

ton, as principal, aided by seven assistant teachers. Of the *one hundred and twelve* pupils now under instruction, seventy-six are supported by the State of Pennsylvania, eight by New Jersey, eight by Maryland, four by Delaware, and sixteen by their friends or the Institution. The directors "respectfully and earnestly" ask that the annual appropriation may be increased to thirteen thousand dollars; a request which we trust will be regarded; for in the large and populous State of Pennsylvania there are doubtless numbers of the deaf and dumb who are living and dying still in the deepest ignorance.

New York Institution.—It is customary for a committee of the directors of this establishment to conduct its annual examination; and the process and result of the investigation are printed at length in connection with the report of the directors. Want of space forbids us to speak as particularly as we should be glad to do of this noble Institution. We can only say, in general, that it gives no sign of faltering in its highly prosperous and useful career. The number of its pupils is now greater than it has ever been before, and there is but one school of the kind (that of London namely) by which it is surpassed in this particular. The funds by which its operations are sustained are principally drawn from the treasury of the State. The receipts of the Institution during the past year, from all sources, have amounted to \$41,485.38. The catalogue gives a list of *two hundred and twenty-five* pupils. Mr. H. P. Peet is the president, and there are ten professors and teachers. It may be proper to add that both the institutions at New York and Philadelphia were established very soon after the American Asylum, and on a basis entirely different. Little success, however, attended the efforts of their projectors, until two instructors of the American Asylum were called to take charge of the two establishments. Mr. Lewis Weld acted as principal of the Pennsylvania Institution for several years until he was recalled to fill the same office at Hartford, and Mr. H. P. Peet was placed at the head of the New York Institution, which position he still retains.

cipally sustained by the bounty of the State Legislature. Mr. H. N. Hubbell, the superintendent, was qualified for his present position by a residence of some months at the American Asylum; and under his supervision the Institution has risen to a high degree of usefulness and prosperity. From the report before us, we learn that the present number of pupils is one hundred and twenty-one; that the completion of the Asylum buildings, according to the original plan, has become necessary, and for this end an appropriation of \$7,000 from the Legislature is requested; that, in imitation of the example of some of the Eastern institutions, articulation is taught one hour every day to a class of sixteen; and that instruction in drawing is also given to such of the pupils as show any natural taste for that accomplishment. Mr. Hubbell is assisted in the department of instruction by a corps of six teachers. Among the other officers, we find the names of a physician, steward, matron and assistant matron; and the general condition and character of the establishment are evidently such as make it worthy of the great State by whose patronage it thrives.

Kentucky Institution.—The report of the trustees of this school for the deaf and dumb is a brief document, but quite satisfactory, inasmuch as it represents the Institution to be in more flourishing circumstances than it has ever been before. In consequence of an increase in the number of the pupils, another story has been added to the building during the last year, more than a fourth part of the expense of which was borne by the principal, Mr. J. A. Jacobs; a fact which speaks well for his liberality and zeal in the work to which he is devoted. Mr. Jacobs, like Mr. Hubbell, acquired his knowledge of the art at the American Asylum. The catalogue contains the names of *fifty* pupils, all but ten of whom are from Kentucky. The Institution is situated at Danville, and receives assistance from the State government.

Pennsylvania Institution.—The report of the directors of this Institution is scarcely less brief than that of the Kentucky trustees, but it bears “ample testimony to the great good effected by the silent, unobtrusive labors” of those who are immediately concerned in its management. The Institution is situated in the city of Philadelphia, and is under the care of Mr. A. B. Hut-

he lost his hearing by a severe and nearly fatal accident; and, as the ultimate consequence, his speech also almost entirely departed. But, happily, he had been taught to read before his misfortune, and his mind seems to have been developed to a degree quite unusual at his age. Shut out from the external world, he now applied himself with great diligence to his studies, and without the aid of any instructor acquired a good knowledge of the Latin and Greek, together with most of the living languages of Europe. To these was afterwards added the Arabic. Indeed, his linguistic attainments were so remarkable that, in spite of his infirmity, he was made, in 1806, under-secretary in the department of Statistics, and then in that of Agriculture. In 1816, the *Duc de Richelieu* appointed him "secretary-interpreter" to the Minister of Foreign Affairs; which office he held for twenty-two years.

The following fact is given as evidence of the zeal with which the Baron applied himself to the study of foreign languages. M. Dubois, a learned missionary, had brought from the East a manuscript in the Malay tongue, which was at that time almost unknown at Paris. The desire of Montbret to read this manuscript was so strong, that he determined to learn the language in which it was written; and his studies in this direction were so successful that, after a short period, there was no other man in France with so good a knowledge of Malay as he had acquired. He had a memory remarkably retentive of historical facts, and was the translator of many works in German and Arabic.

American Institutions for the Deaf and Dumb.—Since the issue of the last number of our periodical, we have received copies of the annual reports of the four American Institutions for the Deaf and Dumb, named below. It gives us pleasure to observe that they are all in a highly prosperous condition, and that the number of pupils receiving instruction in each of them is now greater than it has been at any former period.

Ohio Asylum.—This Institution has been in existence twenty-one years, and is the parent of all the other schools for the deaf and dumb (except that of Kentucky) west of the Alleghanies. It is situated at Columbus, the capital of the State, and is prin-

comparison; but applicable only under sundry important qualifications, which this is not the place to state. He again, however, in this place, insists on the importance of articulation, not only as a medium of intercourse with the speaking world, but in view of the *tangible* property it gives to words, as facilitating their recollection and employment by the mind. He forgets that this tangible property is gained,—and with greater distinctness,—by the manual alphabet; and, as we think, with no comparative loss on the score of rapidity. He adds, to confirm his view, that deaf persons, having learned to speak, are often “overheard speaking softly to themselves,” or, thinking aloud.

[The remainder of this notice will be given in the next number.]

[TO BE CONTINUED.]

MISCELLANEOUS.

BY THE EDITOR.

M. Eugène Coquebert de Montbret.—The last number of the Paris *Annales* has much to say concerning a deaf and dumb gentleman of Rouen, Baron de Montbret, whose late death, connected with the testamentary disposition which he made of his large estate, is producing not a little sensation in that quarter. By his last will, the Baron left the sum of 300,000 francs, together with a library of 60,000 valuable volumes, to the city of Rouen. Some of his relatives are seeking to have this will set aside, on the ground of the insanity of the testator. It is not at all uncommon for those who find their hopes of inheritance blighted to discover in this fact alone decided evidence of mental aberration in him who contributed to their disappointment. They are sure, at the least, that the dead relative could not have been in his *right* mind, when their claims were forgotten.

The history and character of Montbret are worthy of some notice from us. We have found in the *Journal de Rouen* the following facts in regard to him.

He was born in 1785, at Hamburg; in which city his father was then resident, as French consul. At the age of five years,

principle that "the more numerous the means of association, the more perfect the recollection;" the principle according to which persons who can read and write will "retain a discourse much better, and have a far greater facility in expressing themselves," than "illiterate persons who can hear and speak." The process of teaching articulation, and the powers and the mechanical formation of the alphabetic elements, are minutely described. Instruction in writing goes hand in hand with articulation. Words are at first presented, after the manner of a pronouncing dictionary, in two forms of spelling.

In treating of instruction in the knowledge of language, the author considers "what language is, and how it is acquired by those who hear; remarks upon the importance of sight and hearing, compared with the other senses,* and compared with each other. The means of communicating a knowledge of language to the deaf, mentioned by him first, and in his view indispensable to the end, are the signs of action, which are the natural language of the deaf and dumb,—including the signs purely natural, and others more or less arbitrary, grafted upon them. Of these he gives a very intelligible and correct account. He pronounces the plan of methodical signs, employed by De l'Épée and Sicard, to be as absurd as if one undertaking to teach a European language to a South-Sea Islander should "set about new modeling, methodizing, and enlarging this rude and imperfect language [of the savage], as the readiest method to make the islander acquainted with the European tongue." A forcible

* "Without hearing or seeing," he says, "the mind must remain a blank." And again, "I am aware that the Abbé de l'Épée, always ingenious and humane, had offered to undertake the instruction of such children of deprivation, upon the supposition that the touch might be employed as a medium of mental communication and improvement. But, I must acknowledge, I can form no notion of the practicability of this, to any extent that might be termed rational, without admitting the exploded hypothesis of innate ideas." We need not add, that subsequent facts have proved the philosophy of the Abbé to be deeper than that of the Dr. In addition to the cases more generally known, is that of Anna Temmermans; born blind, and deaf from early infancy; taken at the age of twenty years, and educated under the direction of the Abbé Carton, at the Institution for the Deaf and Dumb and the Blind at Bruges, Belgium. From the history of the case, prepared by the Abbé after the girl had been under his care less than a year, we were led to anticipate a degree of success not inferior to what has been realized in the case of Laura Bridgman. This was in 1839. We look with interest for the sequel.

including others besides the "common vowels." Similar projects were about the same time proposed by Dr. Franklin, Dr. Webster, and others. The advantage of such an orthography in teaching the deaf to articulate, in connection with written language, is obvious.

The Essay, appended contains, in a brief compass, sound practical observations on the subject of the education of the deaf; but nothing new, or of special importance to be here mentioned.

31. WATSON, (JOSEPH, LL.D.) *Instruction of the Deaf and Dumb; or, A theoretical and practical View of the means by which they are taught to speak and understand a language; containing hints for the correction of impediments in speech; together with a Vocabulary, illustrated by numerous copper-plates, representing the most common objects necessary to be named by beginners.* London, 1809. 12mo., pp. 139.

Braidwood removed his school from Edinburgh to Hackney, near London, in the year 1783 or 1784, where he continued it till his death in 1806.* Dr. Watson was a relative of his. In 1784, he tells us, he decided to devote himself to the education of the deaf. He was instructor and head-master of the London Asylum, from its first establishment, in 1792, till his death, in 1829; and was then succeeded by his son, Thomas J. Watson, the present principal.

The book is an exposition of the method of instruction in the London Asylum, derived from Braidwood,—and by him originally from the writings of Wallis,—and continued substantially the same to the present day. In arguing for articulation, the author quotes the observation of Hartley, that "words may be considered in four lights: as impressions made upon the ear; as the actions of the organs of speech; as impressions made upon the eye by characters; and as the actions of the hand in writing;" and draws an inference in favor of articulation, on the

* The school at Hackney was carried on by the family, after the death of the elder Braidwood. A grandson, also named Thomas, who had been conducting it with his mother, went thence in 1814, to take charge of the institution, then opened, near Birmingham; where he remained till his death in 1825. A brother of his came to Virginia, taught for a time some deaf children of one or two families of distinction in that State,—at what date we are not informed, only that he was living there in 1816,—and there he died.

his, and published in 1768, we must, however, be excused from receiving as the production of one deaf *from birth*.

The author states that Braidwood held, and frequently expressed, the opinion, "that articulate or spoken language hath so great and essential a tendency to confirm and enlarge ideas, above the power of written language, that it is almost impossible for deaf persons, without the use of speech, to be perfect in their ideas."

From the following, it would appear that the idea of educating idiots is not altogether new.

"He, [Braidwood,] however, doubts whether there is any such thing, as a real, natural "non compos mentis;" and supposes idiocy to be always the effect of a disordered or extremely weak and relaxed constitution of body. He hath related to me several instances of young persons in a very weak state of body, who were supposed idiots, whom, by a proper attention to the physical causes, (and by astringent medicines, together with the cold-bath, and other suitable means,) he hath brought, first, to a greater degree of strength, and afterwards to exert their rational faculties."

The work embraces copious extracts from Bulwer, Amman, Holder and Wallis,—authors whom Braidwood had studied, undoubtedly; and to whom,—Wallis especially,—he was probably indebted for the essential features of his system of instruction. These extracts are of the less value, however, inasmuch as the design of our author led him to omit those parts which describe processes of instruction in detail. A passage from Holder's "Elements of Speech," recommends the use of a manual alphabet, and suggests the plan of a grammar and a dictionary for the deaf and dumb; the latter to explain the names of visible objects and other words, as far as practicable, by means of engraved figures. The passages we have noticed, by Digby, Pennant, Monboddo, Johnson, Arnot and Herries, are also contained in this volume.

30. THORNTON, (WILLIAM) *Cadmus, or a Treatise on the Elements of Written Language, etc., etc. With an Essay on the mode of teaching the Deaf, or Surd, and consequently Dumb, to speak. Trans. of the American Philosophical Society. Vol. III. Philadelphia, 1793.*

"Cadmus" was a prize Dissertation, proposing a phonographic reformation of the English language. The plan embraced thirty characters, divided into aspirates and vocals,—the latter

man himself, in May, 1781, made a visit to the school, of nearly six weeks ; and again in Sept., 1782, of four weeks ; from which it would appear probable that he had removed his residence to the mother country, for a time at least. His name and history are unknown to us.

The design of the book was to interest the public in the subject, with a view of raising a fund for the establishment of an institution in Great Britain ; towards which, the author states in a note, that he was lately informed his Majesty had conditionally offered £100 per annum. The Messrs. Braidwood, he says, stood ready to coöperate in the scheme. The plan did not, however, at that time, meet with sufficient encouragement. The writer aims especially to show the practicability of educating the deaf ; and gives some information also respecting Braidwood's method of instruction.

Thomas Braidwood, he says, began with one pupil, in 1760 ;* and about 1770 associated with himself his son, John Braidwood. "Their number of scholars at present amounts to near twenty, including several who have only *impediments* in speech, without being deaf."

He states that they had been obliged to deny more than a hundred applicants, chiefly deaf persons ; and yet they had generously instructed several children of poor parents, gratuitously. "Five years are necessary to give the deaf a tolerable general understanding of their own language." As to the method of instruction, no peculiarities are stated, beyond what have been already mentioned, except that an instrument was used, consisting of "a small round piece of silver, of a few inches long, the size of a tobacco-pipe, flatted at one end, with a ball, as large as a marble, at the other,"—to aid in placing the tongue of the pupil in the right positions. There is not a word informing us to what extent Braidwood employed the language of signs as a means of instruction. From this book, as well as other evidence, it is clear that he was indeed a skillful and highly successful instructor. The specimen of poetry, "on seeing Garrick act," given in the appendix, as composed by a deaf pupil of

*"—at the earnest request of an eminent merchant at Leith, who had a son suffering under this affecting deprivation, Mr. Braidwood undertook to carry into effect the plan of instruction given in the *Philosophical Transactions*."—*Hist. Sketch of the London Asylum*, 1844.

"It was pleasing to see one of the most desperate of human calamities capable of so much help. Whatever enlarges hope will exalt courage. After seeing the deaf taught arithmetic, who would be afraid to cultivate the Hebrides?"

27. HERRIES, (JOHN) Elements of Speech. 1773.

From this work also we find several passages quoted in "*Vox Oculis Subjecta*;" from one of which it appears that the design of the book, or of a portion of it, was to teach the theory of articulate sounds, and describe the formation of each; and thence to derive "the best method of cultivating the voice in children, and removing impediments in pronunciation, and of teaching the dumb to speak." The author mentions Braidwood, and quotes Amman, or describes his method.

28. ARNOT'S History of Edinburgh, p. 425.

In this work, by an error,—perhaps of the press,—the date at which Braidwood first began to teach a deaf-mute is given as 1764 for 1760. Some of his pupils, it is stated, are from America. The following remark is made: "The deaf (Mr. Braidwood observes) find great difficulty in attaining pronunciation, but still more in acquiring a proper knowledge of written language;" by which the author means, a language of words, written or spoken, in distinction from the language of signs. A brief statement is given of the difficulties on this head; and of the method, and also the success, in mastering them. The time of instruction is stated as from three to six years. The manual alphabet is said to be used by the pupils, as well as speech and writing. We find the passage in *Vox Oc. Subj.* (1783), but with no mention of the date of the work.

29. — "Vox Oculis Subjecta;" A Dissertation on the most curious and important Art of Imparting Speech, and the Knowledge of Language, to the naturally Deaf, and (consequently) Dumb; with a particular Account of the Academy of Messrs. Braidwood of Edinburgh, and a Proposal to perpetuate and extend the benefits thereof. By a Parent. London, 1783. 12mo., pp. 224.

The author was an American, who had sent his son Charles, then a boy of eight years, across the Atlantic, to Braidwood's school, where he was received in February, 1780. The gentle-

windpipe, which produces audible sounds; these are very harsh, low and guttural, at first, and more like croaking than a clear vocal sound. * * *

"After this difficulty, which is not small, is got over, then comes the chief labor, to teach them the pronunciation of the several letters; in doing which the teacher is obliged, not only himself to use many distortions and grimaces, in order to show his scholars the position and action of the several organs; but likewise to employ his hands to place and move their organs properly; while the scholars themselves labor so much, and bestow such pains and attention, that I am really surprised, that with all the desire they have to learn, which is very great, they should be able to support the drudgery; and I am assured by Mr. Braidwood, that if he did not take different methods with them, according to their different capacities, and the difference of their organs, it would be impossible to teach many of them."

Mention is made by Monboddoo of sundry wild men, who have been found without the faculty of speech:—one near Hesse Cassel, in 1344, mute when taken, but taught to speak; one in the Forest of Lithuania in 1694; others in the Pyrenees, 1719; and the Hanoverian in the reign of George I.

26. JOHNSON, (SAMUEL) Journey to the Western Islands of Scotland.

"There is," says the Dr., "one subject of philosophical curiosity to be found at Edinburgh, which no other city has to show, a college of the deaf and dumb," etc. The number of scholars, he thinks, is about twelve. He refers to such instruction in former times, and says it "was lately professed by Mr. Baker,* who once flattered me with hopes of seeing his method published."

"The improvement of Mr. Braidwood's pupils," he continues, "is wonderful: they not only speak, write, and understand what is written, but * * * * * it is an expression scarcely figurative to say, They hear with the eye;" and he thinks it not incredible that they should attain the power of feeling sounds, mentioned by Burnet. He remarks upon their accurate spelling, and the reason for it; was much attracted by the manner of one of the young ladies, in expeditiously performing a simple arithmetical operation; and winds up the passage and the closing topic in the account of the journey,—performed in the autumn of 1772,—with the following characteristic observations:—

* Henry Baker, a naturalist and microscopical observer; born 1700, and died in London, 1774; corrected stammering, and successfully taught several deaf-mutes to speak and read on the lips. See Penny Cyc., Deaf and Dumb; also Guyot's *Liste*; and the Christian Observer, Vol. VIII, p. 432.

The two works last noticed belong to the period of the art which ended with the labors of Wallis. We enter now upon another epoch, commencing with Braidwood, and reaching down to the present time.

Mr. Pennant visited Braidwood's school at Edinburgh and speaks of it in terms of the highest admiration. He says :—

“Mr. Braidwood first teaches them the letters and their powers; and the ideas of words written, beginning with the most simple. The art of speaking is taken from the motion of his lips; his words being uttered slowly and distinctly. Their answers are slow, and somewhat harsh.”

The author was “introduced to a most angelic young creature, of about the age of thirteen,” who “looked him through and through” with “her piercing eyes,” and conversed with him *viva voce* with the utmost facility. She read and wrote well, and showed her understanding of what she read by expressing the same thoughts in words of her own. This is the amount of the information given by Mr. Pennant.

25. MONBODDO, (LORD) *The Origin and Progress of Language*. Published in 1773. Vol. I. pp. 177, 8, 9; 181, 2, 3, 4.

The author in discussing the subject of his work, had occasion to refer to the case of the deaf and dumb, and to their instruction in language, a matter to which he had given considerable attention. We quote the part relating to their instruction; which we copy from “*Vox Oculis Subjecta*,” where also may be found the other passages referred to.

“I knew two professors of the art in Paris; one of whom, Mons. l'Abbé de l'Epée, with whom I was several times, and whose civility, and the trouble he took to shew his method of teaching, I take this opportunity of acknowledging: he had brought one of his scholars a surprising length, and one of them I particularly remember, who spoke so pleasantly that I should not have known her to be deaf. There is at present at Edinburgh a professor of the same art, Mr. Braidwood, whom I know, and who has likewise been at the trouble of showing me his method of teaching, which I very much approve. He has taught many with great success, and there is one of his scholars, particularly, who is carrying on the business of a painter in London, and who both speaks and writes good English. But it is surprising what labor it costs him to teach, and his scholars to learn, which puts it out of all doubt that articulation is not only an art, but an art of most difficult acquisition, otherwise than by imitation and constant practice from our earliest years; for, in the first place, it is difficult to teach those scholars to make any sound at all; they at first only breathe strongly, till they are taught to make that concussion and tremulous motion of the

actuated in part by a benevolent motive, in treating of this subject so much at large. And the book may actually have exerted an influence on the cause of the education of deaf-mutes, in ways which cannot now be traced.

According to Sir Walter Scott, De Foe found the subject so fruitful, and the work so popular and profitable,—and it must have redounded as much to the profit of the fortune-teller,—that he wrote another book, on the same personage, entitled “The Spy on the Conjuror.” Of this we know nothing further. The History of Campbell we find in Tegg’s edition of De Foe’s writings, London, 1841. We find in the same collection, “The Dumb Philosopher, or Great Britain’s Wonder; containing a faithful and very surprising account how Dickory Cronke, a Tinner’s Son,” etc., etc.: a marvellous and wholly fictitious story of a man dumb but not deaf, used as a vehicle of instruction in morals, religion and politics. In the Catalogue of Messrs. Guyot,* De Foe is not named, but under the name of W. Bond we find the titles of two works, thus: “The Supernatural Philosopher, *etc.*, exemplified in the life of D. Campbell, Deaf and Dumb Gentleman. London, 1720, 8vo. Sec. ed. *ibid.* 1737. *Et* Secret Memoirs of the late Duncan Campbell, *etc.* London, 1732, 8vo.” The former is unquestionably the title prefixed,—with an assumed name,—to the second edition of the work before us, of which the first edition was anonymous; for,—besides the coincidence in date,—Chapter III is referred to in the Catalogue, as containing an extract from Wallis. Of the Secret Memoirs, *etc.* we know nothing further. The History of Duncan Campbell appeared the next year after the first publication of De Foe’s immortal work, “The Life and Surprising Adventures of Robinson Crusoe.”

24. PENNANT, (THOMAS) A Tour through Scotland in 1772. London, 1776. Vol. II. p. 256.

* *Liste Littéraire Philopophe*, *etc.*—A catalogue of publications in different languages, relating to the deaf and dumb, the blind, and kindred subjects,—by MM. C. and R. T. Guyot, eminent instructors of the deaf and dumb, at Groningen, Holland; a volume of five hundred pages octavo, and a work of immense research and labor, to which we are bound to acknowledge our great indebtedness in the preparation of these notices. The library of the institution for the deaf and dumb at Groningen has the largest and most valuable collection of books on these subjects to be found in the world.

Great Britain; and, in all probability, the earliest of any representation or full description of it now extant. Near the close of the chapter, the author cites some remarkable instances of educated deaf-mutes. Though adduced as historical facts, they are described in terms of obvious exaggeration, and their accuracy is not to be relied upon without other authority. After referring to Popham, Wallis's pupil, he mentions "the uncle of his present Sardinian majesty," who, he says, "as I have been credibly informed, had the want of the same organs, and yet was a perfect statesman, and wrote in five or six different languages elegantly well." In describing the case reported by Bishop Burnet, he says the girl lived at Genoa,—instead of Geneva,—that she was blind, as well as deaf and dumb; and that by putting her hand on her sister's mouth she could know every thing she said. He then names instances of educated deaf-mutes in England: "Sir John Gawdy, Sir Thomas Knotcliff, Sir —— Gostwick,* Sir Henry Lydall, and Mr. Richard Lyns of Oxford;" and a lady, "now living," he says, "in Hatton Garden," "the daughter of Mr. Loggin," whom he describes as "a miracle of wit and good nature," as able to speak distinctly and to read on the lips with ease, and as having a highly cultivated mind. He concludes the chapter thus:—

"As there are a great many families in England and Ireland that have several, and some even have five or six dumb persons belonging to them, and as a great many more believe it impossible for persons born deaf and dumb to write and to read, and have thence taken occasion to say and assert that Mr. Campbell could certainly speak, I could never think it a digression in the history of this man's life to set down the grammar by which he himself was taught, and which he has taught others, two of which scholars of his are boys in this town, partly to confute the slander made against him, and partly for the help of others dumb and deaf, whose parents may by these examples be encouraged to get them taught."

We hardly think it probable that Campbell really made any attempts to instruct other deaf-mutes,—as stated here, and elsewhere repeatedly in the course of the book,—at least, any that were successful. The author seems, however, to have been

* Bulwer says (in 1648):—"Sir Edward Gostwicke of Wellington in the county of Bedfordshire, baronet, a gentleman otherwise very accomplished, was born *deafe* and *dumbe*; He hath attained unto writing, which is a substitute of speech—" etc. "The youngest brother of the said Sir Edward Gostwicke is in the same condition, being yet an eminent limbner—" etc. De Foe probably refers to this Sir Edward; possibly to a descendant.

humorous letter in the *Tatler*, No. 14, in the year 1709 ; and of another in the *Spectator*, No. 474, in Sept., 1712, from which it would appear that he was at that time one of the *lions* of the town. He is described by Sir Walter Scott, in his life of De Foe, as “a fellow who pretended to be deaf and dumb and to tell fortunes.” Yet, that he was actually an educated deaf-mute, and the instructor of other deaf-mutes, seems to have been received as a fact by writers of respectability, on the authority of this work of De Foe ; we must presume, however, that they had only a partial knowledge of it. The *Encyclopedia Britannica*, (Supplement, 1819,) has an article on the deaf and dumb,—attributed to Dr. Roget,—with a list of works on the subject appended ; where we find “De Foe’s History of Duncan Campbell, who was born deaf and dumb, but who himself taught the deaf and dumb to understand ;” and in the article on De Foe, in the same work, similar terms are employed. The case has also been referred to as real by writers on the continent. In no other instances have we found any mention of it at all in works relating to the deaf and dumb.

As in the other fictitious writings of our author, the story is most ingeniously contrived to wear the appearance of credibility. The subjects of second sight and of magic occupy the greater portion of the book ; and we have not only a detail of some of the wonderful professional performances of the hero, but the general subject treated with a considerable display of learning and philosophy ; all of which is well suited to entertain the general reader, as well as to gratify the credulous or the inquisitive in such matters.

A small portion of the work, not only interesting, but instructive and valuable, relates to the education of the deaf and dumb. Campbell, according to the story, was born deaf and educated by a clergyman, who had known Dr. Wallis and had procured his writings on the subject. Chapter III gives an account of the method pursued ; and consists for the most part of an extract from the Letter of Wallis to Beverley—“is mostly taken out of the ingenious Dr. Wallis ; and lying hid in that book, which is but rarely inquired after and too scarcely known, died, in a manner, with that great man.”

It also contains an engraving of the two-handed manual alphabet ; the same, with scarcely a variation, as that now used in

our own times, to the extent of *guessing* some single words of the more easily distinguishable sort. The physiological speculation of the good Bishop savors too much of the nursery to be of any great value in our eyes; though interesting as a specimen of the current manner of philosophizing in those days. The following is the passage :—

“There is a minister of St. Gervais, Mr. Gody, who hath a daughter that is now sixteen years old: her nurse had an extraordinary thickness of hearing; at a year old the child spoke all those little words that children begin usually to learn at that age, but she made no progress; yet this was not observed till it was too late; and as she grew to be two years old, they perceived then that she had lost her hearing, and was so deaf, that ever since, though she hears great noises, yet she hears nothing that one can speak to her. It seems while the milk of her nurse was more abundant, and that the child sucked more moderately the first year, those humours in the blood and milk had not that effect on her that appeared after she came to suck more violently; and that her nurse’s milk, being in less quantity, was thicker and more charged with that vapour that occasioned the deafness. But this child hath, by observing the motions of the mouths and lips of others, acquired so many words, that out of these she hath formed a sort of jargon, in which she can hold conversation whole days with those that can speak her own language. I could understand some of her words, but could not comprehend a period, for it seemed to be a confused noise. She knows nothing that is said to her, unless she seeth the motion of their mouths that speak to her; so that in the night, when it is necessary to speak to her, they must light a candle. Only one thing appeared the strangest part of the whole narration; she hath a sister, with whom she has practiced her language more than with any other; and in the night, by laying her hand on her sister’s mouth, she can perceive by that what she says, and so can discourse with her in the night. It is true, her mother told me that this did not go far, and that she found out only some short period in this manner, but it did not hold out very long. Thus this young woman, without any pains taken on her, hath, merely by a natural sagacity, found out a method of holding discourse, that doth in a great measure lessen the misery of her deafness. I examined this matter critically, but only the sister was not present, so that I could not see how the conversation passed between them in the dark.”

23. DE FOE, (DANIEL) The History of the Life and Adventures of Mr. Duncan Campbell, a gentleman who, though Deaf and Dumb, writes down any Stranger’s name at first sight; with their future Contingencies of Fortune. Now living in Exeter Court, over-against the Savoy in the Strand. London, 1720. 8vo. pp. 320.

Duncan Campbell was for many years a successful practicer upon the credulity of the public. He was made the theme of a

and say singerin, dancerin, speakerin, teacherin, etc. ? Does it not sound better than the snaky, hissing *ess* ?)

You ask for my "views" respecting your publication. To make the work readable, you know that the articles should be well written and as short as justice to their subjects will permit. Being a novel undertaking in this country, it will doubtless attract some attention, and it will depend upon yourselves whether you can create and sustain an interest that will insure success. When our population reaches a hundred millions, (which, we are told, will be the case in about half a century,) it will include fifty or sixty thousand deaf-mutes ; to educate whom will require fifty such institutions as those at Hartford and New York, or one hundred such as those of Ohio and Pennsylvania. The cause, then, is manifestly of great prospective importance, and the best works on deaf-mute education will hereafter be in demand among young men having this branch of instruction in view.

[We take our leave of Mr. Burnet, with a hearty expression of thanks for his present favor, and a hope equally hearty that he will continue to aid us in our work by the contributions of his practiced pen.]

BIBLIOGRAPHICAL.

BRIEF NOTICES OF THE MORE IMPORTANT PUBLICATIONS, WHICH HAVE
APPEARED IN GREAT BRITAIN OR AMERICA, HAVING RELATION
TO THE DEAF AND DUMB.

BY SAMUEL PORTER.

[Continued from page 44.]

22. BURNET, (GILBERT, BP.) Travels through France, Italy, Germany, etc.

This work consists of five letters, addressed to the Hon. Robert Boyle, with an appendix. The fourth letter, dated at Rome, December 8th, 1685, contains a remarkable account of a deaf and dumb girl at Geneva. The power which she is said to have possessed, of distinguishing spoken words by the sense of feeling, has been occasionally exhibited by educated deaf-mutes in

some numbers in the London Penny Magazine, (Vol. II. for 1833;) being the narrative of a journey from Bagdad to England, in 1832. The first number gives a slight sketch of the writer's early life, from which, and from the initials, J. K., it is evidently Dr. Kitto. He states that he resided two years in Malta, returning in 1829, and then travelled through Russia, Georgia, etc., to Bagdad, where he remained three years; *i. e.*, to 1832. I have no idea in what capacity or for what purpose he resided so long in these places.

He also states that, for several years, he was the inmate of a work-house, and for a few months a parish apprentice; in which situation he was treated unkindly, but found friends who aided him in having his indentures set aside; that he returned to the work-house, and afterwards was taken under the patronage of those who gave him facilities for study. This is but scanty information; a full narrative of his life would doubtless be very interesting.

Dr. Kitto writes with much ease, and there is a freshness and neatness, both in the ideas and expressions, which make his works very readable. It seemed to me that his views on deafness were not always correct or philosophical, and perhaps his genius and learning are more ready and varied than profound.

Possibly you may wish to have some particulars of the life of James Nack. He was born in January, 1810, and lost his hearing at the age of eight or nine, by a fall from a staircase; his head being crushed by a heavy piece of furniture falling upon it. Nack began rhyming even before he became deaf. His poetical talents were very early developed. His last work is entitled "Earl Rupert and other Tales and Poems, by James Nack, with a memoir of the author, by P. M. Wetmore, New York, 1839." Some of the minor pieces, selected from among many furnished by the author to various magazines and annu-als, are very good. He told me, two or three years ago, that he had given up writing for the magazines.

Nack has been, for many years, employed in the County Clerk's office, in New York City. He married in 1838, and has had three daughters; one of whom he had lost when I last saw him. His wife appeared to be an amiable woman. She is a *parlante*. (It is a great defect in our language, this want of feminine terminations. Why cannot we borrow the German *in*,

mission, between twelve and twenty. In peculiar cases, deaf-mutes over twenty may be admitted on trial.

It is a remarkable fact that, while in 1830 New Jersey contained a larger proportion of deaf-mutes than any other State, (if we deduct from the number returned for Connecticut the pupils at Hartford from other States,) in 1840 the proportion under twenty-five years of age was one of the smallest; that over twenty-five continuing one of the largest. This indicates that more deaf-mutes are born at certain periods than at others.

With respect to the proportion who have been educated, I will state that of those of whom I have personal knowledge, (living within twenty-five miles of New York City,) there are six, now living, who have grown too old to be educated; several of whom were of uncommon mental capacity, and all but perhaps one might have been instructed, had their friends made timely application in their behalf. Within the same district, I know of only four now living (four others deceased) who have been instructed. Two of these were too old when sent to school to receive any benefit. So that, in my district, a majority of the deaf and dumb, over twenty years of age, are uneducated. Three or four others are now in school, and promise well. Before 1831, little or no interest in the instruction of the deaf and dumb was manifested in this part of New Jersey. Since then, occasional publications have appeared in the newspapers, and now I think there is much less danger of any deaf-mute children, of suitable age and capacity, being kept at home in ignorance. Interesting and popular appeals and sketches in the newspapers will effect more than any thing else, except public exhibitions, (which can hardly be given in remote parts of the country,) to ensure deaf-mute children's being sent to school.

[We venture to make the following extracts from a letter, not intended for publication, which was received some time ago from Mr. Burnet by one of the instructors of the Asylum. The gentlemen of whom he speaks, Dr. Kitto and Mr. Nack, are among the few deaf and dumb persons who have ever attained to any considerable eminence in literature.]

I have read Dr. Kitto's work on deafness, and also the review of it in the North British. I had not before heard of Dr. Kitto, but I then recollected that, fourteen or fifteen years since, I was attracted by the title of "The Deaf Traveler," to read

of deaf-mutes, but from the want of will or of information in their natural guardians.

In 1825, it was proposed to establish an institution in the State, our deaf-mutes having previously been, as they now are, sent to the neighboring institutions in New York and Philadelphia, at the option of those concerned. In December, 1825, an act was passed, "to incorporate and endow the New Jersey Institution for the Deaf and Dumb." This act appointed a board of directors, two in each county of the State, and appropriated three thousand dollars annually. This board met once, in January, 1826, and appointed officers; one of whom, the secretary, James S. Green of Princeton, was, I believe, a near relative of a deaf-mute lady, formerly a pupil of the American Asylum; to which circumstance this movement in behalf of a New Jersey institution is probably to be ascribed. I am not aware that the directors ever met again, and certainly the school was never opened; fortunately, we may say, for no doubt our deaf-mutes are now better educated at New York and Philadelphia, than they would be in a small school of from fifteen to twenty pupils; which is all that have ever been under instruction from this State at one time.

The term, limited at first to three years, was afterwards extended to four; and in 1838, at the instance of Mr. Peet, (who visited Trenton once or twice with some of his pupils, and also called on influential gentlemen in other parts of the State, in reference to this subject,) the law underwent a thorough revision. When the bill was under consideration, the chairman of the committee "stated that the provisions of the bill were suggested by a gentleman of Essex, *who had been educated under the law* [a mistake] and had had the benefit of much experience on the subject, and moved that the reasons of Mr. Burnet be read in connection with each section; which was ordered."

The present annual appropriation is five thousand dollars, limited to one hundred and thirty dollars for each pupil except in cases of extreme indigence, when thirty dollars more are allowed for clothing. I believe that much more than one half of this sum has not yet been drawn in any one year.

In January, 1848, there were but sixteen beneficiaries on the State ticket. In January, 1847, twenty-one; in January, 1846, eighteen. The term of instruction is five years; the age of ad-

EDUCATION OF THE DEAF AND DUMB IN NEW JERSEY.

BY JOHN R. BURNET.

[It may be proper for us to state, by way of introduction, that Mr. Burnet, the gentleman to whom we are indebted for the following article, is deaf and dumb. At what age he lost his hearing, we cannot certainly say; knowing only that it was at quite an early period in life. Mr. Burnet is entirely a self-taught and self-made man; and, in view of the peculiar disadvantage under which he has labored, we cannot do otherwise than regard his attainments as remarkable. He was never a pupil in any school for the deaf and dumb, although employed for a time as *instructor* in the New York Institution. He now resides in Livingston, New Jersey, where he owns and cultivates a farm.

Mr. Burnet is the author of a volume, published in 1835, entitled "Tales of the Deaf and Dumb, with Miscellaneous Poems." He has also frequently written for newspapers and magazines, and has published articles in the Biblical Repository and North American Review; of which it is praise enough to say that they are not unworthy of their honorable position. His acquaintance with the English language and his skill in the use of it are sufficiently proved upon the following pages. He has also, we understand, a good knowledge of the French and the German.—ED. ANNALS.]

I believe it is the plan of your *Annals*, in part, to record what measures have been taken for the education of the deaf and dumb in the different States of the Union; and it seems appropriately to fall to me to inform you what has been done in their behalf in New Jersey.

The claims of the indigent deaf and dumb were first brought to the notice of our Legislature, I think, by Mr. Seixas, the original teacher of the Pennsylvania Institution, who came to Trenton with three or four deaf-mutes, and made an exhibition, the novelty of which excited a strong interest. In November, 1821, an act was passed, appropriating two thousand dollars annually; the period of instruction being limited to three years, and the expense for each pupil to one hundred and sixty dollars. At that time, I believe, public provision for the education of the indigent deaf and dumb had been made in only two or three States; and more liberal provision than this, in proportion to population, in none. For several years thereafter, the number of applicants fell short of the number for which the provision would have sufficed. Indeed, in some years, less than half the amount was drawn. This did not proceed from the want

are better qualified than am I, a poor deaf and dumb man, to settle. But whatever may be their opinion, mine is that Messrs. D. will produce more ingenious automaton than good scholars. It ought also to be recollected that the questions which I had time to propose to them were of the most simple and common kind.

I left Paris early one day in June and reached London the next day in the afternoon. I called on Mr. Watson, the principal of the Institution for the Deaf and Dumb, the week after my arrival. He gave me a hearty welcome, and called one of the professors to accompany and show me all that was worth seeing in the institution. I saw about two hundred little boys and girls at dinner; but had no opportunity to talk with any, as the place was not a proper one for the purpose. Besides, I was told that the children were not allowed to talk while at table. On returning to Mr. Watson's room, I found him engaged with some strangers, and he proposed to me to call again on Monday following and he would be more attentive to me than he could now be. I accepted his invitation with thankfulness, and bade him good bye and went away. Two days afterwards I received a note from him through the Post-office in which he informed me that, in consequence of the work people having taken possession of his rooms, he should not be at home on Monday, and therefore regretted that he was obliged to postpone the pleasure of my visit to some future opportunity.

This meant something that I am not yet able to solve. I had taken the trouble of coming to London for the sole purpose of visiting the Asylum located in old Kent road, and great, indeed, was my disappointment at the receipt of Mr. W.'s note; but I bore it with the patience of a philosopher. Soon after, I left London for Southampton, and Southampton for New York, where I landed safely from on board the steamship *Washington* in fifteen days, after an absence of a year.

ever, made one single mistake, which was his writing *aller* instead of *m'en aller*.)

The conclusions that I am able to draw from my conversation with Messrs. Dubois, father and son, are that they hold the following views :

- 1st. A child can be deaf without being mute ; he can be mute without being deaf ; he can be, at once, both deaf and mute.
- 2d. Deafness does not cause mutism.
- 3d. The child who was born deaf, or who became so after his birth, was not necessarily mute. He became so at a later period.
- 4th. The deaf does not speak, not because he has lost hearing, but because nobody teaches him to speak ; because you have made him so by not speaking to him.
- 5th. Mutism is an infirmity which introduces itself for want of the exercise of the vocal organs.
- 6th. Hitherto, the deaf from birth has not been observed, nor the deaf who becomes so by accident ; hence, therefore, numerous grave errors which taint the present mode of instruction.
- 7th. Among all the means of communication which are employed in instructing the deaf and dumb, mimicry is assuredly that which presents the greatest inconvenience. It should forever be proscribed from instruction.
- 8th. The education of a deaf and dumb child should commence with the cradle, and to the mother this first education belongs.
- 9th. In order to make yourselves understood by the deaf child, to transmit your ideas to him, you should by no means have recourse to any *peculiar* manner of communication ; on the contrary, you should employ with him the same mode which you employ with the child who hears ; a very simple and rapid mode, indeed, which is speech itself ; therefore, speak to the deaf, speak to him often, speak to him always, speak to him from his earliest childhood, and he will finish by answering you ; for the child who comprehends speech by the eyes, instead of hearing it by the ears, will bestow all its attention on well imitating you, and the motion of its lips will always be like yours.

Such were some of the arguments of Messrs. Dubois in favor of their method, arguments which those who hear and speak

deaf and dumb persons to speak! what a novelty! what a spectacle! what a wonder!

But to be serious, Mr. D., whom I found to be a young gentleman 26 or 27 years old, of much intelligence and energy, persisted in believing that he could teach them to speak, and do so perhaps better than any one else who heard and spoke. Accordingly, in 1844, he announced his design by a circular which was spread far and wide, and applied to the Minister of the Interior for pecuniary aid in his enterprise. The Minister, ever regardful of suffering humanity, with his usual liberality, granted him an appropriation for the support of ten boys, and if at the end of three years Mr. D. succeeded in his attempt, he might depend upon further patronage.

Mr. D. urged me to visit his school and examine his pupils, then twelve in number, which I did with pleasure the next day. I examined them in this wise. I could not do otherwise, as I do not speak one word myself, and was not permitted at all to spell with my fingers, nor to make any sign whatever, which, however, would have been useless, as his pupils understood none. A small slate was handed me and I wrote on it several words, such as *pain, vin, eau, livre, papier, maison, etc.* (bread, wine, water, book, paper, house, etc.) These words Mr. D. articulated, and the boys wrote them on the blackboard quite correctly. Then I wrote the following question, taking care that none saw or read what I wrote: *Savez-vous qui je suis?* (Do you know who I am?) Then, taking a little boy apart and making him read what I had just written, I requested him to communicate my question to another boy whom I pointed out to him. He did accordingly, and the other boy, who had looked with much attention at the motion of the lips of his fellow-pupil, when the sentence was ended immediately shook his head so as to say no, and taking a crayon, he wrote my question on the board quite accurately, and added his answer which was *Non, Monsieur*. I then begged Mr. D. to tell him my name, and when he had done it, the boy wrote: *Monsieur Clair*. I wrote another sentence with the same caution, and another boy lisped it to another, and the latter wrote *Je vais vous souhaiter le bon soir et m'en aller*, (I am going to bid you good bye and go away,) which was exactly what I had written. The boy, how-

committee and familiar with their language of signs, not only cultivates and develops in them all the good feelings of their hearts, but also superintends the different occupations in which they are employed. Every thing is well arranged in this small community; good order, quickness, cleanliness, facilities for air, exercise and amusements, morning and evening prayers, and religious instruction on the Sabbath-morning. Thanks to the maternal care of this excellent matron, they form a family, if not quite happy, at least peaceable and edifying.

Such was the House of Refuge that I visited on going out of the Royal Institution, from which it is but a few rods distant. I saw forty girls or thereabouts, all still in the bloom of youth, the oldest, as far as I could ascertain, not being above twenty-five, all more or less able to write and read, as all had previously been educated at the Royal Institution; and it was with heartfelt regret that I beheld so many pretty and intelligent looking young girls, doomed to pass their whole lives thus shut out from the enjoyments this world affords. I think they might have been otherwise disposed of, had another plan been adopted for their happiness. I inquired why it had not been thought best to place them among farmers in the country, or in respectable families in the capacity of chambermaids or servants or cooks, etc., and I received the eternal answer, the fear of their being exposed to danger or seduction. These ladies, indeed, must have a poor opinion of the virtues of these poor deaf and dumb, if they think of them as they appear to do.

Another day, elsewhere in Paris, I visited a small private school for deaf and dumb boys under the care of Mr. B. Dubois, the younger, who lost his hearing at four years of age. Mr. D. is a former pupil of the Royal Institution, in which he remained many years, and in process of time became one of the best scholars. Out of school hours, he received daily lessons in articulation from his teacher, and when he left the Institution, which was some years ago, he took it into his head to establish, in Paris, with the assistance of his father and sisters, a school of a novel kind, where none but little boys should be admitted, and in which not one single sign, not even spelling with one's fingers, should be resorted to, as nothing but articulation was to be the mode of teaching. A deaf and dumb man teach other

of being known ; which, alas, will perhaps never happen as long as they continue to be cut off from society. I wish the ladies-professors of the Paris Royal Institution could see what a contrast there is between the present condition of their pupils and our own. Here, in the United States of America, several hundred deaf and dumb of both sexes have married since they left school, and are blessed with hearing and speaking children, which is a great comfort for them in their old age ! There are hardly two dozen of them to be found in any one country of Europe, thus happily situated.

From the Royal Institution, I proceeded to the *Maison de Refuge pour les Sourdes-Muettes Indigentes, Rue des Postes*, (House of Refuge for Deaf and Dumb Indigent Girls, Post Street.) This retreat is the indispensable complement of the Royal Institution ; but it essentially differs from the latter in its conditions of existence. The Institution is a royal establishment endowed by government ; the House of Refuge, one of charity, which is supported only by donations or alms from benevolent individuals. The girls admitted into the Royal Institution receive there, during six years, all the instruction they need. This space of time being over, they must return to their homes, or look for a place to support themselves. Such was, at least, the thought of the administration from the origin of the establishment ; but it was not long before it became evident that, notwithstanding their instruction, it was difficult for these poor girls to find a suitable situation either as seamstresses, workwomen or servants. Their infirmity was an obstacle to all kinds of relation between themselves and strangers. It was, therefore, on this account that a committee of ladies, chosen to watch over the female pupils of the Royal Institution and to provide for their future support, formed the idea of creating the House of Refuge, where might be received, on their leaving the Royal Institution, those among these unfortunate girls, whom the poverty of their parents or friends left without means of subsistence. This House of Retreat was established in 1829. It furnishes these poor girls a home of their own during their lives. Here they are sheltered from the numerous dangers to which they would be exposed, if left entirely to themselves. Here they find comfort and security, and, which is still better, good advice and affectionate protection. A matron, appointed by the

ger, returning from a foreign land. It was the recreation hour when I called. The girls were in their garden, and on hearing of my arrival, immediately left their amusements and crowded around me. Some believed they recognized me; others stood gazing; some inquired of others who I was and what I had come for. Their curiosity was soon satisfied, and they politely ushered me into their sitting-room up stairs. They numbered about sixty. With a few exceptions, they all looked very bright and intelligent; most of them were between the ages of ten and sixteen years; all dressed alike in plain clothes; uniformity being rigorously enforced, as is the case elsewhere in the boarding-schools for young ladies. At two o'clock P.M. they were called out to their respective classes, which I attended by turns. Their teachers, with two of whom I had the honor of being acquainted, received me kindly. I had a long conversation with them, especially about the mode of instruction. We agreed in some respects and differed in several others. They were all ladies of fine talents, first-rate education and extensive reading; but of rather too much self-confidence, for we have not yet seen or heard of their ever having produced any very remarkable female scholars. Their apology is that this is wholly owing to a want, on the part of their pupils, of an opportunity to practice. This may be true in a certain sense; but why do they keep their pupils shut up like nuns in a convent, and thereby deprive them of the opportunity of practicing? Why do they not permit them to visit or to receive visits? Why do they never introduce them into the very society they themselves frequent? What inconsistency, therefore, between their excuse and their objection! They say that they fear there may be danger for these unfortunate girls to go out, even when accompanied, in so large a city as Paris. This may also be true. But if their pupils are taught self-respect and know to whom they may resort for protection, and have principles of morality imbued into their minds and the fear of God before their eyes, there will be no ground for the apprehensions of these good ladies who, although unmarried, know very well how to conduct themselves in this world of wickedness, deception and misery.

I remarked among these poor girls several who were very smart and who would become useful members of society, make excellent wives and be good mothers, if they had ever a chance

“With a view of discharging this manifest duty, by the erection of a monument to this immortal man in the place where he founded the first German institution for the deaf and dumb, a committee has been appointed,” etc., etc. It is not necessary to proceed any farther with the translation of the circular, as the little which remains relates only to the business arrangements of this committee.

We rejoice at every such manifestation as the foregoing, inasmuch as it recognizes the great principle that public honors should be paid, not only nor chiefly to the triumphs of brute force, nor even to the achievements of the mere intellect; but that those who do good to men, however humble their work, should command the respect and gratitude of the world. If, as some one has rightly said, he who causes two blades of grass to grow where but one grew before, should be accounted a public benefactor; in how much higher estimation should they be held, whose untiring benevolence fertilizes the barren soil of the human mind and heart, till the desert blooms, like a garden, with the flowers of lovely affections and the fruits of a useful life! Honor then to Heinicke, and to all who live and labor, as he did, for the stricken children of our race!

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

BY LAURENT CLERC.

[Mr. Clerc continues his remarks upon the Royal Institution for the Deaf and Dumb at Paris, as follows. ED. ANNALS.]

[CONCLUDED.]

After visiting the classes of the boys several times, I visited those of the girls in the other wing of the institution. The girls are here shut up as in a cloister, and few gentlemen ever have access to them; nor are the teachers of the boys themselves admitted to visit them. An exception was made in my favor. I owed it to the politeness of the director, who alone has the right of entering and giving permission to enter; and he gave me this permission, probably, on account of my being a stran-

should be aided and conducted to the truth, Heinicke labored without ceasing, in the sphere of action which Providence had assigned him, until his death ; which occurred on the thirtieth of April, 1790, by a stroke of apoplexy.

“How rich a harvest now covers the plain where he sowed the first seed, in unshaken confidence of the divine blessing ! The number of institutions for the deaf and dumb continues to increase in Germany. Already they have restored to society thousands of educated deaf-mutes, very many of whom have recovered their speech, and attained to a high degree of knowledge. At the present time, the German States enumerate *twenty-four* institutions for the deaf and dumb, in which are gathered nearly *two thousand* pupils ; so that the number of deaf-mutes of proper age to receive instruction being estimated at *seven thousand*, it follows that two-sevenths of the whole are now in the process of education.

“Samuel Heinicke and Charles-Michel de l’Epée were two noble men, who have rendered a permanent service to humanity, and gained for themselves immortal fame by the education of the deaf and dumb. France, in its gratitude for so great a benefit, has erected a monument to the memory of De l’Epée in Versailles, his native city. It was completed on the third of September, 1843. Upon a pedestal, the principal face of which bears the name of the immortal instructor and that of his birth-place, together with the date of his birth and death, stands the statue in ecclesiastical costume. In his left hand he holds a tablet, inscribed with the name of God, in dactylologic, and also in the ordinary alphabetic characters. The right hand represents the letter D (*Dieu*, God,) of the manual alphabet. The eyes are lifted toward heaven, the source of light ; toward the giver of every perfect gift, as if to express his gratitude for the skill and intelligence which, during his life upon the earth, he had obtained through divine grace.

“Is it not the duty of Germany, and especially of the city of Hamburg, the cradle of the art of deaf-mute instruction, to raise a monument of love, gratitude and veneration to Heinicke, the benefactor of Germany and of the human race ; who, by his noble devotedness to the education of the deaf and dumb, like the Abbé de l’Epée, has acquired a claim upon the public regard ?

army was compelled to endure, and which were only terminated by its surrender to the enemy. The guard to which Heinicke belonged was conducted to Dresden as prisoners of war, but, notwithstanding the strictest surveillance on the part of the captors, he managed to effect his escape. He first betook himself to his native village, and from there, in 1757, with his wife and child, went to Jena, where he was enrolled, at the age of twenty-nine, among the students of the University, and devoted himself anew to his favorite studies with the greatest zeal. At this place he procured the necessary means of support for himself and his family by the exercise of the very remarkable skill in music which he had acquired at Dresden.

“From Jena he removed to Hamburg, in 1758, where he was kindly received by many distinguished families, and especially by that to which belonged the first companion of Klopstock, his Meta. Heinicke was her instructor. By Klopstock and Cramer, who was afterwards the first chaplain of the court at Copenhagen, he was introduced, in 1760, to Schimmelmänn, with whom he remained, first as instructor, then as secretary, until the close of the year 1768. At this time, ardently desiring to devote himself more exclusively to the business of teaching, he accepted the office of instructor, and also that of chorister, at Eppendorf; the duties of which he discharged with indefatigable zeal until 1778. Already in 1754–5, precisely at the time when De l’Epée made his appearance in France as the teacher of the deaf and dumb, he had applied himself, with the happiest results, to the education of a deaf-mute boy at Dresden. At the commencement of his new career as instructor, he fell in with another deaf and dumb youth, the son of a miller at Eppendorf, whom he proceeded to educate with not less success than had attended his former efforts in the same direction. In the year 1772 he had four pupils of this class, to whom several others were soon afterward added, and at this time was laid the foundation of the first school for the deaf and dumb in Germany. The reputation of Heinicke induced Frederic Augustus, the Elector of Saxony, to invite him to that country. On the thirteenth of April, 1778, Heinicke arrived at Leipzig with nine deaf and dumb pupils, and in the following month an institution was opened there which continues to this day in full prosperity. Faithful to the divine command that all men

sary funds and assume the general management of the enterprise, and a circular has also been issued, to excite the interest of the German people in this project for doing honor to one of their own countrymen. Of this circular we subjoin the following translation, chiefly for the sake of the biographical facts which it embodies :

“In the village of Eppendorf, near the city of Hamburg, there lived, during the second half of the last century, from 1769 to 1778, a man of pure character, of a sensitive and profoundly religious spirit, gifted with the rarest qualities of genius, of a clear intellect and a noble heart ; who, full of the liveliest sympathy for the misfortunes of his fellow men, made it the labor of a life consecrated to God and to humanity, to comfort the forsaken, to dry the tears of those who wept, and to minister aid to all who were in distress. The most eminent of his contemporaries, such men as Klopstock, Büsch, Reimarus, Heusler, Unzer, and many others of similar character, sought his acquaintance, acknowledged his merit, and paid him the tribute of their admiration, esteem and respect.

“This man was SAMUEL HEINICKE, who was born on the tenth of April, 1729, in the village of Nautzschütz, near Weisensfels. His father, a simple laborer and owner of a farm, destined him, contrary to his inclination, to agricultural pursuits. The son, not to distress his parent, for a time yielded to his desire, but, in order to escape a matrimonial engagement in which his heart had no place, he abandoned the paternal roof, and betook himself, at the age of twenty-one, to Dresden ; where he entered the service of the Elector of Saxony, as a private soldier of his body-guard. In this new position, he diligently devoted every moment of leisure which his duties allowed him to scientific studies. More than once he declined the offer of advancement to military rank, simply because he was unwilling to be interrupted in his pursuit of knowledge. The Seven Years' War, which broke out in 1756, by presenting an obstacle to his release from the service, took from him the prospect of a calm and happy life, to which he had begun to look forward as the result of a reconciliation with his father, and a union to a wife worthy of his own excellence. Confined to the camp, then closely besieged by the army of Frederic, near Pirna, he shared in the sufferings and severe privations which the brave Saxon

much on the model of others. Great attainments in literature and science are not in ordinary cases to be expected ; but with education nothing forbids the mute from rising superior to the disadvantages of his situation, as it respects the acquisition of knowledge. Through the medium of books, the whole circle of the sciences is outspread before him ; and, having once thoroughly mastered the difficulties of language, he may range over the whole field of useful learning ; finding no impediment even in a foreign tongue, which he as well as others may acquire so as to unlock the treasures it contains. But the more important results, inasmuch as they may be more generally realized, of a careful education, according to the principles we have now advanced, will be the capacity imparted to the mute of mingling with little embarrassment or inconvenience in the common intercourse of life ; his consequent restoration to society as an intelligent, useful and happy member, almost causing him to forget the peculiar privation which he suffers ; and especially the scope afforded for the expanding growth of his moral nature, enabling him to cherish bright anticipations of that world where his ear shall hear the discourse of angelic minds, and his tongue mingle freely in their notes of praise.

A MONUMENT TO HEINICKE.

BY LUZERNE RAY.

SAMUEL HEINICKE holds the same place in Germany, in respect to the education of the deaf and dumb, which Ponce occupies in Spain, De l'Épée in France, Braidwood in Scotland, and Gallaudet in America. The schools for this class of children with which the German States abound all profess to follow the system of Heinicke ; and he is regarded, with a kind of filial reverence, as the common head and father of them all. We are not surprised to learn, therefore, as we do by our latest advices from Europe, that the citizens of Hamburg have begun to take measures for the erection of a public monument to the memory of this first German benefactor of the deaf and dumb. A respectable committee has been appointed to raise the neces-

law, listening to them with intelligent and interested attention, occasionally proposing questions, and in turn presenting replies, that excited the astonishment of all who heard him. We would not overlook the fact that, even at that early age, the divine fullness dwelt within him, but still we see no reason to doubt that, as a child, the perfection of his moral nature had aided his mental development, and fitted him to exhibit this surprising wisdom.

Many humbler examples might be adduced, particularly those in which, by the renovation of his moral feelings, the mental habits of a youth have been changed, from heedless inattention or listless inactivity, to patient application and comparative quickness and vigor; but we deem it unnecessary, and content ourselves with appealing to the experience and observation of teachers on the subject. There is nothing peculiar in the case of deaf-mutes in this respect, except it be a simplicity of mental character and an ignorance of the world, highly favorable to the entrance and dominion of this highest and best motive of action.

At a certain stage of mental development in the mute, considerations derived from the connection between present diligence and improvement, and his condition in life after leaving the institution, may be brought to bear with great force upon the mind. He may be made to see in what a peculiarly dependent and unhappy condition present neglect will cause him to be placed hereafter; how much exposed he will be to temptation; how liable to be wronged, and how unlikely to secure for himself a comfortable support; while, on the other hand, he may be led to realize to what degree a good education will obviate the peculiar disadvantages under which he labors, by affording to him the resources of reading, facilitating his intercourse with others, and enabling him to be in a higher degree useful to his relatives and friends; in short, by making him a blessing instead of a burden to himself and to society.

Under such influences as we have now pointed out, we may expect, in many instances, to see developed in the intellectual character of the deaf and dumb a pleasing combination of strength and simplicity. Strength will be the result of careful training; while simplicity flows naturally from that comparative isolation of the mind which prevents its being formed too

that steady and progressive unfolding of the powers, which is neither dilatory nor premature ; which is in harmony with all the healthful instincts and buoyant spirits of youth ; neither robbing it of its sprightliness nor suffering it to be the prey of stupidity. If we have a clear idea of what is to be aimed at in the education of a child, and understand that it is not so much an object to store his mind with ideas as to give a right training to his faculties, so that he may be able to use them easily and effectively, we shall be prepared to appreciate that rectification of the moral feelings of which we speak. Of how much value to the child, as well as to the man, is the simple quality of patience. Sir Isaac Newton declared that "patient thought" was the secret of his success in exploring the realm of nature's laws ; and, if we may compare great things with small, it is only by inducing the same mental habit in its appropriate degree that the intellectual progress of a child can be secured. But this is not an easy attainment to the young, and other motives may entirely fail to secure it, while the one of which we speak will discipline even their minds to patience and perseverance.

We are aware that what we advance on this topic will seem to many mere speculation, because there are among our youth so few examples of the practical working of this high principle. We do not maintain that the best scholars in our schools, or in the institutions for the deaf and dumb, are those who have right moral feelings, for we know that this is not always the case ; but we do maintain that, with equal capacity and under circumstances equally favorable, the child that loves to please his Heavenly Father will make greater proficiency in study than one who has not this ennobling stimulus. And here we may be permitted to allude to an example, which, while it may be thought in some respects to be inapplicable, will yet illustrate our meaning. While the harmony and beauty of the moral feelings of Jesus Christ from infancy to manhood seem to be in some measure appreciated, the unwonted strength of his youthful mental faculties more generally escapes attention. But by a single incident in his childhood's history, most forcibly sketched by the sacred writer, we are presented with a striking view of his intellectual abilities and attainments. It is related of him that at the age of twelve years he was found in the temple, seated among the learned teachers of the Jewish

The evils which are often found to exist in connection with the spirit of emulation generally arise from its undue development, to the exclusion of those higher motives, the influence of which is necessary to the healthful and, we may add, the most effective condition of the mind.

Notwithstanding the power and adaptation of the springs to intellectual exertion which we have noticed above, there is another of higher value and still greater efficiency:—a motive which outweighs all others and, when combined with them, gives them their just proportion and true position.

It might be inferred from the nature of the mind, and its relation to its great author, that this relation would lay the foundation for its most vigorous action. The benevolent impulses of our nature, as they are the noblest, are capable of being the strongest. We have remarked above what a stimulus is afforded to the young mind by the exercise of its affections towards a parent or a teacher. How much more then is it to be expected that love for the Heavenly parent, as it is an affection far superior to that which grows out of any earthly relation, if once awakened in the youthful mind, will exert its benign and vigorous sway over all its powers, imparting an energy and steadfastness to mental exertion before unknown. Mental application in a child is more disturbed and interrupted by moral causes than by any other. The irregular action of his will wars with his fondness for learning, interferes with his regard for his superiors, and renders him in a measure indifferent to his equals; thus closing in his mind, as it were, the avenues of knowledge. How can a stubborn, disobedient, or petulant child be expected to love his books or make progress in learning? It is evident that these disturbing influences must be checked and prevented by the sway of a controlling principle, or else efforts to instruct will be of little avail. The love of what is right and good—or, in proportion to the child's apprehension of him, of the great source of goodness and rectitude—must rule the youthful heart, in order to afford a basis for the highest and best development of its power.

We know that under the excitement of inferior motives, even those which are selfish and unworthy, the mental faculties may be forced to exhibit an inordinate development in a given direction. Such an unhealthy precocity we seek not, but rather

turn. For this purpose he should be assisted to retain the memory of home, of his parents, brothers and sisters, and near relatives and friends with as much distinctness as possible; should visit them in vacation when this is practicable; hear often from them; and, when sufficiently advanced, correspond with them by letters. Thus he may be made to feel the constant incitement of a desire to please them; and when this is coupled with an attachment to his teacher great application and effort may be secured.

There is another source of mental stimulus, which is in our opinion both healthful and effective:—and this is found in the relation of the pupil to his classmates and companions. We would by no means seek to cherish a spirit of selfish ambition, which would lead him to rejoice in their failure while exulting in his own success; but we would avail ourselves of the appropriate influence of the social principle, and make the fact that those around him are pressing forward in the career of improvement a strong motive to exertion that he may not be left behind in the race, nor fail of being first therein, if his capacity and opportunity may secure to him that preëminence.

If it be objected that such emulation will be likely to engender feelings of envy and jealousy, we reply that this is by no means necessary. It is a perversion of a noble principle, and may as easily be avoided as the perversion of other good principles of action. Competition in study, business, or amusement is not of necessity base and selfish; but, on the contrary, may consist with generous feelings, and be regulated by the law of benevolence, as truly as any other of the various impulses of human action.

This principle is recognized, or at least exerts its influence, in all our colleges and schools, and is found to exist also in institutions for the deaf and dumb. Mutes, like others, are sensitive with regard to the estimation in which they are held by their companions, mortified by failure, and depressed by a sense of inferiority; and, on the other hand, are pleased and encouraged, when they find themselves able to compete with their fellows. Thus when formed into classes, the public sentiment of the class, so to speak, reacts vigorously upon its individual members, and constitutes a motive power which a skillful teacher can wield with great effect.

him ; so that his approbation shall be to them a motive of gentle yet constraining power. The teacher of the mute enjoys, perhaps, a peculiar advantage in this respect. The possession of the faculties of speech and hearing, of which the pupil is consciously deprived, seems to give his instructor a mysterious ascendancy over his mind. In addition to this, the peculiar privation which he suffers calls forth a stronger sympathy and affection towards him on the part of his teacher, and is fitted to elicit a corresponding warmth of attachment and confidence in return ; which will do much to excite him to diligence in his studies and aid in the rapid development of his mind. The human mind may be led in any direction, and stimulated to any degree of effort, through the medium of its affections ; and this is eminently true of the ductile and confiding minds of the young, especially where, as in the case of the mute, a condition of peculiar dependence develops these qualities in a higher degree.

A remarkable exemplification of the effect which may be produced, under the most unpromising circumstances, by inspiring a warm regard for the instructor, and at the same time kindling an intense desire of knowledge, may be found in the well known instance of Laura Bridgman, a deaf, dumb and blind child, whose mind has been released from its former condition of apparently impenetrable darkness through the benevolence and persevering skill of Dr. Howe, the distinguished principal of the Perkins Institution for the Blind in Boston. By the judicious measures which have been pursued in her case, her mind has not only been brought out of darkness into light, but a love for learning developed which is rarely surpassed in children of her own age, many of whom, indeed, fall far below her in mental attainments ; while she evinces an ardor of affection and confidence towards her instructor that glows with the greater fervor because of the peculiar circumstances of dependence in which she is placed.

Much aid may be derived from the same principle in its relation to the parents and friends of the mute. He is separated from them, but his attachment to them remains, and should be increased and strengthened with the development of his mind. He should be taught to feel his obligations to them, to understand what are their expectations and hopes concerning him, how dear he is to them, and what his affection should be in re-

impediments by which he is surrounded ; as, by the deprivation of hearing, the key of knowledge has in some measure been taken away from him. By patience and assiduity and skill, on the part of the instructor, this desire to learn may be so nurtured and guided, as in time to become, at least in some instances, an enthusiasm which will put in requisition all the energies of the mind. On the other hand, the obstacles and embarrassments which beset the path of the unfortunate child may be allowed so to accumulate as to discourage him and create a dislike for study. This unhappy condition has its analogy in the diseased body, which rejects the food that is most grateful to it when in health, and is indisposed to that exertion which at other times it spontaneously seeks.

The restraints of the school-room and the confinement of study are, it is true, somewhat irksome to youth of all classes ; but if these restraints be judiciously regulated, while the love of knowledge is carefully cherished, they may serve, by cultivating a love of order and regularity, to strengthen rather than diminish ardor in the pursuit of learning. It is certainly a practicable attainment, by ingenuity and perseverance, guided by a heartfelt interest in the welfare of the pupil, to awaken in his mind, in a majority of instances, a high degree of zeal for intellectual improvement.

In the next place, the love of approbation may afford effective aid in promoting the child's mental development and progress. It is one of the earliest motive influences that affect his mind. Looking up to his instructor as far above him in character, as well as in knowledge and capacity, he is prepared to set a high value upon the expression of his favor, to secure which he feels to be a sweet reward for all his endeavors ; while, at the same time, by this very means the love of knowledge itself is enhanced. It is of the greatest importance, therefore, to secure his highest confidence and regard, in order that he may feel the continual stimulus of a desire to please his teacher.

The influence of the principle we are considering will be very great, if its utmost capacity be tested. It is natural to the young, before their minds are perverted, to reverence their superiors in age and wisdom. If, then, an instructor exhibit those qualities which he may and ought to possess, he can hardly fail to inspire his pupils with the greatest respect and affection for

THE MOTIVES TO INTELLECTUAL EFFORT ON THE PART OF THE YOUNG DEAF-MUTE.

BY LUCIUS H. WOODRUFF.

THE education of a rational mind is a high and momentous undertaking. To cultivate and give a right direction to powers which, though feeble in their inception, are destined to be so vast and to spread themselves over an illimitable range of existence, if rightly considered, would seem to be a work of such magnitude as almost to appall the mind, and cause it to shrink from an effort, the success or failure of which involves such stupendous and enduring results.

Look at the youthful mind whose faculties have just been unfolded, and who shall say what forms of beauty and strength those germs of thought and feeling, under appropriate culture, may assume. In the vegetable world, the slender stem, which a child may bend or break, planted in a good soil and nurtured with care, expands into a vigorous tree, whose branches charm the eye with their foliage, and afford a grateful shade, or supply delicious fruit to gratify the taste. But how feeble a type is this of the expanded growth and beauty and fruitfulness of a well trained and well directed mind, fulfilling the ends of its high destiny by reflecting the moral and intellectual image of its great Author.

We deem it, therefore, a question of the highest interest: by what incentives can the intellect of the young mute be roused to activity and zeal in the pursuit of knowledge? Much of what we shall have to say will be equally applicable to the mental training of other young persons; still the minds of deaf-mutes constitute a peculiar class, and the principles which we shall lay down will be somewhat modified in their application to them.

When a mute child is first committed to the care of an instructor, he very soon exhibits that instinctive love of knowledge and disposition to mental activity which belong to every rational soul. The intellect craves its appropriate aliment, and demands the healthful stimulus of action, as truly as the body. The deaf-mute, moreover, receives the knowledge which is communicated to him with a degree of avidity proportionate to the

La Petite Sourde-Muette.

Though anxiously she strove
Each uncouth tone to frame,—
Still vainly listening through her tears
To catch a *Mother's* name.

Child of the fettered ear,
Whose hermit-mind must dwell
'Mid all the harmonies of earth
Lone, in its guarded cell;

Fair, budding thoughts are thine,
With sweet affections wove,—
And whispering angels cheer thy dreams
With minstrelsy of love;—

I know it by the smile
That o'er thy peaceful sleep
Glides, like the rosy beam of morn
To tint the misty deep.

Child of the pensive brow,—
Search for those jewels rare
That glow in Heaven's withholding hand,
To cheer thy lot of care;

Hermetically seal'd
To sounds of woe and crime,
That vex and stain the pilgrim-soul
Amid the snares of time;

By discipline made wise,
Pass patient on thy way,
And when rich music loads the air,
Bow down thy head, and pray.

Child of immortal hope,—
Still, many a gift is thine,
The untold treasures of the heart,
The gems from learning's mine;

Think!—what ecstatic joy
The thrilling lip shall prove,
When first its life-long seal shall burst
'Mid the pure realm of love;

What rapture for the ear,
When its strong chain is riven,
To drink its first, baptismal sound
From the full choir of Heaven.

clouds. I supposed that there was another earth under this, in which were many houses, and I sometimes wished to go down and see them. When I attended a funeral of an old man about a mile from my home, I pitied him for having no pillow in his coffin, and was afraid that I should have none when I died, for it would hurt my head. I was also afraid I should be lonesome in the grave, and wish to return home again. My impression was that my parents and all the aged people were born old, and all the others born as large and tall as they were. I never expected to grow up and become old. Of this I was glad, but in the course of childhood one of my sisters taught me about this. I was sorry and disliked it, because I should lose my appearance of youth."

We smile at the childish notions of the ignorant deaf and dumb, as revealed in the foregoing extracts; and yet they are scarcely more unscientific than the elaborate theories of many philosophers of former times, who were justly accounted the wisest among the men of their own age. In respect to natural science at least, it is true, as one has said, that "the gray barbarian is lower than the Christian child," even if we apply the term "barbarian" to the Aristotles and Plinys of the ancient world.

LA PETITE SOURDE-MUETTE.

BY MRS. L. H. SIGOURNEY.

[We are under obligation to the distinguished authoress, Mrs. Sigourney, for her voluntary offering of the lines below, to enrich the pages of our periodical. This is not the first time that her genius has exercised itself upon subjects related to the deaf and dumb. Those who are familiar with her poetry will recollect the pieces entitled "The Deaf, Dumb, and Blind Girl at a Festival"—"The Marriage of the Deaf and Dumb"—and especially the "Lines on the Death of Alice Cogswell." These last named "Lines," in our judgment, for genuine poetic beauty and power, are unsurpassed by any others which have fallen from her popular pen.—ED. ANNALS.]

Child of the speaking eye,—
Child of the voiceless tongue,—
Around whose unresponsive ear
No harp of earth is rung;—

There's one, whose nursing care
Relax'd not night or day,
Yet ne'er hath heard one lisping word
Her tenderness repay;

as sometimes fills them with embarrassment, and even dread. Thus, a young woman writes :

“When I traveled, the sun followed me, and it looked as if it was a man. It moved round the sky, and I told one of my mates that the sun did not follow her, but it followed me because I was deaf and dumb. I was jealous of the hearing people, because I could not speak. I thought that there was no deaf and dumb but me, and I sometimes wept. When the funeral of some one was attended by his friends, walking in procession near my father’s house, I saw the hearse going to the burying-ground, and my mother told me that I should die in a few years ; but I was afraid to be in a coffin, because some rats would gnaw my body. I did not know where our souls went.”

A lad, who could hear somewhat in childhood, says :

“My opinion of the earth was that it was a flat surface, extending a great many miles, but not without end. I retained the same opinion till I was brought to the truth. I thought that if I should walk to a very great distance, I should come to the extremity of the earth. I do not recollect what ideas I had of the sun, and whether I had any or not, I do not know, but of the moon, I had. In the night, when the moon shone, it appeared to me with a nose and eyes, which I thought were the features of a living being. She appeared to be always looking through the sky at me, and often excited my apprehensions. I feared to steal during the night, for I knew she was always looking at me. Thunder and lightning I feared much. Nearly all I thought was erroneous. I am now brought to light and know the truth of things.”

Similar extracts might be multiplied to a much greater extent, but we have room for only one more. The writer is a young woman who has been in the Asylum for nearly five years, and will finish her education in the course of a few weeks. She says :

“The motion of the earth was unknown to me, and in my early age I took the sun for a man, who put his face out of the sky to see if we were doing right or wrong. The reason I thought so was because, one afternoon, as I was sitting on the door-steps, disputing with my sister about something, it shone into my face brightly and hurt my eyes a little. When it was out of sight in the evening, I was reminded that it had gone to bed, as we did. The stars I thought to be sparkles of fire which ran up out of our chimneys and were fixed in the sky. The rain : I thought there was one room full of water which was poured down from heaven. But I never knew that the vapors from seas, rivers, etc. were raised into the air and made

do anything to make myself happy. I had the idea that men filled pails full of water, and poured them out into a brook that had no water, and it became a river."

The next is also from a young woman, whose aspirations after the sky seem to hold the highest place in her memory :

"I thought that the earth was larger than the sun. I thought that the sun was a man, because he looked as if he had a face. One day, as I was walking with my cousin Lydia, I saw the sky. I told her I could go up by means of a ladder, because it was not very high, but she said that it was ; and it was true, but I did not believe it. I thought that the earth was level, and I could go to the end of it in the south. I thought that houses were above the sky, and I could go up hill into it."

The following is contributed by a lad who could hear and speak in childhood :

"When I first began to have ideas of things was when I was about five years old, and at that time I could hear and speak. Then I first went to the village school, but I do not think that I learned any thing there. When a thunder storm came on, I would stand and look at the lightning, but I never thought of the cause of it ; only I was very much afraid that it would strike me. But when I heard the thunder, I thought that the sound was somewhat like that of a very large garden roller, which was rolling over the floor ; and I had an idea that there was a great man up in the air, who made the noise with a very large garden roller. I thought that the earth stood still and the sun moved round it. I thought that the sky was not very high, and that I could touch it with a pole, and I sometimes made the attempt, but I always found the pole too short. I thought that above the sky was a bright, pleasant place, and there was a hole in the sky. Through this hole a bright light shone, and I thought that the hole was called by the people *sun*. I used frequently to look at it when it went down, and wondered where it went ; and when it rose in the morning, I thought it new, and I wondered where it came from. When I saw the moon, I thought, from its appearance, that it was a man looking down from the sky on us, and it impressed on me feelings of awe. I thought the sun, moon and stars were very small, and I wondered how they could give so much light. Now I have been in the Asylum nearly three years, and understand these things, and I often think how silly I was to think so."

It is common among the uneducated deaf and dumb to give personality to the heavenly bodies. The sun and moon are often, in their view, living, intelligent beings, who look down upon them from the sky with such a knowledge of their actions

Nancy sat beside me. We both were looking up at the sky. I told her I should like to count the stars to see how many there were in the sky, but sister Nancy said I could not, for there were as many as my hairs."

In the lad whose confessions are next to be introduced, and who could hear until he was five years old, we have the example of one who pertinaciously adheres to his old opinions, because appearances seem to sustain them, against the instructions of those whom he knows to be wiser than himself. He says :

"I often asked what made the water boil, and when told that it was the fire, I asked what the fire was made of ; but I do not recollect having received any answer. When asked what the sun was, I answered that I thought it a mass of red-hot iron which was hoisted over the earth by day, and, when it went down, the people who lived in the sea took it and cut it to pieces, and fried it over for the next morning. The moon and stars, I thought, were smaller masses of red-hot iron, or perhaps as large, but at a greater distance. When I came to learn geography, I found that the earth was round and turned round on its axis. This, I argued, was false. 'For,' said I, 'if the earth turns round, why do we not fall off, when it turns so that we are on the lower side of it ?' When told about the attraction of gravitation, I could not get the least idea of it, till I came here. I had seen an orrery, and knew the names of the planets, but I thought they were stationary. The orrery showed me my error. But I said, 'If they move, why do we not see them moving ?' And so I always argued, if any new thing was told me."

The following is from a young woman ; and shows, among other things, the feeling with which the first thought of death is regarded :

"Every evening, when the moon shone, I went out and sat down near the house alone, and kept looking at the moon all the time. I thought that there were a great many people living in it. I had a wish to go there, so I thought how I could go, but I did not succeed. It always pleased me to sit down and think of the moon and stars, when they made their appearance. One time, when my mother was going to attend the funeral of one of her neighbors, she wanted to have me go with her ; so I was willing. As I saw the corpse, I was much afraid, and I asked mother if I and she should ever die. She said all persons must die. I told her that I did not want to die. I told her that if I should die and be buried in the grave, I could get out by pushing up the earth. She said, that could not be. I told her that I could make myself live forever. From the first time that I saw one dead, I thought about death every day, and could not

the cause of the phenomenon; fear having left little room for anything like philosophy. The writer, now a young man of excellent character and acquirements, relates the following experience of his boyhood :

“Prior to my coming to the Asylum, as the clouds gathered together over us, a shower fell in the evening. It made me feel tired to see the flashes of lightning; so I retired to bed, in order that I might not see them. But I did see many flashes, and they caused me to cry when they twinkled through the windows of my chamber. Therefore I cried aloud, so as to let my mother put cloaks and some other garments about the window to keep the flashes from my sight. She left me and went downstairs to her usual work. Quite soon, I was frightened by a flash, so I cried very loudly that the flash came into the upper corner of one of the windows. Then she fixed that hole by taking off one of the garments, and tying it to another.”

A second pupil, the sister of the foregoing, writes as follows concerning the apparent nearness of the firmament above her head. Others of them, it will be noticed as we proceed, entertained the same notion, and made some ineffectual attempts to scale the heavens; not, like the giants of old, by piling one mountain upon another, but by the simpler and easier method of setting a ladder against a barn. Thomas Hood, in some of his inimitable verses, has alluded to this disposition of the young to bring the sky down into close neighborhood with the earth :

“I remember, I remember,
The fir-trees dark and high;
I used to think their slender tops
Were close against the sky;
It was a childish ignorance,
But now 'tis little joy,
To know I'm farther off from Heaven,
Than when I was a boy.”

Here is a difference in point of *expression*, undoubtedly, but the same thought will be found to constitute the basis of both. The young woman says :

“I often looked up at the sky, and thought it was a very fine ceiling. I thought that many good persons lived in it; but I could not go there. I invented to take a long ladder, and put it on a house or barn to step up there, for I thought that the sky was not very high; but I was disappointed, and often thought how could I go there. Sometimes I sat down, and my sister

with almost perfect clearness. Their reflective powers seem to have been remarkably developed, even under the exceeding disadvantage of their position. Some, indeed, may be said to have constructed, in their ignorance, a complete "System of the World;" bearing little resemblance, it is true, to that of La Place, but scarcely less remarkable than his, if we consider the peculiar circumstances in which it was elaborated.

The extracts which we shall now proceed to offer, intermixed with such comment as may seem to be necessary, were obtained, not long ago, from pupils belonging to the oldest class in the Asylum; and they are printed here precisely as they came from the writers, without correction or change of any kind whatever. The mind of the uninstructed deaf-mute must be acted upon, of course, almost exclusively through the eye; and the objects and operations which appeal only or principally to the sense of sight will for the most part occupy his thoughts and excite his speculations. The overarching heavens, with the glory of the sun by day, and of the moon and stars by night; the heavy thunder-clouds of summer, with the lightning leaping from their bosom; the snows of winter, with all the other changes of the atmospheric world;—these visible phenomena we uniformly discover to have made the most distinct and durable impressions upon the minds of these children of nature. Death, also, is to them a mystery, even greater than it is to others. The pale, cold and motionless corpse, seen by nearly all of them in childhood, awakens thoughts for which they can find no utterance; and, in their blind efforts to measure the significance of this marvelous change, they frequently fall upon notions of the wildest and, as we should say, most absurd character.

It will be noticed that some of the writers quoted hereafter speak of having heard in childhood. This is true of three or four of them. In their case, hearing was not wholly lost before the age of four, five or six years, and they had acquired, of course, some knowledge of common language; but it is evident from what they now write that their notions in respect to the phenomena of nature were quite as distant from the truth as those of the congenitally deaf and dumb themselves.

The first extract which we offer reveals only that common terror of lightning which prevails among the ignorant of all classes. There is no attempt, in this case, to speculate upon

most complete that is ever seen among men ; and the thoughts, the reasonings, the whole activity of such a being, furnish a subject for philosophical investigation of the highest interest. But how shall this mind, so separated from all others, reveal itself and its operations with any distinctness ? Remaining uneducated, the deaf-mute has no language that is at all adequate to such a revelation. Happily, this obstacle has been surmounted. Science and Benevolence, united in a wedlock the highest and holiest of all, have generated a method by which the barriers of nature are thrown down, and a free entrance and exit established for the mind within the imperfect body, and the minds without. The educated deaf-mute, to a greater or less degree, has mastered the ordinary language of men ; and by its aid he is competent not only to declare his present thoughts and feelings, but he can also bring memory to testify to the past condition of his spirit.

The way being thus opened, it is easy to obtain a knowledge of the thoughts of the deaf and dumb before instruction ; and to set forth a few of these thoughts, in the words of the witnesses themselves, is our object at the present time.

Those who are familiar with the science of Mental Philosophy will understand us when we say that we are not now to touch the high and difficult question concerning the *ideas* of the uneducated deaf and dumb, but shall confine ourselves closely to their *notions* ; that is, to the reasonings and theories of the mere understanding in regard to the phenomena of the sensible world. There is a great difference among educated deaf-mutes in respect to their ability to give any clear account of their mental operations during the times of their ignorance. Some of them appear to have looked upon the "goings on" of nature all around them, with scarcely more reflection than the beasts themselves are supposed to exercise. They seem to have passively received impressions from the outward world, without any inquiry or speculation as to the causes or consequences of what they saw. Others, through a defect of memory, are unable to recall their past intellectual life with any distinctness. But there is a third class of a very different character. The minds of these, even before any attempts had been made to educate them, were always busily at work ; and their recollections are so distinct that they are able to declare their old notions

absurdity, no natural impossibility, let us venture to imagine an infant born into the world, entirely destitute of the five senses which children ordinarily possess. Let us suppose that the animal life of this infant is preserved, and that he grows up to be, in outward appearance at least, a man. The questions immediately arise: What would be the condition of a *mind* so environed? Can we properly say that there would be any mind at all? Cut off from all connection with the external world; with knowledge, not only at one entrance, but at all entrances, quite shut out; could there be any conscious self-existence or self-activity of a soul imprisoned within such a body? Is that which we call *mind*, including all its magnificent operations and developments, the mere product of a certain bodily organization? To say this, is to declare the main doctrine of the lowest form of materialism. Has the soul an independent existence, outlasting the wreck of the body and rising even more glorious from its ruins? So we have been taught to believe; and if so, then it seems to follow as a matter of course that whatever may be the condition of the body, the mind, while it remains a resident within, must, by its own nature, be self-conscious and self-active, although cut off by insuperable barriers from all communication with any other created being.—But we must arrest these questions, and stifle the thoughts to which they give rise; since to follow them any farther would lead us quite beyond the purpose of the present article.

As no such subject for psychological anatomy as we have supposed has any actual existence, we must be content with approximation; and, in the absence of any individual deprived of all his senses, limit our inquiries to those who are suffering only a partial defect. This, it must be acknowledged, is a much more satisfactory field of investigation; for even if we could have a literally senseless living body, there would still be no possible method of reaching the mind within, and ascertaining the nature of its operations.

Of the two nobler senses, hearing and sight, hearing, as the inlet of spoken language, unquestionably has the closest connection with the mere intellect; and the loss of hearing therefore, so far as mental cultivation is concerned, is the greatest of all possible calamities, next to the loss of reason itself. The mind of the uneducated deaf-mute is in a state of isolation the

mute. Of all the children of misfortune, his case has, till a somewhat recent period, been the most pitiable. But he is no longer doomed to so cheerless and hopeless a destiny. The liberality of most of the States of the Union, and the active benevolence of individuals, make the want of pecuniary means no obstacle in the way of bestowing upon every deaf-mute of suitable age in our country a good education. It remains for his family friends, and for those who feel an interest in his welfare, to see that no other obstacle shall deprive him of a blessing so indispensable to his well-being as an immortal and accountable creature of God.

THOUGHTS OF THE DEAF AND DUMB BEFORE INSTRUCTION.

BY LUZERNE RAY.

THE probable condition of an individual mind, if all its avenues of communication with the external world should be completely closed, has always been a question of some interest among psychologists. The matter, indeed, is one of speculation merely ; for, so far as we know, there has never been, since the creation of man, a solitary example of the kind. It is common enough to meet with individuals who are destitute, and have been so from the hour of birth, of a single sense ; sometimes, but in very rare cases, persons are found in whom this deprivation extends to two, and possibly three, of the five senses ; but we have never yet heard of a living man or woman who at the same time could neither hear, see, feel, taste nor smell.

Is it not possible, however, to conceive of such a case as actually occurring ? Physical life is not dependent upon the existence of any one of the senses, nor upon them all combined. Even the nerves of sensation which permeate nearly the whole body are not identical with the organs which sustain life ; and the former, therefore, might lose every particle of their sensitive power, without essentially impairing or interrupting the functions of the latter. As the supposition, then, involves no

rect communion with God, and to deal with the realities rather than with the symbols and images of truth.

We have spoken of the deplorable ignorance of deaf-mutes of moral truth previous to instruction. We had designed to present some facts with regard to the number of this class of persons in our country, of a suitable age to receive instruction, who are living, and will probably be left to die, in this ignorance; but our limits will allow only an allusion to the subject. It is a sad fact that there are many such cases in this Christian land, and even in the most enlightened and favored parts of it. Instances have occurred where children within ten miles of the institution have been utterly denied the precious boon of education, although every obstacle had been removed, excepting the simple unwillingness of the parents. Indeed, since institutions for the deaf and dumb have been established in this country, the difficulty of bringing these persons within the reach of instruction has not been so much to obtain the pecuniary means for defraying the entire expense, as to induce their friends to part with them for this purpose! In some cases this unwillingness arises from the excessive tenderness which clings the more closely to the child on account of his misfortune. In others, it arises from ignorance of his present destitution. Persons of limited education are not apt to appreciate the value of a good education to their children, and least of all to realize the deep darkness that veils the mind of the uneducated deaf-mute. But in other cases still, and these unhappily are not few, it must be distinctly said that this unwillingness arises from a motive far more dishonorable to human nature than those just mentioned: the desire of the child's assistance, and a preference of this to its own present and eternal good. It not unfrequently happens that when this reason does not entirely keep a child from the institution, it materially shortens the time of his stay, so as sadly to affect his usefulness and happiness, and the degree in which he is restored to society. How contemptible such a motive is, how cruel its operation upon the child, and the weight of responsibility it must roll upon the parent who acts under its influence, we need not say.

Upon no class of society has the humane and Christ-like spirit, which at the present day is going forth to relieve every form of human suffering, shone more kindly than upon the deaf-

seen as in the worship and other services of the Sabbath. We are free to express the belief, that in producing an immediate and strong impression, and in stirring the emotions of the human soul, this language, perfected as it now is by science and skill, has vastly more power than any oral language ever constructed by human ingenuity; and for this reason:—it has more direct access to the heart. The ideas suggested by the sounds of words, or by their written characters, are generally associated with them by a law which is entirely arbitrary. There is usually no connection whatever between the sound of a word and its meaning. Even in the small class of words in which the sound seems to give some clue to the signification of the word, the association is rather from a habit of thought than from any real similarity. A word which, to a cultivated mind, comes clustering with beautiful images, and wakes up in his soul thoughts of the spiritual and true, brings no such treasures to the mind of an illiterate man, although he may have a correct understanding of its common import. The case is widely different in signs. This difference is readily seen in the large class which are used to express emotion. The head bowing in adoration, the eye sparkling with joy, the countenance beaming with hope, the arms clasping to the heart the object of affection, the hands lifted in wonder or extended in desire, the whole person shrinking in fear, is language that can reach the deep seats of feeling in the soul, either in savage or in civilized life, far more directly than any combination of words or sounds of the human voice. The events in the life of our Saviour, his meekness under the taunts of his enemies, and his agony in the garden and upon the cross, when depicted in simple and graphic signs by the hand of a master, call up emotions that words labor in vain to excite. Many signs that are not strictly natural are so nearly so that they express the ideas for which they are used with a charm which words can never convey. But although many of the signs used in an ordinary religious service are conventional, or natural signs so modified as not to be recognized by a person who is unacquainted with the language, it must be recollected that even these are well understood by the greater part of a deaf-mute audience. And there is something exceedingly striking and impressive in the use of this language in a religious service. The mind seems to come into more di-

but ideas,) and commented upon. They then rise, and prayer is offered in the same language. At the close of school in the afternoon the pupils again repair to the chapel. In the meantime the text explained in the morning has been committed to memory. Some one from the scores of hands up-lifted for the purpose is selected to spell the verse. They are examined upon the meaning of its various parts and its general import, and a prayer by signs closes the service. On Saturday morning, a lesson from a catechism of Scripture history is explained to the younger pupils. The older classes have a lesson in a catechism written for their benefit, comprising general expositions of the inspiration of the Scriptures, and of their duties to God, to themselves, and to their fellow men. These lessons are studied on the Sabbath, and recited in the school-room on Monday morning. The Sabbath services are similar to those in our churches, except in the language used, and the necessary absence of vocal praise. As a substitute for the latter, some stanzas of a hymn are often written upon the slate, and explained. This is followed by prayer. The text, and a general outline of the discourse, are also written in large characters upon the slate, so as to be easily read from all parts of the room. The more brief these outlines are, the better for immediate effect. They are desirable chiefly to keep before the mind of the pupil the general divisions of the subject, as the discourse advances. Sometimes, however, these notes are more extended, as the pupils copy them when the service is concluded, and preserve them in a volume for future reference. After they leave the Asylum, these books become valuable sources of instruction. But to return to the service. Skillful and apposite illustration is the great secret of effective lecturing to the deaf-mute. An abstract proposition, however evident and simple it may be, makes but a slight impression upon his mind. It is a matter of little interest to him, except as its relation to other truths is developed. He is not in the habit of generalizing, or of pursuing elevated processes of thought. The truth must be illustrated in the simplest manner, by showing its relation to facts in his own experience, or in the experience of others with which he is familiar.

The beauty, power, and scope of the language of signs, and its inestimable value to the deaf-mute, are nowhere so distinctly

preëminently a Christian institution, and to cause it to fulfil in this respect its high destiny, has ever been the desire and aim of its instructors. They esteem it a privilege, not only to lift from the imprisoned mind of the deaf-mute the mantle that shuts in so closely his intellectual horizon, but to open to him the sublime vision of faith, and to fit him, as far as their influence can do it, to be a partaker in the blessed realities it reveals. Regarding the religious training of the pupils as a matter of the first importance, it is the daily endeavor of the instructors to impress upon their minds those great principles of revealed truth which may prepare them for the duties of the present and the enjoyments of the future life. Inasmuch, however, as the relatives of the pupils belong to the various denominations of Christians which are found in New England, the instructors do not deem it proper, or right, to give them any sectarian bias. They therefore refrain entirely from instruction upon the peculiar articles of faith which divide the Christian community into different sects, and present only those fundamental truths which are received in common by all evangelical denominations. Indeed, our pupils are generally ignorant, not only of the lines which divide Christians into different sects, but of the names of these divisions. Instruction upon these points may be well enough in its proper place, but they are not subjects which the instructors feel called upon to explain. Even in cases where there is satisfactory evidence of piety, and a desire is expressed to join the visible church, we discourage such a step while they are members of the school, and prefer that it should be taken under the advice and supervision of their family friends. Those residing with us, who are already members of churches, commune with the churches to which they belong.

The routine of religious exercises pursued at the Asylum is as follows :

The pupils assemble in the chapel in the morning, a short time before the hour of school. The seats rise from the platform towards the door, so that every one in the room can have a distinct view of the person who officiates ; the boys being arranged on one side, and the girls on the other. A text of Scripture, which has previously been written upon the large slates occupying one side of the room, is carefully explained by natural signs, (*i. e.*, by signs which represent directly, not words,

cases, he manifests an entire willingness to perform religious duty. He is instructed in the duty and privilege of prayer; of confessing his sins to God, and asking for the blessings he needs; and very soon he forms the habit, unknown perhaps to any one but to him who reads the language of the heart, and maintains it with great constancy and seriousness. Indeed so general is this habit among our pupils that, although there are prayerless ones among them, they are the exceptions. It is interesting to notice the care which even very young pupils, who have been only a short time in the school, will take to secure retirement, and the regularity with which they perform this most natural duty that a creature owes to his Creator. It is as if the soul, long enveloped in darkness, had now caught some glimmerings of light to show in which part of the heavens it might expect the rising sun, and with a sense of its pressing want was looking and longing for the presence of its reviving beams.

Instances sometimes are noticed, where, upon the first exhibition of divine truth, both the intellect and heart seem to receive it as just what the soul needs, and cheerfully to yield to its power, while the after life gives beautiful evidence of the influence of grace. It is in many cases, however, extremely difficult to judge correctly with regard to the real state of the heart, from the readiness with which they generally comply with the external duties of religion, and from the fact that in writing upon these subjects, and in the expression of their feelings, they often use language without proper discrimination, attaching to certain terms and phrases a meaning different from that which they convey to other minds. Persons who are unacquainted with the deaf-mute character are liable, for these reasons, to form very erroneous opinions concerning them, when no deception is intended on their part. We would not be understood to imply that the moral character of deaf-mutes differs in any respect from that of the community in which they live, or that the operation of truth upon their minds is not essentially the same as upon others, for we have abundant evidence to the contrary. But passing their early years as they do in utter seclusion from the direct influences of the gospel, it would be singular indeed if their translation into such "marvelous light" should not be attended with some phenomena peculiar to themselves.

The Asylum was designed by its benevolent founders to be

my father, to my mother, to my brothers, to tell them that there is a God; they do not know him.' 'They do know him, my child; it is him they go to supplicate in that temple whither they formerly conducted you. They do know him; all those who hear and speak know him as well as you.' *"

Deaf-mutes, as a class, are deeply impressed with religious truth, when once made acquainted with it. The striking narratives of the Scriptures never lose their attractions. The principles and duties laid down in the New Testament are much in their thoughts, and allusion is often made to them in their letters and in the daily exercises of the school-room. Except in rare instances, religious instruction is received with interested and profound attention. Allowance doubtless must be made for the freshness and novelty with which these subjects come to them, and also for the fact that their minds are less occupied with other kinds of knowledge than those of persons who have heard from infancy. It is not singular, however, that themes which relate to spiritual life, to God, the soul and eternity, coming in upon a mind in a great degree unoccupied by the subjects which employ the thoughts, and absorb so much of the attention of other men, should make a strong and decided impression.

It is a pleasant circumstance in the discipline of a community of deaf-mutes, that they are peculiarly susceptible to the feeling of religious obligation. No arguments affect their conduct so powerfully as those drawn from this source. The approbation of God is constantly held up to them (we can speak confidently only in regard to the American Asylum, but presume the same is true in our other institutions) as the highest motive for right action, and its effect upon the deaf-mute, who in many cases has never been subjected to the least restraint previous to entering the Institution, is a strong testimony to its power over all classes of men, if properly presented. Religious obligation, when brought before the mind of a deaf-mute, usually receives a prompt assent and a ready compliance, so far as the external conduct is concerned, although the heart may not be touched. When he does wrong, and the nature of his conduct is shown to him, he will generally frankly acknowledge his fault, and express a desire and purpose to amend. In most

* Cours d'instruction d'un Sourd-muet de naissance, par Sicard, p. 394.

When the idea of spiritual existence is once clearly in the mind of the deaf-mute, it is comparatively easy to lead him up to the Infinite Spirit.

Various objects are around him which were evidently made by human hands : an article of furniture, a vehicle, or a house are obvious examples. Did man make the trees, the animals, the clouds, the stars ? Does he cause the lightning, or the whirlwind, the rain, the snow ? No, these agents are not under man's control ;—he certainly did not make them. Who made the sun and moon, the sky, the earth, the sea ? “Every house is builded by some man, but he that made all things is God.” There is an invisible, immaterial, every-where present Spirit, who made all these things “by the word of his power.”

The impression made by the first idea of God which strikes the mind varies with the mental constitution, habits of attention, and reflection of the pupil. In most cases it enters the mind gradually, and no instantaneous effect is perceived. With some individuals, however, it has happened that in following a course of thought like that above suggested, though more full and minute, when a certain point is reached, the sublime idea of God has seemed to burst at once upon the mind with overwhelming power. The temple that was before tenantless and lonely is filled with glory, and the soul shrinks with awe and amazement before the presence of its Maker, till now unknown. Similar to this was the experience of *Mussieu*, the celebrated pupil of Sicard. The Abbé relates that when, after preparing his mind by a course of argument like the one adverted to above, though of a more elevated character, he came to announce to him, as the author of the beings and things he saw around him, “God, the object of our worship, before whom the heavens, the earth and the seas quake and are as nothing, Massieu instantly became terrified, and trembling as if the majesty of this great God had rendered itself visible, and had impressed all his being, he prostrated himself, and thus offered to this great Being, whose name then struck his view for the first time, the first homage of his worship and his adoration. When recovered from this sort of ecstasy, he said to me by signs these beautiful words, which I shall not forget while I have life—‘*Ah ! laissez-moi aller à mon père, à ma mère, à mes frères, leur dire qu’il y a un Dieu ; ils ne le savent pas.*’ ‘Oh ! let me go to

sleep, they look upon their familiar faces and enjoy their society.

By pursuing these and similar illustrations, they soon catch the idea which he wishes to convey: that there is something in the child which they do not find in trees, animals, or anything else. But this wonderful "something" is not his body, or any part of it. His hand does not see, nor does any other limb. You may cut off any one of them, and yet the child can see as well as before. It is not his eye that sees, for the eye of a dead person remains unchanged, and yet has no power of perception, and the same is true of the organs of the other senses. But if this "something" is not the body, it has great power over it. It commands the hand or the foot to move, and is instantly obeyed. It sometimes compels the body to make the most violent exertions, to rush forward, to stop suddenly, and to a variety of efforts as it pleases. They are now prepared to be told that the power that manifests itself in these different ways is called the *soul*. It is not flesh; it is not any kind of matter. It is something like breath, or the air, (and this is the sign by which we represent it,) but it is not the same. We cannot see or handle it, yet it dwells in our bodies. It is this that "thinks and feels," and makes us differ from the animals and things about us. He also tells them that the body only is subject to decay; that when it dies, the soul leaves it, and that the soul lives forever.

We need not say that these illustrations (we have given only the briefest outline) are watched with intense and absorbing interest. They are portrayed by signs so natural and graphic as to be understood by most of the persons present. Although so simple as scarcely to be worthy of the name of reasoning, they have, nevertheless, effected a work of no small consequence to the deaf-mute. They have given him an idea of spirit; an idea which, previous to this time, had never entered his mind. That he has it now, you may be convinced by examination, and by his expressions of astonishment at the revelation. His notion of spirit, too, is correct as far as it goes; it is composed of a knowledge of some of its manifestations, of some things which it is not, and of its undying life;—a knowledge differing in degree, not in kind, from that in the mind of the most profound philosopher.

When the idea to be given is that of the soul—the something within them that “thinks and feels”—a method like the following is often taken. The teacher calls to him one of their number. He indicates the most obvious points of difference between the child and some inanimate object in the room, as a table or chair. The table has no feeling, no intelligence. He speaks to it, strikes it, calls it, but it makes no response. The child has sensibility and intelligence. He feels pain and pleasure; he comes when he is called. He can see and understand, and the table cannot. The child plainly differs greatly from the table and from every inanimate object. He next takes an example from vegetable life, perhaps a tree. By delineating its outline in the air, the size of the trunk, the waving of the limbs, and the motion of the leaves, they soon recognize the intended object. He describes to them the roots piercing the ground, and the circulation of the sap. The tree has life; it grows; the trunk increases in size, the branches in length. Is the tree like the child? Can it feel, or see, or walk? Does it understand when we speak to it? No, but the child does. The tree is not much like the child. Their attention is now directed to some animal with which they are familiar, as a dog, or a horse. As the teacher describes its shape, height and common habits, the clapping of a dozen hands, accompanied by exclamations of joy, assure him that they know well the animal to which he refers. Is the animal like the child? It can see, run, eat, love, feel pain, come at command, etc. Should he ask them if the animal could do right, or wrong;—if it can deserve punishment, he would probably receive a universal assent. But is it as intelligent as the child? Can it read and write, or count? Oh, no! He has now made some progress. The child differs from a table, a tree, or a beast. He is better than either. Why? What has the child that these have not? To show more vividly the peculiar power and activity of the mind, the teacher closes his eyes, and walks about the room. He shows them that, although his eyes are shut, he can still *see*:—he can see them. With his eyes closed he moves about rapidly, describes various objects, refers to their friends, and their probable occupations. He shows them that they can do the same. They can see their friends, though far away. Often in their

a kingdom. He is now ready to be taught, and grasps with eagerness after every truth that comes in his way.

Our readers may be interested to learn the first steps of the method pursued in imparting to the deaf and dumb a knowledge of the soul, and of God and his attributes. It is substantially the same that would be taken to bring these truths to the perception of any other mind that is ignorant of them, though in this case the medium of communication is, of course, the language of signs, while the reasoning is of the simplest kind. We have not to construct an argument to which the acute mind of an inveterate sceptic, (if there exist such an anomaly,) could bring no objection, but rather to trace the path along which a mind anxious to know the truth might reach a satisfactory conclusion. It is not so much, even to the deaf-mute, an introduction of new facts, as pointing out the relations of those he already knows, although they have never excited his attention, and leading him to draw the plain and obvious inference. With regard to some truths, it is simply stating the reality of certain facts, which immediately commend themselves to his reason as natural and necessary, and which he might have himself discovered by proper reflection.

But the class is called together to receive the first lesson of religious truth. Rarely are human beings assembled under more interesting circumstances;—rarely is there a more responsible work committed to human hands, than falls to the lot of the teacher on such an occasion. Little time is lost in gaining the attention of the silent audience, for every eye in the room that beams with the least intelligence is fixed keenly upon the teacher, waiting to read the slightest motion of the finger or expression of the countenance.

We sometimes begin with the idea of the soul, and of God; at others, we first take up the elements of moral character;—what feelings and actions are good and to be cherished, and what are evil and to be avoided; and also the duties they owe to their fellow-men. After the moral sense is somewhat enlightened and cultivated, we ascend to the relations they sustain, and the duties they owe, to God. The latter course is perhaps the most philosophical, as we can only know God by the reflection of his being in his creatures;—by clothing with perfection and infinitude the powers which we find in the human soul.

as soon as possible to the great objects, facts and duties of religion. The policy which would defer the communication of these truths, a knowledge of which is so essential to his present and future well-being, to the last stages of his course, deserves any name rather than that of Christian, and the system of instruction that compels its adoption should be rejected for that reason, if no other existed. If any human being specially needs the consolations of religious faith, it is the one who is the subject of this misfortune. He is peculiarly exposed to the petty vexations and trials of life, as well as to its more serious evils, while he has no resource but to brood in silent dejection over the mysterious causes of the ills that befall him. Why should he longer be left in this distressing uncertainty? Why should not the dark pall that confines his vision at least *begin* at once to rise? The idea of God, and the leading elements of truth, are certainly within the comprehension of a child who is eight or ten years of age. We are happy to believe that the subject is regarded in its true light in our American institutions, and that religious instruction, beginning with the foundation-truth, is commenced at an early period in the course. In the American Asylum, the first lessons are given always within the first month, and often during the first week of the pupil's connection with the school. Let us now enter with him into this new scene, and note his emotions.

When a deaf-mute finds himself, for the first time, within the walls of the institution, his mind is filled with wonder. His life up to this time, except as regards mere animal enjoyment, has been one of isolation and loneliness. Though surrounded by friends who have felt for him the strongest affection, they have been able to hold intercourse with him only respecting the most common affairs, or his daily wants. But now he is in a new world. The community around him has a language with which he feels somewhat familiar, and in which he rapidly improves. Thought flies from mind to mind, and now, for the first time in his life, he is in the enchanted circle, and feels the thrill! It is news to him that ideas and things have names. And he exhibits as much joy in learning that three small characters combined in a certain order represent a domestic animal with which he has played from childhood, as a more cultivated mind would do, in coming suddenly into the possession of the wealth of

ear is closed to the cheerful tones of the human voice, and the melodies of nature; not that all the treasures of literature and science, of philosophy and history, accumulated in the progress of ages, are to him as though they were not;—but that the light of divine truth never shines upon his path; that even in the midst of Christian society, he must grope his way in darkness and gloom to the unknown scenes of the future, unless some kind hand penetrates his solitude, and breaks the spell that holds him from communion with the thought and feeling of the world. Nor do we affirm that his sad lot can be alleviated only by sending him to an institution for the deaf and dumb. The ingenious and persevering efforts of an intelligent friend may find such access to his mind as greatly to relieve and, in a measure, restore him to society. The success of the excellent Mrs. Tonna in converting the poor Irish lad into the “Happy Mute” is well known, and should encourage every benevolent person who has the opportunity, to make a similar attempt. Unhappily, the experience of all instructors of deaf-mutes goes to show that cases of successful experiment are extremely rare. Least of all can we conclude that because a child points upward with a serious look when he is shown the name of God, or even when he signifies by his rude gestures his belief that the good ascend and the bad go downward, there is evidence that he has any correct notion either of spiritual existence or accountability. In making these signs, he merely imitates his teacher, and his knowledge extends no farther.

It is hardly necessary to remark that the deaf-mute, in common with every rational being, has a moral sense. His own observation has shown him a difference in the moral quality of actions. A thousand scenes have been acted in his presence, upon which he has involuntarily passed a judgment as to their being right or wrong. He has been reprov'd for disregarding the rights of others, and he has seen the effects of passion in himself and in his companions. His moral judgment is correct, as far as it goes. He is therefore accountable, and must be held strictly responsible for obedience to the dictates of the stern and faithful monitor within.

Such being the truly deplorable condition of the uneducated deaf-mute, obviously the first work to be done for him, after his admission to an institution for his benefit, is to open his mind

QUEST. 5. *When and how did you obtain the first idea of God, of which you are conscious?*

ANS. "When I was about fourteen years old, I came to the Asylum, and soon Mr. G., the former principal of the Asylum, taught me the catechism:—'God is a spirit;' 'God is good;' 'God is eternal.' I wondered to hear it. I had a better idea of God than before. My parents had showed me the name of God, and I was told that he was a very great person in the sky."

QUEST. 6. *After you had been some time in the Asylum, and had become familiar with the subjects of the existence of God, of his infinite attributes, and wonderful works, how did you regard your former state of mind on these subjects?*

ANS. "It seemed as if I were a beast, or a thing. As the clouds are dispelled, and the sun shines upon us, so the darkness of my mind was enlightened by the illustrations or explanations about the existence, nature, and moral perfections of God. It was not possible for me to contradict these truths."

QUEST. 7. *What did you think, when you saw people engaged in what you now know to be religious worship?*

ANS. "I thought they generally went to church, to hear what ministers said, but I did not know they worshipped God, and that they were warned to be prepared for death. I thought the people in church sang to please others." *

These replies, received from different individuals, are specimens of a great number of similar import, and are entirely in point. To this testimony, (and it might be increased to any extent,) we will only add that of Mr. Gallaudet, whose experience coincides with these statements. "The subject," he says, "was one that engaged my attention during the whole course of my instructing the deaf and dumb, and the inquiries which I made of them in regard to it were continued, various, and minute. I do not think it possible to produce an instance of a deaf-mute from birth, *who, without instruction on the subject from some friend, or at some institution for his benefit, has originated from his own reflections the idea of a Creator and Moral Governor of the world, or who has formed any notions of the immateriality and immortality of his own soul.*" †

The real calamity of the deaf-mute, therefore, is not that his

and truths relating to God and a future state, which would seem to be the birthright and aliment of every rational mind, rarely attract his attention or excite his curiosity.

A few years since, a number of intelligent deaf-mutes, some of whom had completed their course at the Asylum, and others who were members of the school at the time, were examined with great minuteness as to their knowledge and habits of reflection on these subjects, previous to education. They were fully able to comprehend the meaning of the questions proposed to them, as their answers show; and as these were entirely their own, their testimony can be received without abatement as the true picture of the moral condition of the deaf-mute, before he is enlightened by the special efforts of Christian philanthropy. Our limits will allow us to give but a single reply to each of the questions proposed; and these will be taken at random, regard being had chiefly to their brevity.

QUEST. 1. *Before you were instructed in the Asylum, had you any idea of the Creator?*

ANS. "While staying at home, I was ignorant of God, the Saviour of sinners, and the Redeemer of the world. My mind was without light, like an idiot, and I knew nothing about God, immortality, power and wisdom."

QUEST. 2. *Had you reasoned or thought about the origin of the world, or the beings and things it contains?*

ANS. "I did not think anything about the origin of the world; I only thought that the sky and everything on the earth looked very beautiful."

QUEST. 3. *Had you any idea of your own soul, and if so, by what means was it obtained?*

ANS. "I knew nothing about my own soul from infancy. I did not know it was connected with my body, but I believed that my body held only flesh. When I first came to the Asylum, one of the instructors explained it to me. Now I shall remember it forever. I had not any idea of spirit, till my admission into the Asylum."

QUEST. 4. *Did you know anything of death, and if so, what were your thoughts and emotions about it?*

ANS. "My thought of death was in confusion and fear. When beholding a corpse, my feelings were sharp and bitter. I was quite out of knowing what it meant."

of their knowledge of religious truth previous to instruction, we believe to be very erroneous. It is a matter of immense consequence to the deaf-mute that his condition in this respect should be correctly understood. How, it may be asked, *can* he be in absolute ignorance of subjects so seriously affecting his well-being, and with which those around him are so familiar? He is capable of reason, and evidences of the being and providence of God are all around him. How can he help perceiving that every effect must have an adequate cause, and how natural is it for him to feel the necessity, and recognize the existence of a Universal Cause! Has he no such yearnings after something better than his present experience, no such shrinking from an "eternal sleep," as to suggest the thought that there is a spark within him which is destined to the immortality he desires? Is there not such a pressure of obligation upon his conscience as to convince him, by evidence which he cannot mistake, that he must feel in another state of being the consequence of his conduct in this? When he stands by the death-bed of one whom he tenderly loves, and the look of intelligence fades, and the pulse ceases to beat; in his desolation, does he not understand that death does its work only upon the shell; that all that he loved in his friend has entered upon a higher life, and they shall meet again? Perhaps he is a member of a Christian family. The sympathies of the family circle are entwined around him the more closely on account of his misfortune, and he is peculiarly the child of many prayers. He has often been pointed to the name of God, and to heaven as the place of His abode. He refrains from labor on the Sabbath, and takes a posture of reverence in the house of God, and in the devotions of the family. Can it be possible that this child has no idea whatever of spiritual existence, or any of the doctrines of natural or revealed religion?

To considerations like these, we have only to oppose the decided negative of facts. The deaf-mute is surrounded by an atmosphere of light, but the simple truth is that scarcely a particle enters his mind. He never reasons concerning the origin or the destiny of the beings and things around him. Indeed, so heavy is the hand of his calamity upon him, so nearly does it depress him to the level of mere animal life, so dead are the germs of thought and feeling in his soul, that the great facts

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ON THE RELIGIOUS STATE, AND INSTRUCTION OF THE
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BY COLLINS STONE.

WE regard congenital deafness as one of the sorest calamities that can befall a human being. The decree of Providence that closes, at birth, the ear of an individual to the admission of sound, shuts up his mind in a cell, where scarcely a ray of intellectual or moral light ever dawns upon his solitude. The deaf child may exhibit the same natural traits of character as his more fortunate companions. Yet he is a different being. Not only is his knowledge of the world, of the history of his race, and of every department of truth, bounded by his narrow observation, but his mind is a perfect blank with regard to all the momentous realities which concern him as a creature of immortality. He knows nothing of the existence of God, of his own spirit, or of a future life. Probation, accountability, retribution, are facts of which he has not the least conception. If he dies unblessed by education, he dies in this utter moral darkness, though he has lived in a Christian land; though from his youth he has frequented the temple of the true God, or daily bowed around the altar of family worship. To open the doors of his prison, and let in upon him the light of truth and the consolations of religion, is a work in which every benevolent mind must feel a deep interest.

The opinions that are prevalent in the community, and even among the relatives of the deaf and dumb, as to the amount