeasured waters of the sea, wake not in him emotions of the grand or sublime. His thoughts are bounded by his wants, and revolve in their narrow circle.

But not only is knowledge the source of our refined pleasures; it multiplies almost beyond computation our material and ordinary comforts. Knowledge invents machinery, by which half the world rests from its labor without diminishing aught from the sum of its previous accomplishment. Knowledge marks on the ocean its highways of commerce and trade, and brings in the possessions and luxuries of every clime. It counts distances by the stars, provides means of locomotion swifter than the winds, and compels the lightning to be its messenger. Every acquisition of useful knowledge is a title to respect and an increased capacity for enjoying and conferring happiness. What greater blessing then can we bestow upon the deaf and dumb than knowledge?—not merely knowledge sufficient to meet the ordinary wants of life, but knowledge which leads to a higher enjoyment, cultivating the intellect, strengthening the reason, guiding the imagination, developing the powers of invention, of calculation, of design; till the imprisoned faculties break the strong chains of their peculiar bondage, and forget in their present enjoyment and freedom the world of darkness and mist out of which they have come.

But the question will suggest itself: Are the deaf and dumb capable of these great attainments, or does not their loss of speech and hearing reduce within a narrow circle the branches of study to which they can profitably and successfully attend? To a superficial observer the latter would seem to be the case, but both philosophy and experience show that the deaf-mute is capable of succeeding in almost every branch of study, and that in many which would seem for him the most difficult he makes rapid progress. When we say that man is able successfully to prosecute all branches of knowledge, we do not of course mean that every man possesses this ability. Mental imbecility or weakness, or a peculiar constitution of mind, will always be an

impassable barrier to some. Not to speak now of that general weakness of the intellectual faculty, forbidding all hope of superior attainments in any direction, there are some studies for which certain minds seem to have no affinity. Some distinguished for their literary attainments have been unable to comprehend the first problem of Euclid. Notwithstanding all this, however, the proposition remains true, and cases of failure are but exceptions for which we are able to assign always a sufficient cause. So in the case of the deaf and dumb, when we say that they are capable of mastering nearly all the branches of study to which others attend, we do not of course mean that there will be no exceptions. The exceptions will doubtless be more numerous, for, the difficulties being greater, those inferior in mental capacity will more frequently give out or be discouraged, yet enough will remain abundantly to prove our assertion. A few years ago, it was doubted, if not actually disbelieved, that the deaf from birth could be taught at all, and even now it is generally supposed that their acquisitions of knowledge must necessarily be limited. We will endeavor to show in what they can succeed, and where they must expect to fail; yet so great is our confidence in the ability of any mind to struggle up, even under the pressure of great difficulties, into the free world of light and intelligence, that we shall be slow to put a limit to their success.

If there be any branch of study in which they would seem necessarily and always to fail, it would surely be music, for that being directly dependent upon the ear, being as it were the very soul of sound, would seem surely to be unattainable by those for whom all sound is dead. Yet it is but a few weeks since we had the pleasure of listening to a performance upon the piano by a young lady who from eighteen months of age had been wholly deaf, in which expression, accuracy and skill were exhibited, fully equal to that commonly attained by other young ladies. No one hearing it would have dreamed for a moment that the performer was destitute of the sense of sound, or unable to drink in with a full soul the harmony which she was, in a measure, unconsciously creating. It is true this was, to a great extent, only a display of mechanical skill; yet as an effort, under great disadvantages, to take one step further

in the world of acquisition, it was an exhibition full of both wonder and interest.

It is now conceded, by all who have taken pains to examine the subject, that the deaf-mute is able to obtain a thorough and complete knowledge of language, expressing by it, with accuracy and facility, all his thoughts and feelings, as well as the history of his life, and by it drinking in that knowledge which flows through ten thousand channels to meet all the wants of the world. But it has been doubted by some less conversant with the results obtained, whether the deaf-mute so appreciated language that it was a true vehicle for the expression of his thoughts; or, in other words, whether it brought him into actual and intimate communion with the world, so that his thoughts, feelings and affections all mingled and flowed in the common channels of humanity.

So far as such a result is dependent upon an acquaintance with language, it is doubtless always a failure in the early stages of instruction. It would be unphilosophical to suppose otherwise. We should never forget that the early development of the mind of the deaf-mute must be made by the aid of signs, much more than in the case of one who can hear, and that consequently, when the new and arbitrary language of words comes to be introduced, the process of assimilation, so to speak, is both longer and more difficult, and for a time the medium is both dim and uncertain. Yet that the final results attained in each case are the same, is susceptible of such proof as no one with discernment and honesty will doubt. There may indeed be a philosophical doubt raised as to whether language does ever convey precisely the same ideas to different minds. In respect to language used upon the most abstruse and difficult questions of mental or moral science, it is doubtless true that it rarely brings two minds into intimate and perfect communion, so that their thoughts flow together as one and in one channel. Else why are almost all abstruse discussions only an effort to produce a mutual understanding? So in respect to the deaf-mute. At the commencement of his studies all language is to him abstruse and difficult. Like a child learning to walk, he feels his way along at first by slow and imperfect efforts, until his practised understanding enables him to put forth the vigor and attain the results of manhood. Thoroughly familiar with one language,

the deaf-mute enjoys the same facilities for the acquisition of foreign tongues as if he possessed the faculty of speech. Books, lexicons and the living teacher are alike available to him. Whenever the study of a foreign language has been commenced in our institutions, success has always been in proportion to the ability manifested in other intellectual pursuits. Nor need this appear strange to any, for in reality all languages to the deaf and dumb are foreign languages, and the acquisition of one is the same as that of another, allowing for intrinsic difficulties. In the elementary branches of mathematical study, the deaf and dumb commonly make early and rapid progress. In the simplicity and precision of such studies, their minds, yet cramped and hindered in their free exercise, seem to rejoice. Long before any considerable progress has been made in the study of language, before the mind has been enlarged by the lessons of history, or stored with information in respect to our world and its inhabitants, the fundamental rules and principles of mathematical science may be taught with ease and success. Beyond this, however, the deaf-mute does not advance successfully until he is familiar with language. For close and abstract reasoning, signs, as a medium of communication, are very imperfect. Besides, in all propositions of an abstruse character, the statement needs to be continually before the eye for reference, a result which can not of course be secured except by the use of language. When, however, language is secured, and the mind has learned to flow in its more precise and accurate channel, mathematical reasoning is no longer, as it has been, a difficult and uncertain effort. In this stage of advancement, the prosecution of close mathematical studies is one of the greatest auxiliaries toward a complete education which the deaf and dumb can have. It induces habits of patient thought and reflection, much more needed by them than by those whose reasoning faculties are more frequently tasked in the practical and ordinary affairs of life; for, the language of signs being mainly figurative and descriptive, reasoning is rarely attempted in it. Owing to this fact, and the small number of the deaf and dumb whom circumstances allow to press forward toward a complete education, the higher mathematical studies among them have been to a great extent neglected. While their opening minds are grasping eagerly in every direction for the useful and the beautiful,

it would be hardly expected that they should pause voluntarily to survey the dry fields of mathematical science; yet, for want of the discipline which they might here attain, they suffer a mental inconvenience and disqualification all their lives. For a complete education the discipline of strict science is always necessary, and particularly is this true in respect to the deaf and dumb, to enable them to overcome a habit, induced by signs, of superficial thought. From the simple statements of arithmetic to the more complicated problems of algebra, and to calculations upon the triangle, the sphere, the cone, etc., their minds pass with facility and with constantly increasing strength, and the ability which they here acquire is a powerful auxiliary, aiding them forward in all their other pursuits.

The study of the natural sciences is a source of unfailling interest, amusement and profit to the deaf-mute. Shut out in his early days from language, it is only a very few of the most common objects in nature that have, even in the picture gallery of his mind, either "a local habitation or a name." What can never be specifically referred to, either in discourse or thought, is soon forgotten. Thus a thousand little things, flowers, birds, shells, etc., of which the hearing child learns the names and history in infancy, are to the opening mind of the deaf and dumb matters of interesting study. The names of hundreds of familiar objects in the natural world strengthen and test his memory; their history enlarges his mind by imparting practical and useful knowledge, and he receives a new impulse from the interest which always clusters about such study. Perhaps, as with not a few others, a love for the study of things pertaining to the natural world may be developed in some one branch of it, till it becomes a little world of enthusiasm clinging to his thoughts, around and in which they revolve with ever increasing pleasure. In this microcosm of his own, he may peradventure find not a few zealously affected like himself, in whom similarity of pursuits and tastes may beget fellowship and society, pleasant and grateful to him in his lonely pilgrimage; for the deaf-mute never should forget, more than others, that every acquisition of knowledge is not only a source of happiness in itself, but is, so to speak, a letter of recommendation to others, creating for him an increased interest and regard.

To the study of books of philosophy, the attention of the

deaf-mute cannot profitably be directed until language has ceased to be to him, what it always must be at first, a dim and uncertain translator of signs. When, however, he passes out of this state into a clear and rapid comprehension of this better medium,—a result always and chiefly to be aimed at in all elementary instruction,—he is prepared to appreciate and follow arguments to their conclusions, and fairly and intelligently to weigh their value. In so doing he cultivates his reasoning faculty which, from the peculiar structure of his early language, he is so apt to neglect, and prepares his judgment for a more calm and clear decision of all the practical issues of life.

It may be at times a matter of deep regret to the deaf-mute himself, and of sympathy on the part of others, that he is deprived of the common means and advantages for obtaining public and intellectual distinction. He cannot exhibit his attainments or powers in the pulpit, at the bar, or in the public assembly. Yet, even in this respect, is not his path so hedged in as it would seem to be. Not to speak now of others, one channel to public favor, and even to the highest and noblest distinction, remains open to him. In the common, as well as in the higher branches of painting, nothing interposes to prevent his progress. If he have ability and zeal sufficient, he may rival and surpass Raphael. In this branch of study, so eminently adapted to the situation of the deaf and dumb, they should be early and carefully instructed. To many it may be made the means of an honest livelihood, to some perhaps of an honorable distinction, and to all it will be of value in the social and domestic circle, as an attainment by which they can often add their mite to the stock of common enjoyment, and, in so doing, remove from themselves the painful feeling of inferiority or helplessness which would otherwise come over them.

The question is sometimes asked by those more curious than learned, whether music is taught in our institutions for the deaf and dumb, and the answer of course is, no; we can accomplish many things which in their results seem wonderful, but music is an art too directly dependent upon the ear to be a part of our instruction. Yet it is certainly true that music, to an extent, can be learned by those who are and always have been wholly deaf. It will of course be purely mechanical music; still even this may be at times carried to such a degree of perfection that,

like some of the elegant works of art which rival nature, it will be difficult to distinguish it from that in which the ear drinks in and modulates the harmony which it creates. Time and tune are easily learned by the deaf and dumb upon an instrument, but expression requires careful and patient instruction, with not a little assiduous effort on the part of the learner. As a source of personal gratification or profit, music would seem of little value to the deaf and dumb; yet, as a curious accomplishment, it may well receive the attention of those who incline to devote to it a portion of their superabundant leisure.

Perhaps there is no one study of as much practical importance and value to the deaf and dumb as that of history. It fills a blank in their knowledge of men, manners and life, which their infirmity disqualifies them from otherwise supplying, strengthens their judgment, and frees it from the bias of false and erroneous opinions; gives them an insight into the motives influencing the actions of men, exhibits what is commendable and praiseworthy in the conduct of those who have gone before them, and, in a word, opens up the whole secret of life, its motives, its aims, its means and its attainments. To the deaf-mute this is invaluable knowledge, and that which he cannot elsewhere obtain. It frees him also from prejudices which would otherwise warp his understanding, prevents that credulity which would make him the dupe of designing knaves, and at the same time inspires him with those noble and generous sentiments which are opposed to idle and vain suspicions, the natural product of ignorance and imbecility, and gives dignity and symmetry to his mental character. A true history of the men and events of past ages is the great school of wisdom for all, and especially for those who cannot always appreciate, because they have not the opportunity fully to comprehend, the characters and events of the present. It should always form a part of the early instruction of the deaf and dumb. It is a study capable of interesting them before a complete knowledge of language enables them to explore with ease all the fields of literature and science. By signs alone no small amount of historical information can be communicated, and, as it is a branch of instruction so valuable to them, it is meet that its earliest lessons should be brought to aid in forming and developing their characters.

With such a field of acquisition open before him, the deaf-mute need scarcely stay to think of his loss, but, grateful rather that now at last the results of instruction are as certain in his case as in the case of any others, let him press forward, as many a brave heart has done before him, in the pursuit of knowledge under difficulties, assured that his success will be proportionate with his efforts.

EDUCATION OF THE DEAF AND DUMB IN CANADA.

BY LUZERNE RAY.

THE *Quebec Gazette* of September twenty-sixth ultimo contains an article of three or four columns, entitled "The Deaf and Dumb," from the pen of Ronald Macdonald, Esq. This gentleman was for some years at the head of a small school for the deaf and dumb at Quebec, which was finally suspended, however, for lack of funds to carry it forward. Since that time he has been engaged in other employments, but it is evident that he still feels a deep interest in subjects related to his former profession. The article to which we refer begins with the following announcement :

"We learn with much pleasure that a School for the education of the deaf and dumb, supported by the Catholic Clergy, is to be opened in Montreal, under the direction of the Reverend Mr. Lagorce, parish priest of St. Charles, River Chambly. We shall be happy to do anything in our power, whether by imparting such information as we may be possessed of, or in any other way, to forward the benevolent views of the enlightened and philanthropic gentlemen who have undertaken this good work."

Mr. Macdonald then proceeds to give some account of the abortive attempt to establish a permanent institution for the deaf and dumb at Quebec, and of his own agency in the matter. It seems that "he was applied to, in 1829, by the Education Committee of the House of Assembly of Lower Canada, to know if he would undertake the management of an institution for this class of persons. Having consented, on condition of a sufficient provision being made for him and his family, he was, at the request of the House of Assembly, commissioned by Sir James Kempt, then Administrator of the Government,

to visit the principal institutions in the United States, in order to qualify himself for the task. After visiting the institutions in New York and Philadelphia, he repaired to the American Asylum at Hartford, where he resided about a year, taking private lessons of Mr. Clerc, the favorite pupil of the late Abbé Sicard, and teaching a class under his direction. Having then received a certificate of qualification from the directors of the Asylum, he returned to Quebec, where he opened a school for the deaf and dumb in 1831. The number of pupils never exceeded twenty-seven, the provision for the admission of boarders being very limited."

In regard to the character of this school, during its brief existence, we have the testimony of Dr. Meilleur, the Superintendent of Education for Lower Canada, who in his last report speaks as follows :

"A deaf and dumb school has already existed in this country and has been discontinued for want of means, for pupils were never wanting. It obtained, however, a success which, were there no other considerations, would of itself be a powerful motive to continue its operation, even if the number of that class of subjects for whom it was intended were not sufficient to induce the Legislature, in its benevolence, to provide effective means for giving instruction to this interesting portion of our fellow subjects. I have frequently visited, with a lively interest, when I was a member of Parliament, the school of those skillful teachers at Quebec, and examined their pupils in divers branches of practical instruction and on the principles of Christian morality, and I have always been exceedingly well satisfied with the ingenious mode of instruction of these masters, and of the progress of their scholars. These facts are so many motives, supplying what was wanting in the others, to induce the Legislature to re-establish, on a footing for the benefit of the deaf and dumb of the whole Province, a school which the Legislature of the former Province of Lower Canada had so well commenced, and I believe it my duty to draw its attention to the subject."

The "skillful teachers" alluded to by Dr. Meilleur were Mr. Macdonald and his first pupil, Antoine Caron, whose progress in the attainment of knowledge was so rapid that he soon became the assistant of his master in the instruction of others

less intelligent than himself. The school at Quebec continued in operation only about five years. The following paragraph alludes to the causes of its discontinuance. Mr. Macdonald writes :

“The late Institution for the deaf and dumb in this city did not exist long enough to be productive of much good, yet it showed what could be done. It was always open to the public, and every person who paid it a visit appeared highly pleased with the progress of the pupils, which was necessarily much slower in the first years than it would have been afterwards. Lord Aylmer, then Governor-General, by whom it was visited several times, took such an interest in it that, on the usual appropriation failing in 1834 with all other appropriations, his Lordship spontaneously offered the sum (five or six hundred pounds) necessary to support it a year, out of his own private purse. The offer was accepted by the teacher, who, in consequence of it, continued his labors, without, however, calling on the noble Governor to fulfill his engagement, as he did not find it necessary for a time. When his Lordship was shortly after recalled, he twice renewed the offer, and inquired to what amount he was to consider himself liable ; but the circumstances no longer existing under which it had been first made, the other party refused to receive anything from him.

“The committee did not report till the eighth of March, 1836, a day or two before the prorogation, when they reported that the establishment would be too expensive for the means of the Province. They, however, expressed a hope that under more fortunate circumstances, and when the property destined for the purposes of education should be restored to those purposes, it would be possible, with the coöperation of the neighboring Provinces, to revive, upon a suitable plan, an institution which should afford the deaf and dumb, not only instruction, but also the means of rendering themselves useful to their fellow citizens, and of providing a subsistence for themselves without being dependent upon the rest of society.”

This was the end of the school for the deaf and dumb at Quebec. For the last twelve years, the deaf-mutes of the British Provinces, very numerous as we shall presently see, have been destitute of any means of obtaining an education within their own borders. The few who have received any in-

struction at all have been sent, for this purpose, to institutions in the United States. "According to the census of 1844, the number of deaf-mutes in Lower Canada was, in round numbers, 700 in a population of nearly 700,000; one to every one thousand inhabitants. Supposing the population to be the same in Upper Canada, and taking the population of the whole Province at one million and a half, (which it will soon be, if it is not already,) this would give 1500 deaf-mutes; fifty of whom would arrive yearly at the proper age to go to school, and during a course of six years 300 of them would have to be provided for."

It is apparent from these facts that an institution for the deaf and dumb is very much needed in Canada; and it gives us pleasure to know that the want which ~~has~~ so long been felt there is about to be supplied. Upon what basis the new establishment is to stand the *Gazette* does not inform us. Whether it is to receive any aid from the Provincial Legislature, or is to be a wholly private institution, we are not aware; but, whatever may be the case in this respect, we trust that ample means will be in some way provided for the education of *all* the deaf and dumb of Canada.

P. S. Since the foregoing was written, we have seen a letter from Mr. Macdonald to one of the officers of the Asylum, a translation of some parts of which we venture to offer, although it was not intended for publication.

“QUEBEC, Oct. 13th, 1848.

“DEAR SIR :

“You will learn with pleasure, I have no doubt, that the Catholic Bishop of Montreal; who has already enriched his diocese with a number of benevolent institutions, is about to add to them a school for deaf-mutes;—at least, unless the Provincial Legislature shall establish one for the deaf and dumb of the whole Province. A young priest, full of zeal and intelligence, the Abbé Lagorce, formerly Curé of St. Charles, and since Director of the Orphan Asylum at Montreal, is to take charge of the school. Mr. Lagorce is now in Quebec, whither he has come to receive such instruction as I may be able to give him. I had once a good collection of books and other documents relating to the instruction of the deaf and dumb, but the whole was lost at the great fire of May 28th, 1845, and I have pro-

cured nothing since, except a few reports of your Institution. Mr. Lagorce desires me to ask you, for the sake of the cause to which he has devoted himself, and which you have so much at heart, to send him a list of such books, pictures and other things as are used at the American Asylum, or in the Paris Institution, and to let him know by what method he may obtain them.

* * * * I take the liberty of transmitting to you a number of the *Quebec Gazette*, (of which I have been the editor since the death of our friend, Hon. John Neilson, in January last,) wherein you will find an article upon the deaf and dumb, which has attracted some attention, and was the cause of the visit to me of Mr. Lagorce."

The remainder of the letter relates to matters of a personal nature. Perhaps Mr. Macdonald may be persuaded to re-engage in his former occupation, and under happier auspices attain the success which he deserved, but failed to secure, in his first enterprise.

TEMPERANCE AMONG THE DEAF AND DUMB.

BY W. W. TURNER.

CHILDREN are creatures of imitation; deaf and dumb children are eminently so. Unable to gain knowledge through the ear, or to converse with other persons to any extent, they early acquire the habit of close observation. They make good use of their eyes. They notice the peculiarities of those with whom they associate, and are prone to imitate their actions. Their parents especially are objects of close attention. Whatever their parents do they conclude naturally enough that they may do also. Hence, if either their father or mother has fallen into any bad habit, as is sometimes the case, it is not unlikely that they will copy the evil example. In this way we account for the love of ardent spirits manifested by some few of our pupils upon entering the Asylum. Under the influence of a bad example, they have acquired a fondness for an article unpleasant to the taste of a child, and have commenced a course which, if not arrested, would surely lead to ruin. The number of such, however, has been very small; and in almost every

instance a thorough cure has been effected during the time of their pupilage.

At present the pupils of the American Asylum occupy high ground in regard to temperance. Their Temperance Society is in a healthy state, including nearly all who are sufficiently advanced in their education to understand the subject, and the nature of the required pledge. They hold an annual meeting for the election of officers, at which spirited addresses are made by some of their number previously chosen for the purpose. Sometimes they invite one of the instructors to aid them in this service; but more commonly they manage the matter in their own way. Occasionally they have a more formal temperance celebration. They form a procession with appropriate banners; provide a suitable entertainment, and march into a grove or field where the necessary arrangements have been made for the occasion. The formal speech is succeeded by temperance stories and anecdotes. Ample justice is done to the good cheer, and all return happy and firmly resolved to maintain their pledge inviolable. Thus a public sentiment is formed on this subject among them, so decided and so unanimous that there are no open opposers, if indeed there are any secret enemies to the cause.

We can remember the time when there was a very different state of things in this Institution. During the first eight or ten years of its existence cider was always furnished at dinner, both winter and summer, as much as was wanted, and all partook of it without stint or measure. True, there were many cases of headache among the girls, and many sleepy fellows among the boys, who were unable to give much attention in a summer's afternoon to the explanations of their teachers. But the teachers themselves did not dream, at that time, that cider had anything to do with these evils, or that any better state of things would result from the use of water only. The pupils were the first to make the discovery, and the first to apply the remedy. They became fully satisfied that the use of cider was injurious, and agreed among themselves to abstain from it. They next appointed a committee to wait upon the steward of the Asylum, and request him to remove the article from the table, and substitute water in its place. Their wishes in this particular were cheerfully complied with, and they have never

since desired the restoration of the proscribed beverage. This was one of the earliest, if not the very first movement in favor of *total abstinence* in this city. It occurred about twenty-four years ago, not far from the time that the young men of Hartford associated themselves together in a Temperance Society, engaging to abstain from the use of *ardent spirits* "except on extraordinary occasions." In the year 1829 the Asylum Temperance Society was formed upon the old basis, abstinence from ardent spirits; and a few years since the new pledge of abstinence from all intoxicating liquors was adopted.

The influence of the pledge and of the views here obtained on the subject of temperance has been abiding and salutary. On looking over the names of those who have during the last twenty years become members of the Asylum Temperance Society, we find but a single crasure in consequence of known and continued violation of the pledge. Probably one or two more ought in justice to be made. The great body, however, of those who have left us are bold advocates of the doctrine of abstinence from all that can intoxicate; which doctrine they enforce by a consistent example. We have become acquainted with some instances of extraordinary firmness and strength of principle under peculiar trial and urgent solicitation to indulgence on the part of friends and associates. We will mention only one. A young man from New Hampshire returned to his home some years since, where neither the principles nor the practice of temperance had found a lodgment. Ardent spirits were freely used to aid in all sorts of farming operations, and our young friend was constantly pressed to partake of the beverage by the members of the family with whom he was at work. When haying time arrived, it was thought that he could not fail to perceive the necessity of using the article to enable him to perform the requisite labor. But while his fellow-workmen took their drink from the jug, he took his from a neighboring spring. It one day happened at length that they were obliged to go to the field without the usual supply of spirits; so they filled the rum-jug with water, and at the usual hour for refreshment offered him a drink of it. He refused to take it, saying that he should still go for water to the spring, though at some distance. When they wished to know the reason, as the jug contained nothing but water, he told them that the *smell of rum* was still

in the jug; and that it was too recent a convert to cold water to be received into his confidence.

We trust that all the members of our Society will maintain their temperance principles through life, and regard with suspicion the jug or the cup that even smells of rum.

BIBLIOGRAPHICAL.

**BRIEF NOTICES OF THE MORE IMPORTANT PUBLICATIONS WHICH HAVE AP-
PEARED IN GREAT BRITAIN OR AMERICA, HAVING RELATION
TO THE DEAF AND DUMB.**

BY SAMUEL PORTER.

[Continued from Vol. I., page 237.]

39. BUCHNER, (ANDREW ELIAS,) An Easy and very Practicable Method to enable Deaf persons to Hear. Translated from the German. London, 1770.

The author was a professor in the University at Halle, at which place the original work was published in 1759. The knowledge we have of it is derived from notices in later works, and particularly an abstract of it given in an "Essay on the Deaf and Dumb" by Dr. Curtis. It treats, historically, of the different means which had been used to supply a partial or total want of hearing, the education of the deaf and dumb included.

The main design of the work was, however, to make known a method of conveying sound by means of an elastic solid body in contact with the bones of the head, which had been employed with perfect success by a partially deaf person known to the author. In this case thin slips of wood were made use of, of different lengths; one in particular six feet long, an inch broad, and of the thickness of the back of a knife. One end of the stick was held to the upper teeth of the person speaking, and the other end, in like manner, to the upper teeth of the deaf person spoken to. The method is applicable only to those cases of deafness, not uncommon, in which the sensibility of

the auditory nerve remains unimpaired ; the defect pertaining only to those parts of the organ by which vibrations of the air are transmitted to the nerve.

A case is cited by the author, from the Breslaw Essays, as follows : A man at Copenhagen had by a distemper lost his hearing, so that he could not hear the firing of a cannon ; at last he accidentally fell on a method by which he could perfectly well understand any speaker, and write down all he said ; and this he did by means of a stick of wood of a moderate length, one end of which he held to, or took in his teeth, resting the other end against the place where the speaker stood ; and thus at church he could understand the preacher and write down the sermon, upon seating himself just under the pulpit, with his face toward it, while one end of the stick was between his teeth, and the other end resting against the foot of the pulpit.

Other instances are also mentioned in which expedients somewhat similar to the one first mentioned were successfully employed.*

40. AN HISTORICAL SKETCH of the Purposes, Progress, and Present State of the Asylum for the support and education of Indigent Deaf and Dumb Children, situate in the Kent Road, Surrey : with the Rules of the Society, and a list of its Officers and Governors. London.

This is a yearly publication of the London Asylum ; when first put forth we are not informed ; as early, however, as 1822. We have before us the issues for 1828 and 1844. The sketch is reprinted from year to year, with few alterations except those

* Since writing the above, we have experimented, to a small extent, on the method here described ; but far enough to satisfy us that there are cases in which it may be used with advantage. We have found, in particular, a pupil in the American Asylum, a semi-mute,—and able to hear in the ordinary way only when spoken to close to his ear and very loud,—who can by this expedient distinguish (with his eyes closed) what is said in a moderate or low tone of voice at the distance of seven or eight feet, and could probably at a much greater distance. We used in this case a slip of white pine from seven to eight feet long and a quarter of an inch square. Another individual, partially deaf, can hear rather better by placing the end of the rod against the mastoid process, (the bony protuberance just back of the external ear,) instead of against the teeth. Any two persons can try the experiment with their ears stopped.

We have not yet tested the method employed by the Copenhagen man, and cannot assure our readers of its practicability.

required by the course of events. It mentions other publications of the Society, in the shape of "Advertisements, Circular Letters, and half yearly Lists of Candidates."

The leading facts relating to the origin of the Institution were stated in our notice of the Memoirs of Rev. John Townsend, in the last number of the *Annals*.—From the Historical Sketch we learn that during the first seventeen years, from 1792 to 1809, one hundred pupils were educated; during the next nineteen years, reaching to 1828, over eight hundred more; and in 1844 the number of those who had gone through a course of instruction at the Asylum amounted to eighteen hundred. The building in Kent Road, completed in 1809, "was originally constructed for the reception of one hundred and fifty, and subsequently enlarged so as to receive one hundred and eighty, of these unfortunate children; under the hope that this extent would be sufficiently large to answer the calls for admission." Such, however, was the increase of applicants that a further enlargement was made, affording room for two hundred and twenty; and again another, so as to accommodate two hundred and eighty-eight, (the number of pupils in 1844,) and to admit of a further increase of numbers. Before the erection of this building the number of applicants was tenfold the number that could be admitted; in 1828 two or three times greater; and as late as 1844 the number of applicants greatly exceeded the number of admissions.*

The institution has been sustained entirely by voluntary contributions. The children are elected for admission to the Asylum by vote of the Governors, as they are called, at meetings held for this purpose every half-year. The payment of one guinea per annum constitutes a Governor; and every additional guinea subscribed and paid entitles to an additional vote. A donation of ten guineas constitutes a Governor for Life, with an additional vote for every ten guineas, etc. The effect of this plan is that solicitations are made in behalf of every candidate to one or more of the Governors, and each case is presented and discussed in the general meeting; thus an interest is awakened and kept alive, not only in behalf of these individ-

* That is, in any one year. Unsuccessful applicants might, however, continue on the list of candidates, and thus afterwards gain admission.

uals, but for the deaf and dumb as a class. The interest thus excited spreads, and information is extended; and thus new friends to the cause are gained. In 1844, it is stated in the *Hist. Sketch* that "this plan of admission, which originated in this institution, and which has been found to be so conducive to its prosperity, is now adopted by most of the principal charitable institutions of the metropolis." The list of Governors of this Asylum in 1824 comprised nearly seven thousand names. Among its liberal supporters were many personages of the highest rank. His Royal Highness, the Duke of Gloucester, was for many years the official "Patron" of the institution, and took a lively interest in its welfare. The income of the Society was in 1823, and again in 1825, about eleven thousand pounds sterling, while the expenses were but about eight thousand. Its investments in the funds amounted at that time to from sixty to seventy thousand pounds, and in 1844 had increased to twice that amount, though in the mean time the subscriptions had decreased.

The *Hist. Sketch*, as early as 1828, gives a list of twenty families, containing in all one hundred and fifty-nine children, of whom ninety were deaf and dumb.

In 1844, it is stated that the pupils are taught, among other things, "to understand oral language through the medium of their own natural language of signs, which has been systematized and extended so that the words of any sentence can be readily translated into it." Does this indicate any approximation toward the French method? Respecting articulation, it is affirmed that this "affords to many of them a ready medium of communication with those who can hear; but [it is most prudently added] this advantage must always depend upon the pupil having a clear enunciation."

Previous to the erection of the present building the school was kept at Bermondsey, in or near London. In Guyot's Catalogue mention is made of several Reports of the Institution at Bermondsey.

41. REPORTS of the Institution for the education of Deaf and Dumb Children, established at Edinburgh, June 25th, 1810, etc.

We have copies of these Reports only for the years 1815, 1816, 1818, 1819, and 1839.

The school of this Institution was the first year under the instruction of Mr. John Braidwood, who afterwards died in Virginia. From that time to the present it has been conducted with great ability and success by Mr. Robert Kinniburgh, who obtained his knowledge of the art partly from John Braidwood, but chiefly from the brother and mother of the latter in their school at Hackney. Mr. K. was under bonds to the Braidwood family not to communicate to any one a knowledge of the method of instruction, and to teach none but charity scholars for a period of seven years, ending in 1819. After three years, however, he obtained liberty to take private pupils, on condition of paying one half the sum received to the Braidwood family.* From that time he has continued to take "parlor boarders," as they are called, the children of the rich; appropriating the profit to himself, to make up for the small salary paid by the Institution; as is done in other and perhaps in all of the institutions for the deaf and dumb in Great Britain.

The Institution has been sustained entirely by subscriptions and donations, with the aid of three or four auxiliary societies out of Edinburgh. Instead, however, of the liberal support with which the London Asylum has been favored, the Institution at Edinburgh has always been straitened for want of means, and generally more or less in debt. Such was the case as late, at least, as 1838; the expenses for that year being £1435, and the receipts but £1103. Of the latter sum £629 were received from the friends of a portion of the pupils, who paid their board either wholly or in part. The sum first named was the whole expenditure for seventy-one pupils; from which it appears that the Institution was conducted on quite an economical scale. Two or three of the Reports before us speak of excursions made by Mr. Kinniburgh through the country, with a few of his pupils, for the purpose of holding public exhibitions; by which means considerable amounts were raised.

The mode of admission, for the pupils supported entirely by the Institution, is, or was, by election of the "Governors," as in the London Asylum.

The Reports contain specimens of composition by the pupils, which are interesting in themselves and creditable to the institution.

* See "A Full Refutation," etc., Dublin, 1832, p. 95.

42. REES' CYCLOPEDIA. Articles—"Ear," "Deafness," and "Dumbness."

The article on Deafness is mainly occupied with the subject of the causes of deafness, and the various disorders of the auditory organs. It contains a paragraph in relation to the legal rights of the deaf and dumb, which looks to us now like a remnant of the dark ages; though it was sound law, we suppose, at the time the article was written—that is, at the beginning of the present century. The absurdity on the face of such doctrines, at the present time, is a most striking indication of the change which the education of the deaf and dumb has, in the course of a few years, wrought in their condition. According to this authority, a deaf and dumb person could not hold or convey property. "One that is deaf cannot give; and thus also one that is dumb. However, according to the opinion of some, they may consent by signs; but it is generally held that a dumb person cannot make a gift, because he cannot consent to it. (1 Inst. 107.) The Lord shall have the custody of a copy holder that is deaf and dumb," etc.

The article on Dumbness contains an historical sketch of what had at that time been done in the education of deaf-mutes; and gives a full and clear account of the method of the Abbe De l'Épée, derived from his work on the Instruction of the Deaf and Dumb.

The article on the Ear gives an extended and minute description of the anatomy and physiology of this organ, occupying over twenty-two pages in the American edition of the work, and is illustrated by a large number of engraved figures.

43. GORDON, (DR. JOHN,) Edinburgh Encyclopedia: Art. "Dumb and Deaf."

Dr. Gordon was an eminent physician at Edinburgh. His connection with the case of James Mitchell, (the deaf, dumb and blind boy,) and his communications in relation to it, will be recollected by the readers of the preceding number of the *Annals*. In a note to the Report, for 1818, of the Edinburgh Institution for the Deaf and Dumb, his death—while, shortly before, "in the vigor of health and youth"—is mentioned in terms of affectionate remembrance and deep regret. His name

appears in previous Reports, as one of the Committee of Management.

The article is interesting and valuable. The subject was one in which the author felt much interest, and to which he had given considerable attention. He treats of the education of the deaf and dumb under "four heads:—Writing, Manual Speech or Dactylogy, Vocal Speech, and the Explanation of the Meaning of Words." Under the head of "Vocal Speech," he gives a discriminating and somewhat original analysis and classification of the elementary sounds of the English language, with a description of the positions and motions of the organs by which they are produced. The methods of procedure which he lays down for teaching articulation, and, again, for giving a knowledge of the meaning of language, are taken from Dr. Watson.

The author proceeds to give an account of the Edinburgh Institution, and introduces two or three letters composed by pupils of Mr. Kinniburgh in 1814. A sketch of the history of the art is also subjoined, in which some of the critical remarks appear to us wanting in perfect accuracy. Among other things the method of De l'Épée is disparaged in unwarranted terms.

44. ROGET, (PETER M., M. D., F. R. S.,) *Encyclopedia Britannica*: Art. "Deaf and Dumb;" Supplement, 1819, and subsequent editions.

The article above named is of considerable length, and written apparently with some pains, and not without ability in some respects; but is marked by errors and deficiencies which evince a very imperfect acquaintance with the subject. The work of Dr. Watson, and the "Cours d'Instruction" of the Abbé Sicard, seem to have composed the sum of the author's reading on the subject; and from these two sources—the former of the two especially—every thing of value contained in the article is derived. Not an intimation is given of a German system of instruction; but we are informed that all the schools in *Prussia*, *Saxony*, and other parts of *Germany*, as well as elsewhere on the continent, and in the the United States, are "formed more or less on the model of that of Paris;" and that in these schools, "in general, no attempt is made to teach

the pupils to speak." After this specimen of profound and extensive knowledge, our readers will not, we presume, require us to proceed to an elaborate criticism of the article. The defects of De l'Épée's method of instruction are so overstated, and, indeed, its characteristics so falsely represented, as to amount to the grossest injustice.

The reasonings of the author, so far as they appear to have been original on his part, are marked by a laborious obscurity of expression, the indication of a want of familiarity with the subject; and, so far as intelligible, are not in our judgment satisfactory or philosophical. Dr. Roget bears a high reputation as a writer on physiology, a subject on which it is to be presumed he was well-informed; but he was not therefore qualified to write upon another subject, in relation to which he did not possess the requisite knowledge.

The author appears to have had an acquaintance with the Edinburgh School for the deaf and dumb, and gives a somewhat particular account of it.

45. REPORTS of the General Institution for the Instruction of Deaf and Dumb Children, at Edgbaston, near Birmingham.

In the autumn of 1812, Dr. De Lys, of Birmingham, gave a public lecture on the instruction of the deaf and dumb, and exhibited at the same time a deaf and dumb child to whose instruction he, with his friend Mr. Alexander Blair, had given considerable attention. They had taught the child, a little girl eight years old, enough to show the practicability and advantage of educating children thus unfortunate; and they had the pleasure of seeing accomplished the end for which they had undertaken this benevolent labor. An interest was excited, which led to the establishment of the Birmingham Institution in December of the same year; and in January, 1814, the school was opened, with Mr. Thomas Braidwood, then from Hackney, as instructor; and the building now occupied was obtained in the course of the same year. The number of pupils that year was fifteen, and in 1843 had increased to forty-eight.

The Institution has been so liberally supported as to afford a small surplus, invested in the funds. The privilege of admitting pupils, to be supported by the Institution, was assigned to

individual subscribers by lot; every guinea subscribed giving one chance in the lottery; but after 1822 the mode of admission was by a general vote.

The Report for 1825 makes mention of the death of Mr. Braidwood, and of an unsuccessful negotiation with Rev. William C. Woodbridge—then in England, and previously an able and highly valued instructor in the American Asylum—to induce him to take charge of the school. The Committee had come to the conclusion that a change in their mode of instruction was desirable. Their views on the subject are expressed in the following extract from the Report for 1826, (pp. 101, 102, 103,) which we can not do better than insert at length :

“ It did appear to your Committee, on a full and impartial consideration of the subject, that the system upon which the institution had previously been conducted was, in many respects, materially defective; and that they should be conferring the most important benefits, not only on the pupils more immediately committed to their care, but also on the deaf and dumb generally, throughout the kingdom, by introducing into your Asylum a mode of instruction similar to that pursued with so much success on the European and American continents. They could not but entertain an opinion that the science of teaching the deaf and dumb, as hitherto practiced in this country, had been embarrassed with much needless difficulty, and that the progress of the pupils in useful knowledge had been greatly retarded by following the precepts of art rather than attending to the dictates of nature. If it be true, as your Committee believe, that Nature herself has taught the deaf and dumb a language of their own—the language of gesture and expression—if this be the medium of communication which they spontaneously and universally employ with each other and with those around them—and if this medium can be rendered capable of conveying to their minds sound and correct ideas upon all points, in which it is needful for them to be instructed; it appears to follow as an undeniable conclusion, that the most effectual and expeditious mode of imparting instruction to them is to cultivate and improve this their natural language; that this at least should be made the *basis* of instruction, and employed as the means of communicating knowledge to them, before any systematic attempt be made to teach them the artificial combinations of words and sentences. In short, it appears to your Committee that the same course should be pursued, in the instruction of the deaf and dumb, as in teaching children their mother tongue, who have the organs of hearing and speech complete. They should be taught *things* first, and *words* after-

wards; they should learn to *think correctly*, before their memories are burdened with the *artificial expressions of thought*. Otherwise, if this process be inverted, not only will the knowledge they acquire (if knowledge it may be called) be purely mechanical, but, in the acquisition of it, they have at once to contend with the double difficulty of learning new ideas, and translating the terms in which these ideas are conveyed, from a language which they do not know, into one which they do. It is upon this principle, viz., that of improving and methodizing the natural language of signs, that the celebrated Institutions of Paris, Naples, Genoa and Vienna, on the Continent of Europe; and those of New York, Hartford and Philadelphia, in North America, have been conducted with so much success. And nothing can more satisfactorily evince the superiority of the system there adopted over that usually employed in this country than a comparison of the progress made by the pupils of the respective systems. For a proof of this, your Committee need only refer to the Reports of the Institutions themselves. They are, however, further confirmed in their opinion by the representations of individuals who have paid the closest attention to the subject, have themselves been instructors of the deaf and dumb, and have personally inspected the principal institutions in this and other countries. They might appeal to the assurance of one individual, (Mr. Woodbridge,) who, after six years' experience in the instruction of the deaf and dumb, tells us "that he found himself able to communicate, by the medium of natural signs, any knowledge which he possessed on any subject, whether scientific, intellectual, or physical, as easily and rapidly without the use of words as he could do in articulate language to persons equally ignorant." They might quote the declaration of another experienced teacher, who says, "I find no difficulty, in the course of eighteen months, in conveying to the mind of an intelligent (deaf and dumb) pupil all the essential doctrines and important facts of the Sacred Scriptures." And if by the side of such testimonies as these be placed the results of a careful inquiry into the proficiency made by the deaf and dumb in this country in intellectual, moral and religious acquirements, your Committee can not doubt that the fullest conviction must be produced, in every unprejudiced mind, that there is room for most essential improvement in the system of our domestic institutions.

"Influenced by these considerations, a portion of your Committee, who had been deputed to examine into the actual state of the Asylum, subsequently to the visit of Mr. Woodbridge referred to in the last Report, after mature deliberation, adopted the following resolutions:

"1. That the Sub-committee coincide with Mr. Woodbridge in opinion, that an alteration in the system of instruction hitherto pursued in the Institution is highly expedient.

"2. That the Sub-committee are of opinion that the principle of a more extended and definite use of the language of signs, as explained and recommended by Mr. Woodbridge, is worthy of adoption as the basis of the system of instruction hereafter to be pursued in the Institution.

"3. That it be earnestly recommended to the Committee to take immediate measures for placing the institution under the direction of a master whose general attainments and character may qualify him, with the necessary instructions, to undertake the introduction of this system into the school.

"The above resolutions received the sanction of the General Committee at its next meeting, etc."

To carry out these views, the Committee appointed for their principal instructor Mr. Louis Du Puget, a Swiss gentleman, who had been a pupil, and afterwards an assistant, of the celebrated Pestalozzi. He entered on his duties after spending a short time, in order to qualify himself, with Mr. Humphreys of the Dublin Institution; and after the new system was fairly introduced, it gave full satisfaction to the managers of the Institution. We have not the Reports between 1838 and 1843, but it appears that at some time between those dates Mr. Du Puget was succeeded by Mr. Arthur Hopper, previously the second Master in the Dublin Institution. Our file embraces but a few of these Reports.

45. ARROWSMITH, (JOHN P.,) *The Art of Instructing the Infant deaf and dumb, etc.* To which is annexed, the Method of educating mutes of a more mature age, practised, etc., by the Abbé de l'Épée. London, 1819.

Our knowledge of this work is derived from a few pages extracted by Dr. Curtis, in his Essay, besides notices of the work by De Gérando and others.

Mr. Arrowsmith had a deaf and dumb brother, who, when a child, manifested such a desire to take part with the other children of the family in their school exercises, that the school-dame permitted him to imitate them, as far as he could, and thus gave him some instruction in articulation. His mother and other members of the family also made efforts to instruct him; but his education was afterwards conducted chiefly by his brother, the author of this work, by methods of his own devising, till he met with the Abbé de l'Épée's book, (the English translation of 1801,) after which he depended chiefly upon

that. This book, he says, had entirely disappeared, so that he was inclined to think—though with little reason, it seems to us—that the edition had been suppressed. He produces it again, in the second part of his work, with notes; though whether the same translation, or a new one of his own, we are not informed.

The design of the author was to recommend the education of the deaf and dumb either in the family or in schools for hearing and speaking children, instead of in schools and institutions composed entirely of the deaf and dumb. His idea is that deaf and dumb children will learn the language of their country, to the best advantage, by being associated with other children to whom it is vernacular; just as an English child will learn the French language best, in a French family or a school of French children; and from this plan a benefit would be realized, he thinks, even to the hearing and speaking children themselves.

However plausible this author's reasons may appear to some on a superficial examination, it will be obvious to all who have any acquaintance with the deaf and dumb as a class, and with the subject of their instruction, that his views, as far as concerns giving an education to the deaf and dumb in schools for other children, are utterly impracticable. The plan, was tried in several instances, in Great Britain, in consequence of his suggestions; and in every case proved an utter failure, and was soon relinquished.

In respect to the education of the deaf and dumb at home, in the family, the views of Mr. A. are not so absolutely chimerical; though the instances are few in which they can be carried out with success. We have, however, no hesitation in saying that parents who are themselves well educated and intelligent, if they have, in the providence of God, any such interesting subjects of parental solicitude entrusted to their care, commit a most unfortunate mistake, if they rely on a public institution to do the whole work. They may themselves accomplish far more than they would at first suppose. They may give the child such preparatory and supplementary instruction as will double the value of the education received at an institution. Nay, more; there may occasionally be instances of parents who

could themselves give to such a child a better education than can be gained at a public institution with no instruction at home.

While the author gives to the asylums which had been established the credit of having done much good, he blames them in general—meaning undoubtedly those of Great Britain—for bestowing too much attention upon the teaching of utterance, and attaching to it too much importance; and, further, for exaggerating the difficulties of their art, and endeavoring to give it an occult and mysterious character, and to keep the knowledge of it concealed,—and thus, in effect, debarring the blessings of education from multitudes of this unfortunate class who might otherwise share in them. His statements on this head, as on others, are too loose and unqualified; and his suggestions, though embracing some correct and valuable principles, are as a whole, if we are not mistaken, crude and ill considered. We have no evidence, indeed, in regard to the real amount and value of the attainments made by his brother. It is stated that the young man pursued the profession of an artist.

The book may have done harm, by succeeding, as it did to some extent, at least for a time, in raising a prejudice against the British asylums. It may also have done good, by contributing, with other things, to direct attention to the French system. Its influence was probably greater than its merits. It went to a second edition in 1823.

A SCHOOL-ROOM EXERCISE.

[THE following story was written by one of the pupils of the Asylum, as an ordinary school exercise, without any expectation on the part of the writer, or the teacher, that farther use would be made of it. The incidents were related to the class by natural signs, and were entirely new to them. It is inserted here to give variety to the pages of the *Annals*; and may serve to show the clearness with which ideas can be communicated in the language of signs, and also the facility and accuracy which some of our pupils acquire in the use of written language. The story is given as it was written, without the least correction. It may be proper to add that the writer is a lad fourteen years of age, who became deaf at seven and a half, and has been three and a half years under instruction. When he joined the Asylum, he had very little knowledge of language, and still less of articulation.—C. S.]

SIR JOHN COCHRANE.

Sir John Cochrane was a Scotch nobleman who lived in the time of Charles II. During this time, the Scots, being dissatisfied with the government of Charles, rebelled; but owing to the smallness of their numbers, they were defeated. The nobility among the rebels were seized and tried. Those who were condemned were put in prison, to stay there till the King's warrant was received, and then they were to be executed. Sir John was among the number. He was in great distress at the thought of leaving his family, which consisted of his wife, two sons, and a daughter. He was afraid to have them come to see him in Edinburgh, as he thought that they might be suspected and seized. But his daughter, a beautiful and high-spirited young lady, whose accomplishments were equal to her beauty, came unexpectedly to see him in prison. She visited him several times. One time, after staying with him a while, she told him that she should not be able to visit him for several days. She then left him; went home and disguised herself as an Irish servant girl; mounted her horse and set off to visit her old nurse, who lived a two days' journey from Edinburgh. She traveled on by-roads to escape notice; and she looked much like an Irish servant on a borrowed horse, going to see her mother. She stopped only at cottages for rest and refreshment. When she arrived at her nurse's house, she was kindly received by her, for she dearly loved her. Miss Cochrane knew that she could trust in her, and she acquainted her with her plans, into which the old woman readily entered. She lent her a suit of her son's clothes and a brace of pistols. After attiring herself in them, Miss Cochrane bade her old nurse good-bye and rode away. She knew that the King had sent the warrant for her father's death, and it was now on its way to Edinburgh, and her object was to gain possession of it to prevent her father's execution. She also knew that the post-man always stopped at a small cottage, on the outskirts of the little town of Belford, at about six o'clock in the morning. She rode in the direction of Belford and arrived at the cottage about an hour after the post-man. She led her horse to the stable herself, as there was no ostler there, and went into the house. She asked the old woman who lived there for something to eat. The old woman gave her the remains of the post-man's breakfast. Miss

Cochrane ate but little. When she had finished, she asked for some water. The old woman offered her some beer, which she declined, and offered to pay for water. The old woman, after telling her to make no noise for fear of disturbing the post-man who was asleep in the room adjoining, and not to touch his pistols which were on the table, went to get some water, which was nearly half a mile off. As soon as she left the room, Miss Cochrane went to the room where the post-man slept, to get, if possible, the mail bag. But she was disappointed in finding it under the head of the post-man, a powerful man. As she returned to the room her eyes fell on the pistols. She quickly took them and extracted the charge and placed them on the table again. Just then the old woman came in, and gave her the water, without the slightest suspicion that she had been doing any thing. After drinking off the water, Miss Cochrane paid her well, bade her good-bye, mounted her horse and rode off. To avoid suspicion, she did not ride back the way she came, but rode on for about a mile, and then made a circuit to the place where she knew the post-man would pass. Pretty soon he came up with her. They rode on together, and she found him to be a good-natured fellow. When they had got half way between Belford and another town, she suddenly drew one of her pistols and demanded the mail bag. At first he thought her joking with him, but she told him that she was in earnest, and had some companions in a wood near by, and if he did not give up the bags, she would shoot him. At this he got enraged and snapped both his pistols at her, but they missed fire and this made him more angry. He then dismounted and tried to seize her horse, but by a sudden manœuver she not only prevented him, but seized his horse, and rode off. After getting some distance from him, she stopped and told him not to follow her, but to go back to Belford. He, thinking that if he followed her he would get hurt, walked back to Belford much mortified and ashamed. Miss Cochrane rode into the wood and cut open the mails. She found her father's and several other death warrants, which she destroyed. She then rode back to her old nurse, leaving the horse and mails standing in the wood. Her old nurse was very glad to see her again. Miss Cochrane gave her back the clothes and pistols which she had. After resuming her servant dress she went home. The Judges wondered why

the King's warrant did not come, and her father wondered why he was not executed. A few days after, a friend of Sir John bribed a Catholic priest, who had much influence with the King, with 5,000 pounds, to intercede for Sir John. The priest did so. Pardon was granted and Sir John was restored to his now happy family. Miss Cochrane was afterwards married. When peace between the Scots and English was established, the story of her heroic conduct was made known, and it gained for her the esteem and admiration of all who knew her.

T. J. C.

RECOLLECTIONS OF THE DEAF AND DUMB.

To illustrate the Principles of Family and School Discipline.

BY REV. T. H. GALLAUDET.

[THE article that follows originally appeared, several years ago, in the *Annals of Education*, but as very few, if any, of our readers ever saw it, we have given it a place in our columns, with the consent of the author.—ED. ANNALS.]

An incident which occurred in the early history of the American Asylum at Hartford, Connecticut, for the education of the deaf and dumb, has left an impression on the memory of the writer, of the efficacy of religious influence upon an *untutored mind*, which is still vivid with the freshness, as it were, of yesterday.

A boy had come to the institution from a considerable distance, of a striking, and, in many respects, very interesting character. He was the son of a widow, living in one of our large seaports. She was in moderate circumstances and—as it is too often the case with parents who have a deaf and dumb child—had treated him with a degree of indulgence alike excessive and unwise. He had been brought up under little or no constraint, and, by roaming about the city, and especially on the wharves and among the shipping, had acquired habits which made him a singularly fit subject on which to exercise all the skill and patience of those who had the charge of his instruction and government.

He was under ten years of age, but possessed of great mus-

cular power and bodily activity. The tone of his will was equally strong; his temperament quick, ardent and courageous,—it might be said, reckless.

Subordination, in all its forms, he had yet to learn; and to teach this, in any good degree, was no easy task. If any physical coercion, affecting the free use of his locomotive powers, was attempted, or corporeal discipline threatened, he had the habit of uttering a violent and piercing shriek, of no small volume and extent of sound. He had probably found, at home, that doing this was the means of exciting either so much alarm or sympathy as to arrest the course of parental discipline; and he resorted to the old device for relief on the new emergencies, believing that his success would be equally great.

It was necessary to watch him at all points, and, by a proper mixture of firmness and tenderness, to let him see that obedience to rightful and reasonable authority would not be dispensed with.

There was then no chapel in the Asylum, as there is at present, and no religious exercises were held on the Sabbath, during the usual hours of public worship—a custom which has since been introduced, and continued with deep interest, and, it is hoped, with great benefit to the pupils.

For the sake of forming a salutary religious habit, and of impressing their minds with some notions of the sacredness of the day, and of the solemnities of public service, as visible to them in the large assembly and devotional aspect of a body of worshippers, the pupils of the Asylum were required to attend at one of the churches in the city. They were distributed in several pews in the gallery, accompanied by the teachers; the males occupying one portion and the females another. And, generally, their deportment was of the most decorous kind—impressed, as they appeared to be, with the solemnity of the place and the occasion.

Now and then there were exceptions, of which the boy to whom I have referred was one. It was thought best to have him under my immediate inspection. He was accordingly brought from his usual seat among the boys, and placed in the pew where I sat, and which was occupied by female pupils.

One Sabbath forenoon, he seemed to be more restless than usual, and as full as his animal spirits could make him of a

half-malicious sportiveness, showing itself in sly, antic motions of his hands and feet, and droll expressions of countenance, so irresistibly ludicrous, that really it was hard to blame the smiles and half-suppressed laughter which ran round the circle of his pew-mates.

After several severe admonitions with my eye and finger, which only answered the purpose of making him more cautious, so as to turn his former fuller expressions of roguery into more concealed, though not less provoking, *hints and allusions* of merriment, (as we of speech would say,) I directed him to leave his seat, and come and stand near me, before the door of the pew. He obstinately refused. Laying my hand upon his shoulder to produce compliance, I perceived, as he struggled to resist me, that he was preparing for one of his tremendous shrieks, which, if uttered at the time, and under the circumstances of the occasion, would have electrified the whole assembly; I knew this from my familiarity with the foreboding movements and expressions of countenance, that always accompanied this practice.

I dreaded such an explosion exceedingly, and saw that there was but one way to prevent it. In an instant, I took his hat and my own, and ordered him to go with me out of the church. The unexpectedness of the command, and the strong and stern air of authority with which I enforced it, to my agreeable surprise, (for I confess that I had fears of not succeeding,) produced immediate obedience.

We went, with all possible expedition, to my study in the Asylum, adjoining which was a large closet. There I bade him be seated on a chair, and proceeded to tie his hands behind him with a silk handkerchief, and his feet together in the same manner. All this was done with so much despatch, and with such an air of determination on my part, that he seemed not to have the time necessary to collect and array his turbulent feelings into a confirmed opposition. Had he done this, there is not much probability that I could have accomplished my object single-handed; for his muscular strength and eel-like lubricity of motion, under the direction of his inflexible obstinacy, when it was once fairly roused to effort, would, I think, have proved an over-match for me.

I hoped, by tying him as I did, to make him feel that he was

in my power, and, in addition to this, to produce by the restraint some more quietness of nerves, and possibly a subdued spirit.

I waited a sufficient time to have the effect follow, which did in a good degree, so far as *bodily* composure was concerned. There was evidently, also, some composure of the mind; but whether it was accompanied with any compunctions of conscience and a willingness to yield *the obedience of the heart*, but was only the calm to forebode a new storm, I was at a loss to determine.

I stood before him, and secured his fixed and steady attention. With all the mild, yet firm, expression of countenance that I could assume, exhibiting, what I really felt, a deep sorrow for his misconduct, and a parental longing of soul to convince him of it, and make him sensible of his guilt, I began to tell him, by signs and gestures, which he perfectly understood, what I conceived his offence to be.

He had been long enough with us to have learned something of God and of our accountability to him; of the object of the Christian Sabbath; and of the nature and design of public worship. He had behaved improperly at church before, and often been admonished on the subject. He knew why he had been removed to the pew in which I sat, and that he was thus under peculiar obligation to notice my directions and to yield to them.

I set all these things in order before him, clearly, affectionately, and impressively. During the whole of the admonition, he kept his eye on me with a steady, unwavering gaze, while the muscles of his countenance gave no disclosure, as yet, of the internal workings of his soul. He had an eye and a countenance capable of the strongest expression of purpose and emotion. I made a short pause, and asked him what he thought of his conduct in church. He gave no reply. I repeated the inquiry, again and again; and there he sat, like a little statue, literally *mute*, so that not a breath, or motion of any kind, escaped him.

“Do you think you did *right*, to behave as you did?”

“Yes,” said he,—“yes, yes, yes,”—moving his head affirmatively, with a look that showed his whole soul felt the force of the declaration.

Thinking it barely possible that he might not have understood me, I repeated the inquiry in a different form.

“Was it not *wrong* for you to behave as you did, at church?”

“No, no, no;” was the immediate and prompt reply, with equal emphasis.

“Will you be guilty of such conduct again?”

“Yes, yes, yes;” with an expression of countenance that indicated the fixed purpose of his soul.

What was to be the issue of this contest I knew not, or what expedient I should resort to in the hopes of inducing a better state of feeling. I felt it to be a duty to let him see that such conduct could not escape with impunity. I demanded his attention, and he gave it immediately, with the same settled and stern look of composure that he had exhibited before.

“You are a very bad boy, and I must punish you in some way severely. I am thinking seriously of keeping you confined in this room, perhaps for several days, and giving you nothing but bread and water. Do you think it would be just what you deserve?”

“No, no, no.”

“Would you like to be confined so?”

“Yes, yes, yes.”

One other resort occurred to me. It is that which is vouchsafed to us in all times of extremity. I fear we do not seek it with any thing of the fidelity or the frequency which we ought.

“Look at me,” said I; “I am going to pray for you. You are a poor, wicked boy; and if God does not have mercy on you, and show you that you are a sinner, and lead you to repentance, and help you to do better, I do not know what will become of you. I am afraid you will keep on growing more and more wicked, till your Father in Heaven becomes so much displeased with you, that he will abandon you to your own course in sin. I will beseech him, for Christ’s sake, to have mercy on you. Look at me while I pray for you.”

He seemed quite disposed to do so; and, standing directly before him, with my eyes closed, and my arms extended upwards, I offered a short prayer in that expressive language of signs and gestures, which, to the deaf and dumb, is fully as significant, for all the purposes of devotion, as speech is to us. I have often thought that it is more so. For it is the language of

feeling, deep and strong, and of picturesque thought. Prayer—at least a great portion of it—is conversant with those *spiritual objects*, which can be presented to the mind only by the aid of *sensible analogies* and symbols. To be sincere and fervent, it must flow from *the heart*, and mingle with the contemplating of *such objects* its purest and most hallowed emotions.

The petition offered at this time I have already stated in substance, in the remarks which I made to the boy when I invited his attention.

I trembled to open my eyes, and ascertain the result; for if he would not be moved now, what could I hope for? Imagine, then, my astonishment and delight, to see tears trickling down a softened and subdued face, the expression of which clearly showed that the fountains of feeling within were broken up, and that I might now use a *moral influence* with the prospect of success.

I released him from his bonds. He acknowledged that he had done wrong. I went into a renewed course of admonition, which he received, apparently, with a docile and contrite temper. He promised entire amendment in the particular in which he had offended. He hoped God would forgive him, and enable him to do better in future.

My end was attained; and, if my recollection is correct, his conduct at church was not *afterwards* deserving of censure.

MISCELLANEOUS.

BY THE EDITOR.

Georgia Asylum for the Deaf and Dumb.—In the autumn of 1834, Mr. Lewis Weld, the principal of the American Asylum, accompanied by three of the pupils, paid a visit to South Carolina and Georgia, to lay before the people of that quarter of the country the duty and the desirability of providing means for the education of their indigent deaf and dumb. An exhibition was first made before the Legislature of South Carolina, then in session, and the result was an annual appropriation of *two thousand five hundred dollars*; sufficient to keep *fifteen* persons constantly under instruction in the Asylum. This appropriation has been continued up to the present time, without

interruption. Mr. Weld then proceeded to Georgia, and it so happened that the Legislature of that State was, at this very time, "contemplating some act for the benefit of the deaf and dumb;" indeed, initiatory measures had already been taken. A committee, appointed for the purpose, "had investigated the subject in a careful manner, and in their report had recommended that an appropriation of *three thousand dollars* be made for sending abroad their deaf and dumb for education for the present, and that inquiries be instituted in regard to the practicability of ultimately establishing a Southern Institution in connection with two or more neighboring States." The recommendations of this report were embodied in a legislative act, and the American Asylum was selected as the institution to which the Georgia beneficiaries should be sent.

This was regarded, however, from the first, as a temporary arrangement. "Three years ago" (we quote now from the account lately furnished us by Mr. O. P. Fannin, the principal of the Georgia Asylum) "Mr. Campbell, the Commissioner for the deaf and dumb, in his annual report to the Governor, suggested the propriety of so amending the original statute, that the State beneficiaries could be educated within its limits, provided a suitable location could be found. This suggestion, upon the recommendation of the Governor, was adopted by the Legislature, and early in the Spring of 1846, application was made to the Trustees of the Hearn School (at Cave Spring, Floyd County) to open a department for this class of pupils. The Trustees were favorable to the application. The department was opened on the fifteenth of May of the same year, under the supervision of one of the teachers of that institution," (namely, Mr. Fannin.) "The pupils continued to be taught in this department until the fifteenth of December, 1847, when, by an act of the Legislature, an Asylum for the deaf and dumb was located and endowed, and a Board of Commissioners created for its supervisory control. An appropriation adequate to the end contemplated was made at the same time. The Commissioners have selected a site near the village of Cave Spring, in Floyd County, where a commodious building is in process of erection. At present the pupils are taught in hired rooms. They are eighteen in number. It is probable that as soon as suitable accommodations are provided, this number will be considerably

increased. The friends of the institution have been gratified at the advancement made by most of the pupils, and they are encouraged to believe that, with the smiles of heaven, much good will be the fruit of their efforts in behalf of the deaf-mutes of Georgia."

To qualify himself for his position as principal of this new institution, Mr. Fannin spent some time at the American Asylum in the Spring of 1846, and also in the Summer of 1848; receiving instruction in the principles and practice of the language of signs. Our best wishes attend him and the other friends of the deaf and dumb in Georgia, in their noble enterprise.

Schools for the Deaf and Dumb in the World.—The *Quatrième Circulaire*, put forth by the Paris Institution in 1836, contains a list of all the schools for the deaf and dumb in the world, so far as ascertained at that time. Since then, several new schools have come into existence, and several have been discontinued, so that the sum total does not probably vary much from what it was in 1836. According to this catalogue, there are, in Europe, *one hundred and thirty-four* schools for this class of persons, public and private, large and small, distributed as follows: Portugal has *one*; Spain, *one*; Italy, *eight*; Switzerland, *six*; Austria, *six*; Prussia, *nineteen*; the rest of Germany, *thirty*; Belgium, *seven*; Holland, *two*; Denmark, *two*; Sweden, *one*; Poland, *one*; Russia, *two*; England, *eight*; Scotland, *six*; Ireland, *two*; France, *thirty-two*. In the United States, (we follow our own knowledge now, and not the *Circulaire* aforesaid,) there are *eleven* schools for the deaf and dumb; viz., the American Asylum at Hartford, Conn.; the New York Institution at New York City; the Pennsylvania Institution at Philadelphia; the Virginia Institution at Staunton; the North Carolina Institution at Raleigh; the Georgia Asylum at Cave Spring; the Tennessee Institution at Knoxville; the Kentucky Institution at Danville; the Ohio Asylum at Columbus; the Indiana Institution at Indianapolis, and the Illinois Institution at Jacksonville. Asia has one school for the deaf and dumb; (viz., at Calcutta;) or, at least, had in 1836. Whether it is still in existence we cannot say.

France, it will be noticed, has a greater number of schools of this class than any other nation. Many of them, however,

contain but few pupils. In our own country, some additional institutions for the deaf and dumb are needed, or will be in the course of a few years. The Atlantic States are sufficiently supplied, but at the West and South-West there is yet much to be done for the education of the deaf-mutes of those parts of the nation.

Dr. Kitto's Loss of Hearing.—John Kitto, D.D., Editor of the Pictorial Bible, of the Bible Cyclopædia, etc., and author of several works of much literary merit, was deprived of his hearing at twelve years of age. In his late book, entitled *The Lost Senses*, he gives the following account of the manner in which this calamity befell him :

“On the day in question, my father and another man, attended by myself, were engaged in new slating the roof of a house, the ladder ascending to which was fixed in a small court paved with flag-stones. The access to this court from the street was by a paved passage, through which ran a gutter, whereby waste water was conducted from the yard into the street.

“Three things occupied my mind that day. One was, that the town-crier, who occupied part of the house in which we lived, had been the previous evening prevailed upon to entrust me with a book, for which I had long been worrying him, and with the contents of which I was most eager to become acquainted. I think it was ‘Kirby’s Wonderful Magazine;’ and I now dwell the rather upon this circumstance, as, with other facts of the same kind, it helps to satisfy me that I was already a most voracious reader, and that the calamity which befell me did not create in me the literary appetite, but only threw me more entirely upon the resources which it offered.

“The other circumstance was, that my grandmother had finished, all but the buttons, a new smock-frock, which I had hoped to have assumed that very day, but which was faithfully promised for the morrow. As this was the first time that I should have worn that article of attire, the event was contemplated with something of that interest and solicitude with which the assumption of the *toga virilis* may be supposed to have been contemplated by the Roman youth.

“The last circumstance, and the one, perhaps, which had some effect upon what ensued, was this: In one of the apartments of the house in which we were at work, a young sailor, of whom I had some knowledge, had died after a lingering illness, which had been attended with circumstances which the doctors could not well understand. It was therefore concluded that the body should be opened to ascertain the cause of death. I knew this was to be done, but not the time appointed for the

operation. But, on passing from the street into the yard, with a load of slates which I was to take to the house-top, my attention was drawn to a stream of blood, or rather, I supposed, bloody water, flowing through the gutter by which the passage was traversed. The idea that this was the blood of the dead youth whom I had so lately seen alive, and that the doctors were then at work cutting him up and groping at his inside, made me shudder, and gave me what I should now call a shock to my nerves, although I was very innocent of all knowledge about nerves at that time. I can not but think it was owing to this that I lost much of the presence of mind and collectedness so important to me at that moment; for when I had ascended to the top of the ladder, and was in the critical act of stepping from it on to the roof, I lost my footing, and fell backward, from a height of about thirty-five feet, into the paved court below.

“Of what followed I know nothing; and as this is the record of my own sensations, I can here report nothing but that which I myself know. For one moment, indeed, I awoke from that deathlike state, and then found that my father, attended by a crowd of people, was bearing me homeward in his arms: but I had then no recollection of what had happened, and at once relapsed into a state of unconsciousness.

“In this state I remained for a fortnight, as I afterwards learned. These days were a blank in my life; I could never bring any recollection to bear upon them; and when I awoke one morning to consciousness, it was from a night of sleep. I saw that it was at least two hours later than my usual time of rising, and marveled that I had been suffered to sleep so late. I attempted to spring up in bed, and was astonished to find that I could not even move. The utter prostration of my strength subdued all curiosity within me. I experienced no pain, but I felt that I was weak; I saw that I was treated as an invalid, and acquiesced in my condition, though some time passed—more time than the reader would imagine—before I could piece together my broken recollections so as to comprehend it.

“I was very slow in learning that my hearing was entirely gone. The unusual stillness of all things was grateful to me in my utter exhaustion; and if, in this half-awakened state, a thought of the matter entered my mind, I ascribed it to the unusual care and success of my friends in preserving silence around me. I saw them talking, indeed, to one another, and thought that out of regard to my feeble condition, they spoke in whispers, because I heard them not. The truth was revealed to me in consequence of my solicitude about the book which had so much interested me on the day of my fall. It had, it seems, been reclaimed by the good old man who had sent it to me, and who doubtless concluded that I should have no more

need of books in this life. He was wrong ; for there has been nothing in this life which I have needed more. I asked for this book with much earnestness, and was answered by signs which I could not comprehend.

“ ‘Why do you not speak ?’ I cried ; ‘Pray let me have the book.’

“This seemed to create some confusion ; and at length some one, more clever than the rest, hit upon the happy expedient of writing upon a slate that the book had been reclaimed by the owner, and that I could not in my weak state be allowed to read.

“ ‘But,’ I said in great astonishment, ‘why do you write to me, why not speak ? Speak, speak !’

“Those who stood round the bed exchanged significant looks of concern, and the writer soon displayed upon his slate the awful words—YOU ARE DEAF !”

TO OUR SUBSCRIBERS.

IN the last number of the *Annals*, we requested such of our subscribers as were not intending to renew their subscriptions to acquaint us with their intention before the issue of the succeeding number. It gives us pleasure to say that *very few* of our patrons have withdrawn from us their support. We wish to make our publication one of permanent value, so that when the series of numbers is completed they can be bound in volumes, and preserved for reference hereafter. We may be permitted to add that our terms are *payment in advance* for each volume.

AMERICAN ANNALS
OF THE
DEAF AND DUMB.

VOL. II., No. 2.

JANUARY, 1849.

JULIA BRACE.

BY L. H. WOODRUFF.

AMONG the inmates of the American Asylum for the Deaf and Dumb still lives, in the possession of good health and no little enjoyment, this well known instance of the threefold privation of sight, hearing, and speech.

She is the earliest case of any note in our own country, being now 41 years of age; and having resided in the institution for a period of twenty-seven years, is now, as she has always been, an object of great interest to those who visit it. On Wednesday afternoons, after the exercises of the mutes, in the different school-rooms, have been witnessed, the matron's room is frequently filled with visitors, waiting the appearance of Julia Brace, who, as she has done for many years, begins, immediately on coming in, to examine, through the sense of touch, with great minuteness, the various attire of the ladies, and thus takes her weekly lesson in the prevailing styles of dress, to which she is somewhat studious to conform her own.

If she receives a muff, or any other article, from one of the company, she invariably restores it to its proper owner, nor will she be satisfied to leave it in the possession of another; evincing, in this respect, a most remarkable facility in distinguishing between different persons, though never previously brought into contact with them. But the dexterity that she exhibits in threading her needle, which is done by means of her

fingers and tongue well nigh as expeditiously as in the usual way by those possessed of sight, is matter of astonishment to those who witness it; while her skill in sewing bears no mean comparison with that of others, being such as to enable her to do, easily and well, many kinds of needlework, and with a little aid to make her own dresses.

It is not designed, in this article, to dwell upon those particulars of her history which are somewhat generally known, and of which a detailed account was appended to the twenty-first Report of the Asylum in 1837; but simply to present some facts respecting her present condition and more recent history, which may interest the readers of the *Annals* and bring down to the present time the record of her peculiar life.

It is now nearly twelve years since the account of Julia Brace, above alluded to, was published. Not long afterwards, Dr. Howe brought his favorite pupil, Laura Bridgman, to visit the Asylum; (or, as she expressed it in writing, "to see the deaf and dumb folks;") and besides the great interest which Laura evinced in the deaf and dumb, an acquaintance was formed between Julia and herself, which, to the former, at least, appeared to be a source of the highest satisfaction. During her brief visit, Julia was much with her, and when seated by her side the workings of her countenance revealed the intense pleasurable excitement of which she was the subject. This regard was indeed mutual, and prepared the way for the proposition, on the part of Dr. Howe, that Julia Brace should go to Boston, and receive instruction by the same method which had been used so successfully with Laura.

When the arrangement was made and communicated to Julia, she was much pleased with the plan; and made the necessary preparations in her wardrobe, removing the various articles from her bureau, and asking if she should give it to the deaf and dumb pupils, seeming not to anticipate her return; but on being told that she might want it again, she left it in the care of the matron.

One year was given to this experiment, and it was so far successful as to make her acquainted with the raised letters of the blind, and enable her to spell and understand many short single words with a few phrases; but she seemed to lose, almost

as rapidly as she acquired, these simple elements of language, and her age was so far advanced (being then about thirty-five) that it seemed to preclude the hope of her ever making much proficiency. A result of the same kind had previously attended an effort, having the same object in view, made upon her admission to the Asylum. Her age, even at that period, as she had attained to eighteen, was not in her favor, and the present facilities for instructing the blind by means of raised letters were not then enjoyed. But, notwithstanding the failure of both these attempts to open an avenue of approach to her mind through the medium of literal or verbal language, she has from the first possessed an intelligible language of signs, which has been much enlarged by her residence among the deaf and dumb. In expressing her ideas to others, her signs or gestures are of course addressed to the eye; but in making any communication to her, the method is to take her hands and make signs with them; or in some other way to make her conscious of the motion or gesture through her sense of feeling.

The year which she spent in Boston was far from being without value to her. The change of scene, for such it was to her mental vision, opened a new sphere to her thoughts, and by bringing into new activity the workings of an imagination, perhaps the more busy because unaided by sight, contributed, with the daily instruction she received, to quicken her faculties and develop more fully to herself the consciousness of intellect and feeling. Her intercourse, moreover, with the teachers and her companions in misfortune, Laura Bridgman and Oliver Caswell, called forth the sympathies and aroused the sensibilities of her heart; the whole having left, as is manifest, a most vivid and agreeable impression on her mind. This is evinced by her frequent allusions to Boston, to her teachers, to Oliver, and especially to Laura, about whom she always inquires, if informed that any one has just come from Boston.

She was happy to return to her old home in the Asylum, and brought with her "the blind child's first lessons," in which, for a time, she continued to manifest some interest; and even now she occasionally spells the names of a few common objects, such as *a cow, a dog, a hat, a cap*, making, also, for them the deaf and dumb signs. She however soon tires of the

exercise, and raises her hand upward, signifying the wish to carry her book back to her room above. Still she attaches a value to it, (as, indeed, to every thing of her own,) and does not wish to have it in the hands of others.

Judging from her capacity in other things and the success which has attended such efforts in behalf of others, if the attempt had been made at a suitable age and under favorable circumstances, we see no reason to doubt that she might have been taught, to a certain extent, at least, the use of language.

Julia has a mother, and other relatives, residing in a town adjoining Hartford, who sometimes call to see her at the Asylum, and whom she occasionally visits in the vacations, when the pupils go home. A recent visit was made in the autumn, which was anticipated with no little pleasure; preparation being made, on her part, for the gratification of the children of the family, in the purchase, through others, of sundry little articles suitable for the purpose. After spending the time which she has previously resolved on, she is not easily induced on these occasions to prolong her stay, but insists upon returning to her home in the Asylum; to which she thus exhibits the strongest attachment.

Her affectionate regard for the matron is very great; in many ways manifesting the greatest confidence in her, and generally yielding to her the most implicit obedience. Being tenacious of her own rights, if at any time suspicious of their infringement by others, she promptly appeals to her for their vindication. If wantonly stinted in any delicacy of the table, with the idea that her blindness will prevent her from comparing her portion with that of others, she soon discovers the imposition, and knows where to obtain redress. Nor does this seem to be, on her part, a matter of mere selfishness; for she often evinces a similar concern that the waiters should fare equally well with the rest, and takes pleasure, after the meal, in carrying to them their full portion.

Her health, and consequently her appetite, being good, her meals seem to afford her much enjoyment, and she frequently pays a visit to the kitchen, to gratify her curiosity with regard to the coming meal. If she has received the present of any thing suited to gratify the taste, she often lays it aside till

the Sabbath, and when the pupils are assembled in the chapel she brings it out, that she may quietly enjoy it.

She has always been noted for her industry, and the perseverance and careful attention with which she prosecutes any work that she may have on hand. In the morning, after completing her accustomed task of washing and wiping the spoons used by the pupils at breakfast, she makes her own bed, assumes a suitable dress for the day, and proceeds to her sewing, which may be either on her own dresses, or on those of some of the female pupils. On the customary days of ironing, she selects her own articles, and irons them herself in the best manner. There can be no doubt, that, if she had not been deprived of sight and hearing, she would have been an example of industry and habits of order.

In her appearance, Julia Brace is not prepossessing; her countenance being devoid of that interest which strikes the beholder in the case of Laura Bridgman; yet she is neat and tidy in her dress, and by no means negligent of her person.

In respect to the actual amount of her knowledge, we will consider a few particulars. Her acquaintance with localities is of course limited to those places where she has been. She moves with ease and certainty about the Asylum, is sometimes taken out to walk by some kindly disposed female pupil, and occasionally finds her way, unaided, to some of the neighboring houses. She was, not long since, found at the gate of a house which had recently come into the possession of one of the teachers, but maintained that it still belonged to its former occupant; when at length convinced to the contrary, she consented to walk in, and evinced much pleasure in discovering what changes had been made, and in examining the furniture of the house. On another occasion, she expressed a desire to visit a family, with whom she was acquainted, more remote from the Asylum; but on being told that the road was muddy, she inquired how deep the mud was, and whether the water ran along the gutters, and wished to know if the cows drank the water. So far as her knowledge extends, her impressions seem to be quite correct with regard to space and distance. She has often been observed to pass through the hall, and proceed some distance to the top of a flight of stairs, turning at

the proper point, and descending without guiding herself in the least by her hands.

She seems to measure with much accuracy the lapse of time, being aided, in this respect, by the regular succession of the various employments of the pupils in the institution. The return of the seasons, the approach of vacation, the customary festal occasions, do not come unexpectedly to her; for either by her own modes of observation, or by inquiry, she keeps herself apprised of them.

Her knowledge of the external world is also considerable. Although she cannot see the springing grass, the swelling buds, and the early flowers of spring, she goes out to feel of them and smell them; and in the same manner, the various productions of the garden, the summer fruits and foliage, and the rich stores which autumn yields, submit themselves to her delighted inspection.

She is of course aware of the changes in the weather, and sometimes anticipates a fall of rain or snow by some precaution with respect to herself or others; in the case of snow, inquiring as to its depth, and expressing her solicitude lest Miss P——, whose parents reside in the city, should not be able to return to the Asylum; and at other times, amusing herself by telling how Mr. W——, one of the teachers, will put on his high top boots, and wade through the snow, from his boarding place in the city to the Asylum.

In regard to her knowledge of persons, she has a general acquaintance with most, if not all, the females connected with the institution, taking much interest in the little girls, when they first come among us, and being curious to know under whose instruction they are placed. To some of the girls she evinces a strong attachment, and with few exceptions takes a kindly interest in each. She has always been disposed to shun contact with the male pupils, and is entirely averse to gentlemen, with the exception of the principal and some of the older teachers whom she has long known, and from whom she has experienced kindness.

On the last Thanksgiving evening—the customary occasion of innocent festivity with the pupils of the Asylum, when the boys are permitted to visit the sitting room of the girls, and in

the presence of the teachers and their families display their rude attempts at gallantry, by inviting a selected partner to walk around the cheerfully lighted apartments and halls of the building—the matron proposed to Julia, who always participates in the hilarity of the scene, to accept the arm of one or another of the boys; but she most decidedly declined the proposal, readily consenting, however, to promenade with the principal; a privilege which, at such times, she is permitted to enjoy.

We are entirely at a loss with regard to her knowledge of God. That she once had a child's apprehension of him, we know from the fact that she had been taught to pray to him, before the loss of sight and hearing, which occurred at the age of four years and five months, and even continued her simple form of prayer for some time afterwards with the imperfect speech which she then possessed. She has been known, also, since she came to the institution, to go alone and assume the attitude of devotion, but whether this was prompted by any gleam of religious light, or was merely an imitation of what she had observed among the female pupils, we cannot say. We believe she has not now any habit of this kind. Whether there remain to her even any vague ideas of a Supreme Being, to whom she is responsible, it is impossible to determine.

Some years ago, an attempt was made to communicate to her the idea of God, or ascertain if it existed in her mind, in the following manner. "Her attention was called to a great variety of artificial objects, and she was told that Miss C. made this, Mr. S. made that, a man one, a woman another, and so on. The idea of making is familiar, for she makes some things herself. Then a number of natural objects were presented her, such as minerals, fruits, flowers, plants, vegetables; and she was told that neither this friend nor that acquaintance made any of them; that neither men nor women made them. The hope was entertained that her curiosity would be excited, and that a way might be discovered to convey to her mind the great idea of the Almighty Creator. The attempt was not successful; and though several times repeated, did not result in exciting her mind, fixing her attention, or giving any encouraging indications."

Neither are we able to determine what are her ideas of death, and a future state ; if, indeed, she have any of the latter. When a death has occurred, she sometimes expresses her sorrow, intimates that the body will be covered up in the ground, and says that the individual was good and has gone up ; having some vague idea, perhaps, of the soul in distinction from the body. That she has within herself a conscious spiritual existence, no one can doubt ; and it would not be unreasonable to suppose that she may have some understanding of the same in others.

Of the possession of the moral sense, she affords the most unequivocal indications. One of the clearest proofs of the existence of natural conscience in any mind is its instinctive disposition to assert its own rights and maintain them. This Julia does, and condemns, in the strongest manner, any violation of them on the part of others, intimating sometimes their desert of severe punishment. She is moreover quite sensible to the approbation or disapprobation of her own conduct, and it is common for the matron to check the occasional irregularities of her temper by telling her to be good ; the meaning of which she evidently well understands. We argue from these facts that she is a responsible being, and that, like every other rational creature, she has the law of rectitude written on her heart, and feels, according to her understanding of its claims, the obligation to obey it.

It becomes, then, a question of great interest : What is her moral state ? The little light we can obtain on this point, as in every other instance, without pretending to read the heart, must emanate from her conduct. She has often evinced a passionate, and sometimes a vindictive disposition ; but we believe there has been a gradual amelioration of her character in these respects. Her accustomed impatience of control has also been sensibly mitigated ; so that, as we have stated above, she yields implicitly and readily to the matron, whom she seems to regard as the only person whom she is bound to obey. Whether this change in her conduct, and this modification of her disposition, are to be ascribed to the working of right principle, we should be glad, but are not able, to decide.

So far as we know, she is never guilty of theft, falsehood, or

deliberate wickedness of any kind. Her honesty is entirely beyond suspicion, and manifests itself, even in respect to the most trifling articles, which, if they belong to another, she is sure to return, and is equally careful that like restitutions be made to her of what is her own. Even a pin, which she has found in her work, must be returned to its owner, and she is equally scrupulous with regard to her own pins. Although very fond of money, she is perfectly trustworthy in respect to that which is owned by others—being allowed, in some instances, to have free access to it, without any fear that she will appropriate any part of it to her own use. A slight incident will illustrate this. The matron recently handed Julia a bill, directing her to carry it up stairs, which she did, and placed it, as was supposed, in one of the matron's drawers. But some curiosity being felt to know what disposition she had made of it, it was ascertained that she had taken the key of a chest in which the money of the girls is kept, opened the chest, and by means of another key opened the matron's box, and there carefully deposited her money.

She has always been noted for a remarkable delicacy with regard, even, to the reception of articles designed to be presented to her, as she will, on no account, consent to retain them, unless fully assured that they are gifts. One instance is recollected, of recent occurrence, in which a lady, whose attire she had been examining, took off a handsome breast-pin and put it into her hand, intending to make her a present of it; but she could not be satisfied till with her own hands she had restored it to its former place.

We are not aware that she indulges malignant feelings towards any one; but, on the contrary, she shows, in some instances, much kindness to those around her; especially if they are sick, standing by the bedside, and endeavoring to minister to their wants; and in many ways she evinces a kindly interest in others, expressing by signs her concern for their comfort and enjoyment.

Julia always abstains from labor of every kind on the Sabbath, but we know not from any other motives than a desire to imitate the example of others, and a willingness to enjoy a day of rest. She dresses herself in her best clothes

and spends the day outwardly with great propriety, but—unlike Anna Temmermans, of Belgium—she is never present with the pupils in the chapel at the hours of religious worship; perhaps for the reason that she has no idea of the object of their going there, and can therefore have no religious associations with it.

It is painful to be left in this state of uncertainty respecting the moral condition of a fellow being; and much to be regretted, in this view, that the efforts which were made to teach her language, and especially to enlighten her mind with regard to the Creator, were not attended with success. But we doubt not that the great Author of the mind can communicate with her spirit, though she know him not; and even inspire her with that genuine love of what is right, which, wherever found, is accepted with him. We know that he is ever present in all his works, and more especially in the hearts of his intelligent offspring; and who shall say what his divine presence may not accomplish in the inward workings of a mind so much benighted and enthralled as that, even, of the subject of this sketch?

SCENE FROM THE DRAMA OF "THE ABBÉ DE L'ÉPÉE."

[In our biographical notice of the Abbé De l'Épée, (Vol. I, No. 2 of the *Annals*,) allusion was made to a deaf and dumb boy, who was found in the streets of Paris, adopted and educated by the Abbé, and named by him Theodore. This boy was afterward discovered to be the son of a nobleman, and the rightful heir to a large fortune, of which he had been deprived by the villainy of a near relative. The Abbé did not, as represented in the following scene, himself accompany Theodore in his search for his birth-place, being prevented by age and infirmity; but he provided him with proper companions, who persevered in their singular pilgrimage until the home of the unfortunate and injured youth was found. The play from which the following scene is taken was very popular in France, and

has been translated into several languages. We copy from an English translation, published in this city in 1818, with a preface by Mr. Clerc.—ED. ANNALS.]

SCENE II.

A square in the city of Toulouse. On one side the palace of Harancour, on the other the house of Franval, bridge, church, etc.

Enter DE L'ÉPÉE and THEODORE.

(Theodore precedes De l'Épée, and, advancing in great agitation, expresses by signs that he recollects the spot they are in.)

De l'E. This warm emotion—this sudden change in all his features—convinces me that he recollects this place.—Hadst thou the use of speech!

(Theodore, looking round him, observes a church, and gives signs more expressive of his knowing the place.)

De l'E. It is—it must be so;—and am I then at length arrived at the period of my long and painful search!—

(Theodore now sees the palace of Harancour; he starts—rivets his eyes to it—advances a step or two—points to the statues—utters a shriek—and drops breathless into the arms of De l'Épée.)

De l'E. Ah, my poor wronged boy,—for such I'm sure you are,—that sound goes to my very heart!—He scarcely breathes.—I never saw him so much agitated.—There, there; come, come.—Why was a voice denied to sensibility so eloquent!

(Theodore makes signs with the utmost rapidity, that he was born in that palace,—that he lived in it when a child—had seen the statues—come through the gate, etc., etc.)

De l'E. Yes;—in that house was he born. Words could not tell it more plainly. The care of heaven still watches over the helpless.

(Theodore makes signs of gratitude to De l'Épée, and fervently kisses his hands.—De l'Épée explains that it is not to him, but to Heaven, that he ought to pay his thanks.—Theodore instantly drops on his knee, and expresses a prayer for blessings on his benefactor.)

De l'E. *(Bare-headed—bows, and says—)* O, thou, who guidest at thy will the thoughts of men,—thou, by whom I was inspired to this great undertaking,—O, power omnipotent!—deign to accept the grateful adoration of thy servant, whom thou hast still protected—and of this speechless orphan to whom thou hast made me a second father!—If I have uprightly discharged my duty,—if all my love and labors for him may

dare to ask a benediction,—vouchsafe to shed its dew on this forlorn one, and let his good be all my great reward !—

(*De l'Épée raises Theodore, and embraces him.*)

We must proceed with caution ;—and, first, to learn who is the owner of this house.

(*Theodore is running to knock at the gate—De l'Épée stops him, etc.*)

Enter PIERRE.

Pie. Well—that President is the best natured gentleman,—
De l'E. O, here comes one that may, perhaps, instruct me.
(*Signs to Theodore to attend.*) Pray, sir, can you tell me the name of this square ?

Pie. (*Aside.*) Strangers, I perceive—It is called St. George's square, sir—(*Looking at Theodore.*)

De l'E. Thank you, sir.—Another word—Do you know this superb mansion ?

Pie. (*Observing De l'Épée and Theodore more closely.*) Know it !—I think I ought !—I've lived here these five years.

De l'E. That's fortunate. And you call it—

Pie. (*Aside.*) Plaguy inquisitive !—A few years ago it was called the Palace of Harancour—

De l'E. Of Harancour ?

Pie. But at present it belongs to a gentleman of the name of Darlemont. (*Observing Theodore.*) 'Tis odd—He seems to talk by signs—Is he dumb ?

(*During the above dialogue, Theodore examines the gateway, pillars, arms, etc., of the Palace of Harancour ; and explains to De l'Épée his recollection of the various objects, etc.*)

De l'E. And who is this gentleman of the name of Darlemont ?

(*Theodore now turns his face fairly towards Pierre.*)

Pie. How like it is !—Sir ?—Who he is ?

De l'E. Yes ;—I mean, what is his rank, his profession ?

Pie. (*Still looking at Theodore.*) Profession ! He has no profession, sir ;—He's one of the richest men in Toulouse :—(*Looking at Theodore.*)—One might almost swear to it. Your servant, sir ;—I'm wanted. (*Aside.*) Very odd, all these questions. (*Looking at Theodore.*) The strongest likeness I ever saw in my life.

[*Exit PIERRE into the palace.*]

De l'E. Ay, my friend ;—you little know the motive of my questions. There's not a moment to be lost.—This house, that once belong'd to so distinguished a family,—this Darlemont, the present possessor of it,—every circumstance relating to it,—must be publicly known in Toulouse. I'll instantly away,

—seek out some lodging, and then—But, for fear it should escape me—(*Writes in a note book*)—Harancour,—Darlemont. (Theodore, as De l'Epée writes, runs to him with eager curiosity. —De l'Epée presses him in his arms.)

De l'E. Yes, my poor mute Theodore; if you belong to parents who can feel, no doubt they still lament your loss,—and will with transport hail your return.—If, as I fear, you are the victim of unnatural foul play, grant me, Providence, to unmask and confound it! So men shall have another proof, that every fraud will soon or late be detected, and that no crime escapes eternal justice.

[*Exit DE L'EPÉE, leading THEODORE, who looks back at the Palace of Harancour, etc.*]

LIFE AT THE ASYLUM.

BY HENRY B. CAMP.

THERE are now no less than eleven institutions for the deaf and dumb in the United States, containing about one thousand pupils. These are, to a great extent, isolated institutions. They are not of a character to attract much public notice. Their inmates know little of the world around them, and the world around knows little of them. They have no transactions of business, nor any links of sympathy with the surrounding population. They form so many distinct and secluded communities; their peculiar language and deaf ears and mute tongues, in a great degree, precluding intercourse with others. But there is a class of individuals, who feel a deep interest in these institutions; we refer to *parents* of the deaf and dumb. They have at length made the dreadful discovery that their beloved children cannot hear or speak. They are now looking into the future. They are anxiously inquiring how this great misfortune, which has befallen their children, can be alleviated. Their minds at once recur to the Asylum. But how can they part from their beloved offspring, and commit them to the care of strangers far away? What treatment will they there receive? Will they be contented and happy? To meet such

inquiries as these, we propose, very briefly, to point out the pupils' condition and their manner of life at the Asylum.

The most eventful and memorable week, perhaps, in the life of a deaf and dumb individual, is that of his departure from home, and arrival at the Asylum. With some apprehensions and sadness he bids adieu to mother and brothers and sisters, with but a vague idea wherefore and whither he is going. Yet joyful feelings predominate in his mind, for he is accompanied by his father, in whom he can trust, and any change is grateful to a life of monotony like his.

All is new to him, and as he is borne along in the rapid rail-car, over hill and valley, and by successive towns and cities, his mind is filled with emotions of wonder. He learns, to his astonishment, that there are many more *people* than the former circle of his acquaintance, and that the world is not bounded by the hills of his native village.

The *steamboat*, ploughing its way through the waters, is a world of miracles to him, and in the multiplicity of the objects he meets with in his rapid journey he becomes almost bewildered and lost; and when he arrives at his place of destination the climax of his wonder is reached, as he enters the stately Asylum, and sees before him two hundred deaf and dumb like himself.

When, on the morrow, he bids adieu to his father, and is left alone among strangers, it is not surprising if that sad and undefined state of feeling, called home-sickness, should, for a time, take possession of his mind. The image of father and mother and friends far away is vividly before him, and a few tears and sighs will escape him, notwithstanding his utmost efforts to repress them.

But the reign of his melancholy is of short continuance. He has met with a kind reception from the officers of the Asylum, and now his sympathizing companions gather around, and propose to him a thousand questions about himself and his friends and his journey. He rejoices to find, (perhaps to one in his circumstances, an excusable feeling,) that there are others in the world like himself, and that he can converse with them in his own native language, and thus the new world in which he

lives, with its changing and novel scenes, soon engrosses his mind.

On the day after his arrival, he enters the spacious chapel, and for the first time in his life witnesses divine worship in his own impressive language of signs. Who can tell his emotions, as he thus unites with his fellow pupils in prayer to God, of whose existence, even, he was perhaps before ignorant !

He enters the school-room, entirely unconscious of the work he has in prospect. *Why* all the apparatus before him ; for what purpose that abacus hanging upon the wall, that frowning row of huge slates around the room, he cannot imagine. He is called to trace upon them the mysterious characters of the alphabet, and to spell them upon his fingers. He is delighted with his new work, but is not discouraged, because he is unaware how complicated and vast is the superstructure of the English language, of the knowledge of which he is now laying the foundation.

Thus passes the first half day of his school-room experience. With an appetite sharpened by this new mental exercise, he goes to the dining room, and partakes of his homely, but substantial and healthful meal. How different the animating scene before him from the dull and unsocial meals of his own home !

From thence he goes to the play-ground, not to be neglected, as he was by the boys of his native village, but to find himself among equals, capable of joining, and leading, in all their exhilarating sports. A portion of each day is spent in the workshop, where he is taught some useful trade, and where his mechanical genius, if he have any, is called into exercise.

The evening brings the hours devoted to study. Seated at his table, with his lesson before him, he begins, for the first time, to set in motion that wonderful machine within, the human mind, which, up to this time, has lain almost wholly dormant. The sight of a hundred boys before him, all diligently engaged in mastering their evening task, inspires him with ambition. Undisturbed by the busy hum around him, (an advantage enjoyed by mutes,) he is almost of necessity made a student. He *must* fall in with the current, and study from mere sympathy, if other motives fail.

• Thus passes each successive day in pleasant alternations of study, work, and play. His mind begins to expand. His knowledge increases, and his moral feelings are cultivated. He is conscious of new and noble powers within, and he begins to feel that he belongs to the human race, and that he can, if he will, make himself a man, and one worthy of his species.

Thus employed, the term glides rapidly by, and vacation arrives. If he returns to visit home and friends, of course his time is pleasantly occupied. If he remains in the institution, as about one half perhaps do, there are not wanting sources of enjoyment fully to occupy the six weeks of vacation.

If young, he is placed under the care of an older pupil, and permitted to visit the city, or to roam over the neighboring groves and fields, and gather the fruits of the season; or with some chosen companions, he takes a pedestrian tour; or vehicles are engaged to convey them all to visit some place of interest, where they partake of a bountiful dinner, and spend the day in healthful exercise and recreation.

Sometimes, during the summer term, a steamboat is chartered, and all the pupils enjoy a pleasant sail to some neighboring city, thus affording them an opportunity to see the world, and furnishing them with a theme for composition and letter writing for a long time to come.

The *anniversaries* are all duly noticed by the deaf and dumb. On the *Fourth of July* a *pic-nic* is their more usual way of manifesting their patriotism. A procession is formed, they march to some pleasant grove in the vicinity, and several speeches in the language of signs are made, both by instructors and pupils. One selects for his topic, "Our republican government and free institutions." Another expatiates upon the subject of temperance, or some other topic not inappropriate to the day and the occasion, after which they partake of the good cheer provided for them, and return quietly to the institution, not less sincere *patriots* than others because they have not burnt large quantities of gunpowder, or suffered in life and limb from explosions and other accidents.

But the season of *Thanksgiving* is probably the favorite anniversary of the deaf and dumb. In the forenoon of that day, they assemble in the chapel, where religious exercises are held

as in all our churches. At a little later hour than usual they sit down to tables groaning under the weight of a plentiful entertainment, and ample justice is done to the good cheer provided. In the evening, at the appointed hour, the boys, dressed in their holiday attire, proceed to the parlor, around which the young ladies are arranged to receive them. After the formality of introduction is over, partners are selected, and they promenade the spacious halls of the building. In due time rings are formed, and various plays are introduced. Thus the evening passes in social intercourse, and the occasion is long remembered by them as one of peculiar enjoyment. On the succeeding evening there is an exhibition of tableaux, in the preparation of which they have been some time previous engaged during their leisure hours.

Another source of amusement to the deaf and dumb is *sight-seeing*, of which, in a city like this, there is ordinarily no lack. No long interval is likely to occur, without the arrival of a menagerie, diorama, statuary, painting, or other exhibition, and the proprietors often extend a free invitation to the mutes, from motives of benevolence to the unfortunate. These exhibitions not only afford gratification and amusement; they tend to elevate and refine the mind, and the time thus occasionally spent in their inspection is doubtless as profitably spent as it would be in the school-room.

During the winter term, a course of lectures is given to the pupils by the instructors on Friday evening of each week. Philosophy, history, biography, and other topics fitted to instruct and amuse, are selected, and occasionally philosophical experiments are made in their presence.

Such are some of the privileges enjoyed in our institutions for the deaf and dumb. It is not denied that some evil is connected with the good. In such a collection of pupils, from every part of the country, there must of course be almost every variety of character. But the good predominates. There is a pervading healthful tone of moral sentiment.

In view of all these privileges, what parent of a deaf and dumb child can hesitate to send him to one of our institutions? Who would condemn him to darkness and unhappiness, when light and enjoyment are thus proffered to his acceptance? No won-

der our pupils become greatly attached to the place of their mental and moral renovation. No wonder, after a residence here of five or six years, they should leave with the deepest regret their "alma mater," and ever cherish for her the highest affection and respect.

THE POETRY OF THE DEAF AND DUMB.

[WE have given, in former numbers of the *Annals*, a few specimens of the poetry of deaf-mutes. Mr. Burnet, the deaf and dumb gentleman whose beautiful lines entitled "My home, farewell" appeared in our last number, has sent us the verses below, written by James Nack, who, as our readers are aware, is also deaf. Mr. Burnet prefaces the contributed lines thus: "As you have given specimens of rhyme by two deaf-mutes, (semi-mutes, though not *semi-sourd*,) suppose you add specimens of one or two others, who, like those two, are profoundly deaf, but like them, also, learned to read before their misfortune. I enclose a specimen of James Nack's poetry. You will find specimens of Dr. Kitto's versification in his work on deafness.

"There have been other similar instances in Europe. I have read in some English Report, (I forget of what institution,) that a deaf and dumb gentleman had published a volume of poetry. This must have been at least twenty or twenty-five years ago. I have also seen in a catalogue 'The Silent Harp, and other poems.' I forget the name of the authoress; it may, or may not, have been Charlotte Elizabeth.

"I need not tell you about Pelissier and another deaf rhymer in France. But perhaps you don't know that Kruse (of Schleswig) says in his work, 'Der Taubstumme,' etc., that he had himself published some pieces of poetry in a German newspaper. There was a time when I supposed myself the only deaf writer of rhymes in the world. By the way, it is several years since I have written verse at all." Thus far Mr. Burnet. The lines that follow are taken from the "Bell Song,"

(imitated from Schiller,) originally published in the *New York Mirror*, and republished in the volume mentioned on page 180 of the first volume of the *Annals*.—ED. ANNALS.]

Years speed like wind; for scenes of strife
Proud youth from girlhood fiercely sunders;
Plunges amid the storms of life,
And wanders through the world of wonders;
A stranger to his father's home
Returning, lo! in youthful splendor,
All glorious as an angel come
From heaven, with bashful look and tender,
All blushing like the orient skies,
The maiden stands before his eyes.

His heart is seized with nameless yearning,
He turns aside, alone he strays,
His eyes with sudden tears are burning.
Again he turns to seek her gaze,
And blushing her pathway traces
Until her greeting makes him blest;
He seeks the fairest flower, and places
Its beauty in her fairest breast.

Young love! what longing hopes unfoldeth
Thy golden time! what joys of price!
The eye an open heaven beholdeth,
And swells the heart in Paradise.
Young love! ah! couldst thou ever nourish
The golden dream! forever flourish!

Let him, enthralled by passion strong,
Approve, before the lasting union,
If heart with heart is in communion;
The dream is short; repentance long.

Ring out! ring out! for triumph blesses
The youth who by the altar stands,
And lovely in the young bride's tresses
The nuptial wreath entwines its bands.

Alas! that life's enraptured fire
Should with the May of life decay,
The fairy dreams of young desire
With veil and girdle rent away.

Flits passion's hour,
Yet love remaineth,
A ripening flower
Which truth sustaineth.

JEAN MASSIEU.

BY LAURENT CLERC.

JEAN, or rather John Massieu, deaf and dumb from birth,—a name well known throughout Europe, although it is possible but very few may be familiar with the character and history of the man,—was born, in 1772, at Semens, a very small village situated at some leagues south of Bordeaux. His parents were poor, but honest; the occupation of his father being that of a vine-dresser. They had the misfortune of having in their family as many as six deaf and dumb children; three boys and three daughters. Massieu was the second, if not the youngest of the brothers. At the age of thirteen, he was admitted into the deaf and dumb school kept at Bordeaux by the Abbé Sicard, who had long before established it, after having received lessons from the Abbé de l'Épée, and before succeeding that immortal benefactor of humanity at Paris.

In 1790 or 1791, the Abbé Sicard left Bordeaux, being called to Paris to occupy the place of the Abbé de l'Épée, who had died the preceding year at the age of seventy-seven. Of course, Massieu accompanied his master thither. He was then about eighteen, and two or three years afterwards was appointed one of the tutors in the Paris Institution. He was twenty-five years old in 1797, at which time, myself, Laurent Clerc, eleven years old, was brought to Paris by my uncle Laurent Clerc of grateful remembrance. Massieu was, therefore, my first teacher, and I had good opportunity of knowing him thoroughly. He had not only intelligence, but genius; yet there was a striking contrast between some traits of his character and his intellectual faculties; for, cultivated as his mind was, he had during his whole life the carelessness and thoughtlessness of a child. I often saw him hesitate whether he should do the least action or not, for fear of displeasing even the youngest of his pupils. He consulted them on the most important, as well as on the most trifling matters; nor was it seldom that he came to communicate to his colleagues his child-like fancies or apprehensions or uneasiness. He had an

extreme fondness for watches, books and other small articles ; and, when the fancy took hold of him, he was seen to wear two, three, and even four watches. Sometimes he bought books in all the quarters of Paris, and, when possessing these objects so much wished for, he always carried them about him in his pockets, or in his hands. He looked at them without cessation ; he showed them to everybody. By little and little this habit grew weaker, and in a few weeks it passed away, to give place to another gratification. Sometimes he bought at auction dress-coats, embroidered waistcoats, silk short pantaloons, silk stockings and buckled shoes, after the fashion of Louis XIV, Louis XV, and Louis XVI, and on certain occasions came dressed in them into his school-room to the great amusement of some, and to excite the ridicule of others. His common dress in the school was a loose grey riding-coat, descending as low as the ankles, furnished with two large deep pockets which he filled with the crayons with which the pupils wrote on the black-boards, and, when school was done, he scarcely ever failed to collect them and to replace them in his pockets, and he carried them constantly about him, except when he had to go out of the Institution. Thus passed the days of his youth between the performance of his duties as a teacher and the gratification of these different tastes which were his predominant passions. He never could subject himself to the usages of the world. It was not for want of having frequented the best society. He had for more than twenty years seen all who were most distinguished in France ; had been introduced to the most august personages, sovereigns and princes ; to ladies the most renowned for their grace and intelligence ; to the greatest men in science and the arts, and yet he did not much improve. His manners were simple. A great vivacity, mixed with a slight roughness of manners, added another feature to his character, without being a fault. His bright imagination shone with advantage in his answers, sometimes incorrect indeed, because he did not slavishly observe the rules, often arbitrary ones, of the French language ; but they were always in conformity with sound logic and general grammar. When it happened that he did not know a word, he invented one by following, with the most scrupulous

fidelity, the principles of analogy. Those slight errors, in the eyes of a cold purist, who is not much better than our poor Massieu, since he himself neglects, too, the capricious usages of society, are well made up by the originality of his thoughts, the coloring of his fancies, the justness of his comparisons, and the brilliancy of his metaphors, wholly oriental. Those who read him thought they were reading some passages of the Prophets. What is most to be admired is that Massieu wrote his thoughts with great rapidity. His answers were in the form of short discourses, in which he knew how to mix, with art, the description with the definition, without the smallest hesitation ; so that it was easy to see that he was always ready to answer. So did Mr. Sicard say on this subject, in using a simple but just and expressive comparison, that in order to put a question to Massieu, it was enough to strike the stone with a steel, and immediately the spark would issue. His answers then seemed to flow spontaneously.

I remember many anecdotes about Massieu ; I have time to mention two or three, and if I mention them here, it is less to detract from his merits than to show that his oddities did not injure his intellectual faculties. Besides, they are so well known everywhere, that when they were repeated to him at a more advanced age, far from feeling offended, he heartily joined with others in laughing at them.

One day he had a complaint to make against a man who had attempted to rob him of his pocket-book. He repaired to one of the Paris police-offices, and demanded a sheet of paper and wrote as follows :

“ Mr. Judge, I am deaf and dumb. I was looking at something in a broad street with other deaf and dumb persons. This man saw me. He noticed a small pocket-book in the pocket of my coat. He slyly approached me. He was drawing out the pocket-book, when my hip warned me. I turned myself briskly towards this man, who, being afraid, threw the pocket-book between the legs of another man, who picked it up and returned it to me. I seized the thief by his jacket, I held him fast ; he became pale and trembling. I beckoned to a police-officer to come. I showed the pocket-book to the officer and expressed to him by signs that the man had stolen

my pocket-book. The officer brought the thief hither. I have followed him. I demand justice. I swear before God that he stole this pocket-book from me. He, I dare say, will not deny the fact.

“I beg you, Mr. Judge, not to order him to be beheaded; he has not killed any one, but let him be reprimanded and I will be satisfied.”

The thief was convicted and sentenced to imprisonment for three months in the jail of Bicêtre.

Other incidents are not less amusing. By an urgent invitation, Massieu went to pass one of his autumn vacations in Ostend, a sea town of Belgium, with Mr. Lauwers, father of a deaf and dumb young man, and while there Mr. L. made him a present of a pair of boots. As Massieu had never worn any in his life, he was so much delighted with them, that he put them on with eagerness, got up on a table which was standing before a looking glass, and admired his fine boots for half an hour, to the great amusement of all around him and to the great scandal of his poor deaf and dumb pupil, who felt quite disgusted with his conduct, but Massieu did not mind him, and thanked the father as well as he could for his pretty present. He ever afterwards wore both boots and shoes.

Some time after the entrance of the Allied Powers into Paris, two or three English gentlemen came to visit the Institution for the deaf and dumb. One of them, much gratified with the performances of Massieu, invited him to come and breakfast with him the next morning. Massieu, who seldom refused an invitation, was punctual to the appointment, and anticipated an excellent breakfast *à la fourchette*; for he liked nothing else but boiled ham or roasted fowls, veal or mutton cotelets, together with a glass of wine, then a cup of mocha coffee, and a small glass of liquor. The English gentleman took him to one of those splendid *cafés* which are still very numerous at the Royal Palace, and ordered hot coffee and milk, buttered toast and eggs, on which Englishmen, in general, like to breakfast, and our ingenious Englishman imagined that what he had just ordered would be very acceptable to Massieu, and even that it would be something that Massieu had never tasted, as he supposed that we poor Frenchmen generally breakfasted on barren

bread and pure water ; but what was his astonishment when he saw Massieu politely refuse every article he offered him ! Taking his pencil, for he could write French very well, he wrote and asked, "What is the matter with you, Monsieur Massieu ?" Why will you eat nothing ?" Massieu answered that he loved neither coffee nor eggs, and that this kind of food did not suit him at all. "What would you have then, Monsieur Massieu ?" "Nothing but ham and wine," answered Massieu. On the spot, the gentleman called the waiter and requested him to fetch the articles. Accordingly two large slices of ham on a plate and a bottle of claret wine were brought and set on the table, and Massieu consumed both slices and emptied the whole bottle without even offering one least bit to the gentleman ; his notion being that the ham was for himself and the coffee for the gentleman. The gentleman was quite shocked with this singular conduct on the part of Massieu, but said nothing, and they parted as if nothing had occurred. The next day, however, he called on Mr. Sicard and mentioned the circumstances to him, and said that Massieu was not the man he had fancied and heard spoken of so much. Mr. Sicard apologized for Massieu as well as he could, and said that what had happened was but one of the several natural peculiarities of his pupil, which he could not cure, though he had succeeded in making him a man of learning. Massieu knew that his English friend had spoken to his master, but he did not care ; on the contrary, he thought there had been nothing improper in what he had done, for, having been invited, he had a right to ask for, at a public eating-house, what he liked best, and his motto has ever since been—"Let the Englishman have his coffee, and let me have my ham."

In 1822, the Abbé Sicard died, aged eighty years, and some months afterwards Massieu left the Paris Institution, after thirty-two years of labor. I do not know why ; perhaps it was either on account of his sorrow at the death of his illustrious master, or on account of his being dissatisfied with the changes which took place. He returned to Bordeaux and staid with some friends ; his parents and some of his brothers and sisters had deceased long before. In a year, the leader of a small school for the deaf and dumb, located at Rhodéz, Department

de l'Aveyron, in the South of France, solicited his assistance, and Massieu went there. He was then fifty-one years 'old. Soon after his arrival, he was struck with the beauty and loveliness of a young lady of eighteen, who could hear and speak, and who was employed in the establishment, and it was not long before he married her. They had one son when they removed from Rhodéz to Lille, a large city this side the boundaries of France and Belgium, where, with the assistance and contribution of several benevolent citizens, they established a school for the deaf and dumb, of which Massieu was the principal and his wife the matron. They had about thirty pupils when I visited them in 1836. They had lost their son, but had another child, a daughter, whom Mrs. Massieu was nursing at the time of my visit. I can scarcely describe the joy Massieu and myself experienced at seeing each other again after so long a separation. I found Massieu to be a man quite different from what I had known him to be. He was rather old, but polite, social, sensible, and much respected, and as happy as could be. No doubt that he was indebted to his kind wife for his entire alteration. When the moment arrived for me to take leave of him, to return to the United States, with tears in his eyes he clasped me in his arms, and said: "It is long since we were together. It is long since we separated, and I fear it will be long before we meet again. May God bless you! May He prosper you wherever you are, and send you back on your voyage with a calm sea and a swelling sail! Adieu, adieu, my dear Clerc. Remember me to our kind friend Mr. Gallaudet." Finally, as time pressed, we parted, both much affected, and I particularly, on many accounts; for I can never forget that he was my first teacher and constant and faithful friend. He died in August, 1846, at seventy-five years of age, on the very month I last embarked for France! I did not see his widow, but heard with pleasure that herself and daughter were still in Lille and well; keeping a milliner's store, and in tolerably good circumstances.

[TO BE CONTINUED.]

REMINISCENCES OF DEAF-MUTE INSTRUCTION.

BY REV. T. H. GALLAUDET.

WHILE engaged in the instruction of the deaf and dumb, there was a pupil in the class which I was teaching, an interesting lad of fine talents and an ingenuous disposition, who, I noticed, seemed to have a peculiar tact in gathering, from the expressions of my countenance, the workings of my mind. This led me to make some experiments, to see to what extent I could communicate ideas to him, without the use of words spelt on the fingers, or of any signs or gestures made by the arms and hands, but simply by expressions of the countenance, motions of the head, and attitudes of the body. In doing this, my principal reliance was on the endeavor to make my face the exponent of my thoughts and feelings. The motions of the head, and the attitudes of the body, were the lights and shades of the picture.

He was quite as much interested in these experiments as myself; while constant progress was made, both by teacher and pupil, in this novel mode of communication. Our success, I was well aware, depended very much on the acute and close attention of the lad; on his power of quick perception; and especially on the ingenuity which he exercised in putting together, in their proper place and form, the outlines of thought which I gave him, in discovering the law of association which directed my mind, and in supplying those small connecting links of the leading ideas, which I often found it difficult to furnish. In not a few cases, it was something like my giving him a charade, or a riddle, (more clearly and fully expressed, however, than such puzzles usually are,) which he was to solve. His frequent and accurate solution of them was surprising.

He had a finely developed head and person; a clear, quick, and luminous eye; and a countenance which, fresh with the ruddy bloom of youth, spontaneously and faithfully corresponded, in the ready play of its flexible features, to the move-

ments of his mind and heart. I scarcely failed to know, in an instant, from his very look, whether or not he had caught my meaning in the progressive stages of the process. If he had, I went on unhesitatingly. If he had not, I went back a little, endeavoring to clear away the mist, till I found that it was dissipated, and that we were both ready to proceed.

Some illustrations of what we attempted to do in this way may, perhaps, be interesting to the reader.

One day, our distinguished and lamented historical painter, Col. John Trumbull, was in my school-room during the hours of instruction, and, on my alluding to the tact which the pupil referred to had of reading my face, he expressed a wish to see it tried. I requested him to select any event in Greek, Roman, English, or American history, of a scenic character, which would make a striking picture on canvas, and said I would endeavor to communicate it to the lad. "Tell him," said he, "that Brutus, (Lucius Junius,) condemned his two sons to death, for resisting his authority and violating his orders."

I folded my arms in front of me, and kept them in that position, to preclude the possibility of making any sign or gestures, or of spelling any word on my fingers, and proceeded, as best I could, by the expressions of my countenance, and a few motions of the head and attitudes of the body, to convey the picture in my own mind to the mind of my pupil.

It ought to be stated that he was already acquainted with the fact, being familiar with the leading events in Roman history. But when I began, he knew not from what portion of history, sacred or profane, ancient or modern, the fact was selected. From this wide range, my delineation on the one hand and his ingenuity on the other had to bring it within the division of Roman history, and, still more minutely, to the particular individual and transaction designated by Col. Trumbull. In carrying on the process, I made no use whatever of any arbitrary, conventional look, motion, or attitude, before settled between us, by which to let him understand what I wished to communicate, with the exception of a single one, if, indeed, it ought to be considered such.

The usual sign, at that time, among the teachers and pupils,

for a Roman, was portraying an aquiline nose by placing the fore-finger, crook'd, in front of the nose. As I was prevented from using my fingers in this way, and having considerable command over the muscles of my face, I endeavored to give my nose as much of the aquiline form as possible, and succeeded well enough for my purpose.

Every thing else that I looked and did was the pure, natural language by which my mind spontaneously endeavored to convey thoughts and feelings to his mind by the varied expressions of the countenance, some motions of the head, and attitudes of the body.

It would be difficult to furnish the reader anything like a complete analysis of the process which I pursued in making the communication. To be understood it ought to be witnessed, and accompanied with the requisite explanations. The outlines of the process, however, I can give. They were the following :

A stretching and stretching gaze eastward, with an undulating motion of the head, as if looking across and beyond the Atlantic Ocean, to denote that the event happened, not on the western, but the eastern continent. This was making a little progress, as it took the subject out of the range of American history.

A turning of the eyes upward and backward, with frequently repeated motions of the head backward, as if looking a great way back in past time, to denote that the event was one of quite ancient date.

The aquiline shape of the nose, already referred to, indicating that a *Roman* was the person concerned. It was, of course, an old Roman.

Portraying, as well as I could, by my countenance, attitude, and manner, an individual high in authority, and commanding others, as if he expected to be obeyed.

Looking and acting as if I were giving out a specified order to many persons, and threatening punishment on those who should resist my authority—even the punishment of death.

Here was a pause in the progress of events, which I denoted by sleeping as it were during the night and awaking in the

morning, and doing this several times, to signify that several days had elapsed.

Looking with deep interest and surprise, as if at a single person brought and standing before me, with an expression of countenance indicating that he had violated the order which I had given, and that I knew it. Then looking in the same way at another person near him as also guilty. *Two* offending persons were thus denoted.

Exhibiting serious deliberation—then hesitation, accompanied with strong conflicting emotions, producing perturbation, as if I knew not how to feel, or what to do.

Looking first at one of the persons before me, and then at the other, and then at both together, *as a father would look*, indicating his distressful parental feelings under such affecting circumstances.

Composing my feelings, showing that a change was coming over me, and exhibiting towards the imaginary persons before me the decided look of the inflexible commander who was determined and ready to order them away to execution. Looking and acting as if the tender and forgiving feelings of *the father* had again got the ascendancy, and as if I were about to relent and pardon them.

These alternating states of mind I portrayed several times, to make my representation the more graphic and impressive.

At length the father yields, and the stern principle of justice, as expressed in my countenance and manner, prevails. My look and action denote the passing of the sentence of death on the offenders, and the ordering them away to execution.

Before I had quite completed the process, I perceived, from the expression of his countenance, and a little of impatience in his manner, that the pupil felt satisfied that he was fully in possession of the fact which I was endeavoring to communicate. But, for the sake of greater certainty, I detained his attention till I had nothing more to portray. He quickly turned round to his slate, and wrote a correct and complete account of this story of Brutus and his two sons.

Other instances of the same kind, attended with equal success, were, Noah's building the ark, and saving himself and family in it from the deluge; Abraham's preparing to offer up

his son Isaac in sacrifice, and the interposition of the angel in his behalf; the passage of the Israelites through the Red Sea, and the destruction of Pharaoh and his host, with similar scenes of a picture-like character furnished in Sacred History.

Washington's passing over the bridge at Trenton under a triumphal arch, between two rows of young females clad in white, who strewed flowers before him, afforded a subject, also, I recollect, at the house of Chief Justice Mellen, in Portland, Maine, which my pupil was quick to receive, and to describe in written language.

At the same time, when before the Legislature of the State of Maine, conducting an exhibition of deaf-mute instruction and its results, I endeavored by the process already described to convey to the mind of my pupil a fact with which, I think, he had not before been acquainted, that I had seen the coach in which Napoleon fled from the battle of Waterloo, and had sat in the very seat which he then occupied. I succeeded.

On one occasion a Governor and Ex-Governor of the State of Connecticut were in my school-room. After some experiments of the mode of communication, already described, between myself and my pupil, the Governor pleasantly asked me if I thought I could tell the lad, in the same way, that the Ex-Governor was an old bachelor. "With great ease," I replied, and it was soon done, the lad writing to that effect on his slate.

"Now," says the Ex-Governor, "tell him that the Governor is a married man, and has two children." This, also, was readily accomplished. The process in each case was very simple. In the first I had only to look at an imaginary being standing by my side, with the expression of interested conjugal affection,—then at the Ex-Governor with motions of the head denoting negation, accompanied with an expression of countenance manifesting the pity I felt for him in his lonely condition.

In the case of the Governor, after a similar expression of conjugal affection, I looked at him with motions of the head expressing affirmation, and, then, putting myself, as it were in his place, I directed my gaze as if towards a little being before me, regarding it with a vivid, delighted look of paternal love. I looked, in the same way, at another imaginary child near the

first one, and then resumed my usual air and manner. This was sufficient to secure the desired result.

There was another use which I found it practicable to make of the mere expressions of the countenance, in conveying not only ideas but *words* to the mind of my pupil.

On our journey to Maine, we sat, one day, directly facing each other in the stage-coach. I proposed to him that we should invent an alphabet of expressions of the countenance, and see if we could not, in a short time, become so familiar with it, as to make it subservient to the spelling of words quite as surely and quickly as could be done by the finger alphabet. We began, and settled it as follows :

The simple expression of awe was to denote the letter *a* ; of boldness, *b* ; of curiosity, *c* ; of despair, *d* ; of eagerness, *e* ; of fear, *f* ; of gladness, *g* ; and so on. We made various trials of this new alphabet of the looks, and found it succeed. It is easy to see, that if I expressed by my countenance distinctly, and with slight intervals between the expressions, the emotions of despair, eagerness, awe, and fear, the letters *d*, *e*, *a*, and *f*, would be denoted, and, of course, the word *deaf* communicated. And so might any other word, by forming the proper expressions. Simple as this process is, it would still appear very surprising to a person ignorant of it, after being requested to furnish any word, no matter how difficult or abstruse its meaning, to see it immediately *looked* by the teacher into the mind of the pupil, and the latter writing it down correctly on his slate.

These, and other experiments of a similar kind, made by a teacher of the deaf and dumb and his pupils, may, perhaps, seem to be matters of mere amusement, and not of any practical use.

But amusement has its uses in all schools, and especially if the teacher can, at suitable times, take part in them with his pupils. Besides, in the processes of conveying the thoughts and feelings of one mind to another, which I have been describing, no small share of fixed and clear attention, of the power of quick perception, analysis, inference, and combination, and of ingenuity and skill on the part of the pupil, and, on that of the teacher, of accurate and vivid conception, of

true and deep feeling, of faithful and spirited delineation, and, I may add, of naturalness and grace in his portraitures, is, or ought to be, called into exercise. He thus, also, has additional opportunities of studying the minds of his pupils, and they, of becoming better acquainted with his own, and the development of it through his countenance, air, and manner. All this is of great practical utility, even if obtained in the way of amusement; perhaps, even the more so on that account.

The truth is, the cultivation and constant use of the expressions of the countenance, as the natural and intelligible exponents of the workings of the mind and heart, are often too much neglected by the instructors of the deaf and dumb. Let them adopt what other modes they may of teaching the meaning of words, of conveying ideas, and of communicating useful knowledge to their pupils, there are defects and deficiencies in these modes, especially when the subject is one of an elevated or obscure kind, and of an intellectual, moral, or religious import, which can only be remedied and supplied by the language of *the human face divine*, for which the Author of our being has made such ample provision in the elaborate and wonderful machinery of nerves and muscles adapted to physiognomic expression.

The same language of expression ought to be employed to a vastly greater extent than it is, by those who teach children and youth that are in possession of all their faculties, and especially for the purpose of acquiring and exercising *a salutary influence* over them. The heart which is full of energetic rectitude and goodness, mingled with love and self-denying benevolence, has a wonderful ascendancy over the heart of others, when it beams forth clearly and benignantly through the eye and the whole countenance. Let this become a habit, and the moral power accompanying it is incalculable. Fathers and mothers should ponder this truth, and come practically under its influence in the nurture of their children.

COURSE OF INSTRUCTION.

BY W. W. TURNER.

THE question, what is the best method of teaching deaf-mutes, is one of very great importance, and yet one difficult to answer. It is important, inasmuch as the teacher has his pupils under his instruction but a short time comparatively, and in that time he must teach them every thing which it is desirable for them to know, without the opportunity of correcting his mistakes if he have set out in a wrong direction, or have failed to adopt the best system of instruction. It is a difficult question to answer, because experience alone can qualify a person to decide whether this or that system is preferable, and few, if any, practical teachers of deaf-mutes have been conversant with more than one mode of teaching. We may, it is true, form a pretty accurate estimate of the value of a particular system or course of instruction by its results; but even here there is room for mistake, and danger of erroneous conclusions: for a pupil under the best system, and in the hands of the most skillful teacher, may be so much inferior in intellect to another, not so highly favored in those respects, that his progress in a given time shall be far less; and were this rule of judging to be strictly adopted, the better system might be made to give place to the worse. The same error might be fallen into, in case there existed a similar disparity in the teachers under the different systems: for it is obvious that the teacher of tact and skill may, by labor and perseverance, accomplish much more under an inferior system, than another under a better system, who should be destitute of the proper qualifications. Still, after suitable allowances are made, results may and must be regarded as the most conclusive evidence in favor of any system.

The writer of this article, after having been engaged twenty-eight years in the business of teaching deaf-mutes, still feels incompetent to decide a question of so much importance and difficulty; and aims at nothing more in this article than to

present such views and suggestions, the result of his own experience, as may assist others in coming to a right decision of the question.

There are at the present time three distinct systems or modes of teaching deaf-mutes, namely, the French, the German and the English. The French system makes use of the natural signs of the deaf and dumb as the medium of instruction, in connection with a set of conventional signs, expressive of the relations of words in a sentence, and of the changes which words admit of in respect to case, tense, number, comparison, etc., and a manual alphabet on one hand. It aims to extend and perfect the language of signs, and to give its pupils such a knowledge of written language as will answer the purpose of intercourse with those about them; and is content to leave them mutes after they are educated. The German system on the contrary uses speech as the principal means of imparting instruction, and endeavors to make all its pupils articulate like those who hear. It forbids the use of signs as far as possible, and of a manual alphabet altogether, both to the teachers and the learners; requires the latter to read the lips of others when speaking to them and to reply orally; and is content with nothing short of changing the deaf-mute into a speaking and apparently a hearing person. The English system adopts an intermediate course between the German and the French. Like the latter, it makes use of signs as a means of imparting instruction, though in a less methodical way; relying more upon written language as an auxiliary to signs; and the two-handed alphabet. Like the former, it teaches articulation; not however as a means of education so much as the end. It endeavors to enable all its pupils to converse orally with others, and considers this as the principal object to be secured. Perhaps some may think that we should have extended our classification by adding to it the American system. But as we originally introduced the French system, and have only altered and modified it as was required by the genius of our language and of our institutions, and the successive improvements which time and experience have enabled us to make, we do not think such an extension necessary. It must not be supposed that what we have said of these different sys-

tems will be found strictly applicable to every school claiming to belong to them respectively. We are aware that the German instructors differ among themselves as to whether signs shall be used at all; and if so, to what extent. We are also aware that in many of the schools of Great Britain, the idea of teaching articulation to all their pupils has long since been exploded; while in some of the French and American schools articulation is taught to a small portion of their pupils. Probably no two schools can be found which are taught precisely alike in all respects. Our aim has been only to give a general idea of the distinguishing features of these systems, so that our readers might understand the fundamental principles of each, and be able in some measure to judge for themselves which is best adapted to promote the mental and moral improvement of the deaf and dumb.

Without entering upon the discussion of this subject, we would refer those who may wish to investigate it further to Mr. Weld's Report of his visit to institutions for the deaf and dumb in Europe, appended to the Twenty-ninth Report of the American Asylum; and also to the Report of Rev. George E. Day on the institutions for the instruction of the deaf and dumb in Central and Western Europe, printed with the Twenty-sixth Report of the New York Institution. We can not, however, forbear expressing the opinion that it was most fortunate for the deaf-mutes of this country that the French system, rather than either of the others, was adopted here; or acknowledging the hand of Providence in the events which led to its adoption, contrary to the intentions of the founders of the American Asylum, the parent institution of all the American schools for the deaf and dumb.

It will help us in answering the question proposed in the beginning of this article first to inquire, what is the definite object to be aimed at in the education of a deaf-mute? What is *the thing*, which, above all others, we should desire to do for him while under our instruction? It is not to fit him for any particular station or profession in after life; but rather to lay such a foundation as will fit him for any station in which he may be placed. The object should be to *make him thoroughly acquainted with written language*, so as to enable him to use it

as the vehicle of thought. Not so much to impart knowledge of particular subjects, as to make him familiar with language, the repository of all knowledge. Not primarily to teach grammar, or logic, or philosophy, but rather practical construction; so that he may be able to express clearly in words his own thoughts and feelings, and to comprehend fully the ideas of others when placed before him in appropriate language. We do not say that this is the sole object to be aimed at in educating a deaf-mute, or that nothing more than this should be attempted by his instructor. On the contrary, he should be taught so much of arithmetic and geography and history as will fit him for the ordinary business of life and make him an intelligent member of society. What we mean to say is that every branch of useful knowledge should be taught him in subservience to the more important end of giving him correctness and facility in the use of written language. For we can readily see that, without these, all other kinds of knowledge would be of little service to him. What good, for instance, would skill in calculation do him, if he did not know enough of language fully to comprehend the statement of the question proposed? Or how could he benefit others by his knowledge of geography and history, while unable to express that knowledge in intelligible language? If sufficient time were afforded his teacher to give him a thorough education, there would be no need of confining his attention to any particular subject. He might then be taught any thing and every thing which is taught children in possession of all their senses. But the case is far otherwise. The provision made for the support of the deaf-mute at our institutions is generally for five or six years only, and rarely, if ever, exceeds seven or eight years. How can he be expected to do more, in this limited period, than to master a language, of whose simplest rudiments he is entirely ignorant? And, in his peculiar circumstances, what acquisition can compare with this in importance? For, having accomplished this, he goes from school, holding in his hand the key of knowledge; and nothing but his own indifference in after life can prevent his access to its richest stores.

If this view of the subject be correct, and we do not see how there can be any difference of opinion respecting it, our

question resolves itself into this: How can we soonest and most successfully teach a deaf-mute written language? Or, in other words, what is the best course of instruction? In discussing this subject we do not propose to go into the minute details of school-room exercises, or to prescribe daily lessons for the class. We shall content ourselves with such general views as will serve to guide the intelligent teacher in his inquiries after the best method of instructing, and such as may lead him to adopt the best means of effecting the grand object of his labors.

We shall in the first place give a brief account of the course of instruction adopted and pursued in the French and American schools; frankly state our objections, so far as we have any, to this course; and then offer a few suggestions in regard to a better method. It must be borne in mind, however, that we design to embrace in this account only so much of the course of instruction as has reference to the teaching of language, and consequently will be confined chiefly to the elementary part of the course.

The French course of instruction proceeds upon the principle of teaching language in connection with grammar. Phrases and sentences are constructed simply for the purpose of illustrating a grammatical rule, or of fixing a grammatical principle in the memory. Hence words are arranged in grammatical classes, as nouns, adjectives, verbs, adverbs, etc., and nouns are arranged in subdivisions in respect to gender and number. Verbs are classified and arranged as regular or irregular; active, passive, or neuter. In short, each and every principle of construction is presented and illustrated by appropriate phrases before any examples of connected composition are given. This is done under the impression that, having fixed these principles in the mind, the pupil will be able by their application to compose correctly when required by circumstances to express his ideas on any subject. That the laws of grammatical construction being mastered, and fixed in the memory, the pupil will then be furnished with the means of correcting his mistakes, and with an infallible guide in composition. A person of mature mind, already familiar with the grammar of his vernacular language, and able to compose with facility,

would, perhaps, find the above method better than any other in acquiring a foreign language. But no one would think of teaching a child to speak or write in this way. We object, therefore, to the French course of instruction on the ground that it is an artificial and an inverted process; teaching that first which should be taught last; perplexing the minds of children with rules and results, while ignorant of elementary principles and practice. How does a little child acquire a language? What prompts him to its acquisition? What is the order of nature? He learns by imitation. His wants prompt him to make the effort. He learns first the name of the thing desired, and then the word expressive of the desire. He will arrange these words just as he is taught to do. When he has learned the word *milk*, his mother does not think it necessary to stop him in his attempt to express his desire for it, until he has learned a complete vocabulary of the articles of food. Nor, when he can say, *I want milk*, does she think it best then to teach him to say, *I want sugar*; *I want meat*; *I want clothes*; until she has exhausted the list of wants, real and imaginary; much less would she introduce the idea of time or tense in this place, and teach him to say, *I wanted milk yesterday*; *I shall want milk to-morrow*. Indeed, if she were to teach him these artificial forms one day, not having occasion to use them, he would forget them the next. He learns the names of such objects around him as are pleasing to his senses, particularly those which attract the eye. He learns to call these things *pretty* or *good*, and those which give him pain, *naughty* or *bad*. Would this be considered as the most favorable time and place to give him an idea of an adjective or qualifying word, or a list of all the adjectives in common use? On the contrary he is suffered to follow his own inclinations; to learn language as he wants it, without regard to rules of construction, to classification or order. He learns to speak by imitating the sound of the words and phrases repeated to him. He remembers and uses such as he finds expressive of his wants and ideas; and he comes to do this correctly only by continued practice. He at length acquires a knowledge of spoken language sufficient for all the purposes of social intercourse; learns to read and understand books on all common subjects, and to write letters

and simple narrative without ever having learned a single rule of grammar. But we are not, therefore, to conclude that his knowledge of language is complete, and that he has nothing more to learn. He has now reached the point where it is proper and necessary to make him acquainted with the principles of classification and the laws of grammatical construction. His practical knowledge must now be reduced to a science. Having acquired that which is most simple and easy, he is now prepared to cope successfully with that which is abstract and difficult. His teacher may now put him upon a course of instruction which it would have been absurd and ridiculous for his mother to have adopted in the nursery.

In what respect does the deaf-mute pupil differ from the child who is beginning to learn language? He is older, it is true, but in most cases has not much greater maturity of mind. His mental condition, when we commence instructing him, is not that of ordinary children beginning to learn a foreign language, who are already acquainted with the grammar and construction of one language, and have a common medium of communication with their teacher; but it is like that of the infant learning his first language, with a very limited and imperfect medium of communication, namely, the few signs which necessity has compelled him to make in the home of his solitude. Why then should we not pursue with him substantially the same course as the mother with her child? Teaching him first the names of objects immediately about him, or with which he is most conversant. Then such little phrases as require him to do what is necessary: *stand up; come here; open the door*, etc., with others which he may use in asking for what he wants. The teacher need not spend any time at present in analyzing these phrases, or explaining the words separately which compose them. They may be taught as a whole, standing for a definite idea, and if the pupil clearly understands their import, nothing more should be required of him. Such qualifying words may now be introduced as he may have occasion to use. Common actions may be concisely described. Very short and simple stories should succeed; and while he is learning these forms of language from his teacher, he should be encouraged to make known his wants, express his ideas, and de-

scribe the actions of others, both by the manual alphabet and by writing. As soon as possible he should be put upon connected language, and kept upon it, until he can read and understand narratives and letters written in a plain and easy style. Then the common elementary school books in history and geography may be put into his hands, and towards the close of his course the laws of construction or the rules and principles of grammar should be faithfully taught him. He has now sufficient maturity of mind to comprehend these principles, and sufficient knowledge of language to understand the propriety of their application. Whereas, if they had been introduced at the commencement of his course, days and weeks and months would have been spent in explanation; lesson after lesson of isolated sentences would have been written in their illustration, and yet the object of these efforts would not have been secured. This is certainly true as it respects much the larger part of our pupils. There may be two or three in a class of twenty, possessed of a strong mind and accustomed to think, who would grasp the idea of their teacher, and master the difficulty presented; but the case of these forms an exception to the general rule. A fact so striking and so unquestioned should lead every candid advocate of the French course of instruction to inquire whether a far better method might not be adopted, and much more gratifying results obtained.

It is due to the instructors of the American Asylum to say that there has been a gradual change, not only in their views on this subject, but in their practice; and we believe they are fully convinced that a still wider departure from the artificial method at first introduced is necessary, in order to secure the most rapid improvement of their pupils.

We shall conclude what we have to say on this subject by a few remarks respecting the books to be used in teaching the deaf and dumb. The commonly received opinion has been that books prepared expressly for this purpose are needed, particularly for the elementary part of the course. Hence, in all our schools, printed or manuscript books constructed according to the grammatical theory are, at the commencement, put into the hands of all our pupils. But if the views, as expressed in this article, respecting the course of instruction be correct,

then it will follow that our books are not constructed upon the right principle, and that others should be substituted, adapted to the plan of teaching language above proposed. Some teachers have thought that the deaf and dumb need a series of books written in a more simple style than those in common use, free from figurative and idiomatic forms of speech, and adapted to their capacity and mode of thought and expression. A first book of stories of this description, including questions and exercises in composition, is a desideratum. But since the deaf and dumb are to associate for the most part with those who hear and speak, they should be able to use and understand language in the same way, read the same books and periodicals, and express their own ideas in the same style. We should therefore prefer to use the same text-books in teaching language, history, geography, and arithmetic, as are used in our common schools; that our pupils might as soon as possible acquire the style of others, and get rid of the peculiar modes of expression and construction of sentences so noticeable in the early compositions of the deaf and dumb.

ARTICULATION AS A MEDIUM FOR THE INSTRUCTION OF THE DEAF AND DUMB.

BY COLLINS STONE.

THERE has been within a few years a movement in the popular mind, in favor of educating the deaf and dumb by means of articulation, although now, if we mistake not, it has materially subsided. The feeling arose partly from the extreme desirableness of the results promised by the system, if they could be realized, and partly from the extravagant stories which were in circulation, at the period referred to, of its actual success. "Distance lends enchantment" to figments of the imagination, as well as to the objects of nature, and these wonderful accounts, being located in a foreign land, and claiming, in some instances, a high parentage, carried with them to many minds the force of veritable facts. If true, they seemed to prove very

clearly that those who were engaged in educating deaf-mutes upon any other system were spending their strength in a work equally unphilosophical and unprofitable. Notwithstanding these stories would gain little credit from those who are informed on such subjects, and have been thoroughly exploded by investigation, we have reason to believe that there are not a few persons in the community, who, in consequence of them, still entertain the most unwarrantable notions of what articulation has done and can do for the deaf-mute. As a ground for this impression, we have more than once heard the following incident related by intelligent persons who not only seemed fully convinced of its truth, but of its being a decisive proof of the utility of articulation as a system of instruction. A distinguished Professor in one of our Theological Seminaries, in the progress of a tour in a foreign land, paid a visit to an institution of this character. Being ushered into a room to wait for the appearance of the head of the establishment, he found there a young lady of extremely prepossessing address, and engaged in conversation with her. The conversation was continued for some time, and embraced a variety of topics, without the least suspicion on the part of the stranger that the lady was deaf and dumb! Another tourist "often heard pupils in the deaf and dumb schools of Saxony (Prussia) read with more distinctness of articulation and appropriateness of expression than is done by some of the children in our own schools who possess perfect organs of speech and a complement of the senses." The same gentleman was told by a clergyman of high standing and character, that when he was one of the religious instructors in the deaf and dumb school at———, he took a foreign friend one day to visit it; and when he had gone through the school, his friend observed that "the school was very well, but that it was the deaf and dumb school he wished to see!" We might adduce other examples partaking still more of the marvelous, which have obtained currency and credit. And these stories are received as a fair sample of what instruction by the system of articulation may and ought to do in all cases for the deaf and dumb! The cases first mentioned may be easily explained without at all implicating the respectable individuals concerned in an

erroneous statement, or even in exaggeration, and without giving the least ground for the sweeping inference just cited. The persons referred to were probably of a class not unfrequently met with in such institutions, whose hearing or articulation was only impaired, not lost; the imperfection in either having been removed by sedulous cultivation. For ourselves, if we were forced to believe the stories in their simple detail, and also that the persons who spoke so perfectly were deaf and dumb *from birth*, we should consider them as wonders second only to the feats in the way of articulation performed by the animal which Balaam rode, and feel obliged to refer them to the same source. The case last mentioned, however, we confess our inability satisfactorily to solve, except on the supposition either that the "foreign friend" had no ears himself, or that he belonged to a class of minds in which *wonder* is so prominent a quality, and so easily excited, as to render their observation of little value.

All who are engaged in the instruction of the deaf and dumb allow that two classes who are frequently found in our institutions, and are included among the number of deaf-mutes, may be essentially benefited by instruction in articulation. Children who lose their hearing as late as seven or eight years of age, usually from a recollection of vocal sounds, retain their ability to speak for a considerable period after they have become entirely deaf. While, without practice and instruction, they, after a time, lose this power, and in this state are brought to us as deaf-mutes, yet as they already know the position of the organs which are necessary to produce the different sounds, and have some recollection of language, their speech may be in a great measure restored. As, however, they have no ear to guide them in the quantity and force of sound, their intonations will be more or less unnatural and disagreeable. The other class are those to whom allusion has already been made, who have only partially lost their hearing. They are still able to hear sounds if enunciated with a loud voice, or very near the ear. In this case too, as in the other, the faculty of speaking is often lost by neglect, and there is a basis for profitable instruction in articulation, in the perception which the ear still has of sound, so that by careful and patient

labor a knowledge of spoken language may be communicated. These two classes constitute but a very small portion of the unfortunate children who are found in our institutions for the deaf and dumb. Language has already done a great work for them, and in an important sense they do not belong to this class at all. Their minds are in a different state; their education starts from a different point, and the hand of adversity, which has fallen heavily upon their companions, has touched them more lightly. Certainly no argument can be drawn from their peculiar condition and wants, as to the best method of teaching those who are the subjects of congenital deafness.

In the successful education of a deaf-mute, two objects must be secured. We must obtain ready access to his mind, to give him a knowledge of men and things, in other words to educate him, and we must supply him with a medium of free and easy intercourse with the world around him. The question between articulation and signs, as systems of instruction, is simply which will secure both these results, in the highest degree, to the greatest number of persons, and with the least expenditure of labor. We believe that when fairly tried by these principles, the most serious and insuperable objections lie against the former system. Some of these objections we propose to state in the briefest manner, that our readers may perceive that the small favor which the system meets in American schools, and in most of the schools of France and England, is not without a sufficient reason. We do not design to enter upon an original discussion of the merits of articulation as a system of instruction, but simply to group together the most prominent objections which experience and investigation have found to attend it. The recent able and lucid reports of Messrs. Weld and Day, of which we shall make free use, detailing the results of their observations in schools where it is still taught, are so conclusive as to render farther discussion unnecessary.

We are not disposed to question the value of a clear and distinct articulation to the deaf and dumb. If they can obtain this, the loss of hearing is comparatively a slight misfortune. We say comparatively, for although the ears of a deaf person are insensible to music, and he can derive no pleasure from

the "concord of sweet sounds," yet if he can in intelligible tones communicate his thoughts, and if in addition to this, he can understand what is said to him by observing the motions of the lips, (by the way, an entirely distinct and exceedingly difficult art,) he may enjoy the pleasures of a cultivated mind, and be fully restored to society as a happy and useful citizen. We are even willing to admit that the adoption of articulation as the medium or end of instruction turns not upon its being desirable, but *feasible*;—feasible not in a few cases and in some slight and imperfect degree, with immense labor, but sufficiently so to be an adequate remedy for the calamity of deafness, and to show a measure of success fairly proportioned to the labor expended.

The first objection to articulation as a system of instruction which we notice is the *difficulty* of imparting it to the deaf and dumb. Of course, no idea of sound can be communicated. In learning to speak, the deaf-mute derives no assistance from his ear and expects none. He must indeed be taught to utter sounds, but of their quality he can know nothing. The art he must acquire is to adjust his vocal organs in such a way as to produce the various sounds and words of spoken language. This certainly is a very easy process to those who *know how to do it*, but unfortunately the deaf-mute has not this knowledge, and, unlike the companions of Columbus, who found no trouble in making the egg stand upon its end after the feat had been performed before their eyes, he finds it no easy matter to place his organs in a proper position after repeated and careful instruction. Indeed, before he enters upon the work of making articulate sounds himself, he must acquire the art of reading upon the lips, that is, the ability to recognize words spoken by others, by watching the motions of the lips;—a process scarcely less formidable and perplexing than the former. His only way of learning the sounds of words is by imitating from the lips of his teacher. The simple experiment may give any one an idea of its difficulty. Let a person, closing his ears, place himself before another who is engaged in conversation, and see how many words he can understand. Let now the rapidity of ordinary conversation be exchanged for a more slow and distinct enunciation. He will probably

find that, beyond a few common-place phrases, he has little idea of what is said to him.

So that a person who has a knowledge of language, and has been familiar all his life in himself and others with the position of the organs which is necessary to produce a required sound, finds spoken language when addressed to the eye for the most part unintelligible to him. How much greater is the task in the case of a deaf-mute, whose perceptions are unquickened by education, and to whom words and sounds are alike mysterious and unmeaning. The German teachers enumerate the following obstacles to be encountered in reading on the lips :

1. "There are many sounds which demand positions of the organs so entirely similar to each other, as it respects external observation, that only a *very* practiced eye can discover the difference.

2. "No peculiar opening of the lips is necessary in the pronunciation of most of the consonants. In such cases, it is usually decided by the vowel immediately preceding, and as the lips then conceal for the most part the interior of the mouth, the scholar must hence in respect to many consonants remain in uncertainty.

3. "In the flow of discourse, sounds run so much into one another, that only a very practiced eye can seize hold of the individual parts.

4. "The pronunciation of different persons has to the eye so many variations as sorely to puzzle the deaf and dumb.

5. "In connected discourse, many sounds which properly belong to words are lost, which greatly increases the difficulty of understanding by means of sight." *

They also freely admit these difficulties to be so great that deaf-mutes never become able in ordinary discourse to make out each word, or perhaps the greater number. The highest skill they expect to attain is to make out a few and guess at the remainder.

These difficulties exist in teaching articulation in the German language, and they are ten-fold greater in our own, so

* See Day's Report, p. 121, in the 26th report of the New York Institution for the Instruction of the Deaf and Dumb.

great indeed, that the German teachers who are the champions of the system frankly allow them to be in the latter almost insuperable. This is owing to the number of silent letters in the English language, the variety of sounds which belong to each letter, and to the fact that the sound of the letters singly gives no clue to their sound when combined in words. Words which are composed of similar letters vary so much in pronunciation that each word in the language must be, for the most part, taught by itself. In the German language, each letter is pronounced, and retains its proper sound in all combinations, so that when once taught it is afterwards easily recognized. Besides learning to read on the lips, and the proper position of the vocal organs to enunciate different words, there is another point upon which a great amount of labor must often be expended: the impulsion of breath necessary to make, not precisely the right sound, but any sound. Sometimes the ingenuity of the teacher is taxed to the utmost to induce the pupil to make any audible sound. The following case of this kind is mentioned by Mr. Day:

“At Leipzig, I saw a little girl who had been under instruction a couple of weeks, but without making any progress. Day after day she had been called up, and the teacher had pronounced the usual sound *a* (a as in father) with the customary devices of prolongation and percussion, placing her little hand before his mouth, and under his chin, to show her that the breath must be strongly expired, and a jar made in the vocal organ, but all to no effect. She placed her hand as she was directed before her own mouth, and under her chin, breathing strongly enough, but making no sound. As I saw her from time to time, in my visits to the school, with her mouth wide open, but in complete ignorance of the manner of producing the jar she noticed in her teacher, I became interested in the case, and requested the teacher to inform me as soon as he succeeded. In the course of the week, he brought me word that she had overcome the difficulty. When his own patience was nearly exhausted, another deaf and dumb girl had undertaken the matter, and instantly succeeded. Very possibly, the teacher himself would have attained the same result, had he continued his efforts a moment longer. The

child, it appears, had first succeeded in making the sound, when her hand was under her chin; and, in consequence, such an association between the vibration and the position of the hand was established in her mind that in no other way was she able for some days to make any sound at all. The instant her hand was removed, the sound ceased."

The bare statement of what is to be done in teaching articulation is a sufficient illustration of the point we have now in hand. If any person supposes it an easy matter to teach a deaf-mute to distinguish the various words of our language by the motions of the lips made in enunciating these words, and, from the knowledge so obtained, rightly to adjust his own organs, and give the impulsion of breath requisite to make them audible, to do this so as to be generally understood by others, (otherwise his articulation is of no use to him,) and by a knowledge of language thus acquired to make the treasures it contains his own, we commend him to the experiment. We do not deny that it is better to educate a deaf-mute in this manner than not at all, but we maintain that the difficulty attending the system is a serious objection to its adoption.

[TO BE CONTINUED.]

BIBLIOGRAPHICAL.

BRIEF NOTICES OF THE MORE IMPORTANT PUBLICATIONS WHICH HAVE APPEARED IN GREAT BRITAIN OR AMERICA, HAVING RELATION TO THE DEAF AND DUMB.

BY SAMUEL PORTER.

[Continued from page 51.]

46. REPORTS of the National Institution for the Deaf and Dumb of Ireland, at Claremont, Glasnevin, near Dublin. 1816, and thereafter annually.

The Claremont Institution was set on foot in 1816, through the exertions of Dr. C. E. H. Orpen, a benevolent physician of

* Day's Report, pp. 117, 118.

Dublin. Taking the idea from one of the Birmingham reports, which mentions the manner in which Dr. De Lys succeeded in awakening an interest which resulted in the establishment of that institution, Dr. Orpen employed the leisure of three or four months, while recovering from severe attacks of typhus fever, in commencing the instruction of a deaf and dumb child taken from an orphan asylum, and in preparing a course of lectures, which he afterwards delivered.

A committee having been appointed and subscriptions raised, application was made to the London Institution for a qualified instructor, or for the privilege of sending a suitable person there to become qualified; but without success. Thomas Braidwood, then at Birmingham, "would not teach any one without being well paid, and without an engagement not to teach any one else for some years." On applying to Mr. Kinniburgh, master of the Edinburgh school, it was found that he was under bonds of secrecy for two years longer.

Thus unexpectedly disappointed on all hands, the committee employed two young men, who had no previous experience, but who made a commendable beginning.

After two years, Mr. Joseph Humphreys was appointed headmaster, and sent to Edinburgh, where he spent about three months under Mr. Kinniburgh's instruction; for which was paid the sum of one hundred and fifty pounds, as a remuneration to Mr. K. for his trouble, in consideration also of the cost at which he had himself been instructed, and in view of the design of the Dublin Institution to receive the children of the rich as well as charity pupils; an injunction was also imposed against giving instruction to any who might design to set up rival schools in Scotland, which might injure the Edinburgh Institution by subtracting from the portion of its income derived from private pupils, the children of wealthy parents. This restriction was afterwards removed.

The Claremont place was taken at this time, and since then the Institution has been managed with ability, zeal, and success. It has held a rank in point of numbers quite above any other in Great Britain, the one in London excepted. Its prosperity and efficiency seem to have been due, in no small measure, to the enthusiastic and indefatigable labors of Dr. Orpen. It is

supported, like the other British schools for the deaf and dumb, entirely by voluntary contributions and payments from private pupils. The charity pupils are elected by vote of the subscribers. The only compensation to the head-master is—or at least was a few years since—the allowance of accommodations for his family and private pupils, free of rent.

In 1824, as stated in the Tenth Report, p. 44, the whole expenditure for forty-nine pupils—clothing included, and £545 for rent,—was £1275 2s. ; which would be only about a hundred and thirty dollars for each. The number under instruction in 1843 was 119, not including the private pupils.

The system of instruction would be, of course, and appears to have been, in the earlier years at least, essentially the same as the one at London from which it was derived. We find nothing said in any of the Reports in our possession of a change in this respect. The Twenty-Second, however, contains remarks on this head ; and, while no mention is made of articulation, says that the leading principle of the method employed is to adopt the language of signs, both the “natural” and the “systematic,” as the means of conveying to the pupil ideas and a knowledge of words.

These Reports not only give a full exhibition of the affairs of the Institution, with reports of anniversary meetings, and numerous specimens of composition on the part of pupils, but contain also much information concerning other cotemporary institutions, notices of publications received, interesting correspondence, etc. We will briefly indicate some of the more important matters which we find in those of them which we have, our file being incomplete by more than half.

The Fourth notices the death of a young man, deaf, dumb and blind, who had been admitted into the Institution ; referring to the mention made of the case in the Third Report. It contains also letters of some interest from the Abbé Goudelin, one of the instructors of the Bordeaux Institution, and from Mr. Czech, of that at Vienna, and from Mr. Robert Kinniburgh ; also one from Mr. Clerc to the Abbé Sicard, the first after his arrival in this country, which may be found again in the “Contrast” noticed below. It is stated in a note to a paper included among the appendixes that “a volume of poems appeared some years

since in London, written by a deaf and dumb gentleman ;” but we have seen no mention elsewhere of such a publication.

The Fifth has a letter from Mr. Gallaudet, in which occurs the following paragraph : “ I do not recollect that I ever suggested to you our mode of praying with our pupils by signs ; it is quite practicable ; and I think I can say with truth that I find no greater difficulty in expressing myself extemporaneously in prayer by signs than by words. The one who prays stands in a conspicuous situation, surrounded by the pupils standing, who all regard him with a fixed attention. A short petition is expressed by signs, and is followed by a pause, which gives each pupil the opportunity of offering it up mentally.” We copy this, as showing the origin of this practice, which, in all our American institutions, is now regarded as an indispensable means of moral and religious culture.

This Report has also a letter from Backus, a Hartford pupil, to Collins, a pupil at Dublin ; letters from Dr. Mitchill of New York ; and one from Mr. Stansbury of the New York Institution, expressing his method of manual signs for numbers. The Sixth Report has also a letter from Dr. Akerly of New York.

The Tenth is voluminous. It contains a report of the doings and speeches at the anniversary meeting, in which an ill-mannered attempt to interrupt the proceedings and bring charges against the Institution was made by Mr. S. Gordon, who had once been on trial there as an assistant teacher and been rejected for the fault of a violent temper, and had afterwards been employed a short time in the London Institution and dismissed for the same reason, and who was then undertaking to set up a day-school for the deaf and dumb in Dublin ; letters from the Abbé Goudelin, in which we find it remarked that an increased number of deaf and dumb had been observed in localities which were the scene of war during the revolution ; a letter from M. Bébien, of Paris ; notice of a programme issued by the Paris Institution ; mention of the establishment of institutions at Liverpool and at Manchester, indirectly consequent on the visit of Mr. Humphreys to those places to solicit contributions ; notices of the Birmingham, Glasgow, and Edinburgh schools ; letters and notices of reports and pamphlets from New York and Philadelphia, etc.

The Eleventh is still larger than the Tenth, extending to 200 pages. During the preceding year, the committee had attempted to get a memorial before Parliament, asking for a grant of money to enable them to purchase up the rent of Claremont; but the Chancellor of the Exchequer would not consent to have it presented. They then appealed to the London Asylum for aid from its overflowing treasury; but the committee declined to lay the proposition before the subscribers to that charity.

This Report gives a letter from the Abbé Boselli, teacher at Genoa; also, from the same, in French, addressed to the Baron de Zach, being a criticism of Arrowsmith's book, and filling a dozen closely printed pages, followed by the reply of the Baron; a letter from Mr. Gard, teacher at Bordeaux, himself deaf and dumb; a line from De Gérando; and a letter from Birmingham in relation to the institution there. Then follow thirty-nine notices of publications received. The notice of the Thirteenth Birmingham Report gives extracts from the same, with other matter relative to the introduction, through Mr. Du Puget, of a change in their system of instruction, and the temporary difficulties that ensued.

A letter of Dr. Orpen to the editors of the *Christian Observer*, with their notes upon it, (noticed below,) and another of Dr. Orpen, in correction of the notes offered to the *Observer* for publication, but declined, are all given at length in this Report.

The Fifteenth gives a synoptical "sketch of the principles, objects, plan, and management" of the Institution.

The Seventeenth contains a letter in good English from Paul Basso, a pupil in the Genoese school for the deaf and dumb; and one in Latin from Mr. Fabriani, instructor in the school at Modena.

The Eighteenth contains some foreign correspondence, and notices sixty-one Reports and other publications relating to the deaf and dumb, received since the date of the Eleventh Report.

The Twentieth gives statistics concerning 489 out of a total of 500 applicants for admission since the origin of the Institution,—an accurate registry having been kept of these cases,—embracing the several points of the proportion of the sexes, the origin and the degree of the deafness, the number of other deaf or hearing children in the family, the number whose sight was

defective, etc.,—*five*, it is stated, were blind of both eyes,—and, finally, the occupation, and the residence in town or county, of the parents. Others of the Reports, also, contain details of the condition of the families of applicants.

The annual Reports of the Juvenile Association, which was an efficient auxiliary to the National Institution, and sundry sermons preached in its behalf, were published; but contain nothing of general interest.

47. A FULL REFUTATION of various Mistakes, Misconceptions, Prejudices and Misrepresentations, as to Claremont National Deaf and Dumb Institution, which were some time since put forward in Belfast, etc., being an Appendix to the Fifteenth Report of that Institution. Dublin, 1832.

The opposition at Belfast to the Claremont Institution originated with a Mr. McComb, the teacher of a school for hearing children there, who started a project for taking deaf and dumb children into his school. It was subsequently led on by Mr. S. Gordon, who set up in Belfast a day-school for the deaf and dumb. These men succeeded in alienating many friends of the Claremont Institution, bringing charges of "monopoly," "illiberality," and expensiveness; of keeping the art of instruction in studious secrecy, etc. Gordon delivered lectures and published a pamphlet on the education of the deaf and dumb, and a quite warm newspaper controversy was carried on. Some things having a degree of historical value may be gleaned from the book. It contains several letters of interest from Mr. Kiniburgh.

48. ORPEN, (C. E. H., M. D.) The Contrast between Atheism, Paganism, and Christianity, illustrated; or, the Uneducated Deaf and Dumb, as Heathens, compared with those who have been Instructed in language and Revelation, and taught by the Holy Spirit, as Christians. Dublin, 1828, pp. 252.

VISITS TO CLAREMONT, or Conversations and Correspondence with the Deaf and Dumb. First Series. By the Author of "The Sword of the Spirit," etc. Dublin, 1829.

ANECDOTES AND ANNALS OF THE DEAF AND DUMB. London, 1836.

The third of the above named works is the first corrected and enlarged. The second is set down in Guyot's "Liste" as a production of Dr. Orpen. We have only the first under examination. It contains the substance of the public lectures delivered by the author in 1816. It presents much interesting matter, the result of considerable reading, and some affecting anecdotes and facts never before published; though put together without pretension to accuracy of arrangement. It gives historical notices, more or less full, of Sicard, De l'Épée, Massieu, Clerc, Saboureux de Fontenay, James Mitchell, Julia Brace and others, and a variety of miscellaneous information on the general subject. It was printed, we should not omit to mention, by Thomas Collins, the first pupil of the Institution, the orphan boy whom Dr. Orpen took under his charge in commencing the enterprise.

49. THE QUARTERLY REVIEW, London, January, 1822: Vol. XXVI. Review of Arrowsmith's "Art of Instructing the Infant Deaf and Dumb."

In this article the views of Mr. Arrowsmith (see our last number, p. 49) are advocated throughout. After relating the case of Mr. A.'s brother, the writer proceeds, with justice, to censure the English method for expending so much attention upon articulation, recommending the French method as preferable; but he falls, with Mr. Arrowsmith, into the very erroneous idea that by discarding articulation you relieve the art of instruction of all the difficulties which make separate institutions for the deaf and dumb requisite, and that the other parts of their education demand no special skill or experience. It is thence inferred—though, even granting the premises, the conclusion would not follow—that the deaf and dumb may be educated to advantage in schools for other children; and the several arguments in favor of this scheme are plausibly set forth.

In this article there is produced an extract from a letter describing the remarkable susceptibility to pleasure from musical performances possessed, if we are to believe the story, by Mr. Arrowsmith's deaf and dumb brother. If the young man was entirely deaf, the account contains some things which are too much for our credulity. Indeed, the account given of the cir-

cumstances of his education lead us to doubt whether he was so.

50. THE CHRISTIAN OBSERVER. London.

This periodical contains a number of communications, besides occasional brief notices, in relation to the deaf and dumb. We have already noticed (p. 232 of Vol. I.) Mr. Dutens' letter in the *Observer* of the year 1809. The volume for 1802 gives a brief account of experiments made by "Beyer, of the Deaf and Dumb Academy in Paris," on the degree of hearing possessed by the pupils; some of the results of which were very singular. The volume for 1815 has an account of an examination of Massieu by Sicard, and of a private interview with them. In some of the volumes from 1818 to 1827 inclusive, there are sundry papers in which the subject of the education of the deaf and dumb is discussed; particularly, touching the question of teaching articulation or discarding it, and that of educating the deaf and dumb in separate institutions, or in the schools for speaking children; also in respect to the value of signs as an instrument of instruction, and the merits of the French system. The editors took sides against the English institutions, though not entering much into the discussion. In the number for August, 1818, Vol. XVII, is a communication opposing the teaching of articulation. In that for December of the same year is one on the other side of the question. In the numbers for October and December, 1819, are two short papers, signed G., and apparently from Mr. Gallaudet's pen, explaining the advantage of signs, and the inutility of articulation, for imparting to the deaf and dumb a knowledge of language.

In 1822, a long quotation from the article in the *Quarterly Review*, noticed above, was copied into this magazine.

The volume of 1826 has two communications from Mr. Gallaudet, with his own signature. The first is "On Oral Language and the Language of Signs." It points out, and fully and clearly illustrates, the process through which language is and must be acquired by all children, showing the importance of attention to this subject on the part of parents and instructors, and recommending the use and the cultivation of the sign-

language as an important aid in giving to children an accurate and thorough knowledge of words.

The other article, connected in a measure with the first, is entitled "The Language of Signs auxiliary to the Christian Missionary," and contains views of great importance, in reference to the advantage which a previous study of the language of signs would give the missionary for acquiring the language of the people to whom he is sent. The instances are related in which Mr. Clerc succeeded in conversing by this means with a Chinese, and in which Mr. Gallaudet himself did so with South Sea Islanders and American Indians at the Cornwall School.

In the December number of the same year, there is a communication in defence of separate institutions for the deaf and dumb, and in opposition to Arrowsmith's plans, consisting chiefly of an extract from a speech of Dr. Orpen, published in the Tenth Report of the Dublin Institution. Some editorial comments subjoined called forth a letter from Dr. Orpen himself, which was published in the *Observer* for February, 1827, with editorial notes; these brought another letter from Dr. O. which the editors declined publishing; and the two letters and the notes were inserted in the Eleventh Dublin Report.

51. ACCOUNT OF A MEETING held, etc., on Thursday, 14th January, 1819, for the purpose of forming a Society for the Education of the Deaf and Dumb. Glasgow, 1819.

A BRIEF HISTORICAL SKETCH of the Origin and Progress of the Glasgow Deaf and Dumb Institution. Glasgow, 1836.

ANNUAL REPORTS of the Glasgow Society for the Education of the Deaf and Dumb. 1821 and onwards.

A visit of Mr. Kinniburgh to Glasgow, with some of his pupils, in 1814, was the means of first calling the attention of the public in that city to the subject of the education of the deaf and dumb. A society auxiliary to the Edinburgh Institution was formed on the spot, for the benefit of poor deaf and dumb children of Glasgow. But the increasing number of applicants, and the crowded state of the Edinburgh Institution, rendered it expedient to establish an institution at Glasgow. The same difficulties were found in the way of procuring a

qualified instructor as were experienced at Dublin ; which were however happily obviated. Mr. John Anderson, teacher of a school in Glasgow, made the matter a subject of study, and, taking a few deaf and dumb children, gave proof of his practical skill so far as to satisfy the Committee of his ability to conduct such an institution with success, and one was accordingly established and entrusted to his care.

Mr. Anderson resigned in 1822, and was succeeded by his assistant, Mr. Haddow, who also resigned, and was succeeded by Mr. James Watson. He resigned in 1826, and went to assist his father in the London Institution, of which he is now at the head. He was succeeded at Glasgow by Mr. R. G. Kinniburgh, son of the master of the Edinburgh Institution. He died in 1831, and was succeeded by his assistant, Mr. Duncan Anderson, who, we believe, still occupies the post.

“The method of instruction,” says the Historical Sketch, “which has been recently and successfully employed in this Institution, is similar to that of Bébian, in France. The pupils are taught, 1st, to express their ideas by manual and written language,” etc. Of oral language, nothing is said ; but it appears from the Nineteenth Report that articulation was taught to all the pupils in 1840.

In 1836, the gratifying fact is mentioned that the former pupils of the Institution residing in the city were in the habit of meeting every Sabbath for religious worship, to the number of about fifty ; the services being conducted by a young man who had been educated at the Institution.

The support of the Institution had been derived chiefly from annual contributions, which have sometimes fallen alarmingly short of the expenditure ; but within ten years past it has received some handsome legacies. The pupils have all been boarded and lodged in the Institution, and the whole annual expense for each pupil, including instruction and excluding rent, has averaged only about sixteen pounds. The right of admitting charity pupils is vested in the officers of the Society. The number of pupils in 1844 was about seventy.

The Reports are well drawn up, in a business like manner. Our file embraces all from the Fifteenth to the Twenty-third.

Each of these has appended a report of the anniversary exhibition, and specimens of composition by pupils.

The Eighteenth (for 1839) contains some verses entitled "Plead for the Dumb:" also several pages of Statistics, including the results of observations and inquiries concerning the pupils of that Institution. It is there stated that "in the island of Arran, a place within a few hours sailing of" Glasgow, "in a population of 6427, there are no fewer than twelve persons deaf and dumb, or one in every 535 individuals." "One person aged 56, who was born deaf and dumb, has since become blind, and is the father of two children also deaf and dumb." There are mentioned, besides these, "two sisters in one family, two brothers and one sister in another, and these last have also two cousins deaf and dumb." In the same population, there were twenty-two persons mentally deranged, or one to 292 of the whole; and five blind, or one to 1285. From the fact that Scotland resembles Switzerland in its physical features and in the scanty means of subsistence, the inference is drawn that, as in the latter, so in the former, the ratio of the deaf and dumb to the whole population exceeds the average of other parts of Europe; and the inference is confirmed, it is added, by the number of applications for admission to the institutions.

This Report has also appended "Memoirs of Persons born Deaf, Dumb and Blind," embracing the instances (including some *not born so*) of James Mitchell, David Gilbert Tate, Julia Bruce, Hannah Lamb, (an English lady, whose case is described by Sir Hans Sloune,) Mlle. Morisseau, (who became blind at the age of thirteen years, while a pupil in the Paris Institution for the deaf and dumb,) and Mary M'Leod.

The account of Tate is compiled from a communication by Dr. Herbert in the first number of the Edinburgh Philosophical Journal. He "was born in the island of Fetlar, situated to the north-east of the Shetland group, where, in 1818, he was discovered by Dr. Herbert to have dragged on an unnoticed existence for twenty-five years." His parents occupied a miserable hovel in wretched poverty, and had so neglected this child, deeming his condition beyond the possibility of melioration, that he was not even able to walk erect. He discovered, nevertheless, some

marks of intellectual faculties, which might perhaps have been expanded by suitable attention.

The English lady whose case is mentioned had arrived at mature age, when she was deprived, by disease, of sight, hearing and speech ; but contrived methods of communicating with those around her. The account appeared in the first volume of the Annual Register, for 1758, copied, Dr. Kitto thinks, from the Philosophical Transactions. Dr. K. gives the particulars of the case in his book on Blindness. They are also to be found in the book entitled "The Pursuit of Knowledge Under Difficulties."

Mary M'Leod "was born blind at Portobello, near Edinburgh, in 1824, and at the age of three years lost her speech. Like Tate, she moved about her apartment on her hands and feet, and her habits became extremely disgusting. When she had taken food, she became furious if not allowed to destroy the vessel which contained it. The girl, in 1843, was burnt to death one day during the absence of the mother." Hannah Lamb (see *American Annals*, Vol. I, p. 237) met her death in the same manner.

The Nineteenth Report has an Appendix in relation to the ideas of the uneducated deaf and dumb concerning God, the soul, and a future state, giving answers by some pupils of that Institution to questions on this subject. One, a former pupil, writes that he lost his hearing when four and a half years old, that when in infancy he was taught to repeat the lines "This night I lay me down to sleep," etc., he understood their general meaning except the words Lord and soul, and that, in answer to his inquiries, his mother gave him such an idea of a great personage living far above the sun as impressed his mind with awe and fear, and continued as he grew up to exert over him a restraining influence, though the idea was one of gloom and terror only. He understood in a measure the design of preaching and prayer, in their relations to this Being ; but "as for singing," he says, "I compared it to children crying when they were told that they were bad, and to be whipped,"—a sagacious comparison, truly, if supposed to refer to singing *sometimes* heard with the ears.

MISCELLANEOUS.

BY THE EDITOR.

Anecdote of Mrs. Tonna.—It is well known by those who are familiar with the deaf and dumb that most of them possess a wonderful quickness of sight; an ability to detect, at a single glance, much which escapes the observation of those who are not compelled to depend on their eyes alone for their knowledge of what is going on around them. Sometimes a single motion, or even the mere expression of the countenance without any gesture at all, will reveal to the educated and intelligent deaf-mute the whole mental state of the individual with whom he is conversing. In illustration of this power of the eye among deaf persons, we copy from a late number of the *North British Review* the following particulars concerning Mrs. Tonna, as furnished by her husband.

“Mrs. Tonna lost her hearing at the age of nine or ten. It was entirely gone. I believe from a thickening of the tympanum. No sound of any kind reached her, as a sound; although she was acutely sensitive to vibrations, whether conveyed through the air or through a solid medium. In this way the vibrations from an organ or from the sounding board of a piano-forte gave her great pleasure, and from her recollection of Handel’s music she took great delight in it; and from the vibrations would recollect the sounds so familiar in her childish days. You will see some particulars of this in her ‘Personal Recollections.’

“On one occasion, at the age of twenty-two or twenty-three, a new country dance was played. The tune was called the ‘Recovery,’ the rhythm of which is very peculiar. She was, as usual, at her station, with her hand on the sounding-board, when some friends expressed a doubt as to the possibility of her forming any idea of the tune. She sat down at once, and wrote a song, which I possess, most perfectly adapted to the tune in all its changes.

“There is a poem of hers beginning, ‘No generous toil declining,’ which is quite difficult to read as poetry, until informed that it was written to the tune of ‘A rose-tree in full bearing;’

and to that it is perfectly adapted. The poem is included in the volume of Posthumous Poems about to be published; in which it will be seen that most of her poems were written to mental tunes.

“All conversation was conveyed to her by the fingers; spelling each word, without any attempt at short-hand, which she said always confused her. After repeating to her sermons and speeches from the most rapid *Irish* speakers, I have often been distressed at the apparent impossibility of her having understood me; for I felt that I had repeatedly rather indicated than completed the formation of each letter. Seeing my distress, she would often begin and give me every head of division of the sermon; together with the most striking passages, *verbatim*, as the orator had uttered them.

“We never divided the words, but spelt the letters as fast as it was possible to form them on the fingers.

“When in society I have been repeating to her a general conversation, and communicating the remarks made by each individual, her eye would incessantly range about the room, catch the expression of each speaker’s face, and yet never lose a word of what was said. Strangers were amazed at seeing a smile on her face at the very instant that a humorous remark was made. The power and quickness of her eye were truly astonishing.”

The Wonderful Coffee-mill.—The following extravaganza was written out, precisely as we print it here, by one of the present pupils of the Asylum, from the natural signs of one of the teachers. Some of our readers may need an explanation of what we mean by natural signs. Signs which are employed to convey ideas, not words,—signs which follow the natural order of thought, not the artificial order of written or spoken language,—are called *natural*, in distinction from *methodical* or *systematic* signs, in which last all the words of a sentence are represented by predetermined signs, given out in the same order that the words themselves observe. To write from methodical signs, therefore, is a mere exercise of memory, requiring no power of original composition whatever; but to write from natural signs is obviously a very different thing. The

pupil has the substance or body of thought presented to him, which he is to clothe in the best possible garment of language out of the materials which by previous study he had accumulated. In the present case, the words of the following story are as much the pupil's own as if he had invented the whole narrative. Here it follows:

“A captain of a ship which was about to sail to a foreign country told his sailors that they might buy such articles as they chose with the money they had, to sell to the people of the country to which they were going; as by this they might gain much money. There was among them a boy named Nicholas. He had no money and so could not buy any thing. He went to an old aunt of his and asked her for money. She told him to wait, and went down cellar and brought up an old coffee-mill. Nicholas, who had been expecting some money, was so much disappointed on seeing it that he began to cry, but his aunt told him that it was a very valuable thing. Upon this he stopped crying. His aunt asked him if he wanted anything; he replied that he wanted some rolls to eat. His aunt placed the coffee-mill upon the table and ordered it to make her four rolls. Immediately it set to work and four rolls quickly came out of the mill, one after another. Nicholas, on seeing this, dried up his tears, and gazed at the coffee-mill with his eyes wide open with wonder. He took the mill, and, bidding his aunt good-bye, ran down to his ship. When the sailors saw him coming on board with an old coffee-mill under his arm they all laughed at him very much, but Nicholas did not get angry, but went down to his berth and hid the mill in a secure place. When the ship arrived at the place where it was bound, Nicholas asked of the captain permission to go ashore. The captain told him he might go, and asked him to get him twenty-four fowls. Nicholas took his coffee-mill under his coat ashore with him. He walked along, looking at the things by which he was surrounded. He went into a shop where he procured a large cage and went to a retired place. He set down his coffee-mill, and ordered it to make him twenty-four fat fowls. It set to work and did as he desired. When he returned to his ship, his captain was much pleased, and granted him permission to stay in the city two months.

“Nicholas was very glad. He took his coffee-mill and went to the city. He rented a convenient house and put up a sign over the door, ‘All things for sale here.’ Many persons, on reading it, came to him and asked for various things, all which he gave them, and earned a great deal of money. A Turkish ambassador came to his shop and told him if he could get him two thousand robes for the use of the court of the Sultan, he would give him a great deal of money and great honor. Nicholas promised to get them in two days. He set his coffee-mill before him and ordered it to make the robes. It set to work and the robes came out of it one after another. In two days the ambassador came, and, on seeing the robes, he was much astonished and gave Nicholas what he promised to. In a few days the whole city heard of the wonderful things which Nicholas did, and when they came to the ears of the captain, he felt envious of him. Having heard that he had a wonderful coffee-mill, by which he did his wonderful things, he wished to gain possession of it. For this purpose he went ashore and walked about the city till he came to Nicholas’ shop, which he entered. It happened, at this time, Nicholas was absent. After searching about for some time, he found the coffee-mill, and was just about to seize it; but Nicholas, who was entering the shop, saw him, and ordered it to make a stout stick and give the captain a good beating, which it did. In vain did the captain roar, tumble about and kick, for the stick still continued to strike him. He begged Nicholas’ pardon. Nicholas opened the door and told him he might run out, which he did, but the stick still continued to follow and strike him till he was out of hearing. He arrived at his ship with very sore bones, and in great anger against Nicholas and his coffee-mill. His desire to possess it was greater than before. To do so, he resorted to artifice. He sent Nicholas a letter apologizing and inviting him to a party of his friends. Nicholas, not suspecting any thing, went there and got drunk. While in this state, the captain went to his shop and stole the coffee-mill and ran to his ship. Fearing that Nicholas might follow him, he set sail and was soon out of sight of the city. When Nicholas became sober, he ran to his store to find his coffee-mill, but to his surprise he found it was gone. He at once saw the artifice of

the captain, and ran to the seashore, but found the ship out of sight. Having no hope of recovering his mill, and having a plenty of money, he set himself down as a steady citizen and remained so till his death.

“The captain was overjoyed at finding himself in possession of the thing after which he had long sought. One day the cook told him that there was no salt. He told him to bring him the coffee-mill. He set it before him and ordered it to make him some salt, and, to the great astonishment of those who looked on it, it set to work and soon made a heap of salt. The captain, thinking it was enough, told it to stop, but it would not, for he had forgotten the words which Nicholas said to it when he wanted it to stop. He got angry and cut it in two with his sword, but it still continued to make salt, and in a few hours it overloaded the ship, which went to the bottom with the captain and crew.

“Some wags say that the coffee-mill is still at the bottom of the ocean making salt, and that this is the cause of the saltiness of the ocean.”

AMERICAN ANNALS
OF THE
DEAF AND DUMB.

VOL. II., No. 3.

APRIL, 1849.

CONVENTION OF INSTRUCTORS OF THE DEAF AND
DUMB IN GERMANY.

BY LUZERNE RAY.

THE instructors of the deaf and dumb in Germany are accustomed to hold annual conventions, for the free discussion and adjustment of all matters related to the particular department of education in which they are engaged.

In a late number of the Paris *Annales* we find a full report of the convention held at Pforzheim in the October of 1847. This report was prepared by Mr. Morel, the editor of the *Annales*, who was present as one of the members of the conference, (representing, with Mr. Jacoutot of Strasburg, the French Institutions,) and it constitutes an article of no small interest. We have condensed from it a few notices of the questions of principal importance which were discussed on the occasion.

More than thirty instructors of the deaf and dumb from the various schools of Germany and Switzerland assembled at Pforzheim, besides a number of other gentlemen whose interest in the general subject led them to attend the meeting, although they were none of them directly connected with the profession.

The convention continued three days, with two sessions each day; the first extending from eight o'clock, A. M., to one o'clock, P. M., and the second from three to six in the afternoon. The evenings were also devoted, although in a less for-

mal manner, to the same subject. Mr. Riecke, director of the seminary for teachers at Esslingen, (to which is attached a school for the deaf and dumb,) presided at all the meetings of the convention in a very able manner. The opening exercise was a discourse by Dr. Müller of Pforzheim, embracing a historical account of the instruction of the deaf and dumb in the Grand Duchy of Baden; after which the regular discussions began. We can only give the briefest account of these discussions, and shall probably fail, therefore, of doing them perfect justice.

Mr. Schöttle presented the plan of a vocabulary embracing a systematic classification of all words proper to be taught the deaf and dumb, illustrated and explained by pictures.

Mr. Arnold thereupon justly remarked that it is not desirable to spend much time upon instruction in single words, but that the teacher should pass, as soon as possible, to simple sentences.

Mr. Leistner spoke at large upon instruction in language, and the peculiar difficulties to be encountered by the deaf and dumb. He thought that the education of a deaf-mute, at a public institution, should commence at the age of seven or eight years. He combated the opinion, held by some, that this class of persons can be best educated at home; showing that the most economical, as well as the most profitable method in other respects, is to gather them into schools by themselves. He urged the importance of having the development of the intellectual faculties and the acquisition of language proceed together; that is, if we understand him, he would not have the *materiel* of knowledge communicated to the pupil any faster than he should acquire the ability to employ it in language.

The subject of religious instruction occupied much of the time of the convention.

Mr. Roller explained, at considerable length, the method by which he conveyed to the young deaf-mute his first religious notions. He began with the human body. Calling the attention of the pupil to his own body, he required him to notice the form and functions of the various members. He then drew a comparison between the body of a man and that of a beast, and remarked upon the superiority of the former. The mind of the pupil being thus prepared, he said to him, "How well

God has made you!" and then added, "But there is something in this body still more excellent, although invisible." As the existence of nothing can be proved except by its action, he next required the pupil to repeat something which he had already learned, and asked him whether it was with his hands that he had retained it. Receiving, of course, a negative answer, he proceeded to explain that the power within us by which we preserve what has been acquired is called the *mind*. Afterward he showed a picture to the pupil, and then, removing it, said to him: "Figure to yourself that picture. You can do it, and you can remember its form and colors. If one of your parents were dead, you could recall his countenance." Other exercises of a similar nature were added, but it is not necessary to repeat them.

This plan, as explained by Mr. Roller, gave rise to a long debate. There was much difference of opinion among the instructors in respect to the most profitable manner of communicating religious knowledge to the deaf and dumb. Some, following the experimental method, thought it best to pass from the study of man and the observation of events to the knowledge of God. Others, preferring the historic method, were disposed to rest upon the Bible as the sole foundation of religious truth.

Mr. Hill differed from Mr. Roller. Instead of suggesting to the pupil the idea of God by means of the visible world and the human body, he thought it better to begin with the scriptural history, which he considered the best introduction to religious knowledge.

Mr. Arnold and Mr. Wagner agreed with Mr. Hill on this point.

Mr. Schibel was accustomed to give his pupils detached parts of the Bible for their moral instruction, but he did not follow the historic chain.

Mr. Kühlgatz, Mr. Leistner and Mr. Stücker judged it most expedient, before commencing sacred history, to develop the interior sentiment of the deaf-mute; to speak to him of God, of the soul, of right and wrong; and they claimed that, in so doing, they followed most closely the customary methods of domestic education.

Mr. Morel inserts, in his report, the following comment, with which we heartily concur. "When we begin to speak to the young deaf-mute of God, and of good and evil actions, he has not advanced far enough, either in the development of his mind or in his knowledge of language, to comprehend the text of Scripture. It is much better to fix his first attention upon the natural world, upon his own body, and to pass in this way from effect to cause. The moral sentiments also should be aroused to early action. Such a course, as preliminary to instruction in religious history, seems to be indispensable."

Mr. Arnold exhibited a copy of an elementary Bible for the use of young pupils, accompanied by explanations. At the Zurich Institution, no special lessons from the Bible are given as a part of the course of study. At Weissenfels, one hour of each Sunday is devoted to instruction in the Old Testament, and a larger portion of time to the New. At Pforzheim, the Bible is taught and read in three divisions, answering to the three degrees of instruction; *first*, an elementary Bible for beginners; *second*, the Bible of Mr. Jäger; and, *third*, the Bible complete.

A question arose concerning the practice of prayer in the schools for the deaf and dumb.

Mr. Hill said it should mingle with all their exercises, and constitute, as it were, their daily life.

Mr. Leistner thought that the younger pupils could not keep their attention fixed upon the exercise so long as the older ones. At Zurich, the former did not engage in all the religious services of the latter; for while the more advanced pupils pronounced with a loud voice all the prayers, the younger ones repeated, at first, only a single word, and more afterward, as their education advanced. In the beginning, no explanation of the prayers was attempted. Mr. Schäffer enquired how the deaf and dumb observed the Sabbath. Most of the instructors replied that a religious service was held within the walls of their establishments.

Mr. Arnold, Mr. Schibel and Mr. Leistner observed that public religious services exert but little influence upon deaf-mutes, who are incapable of fixing their attention upon ceremonies which they cannot comprehend. The Protestant worship, ap-

peeling less to the senses than the Catholic, is less impressive to the deaf and dumb.

Mr. Kühlgatz desired to consult the convention respecting the best method of teaching the seventh commandment.

Mr. Hill would abstain entirely from all allusions to this delicate subject.

Mr. Schibel, on the contrary, believed that repeated and full instruction was necessary, to guard the child against the power of passion. He was convinced that children know more of this matter than is commonly supposed, and that there is great danger in leaving them unwarned.

Mr. Kühlgatz feared that in the endeavor to guard children against corrupt habits we often suggest to them ideas of which they were previously ignorant, and thus increase the very danger which we wished to shun. In his view, we should follow the example of parents, who carefully watch their children, and adapt their instructions to particular cases, circumstances and opportunities.

Mr. Wagner and Mr. Riecke recommended the greatest prudence upon this subject. It seemed to them that no general rules could be stated, but they agreed with Mr. Kühlgatz that regard should be paid to the peculiar circumstances of each case that arose, and instruction given accordingly. The pupil should be preserved, as far as possible, from all impurity, without entering into minute details and specifications.

The subject of arithmetical instruction was introduced by a question from Mr. Haug respecting the extent to which this branch of education could be profitably pursued. It was answered by some of the members of the convention that arithmetic was a study exceedingly difficult to the deaf and dumb, and that all they could hope to accomplish was a merely mechanical performance of examples under the simplest rules.

Mr. Haug was of a different opinion. According to him, instruction in arithmetic should proceed to the same extent among the deaf and dumb as in ordinary schools, and keep equal pace with other studies. The deaf and dumb should be made familiar with the Rule of Three and its various applications; a knowledge of which is almost indispensable to them in the transactions of after life.

Articulation, known to be regarded by all the German schools as of prime importance, could not fail to occupy an important place among the proceedings of the convention.

Mr. Hoos thought that the first year of the pupil's course should be devoted to single articulation.

Mr. Hill maintained that if articulate sounds are taught without any reference to the significance of words, the pupil soon grows weary of an exercise so purely mechanical. Therefore, it is desirable to explain the meaning of such words as the pupils are taught to pronounce. Instead of devoting one year to the mere mechanism of speech, he would have a small portion of time set apart, each year, for this exercise.

Mr. Wagner thought it possible to improve the pronunciation of the deaf and dumb by a kind of vocal gymnastics.

Mr. Leistner expressed the fear that by endeavoring to make the pupil utter the most difficult articulations during the first year of his course, he would become fatigued and disgusted.

Mr. Hill remarked that sometimes the deaf-mute pronounces better the first year than the second, so that it is important to insist, at the beginning, upon the most difficult pronunciations, in order to obtain as perfect an utterance as possible.

Mr. Binder believed that the deaf and dumb, like other children, should be taught at first to pronounce entire words, and not decompose them into syllables until afterwards.

Mr. Haug read a long essay, in which a parallel was drawn between the German and French methods of instruction; the preference being naturally given to the former. Messrs. Wagner, Hill, Schibel, Arnold, Riecke and others took part in the interesting discussion which followed; Mr. Morel sustaining against them the cause of the French schools.

The medical question was not overlooked by the members of the convention.

Mr. Ortgies offered some remarks upon the causes of deafness.

Dr. Müller said that the principal cause of this calamity was scrofula.

Mr. Schöttle and Mr. Kühlgatz enquired whether the relative number of deaths from consumption was greater among deaf-mutes than among those who hear and speak:

Dr. Müller remarked that very many deaf-mutes at the age of fourteen, fifteen and sixteen years become consumptive, but the fact should be attributed, he thought, not so much to their deafness, as to the physical changes incident to the access of the age of puberty. To institute a just comparison, in this respect, between the deaf and dumb and persons gifted with all their senses, it would be necessary to construct a table of comparative mortality; but the elements of such a table are wanting. In his view, the exercise of the vocal organs is of advantage to the deaf-mute, by expanding and strengthening his chest.

Mr. Arnold was of the same opinion, and confirmed it by citing the case of a pupil who came to him troubled with a difficult and painful respiration; which, however, disappeared after a few months' exercise in speech.

Many of the members thought gymnastics were of greater service in the development of the chest than the practice of articulation.

Mr. Schibel said that the exercise of the vocal organs strengthened the lungs of such deaf and dumb pupils as had arrived at the proper age for it, but that this was not the case with the younger ones, who were fatigued and injured by the efforts demanded of them.

Dr. Müller thought that we should begin very early to make the dumb speak, and then it would no more fatigue and injure them than it now does other children.

Mr. Wagner drew a picture of a properly organized institution for the deaf and dumb. Each establishment, he said, should have a garden attached to it; a hall of recreation for "winter and rough weather;" a library for teachers and pupils; and an apparatus for gymnastic exercises, where physical training could be given under the supervision of one of the instructors. Every institution should have a physician connected with it, who should pay the closest attention to the health of the inmates. The proper age for admission is between eight and twelve years, according to the length of time proposed to be spent in the acquisition of knowledge. Mr. Wagner thought that this time should be prolonged beyond its present usual limits. In regard to the degree of deafness sufficient to justify

admission to a school for the deaf and dumb, the rule should be to receive only those so deaf that they could not be taught to advantage in ordinary schools.

Mr. Schäffer inquired whether it was best to receive pupils at certain regular periods, annually or semi-annually, or to admit them at all times of the year indifferently. He spoke of the school at Friedberg, where they prefer to receive pupils one by one rather than all in a body. This, however, was not approved by the members generally.

The question was asked whether there was any country where parents were compelled by law to educate their deaf and dumb children, and it was ascertained that this was true in Denmark and Saxony.

Another point brought before the convention respected the deficiencies of literature, as related to the deaf and dumb. Mr. Hill observed that there was no lack of useful works upon the subject, but the great difficulty lay in finding the means of publication. The instructor, after having devoted his nights to a work upon some subject connected with his profession, brings it before the public only by defraying the whole expense from his own private purse; happy, even, if the reputation which he may gain among his collaborators shall furnish any reward for his efforts. Mr. Hill proposed that a company should be formed to aid the publication of works adapted to the deaf and dumb and their instructors. A committee might be appointed whose duty it should be to examine all manuscripts presented to them, and such as received their *imprimatur* should be printed at the expense of the association; each member pledging himself to subscribe for one or more copies. This proposition was unanimously adopted, and a committee, consisting of Messrs. Hill, Wagner and Schibel, was forthwith appointed to organize an association, and to examine such manuscripts as might be offered.

Mr. Wagner adverted to the periodical publications for the deaf and dumb which had appeared in other countries, and regretted that Germany had not yet followed their good example. He expressed himself strongly in regard to the utility of such a work, and proposed the establishment of a weekly paper, the fifty-two numbers of which should form a volume at

the end of the year. The cost of this volume should not be more than thirty kreutzer. The paper should be issued at Stuttgart. The government of Württemberg had already promised to contribute one hundred florins toward the expense of the publication, and there was reason to hope that other German states would aid in an enterprise intended for the equal benefit of all the deaf and dumb.

The plan of Mr. Wagner was adopted with entire unanimity, and a committee was appointed to carry it into execution. This committee consisted of six members; three of them Catholics, Messrs. Bach, Ettel and Haug; and three Protestants, Messrs. Wagner, Hill and Arnold.

Mr. Wagner spoke of the importance of providing means for the better religious instruction of the deaf and dumb. He desired that the instructors would unite together for the purpose of producing an elementary catechism, which should be adopted in all their schools.

Mr. Hill did not think that such a work could be compiled. He preferred to have each institution for the deaf and dumb make use of the same catechetical books as were employed in the other schools of the State to which it belonged.

Mr. Haug expressed the opinion that before busying themselves about religious instruction, they should take the necessary measures to produce a practical work upon instruction in general. Afterward, a number of reading books might be compiled, among which a place could be found for a catechism.

Mr. Riecke was not convinced that a special catechetical work was necessary for the deaf and dumb.

Mr. Wagner replied that the books written for pupils gifted with all the senses were too elevated in style to be easily comprehended by the young deaf-mute. He regarded the catechism which he proposed as an introduction to the ordinary works, and he asked for the appointment of a committee to carry out his plan. The convention complied with his request, and a committee was accordingly appointed.

Mr. Wagner also submitted to the meeting the outlines of a small work, which should be the *vade mecum* of the deaf-mute after his departure from school. This manual should indicate to all persons who might be brought into connection with the

deaf-mute the manner in which he should be treated by them ; it should point out the kinds of occupation most appropriate to his peculiar circumstances, and furnish him all possible aid in the business of life ; and it should instruct him in respect to the various duties which he owes to society. The convention approved of Mr. Wagner's views on this head, and persuaded him to undertake the execution of his own plan.

Having arrived at the term of its labors, the convention appointed a committee to prepare and publish a report of its proceedings, and, after deciding that the next conference should be at Weissenfels in the September of 1848, it adjourned for one year.

We have thus indicated, in the briefest manner, the questions of principal interest discussed by the German instructors of the deaf and dumb at their meeting at Pforzheim. The advantages of such a *reunion* of men engaged in the same employment are obvious. It is the contact of mind with mind which oftenest strikes out the spark of truth. The thoughts are quickened in their flow ; the inventive faculty is invigorated ; suggestions of great value, as germs of future action, are mutually given and received ; the various methods employed by different teachers are thoroughly sifted, and whatever is good in them separated from that which is without value or positively hurtful ; and the whole effect of such interviews, if properly conducted, cannot be otherwise than profitable to all concerned in them.

Is it not possible, we desire to ask, for the American teachers of the deaf and dumb to follow this example of their German brethren, and come together occasionally for mutual consultation ? The great distances by which many of the American schools are separated from one another is an obstacle, certainly, to much inter-communication, but yet it is not insurmountable. If a meeting of the kind suggested should be appointed to be held at some convenient time and place, (let us say Philadelphia, during the summer vacations of 1850,) we are rather sure that as many as twenty-five or thirty instructors of the deaf and dumb could, without material difficulty, be present ; and we are very confident that they would not meet and separate without receiving mutual benefit.

It has long seemed to us that the education of the deaf and dumb was yet in comparative infancy, and that new methods would sooner or later be devised, which even prejudice must receive as great improvements upon the old. In respect, especially, to the acquisition of written language—an acquisition the most of all important to the deaf-mute, and yet one in which he is now preëminently deficient—it has seemed to us that there *must* be some mode of instruction still hidden in the future, superior to any heretofore employed. We know of no better method to develop and bring into substantial form any such latent possibility, than for the best minds among the instructors of the deaf and dumb to come together, to destroy each other's errors, and to quicken their diligent search after "a more excellent way" than any in which they have hitherto traveled.

PLEAD FOR THE DUMB.

[The following verses are taken from the Eighteenth Annual Report of the Glasgow Institution for the Deaf and Dumb. The name of the author is not given.—ED. ANNALS.]

Plead for the Dumb!

For him, alas! denied
Those grateful senses by omniscient Heav'n,
A source and means of kind communion, giv'n
To warm life's flowing tide,
Else cold and numb.

Think! on his lone
And desolate ear ne'er fell
The tender accents of a mother's tongue,
As o'er her silent babe in grief she hung,
 A lullaby's fond swell,
 Nor love's soft tone,

Nor yet the sound
Of nature's melodies;
For him, the merry warblings that delight
The dreamy ear of childhood and invite
 The smile respondent, these
 Breath'd vain around;

Plead for the Dumb.

Nor could he know—
 For who could teach?—the word
 Divine beneficence to earth did send,
 A boon and blessing; whose sweet power can read
 Death's chain; for ever heard
 Balming our woe;

And oft he grew
 A poor, neglected child,
 Of the fair uses of his being shorn,
 A burden or a scoff; and sad, forlorn,
 Look'd on the world's rude wild,
 Wept and withdrew.

But pain and grief,
 Though long enduring, cease;
 And from the gloom of suffering the fair star
 Sends forth, to cheer and save, its beams afar,
 Bright harbinger of peace
 And of relief;

Good men stood forth,
 And passed not pitiless by,
 Nor idly pitying, but with heart all kind
 And the strong effort of unyielding mind
 Wrought a new destiny
 For him on earth;

With care and art,
 Fertile in means, they taught
 To ready sight the magic power of sound;
 And, in the prompt obedient hand, they found
 An instrument of thought
 Quick to impart.

Nations look'd on,
 And bounteous succor gave;
 Thousands of wretched mothers, then, who sad
 Had eyed their first-born hope, and wept, now glad
 Saw raised, as from the grave,
 Daughter or son.

For they could change
 The being into man;
 Teach him the realms of knowledge to explore,
 Teach him how best his Maker to adore,
 And life's great ends to scan
 In their wide range.

No outcast now,
To him at length is given
A life whereby to live; he in the scale
Mounts to his station, and his powers avail;
While, conscious, up to Heaven
He lifts his brow.

And see him come,
And, with his eloquent eye,
And heart-expressing hand, mark his appeal
For brethren still in bonds!—while man can feel,
He shall not fruitlessly
Plead for the Dumb.

A CHAPTER FROM KITTO'S "LOST SENSES."

[We have had occasion more than once, in previous numbers of the *Annals*, to introduce the name of John Kitto, D. D., F. S. A., as the author of several works of more than ordinary merit, and as standing at the head of the small band of deaf and dumb persons who have attained to any especial eminence in literature. It has seemed to us that we could not better fill a few pages of our present number than by reproducing one of the chapters of his interesting work entitled "The Lost Senses," as the book itself has never been published in this country and has doubtless been seen by few of our readers.—ED. ANNALS.]

SIGHT.

It is often stated that the loss of one sense is compensated by the extraordinary development, the acuteness, or the strength of another. I doubt this, unless something be meant like that which I have described in the chapter "Percussions." If it were true in any other sense, its truth should be most apparent with respect to the sight, which is the organ through which chiefly compensation for deafness would be expected. But my visual powers, naturally good, have been subject to all the accidents of advancing time. I am not aware that a distant object can be perceived by me more distinctly than by persons of ordinary visual power. I have, indeed, noticed that a flock of birds, as rooks, has repeatedly continued visible to me in the distance, after it has ceased to be perceptible to others. But this I attribute to mere habit, and especially to the habit, contracted in my travels, of concentrating the attention upon any

distant object that has once attracted notice. I know not of any particular readiness in *discovering* an object in the distance; and, if I know of its existence, should be inclined to attribute it to the habit, acquired at sea, of making out the faint indications of vessels in the distant horizon. But in this respect I abstain from advancing any claims; for I happen to remember, in good time, that on arriving in Stangate Creek, I made inquiry respecting certain "tomb-stones" which I observed scattered over a field at the further extremity of the creek, and which the greatly amused Captain assured me were sheep. For all that, the scene was more like to that of tomb-stones in an Eastern cemetery than to any other object with which my eyes had been of late familiar.

For the rest I observe nothing particular. In reading, I no longer glory in pearl and diamond types, which I once preferred to any others, and my "miniature editions" remain unread in their repositories. Small types, the names in maps, and Bagster's Polyglots, painfully convince me that the eyes even of the deaf are subject to decay. I require candlelight for things I could once do by the light of the moon or of the fire; and I need strong daylight for that which once the light of even a rushlight could make distinct to me. For five years I have acknowledged these painful facts to myself, and for three I have been talking of spectacles—from the time when the subject was first laughingly started in jest, till even now, when it has ceased to be a laughing matter, and I tremble on the verge of spectacled days.

Nothing that concerns the eyes is or can be a light matter to one who is deaf; and to whom light has therefore become the only avenue to the soul. To one who lives so much as I do in the world of books, and who is scarcely ever without a book or pen in hand, the privation of this other sense would be the greatest calamity that life could offer. One would be then shut out altogether, not only from the external world, but from every means of intercourse with other minds, and from the intellectual nourishment which such intercourse can furnish. If one becomes blind, the cheerful talk of his fireside may enliven his spirits, and lectures, sermons, and the readings of others to him may inform his understanding, and give him much food

for thought. If one becomes deaf, he has none of these advantages; but he can read for himself, and this benefit is enhanced by its being the *only* means of intellectual culture and recreation open to him. But conceive the case of him who has lost *both* these prime senses, and by that deprivation is cut off from all the enjoyment and instruction which the ear can minister to the blind and the eye to the deaf. The case is almost too horrible to conceive. There have been cases of the absence of both these senses, and some of them will hereafter be noticed; but in such cases the persons were either born without the senses, or lost them too early in life to know the extent of the privation. The horror is, for him who has been in the full enjoyment of these senses, to lose them both, and more especially to lose the one which has become the instrument of compensation for a previous loss of the other. And this being the case, conceive the exceeding preciousness of the remaining sense—of the hearing to the blind, and of the seeing to the deaf; and then realize the strong anxiety with which one who is deaf cares for and watches over the delicate faculty which alone lies between him and moral death, and which is yet

"To such a tender ball as the eye confined,
So obvious and so easy to be quenched."

Could there be left any thing to such a one but snuff and smoke? Indeed, could he even smoke? I do not recollect to have ever seen a blind man smoking; and I think it is true that one derives no sensation from smoke, nor even knows that he is smoking, unless he is assured of the fact by seeing either the smoke or fire or both.

But, although I am unprepared to say that I perceive any physical developments of the visual organ which can be supposed to be referable to the loss of the other perceptive sense, I do conceive that there have been some marked effects, manifested through the eye, of those circumstances which have made that organ almost the only sense of pleasurable perceptions.

It has, I believe, in the first place, developed a sense of the beautiful in nature and art, and a love for it—a passionate love—which has been to me a source of my most deep and pleasur-

able emotions. This I attribute to my deafness. It seems to me that, under ordinary circumstances, this feeling is, in a great degree, the result of cultivation received, at least in the rudiments, through the ear. For this cultivation, formal instruction is not needed, but it is, as I apprehend, imbibed insensibly, in the course of years, from the admiring observations of friends in the presence of beautiful objects. If such observations only *suggest* in the slightest way *what* objects are beautiful, and *why* they are so, this is instruction; for they set the mind to work in the right direction, and indicate the principles which are applicable to all the objects of this sentiment. Now any thing like this instruction I have never had, even to this day. It is not to be acquired from books, and must be conveyed, so far as it is instruction, in the oral intercourse with friends. Such friends need not, I apprehend, be much more cultivated, or much wiser than ourselves. The spark is kindled by the action of two minds. It exists neither in the flint nor in the steel, but is produced by the action of the one upon the other; or, if it be latent in both, is only by that action manifested. Peter thinks in his soul that such an object is very beautiful, and *this* is an instinct; but while he is thinking thus within himself, John remarks that it is beautiful—*that* is the spark. There is not much instruction, commonly so called, in the remark; but there is in it much of that instruction which schools do not know and cannot teach. Peter and John have both the assurance of *two* minds that the object is really beautiful; whereas, without that assurance, it could not have been to either more than an impression which might be erroneous. But it is now an established fact, and one which by analysis and comparison may become the guide to a hundred other facts. It is a thing to be reasoned upon. We ask ourselves *why* this object is beautiful? and we infer that if A be beautiful, then B, C, and D, which have certain qualities common to A, must be beautiful also.

Now this kind of instruction I have altogether wanted. Before or after my deafness, I never had any one to say to me, "This is beautiful." My tastes, therefore, must be much of the nature of instincts. They began to manifest themselves soon after my downfall, in a rapidly increasing admiration and

love of whatever gratified the eye, and more intense abomination of whatever displeased it. I think that at first this taste was nearly as general as the terms in which I have described it; but it soon became more discriminating in the objects of admiration, although not in those of disgust, which were evaded as far as possible, *en masse*, as things not to be studied or discriminated, but to be cast out of mind and out of view. It is well, however, that the range of pleasurable was far more extensive than that of unpleasurable perceptions. The former were infinitely varied; but the latter were, I think, confined to dead animals, especially as exhibited in shambles, and to persons deformed, or exhibiting in their countenances traits or expressions which I did not approve. This feeling became at length almost morbid; and I felt thoroughly miserable when in the same room with an ugly woman, or with a man exhibiting distorted or imperfect features, laboring under any obvious disease, or displaying any sinister or malignant expression in his countenance. I used to feel a strong inclination to fly at them, and drive them from me; but found it more safe and prudent to quit their presence. I do not know that I have altogether got rid of this sort of feeling; but occasion to strive against it and to subdue it was too soon found for me. Authority over me was for some time possessed by a person whose nose had been destroyed, and his upper lip much disfigured by a cancer. This was a terrible infliction upon me. It happened that this man's temper and conduct justified the aversion and horror which his appearance inspired; and by this combination of qualities he acquired a strange influence over me, such as no man ever before, or ever since, possessed. He seemed as my evil genius. I dreaded, hated, loathed him; and became in all things the slave of his will, obeying the slightest motion of his finger, and the faintest twinkle of his small eyes. He has many years been dead, but I see him now, and dream of him sometimes.

This experience certainly did not tend to diminish the feeling I have described, but it taught me to subdue its manifestations; and, eventually, travel and varied intercourse went far to obtund the acuteness of such perceptions.

I am almost afraid to say any thing about the moon. Yet, in

pursuing this subject, necessity is laid upon me to confess that I have been moon-struck in my time. I must not refuse to acknowledge that when I have beheld the moon "walking in brightness," my heart has been "secretly enticed" into feelings having perhaps a nearer approach to the old idolatries than I should like to ascertain. It is proper to mention this here, because I am strongly persuaded that my intense and almost agonizing enjoyment of this crowning glory of the material universe is owing in a great degree to the great force with which, by the privation of hearing, my soul was thrown exclusively upon its visual perceptions. And I mention this first, because, at this distant day, I have no recollection of earlier emotions connected with the beautiful, than those of which the moon was the object. How often, some two or three years after my affliction, did I not wander forth upon the hills, for no other purpose in the world than to enjoy and feed upon the emotions connected with the sense of the beautiful in nature. It gladdened me, it filled my heart, I knew not why or how, to view the "great and wide sea," the wooded mountain, and even the silent town under the pale radiance; and not less to follow the course of the luminary over the clear sky, or to trace its shaded pathway among and behind the clouds. This is one of the enjoyments of youth which have not yet passed away. Indeed, I know not but that this feeling towards the ruler of the night has become more gravely intense. For to the simple impression of the beautiful are now added all the feelings which necessarily connect themselves with the experience of the same emotions, from the same cause, during long nights of travel or of open-air rest, in many different climates and realms; even from the utmost north to those plains in which the Chaldæan shepherds, watching their flocks by night, pored over the great glory of the spotless skies above them, and drew from what they witnessed the first insight into the mysteries of the upper world. All these past experiences and feelings centred in the same object—*itself unchanged, and looking down upon the world with the same pale and passionless face as on the night it was first beheld*—make the moon seem as an old and dear acquaintance, who, in many lands, has been the object of my admiration, and the witness of my few joys and many griefs. And this feeling

becomes the more solemn as time advances, and conducts to the period of life in which the perception of change, great change, in men and things, comes upon me from every side.

After this, I do not know that any single class of objects in nature has acted so strongly upon my sense of the beautiful, or perhaps I should say of the sublime, as mountains. For to me

"High mountains were a feeling,"

from the time that I first gazed upon the glory of the Grenada mountains, as the sun cast his setting beams upon their tops, to that in which I caught the Titanic shadow of Etna in the horizon, or spent my days among the glory of the Caucasus, or wondered at the cloudy ring of Demavend, or mused day by day upon the dread magnificence of Ararat.

An exquisitely keen perception of the beautiful in trees was of somewhat later development, as my native place, which I did not quit till I was about twenty years of age, being by the sea side, was not favorable to the growth of oaks, and had nothing to boast of beyond a few rows of good elms. But, afterwards, the magnificent oaks and other trees of the interior called into full activity that perception of beauty in trees which afterwards ministered greatly to my enjoyment as I traveled among the endless fir woods of Northern Europe, and the magnificent plane trees of Media, and dwelt amidst the splendid palm groves of the Tigris. Since then I have seldom enjoyed serenity of mind in any house from which a view of some tree or trees could not be commanded. Even in the environs of London, which are really beautifully wooded, whatever country folks may think to the contrary, I have managed to secure this object; and in my present country retreat, in a well wooded district, and within reach of many fine old trees, my heart is fully satisfied. In all cases, my study has been chosen more with reference to this taste than any other circumstance. In any house which it has been my lot to occupy, I have not sought or cared for the room that might be in itself the most convenient, but the one from the window of which my view might with the least effort rest upon trees, whenever the eyes were raised from the book I read or from the paper on which I wrote. In all cases, even the stillness of a tree has been pleas-

ing to me; and the life of a tree, the waving of its body in the wind, or the vibration of its leaves and branchlets in the breeze, has been a positive enjoyment, a gentle excitement, under which I could have rested for hours. This strong feeling has enabled me to understand, better than I otherwise might, the curious and often beautiful superstitions and idolatries which were associated with trees in the ancient times; and I have understood better than Ælian the class of associations which may have induced the Persian kings to present the glorious plane near Sardis with costly gifts, and to deck it with the ornaments of a bride. It is by this keen perception of the seducements of grove-worship that one is able to understand and illustrate the many cautions against it which the Holy Scriptures contain. Under the influence of such impressions, I find it very difficult by any effort of reason to control the regret and indignation with which I regard the destruction of a tree, especially if it be one of which I had any previous knowledge. To destroy that which has seen many generations of men pass by, and is still beautiful and strong, and which might still outlive many more generations, is an awful act. The tree seems to have stood among, and to have witnessed, the ever-changing panorama of human life; and we know that it has in itself been an object of notice, and has ministered some pleasure in past ages, to eyes long quenched in dust. I confess that under these views the slaughtering of a tree affects me more sensibly than that of an animal, whose years can be but few at the best.

Many readers will consider it strange that with all this appreciation of the sublime and beautiful in nature on the one hand, and with a strong love for pictures on the other, I have but little regard for landscape paintings. Painted action, and the expression of human passion and circumstance, are delightful to me; but landscapes are insipid. The reason of this probably is that I care too much for the reality to have much regard for the imperfect imitation; and that, by dint of travel, my mind has become so much crowded and pre-occupied with images of natural scenery, in every variety of grandeur and beauty, as to render me rich enough in this kind of wealth, without recourse to the secondary impressions derivable from artificial sources.

Even those who may be disposed to doubt that I owe to my deafness that exquisite enjoyment of the beautiful in nature which I have indicated, will be ready to admit that my enjoyment from pictures may be referred to this source. I have no doubt on the point; for even admitting that a mind naturally active must have taken some decided turn or other, even had deafness not been superinduced, it was, in this respect of taste, quite as likely that I should have sought my enjoyment in pictures as in books. The food which was first found for the growing pictorial appetite imposed upon me, by the circumstances which made it one of the necessities of my condition to seek gratification for the eye, was of a very humble description. Excepting an occasional painting in the window of the *solé* picture-frame maker, and a few smirking portraits in the windows of the portrait and miniature painters, my only resource was in the prints, plain and colored, and in the book-plates displayed in the windows of the stationers and booksellers. These were seldom changed, and often not until, by frequent inspection, I had learned every print in every window by heart; so that it was quite a relief to see one of the windows cleared out for a scouring or a fresh coat of paint. Daily did I go to watch the progress of the operation, awaiting with anxious expectation the luxury of that fortunate day in which the window should display all its glory of new prints and frontispieces. In my own town, the windows of the shops lay within such narrow limits that it was easy to devour them all at one operation. A neighboring town, two miles off, had its book and print shops more dispersed; and this I divided into districts, which were visited periodically for the purpose of exploring the windows in each, carefully and with leisurely enjoyment, at each visit. Here, I had often the inexpressible satisfaction of finding that a window had been completely changed since I saw it last, which could not happen in my own town, where a leaf could not flutter in any window without my cognizance.

Colored prints were much in vogue in those days; more so, I apprehend, than at present, when we seldom think of giving color to any superior kinds of engraving. Even caricatures, which then blazed forth with red, blue and yellow, now produce their effects in simple black and white. The earlier practice

was more satisfactory to one who merely sought pleasure for the eye, and to whom the degree of instruction which eventually results from such constant inspection and comparison of engravings was entirely an accident. Color is certainly a source of great pleasure to the eye, and although I have in later years risen above dependence upon it, and can obtain much enjoyment from uncolored prints, I retain a general partiality for color, and would like to see it employed in many ways wherein our purists would reject its assistance. For instance, after having been accustomed to the cheerful colors of Oriental attire, I have little patience, albeit I wear black myself, with the sombre hues of modern European male costume, which seems to me one of the austere barbarities of over refinement. I may live to see the revival of a better taste; and meanwhile it is not one of the least of the obligations we owe to woman-kind, that they, in their own persons, have afforded no countenance to this innovation, but have consented still to enliven, by pleasant colors in their raiment, the heavy atmosphere in which we dwell.

To return to pictures. With the predilections which have been described, it may easily be conceived what enjoyment I was enabled to find in London, with its endless variety of print shops and exhibitions of pictures. By the time of my return from abroad, the National Gallery was open, and the many happy hours which have been spent there, feasting the eye and the imagination, have no doubt tended to form and purify my taste, and to invigorate my perceptions. Still, I know little or nothing of the routine rules of art, and the styles of masters. I look upon a picture as an object of sensation, and form my judgment of it according to the degree of enjoyment which a close inspection of it conveys to me. This is not much more than an instinctive perception, but it generally runs right, as it seems that I usually single out for my admiration the paintings which I afterwards learn to be first-rate works of art, and seldom waste much notice on those which turn out to be of little worth. I should add, however, that any gross impropriety, so common in the old masters, of costume or historical treatment is quite sufficient to neutralize whatever pleasure I might derive from a picture as a work of art. The Prodigal Son in

trunk breeches, and king Joash as a half-naked mulatto, are things too hard for me. Pictures thus treated cease to be truths; and I have, through life, sought the true not less earnestly than the beautiful.

Another strongly developed use of the visual organ is manifested in the habit of seeking the character and passing sentiments of persons in their countenance. It is probable that one who is in possession of his hearing derives from the tone of the voice and manner of speech of the person to whom he attends, certain impressions concerning his character and existing feeling, equivalent to those which the deaf, for the want of this source of information, has no alternative but to seek in the countenance of the person who comes before him. Thus it is true that, in a certain sense, every one who is deaf must become a physiognomist; not by any rules of art, but as a matter of impression merely. He may not know the distinct meaning which a Lavater might assign to every particular feature, nor may be able to detect the significance which a Spurzheim would discover in the proportionate development of the "basilar" and "sincipital" regions of the head; but a rapid glance enables him to gather an intuitive and unscientific aggregate of all the conclusions to which scientific investigations might lead, and to realize an impression concerning the person with whom he has to deal, which he might find it difficult to define in words, but which is generally so true that subsequent acquaintance seldom gives occasion to correct the notice which the first hasty glance conveyed. There is nothing annoying or obtrusive in this scrutiny; for although the deaf may continue to watch the countenance with interest and solicitude, this is only for the purpose of catching the passing feeling, to assist him in understanding what is said, by enabling him to conduct a living spirit drawn from the countenance of the speaker with the dry forms in which words are of necessity presented to him. The measure of the man himself is taken at the first glance; and as this has no other object than to put the observer in a right position in the expected intercourse, no further survey *for that purpose* is usually made, although, certainly, a note is mentally taken of any marked gesture or expression of countenance which is observed in the progress of

the intercourse, and it goes to complete or correct the impression derived from the first survey.

This survey of faces for the purpose of forming an estimate of character becomes in time so much a habit that it appears to be quite intuitively practised even where no intercourse is expected to follow. In large assemblies I take much interest in traveling over all the countenances distinctly within my view, even as an amateur would inspect a bed of tulips; and very often have I walked from St. Paul's to Charing Cross, and have scanned, and realized a distinct impression of every face which has met my view in that populous walk. They are living pictures, and as such they strike my attention, and I study them. Any one who has done this cannot fail to have formed a strong opinion concerning the vast masses of ill-compacted matter which has been cut up to form the aggregate of the insipid and characterless faces which crowd our streets. Faces really beautiful or ugly, really engaging or repulsive, really striking or eccentric, are rare; but to find one such is sufficient recompense for much dreary travel over the wilderness of a thousand unmeaning countenances.

It must be obvious from what has been stated that being in darkness must be peculiarly irksome to the deaf, as this nearly throws out of exercise all the perceptive faculties, and, for the time, reduces the patient as nearly as possible to the deplorable state of one who is *both* deaf and blind.

Most people like to sit in the twilight, and are seldom in a hurry to ring for candles. But this is far from being the case with the deaf, if I may form a judgment from my own experience. I dislike not twilight, or even darkness, so that it be not "pitch dark," when in the open air; but indoors there cannot be a sorer grievance to me. So soon as it becomes too dark to read, I am impatient and restless until the lights are introduced. The reason is plain: the eye ceases to be the means of any enjoyment or information. No book can be read, no communication can be carried on. As the darkness deepens, any conversation in which I may have been engaged comes to a dead pause; and on my side not a word is uttered until light is obtained. This is because that unless the face of the person addressed is visible to me, I cannot know that anything said to

him has been heard or understood, nor perceive any gesture of assent or dissent; and, on the other hand, no communication can be made to me when I become unable to distinguish the play of the fingers in the use of the finger alphabet. This is a deplorable situation; in which the eagerness to continue the remarks, or to see what the interlocutor has to say, gives a more painful consciousness of the privation under which one labors than can any other circumstances of ordinary occurrence in the life he leads. If several persons are in company, the idea that they are all sitting in silence, waiting for the lights, is distressingly present to the mind; for, as the movements of the lips are not perceived, it requires an effort of recollection to be aware that others can speak to one another freely in the darkness by which you are silenced.

The deaf are subject to other inconveniences from darkness, which may not have occurred to the notice of any but those who have had opportunities of attending closely to the subject. It is, however, evident, that there are many common acts of life, in which the intimations of the eye or ear are necessary to all assurance of safety and precision of action. I will specify two occasions in which I have been strongly convinced of this, and which will serve as examples of many other incidents of the same class.

I once went up St. Paul's, so high as the gallery at the top of the dome. As I was then accompanied by a friend, the adventure was accomplished without much inconvenience, and I was so much interested in the view over the great city from the high point which had been reached that I ventured to promise myself many more such excursions from which air, exercise, and eye pleasure might at once be realized. One attempt of the kind by myself was quite sufficient for me. Those who have ascended to that mysterious height know that it is accomplished in utter darkness up sundry flights of wooden steps or stairs, with numerous turnings, and protected at the sides only by a hand-rail. Over what depths these stairs are laid I know not; but the impression to one who could not hear, and where the darkness prevented from seeing, was that they hung in air over some fathomless vacuum, so that if one took a false step, or slipped over the stairs, down he would go

—down, down, down, to the very crypts of the cathedral. The only correction of this impression which could be gained was near the top and bottom of the ascent, where a faint glimmering of light disclosed certain mighty beams crossing the abyss in various directions, suggesting the pleasant alternative that one's brains might be knocked out a good while before reaching the bottom. As I went up and descended this apt symbol of "ambition's ladder," many persons passed me from above and from below, of whose approach I had no intimation by voice or footstep. These were my real or imagined dangers; for while, on the one hand, it was only by feeling along the hand-rail that I could direct my own course, during the devious turnings of the stairs; on the other, I was in the utmost trepidation lest in my ascent I should be trodden down, and hurled over by parties hurrying down from above, and of whose approach I could not know till they were close upon me; or lest that in my own descent I should myself deal out the same doom upon those who were toiling their upward course. The latter danger was perhaps greater than the former; for those who were coming down might know by the sound of my footsteps that some one was before them; but of the proximity of those who were meeting me in my own descent, I could have no intimation. In fact, I actually came breast to breast with several persons, who would certainly have been toppled over by the concussion if I had descended with any of the impetus with which many others came down. Now all this anxiety and alarm arose from the want of *both* sight and hearing, either of which would have perhaps assured me that the dark gulf over which the steps hung was not so formidable as I apprehended; or would certainly have acquainted me with the nature of the ascent, and would have relieved me from that ignorance respecting the approach of others, which involved me in danger and made me dangerous. This to me seemed a greater danger—at least it affected me more strongly than any, and they are not few—that I ever incurred in all my adventures by flood or field; and when I landed safely at the bottom, I vowed never again to tempt so great a danger for so inadequate a recompense. My old experience in falling may have had some effect in producing this trepidation; for that experience was

certainly not calculated to recommend this kind of operation to me ; although if there seemed any chance that my hearing might be knocked in again, by such another concussion as that which knocked it out, it might appear worth my while to try it once more.

It is not long since that I had occasion to ascertain the impossibility, for one who is deaf, of walking in country lanes after nightfall. My present abode is something above a mile from a railway station, the road from one to the other lying through pleasant lanes, which are without lamps or separate foot-paths, although much frequented by vehicles to and from the railway. When I have been anywhere by the railway, it has been my usual practice to return by daylight, and walk from the station to my own home. But one evening I missed a train, and it had become dark by the time the station was reached. Nevertheless I still walked on, as I had not previously avoided being late from any considerations connected with my deafness. I had not proceeded far, however, before I became uneasy ; and found myself looking back every moment, to see if some carriage from the railway might not be close upon me. The case was plain. As the night was very dark, a carriage from behind might be driven over me before the driver could be aware. My deafness would preclude me from hearing its approach, and the darkness would prevent the driver from seeing me in front, so as to keep clear of me. I never before was so strongly sensible of the advantage of the lamps and causeways to one in my condition ; and so painful was this dark walk to me that I have never since ventured to repeat it.

Although, as stated at the outset of this chapter, I am unable to claim any marked strength in visual perception, I cannot but consider that the remarkable distinctness and permanence with which images received through the eye remain impressed upon my very mind must be ascribed to the unconscious intensity of even casual observation, when the eye becomes the *sole* medium through which the images of objects have access to the brain. It thus happens that my mind retains a most distinct and minute impression of every circumstance in which, at the time of occurrence, I felt the slightest

degree of interest ; of every person whom I have at any time during the last twenty-eight years regarded with more than casual observation ; and of every scene upon which, during frequent and long-continued change of place, I bestowed more than the most cursory notice. It is something to say this under the immense variety of new objects which, during a long period of time, were constantly passing before my eyes, like the moving panoramas of some London exhibitions. And it should be understood that what I mean by "cursory observation" is the *seeing* of a thing without *looking* at it ; and therefore that I retain a clear impression or image of everything at which I ever looked, although the coloring of that impression is necessarily vivid in proportion to the degree of interest with which the object was regarded. I find this faculty of much use and solace to me. By its aid I can live again, at will, in the midst of any scene or circumstances by which I have been once surrounded. By a voluntary act of mind, I can in a moment conjure up the whole of any one out of the innumerable scenes in which the slightest interest has at any time been felt by me. I am not exactly aware of the extent in which this faculty may be common or not to others ; but from the few opportunities I have had of comparing my own impressions with those of others, I think that where ordinary observation is limited to one or two prominent points in a set of circumstances, mine embraces the *whole* of the circumstances in which those prominent points were involved. If I wish to recollect a person, along with him comes all the scenery amidst which I beheld him, and all the persons who were at the same time associated with him ; and so, in like manner, if I wish to realize a scene, to conjure up the view of a place, it comes before me peopled with the very persons I saw in it. This last point I indicate with emphasis ; because I notice that most persons, in peopling the scenes which at a distance of time they strive to realize in their imaginations, are apt to put in many figures borrowed from other places which they saw shortly before or not long after, and which, in this and some other important points, they do not sharply distinguish from the one which should form the sole object of their recognitions. Indeed, I have known some persons whose perceptions are so dull in this matter, that they

will populate a place which they recollect with inhabitants from a tribe of a nation different from that to which it really belonged. It may also be observed that the figures are not simply lay figures arrayed in a certain garb, but real existences in all the identifying circumstances of form and feature, of which as many are *individually* remembered as usually occupy the foreground of any picture, and which did occupy the foreground of the actual scene from the point of view in which it engaged my notice.

In actual travel, I was loath to trust to a faculty which had not been sufficiently tried, and which might lead me astray. I therefore diligently wrote up my traveling journals day by day. But, although I had much occasion for the literary use of the facts and observations thus obtained and preserved, I have had scarcely any need to refer to these journals, seeing that whatever I wished to recollect became at once present to my mind in all its accessories and circumstances. It may, indeed, be alleged that the act of keeping a journal must have tended to produce that distinctness of impression which has been described. I should have supposed so too; but the fact is, that the recollections are equally clear and distinct with reference to one part, extending over five hundred miles, of one journey, during which I was prevented from keeping any journal, and are also equally vivid with reference to *home* scenes, of which no written record is attempted.

Experience has taught me strong reliance upon this faculty. I have so often been able to prove myself right, whenever the impression of another in any matter of ocular evidence has been different from my own, that I feel it safe to adhere to my own view of the point with all reasonable obstinacy.

One out of many instances will illustrate this point better than much abstract statement. In the place where I now write, some of the houses have fronts of red brick, and others have the fronts covered with plaster. I first went to see the house I now occupy in company with another person, who afterwards went again alone. The day before removing to it, a question arose whether the front was brick or plaster. My impression was that it was plaster; but my companion scouted the idea, and was quite sure of its being good red brick. As I

was sensible that I had only given the matter cursory and not pointed attention, that is, that I had merely *seen* and not *looked* at the front, I was afraid to be too positive in opposition to one who had been twice on the spot, and who must have had reason for being so resolute in behalf of so marked a thing as red brick; yet, on the other hand, I had been too much in the habit of relying upon my own ocular impressions to abandon the ground I had taken, even though the weight of evidence and authority was two to one against me. I was therefore content to leave the matter in abeyance; retaining my own impression, but admitting my reluctance to be too positive in affirming a point contradicted by one who had better means of judging. It was left for the proof of the ensuing day;—and that proof was in my favor; not a morsel of red brick was to be seen in any part of the house, which was covered, from ground to roof, with plaster. I confess that I allowed myself to exult at this, as it was a very strong proof of the *distinctness* of the faculty of minute observation, and was all the more important to me as my own impression was in this case founded on a cursory observation, and was distinctly opposed to what would have been far better legal testimony.

ORGANS OF SPEECH AND HEARING.

[WE make the following extracts from an English work entitled “An Essay on the Deaf and Dumb, shewing the necessity of Medical Treatment in Early Infancy; with Observations on Congenital Deafness. By John Harrison Curtis.” The author, in his preface, recommends “as a measure of primary importance, a minute examination of all deaf and dumb children; and that none should be presented for admission into asylums, unless accompanied with certificates of such examination by competent professional men, stating that every medical means of restoring or improving the sense of hearing had been employed without success.” He evidently cherishes a more than common degree of faith in the efficacy of medical

treatment in all such cases, and he seems disposed withal to regard it as a fault of existing schools for the deaf and dumb that no more attention is paid by their conductors to the possible restoration of hearing. There may be a measure of truth in what he says on this head; and yet there are so few well attested cases of the cure of congenital deafness, and the parents and friends of the deaf and dumb have been so often cheated and subjected to heavy expense by promises of cure that were never realized, that there seems to be some ground for the distrust now so generally felt of medical experimenters upon the ear. The extracts below, although made somewhat obscure by professional terms, may be of service to those who wish to learn something respecting the vocal and auditory organs, and we therefore give them place.—ED. ANNALS.]

Hearing may be defined, the function intended to acquaint us with the vibratory motions of bodies. It is the exercise of that faculty, or sense, by which we appreciate and estimate all vibrations from sonorous bodies, and these vibrations are termed sounds; sound is conveyed by the atmosphere, in straight lines, to an incredible extent, which lines have received the appellation of sonorous rays, are increased in proportion to the elasticity of the body through which they pass; while the denser the body is, the more they become diminished in strength. The true seat of hearing is in that part of the organ which is formed by the *portio mollis* of the seventh pair of nerves; and its pulp is beautifully distributed upon the ampullæ of the membranous semicircular canals, also upon the *barbula*, and the *zona mollis* of the cochlea.*

The manner in which hearing takes place may be thus simply explained:—The rays emanating from a sonorous body are directed to and arrive at the ear, where they become concentrated, in consequence of its peculiarly elastic structure; and in this concentrated state they pass along the external auditory foramen to the *membrana tympani*, on which they excite a vibration; this vibration of the *tympanum* is communicated to the *malleus*, in immediate contact with it; the ac-

* William Hunter, M. D.

tion of the malleus conveys them to the incus, and the latter again to the os orbiculare, whence they next reach the stapes.* The basis of this last bone is extended within the vestibulum, in that part where, placed as a centre, it faces the common channel of the membranous semicircular canals, as well as the orifice of the scala vestibuli. In consequence of this situation, the vibrations on the stapes are extended to the water of the labyrinth, and the undulations directed from this part, as from a centre to a circumference, strike first the alveus communis, and are next extended throughout the liquor of the labyrinth surrounding the membranous semicircular canals, agitating by their undulations their whole surface; and this consequently affects the nervous expansion, spreading over all these parts.† One scala of the cochlea opens into the vestibulum, and the other begins from the fenestra ovalis; and being both filled with water of the labyrinth, and communicating with each other at the apex of the cochlea, the sonorous vibrations are in this manner communicated also to the scala of the cochlea. Besides this, between the scala of the cochlea in the middle point, as it were, is placed the zona mollis, where the nerve is also extended, and the sonorous undulations take place.‡

It is by these varied actions of the different parts on the auditory nerve that the latter is enabled to convey the vibrations to the sensorium, by which the mind is informed of the existence of sound, and is enabled to calculate its import, and judge of its difference or degree; for gravity, or acuteness of sound, depends only on the number of vibrations given at the same time.

The situation of the ear, it may be observed, is more internal, and its powers are more concentrated, than those of the eye; its nervous expansion is more limited, and the bodies which act upon it are denser and more solid than those which influence the organ of vision; hence the sensations conveyed by it are limited in point of distance from its object, though they are more numerous and durable than those of the eye.

The organ of voice, or larynx, has been compared to a clar-

* M. Bailie, M. D.

† Professor Robbi.

‡ Buffon.

inet, and similar instruments; it is composed of a mouth-piece, the aperture of which admits of expansion or dilatation, and of a tube which is capable of being lengthened or shortened; the tube is situated upon the superior part of the trachea, so that, as the air passes out during expiration, it may cause the edges of the aperture, at the entrance of the larynx from the mouth, to vibrate. If the upper part of the trachea be divided, on looking into the larynx from below, the tube, from being cylindrical, is seen to assume abruptly a triangular prismatic form; the two long sides of the triangle extending horizontally inwards and forwards, to meet at the front of the larynx. The base of the triangular opening is short, and is placed transversely.

The mouth, or orifice of the larynx, is called the rima glottidis; the two long edges that meet at its fore-part are termed the chordæ vocales. On looking into the larynx from above, the epiglottis is seen; it consists of a thin flap of fibrous cartilage, held vertically, by its elastic connections, against the root of the tongue, but capable of being thrown down to cover the opening of the glottis, the lips of the glottis, or the reflection of the mucous membrane, from the edges of the epiglottis to the posterior margin of the larynx, and the ventriculus laryngis, as the shallow fossa is called, placed immediately above and to the outside of the chordæ vocales, which permits these parts to vibrate freely.

When in a living dog an incision is made immediately below the cornu of the os hyoides, so that the cavity of the larynx is exposed, the following phenomena appear: at each expiration the rima glottidis is narrowed, and the chordæ vocales are brought nearer to each other, so that in part of their extent they come in contact. When the animal cries, the chordæ vocales appear to vibrate; when the tone uttered is grave, the rima glottidis is fully expanded, and the chordæ vocales appear to vibrate in their entire length; when the animal utters a shrill cry, the rima glottidis is observed to become much narrower, and the chordæ vocales being then in contact at their anterior part, their posterior portion only appears to vibrate.

The rima glottidis is the mouth-piece of the larynx, and corresponds in some measure with the reed of the clarinet, or with the lips of a person whilst playing the flute. In pursuing

the same comparison, we observe a contrivance similar to the stops in these instruments, by which the tube may be shortened or lengthened, in the alternate rising and falling of the larynx. When the larynx is raised, the vocal tube is shortened; when it is depressed, the tube is lengthened. Accordingly, when an acute note is uttered, the larynx is felt to rise, and to sink when the voice falls to a grave tone.

The use of the epiglottis, according to Magendie, is to perfect the larynx as a musical instrument. It is said that in the clarinet a note swelled beyond a certain degree of loudness is liable to break into a higher note. Now, Mr. Grenie discovered that by placing a tongue of elastic substance, to break the current of air, this imperfection may be remedied. The epiglottis is just such a contrivance in the vocal organ, the use of which was unknown until it was thus accidentally discovered.

We have now to raise the curtain, and to examine the mechanism by which the changes are produced in the situation of the larynx, and in the size of the rima glottidis, which have been described.

The same muscles that are used to raise the pharynx in deglutition are employed to elevate the larynx in modifying the tone of the voice. This action, for either purpose, is primarily instinctive; afterwards, we repeat by volition an effort which we recollect was attended with a result that pleased us. Other smaller muscles, which extend from point to point of the cartilages of the larynx, alter the dimensions of the rima glottidis. The principal piece in the structure of the larynx is the cricoid cartilage, a thick ring rising behind to the height of an inch; it is received between the two flat plates of which the thyroid cartilage consists; and upon its raised posterior margin, two little pyramids of fibrous cartilage, called the arytenoid cartilages, are loosely articulated, so as to move freely. The edge of the chordæ vocales appears formed of a peculiar elastic substance, extending from the front of each arytenoid cartilage to the thyroid; so that any movement given to the former immediately affects the dimensions of the rima glottidis. Muscles, termed crico-arytenoidei postici and laterales, extend from the back and outer part of the cricoid cartilage to the arytenoid of

each side, and in their action draw the two apart from each other, and enlarge the rima glottidis.

Another broad but thin muscle, termed the thyro-arytenoideus, extends from the arytenoid cartilage to the thyroid. This muscle is parallel to the chorda vocalis of the same side, and enters into its composition. The three preceding muscles are supplied by the recurrent nerve, a branch of the nervus vagus: upon its division, animals lose their voice. It is easy to account for this phenomenon, by reference to the anatomical facts which have been mentioned. When the muscles which the recurrent nerve supplies act together, the chordæ vocales are thrown into a state of tension. If the crico-arytenoidei are stimulated to contract more forcibly than the thyro-arytenoidei, the aperture of the rima glottidis is capacious, and fitted for the production of grave notes. If the thyro-arytenoidei, on the other hand, act the most forcibly, the chordæ vocales must be drawn near to each other, and, coming into contact at their fore-part, through the swelling of the shortening muscles which enter into their composition, are at liberty to vibrate in part only of their length.

Another set of small muscles is found in the upper part of the larynx; the arytenoideus transversus and the arytenoidei obliqui extend across from one arytenoid cartilage to another, and in their action draw these parts together, and entirely close the aperture of the glottis. These muscles, with the mucous membrane which invests them and clothes the adjoining surface of the larynx, are supplied by separate branches of the nervus vagus, termed the superior laryngeal nerves; and though it is probable that their action in some degree influences the voice, yet they are principally concerned in other functions of the larynx, which have been already alluded to, and may on the present occasion be fully explained.

The larynx is the guard of the respiratory apparatus during deglutition; when the food passes over its aperture, the muscles last described instinctively close it. When the nerve which supplies them is divided on both sides, deglutition can no longer take place perfectly, but each attempt at swallowing is attended with the entrance of some of the food into the trachea, which is immediately expelled by violent coughing, the sudden action

of the expiratory muscles, which drives out the offending substance before the torrent of air that is expelled.*

Voice is attributed to such animals only as have lungs; lungless animals are either dumb, or, at most, sound, not voice, is attributable to them. The hissing of the rattle-snake is voice, his rattle is only sound. Some fishes have sound, none voice.†

"COURSE OF INSTRUCTION."

BY HARVEY F. PEET, LL.D.,

President of the New York Institution for the Deaf and Dumb.

THE character and long experience of Mr. Turner give to his article with this heading, in the last number of the *Annals*, (page 97 *et seq.*), a certain importance, and entitle his views to a careful examination.

It is to be regretted that "twenty-eight years" of experience in teaching language should not have taught Mr. Turner the value of perspicuity and propriety of expression. For instance, the phrase "a manual alphabet *on one hand*" is necessarily ambiguous, giving the reader the idea, not of a *one-handed* manual alphabet, but of a manual alphabet set in contrast with something else. On page 101, near the middle, we find a verb and its dependent words without a nominative, (a contempt of grammar quite in character in an article written professedly to decry "books constructed according to the grammatical theory.") And Mr. Turner surely expresses more than he intended, when he states, page 98, that the "German system" "*is content* with nothing short of changing the deaf-mute into a speaking and apparently a hearing person." We usually connect *present contentment* with what is actually done, not with what is merely a rarely, if ever, attainable object of desire and effort.

Just exception may be taken to the epithet "infallible," near the bottom of page 101. We are aware of no "guide in composition" that is claimed to be "infallible." But it is claimed that the pupil who enjoys the benefit of a well arranged

* Mayo.

† Blumenbach.

course of lessons, in which the difficulties of construction are divided and graduated, will, other things being equal, compose with greater ease, and with fewer mistakes, than one whose instruction in language has proceeded without order or method.

Faults like these are noticed because they indicate crudeness of thought, as well as haste and negligence of expression; because they lead to the inference that Mr. Turner could not have bestowed upon the subject that careful and close reflection which its importance demands. But the present communication has a higher object than the advantages which may be taken from the haste, negligence, or confusion of an opponent. Mr. Turner has put forth objections to the “elementary part” of a certain “course of instruction,” which, according to him, is used in the “French and American schools.” The elementary works published by the New York Institution, without being openly named, are still comprehended under this designation, and evidently aimed at. Without pausing to examine the correctness of Mr. Turner’s exposition of the different systems of instruction, or of his remarks on unimportant or irrelevant points, let us seek to discover, if possible, the *rationale* of his objections to what he is pleased to name “the French course,” and reply to whatever there may be tangible in his reasoning, letting the chaff blow away of itself.

We are bound to suppose that when Mr. Turner “acknowledges the hand of Providence” in the “fortunate” adoption in this country of the “French system, rather than either of the others,” he must have meant to make a distinction between this “French system” and the “French course of instruction” which he condemns. What, in his view, constitutes the difference, it is not very easy to divine. He states (page 98) as one of the most prominent traits of the “French system” that it employs “a set of conventional signs expressive of the relations of words in a sentence, and of the changes which words admit of in respect to case, tense, number, comparison, etc.,” in other words, a set of *grammatical* signs;* and he defines (page 101) the “French course of instruction” as proceeding on the principle of teaching language in connection with *grammar*. So, then, Mr. Turner is devoutly grateful for an artificial set

* Weld’s Report, p. 32.

of signs, expressive of the grammatical relations and inflections of words, while he deprecates as "artificial" a course of lessons designed to impress practically on the memory these grammatical relations and inflections. The fact probably is that Mr. T. finds in his system of grammatical signs a means of supplying the want of order and method in his lessons.

If, by "teaching language in connection with grammar," Mr. Turner means that lessons are formed with the view of introducing the principles of construction in a regular and progressive order, the same is true of the methods followed by the best German and English teachers, as well as by the French and American. But when he goes on to say that* "*each and every* principle of construction is presented and illustrated by appropriate phrases before any examples of connected composition are given," we are utterly unable to recognize in this description the traits of any "course of instruction" hitherto known to us, personally or by report.

If this singular and startling assertion has reference to the course of manuscript lessons used of late years in the American Asylum, we may think, that Mr. Turner does well to counsel a "still wider departure" from it. If it is intended to apply to the printed "Course of Instruction" used in the other American institutions, it only proves that Mr. Turner is too little acquainted with that "Course" to be qualified to pass upon its merits. In fact he seems, like the renowned Knight of La Mancha, to be tilting against the creations of his own fancy. He may well object to "the French course of instruction," if "it is an artificial and an inverted process, teaching that first which should be taught last; perplexing the minds of children with rules and results, while ignorant of elementary principles and practice." But if this description be not applicable to the "Course" used in most of the American schools for deaf-mutes, his objections, so far as concerns that "Course," must go for nothing.

The object of the elementary part of this course is to teach not grammatical "rules," (of which we find but one in the text of the book, and that in the heading of a lesson, †) but "elementary

* Page 101.

† Lesson 112 of the second edition. Some grammatical rules are given in the *Notes*, but these are for the teacher, not for the pupils.

principles and practice," in connection with a selection of the most familiar and necessary words of the language, combined in phrases, sentences, little narratives, and short descriptions of interesting objects—the whole arranged on the principle of beginning with the simplest possible forms of language, and of introducing but one difficulty at a time.

The words and elementary principles of language cannot be taught all at once. They must be taught in succession. The question then is, shall the order of instruction be a regular and philosophical order, or shall it be a jumble, a *chance medley*?

Language is a *science*, and though, under favorable circumstances, a fair degree of skill in it may be acquired without rules and without method, it does not follow that rules and method would not be very useful in teaching it. A not unapt illustration may be drawn from the mode of studying one of the natural sciences—*Botany*, for instance. Every person who lives much among plants acquires with little effort a knowledge of those which minister to his wants and enjoyments, or which are most conspicuous to the eye; but if the professor of *Botany* had to make up an *herbarium*, or a garden of several thousand specimens, for the use of a class, would he think it the best method to arrange them in the same miscellaneous and desultory way in which they present themselves in the fields and woods? What progress will be made by the student whose attention is thus divided and distracted; whose ideas upon any one point have not time to become definite or permanently fixed, before they are effaced or suffered to fade, by his whole attention being summoned to a different and difficult subject? Because he follows the rules which philosophy has discovered as applicable to the science, his acquisitions are not therefore retarded, but on the contrary they are greatly facilitated; for in his rambles through the vernal mead or summer landscape, he is prompted to seek out new specimens and subject them to a close examination, not more by their fragrance and beauty, than with a view to their proper classification. So the pupil, who uses a course of instruction as a guide in the acquisition of written language, is not thereby prevented from availing himself of what other facilities may, for this purpose, be thrown within his reach. Any word, or form of words,

on which his attention may become fixed, will be treasured up to be subsequently used in his colloquial intercourse, or in the illustration of some principle of construction.

On the same principle that the student of Natural History learns the classification of species and genera by the masters in that department of science, before he can study the book of nature to advantage, should the student of language learn the classification and mutual relations of at least the more simple elements of discourse, before he can advantageously attempt to read books prepared for the use of those already familiar with language.

From the sketch which he gives (page 103) of "a far better method," Mr. Turner evidently holds to some sort of order at the outset. He begins with single words, then proceeds to phrases, and so on to short sentences. But he adds that "as soon as possible the pupil should be put upon connected language, and kept upon it." By "connected language" we understand him to mean "narratives and letters" of some length, as opposed to "isolated sentences." What is implied by the qualification "as soon as possible" is not very clear. Evidently it does not mean when the pupil "can read and *understand* narratives and letters," for he is to be *kept* upon connected language *till* he can read and understand them. Either, then, the expression has no definite meaning, referring the proper time to the teacher's judgment or fancy, or it must mean as soon as the pupil is capable of committing several successive sentences to memory.

Upon this we would remark that single sentences are more easily understood than narratives, and that narratives cannot be understood till the sentences which compose them are understood. No one has a higher estimation than ourselves of the value, in the instruction of the deaf and dumb, of interesting little narratives adapted to the actual range of the pupil's ideas, and to his actual advancement in the principles of construction. The more of such narratives the better; and it is a "desideratum" to have not *one* but *many* books of simple stories which deaf-mute pupils of one or two years standing can understand of themselves, with only the occasional

assistance of the teacher or an older schoolmate in explaining single words.

But the teacher who, at as early a day as Mr. Turner seems to advocate, would put his pupil into a book of stories as his *only* text-book, teaching words and phrases, tenses and moods, numbers and cases—in short, all the complicated structure of language—only as they come up in these stories, will soon involve himself and his pupils in a labyrinth. Instead of advancing steadily onward, he will be continually beating the same ground over again; instead of ascending the mountain by gradual and easy steps, each rising above the last, he will be perpetually climbing up one precipice and falling over it to climb up another. The attempt to make a deaf-mute, with all his disadvantages, learn language in the same desultory way as a child who hears might learn it, we can only liken to an attempt to make him ride a steeple-chase upon a velocipede.

The idea of teaching the deaf-mute pupil upon “*substantially* the same course as the mother pursues with her child” is popular, and somewhat trite. Most teachers will admit the principle more or less qualified; hardly any two will agree on the *degree* of its applicability, or on the *manner* of its application. We doubt if Mr. Turner himself could define satisfactorily how much he means to qualify the principle by “*substantially*.”

“In what respect,” Mr. T. triumphantly asks, “does the deaf-mute pupil differ from the child who is beginning to learn language?” He differs, in the first place, because he is deaf; because he cannot learn by listening to what is spoken around him; because words are to him a slower and more difficult mode of communication than gestures.

The child who hears imitates words spontaneously. They cling to his memory by a sort of natural affinity. Words uttered in natural varieties of *tone*, each of which thrills a sympathetic chord, are continually ringing in his ears. At the same moment of hearing the uttered words, he sees the look, the gesture, the act which accompanies them, and thus as a group of sensations cluster around each often repeated word or phrase, (and more especially around the *emphasized* word,) become as it were a part of it, and by frequent repetition stand more and more clearly

out to the mental vision, till the idea, or combination of ideas, and the word or phrase linked together almost as inseparably as soul and body, become a permanent part of the mind, and furnish the instrument of communication and machinery of thought. The child who hears thus acquires language as he acquires ideas, thinks in words, learns through words, and prattles forth all his thoughts and fancies in words.

Mr. Turner need not be reminded—the readers of the *Annals* need not be told—that the case of the deaf-mute child is widely different from this. We will pass by, as not to the present purpose, the case of an individual isolated from all who would encourage him to converse by gestures, and made the single object to which the constant and exclusive labors of a teacher are devoted. Our business is with a deaf-mute of average mental activity, who is brought at the usual age to an institution, where he mingles with from fifty to two hundred children and youth, all deaf and dumb like himself.

However scanty may be the dialect of signs which the pupil brings with him, placed in such a community, he will speedily acquire the language of expression and action, a language widely different in construction from the child's language of intonation and articulation; differing still more widely from the alphabetic language of books. In this language he will carry on every earnest discussion or interesting conversation. In this language he will learn to think; through it he will acquire nearly all of *hearsay* knowledge that he can acquire; in short, it will become his *vernacular* language, and necessarily the first, and for some time the only, medium of communication between him and his teacher.

The cultivation and expansion of this language in our institutions are attended with advantages and with disadvantages. It is not, however, to the present purpose to speak of those. Mr. Turner, by his full endorsement of the "French system," is evidently prepared to avail himself of all the advantages of signs, and he says nothing about their disadvantages.

At the end of a few weeks, then, say at that point at which Mr. Turner would judge it "possible" to "put his pupil upon connected language and keep him upon it," he will find his pupil's ideas far in advance of his knowledge of language. The

pupil will already be in possession of a language sufficient for making his wants known, for asking questions about whatever interests him, and for that social intercourse that expands the affections and sharpens the faculties of children. This language costs him no effort to learn; its signs cling of themselves to his memory; his thoughts shape themselves involuntarily in it; it is the only medium by which he can communicate with an ease and rapidity comparable to those of speech, without which social intercourse becomes an irksome task rather than an enjoyment; in short, it is the *living* language. The alphabetic language of books is for him difficult of recollection, tedious, artificially constructed, frigid; in short, a foreign, we may say, a *dead* language.

But if our deaf-mute pupil of ten or twelve can never learn a language of words with the spontaneous ease of a child learning his mother tongue, another point in which he differs from the latter is in his favor, namely, that from his greater strength of character, and from the development of his ideas and faculties through his own language of gestures, he is capable of voluntary mental labor, of protracted efforts of attention and memory, and of a certain degree of discrimination far above the powers of an infant lisping its first words. He is capable, also, of appreciating, in some degree, the advantages which will in after life reward his present labors, and he is sensible to the moral stimulus to exertion which may be derived from the love of his teacher's approbation, the interest which the latter is able to give to the lessons themselves, and the natural desire not to be left behind by his classmates. In short, his circumstances are intermediate between those of a lad at school, learning his Latin, and those of an infant learning his mother tongue; but nearer to the former than to the latter.

The situation of the deaf-mute pupil is not, however, simply *intermediate*; it is in many respects *peculiar*; and not merely the *processes* of instruction, but the proper *order* of lessons, will be influenced by these peculiarities.

If these views are correct, it will follow that the course which “the mother pursues with her child” must be a good deal modified to suit the circumstances of the deaf-mute. Children who hear learn language *in spite of* the want of

method with which words are presented to them, not *in consequence of it*; and all the care and skill of the teacher, aided by the best planned method, cannot compensate to the deaf-mute the advantages which he loses by the loss of hearing.*

How far the "course of the mother with her child" should be departed from, is a question both vain and unprofitable. There are about as many different "courses" as there are mothers and nurses, but we doubt whether any of them all teaches her child to talk by means of "a first book" of simple stories, with "questions and exercises in composition."

We have not here to discuss the question, in what order the difficulties of language are best presented; but whether they should be presented in a regular or philosophical order, or in no order whatever. With most teachers the bare statement of this question will suffice; and we have not now leisure to argue a point that seems to us so clear. We will, however, note some of the most obvious considerations in favor of a regularly graduated course of lessons in language.

The same arguments that Mr. Turner urges against such a course of lessons may be, and indeed have been, urged against collecting this peculiar class of learners into special institutions. If the "mother's course with her child" is the best, the mother should be the best person to carry it out in practice. If deaf-mutes can best learn a written language in the mode in which children who hear learn their mother tongue, i. e., by usage in the family, why not leave them in the family? Why collect them, with pains and cost, into an institution where the opportunities of learning language by *usage*, that is by necessary or interesting communications with those who prefer words to signs, will, to say the least, be fewer than in the family circle which the pupil leaves?

To this there can be but one answer. The difficulties arising out of the peculiar circumstances of deaf-mutes, prevent, and must ever prevent, their learning a language of words without special, skillful and laborious instruction. That instruction which, with children who hear, is abandoned to chance and opportunity, must, with deaf-mutes, be reduced to method.

*Preface to the Elementary Lessons.

Children who hear learn oral language spontaneously; deaf-mutes can only learn written language by resolute and persevering mental effort. The mental habits and trains of thought of the former are, from the earliest dawn of reflection and recollection, formed upon, or adapted to, the order of words in speech; the mental habits of the latter are formed by the use of a very different language—a language of motion and expression. We cannot bring *them* to read books with pleasure and profit, or to express their ideas readily and clearly in words, till we can lead them to form a system of ideas, corresponding to the forms of spoken and written language; till, in short, we can bring them to think, if not *habitually*, yet *at will*, in an order of ideas corresponding to the order of words in our language. Without this ability, the pupil can do no more than laboriously translate, word by word, a sentence into his own language of gestures. He will be incapable of grasping the sense of the whole till so translated, and not always capable of understanding it when so translated.

This radical and important change in their modes of thought is a work of time and patience. The change must be gradual and easy. It cannot be wrought suddenly, by extreme alternations, or by desultory and violent efforts. We must teach our pupils, *first*, phrases and sentences not only expressing the simplest ideas, but of the simplest construction, founded on those principles which are of the widest application. By dwelling upon, repeating, and imitating these easy and simple forms of language, their thoughts will insensibly shape themselves into a like order. They will be able to express their own ideas readily, in such simple language, if with no great choice or variety of expression, yet, as far as they go, correctly and without “noticeable peculiarities.” Other forms are then to be introduced, deviating a little more from the order of simple nature. These should be so arranged that the transition may be easy from the simple to the complex and difficult; and that those forms involving the nicest shades of meaning may be reserved till the pupil has become familiar with those that are easily seized, and till he has become prepared to reflect and to discriminate. Thus he is conducted, step by step, not merely to a mechanical readiness of translating words by signs, (to

which often very vague ideas may be attached,) but to the habit of arranging *at will* his own ideas in order corresponding to the order of words in written language: and this too without the fatiguing efforts which a desultory method of teaching would constantly exact.

It is only by means of a course of lessons embracing, in a regular order, all the greater difficulties and more important details of language, that difficulties can be thus divided and graduated, and the principles of construction, one by one, made familiar to the pupil.

Nor is it an advantage to be overlooked, that the teacher who uses such a course always knows where his pupils are, how much they have learned, what words are known to them, and with what forms of construction they are familiar. Thus he can adapt his language to their comprehension in conversation by writing or the manual alphabet, and ~~can~~ write for them narratives, descriptions, et cetera, which they will readily understand, which will awaken a taste for reading, and, by repetition, imprint the words and forms of language more firmly in the memory; for every teacher knows that, without practice in reading and conversation, words learned with labor are rapidly forgotten; but how can there be profitable practice in reading and conversation unless these exercises are made easy and intelligible?

The advantage in respect to the necessary transfer of a pupil, or a class, from one teacher to another is so obvious that we need not enlarge upon it.

The grammatical phantom that troubled and perplexed Mr. Turner is easily laid. If the pupil is taught the meaning of words at all, he must be taught that some words represent real objects, others qualities, others actions, etc. If he is taught the right use of words at all, he must be taught that one class of words, expressing *assertion*, and usually also *action*, have peculiar inflections, and that another class, representing *real objects*, have different inflections. Will he remember these inflections better by having the instances explained to him that occur in his story book, and being left to divine for himself what other words have the same inflections, or by having the words, as they are taught him, arranged in classes, according to their nature and inflections?

The distinction between the simple noun, the simple verb, the adjective, pronoun, and preposition, are level to the capacity of every child. The difficulties of grammar, to children who hear, proceed from classes of words and modes of expression which no judicious teacher would think of introducing into an elementary book for deaf-mutes. Such, for instance, as the employment of names of actions and qualities as *nouns*, the tropical use of prepositions, the involution of sentences by connectives, and the separation of the verb from its nominative, and the objective from its governing word, by secondary clauses and by the use of the ellipsis.

Some may suppose that connected narratives will interest the pupil more than single sentences. If he understands them clearly, they may; but if he understands them only through the signs of his teacher, his interest will depend on those signs; and a skillful teacher will give as much interest to his explanation of a single sentence, or even of a single word, as of a narrative. It is impossible for the pupil to remember every word and every form of construction necessary to express every fact or incident that may help to lend interest to his lessons. It is enough if he thoroughly commits to memory the particular word, or particular phrase, which we wish at the time to teach him, receiving the context in his own language of signs. For instance, in the elementary lessons, page 188, is the sentence, "George Washington was a tall man." The teacher can here communicate to the pupils of his class, by signs, as much information concerning the life and character of Washington as he judges to be within their comprehension, and even let them write the substance of it in such simple language as they have already learned to use. In this way they will have as much positive knowledge of Washington, and be able to write it as correctly, as if they had been obliged to commit to memory whole pages, containing phrases which would confuse all their ideas of construction, and words which they could, at this stage of their instruction, attach to no definite ideas.

Another objection made by some to a systematic course is that it is important to lay hold of those comparatively rare occasions in scholastic life in which incidents fall out that particularly interest the pupil, in order to give him the expression in presence of the fact. On such occasions no judicious

teacher would hesitate to teach a word or phrase out of its course, provided it did not involve (and it very seldom need involve) any serious difficulties. When a real advantage is to be gained, the order of lessons is made to bend; but these cases will be comparatively few.

It remains only to say a few words on the use for deaf-mute pupils of the "same text-book in teaching language, history, geography, and arithmetic, as are used in our common schools." When the deaf-mute knows as much of language as the child knows who uses these text-books in common schools, we shall gladly put them into his hands. To use such books in the earlier years of the course would be to give up the principle of *dividing and graduating the difficulties of language* altogether. These difficulties will be for him greatly increased, if at as early a day as Mr. Turner proposes we give him, as a standard for imitation, not the language of familiar conversation; but of ordinary school-books. This is indeed "an artificial and inverted process, teaching that first which should be taught last." And we believe that the "peculiar modes of expression and construction of sentences so noticeable in the early compositions of the deaf and dumb" proceed in a great measure from the confusion of ideas on the subject of construction which is produced by the desultory mode of teaching language that the use of such books makes necessary. The experience of the last few years in the New York Institution is to us conclusive on this point.

"Still," as Mr. Turner well observes, "after suitable allowances are made, results may and must be regarded as the most conclusive evidence in favor of any system." Accordingly, we have observed that the classes in the New York Institution in which the principles and spirit of the Elementary Lessons have been most faithfully carried out are those that have made the most rapid progress, and that write with fewest *noticeable peculiarities of expression*. We wait to see the results when Mr. Turner's "better method" and the contemplated "first book" shall have been tested by experience. We presume that the decision of the question, "What is the best course of instruction?" will not then be as difficult as now, since the instructors of the American Asylum will then have become conversant with "more than one method."

HOME EDUCATION FOR THE DEAF AND DUMB.

BY J. A. AYRES.

EDUCATION, to be complete, must begin and end at home. The foundation must be laid in the plastic mold of infancy; in the thoughts, principles and habits, with which the child opens upon life; and over the structure built up by many hands must be thrown, for its final completeness, the grace and refining influences of home. Man is so constituted that the influences of home are stronger than all others, and his destiny, so far as it is not directly controlled by himself and by his Creator, is marked out by his home. In that implicit faith which, in the arrangement of Providence, the child places in its parent, is a wonderful power to shape and determine its character. Here, unnoticed by most, is the silent bedding and nurture of those habits of morality, habits of intellect, and habits of conduct, which germinate, grow and bear fruit in the future development of life. Education is not simply the teaching of the schools; it is the silent teaching of example in the intimate and trusting communion of life; it is a word spoken in season; it is hope for the discouraged, and aid to the weak; and, over all and above all, it is the powerful stimulus of love and virtue, working in their outward manifestation the development of the spirit of man. As the plant whose shoots just spring out of the ground may be made, by care, to assume a shape of symmetry and grace into which it will grow, so, under the same general law, the character will be shaped and established in the circumstances which affect it. And, also, as the gnarled and unthrifty stock indicates that its early life was bruised and trodden down by neglect, so does a dishonored life testify against the home in which it was reared.

We have entitled our subject, *Home Education for the Deaf and Dumb*. Our design will be to show in what manner parents may commence the intellectual training of their children, before they are of a suitable age to be sent to any of the institutions for the deaf and dumb now in existence; to offer some

hints and suggestions in respect to the best means of unfolding and cultivating their moral character, and to make such remarks as may occur in respect to the proper method of guarding against practices, growing into habits, which are overlooked in them in consequence of their peculiar infirmity. Much that we shall have to say would be needless, were cases of deafness so common that a stock of experience might be cherished up and communicated from family to family; but so rare are the cases, that the practical knowledge and skill acquired in the education or rearing of a deaf-mute dies out in the family and neighborhood, before a like case recurs to revive and establish the new ideas they had acquired. We believe that parents of deaf and dumb children are able to do much more for them than the most sanguine imagine, and with an effort, too, so small, that few who have the good of their children at all at heart will be unwilling to undertake it.

The first and obvious want of every deaf and dumb person is a vehicle of communication. Knowledge is not innate in the mind. Thought does not grow and ripen there as the fruit on the tree, vegetating and coming to maturity by a material law. Knowledge must be communicated; thought must be mingled with thought, that it may be in any way better than dreams; the mind must be stimulated by curiosity with the hope of some intelligent and rational satisfaction of its inquiry. The parent, then, who would in any way and to any desirable extent profit his child and raise him above a simple animal existence, must seek for him a language, and such a language as he cannot devise for himself. The natural language of signs, uncultivated and intuitive, is but a single advance from the irrational call of brute life. It is true, even this small ability of communication is valuable, if no greater can be secured; but every parent with the smallest share of leisure to devote to his children—and no parent has a right to be without this—can command a better language. Any person of ordinary intelligence and skill can learn the finger alphabet of the deaf and dumb, by devoting to it one or two hours' study. When once acquired, it is in itself a perfect language. With it he can converse upon all subjects upon which men can speak. He can use it in the house and by the way, in his work and at

leisure. It is, in brief, only talking by spelling words instead of pronouncing them, and is as rapid a method, to say the least, as oral spelling. This, it is true, is not equal to speech, but it is a great advance upon no language, or upon the rude, ill-defined and indefinite language of natural signs. Let the parent, then, who would educate his deaf and dumb child, and throw about its opening infancy the intelligent instruction, the fond endearments and the sacred influences of home, devote a short time to the acquisition of a language which will cheer and comfort its solitary hours. Let the household all learn it, and then the young immortal, started so roughly along his journey, will find himself no longer alone in the midst of company, but mingling with it, in the enjoyment and social intercourse of life.

But no one will suppose, because a parent, by the labor of a few hours, has acquired a language addressed to the eye, that therefore he is ready to enter at once into pleasant and easy intercourse with one whose life up to this time has been an intellectual waste. No child is born to the use of language any more than it is born to a familiar acquaintance with the systems of philosophy. The acquisition of language is to every child a slow, difficult and labored undertaking. The beginnings are always small, and patience has to wait long before it is permitted to see any considerable fruit. But the parent, with this language, is prepared to teach it to his child and make it a medium for the communication of thought, just as he would teach and use it by speech to his more favored offspring. The progress will be slower and the results farther off, yet they will be none the less sure. Nor does it matter that the parent may be at first slow and unskillful in the use of this new language. His ability to use it will, at all events, be in advance of that of the child whom he instructs, and practice will soon make that which seems at first awkward and difficult, to become both graceful and easy. Like the exercise of any other mechanical skill, practice will perfect in execution what knowledge devises.

But we know that to many persons, well informed upon other matters, the whole subject of the instruction of the deaf and dumb is a mystery, and above all, the commencement, the earliest efforts to enlighten the mind so strangely encloused, is a

work of peculiar perplexity and confusion. We remember the time when our own condition was much the same, and when our faith, unenlightened by information or experience, was slow to confide in the accuracy, rapidity or value of a language which was not speech. We will endeavor to give in detail, and with a plainness that all can apprehend, the course necessary to be pursued by a parent who would thus bring his deaf and dumb child into the communion of his home and enable him to possess, as far as possible, all its advantages and enjoyments.

All parents understand the language of natural signs. No one ever misapprehends the nod of encouragement or affirmation, the approving smile or the stern frown of disapprobation and rebuke. They are the evident manifestations of the spirit in the outward man which all are born to appreciate. This language of signs—and we shall not be understood to speak here of the systematized language of signs used in our asylums for the deaf and dumb, or, as they are called by the French, signs of reduction—is the foundation of all language. It is just as necessary to the child who hears as to the child who is deaf. It is the first vehicle of thought, the first means of intellectual or soul communion. Imperfect and feeble as it is, it is yet perfect in itself. But its range is limited, its capacity small, and its use but for a brief period. Upon this book is engrafted, in the case of the child who can hear, language or speech. He grows into it by use. Signs which he understands are accompanied by language which they explain, and in a short time he is able to pass from his feeble and narrow modes of expression to the more full and convenient forms of speech. Yet the first lessons in language, provided by nature, are the same for the deaf and dumb child, and the child who enjoys the faculty of hearing. Each understands and appreciates signs and expression; they rejoice in the smile, and fear the frown, alike. Only in one thing, up to the commencement of speech, does the deaf and dumb child feel its disadvantage. In emphasis and intonation of the voice, it loses a part of that instruction which is peculiar to infancy. Yet these are but duplicates of the expression of the countenance, and care and attention on the part of the parent are able almost wholly to counterbalance the loss. But when we come to that period when language properly be-

gins to be used, the deaf and dumb child falls at once far and sadly behind his companion. The language of infancy is not the language of childhood or manhood. Consequently he stands still while the other passes onward into a new world. It is at this point that the deaf and dumb child is commonly left, until he is of age to be sent to an institution for systematic instruction. It is here that we propose to take him up and show parents and all interested how, with a little care, they may unfold to him the mystery of speech at home, slowly it is true and by feeble steps at first, yet with results as sure and as regular as those seen in other children.

The first step which the parent should take toward commencing the education of his deaf and dumb child, is, to make himself acquainted with the manual alphabet, by which words are spelled upon the hand. It is, in brief, words addressed to the eye instead of the ear. He can become acquainted with this alphabet either by studying the printed sheet which shows the form and position of the hand for the several letters, or by personal instruction from some one acquainted with its use. The latter method, if convenient, is to be preferred, inasmuch as one learning the alphabet merely from a printed impression is apt to form a part of the letters in a stiff and awkward manner. Having taken this, his first and only necessary lesson, he teaches it to his child. He shows it how to form on its little hand the first letter of the alphabet; he does not speak it, he does not write it, but he simply teaches the child to place its hand in the proper position, and it represents, and is, to his mind, the letter *a*, with an idea just as clear, just as intelligent and just as well defined, as though he had heard it spoken or seen it written down. In like manner he proceeds through the alphabet, showing the child the position of the hand for the letters, and by repetition enabling him to remember them. When the child has committed them to memory, he has taken his first step in absolute knowledge. He has learned something which signifies nothing in itself and yet is to be the interpreter of all knowledge. He has commenced with a new language and is prepared to begin its use. And although he may not commence as early as though he possessed his perfect faculties, inasmuch as the way in which he is to walk is more rugged and arduous,

yet he is not long delayed. As early as a hearing child is ready to undertake any course of systematic instruction, the deaf and dumb child is prepared to begin his task, not in the way of formal lessons, but just as his little companions have already learned to speak. The mother, with her child upon her knee, teaches it to lisp after her its first words of speech, not by systematic instruction, but by a moment at a time, and by every little means she can devise to awaken its curiosity and stimulate its effort. In precisely the same manner may the deaf and dumb child be taught. The mother, holding up before its sight a cup, spells the three letters which form the word, and the little fingers follow slowly and uncertainly in their first effort. But now it has mastered the achievement, and, as it runs about in its play, it stops to spell over on its fingers the mysterious word, or runs back to its mother for the smile of approbation at the display of its accomplishment. Every word learned is a lever to work upon the future. Like the processes of a geometrical progression, knowledge multiplies itself. In a very brief space indeed, and at an early age, the child properly cared for and instructed begins to seek knowledge of itself, and its little vocabulary, swelling by degrees, will soon embrace the names of all familiar objects in the vicinity. It commences talking in words only, at first, as all other children do. At the age of three years and even younger, the child may begin thus its study of language. We have seen such instances, and witnessed, with no little curiosity and pleasure, the same interest and desire to repeat to itself and exhibit to others its little stock of knowledge, which we witness in children in their first efforts at speech, and in their thousand repetitions of words and sentences, unimportant in themselves, to which their minds continually recur and about which they linger, as it were, by an instinctive effort of memory.

In the natural order of things, the deaf and dumb child learns the names of things and persons first, and many who see their way clear to this point will be apt to falter here and think that this surely is the extent of his progress at home. On the contrary, he is but at the threshold, and more ready and able to advance than he was to commence. Supposing a mother to repeat to her deaf and dumb child, *Shut the door*, if he knows

the word *door*, he will guess the rest, and, having guessed right, he will know it in future. If she says to him, when detected in some wrong doing, *You are naughty*, he will understand it by intuition. Children never learn language by beginning with that which is difficult first. The progress is ever from that which is easy to that which is arduous, and in this way the deaf and dumb child may proceed from simple words to the understanding of all common language, as steadily and as surely as the child who hears. The two processes are perfectly and step by step analogous. But the progress of the deaf and dumb child must be slower, because his method of communication is slower. The great secret of success is practice. Teach the child to talk at all times. Talk to him and talk with him. Let all the household do the same. It is not by lessons, it is not by systematic instruction, that any child learns language well. It is by conversation, here a little and there a little, as his necessities, his inclinations, or his circumstances prompt. And there is this great advantage in thus teaching a deaf and dumb child at home: the language which he acquires is his mother tongue; he thinks in it and he converses in it; whereas, the language used at all institutions for the deaf and dumb is the systematic language of signs; and although this is a beautiful language, and, where understood, the language which the deaf and dumb will not fail to use to a certain extent, yet being necessarily an unwritten language, and far from copious, it should always occupy a place secondary in importance. If, therefore, the deaf and dumb child learns to use written language first, it will always be to him more natural, more peculiarly his own, than if he learned it as a translation from signs.

Books, with pictorial representations of the text, will be an important aid in the early efforts to instruct the deaf and dumb child at home. They will instruct all the better, because they amuse, and to a child toiling after language under circumstances so perplexing and difficult it is peculiarly important that no reasonable and proper incitement to curiosity be wanting. Having thus made the deaf and dumb child to speak, having made him acquainted with language as it exists and is used about him, the way is prepared to teach him as you teach any child. Any one familiar with the manual alphabet may take

him as a scholar. He can be provided with a teacher at any time at a few hours' notice, and the process and appliances of instruction will be the same with him as with the child who hears. If the lesson is in geography, the questions are asked, the information communicated, and the illustrations made, as in oral teaching. There is no difference, only that where the voice is silent the fingers speak, yet with the same words, the same significance, and the same results.

But the education of the soul of the child and the habit of its spirit must move on harmoniously with its intellectual progress. Docility, kindness, diligence, self-restraint, all proper obedience, trust, and love, must be the daily instruction of home. There can be no greater unkindness to a child, compelled by his situation to bear up against a peculiar misfortune through life, than to unnerve and unfit him for the struggle by inconsiderate and unreasonable indulgence in the outset. Steady and judicious government is as necessary for the deaf and dumb child as any other. The peculiar tenderness with which one laboring under so great a calamity is commonly regarded at home is not unfrequently allowed to rule out, in his favor, that firm and unfailing discipline which is practised towards the other members of the family. Yet such indulgence only makes the virtuous life of the child afterwards a harder struggle against early habit. Many suppose that the proper and efficient government of a deaf and dumb child is peculiarly difficult, and, until there be some rational channel of communication opened, it doubtless is. Restraint, force, or punishment, without any reason given, or without an understanding of its justice and design, is perhaps worse than indulgence. It certainly is no government. Until such time, then, as the parent can converse intelligibly with his child, it will need all his skill and ingenuity so to train him up that he shall not feel abused and oppressed; while, at the same time, he shall be taught, fully, filial obedience and subjection. When, however, this point in instruction is reached, and the mind of the child is no longer in darkness in respect to the reason of things done, no child is more easily governed; indeed, we may say, no child is governed so easily; for inasmuch as not a little of the corrupting influence of unworthy associates is impotent in effect upon one un-

able to hear, his mind turns with a purer affection and a more confiding obedience toward the parent whose love is the solace of his life.

Not a little solicitude is felt by many parents in respect to the spiritual condition of their children previous to their receiving an education. They see, in their outward lives, painful evidence of jar and disorder in the inner being. Whatever else their privation may have shut out, it, at least, has not shut out the seed of corruption, and they feel, often with painful intensity, the necessity of implanting the germs of virtue, of morality, and of religion. To such parents we can offer no encouragement except in the vigorous prosecution of the intellectual course we have recommended. It is generally conceded, among those conversant with the instruction of the deaf and dumb, that with persons born deaf there is no proper idea of God or of the soul, until the commencement of systematic instruction; such instruction as is given in schools for the deaf-mute. But let the parent teach his child language, even in a rude and very imperfect way, and he may then teach him all things, even as he teaches his other children, by conversation, by direct instruction, and by books.

It may be asked, perhaps, why the parent should not learn the cultivated language of signs and thus be able to communicate with his deaf and dumb child. There are two reasons against it, either one of which would be conclusive. To learn the language of signs, requires a practice and effort equal to that necessary to learn a foreign spoken language; besides, it cannot be learned from books; it must, in all cases, be taught by the living teacher. Of course its acquisition would be an impossibility in most families. In the next place, signs, however highly cultivated, are only a secondary language. They cannot be written. They are not an end or aim in deaf-mute instruction, but only a help, an aid in the acquisition of a more perfect channel of thought. But the little child, beginning to learn words at home and almost in his infancy, can dispense with these. He has many years before him and can afford to come into language in the natural way. It will be said by some, perhaps, that we disparage the language of signs, but we think not. We believe that we appreciate signs; that we

are attached to their use we know. They are invaluable to the deaf and dumb. They are the charm of conversation, the gist of a story, the essence of pleasantry and mirth; they are beautiful in narration and fervent in prayer; and especially to a large class of deaf-mutes, whose intellects, being slow, are never able fully to appreciate written language, are they a treasure beyond price. Were we deprived of hearing and speech we would not part with them for the wealth of the world. Yet their very beauty and facility of acquisition may dispose the mind to linger about them and be satisfied with them, when the whole faculties should be bent to the acquisition of a language in which the intellect may expand to the full extent of its capacity.

We cannot, then, avoid the conclusion that the deaf and dumb child, commencing his education at home, possesses these two great advantages: first, that he comes naturally into the possession of written language. It is his first language. It is not a translation from signs. He learns it, as we all do, by use, proceeding from step to step in the ordinary progress of childhood. Words possess a significance to him which only a long course of experience can give, where language is learned through signs. And, in the second place, childhood is not to him a blank period. To the child who commences learning at the age of ten or twelve years, there is a portion of his life which has passed into oblivion. He begins to live intellectually at a disparity with his body. His thoughts and feelings, his inquiries and errors are such as we look for in a child of a few years, and contrast strangely with the maturity of his physical frame. Something from his past history is gone; an experience he cannot recall. From infancy to maturity there is only a confused remembrance, and he feels, often painfully, that a part of his life is wanting to him.

If it be asked, why may not a parent, then, educate his deaf and dumb child at home, without the aid of a public institution, we reply that he may; but as few parents have either the time or the ability to perfect the education of their hearing children at home, still fewer will be found who can successfully carry on and complete the education of a deaf and dumb child. It is not of this we have spoken, but of the ability and obligation

resting on all parents to teach their children who are deprived of hearing to use the language of daily life in their early years, and under the genial and fostering care of home.

To those who may have children destitute of the sense of hearing, we would earnestly recommend the attempt thus to teach them. Even if they fail in part, or if the progress be slow, it will yet avail much. Every advance secured will make the succeeding efforts easier, and even a very small acquaintance with language, obtained in infancy, will aid greatly in the after mental development. When placed in a public institution for systematic training and instruction, it will be a vantage ground from which to start, and, other circumstances being equal, their future progress will more than maintain their relative superiority.

MISCELLANEOUS.

BY THE EDITOR.

Thirtieth Annual Report and Documents of the New York Institution for the Deaf and Dumb, 1849.

This report declares the continued prosperity of the large and flourishing school for the deaf and dumb at New York. With the accompanying documents, it forms a pamphlet of eighty pages, in which the present state of the Institution is set forth with considerable particularity of specification. The number of pupils connected with the school is *two hundred and twenty*; males, *one hundred and twenty-five*; females, *ninety-five*; of whom *two hundred* belong to the State of New York, *twelve* to other States of the Union, and *eight* to the British Provinces. These pupils are divided into *eleven* classes, "to each of which is devoted the whole time of a faithful and competent instructor." The receipts of the Institution, from every source, during the past year, have been *forty-three thousand, three hundred and fifty-three dollars and ten cents*; and its disbursements, *forty-two thousand, six hundred and fifty-eight dollars and thirty-four cents*. A special grant of *fifteen thousand dollars* has been lately obtained from the Legislature of the

State, for the payment of a debt contracted at the enlargement of the buildings of the Institution in 1846. Only two deaths have occurred among the pupils during the past year. Instruction is now given to the male pupils of the Institution in five trades; viz., gardening, cabinet-making, book-binding, shoe-making and tailoring; and the hope is expressed that, within a few years, additional branches in the mechanical department will be established. It is stated that the aggregate of appropriations made by the various States of the Union for the education of their deaf and dumb has more than doubled within the last fifteen years, and now exceeds *one hundred thousand dollars*; and it is also stated that appropriations once made for this purpose have never, in a single instance, been withdrawn.

The Annual Report of the Pennsylvania Institution for the Deaf and Dumb, for 1848.

The whole number of pupils remaining in the Pennsylvania Institution on the thirty-first of December, 1848, was *one hundred and twenty-one*; of whom *eighty-seven* were supported by Pennsylvania, *ten* by Maryland, *seven* by New Jersey, *three* by Delaware, and *fourteen* by their friends or the Institution. The report notices the death of Mr. James C. Murtagh, a deaf and dumb instructor in the establishment, of an affection of the brain; and pays a merited tribute to his excellence, both as a teacher and as a man. Two of the pupils have also died during the year; one of acute jaundice, the other of consumption. With these exceptions the general health of the inmates has been remarkably good. Seven instructors are employed, beside the principal. The annual charge to the pupil is *one hundred and sixty* dollars, (or *one hundred and thirty* dollars, exclusive of clothing,) and the lowest limit of reception is ten years of age. Of the *twenty-eight* pupils admitted during the past year, only *eleven* were born deaf; and the remaining *seventeen* became so, by sickness and casualty, between the ages of three months and eight years. The Directors say: "In the department of instruction we have no discovery in the science of education to present; nothing striking or brilliant in the development of mind to record. The fruits of experience are grad-

ually ripening. Patience, industry and perseverance, those old virtues, are producing results substantial and cheering."

Fifth Annual Report of the Trustees and Superintendent of the Indiana Asylum for the Deaf and Dumb, 1848.

This young Institution numbers nearly *ninety-two* pupils, who are under the care of a principal and three assistant instructors. If (as we suppose) the principal has a class of his own, each of the four teachers is charged with the instruction of *twenty-three* pupils: too many, we should say, where, as in the case of the deaf and dumb, every pupil demands a large amount of individual attention. A building has been commenced, of sufficient size to accommodate *one hundred and fifty* pupils, which is expected to be ready for occupancy in the course of three or four years. All the pupils except *four* are supported, wholly or in part, by the bounty of the State.

Annual Report of the Kentucky Institution for the Deaf and Dumb, for the year 1848.

During the past year, *fifty* deaf and dumb youth have enjoyed the privileges of this school. The principal is aided in the department of instruction by two assistants. The Institution enjoys the patronage of Kentucky and Louisiana. Very few, however, of the deaf and dumb of the latter State have availed themselves of the appropriation for their benefit. The Report notices the fact that the number of male pupils is considerably greater than that of the female, and remarks in explanation, "this disproportion arises, not from the number of female mutes being less than of males, but from the greater unwillingness of parents to send their daughters from home." The pupils have enjoyed "almost uninterrupted good health" during the year, and except in a single instance no death has occurred among them for "many years."

Second Biennial Report of the President and Directors of the Illinois Asylum for the Deaf and Dumb, for the years 1847-48.

The catalogue of this institution gives the names of *sixty* pupils; *thirty-four* males and *twenty-six* females. The instruc-

tors are a principal and three assistants; two of them deaf and dumb. The report states that "the health which has been enjoyed by the inmates during the past year is, perhaps, without a parallel in any other part of the State or of the West." No case of sickness requiring medical aid has occurred since the January of 1848. *Ten* of the pupils are from Missouri, supported by a fund set apart for the purpose by the Legislature of that State, and a similar appropriation, it is expected, will soon be made by the Legislature of Iowa. An exploration of Illinois has been made, and it is ascertained that the whole number of deaf and dumb persons in the State is about *five hundred*.

Twenty-Second Annual Report of the Trustees and Superintendent of the Deaf and Dumb Asylum of the State of Ohio, for the year 1848.

The affairs of this Institution are represented as being in a flourishing state. The catalogue presents the names of *one hundred and twenty-seven* pupils; all of them, with *three* exceptions, belonging to Ohio. The Superintendent says that "the Asylum has never before been fitted up so comfortably as at the present time." Particular allusion is made to the furnaces by which the building is warmed, and to the "cisterns and force pumps for throwing water into the upper stories, for daily necessary purposes." But one death has occurred among the pupils during the year. The specimens of composition by pupils of the Asylum, appended to the report, are unusually excellent. One of them has particularly pleased us for its poetic beauty, both of thought and expression. We refer to the piece entitled "Imaginary Thoughts of a Wandering Moonbeam."

"The Happy Educated Mute."

An unknown correspondent, who signs himself "a graduate of the Ohio Institution for the Deaf and Dumb," sends us the following communication.

"I have seen Mr. Carlin's piece of poetry, entitled 'The Mute's Lament,' which was published in the first number of your most interesting and instructive *Annals*. He seems to

lament his calamity, which is deafness and dumbness. Some of your readers, from this piece, may believe that such is the case with all deaf-mutes, both educated and uneducated. To acquaint them with the happiness of deaf-mutes, you may publish this article in your periodical. I am a deaf-mute.

“Is the condition of such deaf-mutes as have been taught the Christian religion and various branches of knowledge, and have received directions as to the route to happiness and respectability, still as lamentable as it was previous to their being educated? Are they unhappy because they have not the inestimable sense of hearing which others have? He that says *yes*, in answer to these questions, is greatly mistaken. If he has never seen educated deaf-mutes, he had better go and see them and judge for himself. But sometimes persons who have seen them still say that they are generally unhappy, in consequence of their being deaf and dumb. It is nevertheless true that this misfortune does *not* make them unhappy. Human misery or unhappiness consists in painful and disagreeable sensations and emotions. Human happiness consists in pleasing and agreeable sensations and emotions. Most educated deaf-mutes are pious and happy.

“Often I have been asked if I were happy, and if I wished to speak and hear. I have answered that I was as happy as any man, and that I never wished very much to speak and hear. The persons who asked me these questions said that if they were in my situation they should be very unhappy. All the living creatures God has made are happy on account of his benevolence. Are deaf-mutes excepted? No. He has provided means by which knowledge, so essential to happiness and virtue, can be imparted to them.

“How numerous and how exquisite are the pleasures which the good educated deaf-mute enjoys in this life! The most important of the human senses is sight. Without it, we should not be as happy as we are. Without it, we could not build houses, ships, bridges, and do a great many other things to promote our happiness and comfort. If all people except the deaf and dumb were blind, the former would be more useful to the government and interests of their country. God has made mountains, hills, valleys and rushing waters so sublime and

beautiful. The deaf-mute views them with delight. God has placed the brilliant sun, beautiful moon, and millions of bright stars in the sky, in order to please the eye and give us warmth and light. 'Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun.' How infinitely varied and how beautiful and sweet the flowers are! The deaf-mute amuses himself in smelling and looking at them. There is almost an endless variety of the beauties of nature in this world. The more he contemplates them, the more he admires the goodness, power and wisdom, of the Being who made them.

"Reading is another source of the highest delight to him. The Bible, the best of books, is his companion. The civilized world abounds in books, periodicals and newspapers. He has access to them. Thus he is happy. There are a great many other pleasures which he enjoys in this life, and in another world he will be happy forever with the angels, and *there* he shall hear and speak."

Convention of Instructors of the Deaf and Dumb.

At the close of the first article in the present number of the *Annals*, we ventured to suggest the expediency of a Convention of American Instructors of the deaf and dumb, to be held at such time and place as might be mutually agreed upon; and added certain reasons in favor of a meeting of this character. Since that article was written and printed, we have received a circular, signed by the president and two of the professors of the New York Institution, in which a similar convention is recommended, and certain inquiries are proposed in regard to the manner in which it should be constituted. The fact that this subject has suggested itself, almost simultaneously and without pre-consultation, to the two oldest and largest institutions for the deaf and dumb in the country, seems to indicate that the time has come, or nearly so, for realizing the idea. It may not be easy to arrange the details of such a convention so as to suit the convenience of all who would like to engage in it, but, with proper care and diligence, any difficulties of this nature could doubtless be overcome.

AMERICAN ANNALS
OF THE
DEAF AND DUMB.

VOL. II., No. 4.

JULY, 1849.

GRACE OF EXPRESSION.

BY L. H. WOODRUFF.

THERE is a strong tendency to *grimace* in the natural language of the deaf and dumb; arising probably, at first, from the difficulty which the mute experiences in making himself fully understood, leading him to call in the aid of distorted features and uncouth expression to help out his meaning. Thus he overacts, and, as teachers learn the language of signs in a considerable degree from the mutes themselves, they imbibe, almost unconsciously, their peculiar expression and manner, and thus permanency is given to much that is both unnecessary and ungraceful.

We have often thought that a large looking-glass would be a useful article in our school-rooms, where teacher and pupils might occasionally catch a glimpse of their ludicrous looks and attitudes, and thus see what a display of themselves they are making.

Of course there may be an opposite extreme of stiffness, and a dull want of expression, which ought equally to be guarded against, but the strong tendency is to the extreme of which we have spoken. The success of an instructor of the deaf and dumb, we are aware, depends in no small degree upon the clearness and definiteness with which he is able to

communicate with his pupils through the medium of signs, thus leading them to precision in their own ideas ; but this he surely can do, without violating good taste or descending below his proper level.

This evil has its origin, as we have said, in the want of refinement which, of course, is natural to uncultivated mutes. It is communicated from one to another, and is even imbibed by instructors, in their zeal to bring themselves, as closely as possible, into contact with the minds of their unfortunate pupils ; just as many parents adopt the crude and imperfect speech of their children and thus confirm them therein.

It is obvious, then, that the proper corrective is found in the care of teachers to avoid this effect upon themselves, and, by presenting constantly to their pupils the model of appropriate expression and graceful action, lead them to catch the same. On the contrary, if no care is taken in these respects, the pupil will be confirmed in whatever of disagreeable and uncouth expression he has himself, or, if originally free from it, will be sure to imbibe it from his associates and his instructor.

It will be our object to suggest a few considerations, which may lead to the cultivation of what is graceful and pleasing, rather than uncomely and disagreeable, in the expression of the countenance and the general aspect and manner of the deaf and dumb.

In the first place, it will make them more agreeable companions to each other. They are susceptible to the impression of that which is pleasing or disagreeable in the looks and manners of their associates, and whatever can be done to remove that which is unpleasant to each other will, it is obvious, strengthen the bonds of mutual regard. Isolated as they will be, to some extent, from others, it is desirable that they should be drawn as closely as possible to each other. This attachment may begin, and should be cemented in every way, while they are associated together for the purpose of instruction ; and, besides its cheerful and beneficial effects during this period, it may, through agreeable recollections, exert its benign influence on their subsequent character, and augment their happiness in after life.

It will also make them more beloved by their friends and acquaintances, especially those of their own age ; and, at length,

more acceptable as members of society. The uneducated mute is, in a great degree, cut off from sympathy and intercourse with those around him, and is looked upon, by many, as well-nigh a soulless being, having nothing in common with humanity but his physical organization, and even that imperfect. It should be the design, therefore, of his education, not only to develop his faculties, and unfold to him the treasures of knowledge, but, by these and every means, to restore him to society, and bring him as much as possible within the warm circle of human sympathies and interest. He should not only be able to communicate with others, but also to make an agreeable impression upon them.

It is a gratifying fact, that intelligent mutes generally awaken much interest in those who visit our institutions. Still it is true that the pleasure and interest which they inspire is to some minds diminished, if a positive feeling of disgust be not excited, by the peculiar grimace which prevails to such an extent among them. Notwithstanding the gratification which is experienced in witnessing the processes of their instruction, and the admiration felt in beholding the triumph of art over their peculiar infirmity, we sometimes hear it said, "*What disagreeable faces they make!*"—thus betraying an unfavorable impression left upon the mind. The same impression will be made, in a greater or less degree, upon those with whom they meet in after life. Care should be taken, therefore, on the part of their teachers, to correct this tendency to distort the features and assume disagreeable expressions of countenance.

The parents and near relatives of these youth naturally and strongly desire that whatever is peculiar, and especially whatever is repulsive in their appearance, should as far as possible be removed. No parent is willing that his child should be, in any degree, an object of aversion or disgust. Hence, in the case of hearing or speaking children, great pains are taken to cultivate the manners, and impart correctness, propriety and even elegance of speech. But not more certainly do the uncomely manners and language of a speaking child betoken ill-breeding, than the uncouth looks and actions of the mute evince that he has been the subject of similar neglect.

It is very generally true of the deaf and dumb, if not of

their instructors, that they greatly offend against good taste in these respects ; and it may be said that point and vividness in making signs demand it ; but why is it necessary to outrage good taste in order to give effect to signs, more than to add strength to speech ?

We are anxious that mutes, as a class, should not be distinguished by any unpleasant peculiarity of expression or manner ; and we have often noticed with pleasure that the more intelligent and cultivated among them, after they have left our institutions and begun to mingle in society, exhibit in their appearance and manners very little indication of their peculiar infirmity except that which necessarily results from their inability to hear and speak. There are indeed among them some examples of a high degree of polished manners and graceful expression. And, if proper care is taken, there is no good reason why it should be otherwise ; for it is conceded that there is an inherent beauty in the language of signs, which cannot but be favorable to the development of pleasing expression.

We desire to see our institutions for the deaf and dumb not only present, as they do, such a collection of happy faces, enlivened with gayety and smiles ; but we would banish from the midst of them all that detracts from the pleasing impression which is, in general, made upon visitors ; and would send forth our pupils into the world, possessed of pleasing manners, and as free as possible from disagreeable peculiarities.

This cultivation of manners is still more important in regard to its influence on the minds of deaf-mutes themselves. The direct tendency is, so far as it goes, to produce that refinement of the feelings and sentiments which is so important to the character, and in which every uncultivated mind is apt to be deficient. If children are instructed to avoid what is disagreeable and offensive in outward expression, it will be perhaps the readiest method to give them a nice sense of what is due to the feelings of others. The effort to please, if it flow from benevolence, develops and strengthens that principle.

So with regard to the cultivation of good taste. Among the first simple lessons herein are those which begin with decorum, and all the attention which the mute can be induced to bestow in refining outward expression will form his taste to the per-

ception of whatever is becoming in deportment and lovely in character.

But with no sentiment is comeliness of manner more intimately allied than with the sentiment of self-respect.

Let the mute by conscious endeavor free himself from offensive peculiarities of countenance and manner, and he cannot but respect himself the more, as he sees that he has awakened more regard in those around him. And it will be natural and easy for him to go still further, and, by correcting what is unlovely and disagreeable in his disposition and conduct, and cultivating all the elements of a good character, to win a more lasting esteem, and inspire himself with a higher consciousness of his own worth. Thus, from such simple beginnings, may grow at length the most essential virtues.

On the contrary, let him feel that he is awkward and uncouth, that his appearance excites the ridicule or awakens the disgust of his companions, and nothing will tend so much to depress him in his own estimation, and discourage his efforts at improvement in every respect. He should therefore be taught, by a pleasing example and by kind suggestions, to correct these defects, which, if they cannot in all cases be removed, may by suitable painstaking be much amended.

And here it occurs to us to remark in general, that what is repulsive in the manners and countenances of others is often not so much the result of natural defects, or even the want of cultivation, as of some defect of character or perversity of disposition. And, on the other hand, it is remarkable to how late a period in life the comeliness of the human countenance is often preserved, through the possession of unvarying sweetness and serenity of temper; whereas the action of malign emotions distorts the features and imparts a disagreeable expression to the face.

There is an aspect of this subject, which has a more immediate reference to the moral influence exerted on the minds of the deaf and dumb by their instructors. It should be remembered that, as the sense of hearing is denied them, the eye is the principal channel of all their impressions, and it is to be expected that their characters will be chiefly molded through

this medium, It is of great importance, then, that care should be taken to make right impressions. Their affection and confidence and even their admiration should be won by their teacher. All that is offensive to good taste should be avoided, and especially every exhibition of impatience or ill-regulated feeling, as being undignified and on that account fitted to lessen their respect for him. It is not too much to say that the moral education of a child depends more upon the example and manner of his teacher than upon his precepts. The mind is much more open to impression than to direct instruction, and the mold of character which is thus given is more lasting than any other. It is in fact almost essential to the securing of any good result from preceptive teaching, that the heart be first reached through a winning manner, or such, at least, as produces the conviction of benevolent intention. If therefore the teacher of mute children wishes favorably to impress their minds on any subject, and to awaken in them worthy sentiments and emotions, let him avoid everything disagreeable in his looks and gestures; for whatever is harsh and forbidding, or even undignified and ungraceful, will least of all find its way to their hearts. In the inculcation of moral principles, or the communication of religious truths, effort should be made to preserve an air and manner befitting the dignity and seriousness of the subject, and at the same time removed from any affectation of solemnity. Especially in the offering up of prayer, through the medium of signs, should there be perfect simplicity and chasteness of manner; that the attention of those who unite in this form of devotion may meet with nothing to divert the thoughts from the sacred purpose of worship, or lessen the reverential awe which should possess the mind.

THE DEAF MUSICIAN.

It was the 20th of March, 1827. In the poorly furnished apartment of a small house in Baden in Austria, an old man was making preparations for a journey. He hastily folded within a knapsack a few changes of linen. The weather was cold, the windows were covered with hoarfrosts, and yet only a

few dying embers burned upon the hearth. Either the old man's mind was too deeply engrossed to think of feeding the flame, or perhaps his scanty resources needed careful husbanding to meet the expenses of his approaching journey.

In truth, the aspect of the room bespoke a state of want rather than of affluence. A bed with curtains of faded green serge, a few antique arm-chairs of varnished wood, covered with well-worn tapestry, a walnut table, and a harpsichord, composed its entire furniture. The harpsichord was strewed with music, partly in manuscript; and a flying sheet covered with nearly illegible notes, and disfigured by numerous erasures, showed what had been the old man's recent employment. The occupier of this desolate abode was between fifty and sixty years of age. His lofty forehead, encircled by locks of silver gray, beamed with intelligence, although he appeared bowed down beneath the weight of some great affliction. A dark fire kindled in his hazel eyes, and his cheeks, glowing with one bright feverish spot of hectic color, contrasted strangely with the deadly paleness which overspread the rest of his countenance. When the knapsack was made up, the old man approached the table, on which lay an open letter, stamped with the Vienna post-mark. He took it up, and stood awhile with his eyes fixed on its contents, though it only contained these few words :

“My dear Uncle : Pardon me the grief which I am occasioning you ; but, implicated in an unhappy transaction, I have just received an order to quit Vienna, whence I am commanded for the future to absent myself. I beseech you to come to my aid : you alone can save me. Adieu. JOHN.”

This letter came from a nephew whom he had brought up, and whose disorderly conduct had rendered necessary the rigorous mandate which now banished him from the capital.

When the old man had perused it once more, he appeared confirmed in his resolution, and with his knapsack in one hand and his walking-stick in the other, he prepared to set out. But, on reaching the threshold, he turned back, and casting a look of deep regret on this modest asylum, where he had long and happily dwelt, he sighed ; then, as if attracted by a magic charm, he returned to his harpsichord, and, quickly laying down what he held in his hands, he ran his fingers over the discol-

ored notes of the instrument. His gloomy and dejected countenance was gradually lightened up with an expression of intense happiness, and a sublime strain ascended towards Heaven; a fitting hymn of praise to the Almighty.

As he plunged into these regions of harmony, it seemed as if his spirit had bid adieu to earth, and soared to the realms above in search of consolation. But soon all was again silent; the old man wept; he heaved a deep sigh and exclaimed: "And to think that I can hear nothing!" Alas! he was deaf.

The poor pilgrim again took up his staff, and set forth on his journey. At the turning of the street, he once more looked round on the humble dwelling where he had passed the last ten years of his life, shut out by his infirmity from the sounds of the external world. Music for *him* only existed *within* the soul. He walked on into the country; for, by way of husbanding his small store, he was going on foot from Baden to Vienna. The evening closed in; the old man stopped before a peasant's cottage. He had presumed too much on his strength, having expected before night closed in to reach Vienna, from which the village of Baden is only ten leagues distant. He had walked vigorously, but night approached, and he felt his strength failing him. He knocked at the door; a young girl opened it, asked him what he wanted. The old man, who guessed her question from the movement of her lips, replied, "Hospitality, my good girl." "Come in then: there is always a welcome at my father's hearth for the benighted traveler." Thus cordially invited, he entered a large room where the frugal evening repast was smoking upon a homely table. A cover was quickly laid for him near the father of the family, and he sat down to table with the friendly household group. After supper, he seated himself in an old leathern arm-chair by the chimney corner; a cheerful fire blazed upon the hearth. The mother and daughter cleared the table, whilst the father opened an old harpsichord, and the three sons took down their instruments which hung against the wall. They consisted of an alto, a violincello, and a hautboy.

The performers attuned their instruments, the mother and daughter seated themselves with their work near the fire, where a single lamp afforded the needful light. The father gave the signal, and the four musicians began a piece with

that *ensemble*, with that knowledge of measure, which the Germans possess beyond all other nations. By degrees their eyes kindled; they abandoned themselves to the ardor of the sentiment with which they were transported. The two women listened whilst they almost held in their breath. Their work fell from their hands. The music ceased; they exchanged looks of delight; the young girl kissed her father's gray hairs with emotion; they forgot the presence of their guest. He had followed all their movements with a longing eye, for his deafness prevented his hearing a single note of the music which had so deeply affected them.

"Oh, how happy you are," he said with a faltering voice, "to be able to enjoy this delicious pleasure! Alas! it is long since I have been able to hear either the human voice, or music, which is the voice of God. When I go out to meditate in the forests, I *feel* indeed the wind which blows around me, but I *hear* not its mighty voice, while it shakes the trees, or murmurs among the leaves, mingling with the general harmony of nature. When I return from my walk at the close of a fine summer's day, I can indeed see the young shepherdess as she leads her flock to be watered at the fountain, but I cannot hear either her joyous song or the tingling sound of the sheep-bells. I can see the lark fly swiftly to the valley where her nest lies hidden, but I hear not her melodious voice mingling with the whispers of the breeze. Oh, music! harmony! it is my life; but, alas! its *vocal* expression is lost to me forever. Let me, I pray you, read the pages which have so deeply stirred you." He rose, took the sheet in his hand, a sudden paleness overspread his features, he sunk upon his seat overwhelmed with emotion.

He had just read upon the cover, "Allegretto from the Pastoral Symphony of Beethoven." All gathered around him, and inquired the cause of his agitation. When he was able at length to command his voice, he arose from his seat and said, "*I am Beethoven.*" At the sound of his name the father lifted his woollen cap from his head, and the sons bowed with the deepest reverence. Beethoven pressed their hands in his, and wept for joy. The good peasants kissed these venerated hands; for this man, they felt, was the genius who had lightened for

them the daily burthen of life—the genius so honored in Vienna that, when he took his daily walk, the passers-by exclaimed, “There is Beethoven !” and silently made way for him, lest they should interrupt his meditations. The peasants looked with unwearied delight on that noble brow where grief had indeed stamped its fatal mark, but which still was encircled with the halo of genius.

Beethoven then seated himself at the harpsichord, and, desiring the young people to take up their instruments, he played for them his own symphony. It was a moment of unspeakable happiness.

When they had finished, Beethoven *improvised* sublime melodies ; his spirit, breaking through the bonds which enchained him to earth, seemed to rise triumphantly towards heaven.

The poor harpsichord under his hand gave forth unwonted sounds—sometimes majestic as the voice of thunder, sometimes mysterious as the sighs of the dying.

Alas ! it was the song of the swan. A part of the night thus glided on. The bed usually occupied by the father of the family was prepared for Beethoven, and he was constrained to accept it.

During the night he became feverish, and to cool his burning brow he arose and went out into the open air, too slightly clad. The air was bitterly cold ; the wind groaned in the branches of the trees, and penetrating rain drifted over the country. When the old man returned he was benumbed. The dropsy from which he had long suffered mounted to his chest, and too soon it became apparent that all remedies were useless. He was with difficulty transported to Vienna, where he was visited by a physician, who pronounced his case a hopeless one. Hummel, his dearest and truest friend, heard of his danger, and flew to attend him in his last moments ; but he was almost insensible. The words he sought to utter expired on his pallid lips. Still he recognized his early friend, and thanked him with a mournful smile. Hummel pressed the icy-cold hand within his own with deep emotion.

When the dying man felt the pressure, his glazed eye kindled with a momentary consciousness.

He sunk back upon the pillow. With a gentle sigh the spirit had fled.

JEAN MASSIEU.

BY LAURENT CLERGÉ.

[Concluded from page 89.]

[At the end of the second volume of "The Theory of Signs" by the Abbé Sicard, we find a notice of the childhood of Massieu by Madame Victoria Clo, a French protestant lady of great intelligence and much sensibility, who, in early youth, was married to Mr. Clo, a rich Italian catholic gentleman, resident at Paris. Although they were the children of parents of a different creed, yet they lived very happily together, and, as far as I know, never tried to persuade one another to change their religion. Had they, however, ever made the attempt, it is not probable that they would have succeeded, as they each held fast to the faith of their parents through life. They had their dwelling in the neighborhood of the Institution for the Deaf and Dumb. Of course, they had frequent opportunity to come and see the Abbé Sicard and his pupils; but, though they had free access to the school-rooms, they had not much chance of becoming familiar with the method of teaching. Madame Clo, especially, persisted in believing that everything was material in the Abbé Sicard's mode of instruction, and that, consequently, there was no means of making the deaf and dumb acquainted with the rules of grammar, much less with the laws of syntax, without which it would be absolutely impossible for those unfortunate beings to express their own thoughts, or to comprehend those of others. She wished, therefore, to ascertain how the teacher could supply this deficiency; how he surmounted the obstacles which were incessantly opposing the triumph of art over nature; how he succeeded in making his pupils comprehend abstract and strictly intellectual ideas. She was permitted to converse with Massieu, and, by interrogating him on the value of words, to discover whether he had an exact notion of their value; whether he perceived their synonyms, if there were any; or whether he found no synonym, when there was none. It was not long before she was fully convinced of the reality of the success

obtained ; and she not only admired the Abbé Sicard, but also determined to make ample amends for her incredulity, by publishing the particulars of the childhood of his pupil Massieu, and the process of his education, together with his answers to her questions and to those of others. I remember many of these answers, as I was present at the exhibitions where they were made. There are a great many others which I do not find in Madame Clo's notices, and which, however, are also worth mentioning ; among others, this :

“Dieu raisonne-t-il ?”

“Non,” répondit Massieu.

“Comment, Dieu ne raisonne pas ?” dit tout le monde.

“Non,” répète Massieu, “et voici pourquoi.

“On raisonne pour trouver la vérité ou pour la communiquer ; or, Dieu ne raisonne pas pour trouver la vérité, puisqu'il est la vérité même ; il ne raisonne pas pour la communiquer, il l'inspire.”

“Does God reason ?”

“No,” answered Massieu.

“How ? God does not reason ?” every body asked.

“No,” repeated Massieu, “and I will tell you why.

“We reason in order to discover the truth, or to communicate it ; now, God does not reason to find the truth, as he is the truth itself ; he does not reason to communicate it, he inspires it.”

In effect, God, who is only a Spirit, the eternal source of all spirits, independent of space, of motion and of time, conceives without effort, and does not need reasoning in order to think.

To conclude, the notice of Madame Clo of the childhood of Massieu is so curious, that I dare say it will be interesting to many of the readers of the *Annals*. It was translated from the French in 1820, and published in the “Elementary Exercises for the Pupils of the New York Institution ;” but the work is so little known, or at least has been read by so few, that we have thought it worthy of a place in our pages.]

MADAME CLO'S SKETCH.

WHAT sensible person is not penetrated with the necessity of rendering homage to the paternal inspiration of that pious

philanthropist, who has restored to themselves the innocent victims of an error of nature! The beneficence of the Abbé de l'Épée should command a sacred acknowledgement from public opinion, as well as from maternal tenderness. The modest attempts of this ecclesiastic were so many triumphs over the painful efforts of his predecessors. His reason discarded their systems, and his heart created a language for the use of the deaf and dumb.

From that moment the mother believed she had obtained every thing; and, pressing to her bosom the infant from whom as yet she only heard mournful sighs, she saw in the Abbé a messenger from heaven, who would console him in his misfortunes. The public came in crowds to the school of the celebrated instructor. He was applauded with transport; he was listened to with respectful silence; and he received the homage of all hearts, all ages and all sexes. But the philosophic world conceived another ambition for the happiness of the deaf and dumb. While they blessed the endeavors of that venerable man, whose only aim was to initiate these unfortunate children into a knowledge of the secrets of heaven, they thought it useful to unite to this celestial science that which would reveal to them the secrets of the social relations; but time reserved this double prodigy for the successor of the first friend of the deaf and dumb. We do not mean to make a comparison between these two persons, whose zeal and talents have acquired for them an equal glory, and who will be placed in the same rank by the friends of humanity. Can we in fact say to which belongs the palm, when we cannot applaud the one without cherishing the memory of the other?

Courageous and patient, like a good father, the Abbé de l'Épée goes to seek the deaf-mutes in the midst of that darkness in which we find them plunged. There, surrounded by obstacles, having uncertain chances before him, he extends to them the hand of succor. He is to them the first ray of light which is perceived by them upon the horizon of life. What son could expect from a father a greater mark of love? It is here that renown comes in its turn to seek the instructor, and to render homage to his heroic philanthropy; that every eye is turned towards him; that every sensible heart sur-

rounds him ; and that, whilst we receive with gratitude what he has so admirably done, we regret the wonders that his zeal might have produced.

The virtuous instructor had not only to combat nature, but likewise his own modest and religious fears ; and, whilst his first success presaged to him greater triumphs, his piety made him dread them. He might, indeed, without pride have undertaken what he dared not even desire. In vain a new victory called him ; his scruples overcame the suggestions of self-love, and limited his glorious work.

The courageous and sensible man whom Providence and the opinion of the public have named his successor, in daring to leap over the limits that a too scrupulous diffidence had too much respected, arrives at the method of enlightening the reason of the deaf-mutes. It is in the soul of his pupils that the Abbé Sicard fixes a paternal regard. It is thence that he derives the first elements of his method. It is not what he knows that he is in a hurry to teach them ; he makes them his masters in order afterwards to become theirs. Could he be mistaken and alarmed about the impressions which he received, if it was from them he borrowed the first rays of light with which he enlightened them ? He identifies himself with their imperfections, and his observing mind never loses sight of them. He is seen constantly to follow them step by step, in proportion as they advance toward the state of civilization to which his wisdom gradually conducts them. He already knows their mental power, and the progress of which their intelligence is susceptible, when he is enabled, without danger, to teach them what renders life dear, what embellishes, honors or degrades it ; and thus he restores them to society. From this moment deaf-mutes will no longer be strangers among men,* since

* A deaf-mute, born in Germany, and instructed after the method of the Abbé de l'Épée in the Institution founded at Vienna by Joseph II, afterwards entered that of Prague. Having learnt the art of engraving, he left that city to come to Paris, where he arrived in December. Here, without acquaintances, with a very imperfect knowledge of his national language, and totally ignorant of the French, he stood in want of an individual with whom he could communicate. He could find one only amongst his brethren in misfortune ; he went to the Institution at Paris, and addressed himself to Clerc, a pupil of Sicard, and deaf and dumb

their benefactor has made them acquainted with the title which they have to the love of their fellow-beings. Touching truth ! which it is as sweet to reveal as to believe, and which egotism will not be able to abuse, as soon as the teacher makes his pupils feel all the dignity of man. Then, struck with this great and sublime thought, they conceive the whole extent of the duties which the society in which they have just taken their places requires. From this time, they know what probity, generosity and industry they owe to it. Until that moment life was to them but a silent voyage, during which they only experienced that internal, secret and continual movement that no visible force can arrest, and whose whole mystery is in the power of an immortal soul. Until then they dragged out an idle existence without object or aim. The same ignorance, the same immobility, described the circle of their long and useless days ; a vague, unquiet and melancholy curiosity showed itself in their looks, whose gloom and dullness saddened the mother or the friend upon whom they were directed. But now behold them in contact with all the interests of life ; every thing be-

from birth. He was an assistant teacher, like Massieu, in one of the classes of this school ; a young man who united to a strong mind a fluency and grace in his style. An acquaintance was soon made. The stranger had now found a friend who could comprehend and pity him. His natural language not sufficing to obtain for him succor from other men, he wanted an interpreter who could translate his thoughts into the idioms of society. Young Clerc, who understood and wrote the French language well, proposed to this unfortunate young man to assist him as interpreter to the ambassador from the court of Vienna, to whom he wished to address himself. This arrangement made, the pupil of Sicard informed his master of the step he was about to take, in a note which we will here transcribe from the original :

“This young deaf-mute, without money and without friends, involved in debt occasioned by want of work, and threatened by his creditors, is going to have recourse to the bounty and generosity of his serene highness, the ambassador of Austria. He desires me to accompany him, not only as a guide, but to aid him in expressing his ideas. I am very happy to be able to assist him, as this is my holiday.”

The ambassador was absent ; the deplorable situation of the deaf-mute demanded prompt assistance. Young Clerc, full of zeal and humanity, directs his steps to other places ; he calls upon several engravers ; by writing he makes known the object of his visit, and the talents of his unfortunate companion. He at last succeeds in getting him a place with an engraver, where, by means of his daily work, he is enabled to provide for all his wants.

comes animated around them, useful in their imaginations, and active in their hearts ; in fine, every thing puts on, in their eyes, that social physiognomy which awakens so many sensations, produces so many ideas, binds individuals, and unites souls. They no longer ask questions in vain, and their answers correspond with their judgment, and the light they have received. Surely we cannot doubt the happy results of an education inspired by their misfortune, when we observe how they consecrate its benefits by talents and labors from which society and their families reap so many advantages.*

A language purely mechanical and made for the memory would never have produced such a miraculous regeneration ; one was required which would speak to the human understanding. It will then be easily understood that it is owing to this new creation of the Theory of Signs that the master is able to complete his work, and that the deaf and dumb pupil is no longer a useless being upon the earth !

In order to appreciate the labors of these two benefactors of the deaf and dumb, we must compare the deplorable condition of their pupils before instruction with their state of existence after they have acquired an education. It is only by examining them in these two states that we are enabled to believe in the success of their instruction and to applaud it with enthusiasm.

It will be easy for our readers to be convinced of this by some characteristic traits of the childhood of Massieu, which we owe to a man of letters, and which we introduce here ; to which we may be permitted to add what we have ourselves collected concerning this deaf-mute. They will then be able to understand what a loss it would have been for society, as well as for humanity, if this interesting being—who from his cradle felt the necessity of extending his moral existence, who demanded in vain from the authors of his days the God whom he ought to adore, the worship he ought to render, and, in fine, the lights of which nature had deprived him—if, I say, he had been condemned by fate not to meet upon the earth him who could grant his prayers.

* Many deaf-mutes are employed in public offices, and in the printing office of the Institution, who share the fruit of their daily labors with their aged parents.

“I had many communications with Massieu,” our author tells us in his charming work, *La Corbeille de Fleurs*. “I was not able to avail myself of speech with him, as he would not have understood me, and I could not avail myself of his gestures, as I should not have comprehended them. It was with the pen that I put my questions and he made his replies.

“*Question.* ‘Did you love your father and mother?’

“*Response.* ‘Yes, very much.’

“*Q.* ‘How could you make them understand you?’

“*R.* ‘By signs.’

“I concluded from these first answers that the sentiment of filial love was no stranger to Massieu. Shortly after this conversation with him, I had a proof that this sentiment was one of those which predominated in his heart. His intelligence had entitled him to a place as teacher in the Institution for Deaf-Mutes. The Convention by a decree had given him such an appointment.

“As soon as the Abbé Sicard had read this flattering decree to his pupil, the latter, transported with joy, expressed this thought by his gestures; ‘*I am at length assured of the means of procuring bread for my aged mother.*’

“The Abbé Sicard wrote to me some time after, as follows :

“‘The acts of filial love never cost the least effort to his sensible and grateful heart. *To give to one’s parents is to repay them,* said he to me one day. This young man is only occupied with the wants of his mother. All that he receives as a tutor in the Institution and in the way of presents, he would immediately give to her if I did not remind him that he has wants of his own, and that he ought to reserve something to satisfy them. The first movement of his heart, when he receives either his salary or a gift from persons who have been enchanted by the justness and precision of his answers, is to say to me by signs, *This is for my poor mother.*’

“I longed to have more extended details of the childhood of Massieu. I asked him in writing one day to give me the history of his early years; he brought me very soon afterwards the following *morceau*, which was entirely prepared by himself.

“‘I was born at Semens, canton of St. Macaire, department of the Gironde.

“My father died in the month of January, 1791 ; my mother is still alive.

“In my country we were six deaf-mutes in one paternal family, three boys and three girls.

“I remained at home till the age of thirteen years and nine months, up to which time I had never received any instruction ; *I was in darkness as respects learning.*

“I expressed my ideas by manual signs, or gesture. The signs which served me then to express my ideas to my parents, my brothers and sisters, were very different from those of instructed deaf-mutes. Strangers never comprehended us when we expressed our ideas by signs to them, but the neighbors did.

“I saw cattle, horses, asses, hogs, dogs, cats, vegetables, houses, fields and vineyards, and, when I had seen all these objects, I remembered them well.

“Before my instruction, when I was a child, I neither knew how to read nor write. I had a desire to read and write. I often saw boys and girls going to school ; I desired to follow them, and I was very jealous of them.

“With tears in my eyes, I asked permission of my father to go to school ; I took a book and opened it here and there, to show my ignorance ; I put it under my arm as if to go ; but my father refused the permission which I asked, saying to me, by signs, that I should never be able to learn anything, because I was a deaf-mute.

“Then I cried very loud. I again took the book to read it, but I knew neither letter, word, phrase, nor sentence. Full of grief I put my fingers in my ears, and impatiently asked my father to have them cured for me.

“He answered me that there was no remedy. Then I became disconsolate ; I left my father's house and went to school without telling my parents : I presented myself to the master, and asked him, by signs, to teach me to write and to read. He refused me roughly, and drove me from the school. That made me weep much, but it did not discourage me. I often thought about writing and reading ; I was then twelve years old ; I attempted all alone to form with a pen the signs of writing.

“In my childhood my father required me to offer up

prayers by signs, evening and morning. I placed myself upon my knees; I joined my hands and moved my lips, in imitation of those who speak when they pray to God.

“Now I know there is a God who is the maker of heaven and of earth. In my infancy I adored the heavens, not God; I did not see God, I saw the heavens.

“I neither knew that I had been made, nor whether I had made myself. I grew large; but if I had never known my instructor, Sicard, my mind would never have grown as my body, for my mind was very poor; in growing up I should have believed that the heavens were God.

“Then the children of my own age would not play with me; they despised me; I was like a dog.

“I amused myself all alone, playing with a mallet or a top, or running upon stilts.

“I was acquainted with numbers before my instruction; my fingers had taught me them. I did not know the figures; I counted upon my fingers; and when the number exceeded ten, I made notches upon a stick.

“In my childhood, my parents sometimes made me guard the sheep; and often those who met me, touched with my situation, gave me some money.

“One day a gentleman, (M. de Puymorin,) who was passing by, took pity on me, and made me go to his house, and gave me something to eat and drink.

“Having then set out for Bordeaux, he spoke of me to M. Sicard, who consented to take charge of my education.

“The gentleman wrote to my father, who showed me the letter; but I could not read it.

“My parents and my neighbors told me what it contained. They informed me that I was going to Bordeaux. They thought that I was going to learn to be a cooper. My father informed me that it was to learn to read and write.

“I set out with him for Bordeaux. When we had arrived, we made a visit to the Abbé Sicard, whom I found very thin.

“I began by forming the letters with the fingers; after several days I knew how to write some words.

“In the space of three months, I knew how to write many

words; in six months I could write some phrases; in a year I wrote pretty well.

“In a year and some months I wrote better, and could answer some questions put to me.

“I had been three years and six months with the Abbé Sicard, when I went with him to Paris.

“In the space of four years I became as a hearing and speaking person.

“I should have made still greater progress, if a deaf-mute had not inspired me with a great fear, which made me very unhappy.

“A deaf-mute, who had a friend who was a physician, told me that those who had never been sick from their infancy would never live to be old; but that those who had often been so would live to be very old.

“Recollecting, then, that I had never been sick since my birth, I had a constant fear that I could not live to be old, and that I should never be thirty-five, forty, forty-five, nor fifty years old.

“My brothers and sisters who had never been sick from the time of their birth were dead. My other brothers and sisters who had been sick were restored.

“Except for my never having been sick, and the belief which followed it that I could not live to be old, I should have studied more; I should have been very, very wise, like those who hear and speak.

“If I had not known that deaf person, I should not have feared death, and I should always have been happy.’

“It appears astonishing that we can write to Massieu, and reason with him as with a man of the clearest understanding; but this will not surprise us when we know that Massieu is, perhaps, one of the profoundest men of the age. The sincerity, the precision, the sublimity of some of his answers to questions the most unexpected, the most difficult, and the most abstract, will enable us to judge of the temper of his mind and the sensibility of his heart.

“I asked him one day before many persons: ‘My dear Massieu, before your instruction, what did you believe that those who looked at each other and moved their lips were doing?’

“‘I believed,’ he replied, ‘that they *were expressing.*’

“Q. ‘Why did you believe that?’

“R. ‘Because I had observed that when persons had spoken to my father concerning me, he had threatened to punish me for what I had done.’

“Q. ‘You believed, then, that the movement of the lips was a means of communicating ideas?’

“R. ‘Yes.’

“Q. ‘Why did you not move your lips to communicate your ideas?’

“R. ‘Because I had never sufficiently observed the lips of those who speak, and when I tried to speak they told me *my noises were bad.* As they told me that my misfortune was in my ears, I took some brandy and poured it into my ears, and stopped them up with cotton.’

“Q. ‘Did you know what it was to hear?’

“R. ‘Yes.’

“Q. ‘How did you learn that?’

“R. ‘A relation who could hear, and who lived in the house, told me that she saw with her ears a person whom she did not see with her eyes, when he came to see my father.

“‘Persons who hear see with their ears during the night those who are walking.

“‘*The nocturnal walk* distinguishes persons and tells their names to those who hear.’

“We see by the style of these answers that I have been under the necessity of copying and preserving them exactly, to transmit them to the public.”

Nothing, without doubt, is more interesting to know than the early impressions of a deaf-mute from birth; but how is this interest augmented, when it has for its object one of these unfortunates who, having arrived at a perfect state of civilization, contributes by his talents not only to the glory of his master, but also of the school where his intellectual and moral faculties have been developed. Can we fail to recognize the man who is sensible of his own dignity, in this simple and natural recital which the pupil of the Abbé Sicard has made, himself, of the first sensations and the first griefs which he experienced? His vague reveries while guarding the flock entrusted to him;

his tears for an ignorance the consciousness of which he always carried about him ; the unquiet and ambitious desire to overcome the insurmountable barrier which nature had placed between his reason and the light which it implored,—were not they all the impulse of that secret power which urges man to an active existence ? Moreover, when we had become acquainted with these particulars, it seemed to us still more a matter of interest to learn from himself what object presented itself to his thought, and what sentiment filled his heart, during the religious act which paternal piety exacted of him every morning. We knew him sufficiently well to foresee the power that must have been exercised upon his religious belief by the imagination,—that wonderful faculty which, never willing to interrogate in vain, dares to believe everything in order to consecrate at its will enjoyments, mysteries and hopes, and fears not to create fables when the reality escapes it. It was thus in truth that, born with an ardent mind, and without any point of support in the moral world, this deaf-mute child, curious to penetrate the secrets of that nature which he saw filled with life, variety, and abundance, embraced a chimera in the absence of the truth. But we ought rather to pity than blame him, since in his very error he furnishes us a new proof of an innate religion in the heart of man. The following is an abridgment of a conversation which we held with him on this subject.

“Of what did you think,” we asked him, “when your father made you fall upon your knees ?”—“Of the sky.”—“With what intention did you address to it a prayer ?”—“In order to make it descend by night upon the earth, to the end that the vegetables which I had planted should grow, and that the sick should be restored to health.”—“Was it of ideas, words, and sentiments, that you composed your prayer ?”—“It was the heart that made it. I did not know at that time either words or their meaning.”—“What did you feel then in your heart ?”—“Joy, when I found that the plants and the fruits grew ; pain, when I saw them injured by the hail, and that my sick relatives still continued sick.”

At these last words of his answer, Massieu made several signs which expressed anger and threatening.

“Was it thus you menaced heaven?” we demanded of him with astonishment.—“Yes.”—“But with what motive?”—“Because I thought I could not reach it, to attack and destroy it for causing all those disasters, and not curing my relatives.”—“Were you not afraid to irritate it, and that it would punish you?”—“I did not then know my good master Sicard, and I was ignorant what heaven was; it was not until a year after my education that I feared to be punished by it.”—“Did you give a figure or form to this heaven?”—“My father had shown me a large statue in the church in my country; it represented an old man with a long beard; he held a globe in his hand; I believed that he dwelt beyond the sun.”—“Did you know who had made the ox, the horse, etc.?”—“No, but I had much curiosity to see them born; I often hid myself in the ditches to wait for heaven to descend upon the earth for the growth of beings; I wished very much to see it.”—“What did you think when the Abbé Sicard made you form for the first time words with letters?”—“I thought that the words were the images of the objects which I saw around me; I treasured them up in my memory with a lively ardor; when I had read the word of God, and had written it upon the black-board with a crayon, I looked at it very often; for I believed that God caused death, and I feared it very much.”—“What idea had you of it?”—“I thought that it was the cessation of motion, of sensation, of *eating*, of the tenderness of the skin and of the flesh.”—“Why had you this idea?”—“I had seen a dead body.”—“Did you think you should always live?”—“I believed that there was a celestial earth, and that the body was eternal.”

We do not think it necessary to give here any further details of this conversation with the pupil of the Abbé Sicard; knowing the idea that he now has of the true God, and his grateful feeling for him to whom he owes so great a benefit, what we have said suffices to render homage to the education which has raised the thick veil that deprived him of so many consoling truths. It is, without doubt, one of the most precious conquests of this method, since the errors to be combated were the more cherished as they rose from the first inspiration of that innate sentiment of which we have spoken. It was necessary, therefore, in order to obtain this triumph, not to alarm

the sentiment which appeared to justify those errors, but to oppose, with wisdom, the logic of truth to the seducing illusions of a disordered imagination. This remarkable success was reserved for an instructor himself enlightened and pious.

As several answers of this deaf-mute, so justly celebrated by his discoveries in the language of thought, have made a noise in the world, we will give a few here to show his religious principles and the correctness of his mind; adding that we have often observed that if the question proposed does not offer a pointed interest, the answer obtained is even more commonplace than would be that of an unlettered man; and that, if we wish to find him such as his renown presents him, we must question him upon subjects of a certain depth.

A person asked him one day, in a public assembly, what difference he made between God and nature. This was his answer:

“God is the first Maker, the Creator of all things. The first beings all proceeded from his divine bosom. He said to the first, *You shall make the second*; his wishes are laws; his laws are nature.”

A lady of our acquaintance said to him, one day, that she compared Providence to a good mother.

“The mother,” said he, “takes care only of her children, whilst Providence takes care of all beings.”

These are the answers which he gave to the following questions:

“What is virtue, God, and eternity?”

“Virtue,” said he, “is the invisible, which holds the reins of the visible.

“God is the necessary being, the sun of eternity, the clock-maker of nature, the mechanist of the universe, and the soul of the world.

“Eternity is a day without a yesterday or to-morrow.”

He was asked what he understood by a sense.

“A sense,” said he, “is an *idea carrier*.”

Some persons, wishing to embarrass him, asked him, “What is hearing?”

“It is the *auricular* sight.”

A few days ago we asked him if he made any distinction be-

tween a conqueror and a hero. Without hesitation he wrote upon the slate as follows :

“Arms and soldiers make the conqueror ; the courage of the heart makes the hero. Julius Cæsar was the hero of the Romans ; Napoleon is the hero of Europe.”

At the public exercise of April 25th, 1808, he was asked, “What is hope ?” and he immediately answered,

“It is the flower of happiness.”

We will close with an answer which, though well known, appears to us to deserve a place in this notice.

His master asked him one day, “What is gratitude ?” He immediately answered, as if by a flash of inspiration,

“Gratitude is the memory of the heart.”

A grand thought, and which could only come from the heart.

[In revising the present volume of the *Annals* for reprint, the above version of Madame Clo's Sketch has been compared with the original French, and some errors of translation have been corrected.—ED. REPRINT.]

COURSE OF INSTRUCTION.

BY W. W. TURNER.

It was our original intention, as the conductors of the *American Annals*, to avoid all controversies of a personal nature, and carefully to exclude attacks upon individuals under whatever pretence they might be made. At the same time we felt ourselves bound to publish the views of others on all matters pertaining to the deaf and dumb, although differing from our own views on the same subjects. By pursuing this course, we hoped to elicit much important truth on the one hand, and on the other to do equal justice to all, and give cause of complaint to none. We supposed we had succeeded in carrying out this original design in a manner satisfactory to all interested, until we received the communication from Dr. Peet of the New York Institution, published in the last number of the *Annals*. Nor have we yet been able to discover in what respect we have deviated from the

prescribed course. In our article in the January number which produced such a remarkable sensation in the mind of the Doctor, there was not the most distant allusion to himself, to his Institution, or to his books. We had received the impression from his reports and from other sources that he had in some respects departed widely from the French system; and that he had claimed, with no little satisfaction, improvements for the New York school which would place him above the suspicion of appearing as the champion of that system, and which would render our objections to it less applicable to the New York than to the Hartford Institution. We were surprised, therefore, at receiving a communication from him on the subject; and still more so on becoming acquainted with its extraordinary character. We could scarcely believe that the Doctor could so forget his enviable position as head of the New York school as to descend to the tricks of a political scribbler; or so far compromise his dignity and sense of propriety as to exhibit the unfairness and bad temper which characterize his article. As an old and tried friend of Dr. Peet we expected from him the consideration and courtesy common among friends; and that, if the positions assumed by us in our article were untenable, or the doctrines advanced were unsound, he would show it in a manner calculated to expose our errors and promote the cause of truth, and at the same time in a spirit of candor and conciliation. We were not prepared for the sneers and insinuations designed to make the impression that we are incapable of writing anything correctly; and that the cause of education has nothing to expect from one whose productions are distinguished only for "crudeness of thought," "negligence of expression," "confusion" and want of perspicuity. Above all we were surprised at the Doctor's modesty in sending us his complimentary article to be published in our journal, requesting us to inform the public that in his opinion we are, in point of capacity and intelligence, considerably below par. As the Doctor had never before contributed so much as a single line to our columns, we could not consent to deprive others of the benefit of his lucubrations, however they might reflect upon us. But we shall not break friendship with him, nor give him up yet. We certainly have not been struck dumb by his arguments, nor petrified by his exposure of

our ignorance. We have still somewhat to say in our own defence. We propose, therefore, to analyze the Doctor's article, and to show that his attack upon us was unprovoked, captious and unfair; that his criticisms are puerile and his arguments of little weight; and that the whole is characterized by a bad spirit, appearing very much like the breaking out of some old concealed grudge, or the hasty expression of a recent provocation.

In the first place we will just glance at the Doctor's criticisms in the commencement of his article. How these verbal criticisms can have any bearing upon the matter at issue, or answer any useful purpose except to show off the Doctor's erudition, we have not been able to discover. We should suppose that an honest and candid inquirer for truth would not stop to comment upon the right position of commas, or the choice of words, if he could comprehend the argument and the meaning of discourse. But Dr. Peet seems to think differently; and profoundly regrets that we have not yet been taught "the value of perspicuity and propriety of expression." As an instance of our faultiness in this particular, he selects the phrase, "a manual alphabet on one hand." This occurs in our description of the French system of instruction, and was intended to mark a difference between the French and English schools; as in the former but one hand is employed in making the letters of the manual alphabet, while in the latter both hands are used. But, says the learned Doctor, this "is unnecessarily ambiguous, giving the reader the idea, not of a *one-handed* manual alphabet, but of a manual alphabet set in contrast with something else." Now the Doctor should know that when a writer intends such a contrast he uses the phrase, *on the one hand*, followed in close proximity by the phrase, *on the other*: always using the definite article, *the*, in both phrases. Instances of the use of these phrases in conformity with this rule occur in the Fifteenth Annual Report of the New York Institution for the Deaf and Dumb, page 35; also in the Twenty-Sixth Report, pages 106, 108, 163, and 164. Not a single instance, it is believed, can be found in the thirty reports of that Institution, where a contrast is indicated by the phrase, "*on one hand*," (the article

being omitted,) not followed by the contrasting phrase, *on the other*. Yet Dr. Peet thinks it "unnecessarily ambiguous!"

Passing by the Doctor's objections to our use of the words *content* and *infallible*, simply remarking that we think them used with sufficient correctness for all practical purposes, we come to what the Doctor seems to consider our crying sin; the condemning fault of all. We quote his own words. "On page 101, near the middle, we find a verb and its dependent words without a nominative, (a contempt of grammar quite in character in an article written professedly to decry 'books constructed according to the grammatical theory.')

This is a sad fault, to be sure. Without stopping to inquire what is meant by "the dependent words" of a verb which require a nominative, we hasten to relieve the Doctor's solicitude by stating that the word *it* should have preceded the unfortunate verb in question. The sentence would then read as follows; "It must be borne in mind, however, that we design to embrace in this account only so much of the course of instruction as has reference to the teaching of language, and consequently [*it*] will be confined chiefly to the elementary part of the course." Now whether this sin of omission is to be charged upon the printer or the writer, we are unable to say; as our manuscript is not in our possession. This will probably remain forever among the unsettled questions. We only know that it was in our mind to give this and every verb its nominative according to the rule. If the fault of this omission indeed were ours, we plead in extenuation the smallness of the fault, and again the universal tendency to error among men. Even Doctor Peet, notwithstanding his severity towards us, is not free from the same fault. In the second line of the paragraph near the top of page 170, our editor has inserted the word *not*, which is wanting in his manuscript, and which is so obviously necessary to make sense that even a careless reader would notice and supply the omission. We also find in his manuscript the word *recollect* spelled with one *l*. We mention these things, not for the purpose of trying to make our readers believe that Dr. Peet is incapable of writing good English, or that his early education was defective, but to show that we are all liable to make slips of this kind, and that it is at best a very small matter.

We have spoken of the unfairness of Dr. Peet's article. As a specimen of this, we refer our readers to the paragraph at the bottom of page 165. His object here was to convict us of inconsistency, and to exhibit us in the ridiculous position of attempting to sustain with one hand what we were, at the same time, endeavoring to overthrow with the other; of defending and approving of the French system on one page and condemning it on the next. Now we have been guilty of no such folly as this. Let it be remembered that the art of teaching the deaf and dumb was introduced into this country about thirty-two years since. At that time it was in its infancy, and was both in its theory and practice imperfect and defective. There were elements of progress and success in the French system, however, which were wanting in the English and German. There was more of truth and nature in the former than in either of the other systems. We think the French alphabet requiring but one hand far preferable to the English requiring both; and the method of teaching by clear, definite signs much better than by articulation as with the Germans, or a mixture of both as with the English. For these reasons we do consider it fortunate for the deaf-mutes of this country that the French system, *rather than either of the others*, was adopted here. In saying this, we make no "full endorsement of the French system:" we do not endorse the errors and mistakes which were incorporated with it, nor preclude the idea of improvement upon it. We are "devoutly grateful," not "for an artificial set of signs expressive of the grammatical relations and inflections of words," as Dr. Peet supposes, but for having been put upon the right track. We rejoice that a system was introduced here, based upon sound principles, requiring only such corrections and improvements as time and experience would enable intelligent teachers to make.

Another specimen of the unfairness of Dr. Peet's article may be found on page 167. He says, "The question then is, Shall the order of instruction be a regular and philosophical order, or shall it be a jumble, a *chance medley*?" And again, page 172, "We have not here to discuss the question, in what order the difficulties of language are best presented; but whether they shall be presented in a regular and philosophical order, or

in no order whatever." In other words he represents us as advocating the notion of teaching deaf-mutes the difficulties of language "in no order whatever;" of prosecuting the business of instruction without any system, in "a jumble, a chance medley." Now this is no question of our making. We have advanced no such sentiments, nor can such an inference be fairly drawn from our article. Having proposed the question, "How can we soonest and most successfully teach a deaf-mute written language," we stated expressly that we did not propose to go into the minute details of school-room exercises, or to prescribe daily lessons for the class; but only to present such general views as might serve to guide the intelligent teacher in his inquiries after the best method of instructing. Our remarks had reference to the *time* rather than to the *order* of presenting the difficulties of language; to the questions whether we should begin with teaching set phrases to illustrate a principle of construction, or with such colloquial phrases as our pupils have occasion to use every day, in their intercourse with others: whether language should not first be taught them as an art, a thing to be used as a vehicle of thought; and afterwards as a science, a thing to be understood in its philosophical principles and its laws of construction. We have no wish to repeat what we said in our former article in support of our views on these points. Our suggestions may go for what they are worth. We have no favorite theory to defend, and no little books to care for. And if our fellow laborers discover in our brief hints nothing of practical utility, nothing to induce a change in their mode of teaching, of course no hurt will be done by what we have written.

But, says the Doctor, Mr. T. "seems, like the renowned Knight of La Mancha, to be tilting against the creations of his own fancy;" though on another page he accuses us of tilting against "the elementary works published by the New York Institution." Not to take advantage "of the confusion of an opponent," we will explain to the Doctor, somewhat at length, what we were aiming at; and will endeavor to convince him that we were tilting against the creations neither of our own brain nor of his.

The successful efforts of the Abbé de l'Epée, Sicard, and

other early teachers of the deaf and dumb, attracted universal attention. The art which they had invented was regarded as a wonderful discovery, and as proof of remarkable penetration and uncommon powers of mind. They were looked upon as profound philosophers as well as distinguished benefactors. Influenced by sentiments so flattering to their self-love, and believing that the general impression was in accordance with the truth, they constructed a system much more complex and elevated than the nature of the subject required, and quite too elevated for the humble capacity of those whom they instructed. It contained more of philosophy than of common sense. No one who reads the Abbé Sicard's "Course of Instruction" can fail to perceive this. Almost at the commencement of his course, he endeavors to teach his pupil to classify, to generalize, to discriminate between the words, *being*, *thing*, and *object*; with other exercises sufficiently difficult to task the developed intellect of a youth in possession of all his faculties. Throughout the whole course, there is a want of simplicity and of adaptedness to the capacity of the pupil. There is a constant effort to exalt a humble branch of education to the rank of a science, and to place the school for deaf-mutes beside the college. The course of instruction in the American schools is not free from these faults. There is still, in our opinion, too much of stiffness and precision. There is too much labor bestowed upon the philosophy of language, and upon fixing in the mind of the pupil the principles of grammatical construction before he has collected sufficient materials. While we would proceed upon the principle of comparative ease and difficulty, beginning with the simplest forms of sentences and going forward by regular gradations to the most complicated, we would also incorporate with it the principle of utility: teaching sentences as they are needed in the intercourse of life to express real wants and impart the knowledge of common events. Our article in the January number of the *Annals* was intended to bear upon this point. We fully believed then, and we do now, that a change, to some extent, might advantageously be made in all our institutions for the deaf and dumb: in our own as well as that of New York.

Dr. Peet, in his notice of our article, inserted in the last

number of the *Annals*, seems not to have discriminated between the course or system of instruction, and the text-books used in the process of instruction. He says, "The elementary works published by the New York Institution, without being openly named, are still comprehended under this designation, and evidently aimed at." Now we can assure the Doctor that we were not aiming at so small a mark. The books referred to are doubtless an improvement upon what has hitherto been published in the country, and may profitably be put into the hands of young pupils. But we are very far from considering them perfect either in plan or execution. The First Part of his Elementary Lessons is formed upon the same general plan as Bébian's Manual of Instruction. It is not, however, like the latter, confined to the illustration of grammatical principles, but has some narratives and other miscellaneous matter. In these respects it is an improvement upon the model. The Second Part has still more of miscellaneous matter, and of connected composition, and is, to a considerable extent, taken up with phrases designed to illustrate not grammatical principles nor general principles of construction, but the use of idiomatic and other phrases which owe their peculiar significancy to good usage and common consent. It contains much that is valuable. But there is a fault in both these books which must materially affect their usefulness in other institutions. We refer to the introduction of local subjects and events which can be understood only by those connected with the New York Institution or who are familiar with its immediate vicinity; subjects which were true or applicable at the particular time in which they were introduced, and not afterwards. As illustrative of our meaning we select the following sentences. "Yesterday M. and N. walked to the East River." "Where does Mr. B. live? In Fiftieth street, near the Institution." "Elizabeth came to school about the time the new chapel was built." "I can walk to the City Hall in less than an hour." "This train will not stop at any place this side of Harlem." "The cars will leave Harlem at eight precisely. They will pass the steps at twenty minutes past eight." But, as it is not our intention to review the books of Dr. Peet, we will only add that we consider his Scripture Lessons the best of the series, although

it has little claim to originality ; the greater part of it bearing a close resemblance to the "Catechism of Scripture History for the Deaf and Dumb," first printed in Hartford in 1829.

As we have already said, Dr. Peet seems to make no distinction between the course of instruction and the books used in the process. We used the phrase in our article in a general sense, and intended to include in it not only the books used but also the school-room exercises, the details of daily instruction as well as the general plan. So far as we had reference to any books prepared expressly for the deaf and dumb, the Manual of Bébian was in our mind. But a very considerable portion of what is taught in all our schools is not to be found in any book. It is the fruit of the teacher's invention, suggested by passing events and present circumstances, directed to some definite point ; either the illustration of some principle of construction or of grammar ; of some idiomatic phrase or peculiar form of expression. Now, what we complain of is, not that these principles and forms are illustrated and fixed in the memory of our pupils, but that an attempt is made to teach them too early in the course, before the child has any materials of construction, or has learned the simplest forms of colloquial expression. We shall perhaps be able to make ourselves better understood by reference to a particular case. Dr. Peet in his Elementary Lessons teaches his pupils first the alphabet, next the names of a few common objects, then the same words as qualified by an adjective, and then the same words as affected by number. This is done in thirty lessons, which would occupy a class about as many days. Thus far we approve of his course. The plural of nouns may now with propriety be taught. But instead of confining the attention of his pupils to the regular form of the plural, which is all that they can profitably be taught in this early stage of their course, he brings before them in the next five lessons all the different forms of the plural contained in our English grammars, together with an original form of his own, viz., "plural in *oes*." These are followed by irregular plurals and by words which are the same in both numbers. All these difficulties, be it remembered, are presented to the attention of deaf and dumb children, who have been under instruction less than two months in a text-book

arranged professedly upon the principle of dividing and graduating difficulties, "and of introducing but one difficulty at a time." How this can comport with Dr. Peet's views as given in the preface of his book, "that the first year or two is not the time to dwell on minute distinctions, or to introduce words which the pupil will have little or no occasion to use, in order to make a particular vocabulary complete," is more than one not wedded to a grammatical course can comprehend.

We will conclude our notice of Dr. Peet's article by directing the attention of our readers to two or three particulars in which he dissents from our views. We stated that the French course of instruction proceeds upon the principle of teaching language in connection with grammar,—that each and every principle of construction is presented and illustrated by appropriate phrases before any examples of connected composition are given. Dr. Peet objects to this statement, and says: "We are utterly unable to recognize in this description the traits of any 'course of instruction' hitherto known to us, personally or by report." Now if the Doctor will take from the library of his Institution Bébien's Manual of Practical Instruction, and will examine it carefully, understanding us to mean by connected language, as he admits he does, "narratives and letters of some length, as opposed to isolated sentences," he will find just such a course of instruction as we described.

Another point of difference relates to the use, in the early part of the course, of connected composition or narrative. On this subject we used the following language: "As soon as possible the pupil should be put upon connected language." How soon this should be, we did not state; sooner or later within the first year according to circumstances. Dr. Peet remarks on this point, "Single sentences are more easily understood than narratives, and narratives cannot be understood till the sentences which compose them are understood." And again in his preface, "It has been considered a point of great importance to lead the pupil at as early a day as possible to understand simple sentences, and of these to form little narratives adapted to his comprehension; but it is not perceived that any advantages would be gained by introducing complete sentences before the pupil is capable of understanding them."

He also regards the teacher who is engaged in teaching to the deaf and dumb language from a book of stories, in danger of soon involving himself and his pupils in a labyrinth. Now every teacher of deaf-mutes must have noticed the eagerness with which his pupils have attended to the recital of a little story, and the promptness and alacrity with which they have written out the language in which it has been conveyed. He must have been struck with the different degree of interest manifested by them while engaged in this exercise and in the explaining and writing of detached sentences. Who can doubt that the language associated with the story will remain fixed in the mind of the pupil when every trace of the isolated sentence has been obliterated from his memory? On other occasions Dr. Peet himself has coincided with us in these views. In his preface to the *Elementary Lessons*, he says, "Numerous reading lessons," [stories] "are introduced, which the pupil should endeavor to understand by himself, with only the occasional assistance of the teacher in explaining single words. These generally turn on piquant incidents—such as take the strongest hold on the memories of deaf-mutes, and such as can be described in phrases admitting the most literal translation in signs." In the *Thirteenth Report of the New York Institution*, Dr. Peet uses the following language:* "Another improvement which has been introduced into the department of instruction is to furnish each pupil with a book in which there is a continuity of thought, as soon as, or even before, he is able to understand, of himself, the meaning of words in simple, connected phrases." Among the advantages of this measure, he gives this as one, that it will "inspire a thirst for knowledge by creating a fondness for reading." In his *Thirty-Fourth Report* he favors the idea of explaining new words in connected language rather than in vocabularies. He says: "A lesson in history or geography gives occasion to impart new and interesting ideas, and these ideas the teacher immediately clothes with their appropriate words, which are thus fixed in the pupil's

* We have taken it for granted that the reports referred to in this article were written by Dr. Peet. Whether this be so or not, the doctrines contained in them must have received his sanction.

memory more firmly than if merely introduced in the order of a vocabulary, and explained by dry definitions, or by uninteresting or unconnected examples." Of the correctness of Dr. Peet's views as expressed in these last quotations, we have no doubt. How their consistency with what is before quoted and with his article in the *Annals* can be made to appear, we shall not undertake to show.

Another point of difference between us relates to the use of text-books prepared for children who hear and speak. We expressed a preference for such books, on the ground that the deaf and dumb should, as soon as possible, acquire the style of others. Dr. Peet considers their use injudicious until "the deaf-mute knows as much of language as the child knows who uses these text-books in common schools." If this point be waited for before history, geography and arithmetic are taught, then many of our pupils, who remain with us only five years, will leave us with very little knowledge of these subjects. The doctrine that no book should be put into the hands of a deaf-mute until he knows the language of that book, is, to us, entirely new. The strict application of this rule would exclude not only the text-books referred to, but Dr. Peet's Elementary Lessons also, in all their parts. We had supposed that one important object in putting any book into the hands of the deaf-mute pupil was to teach him the language of that book; and that to do this would require far greater effort on the part of the teacher than simply to make him acquainted with the subject matter of the book. The practice of the two schools, that of Hartford and New York, differs in this particular, in conformity with this difference of views. In the former, text-books in arithmetic, history and geography, are introduced at least a year sooner than in the latter.*

Dr. Peet says "he will gladly put these text-books into the hands of the deaf-mute when he knows as much of language as the child knows who uses them in common schools." In his Twenty-Seventh Report, referring to his series of books, he says it is supposed that they will bring the pupil "to that point at which he can profitably use works prepared for those who

* See list of studies in the programme appended to the 29th Report of the New York Institution.

hear." By referring to the report on examination in the Thirtieth Annual Report of the New York Institution, we find the study of these books of Dr. Peet continued during the fourth year. So that at the beginning of the fifth year, (which is the last year of the pupils from several of the States,) he would gladly permit them the use of books prepared for those who hear. We infer, however, from the Committee's report on examination above alluded to, that at least one teacher in the New York Institution does not deem it wise to defer the study of history "to that point" recommended by Dr. Peet. The subject of examination of a class of four years' standing was history. We quote the language of the Committee: "The teacher first explained the different ways in which the textbooks had been used, the object being not merely to impart a knowledge of historical incidents, but also to give a practical acquaintance with written language, and promote in various ways the discipline of the mind."

Without stopping to take advantage of the inconsistency or "confusion of an opponent," we pass this topic to notice one other point of difference, and this is the last we shall notice at the present time. In our article on the Course of Instruction we described the way in which a child in possession of all his senses learns a language, and then recommended that much the same course should be pursued with the deaf-mute. In asking the question, "In what respect does the deaf-mute pupil differ from the child who is beginning to learn language?" we did not intend to affirm that the state of the former was precisely that of the latter. We knew, before Dr. Peet told us, that one was deaf and the other not. All that we meant to affirm was that no such difference existed as to make it necessary to adopt methods of instruction so entirely unlike. On this point the views of the Abbé Sicard correspond nearly with our own. In explaining one of the early steps of his course, he says,* "We speak to the ears of one who hears; we speak to the eyes of the deaf-mute. The object aimed at, as it regards each of them, is therefore the same, since we speak to both; there is no difference except in the senses addressed.

* Cours d' Instruction, pages 8 and 9.

It is the sense of hearing in one case ; it is the sense of sight in the other.”—“The pupil who hears has not, therefore, if I may venture to say it, any advantage over him whom I instruct ; and this first lesson is not more difficult to give to the mute who sees than to the child who hears.”—“Let no one be surprised, therefore, if, in the course of my lessons, he notices a striking analogy in the means which I shall use to those which are employed in the instruction of ordinary children, since there is so great a similarity so far as the mind is concerned, and since there is scarcely any difference on the part of the senses which are to be regarded as its inlets.” Dr. Peet also, in directions to parents of deaf and dumb children, contained in his Twenty-Seventh Report, points out a course for them to pursue in teaching these children, substantially the same as that recommended by us. First he tells them to teach the names of familiar objects and persons ; then these names qualified by an adjective ; then brief directions. “*Cut wood. Bring water. Feed the pigs,*” etc. ; then such sentences as the following : “*Uncle John will come to-morrow. Father will go to town Saturday. I will give you some apples.*” He adds, “The pronouns I, we and you, with their corresponding inflections, me, my, us, our, your, are learned by usage without much difficulty.” He tells such parents that in this way “they can, with very little trouble, form for the child, or aid him in forming, a dialect of words or signs, or both, sufficient, not only for all necessary communications relating to the wants or the wishes of the parties, but even for affording to the deaf child no trifling amount of social enjoyment, and of practical moral instruction.” Now Dr. Peet recommends this course, unquestionably, because it is the simplest, the most natural, and the most likely to secure the result aimed at, viz., the teaching of language so far as it is needed by the deaf child in making known his wants and wishes or in ascertaining those of his parents.* If, then, parents should, for these reasons, adopt the course prescribed by Dr. Peet, why should not the teacher, in the first months of instruction, do the same ? And in what

* An able discussion of this topic may be found in the last number of the *Annals* in an article by Mr. Ayres, entitled “Home Education for the Deaf and Dumb.”

respect does this differ from the method pursued by the mother in teaching her child to speak or read? But we must bring this article, already too protracted, to a close.

How then stand the matters at issue between us? Dr. Peet thinks we were endeavoring to write down his books, and in this endeavor made use of indifferent English and still worse logic; whereas we were only, according to the best of our poor ability, pointing out to our fellow laborers some defects, as we considered them, in the French system, and recommending a more simple and natural course.

Dr. Peet thinks that our pupils should be kept upon the learning of words and isolated sentences for the most part during the first two years of their course, for the purpose of fixing in their minds principles of construction. We think, on the contrary, that after having learned a suitable number of words, they should then learn such conversational phrases and sentences as they need to use daily in their intercourse with others, and should then be put upon connected composition, simple narratives or stories of an interesting character; and that particular forms of sentences and principles of construction should be explained and illustrated as they occur in the text, or as suggested from time to time by passing events, and as the minds of the children expand. We prefer this course for the reason that the deaf and dumb at first have little or no ability to generalize or classify or apply principles; while at the same time they have good memories, and of this faculty we may most advantageously avail ourselves in the early part of their education.

Dr. Peet thinks that a series of books prepared expressly for the deaf and dumb is necessary for the first three and a half or four years of their instruction. We prefer that such books as Gallaudet's *Picture Reading and Defining Book*, Goodrich's *First Reader*, *Child's History of the United States*, and Parley's *Geography for Beginners*, should much sooner be put into their hands.

We leave the whole subject to the consideration of our fellow laborers, and will conclude our article in the same complimentary strain with which Dr. Peet commenced his. He says "the character and long experience of Mr. Turner give to his article a certain importance." "But it is to be regretted that

'twenty-eight years' of experience in teaching language have not taught Mr. Turner the value of perspicuity and propriety of expression." We slightly change the phraseology; and say that the position and honors of Dr. Peet entitle his article to a certain consideration; but it is to be regretted that time and observation have not taught him the value of friendship and common courtesy.

ARTICULATION AS A MEDIUM FOR THE INSTRUCTION
OF THE DEAF AND DUMB.

BY COLLINS STONE.

[Continued from page 112.]

ANOTHER prominent objection to articulation as a system of instruction is the comparatively small number of deaf-mutes who can be essentially benefited by it. The difficulties to which we have already alluded exist in their full force in the case of those who, from suitable age, quickness of perception and power of attention, are the most favorable subjects for such instruction. That there is a small class of deaf-mutes who, from a peculiar flexibility of the vocal organs, and unusual aptness, may, after long continued instruction and the exercise of "infinite patience," be taught to speak intelligibly, and to understand most that is said to them, we readily admit. Experiment has shown this result to be attainable, in certain cases, both in our own and in other languages. But only a small portion of the congenitally deaf, or of those who became so by disease or accident in early life, are included in this class. A greater number are found, after the most faithful and careful effort has been expended upon them, to make no perceptible progress in articulation, and never to acquire a sufficient knowledge of language to be of any practical use to them. That this is true of a large number of deaf-mutes, the warmest advocates of the system allow. Mr. Haug, in his address before the convention at Pforzheim, after speaking of the wonderful results in articulation obtained in the first class in the German schools, goes on to say: "Can we obtain this brilliant success from the majority of our pupils?"

I doubt it. And if it were so, the number would be still considerable of those who speak and read on the lips badly; the number would even be considerable of those who speak hardly intelligibly for the teacher, and entirely unintelligibly for all others, and to whom articulate utterance is so painful that it produces a visible repugnance, so that external constraint must be used to induce them to practice it, but who, as soon as this constraint ceases, recur to signs or writing. To this is added, in cases where the pupils are endowed with feeble intellect, an imperfect knowledge of language; which, in oral conversation, makes them constantly at fault in the conception of ideas, in the choice of expressions, in the arrangement and construction of sentences. It cannot be denied that every considerable institution, from time to time, sends to their homes pupils in regard to whom there is the sad conviction that they will not continue to speak, and that, therefore, the time and trouble devoted to articulation are lost for them. Nay, there are many instances in which the same avowal must be made even without looking beyond the school years. More than one teacher, in view of such pupils, asks himself, in moments of physical exhaustion and mental discouragement, Of what use is all this expense of time, strength, and patience; of what use all this toil of teacher and pupil, when, after all, the latter does not advance far enough to be able to use articulate language in the later period of life for which school is to prepare him?

“It is undeniably true that just in the degree in which the results of our labor are, in many cases, delightful and cheering, they are fruitless in many others. Hence arises a painful feeling; and the more time, energy, and labor we have expended, the less we can arm ourselves against despondency, when we accomplish no satisfactory results, and when not only the object of instruction, a command of articulate language, is unattained, but when, also, in consequence of the time lost in attention to articulation, the mental culture of the capable as well as of the less favored pupil is sacrificed.”

Mr. Haug divides deaf-mutes into three classes: those who acquire a good articulation, and are able to “converse fluently with all strangers, and even perfect and extend their knowledge of language, both as respects ideas and expression,”—

those who make very little progress, and “speak hardly intelligibly for the teacher, and entirely unintelligibly for all others,”—and those who make absolutely no progress. What benefits the second class obtain from their articulation, we are unable to see; it is a matter, however, of some consequence to ascertain the proportion which the two latter bear to the first. We are fortunate in having the testimony, on this point, of candid and competent observers of the results of articulation in schools where it is enthusiastically advocated as the only rational system, and taught under circumstances peculiarly favorable to success:—we refer to those of Germany, Prussia, and Switzerland. Mr. Day gives the following instance:

“In the most advanced class in one of the German schools, which had been four years under instruction, the scholars read by turns, at my request, commencing at the 24th verse in the 4th chapter of John, and each reading a verse. The following were the results:—

“Pupil No. 1: Not three words intelligible.

“No. 2: Unintelligible, weak and nervous.

“No. 3: do. do.

“No. 4: Not a single word intelligible.

“No. 5: Five of the simplest words intelligible.

“No. 6: One or two words intelligible.

“No. 7: Six words intelligible.

“No. 8: Four words intelligible.

“These results would vary somewhat in different schools. In some I think they would be more favorable.”

As these pupils were taken at random, this is undoubtedly not a fair sample of the ability of the best pupils in the German schools to articulate. The result of the experiment, nevertheless, is not without its significance. Mr. Day gives his own conclusion in the following words:

“The number to whom instruction in articulation is not given, or, if attempted, is a complete failure, varies somewhat in different schools. Combining, however, the judgment of judicious teachers with my own observations, I think they may safely be reckoned at *one-tenth* of the whole. Of those to whom, in consequence of peculiarly favorable circumstances, articulation promises to be of use, and of whom success, in the

modified sense just explained, can be predicated, the proportion may be *one-fifth* or *two-tenths*; leaving *seven-tenths*, or the great mass, though differing somewhat in their attainments, yet only able as a general thing to make themselves understood in the articulation of frequently repeated sentences and single words, and to whom this limited acquisition can be of very little worth."

Mr. Day arrives at this conclusion, be it remembered, after an extended and careful examination of processes and results in the principal schools on the Continent in which articulation is taught, and after intercourse, more or less extended, with the best pupils who have left these schools. Interviews with many of these pupils are described by Mr. Day, which show that his estimate of the success and value of such instruction, as given above, is sufficiently liberal.

Professor Morel, of the Royal Institution at Paris, who, in addition to his extensive personal experience, has often visited the German schools, gives the following testimony :

"From the observations which we ourselves made in the German schools, we are sustained in saying that one third only of the pupils become skillful enough in speaking and in the reading on the lips to derive advantage from the oral lessons of the teacher, and to carry on communication with others by means of oral language; a second third succeed in uttering articulations and in reading them on the lips only in a painful, confused and imperfect manner, and renounce this mode of intercourse for signs and writing, or at most pronounce only a few single words; and with the last third, the results are of no possible value in the education and prospects of the pupils. Now let us see to what these results are reduced. We stated above that one-tenth of the deaf-mutes presented for admission into the German schools were rejected before any trial; that, of those admitted, one-fifth were sent away as incapable of instruction, and, of those retained in the institution, hardly a third make sufficient progress in speaking to enable them to use oral language in the interchange of ideas. Thus a third of four-fifths of nine-tenths is the number of deaf-mutes who really succeed in speaking; less than one-fourth."

Mr. Weld does not state definitely the proportion of pupils

in the German schools whom he regards as materially benefited by instruction in articulation, but, from the general tenor of his report, it is probable that his judgment would not differ essentially from those of the gentlemen already cited.

The Institution at London, under the care of Mr. Watson, pays more attention to articulation than any other in Great Britain. It is there a part of the regular course, and all who cannot succeed in making some considerable proficiency in it are regarded as deficient in intellect.

An intelligent gentleman, who had been ten years connected with the Institution, remarked to Mr. Day that "not one-fourth of the pupils there can be taught to speak." From the peculiar difficulties attending such instruction in the English language, to which we have referred, we are confident that this proportion must be greatly reduced, if it was intended to include only those who acquire spoken language so perfectly as to make it their medium of intercourse with society.

It will be seen at once that where this system is adopted a large number of deaf-mutes must be rejected at the outset, as incapable of education:—a fact already alluded to in the quotation from Prof. Morel. The school at Zurich, Switzerland, probably stands at the head of all others in its reputation for success in teaching articulation. Mr. Weld states that the usual number selected from among the annual applicants is not more than *one-fourth* or *one-third* of the whole. In the year 1843, twelve applied, and two only were admitted; the next year four were selected out of twelve, and he was informed by an officer of the Institution that this was about the usual proportion. This is the case, more or less, in all German schools where articulation is made the basis of instruction, and the care exercised in the choice will be found to bear a very fair proportion to the success attained by the school, and its reputation.

After the great care thus exercised in selecting proper subjects, we might hope to find the number who are actually admitted to the privilege of instruction allowed for a long time to reap its benefits. So far from this, however, we find, even of these, an important proportion excluded after a trial. The Institution at Zurich, four years since, had, from its foundation, admitted eighty-six pupils, and dismissed sixteen from

incapacity;—about *one in five*. Of the thirty-four pupils admitted from 1838 to 1843, *ten* were dismissed for the same reason; about *one in three*. The Institution at Riehen, up to the same date, had received sixty-six pupils, and dismissed nineteen. At Pforzheim, in the Grand Duchy of Baden, of two hundred and forty-nine pupils received between 1826 and 1844, fifty-two were dismissed, or more than *one in five*; and this although the principal had in his possession a list of all the deaf and dumb persons in the Duchy, and before admitting them had obtained exact information with regard to their physical and mental capacities. Mr. Weld mentions the case of a young man, “belonging to an intelligent family, whose attainments were satisfactory to his parents, but who was dismissed from the school at Zurich because he could not acquire articulation;” and adds, he is “not willing to suppose that the accomplished head of the Institution pursues this course from want of benevolence, but rather from the conviction that those he declines receiving or retaining as pupils are really deficient in intellect, and that labor expended on them would be virtually lost.”

And to what are the unfortunate individuals thus excluded consigned? Not to some lower grade of instruction;—not to the benefits of some more imperfect system, but to the utter darkness and neglect, to the profound gloom, of their own unalleviated misfortune. The lot of many who are retained is sufficiently uninviting. Of the instruction communicated they can know but little. They are made the subjects of a process for weeks, months, and years, which is utterly unintelligible and exceedingly irksome, without a ray of sunshine to enliven their toil, or cheer them in a journey which to them has no meaning and apparently no end.

It is important to remark that the large class of deaf-mutes, amounting, as we have seen, from three-fourths to four-fifths of the whole number, (if the instruction is in the *English* language, the proportion whom actual experiment shows to receive little practical benefit is much larger than this,) are not by any means generally deficient in intellect. A large part of them have good minds, and although, from a stiffness of the vocal organs, or from want of tact, they fail to acquire the sounds

and forms of spoken language, yet under a different system they do acquire a good knowledge of written language, and the elements of a good common education. In the case of those, on the other hand, who receive the most benefit from articulation, and who can be taught the use of spoken language, the skill they acquire is far from removing all traces of their misfortune. Their utterance is still broken and imperfect, so that even in "remarkable cases" of success, and where there is the highest intelligence, this method of communication is so uncertain and unpleasant that it is often abandoned for some other more agreeable and sure. Mr. Weld mentions the following cases, which are so much in point that we quote them at length :

"I had the pleasure of meeting (in London) a lady of rank and mature age, who had been privately educated, and who, although congenitally deaf, used articulation only in her ordinary intercourse with others. She had received the instructions of an able teacher for fourteen years, had enjoyed the constant company and aid of a talented female friend from her childhood to the day of my visit, and had had the devoted attention of her accomplished mother during a large part of her life, directed especially to this end. She had, in fact, enjoyed the best advantages which abundant wealth and parental affection could furnish. The deaf lady could articulate intelligibly, at least on all common subjects, and was in every respect well educated, considering her misfortune. The tones of her voice were however very unnatural, and, I must add, very disagreeable to my ear ; so much so that, were she a sister of my own, I should much prefer never to hear her speak, but rather to have her communicate with others by writing, dactylology, or the language of signs.

"Another case was that of a gentleman of good education and superior talents, who had been a teacher for six years, and had previously had the advantages of the best instruction for ten years. He owed much also to the anxious care and efforts of an intelligent relative, who had devoted a great part of her life to his benefit, even being with him during much of his pupilage for the purpose of aiding him in his studies. He spoke more agreeably than any congenitally deaf person I had before seen,

though still his voice was not a pleasant one. I could understand more than half he said in common conversation readily; but the other half was often unintelligible. He could also understand me, when speaking deliberately and with special care, to perhaps a greater extent; yet there was frequent need of resorting to signs, dactylogy, or writing, and we soon, by tacit consent, used one or the other of these means of communication more than speech."

Another case of great interest was a gentleman who for fourteen years was a private pupil of the London School; "a man of extraordinary attainments and great excellence of character, who holds in respect to general knowledge a rank quite superior to that of many at least who have had no similar misfortune to contend with. He belonged to a family of high intelligence, and had enjoyed the best of advantages, both at home and at school, for the development of his mental powers in the acquisition of knowledge. I was credibly informed that he had more or less knowledge of sixteen languages; that is, as I understood, the ability to read in them. He is a barrister; and though he pleads no causes, is employed as chamber-council, and in the management and settlement of estates; thus doing certain kinds of legal business with credit to himself, and advantage to others. Articulation to such a man would of course be a great benefit. He possesses the ability to use it in some degree; but it is imperfect, so much so that in the interviews I had the privilege of enjoying with him, he spoke but little. The attempt to do so was evidently embarrassing, and he preferred, as I did also, to converse by writing, or the manual language of the deaf and dumb."

These cases we regard fair specimens of what the system can do for the deaf and dumb under the most favorable circumstances. In how many instances among those who come to us for instruction do we find these circumstances to meet? Here is abundant wealth, superior talents, and, in two cases out of three, a near friend who can devote from ten to sixteen years to the special improvement of the individual who is the subject of the misfortune. When they *do* meet, we would certainly advise more or less attention to be given to articulation. In view, however, of the imperfect results of the system, even under circumstances the most favorable for its success, of the small number of the

deaf and dumb to whom it can bring relief, and of the great number who are unable to obtain from it the slightest benefit, we think it will be long before the intelligent teachers in American institutions will adopt it as a medium of instruction.

We shall notice but one other objection to teaching the deaf and dumb by means of articulation: the bearing of the system upon their religious instruction. This we regard as the most serious of all. The necessities of the system require that instruction upon moral and religious subjects should be deferred to a late period in the course. Accordingly the German instructors almost universally make no attempt to communicate religious truth till the pupil has been under instruction from two to three years, and in some cases it is deferred till the fifth year! From what has already been said with regard to the proportion of deaf-mutes who can be taught to articulate and read on the lips, it will be evident that instruction conveyed in this manner must be unintelligible to the great mass of them. Upon the religious exercises of the German schools Mr. Day remarks:

“Religious services, consisting of the daily devotions, and the religious services on the Sabbath, occupy a far less prominent position, and are far less effective than with us. I have taken every opportunity in my power to attend these exercises, and can never recall them to mind without sadness. Conducted as they usually are, through spoken language, with for the most part only a moderate employment of signs, they evidence the certainty that, to all but the most advanced pupils, they must prove a perfect loss. So satisfied, indeed, are the German teachers of this, that, in most schools, the greater part of the scholars do not attend the religious instruction on the Sabbath. In some schools, there is no religious instruction on the Lord’s Day; in others only once a fortnight; while in others, I am happy to say, pains are taken to collect the dismissed pupils residing near the institution, and teach them the truths of religion in connection with the highest class. Very seldom, if ever, is there more than one religious service on the Sabbath, and this generally assumes, as perhaps would be expected in small institutions, nearly the form of a Sabbath-school class with us. Equally defective, from the same cause, are the devotional exercises with which the day is commenced, or the school

opened. Whether a short prayer is articulated by a more advanced scholar, as is sometimes the case; or the teacher hastily explains a passage of scripture, without prayer, as I have also seen; or offers prayer himself, by words, none but by far the smallest portion of the scholars understand it. To the large number of the pupils, it is a mere dead form, of very little, if any, advantage."

We wish distinctly to say that, for the sad picture here given of the religious exercises in German schools, we are disposed to hold the system responsible, rather than those who use it. Many of these instructors are doubtless benevolent and excellent men, who take a deep interest in the spiritual welfare of their pupils, and yet feel that this is the best they can do for them. Such facts need little comment. These are indeed the necessary results of articulation, when employed for the religious instruction of the deaf and dumb. Few intelligent persons can engage with interest in exercises which are so senseless and unmeaning. We should not commit deaf-mutes to the tender mercies of such a system, if a better one could be found. In no particular are the comparative merits of the two systems (articulation, and natural signs) more distinctly brought out, than in the facilities which they respectively offer for bringing religious truth to bear upon the mind and heart of the deaf-mute. Mr. Weld presents the value of the two systems, in this respect, in the following forcible contrast, considering the German and American schools as the fair exponents of the systems pursued in each :

"How can any man give an intelligent account, to a deaf class of three months' standing, of the great facts, for instance, contained in the first few chapters of the Bible, on the strict German method? But this can be done, and is often done, in our American schools, not only to the extreme interest and satisfaction of such a class, but with a speedy and most obvious enlargement of the mental activity and power.

"How can one, on this plan, teach the attributes of God? He may indeed point up with a look of solemnity, and utter the sentence, 'God is good, wise, merciful, almighty,' etc. But what does the pupil understand by this? Almost nothing rightly for a long, long time; nor is it expected that he will or can,

until his growing knowledge of language permits the glimmering light he has received by these attempts very gradually to increase. On the other hand, a pupil of good mind may be taught these great truths by our method in a comparatively short time, though they must indeed be repeated and illustrated, as his astonished mind is able to bear them."

We stated, at the beginning of our article, that our desire was to group together some of the objections which experience and observation have shown to lie against articulation as a medium of instruction for the deaf and dumb, rather than to enter upon an original investigation of its merits. We have noticed three: the great difficulty of teaching persons who have been deaf from birth to articulate, even under the most favorable circumstances, and the vast expense of time and labor required to accomplish it; the fact that a large majority of persons belonging to this class are incapable of receiving such instruction, and therefore do not and cannot derive the least benefit from it; and that it is an exceedingly difficult, imperfect and uncertain medium for conveying religious truth to the minds of those whose ears are insensible to the sound of the human voice. The list might be extended almost indefinitely, but the points noticed are fundamental, and, we think, quite sufficient to show that a worse system for the education of the mass of the deaf and dumb can hardly be found.

We will only say, in conclusion, that were it not for the inveteracy of habit, and the strength of long cherished associations, we might indulge the hope that even our German fellow-laborers would at length perceive the great imperfection of their system, and abandon it for a better. If such a change should take place, it would indeed be a new era in deaf-mute instruction, for we believe the ingenuity, the versatility, and the indefatigable patience of the German mind, applied under the auspices of a better system, would work out results in this most interesting field of labor far beyond any thing that the world has yet seen.

BIBLIOGRAPHICAL.

BRIEF NOTICES OF THE MORE IMPORTANT PUBLICATIONS WHICH HAVE AP-
PEARED IN GREAT BRITAIN OR AMERICA, HAVING RELATION
TO THE DEAF AND DUMB.

BY SAMUEL PORTER.

[Concluded from page 123.]

IN bringing this series of notices to a conclusion in the present number, we shall have to content ourselves with merely naming the titles, for the most part, of the books which remain to be mentioned. We shall also omit from the list the reports of institutions.

BAKER, (CHARLES) Contributions to publications of the Society for the Diffusion of Useful Knowledge, and the Central Society of Education. Privately reprinted, 1842.

This volume, intended only for the use of the author's friends, embraces articles on the education of the blind, and on sundry topics pertaining to general education, as well as on the education of the deaf and dumb. On this subject, it contains an Account of the Yorkshire Institution for the Deaf and Dumb, (of which the author is head-master,) contributed to the *Journal of Education*, No. XIV; articles on the Education of the Deaf and Dumb, on Dactylogy, the Abbé Sicard, John Paul Bonet, John Bulwer, George Dalgarno, and Thomas Braidwood, which were published in the *Penny Cyclopaedia*; a biographical sketch of the Abbé de l'Épée, from the *Gallery of Portraits*; and a letter, on Attempted Cures of Deafness, to the editor of the *Glasgow Herald*.

BAKER, (CHARLES) A Teacher's First Lessons on Religion, with a catechism, etc. London, 1833.

A Teacher's Lessons on the Creation. 1833. 2nd ed., 1843.

A Teacher's Lessons on Scripture Characters. 1833. 2nd ed., 1834.

A Teacher's Lessons on our Saviour's Ministry. 1834.

Primary Lessons for Children and Infant Schools. 2nd ed., 1843.

A Teacher's First Lessons on Natural Religion. 3rd ed., 1843.

- A Teacher's First Lessons on Revealed Religion. 3rd ed., 1843.
- A Teacher's Lessons on Dr. Watts's First set of Catechisms for Little Children. New ed., 1843.
- The Book of Bible Events, etc. 1844.
- KINNIBURGH, (ROBERT) The Life of Jesus Christ, etc. 2nd ed. Edinb., 1819.
- A Catechism and dictionary of the first principles of religion, designed for the use of the deaf and dumb. Edinb., 1831.
- Plates for the Deaf and Dumb as used in the Edinburgh Institution. Edinb., 1820.
- Articles in the *Scottish Christian Herald* in June, 1840, and also printed separately, on The Uneducated Deaf and Dumb, and on The Origin and Progress of the Art of teaching Deaf and Dumb.
- The Youth's Sure Guide to Happiness; or Scripture Selections, etc. 2nd ed. Edinb., 1833.
- Biblical Zoology, or a Cabinet of Scripture Animals. 2nd ed., enlarged. Edinb., 1838.
- Sacred Memoirs of Interesting Events. 1840.
- YOUTH'S BOOK of Plates on Natural History as used in the Glasgow Deaf and Dumb Institution. Glasgow, 1834.
- DEAF AND DUMB! by the author of "The Twin Sisters." 3rd ed. London, 1818.
- TONNA, (MRS.) The Happy Mute, or the Dumb Child's Appeal, by Charlotte Elizabeth.
- Personal Recollections, by Charlotte Elizabeth.
- SHERWOOD, (MRS.) Theophilus, the history of a boy deaf and dumb from birth.
- WATSON, (J.) A First Reading Book for Deaf and Dumb Children. London, 1826.
- A Selection of Verbs and Adjectives, with some other parts of Speech, etc. Lond., 1826.
- VAUGHAN, (W.) Vocabulary for the instruction of the Deaf and Dumb, upon the principles established at the Manchester school. Lond. and Manch., 1828.

BOUILLY, (J. N.) Deaf and Dumb, or the Abbé de l'Epée, an Historical Play, in five acts. Translated from the French edition, by the Author, to which is prefixed some account of the Abbé and of his Institution. London, 1801.

An edition of this Play was also printed at Hartford many years since.

SKETCHES OF IMPOSTURE, Deception and Credulity. London, 1827. P. 135, Feigned deafness, during five years, of a soldier. P. 138, Detection of a man who simulated deafness.

FENTON, (W. C.) A brief View of the Institutions for the Deaf and Dumb in Europe and America, with some remarks on the Yorkshire Institution. London, 1833.

KITTO, (John, D.D.) The Lost Senses: Deafness, No. XLI; Blindness, No. LI, of Knight's Weekly Volume. London, 1845.

NORTH BRITISH REVIEW. No. XII, Feb., 1847. Art. II, Review of "The Lost Senses."

DIBDIN, (REV. THOS. F., D. D.) A Bibliographical, Antiquarian and Picturesque Tour in the Northern Counties of England and in Scotland. London, 1838.

Repeated mention is made in this work of Walter Geikie, deaf and dumb, an artist of real genius, who had died a short time before, at the age of about forty years. The work is adorned with specimens of his etchings and copies of his drawings. The artist's sketches of piquant scenes in common life are exceedingly spirited and lifelike. See Vol. II, pages 437, 499, 540, 557, 568-71, 824.

BUCHANAN, (TH.) Illustrations of Acoustic Surgery. London, 1825.

An engraved representation of the anatomy of the human Ear, etc. Lond., 1823.

Physiological Illustrations of the Organ of Hearing, etc. Lond., 1828.

CURTIS, (J. H.) Treatise on the Physiology and Diseases of the Ear, etc. Lond., 1817. 6th ed., 1836.

Cases illustrative of the treatment of Diseases of the Ear, with remarks relative to the Deaf and Dumb. Lond., 1822.

- A Map of the Ear. Lond., 1823.
- A new and improved Map of the Ear. 1826.
- A Synoptical Chart of Diseases of the Ear, etc. 1830, 1837.
- A Lecture on the Physiology and Zoology of the Ear in Man and Animals. 1828.
- An Essay on the Deaf and Dumb, showing the necessity of medical treatment in early infancy; with observations on congenital deafness. 1829, 1834.
- Observations on the preservation of hearing, with remarks on hearing-trumpets. 1834. 5th ed., 1837.
- Advice to the Deaf. 1840.
- KRAMER, (W.) The Nature and Treatment of Diseases of the Ear; translated from the second German edition, by James R. Bennet, M.D. Lond., 1837.
- The same work, with the author's latest improvements. Philad., 1838.
- MONRO, (A.) Three Treatises; on the Brain, the Eye, and the Ear, etc. Edinburgh and London, 1797.
- SAUNDERS, (J. C.) The Anatomy and Diseases of the human Ear, etc. London, 3rd ed., 1819.
- SCARPA, (A.) The Anatomy of the human Ear. London, 1806.
- THORNTON, (W.) A popular treatise on the Physiology and Diseases of the Ear, containing a new mode of treatment of the Deaf and Dumb. Lond., 1837.
- TODD, (R. B.) The Anatomy and Physiology of the organ of hearing, etc. Lond., 1832.
- A FEW MINUTES ADVICE to Deaf Persons, etc.
- An Exposure of the fallacy of the practice of Deleau, Kramer, etc. London, 1839.
- STEVENSON, (J.) Deafness; its causes, prevention, and cure. London, 1828. 4th ed., 1838.
- WRIGHT, (W.) An Essay on the human Ear, and its anatomical Structure. Lond., 1817.
- An Address to persons afflicted with Deafness, particularly the obscure cases denominated nervous deafness, etc. 1820.
- Observations on the improper use of mercury in cases of nervous deafness. 1822.

- Lecture on the Anatomy and Physiology of the organ of Hearing, etc. 1824.
- The Aurist, or Medical Guide for the Deaf, etc., with Translations and an Analysis of foreign Works on the subject. Numbers I, II, III; March, April, May, 1825, London.
- Plain Advice for all classes of Deaf Persons, the deaf and dumb, and those having diseases of the ears. Lond., 1826.
- On the varieties of Deafness, and diseases of the ear, with proposed methods of relieving them. Lond., 1829.
- Instructions for the cure of Deafness and diseases of the Ear. Lond., 1835.
- NEILL, (HUGH) A Report upon Deafness, with the modern methods of cure. 3rd ed., Lond., 1840.
- YEARSLEY, (J.) Deafness curing by clearing out the passages from the throat to the ear, etc. Lond., 1839.
- Improved methods of treating Diseases of the Ear, briefly explained. Lond., 1840.
- Contributions to Aural Surgery. Lond., 1841.
- A Treatise on the Ear, its Physiology and Pathology, etc. Lond., 1842.
- CAVALLO. An Essay on the Theory and Practice of Medical Electricity. Lond., 1781.
- GALLAUDET, (REV. T. H.) Sermon delivered at the opening of the Connecticut Asylum, etc. Hartford, 1817.
- Discourse delivered at the Dedication of the American Asylum, etc. Hartford, 1821.
- Sermon on the Duty and Advantages of according instruction to the Deaf and Dumb. Concord, 1824.
- The Child's Picture Defining and Reading Book. Hartford, 1830.
- Lit. and Theol. Review, New York. Vol. I, Article on The Language of Signs as Auxiliary to the Christian Missionary.
- CLERC, (LAURENT) An address written by L. Clerc, and read at his request, at an examination of the pupils of the Conn. Asylum, before the Legislature of the State. Hartford, 1818.
- MITCHILL, (SAMUEL E., M. D.) Discourse pronounced by re-

quest of the Society for the Deaf and Dumb in New York. New York, 1818.

AKERLY, (S., M. D.) Observations on the Language of Signs, (among the Deaf and Dumb and the North American Indians,) read before the New York Lyceum of Natural History, on the 23rd of June, 1823.

Elementary Exercises for the Deaf and Dumb, etc. New York, 1826.

SUMMERFIELD, (REV. J.) Sermon preached in the Reformed Dutch Church in Nassau street, in behalf of the New York Institution for the Instruction of the Deaf and Dumb, etc. 2nd ed., New York, 1822.

NACK, (JAMES) The Legend of the Rocks, and other Poems. New York, 1827.

WELD, (LEWIS) An Address delivered in the Capitol, in Washington City, Feb., 1828, at an exhibition of three of the pupils of the Pennsylvania Institution, etc. Washington, 1828.

Report of his Visit to Institutions for the Deaf and Dumb in Europe.

This Report of Mr. Weld is appended to the Twenty-Ninth Report of the Directors of the American Asylum, exhibited in May, 1845.

DAY, (REV. GEORGE E.) American Journal of Science and Arts, Vol. XXX, No. 2. Art. VII, On the late efforts in France and other parts of Europe to restore the Deaf and Dumb to Hearing. New Haven, 1833.

Report on the Institutions for the Instruction of the Deaf and Dumb in Central and Western Europe.

This Report of Mr. Day was appended to the Twenty-Sixth Report of the New York Institution, for the year 1844.

MANN, (HON. HORACE) Seventh Annual Report of the Secretary of the [Massachusetts] Board of Education. Boston, 1844.

NORTH AMERICAN REVIEW, for Oct., 1844. Art. III, Review of the Seventh Annual Report of the Secretary of the [Mass.] Board of Education.

The same work, No. 83, April, 1834, has an article, which was also issued in a separate pamphlet, under the title of *Observations on the Education of the Deaf and Dumb*.

BARNARD, (F. A. P.) *The Literary and Theological Review*, No. VII. New York, Sept., 1835. Article on the Existing State of the Art of Instructing the Deaf and Dumb.

CHRISTIAN SPECTATOR. New Haven, Dec., 1837, Vol. IX, No. IV. Art. I, Instruction of the Deaf and Dumb.

BURNET, (JOHN R.) *Tales of the Deaf and Dumb, with Miscellaneous Poems.* Newark, N. J., 1835.

Biblical Repository. New York, Oct., 1842. Art. I, Present State of the Art of Instructing the Deaf and Dumb in the U. S. By Burnet.

AMERICAN REVIEW. New York. No. for May, 1846. Article on the Education of the Deaf and Dumb; in review of the Reports of Messrs. Weld and Day on European Institutions for the Deaf and Dumb.

ENCYCLOPEDIA AMERICANA. Article "Dumb and Deaf." Said to have been written by the late Wm. C. Woodbridge.

JACOBS, (J. A.) *Lessons for the Deaf and Dumb.* Lexington, Ky., 1834.

THE DEAF AND DUMB: or a Collection of Articles relating to the condition of Deaf-Mutes, their education, etc., by Edwin John Mann, late pupil of the Hartford Asylum. Boston, 1836.

A CATECHISM of Scripture History, designed principally for the Deaf and Dumb in the American Asylum. Hartford, 1829.

A SCRIPTURAL CATECHISM, designed principally for the Deaf and Dumb in the American Asylum. Hartford, 1848.

This is a revised and enlarged edition of the preceding, with the addition of Part III, *A Practical Catechism for the Deaf and Dumb*.

PEET, (HARVEY P.) *A Vocabulary and Elementary Lessons for the Deaf and Dumb.* New York, 1844.

Course of Instruction for the Deaf and Dumb; Part Second. New York, 1845.

Elementary Lessons; being a Course of Instruction for the

Deaf and Dumb ; Part First. Second Edition, New York, 1846.

Course of Instruction for the Deaf and Dumb ; Part Second. New York, 1849. [This and the one preceding were made by a division and enlargement of the one first named ; the whole "Course" now embracing three Parts.]

Scripture Lessons for the Deaf and Dumb. New York, 1846. Second edition, revised and improved ; printed by the Am. Tract Society, 1849.

PEET, (HARVEY P.) Address delivered at the New York Institution for the Instruction of the Deaf and Dumb, Dec. 2nd, 1846, by Harvey P. Peet, A. M., President of the Institution. With an Appendix containing the proceedings at the Dedication of the Chapel.

Address delivered in Commons Hall, at Raleigh, on the occasion of laying the corner-stone of the North Carolina Institution for the Instruction of the Deaf and Dumb, April 14th, 1848.

MISCELLANEOUS.

BY THE EDITOR.

Schools for the Deaf and Dumb in the World.

In a late number of the *Annals*, we gave some statistics respecting the number of institutions for the deaf and dumb in Europe and America ; following the *Quatrième Circulaire*, published at Paris in 1836. We have lately had our attention directed to certain sources of information on this subject, of more recent date ; from which it appears that the schools for the deaf and dumb in some of the European nations are much more numerous now than they were twelve years ago. Mr. Day, in his Report, (1844-5,) enumerates *one hundred and sixty-two* European institutions of this character, *forty-four* of which were in France, and about *seventy* in the German States. The ninth Hamburg Report (1847) gives the names of just *eighty* German schools for the deaf and dumb, containing in all about *one thousand eight hundred* pupils.

The increase of institutions for deaf-mutes has been rapid. The Second Paris Circular (1829) gives the names of only *eighty-eight*. The Third, (1832,) *one hundred and twenty-eight*. The Fourth, (1836,) *one hundred and forty*. Mr. Day's Report (1844) gives a list of *one hundred and seventy-two*, and now (1849) there are probably in the whole world very nearly *two hundred* schools for the deaf and dumb, containing not far from *seven thousand* pupils.

A New Paper for the Deaf and Dumb.

We have just received the first number of "The Deaf-Mute," a semi-monthly paper published at the North Carolina Institution for the Deaf and Dumb, and devoted chiefly to the subject of the instruction of the Deaf and Dumb and the Blind. It is not confined, however, to this subject, but embraces columns of miscellaneous matter, adapted to instruct and amuse the class of persons for whom it is especially intended. We wish abundant success to the conductors of this little paper, in their new enterprise.

NOTICE.

With the present number of the *Annals*—the last of the second volume—we have decided to suspend the publication of the work. We say *suspend*, not *discontinue*, for it is our hope to be able, at some future time, to issue a third, and perhaps a fourth volume. We make no promises, however, for our action in this respect must depend on circumstances not yet fully determined.

The *Annals* was commenced as an experiment, and with no very strong expectation, on the part of its conductors, that it would be continued for many successive years as a regular quarterly periodical. Neither has it seemed to us particularly important that a work of this kind should make its appearance with all the regularity and uniformity of the ordinary literary

and scientific magazines. If a reason is asked for our present suspension, we may reply that our range of topics is somewhat limited ; that the labor of preparing articles for the *Annals* has fallen upon a few individuals, who, in the course of the eight numbers already issued, have had an abundant opportunity for saying that which should first be said ; that we have not received from our brethren of other institutions the amount of aid, in the way of contribution to our pages, which we had reason to expect : and that, being thus thrown back on our own resources, we prefer to wait, for a time, until additional matter accumulates upon our hands.

Should we, after a rest of months, or even of years, resume the publication of the *Annals*, we design to have the future numbers take the form of the past, so that they can be bound together, and present, to outward appearance, no indication of the hiatus between them.

Such of our subscribers as are still in debt for the present volume are requested to make payment to the publishers with all convenient despatch.



CABELL HALL LIBRARY

The return of this book is due on the date indicated below

DUE

DUE

Usually books are lent out for two weeks, but there are exceptions and the borrower should note carefully the date stamped above. Fines are charged for over-due books at the rate of five cents a day; for reserved books there are special rates and regulations. Books must be presented at the desk if renewal is desired.

L-13