

*Translation of Mr. Day's Report.*—The valuable Report of the Rev. George E. Day on "The Institutions for the Instruction of the Deaf and Dumb in Central and Western Europe" has been translated into the German language and is about to be published in Germany, with critical comments by Mr. Wagner. Mr. Day's conclusions in regard to the German method of instruction were not, on the whole, commendatory of the system universally adopted in that country; and we may judge therefore that this translation of his Report has been made, not to give currency to the views therein contained, but rather to furnish an opportunity to combat them. By what degree of success this patriotic effort will be attended we cannot pronounce, of course, until we have weighed Mr. Wagner's criticisms in our own private balances.

---

*Death of Mr. Ordinaire.*—The last number of the Paris *Annales* contains the announcement of the death of Mr. Désiré Ordinaire, former director of the Royal Institution for the Deaf and Dumb, at Paris. He died on the seventh of April last, at Besançon. Mr. Ordinaire presided over the Paris Institution from 1831 to 1838, and during this period composed and published his *Essai sur l'éducation et spécialement sur celle du sourd-muet*. He was a warm partisan of the German method of instruction, rejecting as far as possible the language of signs, and spending all his strength upon exercises in articulation. His success in this direction, however, did not keep pace with his zeal.

---

*The Deaf and Dumb in China.*—We were told a short time ago by the Rev. S. R. Brown, formerly an instructor in the New York Institution for the Deaf and Dumb, but for several years past a resident in China, that during his whole stay in the Celestial Empire he had never seen a deaf and dumb person, and, although he was particular in his inquiries on the subject, that he had heard of only one case of the kind. Blindness is very common among the Chinese; not often congenital, as we understood Mr. Brown to say, but induced by some of the peculiar habits of the people.

## MISCELLANEOUS.

BY THE EDITOR.

*Convention of Instructors of the Deaf and Dumb.*—On the seventh, eighth, and ninth days of October, 1846, a Convention of Instructors of the Deaf and Dumb, was held at Esslingen, in the kingdom of Wirtemberg, Germany. In this convention, Prussia, Saxony, Bavaria, Wirtemberg, Frankfort and Switzerland were represented, and although the number of members was not large, yet the occasion seems to have been one of great interest to all who were present. With a recess of only two hours each day, the sessions were continued from eight o'clock in the morning to seven o'clock in the evening, and many questions of importance relating to the education and general welfare of the deaf and dumb were brought under discussion. Before adjournment, the members of the convention decided to hold another conference of a similar character in 1847, at Frankfort-on-the-Main.

---

*Foreign Periodicals devoted to the Deaf and Dumb.*—Mr. EDWARD MOREL, one of the Professors in the Royal Institution for the Deaf and Dumb at Paris, aided by a number of his associates and other gentlemen, publishes the *Annales de l'Education des Sourds-Muets et des Aveugles*; a quarterly periodical, not unlike our own in respect to size and general appearance. As its name indicates, it is devoted to the deaf and dumb and the blind, principally to the former, and during the four years of its existence it has disseminated much valuable information concerning these two classes of unfortunates. At the convention noticed above, a proposition was submitted to commence a weekly publication in the German language, which should represent the deaf and dumb and their instructors. The plan proposed was received with favor by the members generally, and measures were taken to carry it into immediate effect. The editorship of the forthcoming paper was committed to a Mr. Wagner; a gentleman engaged, as we suppose, in the instruction of the deaf and dumb, but with which of the numerous German institutions he is connected we do not at this moment recollect.

ported, they answered: "By Divine Providence." Upon further inquiring by whose instrumentality Divine Providence thus supported it, they gave no answer, but I guessed their modesty; for I was informed elsewhere that some of these excellent sisters had inherited a considerable property, and that instead of employing their money to live the lives of the rich, they had chosen to practise the precept of our Lord, who said that it was more blessed to give than to receive. What benevolence is this! And how few we see in the world disposed to do the like!

The other school, for boys, is located in the western part of the city, in one of the wings of a splendid seminary where young men are educated for the priesthood. Two of the brothers residing in this institution were charged with the task of teaching those poor boys, who numbered about ten; the school for their reception was opened too short a time since to permit me to speak of it with justice.

One day, in walking through Lyons, seeing a crowd of persons reading a notice stuck on the wall at the corner of a street, I had the curiosity to examine it. It announced that a Mr. La Fontaine would give in the evening, at the hotel Du Nord, an exhibition of experimental magnetism, at which he would operate on a young girl and present the physical phenomena of magnetism, and produce ecstacy under the influence of music; that he would also introduce a deaf and dumb young man of Lyons, whom he said he had succeeded in making hear by magnetism, and submit to the magnetical operation many other deaf and dumb, whom he would try to enable to hear also. I immediately concluded to attend the exhibition, and to request Mr. La Fontaine to experiment upon me, should he succeed, that the operation might be decisive; but, as says the proverb, what I proposed, God disposed; for I was prevented from attending by the sudden illness of my son. I however visited the deaf and dumb the next day to learn the result of the experiment, and they told me that it had been a complete failure.

the sole superintendence of the establishment and was assisted in the instruction of his pupils by two other young men, deaf and dumb like himself, and Madame Forestier that of the girls, with the assistance of two females also deaf and dumb. In fact, there was no one save Mrs. F. that could hear and speak, the servants of both sexes being likewise deaf and dumb. This is, I believe, the only school of this kind in the world. I examined some of the scholars, in compliance with the request of the teachers, and found they had made pretty good proficiency; but I took the liberty of advising Mr. Forestier to associate with him a clergyman, or a gentleman of respectability and talents, who could hear and speak, for the greater prosperity of the school and the better improvement of the children in written language and religious knowledge; my opinion being that, however instructed a deaf and dumb person might be, he was still less so than those who hear and speak. But he did not appear disposed to adopt my suggestions; so I bade him good bye and departed, not without wishing him all the success he merited, in spite of his pretensions.

I had also an opportunity of visiting, another day, two other schools for the deaf and dumb, at St. Etienne, a large city about sixty miles south of Lyons, famous for its manufactories of ribbons and its mines of coal and iron. One of the schools is located in the eastern part of the city, and contained, at the time of my visit, upwards of fifty poor girls, under the care of four or five sisters of charity. The house which they occupied was beautifully situated and overlooked the city and country. The girls appeared happy and contented, and were making very respectable progress in their studies, but I remarked nothing extraordinary in the system of instruction, it being derived from that pursued in the other schools of France, and the ladies had learned it from some educated deaf and dumb. I had a short discussion with one of these ladies with respect to abstract qualities. For instance, I maintained that *white* was the color which we saw in objects: but that we did not see *whiteness*, as we had only received the impression of it, and we kept the remembrance or image of it in our minds. She thought differently and tried to convince me, but to no purpose, that we saw both *white* and *whiteness* with our bodily eyes.

On inquiring of these kind ladies how their school was sup-



thus treated, I took out my card, and handing it to him, I requested him to hand it to the Director, Mr. Delanneau. Monsieur D. has gone to Normandy, answered he. Then hand it to Prof. V. Monsieur V. is in the country. Then to Prof. M. Gone to Strasburg. Then to Prof. B. Gone to Bordeaux. Then to Prof. L. Gone out to dinner, but will return at two o'clock. And taking off his cap, he invited me to walk into the waiting-room, close to his lodge, assuring me that he would let me know when Prof. L. should return. From the waiting-room, seeing some boys at play, I beckoned to them and they came to me, and I talked with them until Prof. L. made his appearance. He knew me and I him. He gave me a hearty welcome, and ushered me into the Institution, where I beheld about fifty pupils at work in the shops, the others having gone to pass their vacation at home. Of course I had no opportunity of witnessing their exercises in the school-room, but I promised to call again at some future time and bade them good bye and went away.

I soon left Paris for Lyons, where I arrived early in October, and, after spending a few weeks with my friends there, I proceeded to La Balme in Dauphiné, my native place, and passed the winter with my sisters, with occasional excursions into the neighboring villages to visit other relations. On my return to Lyons, I twice visited the school for the deaf and dumb. It is located in the western suburbs, and stands upon a bold hill, overlooking the city and a vast range of country, which can only be ascended by a circuitous paved way; and, on account of the distance and the fatigue of ascending, is but little visited and consequently little known. The school was established some twenty years since by Mr. Comberry, a deaf and dumb pupil from the Bordeaux Institution, who had previously married a lady that could hear and speak. They both died not many years ago, at a short period of time from each other, and left an only daughter endowed with all her senses, whom Mr. Forestier, a former pupil of the Paris Institution, married not long since. Himself and lady are now the principals of the school. They had about forty pupils at the time of my visit, nearly as many girls as boys, supported by the bounty of the Department and the generosity of some benevolent persons. I saw nothing there worth mentioning, except that Mr. F. had

relations in Lyons for two or three years, for the purpose not only of enabling him to make further improvement in his knowledge of the French language, but also of placing him in a school where the theory of manufacturing silk is taught. Our voyage was prosperous and pleasant, and we reached Havre within twenty-two days, a very rapid passage indeed, which would still have been more rapid had we not had several days of calm. From Havre we proceeded to Paris, two days after landing, by railroad. The railroads in France, and elsewhere on the continent, I found in fine order, well managed and very safe. There are policemen in uniform, placed at short distances, whose business is to march to and from a post, to see that there is nothing on the road to obstruct it, and to place a bar at every crossing-way to prevent accidents, and sometimes, also, to warn the engineer when he must stop. This information is conveyed to him in this way: When the policeman hears or sees the cars coming, he immediately stands up on the border of the road like a soldier or sentinel, with his hand extended in the direction the cars are going, which means to say: *go on, proceed*; if, on the contrary, he wishes to give notice to the engineer to stop, on account of some obstruction which may happen to be on the road, he thrusts his hand forward and repeatedly moves it upward and downward, and this is understood by the engineer, who then endeavors to stop, or at least to slacken his progress as much as he possibly can.

The next day after my arrival at Paris, my first thought was of visiting the Institution for the Deaf and Dumb. Accordingly I got into the first omnibus that passed by it, and at half past twelve I was set down there. I rung and the door was opened. The entrance was through the lodge of the *concierge* (door-keeper.) He spoke, and I believe he asked me what I wanted. I told him that I was deaf and dumb and wanted to see the Institution. He said, by spelling with his fingers, that it was now vacation, and that there was nothing to see. I told him who I was and whence I came, and insisted upon entering. "Ah! Monsieur C.," exclaimed he, "are you really Monsieur C.? I know you by reputation and am glad to have the honor of seeing Monsieur C., but really I cannot let you enter when there is no one to wait upon you. Such are the rules of the Institution, and it is not I who made them." Not liking to be

been asked a thousand times before, only to receive almost as many discordant answers.

7. "What or who put it into the hearts of Satan and the wicked angels to rebel against God and destroy their happiness?"

This lad, only eleven years old, and but two years under instruction, has already advanced so far as to ask the great question concerning the origin of Evil; a "vain and interminable controversy," as it has well been called, but one nevertheless some solution of which seems to be necessary to the repose of every thinking mind.

It is interesting to reflect that the foregoing questions were the spontaneous offerings of a class of persons, who, at one period of the world, before any attempt had been made to instruct them, were almost universally regarded as but little, if at all, higher upon the intellectual scale than "the beasts that perish."

---

## VISITS TO SOME OF THE SCHOOLS FOR THE DEAF AND DUMB IN FRANCE AND ENGLAND.

BY LAURENT CLERC.

[The writer of the following article is well known to many of our readers; first, as one of the most distinguished pupils of the Abbé Sicard; next, as a professor in the Royal Institution for the Deaf and Dumb at Paris; then as the associate and co-laborer of Mr. Gallaudet in the establishment of the American Asylum; and, finally, as having been connected with the Asylum for more than thirty years, as one of its best and most highly esteemed instructors. It should be remembered that Mr. Clerc writes in a language that is twice foreign to him; first, as a Frenchman, born and resident in that country till mature age; and, next, as a deaf-mute, to whom all written language is, in a certain sense, foreign.—ED. ANNALS.]

IN the spring of 1846, I obtained leave of the Directors of the American Asylum to visit France on private business; but I did not avail myself of this permission till the month of August following. On the 8th, I embarked at New York on board the packet-ship *Argo*, Capt. Anthony, bound to Havre, accompanied by my younger son, whom I intended to leave with my

can conceive no "use" in anything that has not an immediate connection with meat, drink, clothing, warmth or shelter.

2. "Why can you hear and speak, when I can do neither?"

One of the great mysteries of Divine Providence, not explained by the theory implied in the question of the disciples, "Who did sin, this man or his parents, that he was born blind?" and not to be explained by any theory whatever, but reverently left rather to the infinite wisdom and sovereign power of the Almighty.

3. "How did God create himself, before Adam and Eve were born?"

Self-origination—self-existence—like which there is nothing in human experience, and of which, of course, there can be no *positive* conception in the human mind. And yet, how the spirit of this poor deaf and dumb girl struggles after some apprehension of the mystery, and seems at the same time to insist upon the self-evidence of the proposition, that "all that is must have *begun* to be."

4. "Why did God create all beings—earth, animals and all things?"

This boy had never heard of Edwards's "Dissertation concerning the End for which God created the World," but the great question doubtless pressed as really and forcibly upon his mind as it did upon that of the prince of metaphysicians.

5. "What is it that makes you so desirous to go to heaven when you die?"

A question for theologians to answer, but one to which their replies have as yet given no certain or uniform sound; for they have never been able to agree as to the exact place which the desire of heavenly *happiness* ought to hold among the exercises of the regenerate heart. But the querist in this case was totally unaware that he was stepping upon controversial ground. He knew nothing about the earnest conflicts of theological warfare concerning this or any other question.

6. "What is the difference between good and bad?"

In the plainest and simplest words, we have here propounded the great ethical question which, more than any other perhaps, has exercised the thoughts of philosophers in all ages of the world. This deaf and dumb girl asks us to furnish her with a Theory of Virtue, not in the least aware that the same question has

*Truth.*—The forefinger is passed, in the attitude of pointing, from the mouth forward in a line curving a little upward, the thumb and other fingers being completely closed.

*Love.*—The clenched hand is pressed hard upon the breast.

*Now, or at present.*—The two hands, forming each a hollow, are brought near each other, and put in a tremulous motion upwards and downwards.

*Done, or finished.*—The hands are placed, edge up and down, parallel to each other, the right hand without; which latter is drawn back as if cutting something.

[TO BE CONTINUED.]

## QUESTIONS.

BY LUZERNE RAY.

THE questions given below were addressed on a certain occasion, as an ordinary school-room duty, by pupils of one of the most advanced classes in the Asylum to their teacher, in compliance with his request that they would endeavor to exercise their thoughts upon subjects of a somewhat higher cast than they were in the usual habit of considering. Without any suggestion at the time on his part, and without any previous instruction upon the points presented, the following interrogatories were put, in precisely the same words in which they are here given. They are worthy of some regard, as furnishing additional evidence of the fact that the human mind, whenever it reaches a certain point in its development, almost universally plunges at once into the depths of those mysterious subjects, "the Sphinx-riddles of the universe," which, since the world began, have perplexed the wisest of our race; and which, even now, after centuries and millenniums of diligent thought and earnest controversy, seem to have approached no nearer their solution.

1. "What is the use of knowledge?"

This pupil (a lad of twelve years old,) has an evident tendency toward the utilitarian philosophy. He belongs to the somewhat numerous class of *cui bono* querists; of those who

and are commencing the course of instruction, and to those, too, who are concerned in giving this instruction.

To show how nature, when necessity exists, prompts to the invention and use of this language of signs, and to exhibit from another interesting point of view the features of its universality, a fact is worth mentioning, to be found in Major Stephen H. Long's account of an Expedition from Pittsburgh to the Rocky Mountains, in 1819. It seems, from what he tells us, that the aboriginal Indians, west of the Mississippi, consist of different tribes, having either different languages or dialects of the same language. Some are unable to communicate with others by speech; while they have fallen into a language of signs to remedy this inconvenience, which has been long used among them.

Major Long's work contains an accurate description of many of these signs, and it is surprising to notice how not a few of them are almost identically the same with those which the deaf and dumb employ to describe the same things, while others have such general features of resemblance as to show that they originate from elements of this sign-language which nature furnishes to man wherever he is found, whether barbarous or civilized. Such are the following :

*Sun.*—The forefinger and thumb are brought together at tip, so as to form a circle, and held upwards towards the sun's track. To indicate any particular time of the day, the hand with the sign of the sun is stretched out towards the east horizon, and then gradually elevated, to show the ascent of that luminary, until the hand arrives in the proper direction to indicate the part of the heavens in which the sun will be at the given time.

*Moon.*—The thumb and finger open are elevated towards the right ear. This last sign is generally preceded by the sign of the night or darkness.

*Seeing.*—The forefinger, in the attitude of pointing, is passed from the eye towards the real or imaginary object.

*Theft.*—The left forearm is held horizontally, a little forward of across the body, and the right hand, passing under it with a quick motion, seems to grasp something, and is suddenly withdrawn.

racy than in those detached families throughout the country in which insulated deaf-mutes exist, and improved into a somewhat regular system by the skill of those who have been engaged for a long course of years in this department of education. Yet it retains its original features. It is not an arbitrary, conventional language. It is, in the main, picture-like and symbolical, corresponding, in these respects, to the ideas and objects which it is used to denote. The newly arrived deaf-mute has been well acquainted with its elements in the home of his childhood. He recognizes them as the same which constituted the basis of those very signs which he and others around him have already invented and used, and sometimes they prove to be identically the same with his old ones, or so nearly so that they are at once intelligible to him. He finds himself, as it were, among his countrymen. They use his native language; more copious, indeed, and elevated than that to which he had been accustomed, but yet virtually the same; so that, perceiving at the outset that he understands others and that they understand him, he is encouraged to proceed, and, to his surprise, in a comparatively short space of time, slides into a familiar acquaintance with the language of natural signs in its full extent, as employed by the more advanced pupils and by the instructors themselves in the little community of which he has become a member.

The contentment which this throws around his new lot, removed as he is from the endearments of his native home; the pleasure which he derives from the acquisitions that he is constantly making, in the varieties of a more enlarged medium of social intercourse adapted to his peculiar condition, and of interesting and useful knowledge, from his better instructed associates and from the teachers; the delightful consciousness of his expanding powers of thought and feeling; the hope of future progress; and the ability, all the while, to make his wants and wishes known, and thus to obtain sympathy, counsel, and aid,—all these things go not only to show what the natural language of signs is, a much more definite, copious, and effective language than many may suppose it to be, but to prove and illustrate its immense value to the deaf and dumb, especially to those who have just arrived at an institution for their benefit

ingenuity also of the members of the family, develops itself with a remarkable similarity of features in all such families. Its similarity is so great that two uneducated deaf-mutes, who have never had any intercourse with others in a similar condition, can, at their first interview, communicate with each other on a considerable number of common subjects. Let them be together a few days or weeks, and the freedom and extent of this communication will be found to be constantly increasing, as they become familiar with each other's somewhat peculiar and dialectic modes of expression. They will be found, too, constantly and readily resorting to explanations and illustrations by the language of signs, and even to the invention of new ones by which to convey their thoughts and feelings, and which prove to be, at last, perfectly intelligible.

The universality of this natural language of signs is manifested also in the striking fact that the instructors of the deaf and dumb, who have become familiar, by their habitual and long continued intercourse with their pupils, with this language in all its varieties and peculiarities, find it easy, as they meet in different parts of the country with the uneducated deaf and dumb, to converse with them on a considerable range of common subjects. The writer of this article, some years ago, was requested, with a fellow-laborer of his at the time in the American Asylum, to visit a deaf-mute in a neighboring town, about eighty years of age, possessed of some property, and desirous of making a will. He could not read nor write, nor use the manual alphabet. He had no way of communicating his ideas but by natural signs. By means of such signs, exhibiting a great deal of ingenuity on the part of the old man, myself and companion were able to understand definitely the disposition which he wished to make of his property among his relatives and friends, and thus to enable him to carry his views into effect under the sanction of the law.

There is still another illustration of the universality of this natural language of signs in the immediate facility with which an intelligent, uneducated deaf-mute, arriving at the Asylum, is always found to hold communication with its inmates. After a short residence in the family, he makes rapid progress in this natural language of signs, enlarged as it is by culture into greater copiousness, and marked by more precision and accu-



expressions of countenance, and descriptive signs and gestures, which his own spontaneous feelings lead him to employ. His originality and skill in doing this,—his talking eye and face,—his graphic and beautiful pantomime,—his occasional pleasant mimicry,—his gladsome satisfaction when he finds that he has made himself understood,—his constant and rapid progress in this singular language which nature has taught him, and which is the only one as yet adapted to his insulated condition,—the gradual development of his intellectual and moral powers, the greater and greater ease with which the members of the family, he being the teacher and they the pupils in this novel mode of intercourse, find that they can communicate with him,—and the increasing stores of useful knowledge which he is thus accumulating, all conspire to throw an interest, and even charm, over such family scenes, of which those who have not participated in them can form but a faint conception.

The wind has been kindly tempered to the shorn lamb. The great principle of *compensation* has been effectually at work. Much substantial good has come out of apparent evil, and we feel almost constrained to conclude that one deaf-mute child in such a family—taking into account the spring which is thus imparted to the inventive powers of their minds and the kindest charities of their hearts, with the acquisition by all of a novel, highly poetical, and singular descriptive language, adapted as well to spiritual as to material objects, and bringing kindred souls into a much more close and conscious communion than that of speech can possibly do—is to be regarded rather in the light of a blessing than of a misfortune.

It would be a grievous misfortune, however, if one redeeming principle had not been at work: the natural, spontaneous facility with which the deaf-mute child is able to make his thoughts and feelings known to those around him by the expressions of his countenance and appropriate signs and gestures,—and if those around him, especially the mother and the younger members of the family, were not capable of easily understanding this language of the deaf-mute, and of rapidly learning it from him, and being able, in their turn, to use it.

This natural language of signs, spontaneously employed by the deaf-mute, and gradually enlarged and rendered more and more accurately descriptive by himself, and sometimes by the

them by means of expressive action, which elicited various information respecting the families they had left in Africa, besides some particulars of their own recent history; all of which they imparted with the peculiar pleasure resulting from this unexpected facility of communication with a stranger. This is merely a single incident among many others occurring in different parts of the world, which illustrate the fact that the language of gestures is in itself a very significant and impressive mode of presenting ideas; while it is obvious that a high degree of ingenuity and the skill acquired by practice are essential in order to make such a language what it is to the deaf and dumb, a clear and comprehensive vehicle of thought, as well as the medium of an unlimited sphere of instruction.

---

ON THE NATURAL LANGUAGE OF SIGNS; AND ITS  
VALUE AND USES IN THE INSTRUCTION OF  
THE DEAF AND DUMB.

BY REV. T. H. GALLAUDET,

Former Principal of the American Asylum for the Deaf and Dumb.

THERE is scarcely a more interesting sight than a bright, cheerful deaf-mute, of one or two years of age, in a family composed of an intelligent, feeling father and mother, and group of older brothers and sisters who can hear and speak. The strangeness of his condition, from the first moment of their discovering it, has attracted their curiosity. They wonder at it. They sympathize with it. Perhaps they lament over it. By degrees, they become familiar with it. They feel a peculiar attachment to this object of their regard. They do all which their love and ingenuity can invent to make him happy. They rejoice to see that he seems more and more to understand and appreciate what they say to him and do for him.

But the greatest delight is yet to come. He is constantly struggling to make his wants and wishes known, and to convey his thoughts and emotions to those around him, by those various

book, as soon as its language can be understood. Grammar, or the syntax of language, is of necessity taught more or less from the first. As the pupil advances he is made acquainted with certain symbols representing the noun, adjective, verb and preposition, with others, all of which, constituting with their numerous modifications a complete system, aid him in the construction of sentences ; and sometimes at a later period a grammar of language is put into his hand. As it regards Geography, History and the higher departments of instruction, they are conducted in a manner differing in no respects from that of other schools, except that which has already been pointed out, *that signs constitute the principal medium of communication* in regard to the subjects of study.

Thus it will be perceived that the natural language of gestures, modified and improved by being used on an extensive scale, is the chief instrument in the instruction of the deaf and dumb. It enables the instructor at first to hold intelligible intercourse with his pupils, and forms, throughout the whole period of the relation which subsists between them, an available and satisfactory means of interchanging thought and feeling. It is a most effective and impressive means of communicating religious truth ; and, as a channel through which the feelings of the soul can rise in adoration and supplication to its Author, is in the judgment of some not inferior to speech. Thus, while deprived of the latter invaluable endowment, has the deaf-mute been furnished by a beneficent Providence with a wonderful substitute, by means of which education with all its advantages is brought within his reach.

A pleasing illustration of the capability of natural signs, as a means of intercourse between those who possess no other language in common, will now be given, in concluding this sketch of its use in the education of the deaf-mute. At the time when the Amistad Africans, who by a remarkable providence had freed themselves from their captors, were in prison in this city awaiting their trial before the U. S. District Court, among the numerous visitors who were permitted to see them was the Rev. Thomas H. Gallaudet, the first principal of the American Asylum and the first instructor of deaf-mutes in America. Although of course entirely unacquainted with their vernacular tongue, he carried on a conversation of considerable length with

*I see a large dog.* After a sufficient number of model sentences have been given him, he acquires the ability to write down immediately, in their proper order, the ideas presented by natural signs ; and, also, to construct a few similar sentences of his own.

During the period occupied in the processes above described, he has been taught the use of several simple phrases and questions : such as, *come here ; shut the door ; open the window ; What is your name ? Are you well ?* and after the addition of prepositions and adverbs to his stock of words, he is towards the close of the first year, and sometimes earlier, prepared to connect his ideas imperfectly together, and express them in the form of a letter to his parents or a very simple narrative or description. He can now understand short and easy sentences in books, and begins to receive ideas from this source in connection with the pantomimic signs of his instructor ; just as children who begin to read at school are aided to understand by verbal explanations.

If the above exposition has rendered intelligible the introductory process of instructing the deaf and dumb, there will be no difficulty in apprehending what remains to be said briefly in regard to the subsequent course of their education. They have now acquired some comprehension of simple language ; but it is altogether too limited to be relied on as the principal medium of imparting knowledge. The great end to be aimed at, indeed, through the whole course of instruction, is to secure the best possible acquaintance with written language ; and this can only be the result of years of patient and persevering effort. At the same time the common branches of knowledge, as in other schools, are here taught in the use of the same or similar books explained and illustrated by signs ; or, as far as may be practicable, by the use of language written on the slate or spelled on the hand.

Arithmetic is commenced very early in the course. Counting on the fingers is a simple exercise, and has been reduced to such a system as to admit of the distinct expression on either hand of the very highest numbers. The numeral adjectives are soon learned ; also the nine digits with their uses ; while the simple exercises, both mental and written, of addition, subtraction, multiplication and division, prepare the way for the use of the

hat as before. The phrase will then be written down correctly, "*A black hat.*"

In a short time, however, the pupils become so familiar with the proper collocation of words that they will write these and similar phrases correctly from natural signs. It is a frequent exercise at this stage of instruction to give them a word expressing some quality, as *hard, long, rough*, and require the class to unite with it an appropriate noun. The teacher asks, "What is hard?" They reply, "a stone," "a slate." He then writes on the slate the unfinished expressions *A long, A short, A crooked*, and, with some amusing errors at first, they speedily succeed in making the proper combinations; and in a short time will write without his aid or suggestion, "*a long string, a crooked stick*," and a variety of similar expressions. Sometimes also the noun is given and they are directed to connect with it an appropriate adjective. Next simple verbs, such as *see, hear, eat, drink, love, hate*, with a few pronouns, are taught. The idea of love is expressed by an action significant of clasping to the heart; and hatred by a motion to repel an object, or put it away from the person, with an expression of aversion in the countenance.

With the noun, pronoun, verb and adjective, they now have the materials for forming short sentences, such as, *I see a large dog. He heard a bell ring. A girl ate a sweet apple.* The first sentence would be represented by natural signs (i.e., in the same way that the deaf-mute would communicate the idea to his companions) in the following manner. Holding the hand at a certain distance from the ground, to indicate the height of the animal, then placing the hand upon the thigh with the familiar action of patting, combined with the peculiar position of the muscles of the mouth in making the slight sound used in calling a dog, the object is brought at once before the mind. Next its size is intimated by extending the hand outwards in different directions; and the fact of its being seen by the individual is denoted by pointing to one's self, bringing the fore finger and middle finger of the right hand up to the eyes, and then moving them outward, as if in the direction of that which is seen. The order of ideas thus presented, it will be perceived, is this—*dog large I see*—but by *systematic signs*, designating each word successively by a sign, the pupil is taught to write,

a hat, followed by a motion of the hand as in putting it on the head. By a signal from him they immediately write the word ; and so in like manner the others which they have learned. If signs fail in any case to convey a distinct idea of the thing signified, the object itself may be shown ; or if this is impracticable, a drawing on the slate or a picture in a book will remove all obscurity.

The class is now possessed of the names of several objects and has thus begun to acquire the elements of written language. Every day adds to the stock of their vocabulary ; and their attention is soon turned to the names of the simple and obvious *qualities* of objects. To nouns, adjectives are added. Appropriate signs are made, representing such qualities for example as *hard, soft, white, good* and *bad*. These words, as in the case of nouns, being written by the instructor on the slate, and carefully illustrated by a reference in signs to numerous examples, the class commit a few of them to memory, recite them as before mentioned, and write them on their slates.

The article is then given, the adjective is joined to its noun, and such phrases as *a hard bench, a soft bed, a white horse*, are formed, and expressed both by signs and writing. Look again therefore at the class before their slates, with each a crayon in hand, prepared to write. The phrases to be written are communicated to them by different methods. First, after having by signs described *a tall tree*, the phrase is spelled on the fingers by the teacher and pupils at the same time, and then by the latter transferred to the slate. This is little more than a mere mechanical process. Again he expresses by signs the phrase *a black hat*, in the inverted or natural order of ideas, by which the object itself as most important is placed before its quality after the structure of the ancient languages. For example, the shape and size of the hat are portrayed to the eye, accompanied with an action significant of its use ; and then in addition the finger is laid on the eyebrow, which is the symbol of black as a color. This, literally translated in its own order into language, is obviously *hat black*, and without instruction to the contrary the pupil would thus write it. In order to prevent this, the signs are then repeated in the proper order of speech. First the article *A* is given on the hand ; next the sign for *black* by touching the eyebrow ; and lastly the sign for

tions of the hand and fingers which denote the letters of the alphabet is now given them, and they are required to imitate these with their own hands. This, with a little aid, they very readily do; many of them perhaps having learned it at home and being able to spell in this way a few words before they come. The teacher now writes the vowels, for instance, or the letters of some simple word, on a large slate and directs his scholar to express them respectively by their appropriate signs. This is the same process essentially as that by which a hearing child learns to read. He is taught to associate the printed letter or word with an articulate sound addressed to the ear, and to express it by that sound; while the mute connects the same letter or word with a sign or representation addressed to the eye. A word of three or four letters, the name of some familiar thing, as a hat, a cat, a box or a tree, is now written; and as he is of course perfectly acquainted with the object, it is quite easy by significant gestures to recall the idea to his mind, and to cause his eyes to sparkle with pleasure, as he begins to comprehend the relation of those few letters to an element of his own knowledge. He will himself very soon learn to spell in this way the names of these common objects, and describe them by unequivocal actions, so that the teacher, by pointing to the word on the slate, or spelling it on his fingers, can call forth simultaneously the appropriate gestures from his class. Next they are arranged around the room before the large slates with which it is furnished, and with crayons prepared for that purpose are taught to write, if they have not previously acquired this ability at home. The simple words, which have been explained as above, are then written by them on their slates; and they are exercised in this manner from day to day until they are able to write readily and neatly.

In the evening a lesson is assigned them to be committed to memory. A few of the short words, whose meaning they now comprehend, they spell repeatedly on their fingers, as a speaking child repeats the letters of his spelling lesson, until they can retain them all and recite them in the same way to their teacher in the morning, making the sign for each after they have spelled it. Let them now all take their crayons and stand up before their slates. With every eye fastened upon the teacher, they observe him while he describes in the air the figure and size of

tures or signs is both expressive and intelligible; especially to those who from infancy have by this method made known their wants, expressed their own ideas, however imperfectly, and received with greater or less distinctness the ideas of others in return. No child of sound mind comes to us with whom its mother, and, in various degrees, its father and its brothers and sisters, do not communicate with certainty and freedom in regard to all common objects.

It is comparatively easy then for the instructor, through the same channel, to find access to the mind of his unfortunate pupil, and gradually develop its powers. The mute will with the utmost readiness obey simple gestures which specify certain things to be done; take his seat, for example, bring a chair, his book or slate; in the same way he will make known his own desires, and oftentimes, by his expressive pantomime, give a clear representation of what he has witnessed at home. On the other hand, the teacher's descriptions of familiar objects or scenes, by gestures, attitudes, and expressions of countenance, awaken vivid recollections, and excite a glow of interest, which open his mind to the subsequent process of direct instruction.

Three things then are to be borne in mind: the deaf-mute is not deficient in his intellectual or moral faculties; he has formed habits of close observation by which he has acquired a certain amount of knowledge; he is also in possession of a medium of communication with his instructor. In this condition, as it regards his intellectual development, the young pupil is brought to the institution, and soon loses in the excitement of new scenes and his rapidly increasing ability to communicate with those about him the painful sense of separation from his parents. He is now surrounded by those who are in the same condition with himself, laboring under the same infirmity, and obviating its disadvantages by the same method of expressing their thoughts and feelings. Under these circumstances he seems to forget his misfortune; and in the school-room or on the play-ground he wears a happy expression of countenance, which seldom fails to attract the attention of strangers.

Let us now enter the room where for the first time is assembled a class of young pupils. A book containing the manual alphabet or an engraved representation of the different posi-



acuteness from the loss of one. If the eye be veiled in night, the touch, with its astonishing sensibility, will reveal to the darkened mind not only the existence and most of the qualities of material objects, but also, through a wonderful process, pour in upon the soul the light of science and religion; if the ear be closed up, the eye will study with a more absorbing interest the endless forms of animate and inanimate nature around it, watch with a closer scrutiny the manners and actions, the expressions of the countenances, and even the motions of the lips, of the persons before it, and impress upon the memory a more vivid and distinct picture of all that meets its gaze.

*Here then is the foundation* of that process by which the education of deaf-mutes is begun. Like other children, they have become familiar with the common objects, scenes and relations of life. They have parents, brothers and sisters, and other relatives, whom they have recognized with affection, and of whom they retain delightful recollections. Home, in all its scenes and employments; the domestic animals, with their various habits; household implements, in their numberless forms and uses; the instruments of agriculture or mechanic art; the furniture of the house, and the different articles of wearing apparel; the village with its inhabitants, their occupations and modes of life, together with the natural objects which diversify the landscape:—no deaf-mute of ordinary intelligence fails to imbibe and retain a very vivid impression of all these. This enumeration, it is obvious, may be extended almost indefinitely, and presents at once to view the materials with which the education of the mute must be commenced; for it will not be disputed that a knowledge of the outward world, derived through at least some of the senses, is indispensable to the successful attempt to impart instruction, in the case of every child, whether afflicted with deafness, or blessed with the perfect use of the ear.

But there is another thing necessary in all primary education; viz., some *medium* of communication between the teacher and his pupil. The faculties of hearing and speech supply this in all ordinary cases; and there must be a substitute at least partially equivalent in all others. We cannot expect, of course, that any other means of interchanging ideas can be equally convenient and effective with speech; yet the language of ges-

who rarely acquire the ability to speak; and another class, perhaps equally numerous, who were *deprived of hearing in early childhood* by disease, either before or after they had begun to talk. The mental development of a few of this latter class, who may have lost the use of the ear at five or six years of age, is perceptibly in advance of that of their fellow pupils who have never heard; inasmuch as they possessed, up to a given period, the advantages in this respect common to all children. But instances of this kind constitute exceptions to what we shall have to say respecting the condition of the mind of an uneducated deaf-mute.

Most of those who come to us, though perhaps not in a majority of instances born deaf, but yet without having derived any appreciable benefit from the short period that intervened before the loss of hearing, *differ in no other respect from hearing and speaking children, of the same age and from the same condition in life, than in the fact that, having been cut off by their misfortune from the usual sources of knowledge, their minds have been but slowly and imperfectly unfolded.* There is, at the same time, a diversity of talent and capacity among them, as well as of disposition and character, entirely analogous to that which prevails among children whose faculties are unimpaired. There is nothing wanting in their intellectual organization. They may, as they often do, possess original capabilities of a superior order, which need only to be assisted to break through their peculiar impediments, in order to exhibit the highest qualities of mind and heart.

It should then be distinctly noted that it is simply the *deprivation of the single sense of hearing*, while all the other faculties both of mind and body remain in the state in which they were created, that distinguishes the deaf and dumb child from his more favored companions. In this statement we do not except the organs of utterance; for the disuse of these is to be imputed to the defect of the ear, by which the individual is debarred from hearing and thus learning to imitate sounds.

In the next place, it will be readily understood that the little mute learns *to make good use of his eyes* and forms habits of observation, in regard to sensible objects, the more lively and accurate, in consequence of that compensatory law of nature, by which the remaining senses are made to derive increased

retire to bed. The above is a faithful description of a day in the American Asylum, at Hartford, Conn., and whether it is well-regulated or not, the writer leaves his readers to judge for themselves.

P. S. As the foregoing relates only to weekdays, the reader of this may be curious to know something of the way in which we spend the Sabbath, and I will give a brief account of it. After breakfast, which is served at seven o'clock, the pupils go to their sitting-rooms, and study their Bible lessons or Catechisms till half past ten o'clock. They then repair to the chapel, and a lecture is delivered by the principal, which continues about an hour and a half. They again go to their sitting-rooms to wait for the dinner bell. After dinner, they occupy themselves, as before, until half past two in winter and three in summer, when they again proceed to the chapel and a lecture of an hour's length is delivered by one of the teachers. After this, they spend the time till tea in reading or conversation. After tea their time is spent in reading or learning their lessons in the Bible or Catechism till nine o'clock, when they retire.

W. M. C.

---

## PRIMARY INSTRUCTION OF THE DEAF AND DUMB.

BY LUCIUS H. WOODRUFF.

THOSE who visit institutions for the deaf and dumb often express a desire to know the elementary process by which this important work is commenced. "How do you begin to teach them?" "How do you make them understand?" are inquiries constantly proposed.

It is the object of the following pages to answer these inquiries, and explain, by a summary method, the simple steps by which pupils of such institutions are conducted through the earlier stages of their instruction. But before we proceed to this, let us glance at the mental condition of the young deaf-mute before he becomes a pupil.

There are two classes of those who are generally designated as deaf and dumb; those *born without the faculty of hearing*,

proceed to the dining-hall. (When I say "the bell rings," the reader of this may think it absurd to ring a bell in a community of persons whose ears are shut forever; but the fact is, a few of the pupils have a *little* hearing, and they, when they hear the bell, tell the rest.) After grace has been said by the steward, they are allowed half an hour to finish their breakfast. After breakfast, the boys go to their sitting-room, get their caps and repair to the cabinet, shoe and tailoring shops. Some of the girls are employed in the tailoring-shop, and others in making or mending clothes or articles for the use of the Asylum. They remain at work till a quarter before nine in summer, and a quarter past nine in winter. At that time, a boy appointed for the purpose goes to the shops and tells the masters that it is time for work to be discontinued. Whereupon the masters give the signal and the pupils leave their work, and go to wash their hands and faces, and prepare for morning prayers; for doing which they are allowed a quarter of an hour. They then proceed to the chapel, where a text of Scripture is explained to them by the principal or, in case of his absence, by one of the teachers, and a prayer is offered; after which they repair to the school-rooms, and remain there, occupied in various exercises, till twelve in summer, and till half-past twelve in winter. One of the teachers then goes to the door of each school-room, and gives the signal, upon which the pupils leave their studies, and in summer they have an hour to themselves before dinner, but in winter they go directly from the school-rooms to the dining hall, and have an hour to play or amuse themselves afterwards. At two o'clock they are again called to school, where they remain till four. Then they go to the chapel, where prayers are offered by one of the teachers. They then repair to the shops, where they remain till six in summer and till half past five in winter. One of the boys then goes and gives the signal for them to leave their work, which they do, and after washing themselves, they proceed to the dining-hall, where grace is said as before, and they are allowed the same space of time to sup as to breakfast. After tea, they have the time to themselves till eight in the summer, and till seven in the winter. They are then called into their respective sitting-rooms to study their lessons for the next day. At nine the presiding teacher leaves them, and at half past nine the lights are extinguished and they

which time he was taken ill of a violent fever; was bled, and the fever abated; after about five or six months, had another attack, was not bled, and the fever ran its natural course; some weeks after his recovery he felt a motion in his brain which was very uneasy to him, and afterwards he began to hear, and in process of time to understand speech; this naturally disposed him to imitate others and attempt to speak; he was not understood for some weeks, but now he is understood tolerably well.

## 21. WALLER, (RICHARD) Philosophical Transactions for 1707.

An account of a man and his sister, each about 50 years of age, who had lost their hearing entirely in childhood, and were able to read on the lips well, and to speak intelligibly, though in a manner somewhat uncouth and odd.

We here come to the close of the first period of English literature, as concerns our subject; nothing important was published after Wallis till the latter part of the eighteenth century.

[TO BE CONTINUED.]

---

## A DAY IN THE ASYLUM.

[We print the following, (which is the uncorrected composition of one of the present pupils of the Asylum,) for a double purpose: in the first place, to give the reader some insight into the daily routine of study, labor and amusement in our institution; and, secondly, to show with what clearness and correctness some of our pupils are able to use the common language of narrative. We say *some* of our pupils, for it would be wrong to leave the impression that all of them, or indeed the greater number, have the ability to express themselves so well as the writer of the article below has done. ED. ANNALS.]

IN the morning, the pupils are awakened by one of their number, who is appointed for that purpose, and after dressing they go to their respective washing-rooms to wash their hands and faces. The washing-room of the boys is in the basement; that of the girls, in another part of the building. After washing, they go and comb their hair, and when the bell rings,

How far Wallis was indebted to Dalgarno,—or even Dalgarno to Wallis, (they were personally acquainted and both resident at Oxford,)—it is impossible now to determine. But it is clear that the imputation thrown out by Stewart, and echoed by De Gérando, the Edinburgh Review, (July, 1845, Vol. LXI, Art. on Dalgarno,) and others, charging Wallis with having borrowed the most valuable of his ideas from the work of Dalgarno, whose name he does not once mention,—sustained, it is said, by a comparison of the letter to Beverley with the early treatise *De Loquela*,—is nevertheless entirely baseless, and would never have been entertained if the accusers had read the letter of Wallis to Boyle in 1662. The passages we have quoted from this letter, show that at the very outset he not only did not consider articulation essential, but also had distinctly announced the great principle, the discovery of which exalts to its climax the praise awarded to Dalgarno by his somewhat too partial advocate; whose zeal in behalf of long neglected merit may not uncharitably be supposed to have been none the less for being in favor of one born north of the Tweed. It is not, however, till we come to the letter to Beverley, that we find any mention by Wallis of a manual alphabet.

A Latin version of the letter to Beverley was published in *Wallisii Opera Mathematica* (Vol. III, Letter No. 29,) and also appended to the sixth edition of the *Gram. Ling. Angl.* It was inserted, in both English and Latin, in the work by an American author, entitled *Vox Oculis Subjecta*, published in 1783.

19. WALLIS, (JOHN) Letter addressed to J. C. Amman, and published by him in his *Dissertatio de Loquela*. Amsterdam, 1700.

Of this letter we are unable to give any particular account.

20. MARTIN, (——) *Philosophical Transactions* for 1707, (Vol. V, p. 379, of Hutton's Abridgement.)

This paper reports the restoration of a deaf-mute to hearing. As this case seems to have been overlooked by Itard and others,—Itard mentions six instances as all which were on record,—we will give the particulars, in words nearly as we find them.

Daniel Fraser, a native of Stratharig, about six miles from Inverness, was deaf and dumb from birth till the seventeenth year of his age, at

17. FOOT. (—) Translation in English of Amman's *Surdus Loquens*. London, 1694.

Amman was a physician, and a successful teacher of deaf-mutes in Holland. His work, in which articulation is made the alpha and omega, has from the first exerted a leading influence upon the art in Germany, but has never, that we are aware, attracted much attention in England.

18. WALLIS, (JOHN) Letter to Thomas Beverley, dated Sept. 30th, 1698. Published in the *Philosophical Transactions* for Oct., 1698.

This letter was in reply to a request for advice, for the benefit of a family in which were five deaf and dumb children. It is a concise explanation and outline of a method for instructing deaf-mutes to the use and the understanding of language, by writing and a manual alphabet, without the aid of speech. The author says that besides Whaley and Popham, whom he had taught to speak, he had also instructed several other deaf-mutes, omitting articulation entirely in their cases; the teaching of which, he says, though generally esteemed so wonderful, is by far easier than the other branch of the task, while the attainment is of no value without the other, and even when made is with difficulty retained.

The process of learning a language, must be, he says, essentially the same for the deaf-mute as for the child who hears; except that characters addressed to the eye take the place of sounds which strike the ear, both alike being mere arbitrary signs of objects or ideas, in both cases the same. The instructor should, however, proceed gradually from the easier to the more difficult; arranging words in classes according to the relations of genus and species and of parts to a whole; and availing himself of occasions and of the gestures to which the deaf-mute naturally resorts. The details given by the writer relate chiefly to the classification of the vocabulary and the order of progress to be followed.

---

the Rev. Increase Mather of Boston, was purchased at the sale of the library of the Rev. Dr. Mather Byles, by Deacon James Humphreys, of Dorchester, Mass., and by him presented to the Asylum for the Deaf and Dumb at Hartford, Connecticut, at the particular request of Fr. Harris, Minister to the First Church in Dorchester, Mass., Oct. 23d, 1836."

Dalgarno proposed to dispense with speech in the instruction of the deaf and dumb. He admits indeed that articulation and reading on the lips can be acquired to a degree, but not so as to be practically useful, discrediting in part the relation by Digby. He would substitute written language and a manual alphabet. Beginning at as early an age as possible, his method would be that of the nursery rather than of the school, depending mainly upon the frequent repetition and constant use of words, and restricting the pupil to words as far as possible, to the exclusion even of signs. At the same time, he would have the teacher aided by the light of a regular method, of which he gives a brief sketch full of valuable hints. He was the first English writer to suggest the use of a manual alphabet for the deaf and dumb. Among the varieties which he says he considered and rejected, he mentions one similar to the present two-handed alphabet common in Great Britain. The one which, "after much search and many changes," he says, "I have at last fixt upon," has the letters located upon points on the inside and ends of the fingers and the palm of one hand, which are to be touched by a thumb or finger of the other, or by more than one simultaneously; with certain expedients for abbreviation. After describing this, the author goes on to say that, while congratulating himself on his successful contrivance, on a sudden he imagined a one-handed deaf-mute approaching and appearing to expostulate with him. "Whereupon," he says, "fixing my eyes steadfastly on his Hand stretched out, I thought with myself, that I could discern a Mouth and a Tongue, in his Hand: the Thumb seemed to represent the Tongue, the Fingers and the hollow of the Hand the lips, teeth, and cavity of the Mouth." He was thus led to devise a modification of his alphabet, so that it might be used, upon occasion, with one hand. The Treatise on Double Consonants was suggested by the expedients for abbreviation of the manual alphabet, but is of little interest except to the mere grammarian. It includes, however, an analysis of the mechanism of speech, which was first produced in the *Ars Signorum*, and is not unlike that given by Wallis.\*

---

\* A copy of the *Didascalocophus* in the library of the American Asylum has the following entry on a blank leaf:—

"This curious, learned, and exceedingly rare book, originally in the library of



viously, in 1659, been taught to speak by him, then rector of Blechingdon in Oxfordshire. The fact is supposed to have been that Popham, when taken by Wallis, had lost what he had before acquired under Holder. It does not appear, so far as we can learn, though we have not seen this tract of Holder itself, how far he instructed his pupil in the meaning of words, or, indeed, whether he attempted anything beyond mere mechanical articulation.

15. WALLIS, (J.) A Defence of the Royal Society and the Philosophical Transactions, particularly those for July, 1670, in answer to the cavils of Dr. W. Holder, by way of letter to Wm. Lord Viscount Brouncker. London, 1678.

16. DALGARNO, (GEORGE) Didascalocophus, or the Deaf and Dumb mans Tutor. To which is added a discourse of the Nature and number of Double Consonants; Both which Tract being the first (for what the Author knows) that have been published upon either of the subjects. Oxford, 1680.

Dalgarno was born and educated in Scotland, and flourished as master of a private grammar school at Oxford, England. His works were reprinted in Edinburgh, 1834, for the Maitland Club at Glasgow; comprising the one named above, and another, entitled *Ars Signorum, etc.*, originally published in 1661, containing a project for a universal language, a chimera indeed, but one worthy of a profound genius, and to realize which Wilkins and Leibnitz afterwards produced their respective schemes. The work on the deaf and dumb had fallen into almost total oblivion, when it was brought to notice by Dugald Stewart in a note appended to his account of James Mitchell. Yet it is one of the most remarkable and important productions in the whole history of the art. Though quaint and pedantic in style, its intrinsic merit is unquestionable. Though based wholly on theoretic grounds, it is not only comprehensive and profound, but eminently sound and practical. It goes straight forward to the very heart of the matter, and gives evidence that the author had thought through the whole subject. The praise awarded by Stewart, for the sagacity with which "this very original thinker had anticipated some of the most refined experimental conclusions of a more enlightened age," is not extravagant.

become entirely deaf,—to read well on the lips ; and not only so, but had enabled him in a short time to master the Hebrew language, by simply comparing the Bible in German with the original Hebrew, after learning the letters by the method of Van Helmont.

11. HOLDER, (WM.) Philosophical Transactions for 1668. (Vol. I, p. 243, of Hutton's Abridgement.)

The writer describes the case of a child born deaf ; infers that the nerve of hearing had not perished, since the child could hear a musical instrument in contact with its teeth ; thinks the deafness may be owing to the want of due tension in the membrane of the tympanum ; considers this part of the organ as not essential to hearing, but as merely propagating through it the vibrations of the air, while its office is to protect the parts within ; mentions an experiment made on a dog, in which the membrane was broken or perforated, yet the hearing was not affected for some weeks, or till other causes, as cold, etc., had injured the organ. This suggestion, it will be noticed, was an anticipation of the practice of Sir Astley Cooper.

12. HOLDER, (WILLIAM) Elements of Speech, *etc.*, with an Appendix concerning persons Deaf and Dumb. London, 1669.

The fullest account we can find of this work is in the Edinburgh Encyclopedia, as follows : "The appendix contains an account of the method he employed in the education of a Deaf and Dumb person, who was recommended to his care in 1659, and whom he taught successfully to speak. The whole work is rather tedious and obscure."

13. SIBSCOTA, (GEO.) Deaf and Dumb mans discourse, or concerning those who are born Deaf and Dumb, *etc.* London, 1670.

We have never seen this work, but have no reason to suppose it one of any considerable importance.

14. HOLDER, (W.) A Supplement to the Philosophical Transactions of July, 1670. Some Reflections on Dr. Wallis his Lettre there inserted. London, 1678.

Holder claimed that Popham, Wallis's second pupil, had pre-

very true that letters are with us the immediate characters of sounds, as those sounds are of conceptions, yet is there nothing in the nature of the thing itself, why letters and characters might not as properly be applied to represent immediately, as by intervention of sounds, what our conceptions are." This he confirms by the instances of Chinese writing, the Arabic numerals, and algebraic notation.

Of his method of teaching the understanding of language, we have a brief account as follows:—

"As to that [the task] of teaching him the language, I begin with that little stock of such actions and gestures as have a kind of natural significance, and from them, or some few signs which himself had before taken up to express his thoughts as well as he could, proceed to teach him what I mean by somewhat else, and so by steps to more and more. And this, so far as well I can, in such method as that what he knows already may be a step to what he next is to learn."

A note in the Transactions, appended to this letter, gives the name of the person instructed as Daniel Whaley, son of a Mr. Whaley, mayor of Northampton, and states that in May, 1662, he was examined by the Royal Society, and afterwards exhibited to the king and divers of the nobility, and that "in the space of one year, which was the whole of his stay with Dr. Wallis, he had read over a great part of the English Bible, and had attained so much skill as to express himself intelligibly in ordinary affairs, to understand letters written to him, and to write answers to them, though not elegantly, yet so as to be understood."

It is added, "the said Doctor hath since done the like for Mr. Alexander Popham, a young gentleman of very good family and fair estate, who from his birth wanted his hearing." Whaley became deaf when about five years old.

#### 10. PHILOSOPHICAL TRANSACTIONS for January, 1668, p. 602.

This paper is an account of the Tract by Van Helmont, a Hollander, published in Latin and German the year before at Sulzbach, containing speculations about a natural alphabet, which he supposed identical with the Hebrew, imagining the Hebrew characters to be in their form a picture of the modifications of the vocal organs in their pronunciation. He claimed that his principles supplied a method for the instruction of the deaf and dumb, and stated that he had taught an individual,—a deaf-mute, according to De Gérando, but, according to the Phil. Trans. as cited in the Edinburgh Encyclopedia, a musician, who had

ticulate distinctly; adding, that he had also taught them (an entirely different matter, however, he observes) to understand the meaning of language, and thus to use it in speaking, reading, or writing. He makes no mention of reading on the lips. This treatise should be studied by all who would understand or investigate the subject to which it relates. In the sixth edition of the grammar, London, 1765, this portion occupies 42 pages 8vo. The same edition has also appended the letter to Bevely, noticed below.

7. WALLIS, (JOHN) Letter to the Hon. Robert Boyle, dated March, 1662. Published in the Philosophical Transactions of the Royal Society for July, 1670.

In this communication, Dr. Wallis announces that he had undertaken "to teach a person deaf and dumb to speak and to understand a language," having commenced about the beginning of the January preceding, and already succeeded beyond his hopes. The letter is important, as showing that he had formed, even at this early period, very just and clear views of the whole subject.

"The task," he says, "consists of two very different parts;" one relating to articulation and the other to the understanding of a language. He does not suppose that speech can be perfectly acquired. Not proposing to teach reading on the lips, he however admits the possibility of acquiring a degree of this power, but only after having attained to that familiarity with language which is requisite, in order from the observation of a part to conjecture the remainder, as is done in the art of deciphering. "To the other part of the design," he says, "there is no obstacle in the way of perfection."

The following passage deserves especial notice, expressing as it does the fundamental idea of the school of De l'Epée and Sicard—a principle which is not known to have been advanced by any previous writer, if we except the Italian philosopher, Jerome Cardan:—

"Since that in children, the knowledge of words, with their various constructions and significations, is by degrees attained by the ear, \* \* \* why should it be thought impossible that the eye, (though with some disadvantage,) might as well apply such complication of letters or other characters, to represent the various conceptions of the mind, as the ear a like complication of sounds? For though, as things are, it be

words with his *Eie*, and thence learn to speak with his tongue. By (I. B.) surnamed the *Chirosopher*.—*Sic canimus Surdis*. London, 1648.

Though Bulwer was not an actual instructor of deaf-mutes, yet to him belongs the credit of being the earliest English writer on the subject, and of having, before any other individual, distinctly proposed pantomimic signs as a means of teaching language. The views given in his *Philocophus* are represented as sound and practical. Chap. XV. contains the account given by Digby of the pupil of Bonet.

6. WALLIS, (JOHN) *Grammatica Linguæ Anglicanæ. Cui præfigitur, De Loquela; sive, de sonorum omnium loquelarium formatione: Tractatus grammatico-physicus*. Oxford, 1653.

Dr. Wallis was an Oxford professor, celebrated as a mathematician, and eminent in other branches of learning. To him is usually awarded the honor of being the first successful instructor of deaf-mutes in English, and his writings on this subject have been often referred to, and held in high estimation, by those who have come after him.

The treatise *De Loquela* has for its object to teach the pronunciation of the English language, by describing the positions and motions of the organs in uttering the elementary sounds, with a classification of the sounds according to the manner of their formation. The author says that no attempt at a similar analysis of speech has ever been made, to his knowledge, in a complete and systematic form. This preliminary treatise was designed, as was the grammar itself, for the use of foreigners. No mention was made of the deaf and dumb in the edition of 1653. De Gérando fell into a gross error in stating the contrary, as he did once and again.\* In the preface to the fifth edition, of which we cannot give the precise date, (1674 is the date of the fourth,) is a paragraph, *then added*, in which Dr. W. says that he had, on this method, not only taught foreigners to pronounce English, and corrected the stammering or otherwise defective articulation of some of his countrymen, but had also instructed two deaf-mutes to ar-

---

\* *De l' Education des Sourds-Muets de Naissance*; par M. de Gérando. Tom. I, pp. 330, 332. The reading is indeed in the two instances 1753 for 1653, undoubtedly by a slip of the pen.

3. BULWER, (JOHN) *Chirologia*; or, the Naturall Language of the Hand, composed of the Speaking Motions and Discoursing Gestures thereof: whereunto is added, Chironomia; or the art of Manuall Rhetoricke: consisting of the Naturall Expressions, digested by Art in the Hand, as the chiefest Instrument of Eloquence, by Historical Manifestoes exemplified. London, 1644.

Bulwer was an English physician. His works are exceedingly rare, and known to us only at second hand. The subject of the above named treatises, related, as it is, to the natural signs of the deaf and dumb, led the way to the other work, noticed below. The only mention in either of a manual alphabet, and the earliest made by any English writer after Bede, is in the following words from the *Chirologia*, p. 106.

"A pregnant example of the officious nature of the touch, in supplying the defect or temporall incapacity of other senses, we have in one Master Babington, of Burntwood, in the country of Essex, an ingenious gentleman, who, through some sicknesse, becoming deaf, doth, notwithstanding, feele words, and, as if he had an eye in his finger, sees signes in the dark; whose wife discourseth very perfectly with him by a strange way of arthologic, or alphabet contrived on the joynts of his fingers; who, taking him by the hand in the night, can so discourse with him very exactly; for he feeling the joynts which she toucheth for letters, by them collected into words, very readily conceives what she would suggest to him."

4. DIGBY, (SIR KENELM) *Treatise on the Nature of Bodies*. First published in 1646.

In chapter 28 is related the case of the young nobleman, pupil of Bonet, in Spain, of whose ability to speak and to read on the lips to a high degree of perfection the author had been an actual witness. For information as to the means by which this result had been accomplished, he refers the reader to the work of Bonet on the subject in the Spanish language. Digby was a friend and correspondent of Wallis.

5. BULWER, (JOHN) *Philocophus*: or, the Deaf and Dumbe Man's friend. Exhibiting the Philosophicall verity of that subtile Art, which may inable one with an *observant Eie*, to *Heare* what any man speaks by the moving of his lips. Upon the same Ground, with the advantage of an Historicall Exemplification, apparently proving, That a Man Borne Deafe and Dumbe may be taught to *Heare* the sound of

and higher partes, there coulde not a heare take roote, only a fewe evill favored rough hairees stode staringe rounde about his temples. This impotent Lazar the bishop commaunded to be brought thither, and a harbour to be made for him within the precinct of his house, where he might ordinarily every day receive his almes.

"And when one weeke of Lent was past, the next sounday he willed the poore man to come into him: when he was come, he bydd him put out his tounge and shew it unto him, and taking him by the chinne, made the signe of the holy crosse uppon his tounge, and when he had so signed and blessed it, he commaunded him to plucke it in againe, and speake saying, speake me one word, say *gea, gea*, which in the english tounge is a worde of affirmation and consent in such signification as *yea, yea*.\* Incontinent the stringes of his tounge were loosed, and he said that which he was commaunded to say. The bishopp added certaine letters by name, and bid him say A: he said A. say B. he said B. and when he had said and recited after the bishop the whole crosse rewe, he put unto him sillables and hole wordes to be pronounced. Unto which when he answered in all pointes orderly, he commaunded him to speake long sentences, and so he did; and ceased not all that day and night following, so longe as he could hold up his head from sleepe (as they make report that were present) to speake and declare his secret thoughtes and purposes, which before that day he could never utter to any man.

"The bishopp also rejoycing that he had his speach againe, commaunded the phisician to take the sore of his head in cure. Which he did, and by helpe of the bishopps benediction and holy prayer, the skinne came againe, and hairees grewe as sightly to see as any other mans. So he that was before evill favored, dumne, and a loathesome creature to looke to, was now a hansom younge man, his countenance amyable and pleasaunt to beholde, his tounge ready and nimble to speake, his haire curled and faire to see. And so rejoycing for the recovery of his health, he returned home, notwithstanding the bishop offered him lodginge and gentle entertainment, amongst his owne familie."

## 2. BEDA. De loquela per gestum digitorum, libellus. *Of speaking by the motion of the fingers, a little book.*

This is another and very curious production of the "wise Saxon," describing an ancient method of expressing numbers by positions of the fingers, and also,—by employing the same to indicate letters,—of holding verbal communication, exactly as is done by the manual alphabets of the deaf and dumb. We derive our knowledge of the contents from a rare copy,—of the same work undoubtedly, though bearing a different title,—examined by us some time since, belonging to the library of the New York Institution for the Deaf and Dumb; printed at Ratibon in 1532, with plates representing the positions of the hand and fingers, and a preface, or remarks, by the editor.

---

\*It will be remembered that the original of this was in Latin, and that "the english tounge" here means what we now call the Anglo-Saxon.

## 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.

1. BEDE. The Historie of the Church of England. Compiled by Venerable Bede, Englishman. Translated out of Latin into English by Thomas Stapleton, D.D., 1622.\* Book V, Chap. 2. *How bishopp John cured a dumme man, with blessing him.*

The obscurity of fable precedes the certainty of authentic history. Bede was the earliest English writer whose works have been printed. His History of the English Church was completed in the year 733. The cure of the dumb man is related as having occurred not far from forty years before this date, and is given on the authority of one of bishop John's deacons. If the story was founded in fact, the young man was undoubtedly deaf as well as dumb. It indeed seems not improbable that here was an instance of successful instruction of a deaf-mute in articulation, by the same method as now practiced; the story having received the shape in which we find it, from the superstitious credulity of the age; the exaggeration extending also to the degree of success, as well as to the other and more marvellous points of the story.

John, bishop of Hagulstad (now Hexham) in the then kingdom of Northumberland, had a solitary mansion, where he used at times to seclude himself for devotional purposes, especially at the season of Lent. On one such occasion, desiring to have at the same time an object on which to exercise his charity, he caused to be brought to him this young man, whose case and cure are thus described :—

“There was in a towne not farre of, a younge man that was dumne, well knowne of the bishopp (for he used to come before him oftentimes to receive his almes :) who was never able to speake so much as one worde. Besides, he hadd such an unseemely sore in his heade, that in the crowne

---

\*The first edition of this Translation appeared in 1565.



The question whether deafness is hereditary is one of much interest to mutes and their friends, as it has an important bearing upon the propriety of their forming matrimonial connections. This question can be satisfactorily settled by fact alone. Before the deaf and dumb were educated, comparatively few of them married. Of these, we know of but two who had deaf and dumb children. L. S., of Connecticut, born deaf, married a woman who could hear and speak. Of their seven children five were born deaf. N. B., of New Hampshire, had a wife who could hear; and two children, both of whom were born deaf. Nearly one hundred families have been formed of our former pupils who have married, in about half of which both parties are deaf and dumb. Among all these, there are deaf children in only five families; while in others, of six or eight children each, all can hear and speak. Should there be no new cases among them, the proportion of families having deaf children would be to those having none, as one to twenty. But as some of them have recently married, and as most of them may have other children, it is quite probable that this proportion will be somewhat greater. While, therefore, it would not be a matter of surprise if persons afflicted with *congenital* deafness should have deaf and dumb children, it is far more likely that all their children would hear and speak. And the contrary probability is so slight that it need not deter them, when other circumstances render it proper, from entering the married state; especially when the fact is kept in mind that educated deaf-mutes very generally manage their family affairs judiciously, bring up their children well, and become useful and respectable members of the community.

measles, hooping-cough, etc. Indeed almost any acute disease may be attended with so much inflammation as to produce the same result.

Another cause of accidental deafness is *local disease*, usually the development of a scrofulous habit. In consequence of a sudden cold and sometimes without any known predisposing cause, inflammation begins in the head, ulcers are formed and discharged from the ear, and the loss of hearing ensues. This diseased state of the head, in some cases, continues for many years, with frequent discharges of purulent matter. It is worthy of remark that a large proportion of deaf-mutes exhibit symptoms more or less marked of scrofula; and it is probable that in connection with other diseases already specified, it exerts an important agency in causing deafness.

A few cases of accidental deafness are caused by *injury from falls, blows and similar casualties*. These occasion a violent derangement or disruption of the internal organs of hearing, or such a concussion of the brain as to destroy its susceptibility of receiving impressions from sounds.

It is not improbable that there may be cases of deafness caused by obstruction of the outer passage of the ear by indurated wax, or by the intrusion of foreign substances in infancy; but as such causes have never been assigned by the parents of our pupils, their existence can be demonstrated only by dissection or further investigation.

We subjoin a list of the assigned causes of deafness of the two hundred who were pupils of the American Asylum at the close of the summer term. Of these, one hundred and ten were born deaf; and of four others we have no information on the subject. Of the remaining eighty-six, the number made deaf by each of the causes as given by their friends is as follows:

By scarlet fever, . . . . .	41	By ulcers, . . . . .	8
“ brain fever, . . . . .	2	“ hooping cough, . . . . .	6
“ inflammatory fever, . . . . .	2	“ inflammation, . . . . .	4
“ spotted fever, . . . . .	1	“ dropsy of the brain, . . . . .	4
“ typhus fever, . . . . .	1	“ scrofula, . . . . .	3
“ lung fever, . . . . .	1	“ fits, . . . . .	2
“ erysipelas, . . . . .	1	“ falls . . . . .	2
“ rickets, . . . . .	1	“ measles, . . . . .	2
“ mumps, . . . . .	1	“ diseases (not named,) . . . . .	4

posed ; and the one event must be regarded as the cause of the other, through the impression which so sad an occurrence would naturally make upon the mother's mind.

Another supposed cause of congenital deafness is *the inter-marriage of near relations*. The impression that such is the fact prevails to a considerable extent. Mr. M., of New Hampshire, whose four children were all deaf and dumb, regarded it as a judgment of heaven for having married his cousin. Other instances of a like nature might be adduced ; but as we are not prepared at present to speak with much confidence on this point, we prefer to leave its decision to future examination.

We come now to the consideration of the causes of *accidental deafness*. This class includes about one half of all the cases which have come under our observation.

Much the most common cause of accidental deafness is *fever in its various forms*. Probably one half of the ascertained cases are to be referred to this cause. This class of diseases produces deafness by inflammatory action upon the auditory nerve and that portion of the brain to which it is attached, ending in paralysis or insensibility to impressions from sounds ; upon the inner or outer air-passages of the ear proceeding to suppuration and thus obliterating or closing these canals ; or upon the parts included within the labyrinths of the ear, either destroying them entirely or so deranging them as to prevent them from performing their appropriate functions. That the nerve alone is affected in some cases has been proved by subsequent dissection, where there was found to be apparently the ordinary perfection of all the parts. That the whole internal apparatus of hearing has in other cases been destroyed, is proved by the discharge of the bones of the tympanum from the external ear. The form of this disease which most frequently results in loss of hearing is *scarlet fever*. Of the two hundred pupils of the American Asylum, eighty-six are supposed to have lost their hearing ; and of these, forty-one were made deaf by scarlet fever alone. When spotted fever prevailed about forty years since, it was followed by the same disastrous consequences. Among the early pupils of this institution it was the most common cause of accidental deafness. Other febrile diseases, not strictly fevers, sometimes occasion the loss of hearing in young children, such as dropsy of the brain,

described, and with a similar result. Her first child was deaf and dumb as was also her fourth child. The third family in which there were mutes was that of Capt. T. His wife, previous to her marriage, had never seen a deaf and dumb person. Soon after coming to her new home, she was introduced to her neighbors, Mrs. M. and S., where she saw their deaf children and was much affected by their unfortunate condition. A knowledge of the supposed cause of their deafness and the apprehension that it might have the same effect in her case, added much to her concern. Her first child was deaf and dumb, and also her third and fourth. The other neighbor, Mr. L., who had two deaf children, gave a very similar account of the matter in regard to his wife; ascribing the deafness of his children to the same cause. In all these families there were several children whose hearing was perfect. Now it is possible that all these parents may have been mistaken as to the origin of deafness in their families, and that the supposed cause had in reality no connection with it. Yet when we consider, that, so far as they knew, there was no hereditary tendency to this calamity in any of them, we are constrained at least to regard the coincidence of these events as not a little remarkable.

There is another class of facts which have an important bearing upon this subject. Several families have been reported to us as having two or more deaf and dumb children in each of them, the oldest of whom were made deaf by disease and the others were born so. E. B., of Georgia, lost her hearing when two years old, (disease not ascertained,) and had a sister afterwards born deaf. S. M. A., of Connecticut, lost her hearing at the same age by scarlet fever. The next child of her parents was born deaf. S. J. G., of Maine, was made deaf at two and a half years by ulcers; the next child of the family was born deaf. W. B., of Massachusetts, lost his hearing by ulcers at eighteen months; the next child was born deaf. A. M. B., of Vermont, became deaf by the same cause at the age of two and a half years; and, as in the other cases, the next child was born deaf. We have selected these from similar instances, because hearing in them was not lost until after its previous existence had been ascertained. If then, there be any connection between the accidental deafness of the first child and the congenital deafness of the next, it must be in the way already sup-

oped as to impair or destroy the sense of hearing either before birth or in early infancy.

Another cause of congenital deafness may be *mental impressions of the mother previous to the birth of her child*. We assign this as a cause of deafness with much diffidence, and without committing ourselves as to its validity; aware that most physiologists deny the reality of any such influence. It is well known, however, that such an opinion very extensively prevails among the parents of deaf and dumb children; and some very striking facts have been furnished us by them in support of it. From many instances which might be mentioned, we have selected the following as the most remarkable. In a small town in the south-eastern part of Massachusetts, there are in four families eleven deaf and dumb children, residing in the same neighborhood. Thinking there might be some special reason for the existence of so many cases in that place, we took occasion while there some years since to inquire of the parents respecting it. Mrs. M., the mother of the four oldest of these mutes, at that time a widow, gave the following account. "A few months previous to the birth of my second child, I went to the funeral of a neighbor. While at the grave, the singular appearance of a young woman attracted my attention. Some one standing near me told me that she was deaf and dumb. As I had never seen a person in her condition before, I watched her movements with great interest. As the coffin was lowered into the grave, she clasped her hands, raised her eyes, and with a peculiar expression of grief and surprise, uttered such a cry as I had never in my life heard before. Her image was before me by day and by night for weeks, and her unnatural voice was constantly ringing in my ears. In due time my child was born, and, as I feared, proved to be deaf and dumb. In after life, whenever he was in trouble, he had the same expression of countenance as the deaf girl at the funeral; and whenever surprised into a sudden exclamation, the sound of his voice was the same as hers. Of my nine children, four were visited with this calamity."

The nearest neighbor of this family was Mr. S. Soon after his marriage he brought his wife home, where she saw the children of Mrs. M., the first deaf and dumb persons she had ever seen. The impression made upon her mind by the misfortune of her neighbor was similar to what has already been

the evidence presented by the parents and friends of these doubtful cases, we can arrive at conclusions sufficiently accurate for all practical purposes. In regard to much the largest number of deaf-mutes, the cause of deafness can be so fully ascertained as to admit of little doubt.

The immediate cause of congenital deafness, probably in most cases, is *malformation of the organs of hearing*. This will include not only such an imperfect construction and arrangement of the internal parts of the ear as to disqualify them from transmitting sound, but also such deficiency in some of these parts as to produce the same result. The mechanism of the ear is quite complicated, consisting of a series of tubes, membranes, bones, muscles and nerves; the proper form and connection of which are indispensable to perfect hearing. If, then, these parts are any of them wanting; if the membranes are too much thickened; if the inner chamber of the ear contains mucous or bloody or indurated matter instead of the limpid fluid which ordinarily exists there; or whatever other original deviation from the normal structure there may be, deafness will be the necessary consequence. As most of the organs of hearing are concealed from observation in the bony cavities of the head, we are not able to decide in any case of congenital deafness, while the subject is living, precisely what defect or derangement exists in these organs; but examination after death has shown that each of the various modifications of the cause above specified, has occasioned deafness in different individuals.

But the inquiry may be pursued still farther, and the question be asked, Why this malformation? To what cause is this natural defect to be ascribed? This is a question of great difficulty; and one which, in the present state of knowledge on the subject, does not admit of a satisfactory answer. Why are some children born blind, or deformed, or with imperfect limbs? If a good reason can be given in a single instance; yet in most cases we are utterly unable to assign any adequate cause. Some have supposed that *locality, climate and mode of living* might be the cause of this defect in the organs of hearing; but, in this country, cases are met with in every diversity of circumstances in these respects. There may be a *constitutional tendency to deafness in the parents*, as there is to scrofula or consumption, which in one or more of their children shall be so fully devel-

opinion that all mutes must necessarily be deaf ; and that if they could hear, they would speak as a matter of course. But such is not the fact. Quite a number of mute children have been received as pupils at the Asylum, who could hear perfectly. In all these cases, some mental defect has been found to exist. Either idiocy, imbecility, or derangement of mind occurring in infancy, has incapacitated the child for learning to articulate. Such unfortunate children, although not beyond the hope of improvement, have not been considered as proper subjects for instruction at an institution for the deaf and dumb, or legitimately classed with deaf-mutes. Their condition we propose to consider more particularly in a future number. We now return to our principal inquiry, the causes of deafness in the deaf and dumb.

As a providential arrangement, this misfortune resolves itself into the will of God as its efficient cause. "Who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord?" And while we may not be able to discover the reasons why the ears of any should be closed to instruction and the lips to communicating knowledge, we doubt not that the revelations of the future will fully show both the wisdom and the benevolence of the dispensation, and "vindicate the ways of God to man."

In examining the subject of the physical causes of deafness, it may be convenient to divide the deaf into two classes. 1. Those who were deaf at birth, (*congenital deafness.*) 2. Those who could hear at birth and became deaf afterwards, (*accidental deafness.*) It is true that we are not able to apply this distinction with perfect accuracy in all cases, because it is impossible sometimes to ascertain how or when the child became deaf. Probably in a majority of instances the attention of parents is first called to the subject by the child's not beginning to articulate at the usual age. It is suggested that deafness may be the reason of this inability. A series of experiments is instituted, the result of which is a clear conviction, in the minds of the parents, that such is the fact. They next inquire as to the cause of deafness in their child; and if they can recollect any severe sickness in its infancy, they conclude that this must have been the cause, however unlikely to produce such a result. On the other hand, in some cases of accidental deafness, the true cause, having been less noticeable, is overlooked, and the child is said to have been born deaf. But by carefully attending to

## CAUSES OF DEAFNESS.

BY W. W. TURNER.

EVERY intelligent deaf and dumb child must early be conscious of differing from those around him. He perceives that they have sensations, and modes of communicating and receiving ideas, which he has not. He finds himself the object of a commiseration with which he cannot sympathize; a stranger in the home of his parents; alone in the midst of society; sad, when all around are joyful; and unmoved in the circle of mourning. The story, the song, the voice of parental love, which so animate and interest all others of his age, fall unheeded upon his ears. The family altar, the school-room, and the house of prayer are alike incomprehensible. He is encompassed with mysteries which he cannot fathom, and which those with whom he associates cannot explain to him. The inquiry must naturally arise in his mind, In what respect do I differ from other children? And when he is told that he is deaf while they can hear, and consequently dumb while they can speak, he pursues the inquiry by asking, Why am I deaf? This inquiry we propose to answer by exhibiting and classifying the principal causes of deafness in those who are companions with him in misfortune. Before proceeding to our main subject, we would premise that deaf-mutes are seldom entirely destitute of hearing. In a great majority of cases there is the ability to perceive certain sounds through the ear. We say *through the ear*, because all deaf and dumb persons can, by the sense of feeling, perceive such sounds as produce strong and distinct vibrations of the air. The amount of this ability to hear is very different in different cases. Some can hear only the loudest sounds, as the discharge of a cannon. Others can hear shrill sharp sounds, as the whistling of a key, while others can hear the louder tones of the human voice. From a careful examination of a class of twenty pupils in the American Asylum, five of them were found to be entirely deaf; five could hear loud shrill sounds, and ten could hear the sound of the voice. But none of them could hear so perfectly as to be able to acquire articulation in the ordinary way.

Another preliminary remark which we would make, is that deafness is not the sole cause of dumbness. It is a common



postpone their intended murder. Doubtless their appetite for blood had become somewhat satiated by the carnage of the last forty-eight hours, and, this being the case, a slight obstacle was sufficient to turn them from their purpose.

The hour of Sicard's deliverance was now come. At seven o'clock the doors of his prison were opened and an official of the National Assembly made his appearance, bringing the welcome news that he was free. Under the safeguard of this officer, and accompanied by Monnot, the generous clock-maker, to whom he was already indebted for his life, he passed through the court which lately had been the theatre of such horrors, and proceeded without delay to the Assembly. Upon his arrival there—but we will give the closing scene in the Abbé's own words, although they are somewhat too much in the self-glorying vein. He says: "I arrived at the National Assembly, where all hearts were waiting for me. Universal acclamations greeted my approach. All the members sprang forward to the bar at which I stood, to embrace me, and tears were streaming from all eyes. Inspired by a feeling which I could not restrain, I gave utterance to my thanks in a speech which has escaped from my memory, since it was the spontaneous expression of a grateful heart. It was reported, however, by the journalists, and printed in the *Moniteur* of that date, and copied also into many other papers."

But little remains to be told. It was thought not prudent for Sicard to spend the following night in the Institution for the Deaf and Dumb, lest the rabble might still seek their victim there. Accordingly he found a temporary refuge at the house of a friend in a distant quarter of the city, where he received the first visit from his beloved pupil, Massieu. This young man, he tells us, had gone without food or sleep during all the days of his imprisonment, and in one day more, he adds, he must have died of grief. In the course of two or three days, order was restored in Paris, and Sicard returned to his establishment, to prosecute his labors there with the same zeal and success as before.

of the most intimate friends of Sicard was an influential member of the National Assembly, and in this extremity the Abbé's thoughts were turned to him, with some hope that this body might be induced to interpose for his deliverance. Accordingly he addressed him a letter, setting forth the imminent danger in which he stood, and urging him in the most earnest manner to lay his case before the Assembly. The letter was taken at once to its destination, but only parts of it were read, and not even these by the timid friend to whom it was sent, who put it into the hands of one of his colleagues, requesting him as a particular favor to read it in his stead. As soon as the perilous situation of Sicard was known to the National Assembly, an order was immediately issued that he should be set at liberty; but, as before, no effectual measures were taken to see that this order was executed. It is probable that, in the midst of these fearful scenes, the power of the Assembly itself was partially paralyzed. The madness of the mob ruled the hour.

It was now three o'clock, and at four Sicard was to die. He had heard nothing concerning the result of his application to the Assembly; he did not even know whether or not his petition had been presented; but unwilling tamely to surrender his life, while a possibility of saving it remained, he sent off three notes: one directed to Herault de Sechelles, the President of the Assembly, another to M. Lafont-Ladebat, and a third to a lady whose two daughters he had educated. The Assembly was not in session. Sechelles was engaged in the Committee of Public Instruction. Ladebat could do nothing by himself, but he went immediately to Chabot, and earnestly pleaded with him to exert his influence in behalf of his friend. The lady to whom Sicard had written was not at home, but the note was opened by one of her daughters, who ran at once to M. Pastoret, a member of the Assembly to whom Sicard was known, and put the billet into his hands. Pastoret was also a member of the Committee of Public Instruction, and he immediately betook himself to the Hall of this Committee, where he found Sechelles and Romme, by whom an order was issued, directing the *Commune* to interfere in favor of Sicard. This order was taken at once to the *Commune*, and promptly acted upon, but all would have been too late to save the Abbé's life, had not a sudden tempest of rain arisen just before four o'clock, and induced the assassins to

At this point we must cease to follow, line by line, the narrative of Sicard. He relates with painful particularity the murder of the two priests. When required to take the obnoxious oath, they replied, with the utmost courage and calmness, that it was against conscience and they could not do it. The only favor they demanded was that, before they were put to death, they might have the privilege of confessing to one another. In an unusual mood of mercy, the rabble granted this prayer, and in the mean time busied themselves in removing the corpses with which the court was covered, and in cleansing it, as far as possible, from its horrid stains. It was now ten o'clock and the two priests announced that they were ready to die. All the proceedings hitherto had been directly under the eyes of Sicard, who was standing at the window of his prison, but, when the fatal moment came, with a very natural feeling of horror he turned away, unable to bear the sight of the murder that was about to be committed. They died as the others had done, faithful to their religious vows. During the whole of this day and the night following, similar scenes were constantly repeated. Wherever a priest could be found, he was immediately seized and required to take the oath, certain death in every case awaiting his refusal. Sicard and his companions were still imprisoned in *le Violon*. Intense and long-continued terror had at length unsettled the reason of the two last, and to the questions of Sicard they now began to return the wildest answers. One of them opened his knife and besought the Abbé to put an end to his agony by plunging it into his heart; the other made an unsuccessful attempt to hang himself with his handkerchief and garters.

Tuesday morning came, and new prisoners were brought to *le Violon* and shut up with the three already there. The anxieties of Sicard, which had begun in some degree to subside, were excited anew by the reports which they brought from without. The assassins, wearied with their work, had retired to rest and refresh themselves for a while, but they had agreed together to return at four o'clock in the afternoon and sacrifice Sicard. The new-comers had heard his name repeated, with the appointed hour of his death, as they were led through the court below. After so many miraculous escapes it seemed that the greatest danger of all was still to be surmounted. One

“There were three of us in this prison. My two companions thought that they perceived over our heads a platform, which might possibly afford us the means of escape. But we soon found that only one of us could reach it by climbing upon the shoulders of the two others. Which should it be? My fellow-prisoners said to me, ‘You are a more useful man than we are. It is you who must be saved. With our bodies we will make a ladder for you, upon which you can climb to the platform.’ ‘Not so,’ I replied, ‘I will not avail myself of any means of escape in which you cannot share. If you cannot be saved along with myself, we will all die together.’ This generous strife continued for some moments. They reminded me of the poor deaf and dumb who, by my death, would be rendered orphans. They magnified the benefits which these unfortunates received from my hands, and forced me, as it were, to profit by the innocent stratagem which their noble hearts had devised. At length, I yielded to their earnest solicitations, and consented to owe them my life without having it in my power to do anything for them in return. I threw myself into the arms of my two saviors; never was there a scene more touching. They were about to meet inevitable death, and they compelled me to survive them. After this farewell, I climbed upon the shoulders of the first, then upon those of the second, and finally upon the platform; giving utterance all the time to the emotions of a soul burdened with grief, affection and gratitude.

“But Heaven was unwilling that my life should be redeemed at the price of those of my deliverers. I was not to be so unhappy. At the very moment when the gate began to yield to the attacks of the assassins, and I was waiting to see my friends sink beneath their blows, the old cry of *Vive la Nation* and the song of the *Carmagnole* was heard in the court of the *Abbaye*. Two more priests had been torn from their beds in the middle of the night, and dragged to this court to die. The assassins were recalled from *le Violon* by this signal of a new murder. Every one of them was anxious to have some share in the death of each of the victims, and so our prison was forgotten. I now descended from the platform to mingle once more my fears and hopes with those of my generous companions. Oh! how long appeared to us that fearful night, which saw the shedding of so much innocent blood!”

this position, the rabble left him in the Hall of the Committee, to prosecute their murderous work without the walls of the *Abbaye* and in other quarters of the city. The members of the Committee now reassembled, and proceeded with the ordinary routine of official business with the utmost coolness and unconcern in the midst of the horrid scenes which were enacting all around them. The night was considerably advanced, and Sicard besought permission to retire. They were at some loss to know what disposition to make of him, as none of the prisons were considered secure from the assaults of the mob. At last it was decided to place him in a small room, called *le Violon*, which was close by the side of the Hall of the Committee. We will now begin to translate in full from Sicard's own account of his experiences in that eventful time, for the narrative is of too intense an interest to suffer condensation.

“What a night was that which I spent in that prison! What murders were committed beneath my window! The cries of the victims—the sabre-blows which fell upon innocent heads—the yells of the assassins—the shouts of the spectators of this horrible scene—all are even yet ringing in my ears. I could distinguish the voices of my companions in confinement at *la Mairie*. I could hear the questions that were put to them, and also their replies. They were asked if they had taken the oath; no one had done so; they could all escape death by a single falsehood, but they all chose rather to die. They said, ‘We submit to your laws; we die faithful to your constitution; we make no exceptions save those which conscience demands.’ They were immediately struck down by a thousand blows, in the midst of the most horrible cries and shouts of *Vive la Nation*.

“About three o'clock in the morning, when no one was left to be slaughtered, the murderers, recollecting that there were a few prisoners in *le Violon*, rushed to the gate which opened into the court and set themselves at work to break it down. Every blow was like the signal of death to us. We regarded ourselves as inevitably lost. I knocked gently at the door which communicated with the Hall of the Committee, but in doing so I trembled lest I should be heard by the assassins. The only reply of the brutal commissioners to my supplications for aid, was, that they had lost the key of the door at which I was knocking.

Hall of the Committee, when the fourth of its occupants darted out, and, with better fortune than his companions, escaped into the building, with only one wound from a sabre. The mob, now supposing that the first carriage was empty, turned to the others to carry on among them their bloody work. Seizing the favorable moment, Sicard sprang from his hiding place, and, rushing into the Hall of the Committee appealed for succor to the members who were gathered there. At first his prayer was rejected, but as soon as he had made known his name and occupation they promised to shield him as long as they were able. He had scarcely time to congratulate himself upon his temporary escape, before the assassins, who had slain all the other prisoners, began to thunder at the door of the Hall. It soon yielded to their fury, and the room was filled in a moment with bloody hands and savage faces. Sicard was recognized as he stood among the members of the Committee. The crowd sprang upon him, and already the murderous pikes were within a foot of his breast, when a clock-maker, named Monnot, threw himself before them, exclaiming, "It is the Abbé Sicard, one of the most useful men in the country, and the father of the deaf and dumb. Your weapons shall pass through my body before they reach him." The fury of the mob was checked for a moment, and availing himself of the opportunity thus afforded, the Abbé sprang into an open window and besought permission to be heard. His speech was short, but displayed much presence of mind, as well as knowledge of human nature. Said he, "I am the Abbé Sicard. I teach the deaf and dumb, and, since the number of these unfortunates is always greater among the poor than among the rich, I am of more use to you than to them." He was interrupted by a voice from the crowd, "We must spare Sicard. He is too valuable a man to die. His whole life is filled with benevolent labors. He has no time to be a conspirator;" and with a mercy almost as wild as their wrath had been, the whole mass of murderers shouted, "He must be saved, he must be saved." In a moment he was seized and drawn into the midst of the rabble, who embraced him with the utmost ardor and insisted upon carrying him away in triumph. But with something of the spirit of the Apostles in the prison of Philippi, Sicard refused to receive his liberty, unless it came to him in a legal way. Finding him not to be moved from

with loud applause. An order was immediately issued, directing the Minister of the Interior to render to the Assembly the reasons of Sicard's arrest; but among the confusions of the time this order was either forgotten or neglected, and the Abbé derived no benefit from the prompt and generous interference of his pupils. Days passed away, and he still remained shut up in the prison of *la Mairie*, with his doomed companions.

At last the second of September came, when the storm of wrath which had long been gathering was just ready to burst. At two o'clock on that day, a band of soldiers suddenly rushed into the hall where Sicard and his fellow-sufferers were confined, and roughly forced them into the court below, saying that they had received orders to transfer them all to the prison of the *Abbaye*. Six carriages were provided to convey the prisoners, who were twenty-four in number. In the first of these carriages Sicard took his place along with four others. The drivers were commanded upon pain of death to proceed slowly, and the miserable victims were told by the soldiers who surrounded them that they would never reach the *Abbaye* alive; that the people were determined to massacre them all on their way. It soon became evident that these threats and warnings had a meaning in them. A crowd of men, full of rage and fury, gathered around the carriages and prevented their progress, save at the slowest possible pace. As some protection against the insults that were hurled upon them, the prisoners attempted to close the doors of their vehicles, but this the rabble would not suffer. They compelled their victims to remain exposed to the blows which now began to fall upon them. One of the companions of Sicard received the stroke of a sabre on his shoulder; another was wounded on the cheek; another beneath the nose; but his own position in the carriage happened to be such that he escaped without injury.

At last, the carriages reached the court of the *Abbaye*, where a dense crowd of murderers, with passions raised to the pitch of madness, was waiting to receive them. One of Sicard's companions, hoping to escape their fury, sprang from the door of the vehicle, but he fell dead at once, pierced through and through by the pikes of the assassins. A second made the attempt with no better success, and a third followed, only to fall in the same way. The carriage now moved on toward the

and thrown into prison, because he had refused, through scruples of conscience, to take one of the oaths required of the priesthood by the National Assembly.

On the twenty-sixth of August, 1792, while the Abbé was engaged in his benevolent labors among the deaf and dumb, a municipal officer, followed by sixty men armed with muskets, swords and pikes, entered his establishment and arrested him in the name of the Republic. He was first taken to the Committee of the Section to which he belonged, (that of the Arsenal,) and thence, after a brief delay, a guard of soldiers conducted him to the hotel *de la Mairie*, at which place the *Comité d'Exécution* was assembled. A large hall in this building was made his temporary prison, where he was compelled to pass the night in company with a crowd of men of all classes, who were shut up there, he says, without any knowledge of the crimes which had been charged upon them. In the mean time the deaf and dumb pupils of Sicard were filled with the deepest distress by the sudden calamity which had overtaken their beloved teacher. Early in the morning of the next day, they went in a body to the place of his confinement, and besought him to allow them to appear at the bar of the National Assembly with a petition for his release. This petition, which was prepared by Massieu, the favorite pupil of Sicard, we will translate with literal exactness, endeavoring to preserve, as far as possible, the simplicity of expression by which it is characterized. It begins somewhat abruptly :

“MR. PRESIDENT,

They have taken from the deaf and dumb their instructor, their guardian and their father. They have shut him up in prison, like a thief, a murderer. But he has killed no one ; he has stolen nothing. He is not a bad citizen. His whole time is spent in teaching us to love virtue and our country. He is good, just, pure. We ask of you his liberty. Restore him to his children, for we are his. He loves us with a father's fondness. He has taught us all we know. Without him, we should be like the beasts. Since he was taken away, we have been full of sorrow and distress. Return him to us, and you will make us happy.”

This paper, taken by Massieu to the Assembly, was read in the hearing of that body by one of its secretaries, and received



Though sad and heavy is the fate I bear,  
 And I may sometimes wail my solitude,  
 Yet oh, how precious the endowments He,  
 T'alleviate, hath lavished, and shall I  
 Thankless return his kindness by laments?  
 O, Hope! How sweetly smileth Heavenly Hope  
 On the sad, drooping soul and trembling heart!  
 Bright as the morning star when night recedes,  
 His genial smile this longing soul assures  
 That when it leaves this sphere replete with woes  
 For Paradise replete with purest joys,  
 My ears shall be unsealed, and I shall hear;  
 My tongue shall be unbound, and I shall speak,  
 And happy with the angels sing forever!

---

### THE GREAT PERIL OF SICARD.

BY LUZERNE RAY.

[In the French Revolution of Carlyle, there is a chapter entitled, after the author's peculiar nomenclature, "A Trilogy," which contains a single extract from the Abbé Sicard's account of his arrest, imprisonment and narrow escape from massacre. This brief paragraph, at its first perusal, excited within us a strong desire to see the whole narrative from which it was taken; but without a special mission to Paris, we had little hope that this desire would ever be gratified. Lately looking, however, somewhat carelessly, into a French tragedy, (*La Mort de Robespierre*,) we had the good fortune to discover among the copious notes of the volume the identical tract in question, printed at full length, and occupying nearly fifty pages. The whole history of Sicard is intimately connected with that of the deaf and dumb, and we have thought it proper therefore to present in our periodical, not indeed a translation of his narrative, for it is much too long for that, but a simple condensation of the principal facts which it records.]

Whoever has read any one of the numerous histories of the French Revolution, will not fail to recollect the famous September Massacre; the most horrible scene perhaps that was enacted during the whole Reign of Terror. As a sufferer in that scene, the Abbé Sicard, the celebrated director of the Institution for the Deaf and Dumb at Paris, bore a prominent part; although, by a series of happy accidents, or, to speak more truly, of Providential interpositions, he finally escaped with his life. Sicard was a Roman Catholic priest, and in common with a multitude of his brethren, he was seized

in the *Saturday Courier* of Philadelphia several years ago. It is now published precisely as it came from his own hand. We have not felt ourselves at liberty to add, subtract, or change the position of a single word. Mr. Carlin sometimes employs rhyme as well as blank verse in his poetical efforts.—ED. AN-  
NALS.]

# THE MUTE'S LAMENT.

BY JOHN CARLIN.

I move—a silent exile on this earth ;  
As in his dreary cell one doomed for life,  
My tongue is mute, and closed ear heedeth not ;  
No gleam of hope this darken'd mind assures  
That the blest power of speech shall e'er be known.  
Murmuring gaily o'er their pebbly beds  
The limpid streamlets as they onward flow  
Through verdant meadows and responding woodlands,  
Vocal with merry tones—I *hear them not*.  
The linnet's dulcet tone ; the robin's strain ;  
The whippowil's ; the lightsome mock-bird's cry,  
When merrily from branch to branch they skip,  
Flap their blithe wings, and o'er the tranquil air  
Diffuse their melodies—I *hear them not*.  
The touches-lyric of the lute divine,  
Obedient to the rise, the cadence soft,  
And the deep pause of maiden's pensive song,  
While swells her heart with love's elated life,  
Draw forth its mellow tones—I *hear them not*.  
Deep silence over all, and all seems lifeless ;  
The orator's exciting strains the crowd  
Enraptur'd hear, while meteor-like his wit  
Illuminates the dark abyss of mind—  
Alone, left in the dark—I *hear them not*.  
While solemn stillness reigns in sacred walls,  
Devotion high and awe profound prevail,  
The balmy words of God's own messenger  
Excite to love, and troubled spirits soothe—  
Religion's dew-drops bright—I *feel them not*.  
From wearied search through long and cheerless ways  
For faithless fortune, I, lorn, homeward turn ;  
And must this thankless tongue refuse to breathe  
The blest word "Mother," when that being dear  
I meet with steps elastic, full of joy,  
And all the fibres of this heart susceptible  
Throb with our nature's strongest, purest love ?  
Oh, that this tongue must still forbear to sing  
The hymn sublime, in praise of God on high ;  
Whilst solemnly the organ peals forth praises,  
Inspired and deep with sweetest harmony !

them an influence in favor of our cause went forth throughout the land, by means of numerous visitors of every rank, and there was first established for the deaf and dumb of America the social worship of the Almighty in the language of signs.

[TO BE CONTINUED.]

---

### THE POETRY OF THE DEAF AND DUMB.

[It is not very uncommon for deaf persons, who could hear in early life and who retain some recollection of the sound of words, to produce poetry possessing a good degree of merit. The works of "Charlotte Elizabeth," James Nack, and John R. Burnet will occur to our readers as familiar evidences of this truth. And the success of these individuals and others like them in their poetical efforts need excite no especial surprise; inasmuch as they have comparatively but few obstacles to overcome. But the case is very different when one who was born totally deaf and has remained so for his whole life, acquires the power of writing poetry in which the laws that govern this kind of composition are rarely, if at all, violated. How shall he who has not now, and who never has had the sense of hearing; who is totally without what the musicians call an "ear;" succeed in preserving all the niceties of accent, measure and rhythm? We should almost as soon expect a man born blind to become a landscape painter, as one born deaf to produce poetry of even tolerable merit. Accordingly, such cases are very rare. Indeed, among the thousands of educated deaf and dumb persons in this country and in Europe, we know of but one example of the kind. We refer to JOHN CARLIN, a former pupil of the Pennsylvania Institution for the Deaf and Dumb, and now a miniature painter of decided merit in the city of New York. Mr. Carlin is totally deaf and has been so from his birth; but notwithstanding his misfortune, he has produced several pieces of poetry which, not only in thought and feeling, but also in respect to mere poetic *art*, would scarcely do discredit to many a writer of established reputation among us. At our request, Mr. C. has communicated the following article for publication in our *Annals*. The substance of it, he informs us, appeared

lishment (the Royal Institution for the Deaf and Dumb) over which that celebrated instructor presides."

After spending several months in the assiduous prosecution of his studies, under the most favorable circumstances for the rapid acquisition of knowledge in the art,\* "an arrangement made with Mr. Laurent Clerc, himself deaf and dumb, one of the professors in the institution of Paris, and well known in Europe as a most intelligent pupil of his illustrious master, enabled Mr. Gallaudet to return to his native country with his valuable assistant much sooner than had been expected." They arrived in this country on the 10th of August, 1816, spent the following six or seven months chiefly in attempts to interest the public mind in regard to the practicability of successfully prosecuting the objects of the Asylum, and in collecting funds, by means of the voluntary contributions of the benevolent in several of our large cities, for the immediate wants of the establishment.

The way being thus prepared, the Asylum was opened for the reception of pupils and the course of instruction commenced on the 15th of April, 1817. The little school, which during the first week of its existence numbered seven pupils, and in the course of the first year but thirty-three, was kept in the south part of the building now forming a portion of the well known establishment called the City Hotel; where also the family of the Asylum resided. This consisted of the principal, the assistant teachers, the superintendent of the household, the matron and the pupils. At the commencement of the second year the school was removed to apartments at No. 15 Prospect Street; and these two places continued to be used for the purposes of the institution, till its means permitted the erection of the principal building of the present Asylum. With them many of the most interesting associations of the early patrons and friends of the Asylum are connected, as well as those of the pupils of its first four years. In them many scenes were witnessed, which at that early day in the history of our enterprise, were of thrilling interest both to the philosopher and the Christian. In them many an anxious parent had doubts removed in reference to the elevation of his child to usefulness and happiness. From

---

\* See the First Report of the Connecticut Asylum, 1817.

of our fund, the name of the institution was changed by a resolution of the General Assembly of the State, passed during the session holden in Hartford, in May, 1819, which is as follows :

“Resolved by this Assembly that the name and style of said corporation be and the same is hereby changed, and that hereafter it be known and called by the name and style of THE AMERICAN ASYLUM AT HARTFORD FOR THE EDUCATION AND INSTRUCTION OF THE DEAF AND DUMB ; any thing in the original act of incorporation to the contrary notwithstanding.”

The first meeting of the Asylum, as required by its charter, was held at the State House in Hartford, on the second Monday of June, 1816, and on the 26th of the same month, at a meeting held also at the State House, nine articles were adopted as by-laws for the government of the Society ; and at the same meeting the requisite officers were appointed. The Asylum, being now legally constituted and prepared for the prosecution of its appropriate objects, only waited the return of its agent from Europe, to proceed to the collection of pupils and the commencement of a course of instruction.

It is proper here to state that Mr. Gallaudet on arriving in Europe, made his first application for instruction and general permission to qualify himself for his proposed work in America, to the late Joseph Watson, LL.D., the head-master, and to the other officers of the London Asylum for the Deaf and Dumb, situated in the Kent Road, Surrey. But finding himself unable to comply with certain requirements of that institution, consistently with his views of duty to his employers and to his great object, he went to Edinburgh.\* “Here new obstacles arose from an obligation which had been imposed upon the institution in that city not to instruct teachers in the art for a term of years ; thus rendering unavailing the friendly desires of its benevolent instructor (the Rev. Robert Kinniburgh,) and the kind wishes of its generous patrons. After these repeated disappointments and discouragements, in which, however, let us behold a Providential hand, Mr. Gallaudet departed for Paris, where he met with a very courteous and favorable reception from the Abbé Sicard, and very soon commenced his course of lessons in the estab-

---

\* See the First Report of the Connecticut Asylum, 1817.

as by his interest in the subject and the success which had attended his ingenious and friendly efforts in behalf of Alice; to whose mind he had found unusual freedom of access by means of his own devising. Although he had recently completed his professional education for the ministry of the gospel, and was entering upon preparatory services with flattering prospects, he was induced to inquire whether the course now proposed was not that of duty. After much and careful consideration of the subject, during which he endeavored in vain to secure the agency of others in this new field of benevolent exertion, Mr. Gallaudet did not feel at liberty to decline becoming himself the pioneer in the good cause. This, as investigation advanced, was assuming an importance which seemed to demand the conscientious and benevolent regard of every friend of humanity. He therefore, "on the 20th of April, 1815, informed Dr. Cogswell and Mr. Woodbridge that he would visit Europe for the sake of qualifying himself to become a teacher of the deaf and dumb in this country, if funds could be provided for the purpose."

"On the 1st of May, 1815, a meeting was held of seven gentlemen, subscribers to a fund to defray Mr. Gallaudet's expenses to Europe, to devise the best method of prosecuting the general design in which they had engaged. The meeting was opened with prayer by the Rev. Nathan Strong, D.D., and Dr. Cogswell and Mr. Woodbridge were appointed a committee to solicit further subscriptions for this object."

"On the 25th of May, 1815, funds having been provided, Mr. Gallaudet embarked for Europe."

While Mr. Gallaudet was pursuing his inquiries abroad, the friends of the object at home were preparing the way for its prosecution here on his return. In May, 1816, they procured an act of incorporation from the Legislature of Connecticut. This act was passed in accordance with the petition of sixty-three individuals, inhabitants of Hartford, who with their associates were by it "formed into, constituted and made a body politic and corporate by the name of the Connecticut Asylum, for the education and instruction of deaf and dumb persons," with the rights and powers usually granted to incorporations for educational purposes.

For reasons to be stated when we come to speak of the origin

not long in deciding this question in favor of the latter course. He found that there were several deaf and dumb youth in our own State, who might be considered proper subjects for education, and presumed that enough might probably be discovered *within the United States*, to form a pretty large school. This opinion, strange as it may now seem, was regarded as quite extravagant, even by many of the wise and good; but they judged in utter want of statistical information. Few could recollect having met more than one or two such persons perhaps, during a long life, and most would have been astonished to know that there were five hundred in North America. Dr. Cogswell however had regarded the subject with the feelings of a father and the benevolence of a Christian philanthropist. Having procured certain data for his opinions in the form of statistics from the General Association of the Congregational clergymen of Connecticut, he became satisfied, not only that the attempt to establish a school for the deaf and dumb was not chimerical, but that it was a duty devolving upon the Christian people of our country. His next attempt was to enlist the sympathies of such of his benevolent neighbors and friends as had the ability to aid him in the undertaking by their counsel and pecuniary contributions. In this he was successful, and a little voluntary association was formed in Hartford, consisting of gentlemen whose names should be known and held in grateful remembrance by all the friends of the deaf and dumb, and especially by the deaf and dumb themselves who have been benefited by their wisdom and goodness. Such as still survive will pardon the liberty we take in here recording their names with those of their departed associates. They are as follows: Mason F. Cogswell, M. D., Ward Woodbridge, Esq., Daniel Wadsworth, Esq., Henry Hudson, Esq., the Hon. Nathaniel Terry, John Caldwell, Esq., Daniel Buck, Esq., Joseph Battel, Esq., the Rev. Nathan Strong, D. D., and the Rev. Thomas H. Gallaudet.

The first object of Dr. Cogswell and his associates was now to find a suitable person to visit Europe and acquire the art of instructing the deaf and dumb, and happily this object was soon accomplished. Mr. Gallaudet, the youngest of their number, appeared already singularly prepared for the undertaking, both by his literary attainments and other qualifications, as well

The exertions they made for her were by no means fruitless; for she had much enjoyment in the society of kind relatives and friends, and there was a constant, though gradual, expansion both of the intellect and the heart under their imperfect culture, quite beyond what commonly attends the efforts of inexperience. But the soil they strove to cultivate was naturally good, and though the blight of a sad misfortune had come over it, many of its best qualities remained. Dr. Cogswell's sympathies for his beloved child were thoroughly awakened. He could not be satisfied with her remaining in the deplorable state of an untaught deaf-mute, or rather in that twilight of intelligence which the best efforts of himself, his family, and benevolent friends of the neighborhood had produced.

Among the friends referred to, was Mr. Thomas H. Gallaudet, a young neighbor of talents, refined education and benevolent impulses, whose attention was originally directed to the child as deaf and dumb while she was amusing herself with other children at his father's house. His compassionate interest in her situation, with a strong desire to alleviate it, was immediate and deep. He at once attempted to converse with and instruct her, and actually succeeded in teaching her the word *hat* before she left the garden where the interview took place. This led to a very intimate intercourse with the child and her father's family during intervals of relaxation from professional studies extending through several years, and resulted in her acquiring, chiefly through his agency, so much knowledge of very simple words and sentences as satisfied her friends that she might learn to write and read, and that Mr. Gallaudet, of all in the circle of their acquaintance, was the person best qualified to undertake her instruction. Still he had other and very different views, which could not at once be abandoned. Dr. Cogswell however hesitated no longer, but resolved that by the leave of a kind Providence his daughter should be educated.

The success attending some attempts made in Great Britain and France to instruct the deaf and dumb in the common branches of knowledge, was imperfectly known to him. He procured other information on the subject and had then only to decide whether he should send his daughter to a foreign country, or endeavor to procure the means of educating her at home. His benevolent heart, co-operating with his parental feelings, was



all over our land, the action of most of its legislatures and that even of the Congress of the United States? Yet such a train of consequences has followed in the case referred to, which existed in this city just forty years ago; and in noticing them we see an affecting exhibition of the kindness of the Divine Providence towards an unfortunate class of our fellow-men.

The individual referred to was Alice Cogswell, and the institution, the American Asylum for the Deaf and Dumb. In addition to other reasons for giving some account of the institution, is the desire we feel to gratify its pupils, many of whom, now scattered throughout our country, regard it with almost filial affection and are naturally anxious to have the details of its history in a connected form. These we shall endeavor to give, rejoicing in the opportunity of once more addressing those as educated and enlightened men and women, who once looked to us for daily instruction in all the feebleness of intellectual infancy, made pitiable, though not hopeless, by physical misfortune. Others who may honor our *Annals* with their notice will not be unwilling to find some account of an institution which, being the first in point of time, was called to take the lead in an important department of educational and beneficent effort in our country; and it is not too much to say that its establishment and success were the primary cause of the existence of the others, now ten in number, most of which, we rejoice to know, are enjoying a high degree of prosperity and all are believed to be eminently useful.

Alice Cogswell, the third daughter of Doctor Mason F., and Mrs. Mary A. Cogswell, of Hartford, was born on the 31st of August, 1805. In the autumn of the year 1807, she became deaf by a malignant disease called the spotted fever, when about two years and three months old. The results usual in such a case were immediately apparent, and before she was four years of age she had lost the power of articulation, except to a very limited extent. Though her parents and family friends spared no efforts which enlightened kindness could suggest to make the little Alice happy, still it caused them great pain to see the innocent child embarrassed by the want of a free and intelligible medium of communication with others, and gradually falling lower and lower in the scale of general intelligence, as compared with children whose senses were perfect.

## THE AMERICAN ASYLUM.

BY LEWIS WELD.

It is sometimes both interesting and instructive to trace the history even of a humble individual from his birth to his death ; to discover the causes which influenced his conduct, the circumstances which tended to form his character, the various incidents and events which shaped his destiny under the direction of an all-wise, though often a mysterious Providence. The same may be said of a society or institution. Indeed, as we extend the field of observation and include within it many individuals and various interests, we find more and more that is worthy of regard, until, when we come to consider large bodies of men, comprising the populations of cities, states and nations, with all that can be ascertained of their general history, we rise to one of the most instructive subjects of contemplation that belong to human affairs. Such a course of inquiry serves to illustrate the providence of God and shows results which ought to call forth our gratitude and praise. If much is mysterious, enough is intelligible to display the wise and merciful designs of the Great Disposer of all events, and that He often permits the existence of limited and temporary evil as the procuring cause of extensive and permanent good.

But it is not our present object to speak at large either of individuals or of states, but rather of the origin and progress of an institution of benevolence. If the circumstances which led to its establishment seem very unimportant, yet the results that have followed, though not at all surprising in themselves, were at that time quite unexpected even by its most intelligent friends. Who would have supposed, for instance, that the illness of a little child which occurred in the year 1807, could have any important consequences except to its immediate family ? Who would have thought that the interests of hundreds and thousands of our countrymen could be deeply affected by this event, before the passing away of the generation to which that child belonged ? Who would have thought, as he looked upon that suffering little one, that its pains were charged with countless blessings to many then living and to multitudes unborn ; that the event of its illness in that short time, or even in any time, would affect the happiness of families

conductors; and as, in carrying out this principle, we may sometimes have occasion to publish sentiments which do not entirely accord with our own; we have thought it proper, as a general rule, that each article should be accompanied by the name of its author, that he may bear the sole responsibility of his own words. When the article is a very brief one, a mere item or paragraph, the initials of the writer will sufficiently indicate its authorship. We do not of course engage to publish every communication that may be sent to us; while we intend that our course in this respect shall be sufficiently liberal, we shall not by any means surrender the editorial prerogative of pronouncing the ultimate judgment as to the reception or rejection of all articles that ask for a place in our *Annals*.

Perhaps it is not necessary to add anything more in the way of introductory remark. Our enterprise is one of a novel character, and its success or failure can only be determined by actual result. But if, in consequence of this undertaking, a more general interest should be excited in behalf of that unfortunate class of persons to whose moral and intellectual welfare our lives and the talents we possess are all devoted; if, in any manner whatever, direct or indirect, the thousands of the deaf and dumb in this country, or any considerable portion of them, receive benefit from the publication of this work, the great object at which we are aiming will be accomplished, and we shall feel that our labors have not been altogether in vain.

*P. S.* Since the foregoing was written, we have received from nearly all the institutions for the deaf and dumb in this country assurances of gratification with the plan of our periodical, and promises of aid in carrying it on. And we have good reason to believe that the two or three others from which we have obtained as yet no response to our circular will be equally ready to co-operate with us.

of deafness ; an inquiry into the relation which the instruction of deaf-mutes bears to that of hearing and speaking children, and the mutual benefit to be derived from a comparison of the two methods. In short, we mean that our *American Annals* shall constitute, when completed, a perfect treasury of information upon all questions and subjects related, either immediately or remotely, to the deaf and dumb.

The contents of the *Annals* will consist of original articles, principally prepared by individuals who are at present engaged in the instruction of the deaf and dumb at the various institutions in this country. Occasional contributions, however, we hope to receive from gentlemen of other professions : and as soon as the necessary arrangements can be made, we expect to open a regular correspondence with a few of the most prominent establishments of this class in foreign lands. The articles furnished for our pages will be of various length and character, adapted always in these respects to the nature of the subject discussed, and approaching nearer to the peculiar style of the lively Magazine than to that of the formal Quarterly. Special effort will also be made to present whatever we may have to say in such a manner as to interest, not the deaf and dumb alone, and their parents, friends and instructors, but every general reader who has any heart to sympathize with the benevolent operations of the age, or any desire to make himself acquainted with human nature in all the forms of its manifestation and development.

Not exempt from what seems to be a common law in respect to all things earthly, the instructors of the deaf and dumb have as yet been unable perfectly to agree upon the best methods of accomplishing their work. All the institutions in the United States, indeed, inasmuch as they were derived from a common source, have adopted the same general theory of instruction ; but in the practical application of this theory, and in respect to the degree of prominence which should be given to one or another particular method, considerable diversity of sentiment prevails, not only between different institutions in this country, but also among different instructors in the same institution. Now as we desire to make our periodical the organ and representative of all the American institutions for the deaf and dumb, and not the exclusive exponent of the particular views of its

result, believing, as we do, that the true end to be aimed at, here as every where else, is "the greatest good of the greatest number."

We intend that the range of discussion taken by the *Annals* shall be as wide and varied as the unity of our purpose will allow. The deaf and dumb constitute a distinct and, in some respects, strongly-marked class of human beings; and a much more numerous one also than is commonly supposed. They have a history peculiar to themselves, extending back for many centuries into the past, and sustaining relations, of more or less interest, to the general history of the human race. With our utmost diligence, we propose to seek after whatever stands connected with this particular history of the deaf and dumb; to gather up its *dissecta membra*, for it exists as yet only in a fragmentary state; and to set it forth with such distinctness and completeness, that whoever shall hereafter desire to ascertain any fact, or resolve any doubtful question, concerning this class of persons, may find something in our pages to aid him in his search.

Among the particular points of inquiry to which our attention will be directed, the following may be mentioned as likely to occupy a prominent place. Statistics, of every kind, relating to the deaf and dumb; their social and political condition in ancient times; the history of the first attempts made to instruct them, and of the progress of the art down to the present day; a particular historical sketch of each of the institutions for the deaf and dumb in this country, with more brief and general notices of those in foreign lands; a careful exposition of the philosophy of the language of signs; biographical sketches of individual deaf-mutes who, for any reason, may be thought worthy of such distinction; notices of books relating to the instruction of the deaf and dumb, with particular reference to their comparative merit; a survey of the state of the deaf and dumb mind before education, illustrated occasionally by articles from the most intelligent of the deaf and dumb themselves; some account of our method of instruction, intended as a practical guide to those who have deaf and dumb children; a history of attempts made to teach articulation, with the processes pursued and the results attained; something in regard to diseases of the ear and the efforts made by physicians for the cure

rents and friends of the deaf and dumb, by the aid of which they will be better able than most of them now are to communicate the rudiments of knowledge to their unfortunate children, before they reach the age at which the Asylum receives them. It will likewise, as we trust, prove to be of much value to the graduates of the Asylum, (already approaching one thousand in number,) helping them to retain and increase the knowledge which they here received, and constituting a pleasant bond of connection between them and their *Alma Mater*.

And, finally, we acknowledge, even at some risk of being charged with a vain-glorious spirit, that not the least among the reasons which have led us to commence this periodical, is the desire we feel to draw a larger share of public attention to our work, and to bring it into more immediate contact with the public mind. The profession to which we belong stands very much by itself, and embraces within its circle but a limited number of individuals. It is less interlinked with society at large than almost any other, and is in danger therefore of being overlooked and forgotten. Without any extravagant estimate of the importance and dignity of our calling, we are nevertheless unwilling that, through any negligence on our part, it should fail to receive its proper share of the public regard; and, without any wish to force ourselves upon the notice of the world, we are still desirous that it should better understand than now what we are doing for the benefit of a portion of our fellow-men. While there is a certain class of good works which ought to be kept as far as possible from general knowledge, inasmuch as the publication of them could have no other effect than to generate self-righteous pride in their authors; there is yet another class, the light of which should be allowed to shine before men, for obvious reasons of public utility. To cover the labors of benevolence with a veil of mystery, as was once a too common practice among teachers of the deaf and dumb; to do good, but *not* to communicate; is equally opposed to the dictates of philanthropy and the precepts of religion. If, in consequence of the publication of the *Annals*, such a knowledge of our art should be acquired by the parents of the deaf and dumb, or others, as to enable them to conduct, from first to last, the education of their children, and thus perhaps to lessen the numbers that come to us; we shall equally rejoice in this

practical details ; and such requests come to us, not only from those who have deaf and dumb children or relatives, and who for this reason feel a personal concern in the subject, but also, in some cases, from individuals whose interest is of a purely scientific or benevolent character. There is a class of persons in our country, and we are happy to believe that their number is constantly increasing, who are guided in all the conduct of life by the noble sentiment of Terence, ("*Homo sum*," etc.), and who hold nothing aloof from their hearts which pertains to the welfare of any portion of their fellow-men. To such as these the conversion of one born deaf, from his natural state of almost total ignorance, to a degree of knowledge and intellectual vigor which multitudes with all their senses in perfection never reach, cannot be otherwise than deeply interesting ; and it is not strange that they should seek to know something of the method by which results so wonderful are, with so little apparent difficulty, accomplished. We wish to be able to direct all such inquirers to a sufficient source of information in our own language, and this can only be done by *creating* that which hitherto has had no existence.

We derive an additional reason for our periodical from the fact that the American Asylum enjoys the patronage of all the States of New England. By the legislatures of these States public provision is made for the education at the Asylum of such of the deaf and dumb as need pecuniary aid, and this aid is bestowed, in all cases, with prompt and cheerful liberality. It is manifestly proper, therefore, that we furnish our patrons with the fullest possible information in regard to the manner in which their charities are expended, and the results which are reached by their aid. Few of them can ever pay us a visit for personal examination, or be present at the exhibitions which are sometimes made in the principal cities of New England ; and the consequence is, that among the great body of the people, very little is known concerning our method of instruction. The publication of the *Annals*, we think, will do much to dissipate this ignorance, and we have hope that it will materially contribute to raise our institution in the *intelligent* regard of the people at large, and to give us a still firmer hold upon their patronage.

Such a publication will also be of use as a manual for the pa-

AMERICAN ANNALS

OF THE

DEAF AND DUMB.

VOL. I., No. 1.

---

OCTOBER, 1847.

---

INTRODUCTORY.

BY LUZERNE RAY.

IN this day of multitudinous periodicals, when every sect and subject has its "organ" of utterance and communication with the public, they who propose to add to the number may be rightfully required to render a sufficient reason for so doing. Freely admitting the propriety of such a requisition, the conductors of the *American Annals of the Deaf and Dumb* desire to present, in this opening article, some of the various considerations which have seemed to them not only to justify their enterprise, but even to demand it.

And, in the first place, it cannot be said that we are entering upon ground already occupied. There is not now, and there never has been, in the English language, a periodical similar to that which we have decided to issue. While French and German literature abounds in works upon the education of the deaf and dumb, both practical and philosophical, comparatively little has hitherto been published on the subject in our own tongue. We can see no reason why information concerning so large and so interesting a class as the deaf and dumb constitute, should be shut up, to so great an extent as now, in foreign languages, and we intend to do all that we are able toward supplying a deficiency which so obviously exists.

Application is sometimes made to the instructors of the Asylum for reference to the best works extant on the education of the deaf and dumb, both in relation to general principles and



**NUMBER III.**

	PAGE.
The Religious State and Instruction of the Deaf and Dumb,	
By COLLINS STONE,	133
Thoughts of the Deaf and Dumb before Instruction,	
By LUZERNE RAY,	149
La Petite Sourde-Muette, . . . . .	157
By MRS L. H. SIGOURNEY,	
The Motives to Intellectual Effort on the part of the Young Deaf-Mute,	
By LUCIUS H. WOODRUFF,	159
A Monument to Heinicke, . . . . .	166
By LUZERNE RAY,	
Visits to some of the Institutions for the Deaf and Dumb in France and	
England.—III, . . . . .	170
By LAURENT CLERC,	
Education of the Deaf and Dumb in New Jersey,	
By JOHN R. BURNET,	177
Bibliographical.—II, . . . . .	181
By SAMUEL PORTER,	
MISCELLANEOUS: Baron de Montbrey; Ohio, Kentucky, Pennsyl-	
vania, and New York Institutions, . . . . .	193
By the Editor,	

**NUMBER IV.**

Historical Sketch of the Instruction of the Deaf and Dumb before the	
time of De l'Epée, . . . . .	197
By LUZERNE RAY,	
The Children of Silence, . . . . .	208
Claims of the Deaf and Dumb on public Sympathy and Aid,	
By HENRY B. CAMP,	210
North Carolina Institution for the Deaf and Dumb,	
By WILLIAM D. COOKE,	215
An Inquiry into the Extent to which the Misfortune of Deafness may	
be alleviated, . . . . .	221
By J. A. AYRES,	
Bibliographical.—III, . . . . .	229
By SAMUEL PORTER,	
Permanent Results of the Education of the Deaf and Dumb,	
By WILLIAM W. TURNER,	238
Particulars respecting James Mitchell, . . . . .	246
By SAMUEL PORTER,	
MISCELLANEOUS: The Deaf, Dumb and Blind; Tennessee Institution;	
Mr. Peet's Address at Raleigh; The Annals, . . . . .	259
By the Editor,	

D  
Per  
A51  
7575

# CONTENTS.

## NUMBER I.

	PAGE.
Introductory, . . . . .	By LUZERNE RAY, 1
History of the American Asylum.—I, . . . .	By LEWIS WELD, 7
The Poetry of the Deaf and Dumb, . . . .	By the Editor, 14
The Mute's Lament, . . . . .	By JOHN CARLIN, 15
The Great Peril of Sicard, . . . . .	By LUZERNE RAY, 16
Causes of Deafness, . . . . .	By WILLIAM W. TURNER, 25
Bibliographical.—I, . . . . .	By SAMUEL PORTER, 33
A Day in the Asylum, . . . . .	By W. M. CHAMBERLAIN, 44
Primary Instruction of the Deaf and Dumb, . . . .	By LUCIUS H. WOODRUFF, 46
The Natural Language of Signs.—I, . . . .	By THOMAS H. GALLAUDET, 55
Questions, . . . . .	By LUZERNE RAY, 60
Visits to some of the Institutions for the Deaf and Dumb in France and England.—I, . . . .	By LAURENT CLERC, 62
MISCELLANEOUS: Esslingen Convention of Instructors; Foreign Periodicals; Translation of Mr. Day's Report; Death of Mr. Ordinaire; The Deaf and Dumb in China, . . . .	By the Editor, 67

## NUMBER II.

The Abbé de l'Épée, . . . . .	By LUZERNE RAY, 69
Expression, . . . . .	By CHARLES P. TURNER, 77
The Natural Language of Signs.—II, . . . .	By THOMAS H. GALLAUDET, 79
History of the American Asylum.—II, . . . .	By LEWIS WELD, 93
Visits to some of the Institutions for the Deaf and Dumb in France and England.—II, . . . .	By LAURENT CLERC, 113
The Deaf Man's Soliloquy, . . . . .	By JAMES MONTGOMERY, 120
Idiots and their Education, . . . . .	By WILLIAM W. TURNER, 121
MISCELLANEOUS: Tennessee Institution; Indiana Asylum; Numbers of the Deaf and Dumb; A Deaf and Dumb Editor; A Deaf and Dumb Artist, . . . . .	By the Editor, 129

---

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. 1878.

---

AMERICAN ANNALS  
OF THE  
DEAF AND DUMB,

CONDUCTED BY

THE INSTRUCTORS OF THE AMERICAN ASYLUM.

VOL. I.

HARTFORD.

1848.

EDWARD MINER GALLAUDET MEMORIAL LIBRARY  
GALLAUDET COLLEGE  
WASHINGTON, D. C.

*Upper*  
SUPPLEMENT

TO THE

# AMERICAN ANNALS

OF THE

## Deaf and Dumb,

VOL. XXIII, No. 3,

CONTAINING A REPRINT OF

*VOLUME I,*

REPRINTED 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.

---

PRINTED AT THE NEW YORK INSTITUTION FOR THE DEAF AND DUMB.  
1878.