

former, and Dr. Peet for the latter. The effect upon the vast audience, very many of whom had never before witnessed an exhibition of the kind, was peculiarly striking. This was followed, in the course of three weeks, by a Ladies Fair at Dodworth's Academy, which was managed with so much good taste that it met with a very generous response from the friends of our undertaking, netting for the Building Fund nearly \$1100. The ladies have our hearty thanks for all their labors of love.

On Tuesday, Aug. 5, at Mabbettsville, Dutchess Co., N. Y., I performed the marriage ceremony for William Oscar Fitzgerald and Ann Maria Mabbett, both graduates of the N. Y. Institution for the Deaf and Dumb. On Tuesday, Sept. 2, at North Adams, Mass., I baptized the infant of a deaf-mute couple. These occasional services out of the city have suggested the thought, that whenever Providence calls me to devote myself entirely to the work of the ministry, much good can be accomplished from time to time by visitations to deaf-mutes residing within a day's journey from New York. In this age of rapid traveling, a clergyman (having no daily duties to prevent) residing in this city, could, if desired, marry, baptize, minister to the dying, and perform the burial service, among deaf-mutes throughout quite an extensive region. But as this wide field of usefulness cannot be worked under present circumstances, it is hardly worth while to speculate further in relation to it. On Wednesday, Sept. 3, I had the pleasure of attending the Convention of the N. E. Gallaudet Association, at Concord.

On Monday, Sept. 15, I married Richard Sip and Sarah E. Wayland, both graduates of our Institution. On Sunday afternoon, Sept. 28, the Rev. Francis J. Clerc, of St. Louis, preached to the deaf-mute congregation with great acceptance to them, and apparently with much ease to himself. Thursday, Oct. 2, we had the satisfaction of paying off the entire debt upon our four lots in 26th street. On the afternoon of Sunday, Oct. 5, the fourth anniversary of our Parish, I baptized a deaf-mute young woman who had come a long way that she might receive this Sacrament by means

During my absence from New York, occurred at Brooklyn the very sudden death of Charles H. Arnold, a deaf-mute young man who was in the habit of attending our Church. It was a matter of regret that no funeral service could be held at which his deaf-mute brethren could be present, before his remains were removed for burial in Troy, his native place.

On Sunday afternoon, Nov. 10, a baptism was performed under circumstances of special interest. The infant of a deaf-mute couple, both communicants of the Parish, had been seized with that most distressing malady, the croup, and it was thought that his body would soon have to be laid by the side of the noble brother's who had died some two years before. There was a group of deaf-mute sympathizers around the cradle, and all were deeply affected, as in expressive stillness the Saviour's gracious command to his ministers was again fulfilled. The darling child, however, was spared and bids fair to grow up a comfort to his parents.

On Thursday evening, Dec. 20, was commenced at No. 59, Bond street, a course of weekly lectures for deaf-mutes, upon miscellaneous subjects. These lectures have been continued to the present time and have apparently been the source of much pleasure and profit. They are suspended for a few weeks during the hot weather.

On Easter Tuesday, March 25, 1855, at the annual election, Messrs. Cyrus Curtis and Robert B. Minturn were chosen Wardens, and Messrs. P. M. Wetmore, R. R. Winthrop, Robert Gracie, C. A. Budd, M. D., G. C. W. Gamage, D. H. Haight, G. S. Burchard and W. O. Fitzgerald, Vestrymen.

Sunday afternoon, April 27, Bishop Potter made our Church a visitation, confirming six, four of whom were deaf-mutes. The service throughout was translated into the sign-language.

On Thursday evening, May 22, a Grand Concert, volunteered by Madame Eliza Valentini, at the Academy of Music for the benefit of our Building Fund, proved a decided and successful affair. During the evening several recitations in pantomime were given by Mr. Gamage and a deaf-mute lady, Mr. Lewis Peet kindly translating for the

&c., are illustrative of the progress of this Parish during its fourth and fifth year.

On Sunday evening, Oct. 7, 1855, our cause was presented to the congregation of St. George's Church, Stuyvesant Square, and received in a few eloquent remarks the hearty approval of the Rev. Dr. Tyng. A few days after this, the writer had occasion to call upon a deaf-mute widow, staying with a deaf-mute friend in the fourth story of a tenant-house in this city. She was about to start for the residence of her late husband and relatives in the country, taking with her her little, light-haired, blue-eyed boy. Having furnished her with a general note appealing to the kind-hearted to extend to her a helping hand, and provided her with a little money, I had a brief religious conversation with her, in the course of which it appeared that her son had never been baptized. I urged her to attend at once to having it done as soon as she should reach her new home, and bade her good-bye. I had not gone half a block before the thought occurred to me that the baptism of this boy ought not to be delayed. I went back, and there in that upper room, in utter silence, received the gentle boy into the fold of the Gracious Being, who when upon earth said "Suffer little children to come unto me and forbid them not." I shall never forget the look of satisfaction which lighted-up that poor mother's face as she witnessed the giving of this Holy Sacrament to her only child.

On Sunday evening, Oct. 28, I had the opportunity of preaching in behalf of our Church, in Trinity Church, Boston, receiving a God-speed from the Rt. Rev. Bishop Eastburn, and experiencing the kindness of some very dear friends. On the afternoon of that day, in the Lecture-room of Rev. Dr. Kirk's Church, I had the pleasure of conducting service for about forty deaf-mutes of Boston and its vicinity, and of trying to turn their thoughts to the consideration of some of the truths of the everlasting Gospel. I was glad to hear of the efforts of Mr. Marsh, a graduate of the American Asylum, to benefit his deaf-mute brethren by giving them religious instruction every Sunday morning.

in all, 751; Building Fund, \$11,422.26, invested in the site and a few hundreds over.

For the year 1855-6 :—Baptisms, 2 infants of deaf-mute parents and 1 adult; Confirmed, 6, 4 being deaf-mute; Communicants, 64, 36 deaf-mute, reduced by deaths and removals to 55, 31 deaf-mute; Marriages, 3 couples, 2 deaf-mute; Burials, 4; S. S. Scholars, 12; Parish Funds, for sick and poor, \$86.60—for special objects, \$128.25—for support of the Parish, \$197.93—from Trinity Church, \$500—in all, \$912.78; Building Fund, \$17,883.80, invested in the site, expenses and interest (freeing it from debt) and \$491 in cash and subscriptions.

For the year 1856-7 :—Baptisms, 3 deaf-mute adults, 11 infants, 6 of deaf-mute parents; Communicants, 71, 40 deaf-mute, reduced by death and removal to 49, 28 deaf-mute; Marriages, 6 couples, 3 deaf-mute; Burials, 7, 4 deaf-mute; S. S. Scholars, 12; Parish Funds, for sick and poor, \$114.25—for special objects, \$110.75—for support of the Parish, \$424.50—from Trinity Church, \$375—in all, \$1,024.50; Building Fund, in addition to the site, in cash and subscriptions, \$1,590.42.

It will be seen, therefore, that during the first five years of our Parish history, there were baptized 11 adults, 10 of whom were deaf-mute, and 32 infants, 14 of whom were children of deaf-mute parents; there were confirmed 28 persons, 23 of whom were deaf-mute; there were married 18 couples, 9 of whom were deaf-mute; there were 25 burials, 7 for deaf-mute persons and 2 for children of deaf-mute parents; there were received 71 communicants, 40 of whom were deaf-mute. The total amount of Parish Funds was \$3,870.60. The Building Fund was \$17,883.80, paid for the site, \$180.73, paid for taxes and general expenses, and \$1,590.42 besides. Total, \$19,654.95. These results, in the good providence of God, were accomplished, it must be remembered, with the Rector occupied in daily teaching, and with scarcely any opportunity for the congregation to get together to take united action.

The following incidents, general facts, notices of the dead,

ST. ANN'S CHURCH FOR DEAF-MUTES, NEW YORK.

BY REV. THOMAS GALLAUDET,

Instructor in the New York Institution for the Deaf and Dumb.

SKETCHES of the progress of this Parish during three years have been given in previous numbers of the *Annals*, (Vol. VII., No. 3, and Vol. VIII., No. 3.) As it has held its onward way for two additional years, it seems proper to give a few statistics, exhibiting at a glance the results which have been accomplished.

Statistics for the year commencing Oct. 3, 1852:—Baptisms, 4 infants, 2 being children of deaf-mute parents; Confirmed, 6 deaf-mutes; Communicants, 16, 14 being deaf-mute; Marriages, 1 deaf-mute couple; Burials, 7, 2 deaf-mutes and a child of deaf-mute parents; Sunday School Scholars, 8, 4 having deaf-mute parents; Parish Funds, offerings for sick and poor, \$70.52—for support of the Parish, \$296.68—from Trinity Church, \$300—in all, \$667.20; Building Fund, nearly \$6,500.

For the year 1853-4:—Baptisms, 1 adult deaf-mute and 2 infants, children of deaf-mutes; Communicants, 25, 16 deaf-mute; Marriages, 5 couples, 3 deaf-mute; Burials, 2; S. S. Scholars, 12; Parish Funds, for sick and poor, \$51.25; for support of the Parish, \$165.87—from Trinity Church, \$300—in all, \$517.12; Building Fund, \$9,500, invested in the 26th street site, and about \$3,000 besides. The Church was presented this year with a silver communion set, costing \$150.

For the year 1854-5:—Baptisms, 13 infants, 2 of deaf-mute parents and 6 deaf-mute adults; Confirmed, 16, 13 deaf-mute; Communicants, 51, 30 deaf-mute, reduced by death and removal to 44, 25 deaf mute; Marriages, 3 couples; Burials, 5, 1 deaf-mute and a child of deaf-mute parents; S. S. Scholars, 15; Parish Funds, for sick and poor, \$25—for special objects, general Church charities, &c., \$107—for support of the Parish, \$244—from Trinity Church, \$375—

foundered. The latest effort will probably end in the same manner at the expiration of a year's trial.

The real cause of this phenomenon is that this speciality of literature has no sufficiently extended market. In the countries of the German tongue, there are hardly one hundred institutions ; in France, only very few deaf and dumb teachers understand German ; in England and America it is little better. The connection with an already existing teachers' periodical has also had no permanent success.

I hereby propose that the different institutions for the deaf and dumb, after the fashion and model of the Gymnasiums, enter into a union with one another by programme ; and I make on my part a beginning, by distributing the preceding article as a separate impression to all the institutions, and collecting all the reports which have been communicated to me by the associated administrations. I will also immediately go on with these communications, using all the materials which within the last ten years have been collected from the provinces of the Prussian State, on the probable causes of deafness. I have hope that this attempt at least will succeed ; since it depends in its results not so much on the book-market, as on this, that every independent or provincial institution contribute from time to time its experiments, and that the medical periodicals publish therefrom what will interest their readers.

SAEGERT.

and dumb, thereby doing injury to art itself as well as to the projected artists. A trade has a golden foundation and can in this age well employ skillful draughtsmen. This institution therefore favors especially the transition of the deaf and dumb to a handicraft, and only in eminent cases the transition to proper art.

Of the three hundred and forty deaf-mutes now living in Berlin, one hundred and twenty belong to the institution as pupils; the remainder are partly those still under six years of age, and partly deaf-mutes discharged from the institution, who have entered various occupations.

Of the one hundred and twenty-three male deaf-mutes who here support themselves independently, there have gone out from the institution as follows:

One teacher in the deaf and dumb institution; three chancery officers; thirty-seven artists and artisans, viz: four lithographers, twelve porcelain-painters, two picture-dealers, two colorists, one engraver, three wood-engravers, two compositors, two silversmiths, seven sculptors, one mechanician, and one tobacconist; further, of workers in metals and wood, two gunsmiths, one brick-layer, three belt-makers, one machinist, one tinner, two turners in metal and six in wood, one furniture-maker, one basket-maker, and eighteen joiners; and in other trades, six book-binders, two dyers, four gardeners, one clock-maker, one paper-hanger, one varnisher, one leather-dresser, eight shoe-makers, eleven tailors, one stocking-manufacturer, one silk-manufacturer, three weavers, and four day-laborers.

CONCLUDING REMARK.

For thirty years a necessity has been felt among teachers of the deaf and dumb for an organ through which the various institutions might maintain uninterrupted union with each other, and communicate their observations, experiences, wishes, &c., on the objects of instruction and training, as well as the other interests of deaf and dumb education. Various attempts to establish and maintain such an independent organ, in the form of a teachers' periodical, have all

show that the said apprentices are only by means of their trade in a condition to gain their livelihood, and bring this proof by an examination according to the regulations of the trade.

By a ministerial decree of August 31st, 1834, this bounty was extended also to deaf and dumb female apprentices.

[This was in 1852 limited for girls to the single trade of tailoring. TR.]

A regulation of the deaf and dumb institution at Berlin makes it the duty of parents, authorities, &c., to take back the pupils at the completion of their education, and to provide for their future mechanical instruction themselves.

At the suggestion of the writer, however, the superior authorities of the institution, the royal provincial school commission, granted by a decree of September 26th, 1840, that all male pupils, after passing the fourteenth year, might have the noontimes on weekdays for mechanical occupations; and that specified arrangements might be made with masters, by which they engaged afterwards to take these boys under their instruction, (in case the parents and guardians or other authorities agreed thereto,) to give time for practice in the trade, and to clothe them during their apprenticeship, if the parents could not take care of that.

Pupils who exhibit especial talents for mechanical arts and for art in general, retain the instruction at noon, and in addition visit the academy of art to gain a higher training for the special occupation of instruction in drawing. Meanwhile, a very strict selection is made of those who are to devote themselves to art. Deaf-mutes, in consequence of their modes of observation, thought and expression in pictures and signs, generally have peculiar facility in drawing; but since they are in the rest of their mental abilities just as various as other men, so it does not follow from that facility of representing what has been before observed, that they have talents for art in the higher sense. Imitative artists, and artisans they easily become, but not also creative ones. It would be unjust to multiply breadless artists, by demanding for the academy all good draughtsmen among the deaf

who found occasion for teaching deaf and dumb, were so overladen with study hours and duties that they found no leisure for it; besides it was unreasonably expected of them that they should impart this difficult instruction during their leisure hours gratuitously; and that is too much for poor and poorly paid teachers, who if in town have to give private lessons, if in the country to till their gardens and fields.

Of a common instruction of deaf and dumb children and those with all their senses, in the same classes, in the same studies, by the same teacher, no one now any longer speaks. While this is possible only in mechanical things, as penmanship and arithmetic, it is evident, that during the rest of the school-hours one can occupy deaf and dumb children only with papers, &c., to be placed before them. When once a deaf-mute child is by special instruction so far advanced that he can understand the language of the teacher who is instructing in the public school, he can no longer need the public school. By means of simple articulation of sounds, and of the ability to read them from the mouth of the speaker, a deaf-mute just as little understands the statements of a public teacher in the school, as a child understands Latin when it has learned to read the Latin letters. The deaf and dumb schools afford the teacher a useful observation for many very essential studies of the public schools, and the seminaries furnish for the deaf and dumb institutions a plastic and perhaps cheap teaching force.

The public teachers can everywhere, as in the province of Brandenburg, impart a very suitable instruction preparatory for the deaf and dumb institutions; only they must be paid for it, and their efficiency must be brought into organic union with their respective head-institutions.

X. THE MECHANICAL EDUCATION OF THE DEAF AND DUMB, AND THEIR POSITION IN CIVIL LIFE.

By sovereign cabinet order of June 16th, 1817, there was proposed to the several masters of trades, a premium of \$50 for the thorough instruction of any deaf-mute; provided they

it, on the so-called Orphan Mountain. The seminarians have opportunity to partake in the instruction of the deaf and dumb from one to three o'clock in the afternoons of the full week days.

In Kempen, the seminarians, besides theoretical instruction, are initiated practically into the instruction of the deaf and dumb, by daily lessons of two hours from the principal teacher. The institutions at Brühl and Neuwied are still too new to warrant any decision as to their influence on the seminaries.

Single teachers in the Rhine province, who have cursorily, (i. e. for a little time exclusively,) attended the institution at Cologne, have since instructed deaf and dumb children with success.

If we consider the entire result of the connection of deaf and dumb institutions with the seminaries, there can be no doubt, that since 1828, by the impulse then given, a great number of new institutions has been called into life; the existing older institutions have been considerably extended, and the entire expense of educating a deaf-mute has been everywhere diminished; still the hope has not been realized that deaf and dumb institutions would become superfluous through the seminarians who should become acquainted with the instruction of the deaf and dumb. To be sure, since 1828, an extraordinary number of public teachers have come to the observation of deaf and dumb instruction; only a very few however have advanced to the practice of it; and if the institutions have been centers of deaf-mute education for a district or province, yet may this be said with precision only of the institution at Berlin for the province of Brandenburg; next it may be expected of the province of Posen; and the development of existing relations may bring it to pass in Stettin for Pomerania.

In the other provinces very many seminarians came afterwards into relations in which they had no occasion for deaf-mute instruction, and the good seed was lost; but the teachers learned how they had to treat such children in respect to articulation and the other development of language. Many

useful teachers for the institutions of Thuringia, for Halle, Hildesheim, &c.

The students of the first class, both in the seminary at Halberstadt and in Erfurt, receive from the principal teacher in two hours of each week, a theoretical introduction to the instruction of the deaf and dumb, and are besides occupied in it practically for eight hours weekly, in such a way that each seminarian is engaged in it at least one hour every week. It is not known that any considerable number of them have at a later period instructed deaf and dumb children. Very many who were students of the seminary at Magdeburg, when the deaf and dumb institution was in existence there, have since been employed in the district of Potsdam, and have there prepared deaf and dumb children for the institution at Berlin.

The deaf and dumb schools for the province of Westphalia are all connected with the teachers' seminaries, and therefore opportunity is given to all seminarians to learn the mode of instruction, theoretically and practically; they have, however, some time since, come to the conclusion that a second teacher in each institution is much more advantageous than the entire co-operation of the seminarians; who here, as in the province of Saxony, are occupied each a specified number of weeks, and six to eight hours a week, in the last year of their course. On the other hand, on the principle that every laborer is worthy of his hire, the practice has been adopted of giving to every public teacher, who besides his regular duties imparts instruction to deaf and dumb children, special remuneration for his work. This practical co-operation of the provincial deaf and dumb fund, secures to the zealous exertions of the royal provincial school commission their success, and has afforded most pleasing results in Minden, Bielefeld, Burgsteinfurt and other places.

In the province of the Rhine, the relation of the schools for the deaf and dumb to the seminaries, is similar to that in Saxony and Westphalia. In Mörs there is at present a union in the person of the director, though the seminary lies in the city, and the deaf and dumb institution is outside of

The sixth report of the institution says :

“ As from the beginning, the head-teacher of the institution has constantly in one teaching hour a week, imparted to the students of our seminary the requisite theoretical instruction for teaching the deaf and dumb, and for two hours daily, four seminarians have been employed in the school itself in the communication of instruction. None of the students who since the year 1840 have from the seminary entered into school offices, have lacked the necessary instruction to help deaf and dumb children to some education. As to how far they have had opportunity and occasion to make use of the skill acquired, and with what success this has been done, we have received only occasional isolated reports, which are not sufficient to warrant an expression of opinion on the general result of these efforts of the institution.

“ The number of those who, after leaving the seminaries of the province, have entered as assistant teachers into our school for the deaf and dumb, amounts to thirty-two, of whom the most labored for a year in this position, and have made themselves to that degree familiar with the instruction of the deaf and dumb, that they could undertake by themselves the training of deaf-mute children. They were assigned to our institution by the royal administration for Cöslin, Stettin and Stralsund, and have mostly entered the office of teachers in the districts of their respective administrations.”

The union, in which the deaf and dumb institutions of Saxony, (Halberstadt, Weissenfels and Erfurt,) have stood since 1829, has been growing in favor with the deputies of the province.

Halberstadt and Erfurt have each, besides a principal teacher, also a second teacher, as the funds allow; and in Weissenfels, instead of one such, two school candidates have now been received from the seminary there, and trained as assistant teachers. The fortunate position of this institution in the middle of Germany, and the exertions of its principal teacher, Inspector Hill, have developed this form of educating teachers into a training-school, which has furnished many

who officiate in it as assistant teachers for one year; and every half year such an one enters from the seminaries at Karalene or Prussian Eylau. Of such seminarians cursorily trained since 1833, twenty-four have since occupied themselves with the education of single deaf-mute children, and there were in 1854 five such teachers still at work.

This form of assistance in teaching and its constant changes, require an almost superhuman effort on the part of the single principal teacher of the institution, with an attendance of forty-five pupils.

In Marienburg also, the assistant teacher up to this time has been a seminarian, here from the catholic seminary at Graudenz, appointed for a year, and then replaced.

The students of the seminary at Marienburg receive from the principal teacher of the institution, two hours weekly, teaching in the instruction of the deaf and dumb; and besides, two of them, from the first class, have been employed as much as possible in the instruction in articulation, as under-masters in the instruction in language, and as teachers in arithmetic and penmanship. The institution has in its accounts \$130 a year as bounties for school-teachers, who devote themselves with success to the instruction of deaf-mute children in their school societies.

The institution at Braunsberg offers to the students of the seminary only the opportunity of learning to know the deaf and dumb and their instruction practically, while they are assisting in it.

In Stettin, teachers are educated for the instruction of the deaf and dumb, in that the institution employs as assistant teachers for one or two years, seminarians trained in the seminaries at Cammin and Cöslin, and besides affords the students of the seminary in Stettin a theoretico-practical observation of deaf and dumb instruction. Here also the fact appears that only few seminarians apply themselves to this occupation, and that the practical observation which is afforded them operates injuriously on the institution's proper aim of instruction.

course of instruction hitherto in use; and obtained also from the Posen provincial diet (in 1852) a yearly grant of \$500, to compensate those elementary teachers, who wished to qualify themselves for instructing deaf-mutes at the institution in Posen, for their support during the period of their instruction.

Since then a considerable number of such teachers has been trained, their success is established, and favorable results are to be expected similar to those secured by this plan in the province of Brandenburg.

In the province of Silesia, the cause of education of the deaf and dumb has ever remained independent, and has not been brought into connection with the seminaries.

The deaf and dumb institution at Königsberg was perhaps located in the vicinity of the teachers' seminary, in order to give the seminarians an opportunity for co-operation in its instruction; this co-operation has, however, always remained limited to a minimum, and allows the public teachers only a practical observation of the deaf and dumb and their instruction, while the institution has no further advantage from them, than that they are occasionally employed as substitutes in the superintendence of the pupils.

In Angerburg the participation of the seminarians in the instruction of the deaf and dumb is so arranged that

1. Every seminarian receives, in two hours of every week, an introduction to the instruction of the deaf and dumb, by the teacher, Radau;

2. That each of them is admitted twice a year, for three days at a time, to a practical co-operation in the deaf and dumb schools.

More time is not possible for this purpose here, since the seminarians at Angerburg, besides all which seminarians otherwise have to learn, must learn also the Polish or the German language. Of those who have in the seminary at Angerburg become acquainted as above with the mode of instructing the deaf and dumb, no one has lately taught such children.

The institution also calls for two seminarians every year,

1851, and the like sum placed at its disposal. The cause of the deaf and dumb came first to a stop, when the communal-deputies of Neumark entrusted the further care for their education to the board of overseers of the poor at Landsberg, without at the same time increasing the fund with due regard to the ever increasing necessity.

The nineteenth communal-diet of Neumark has, meanwhile, Nov. 28th, 1855, determined on an increase of this fund to \$500 a year; and there is now to be expected from the energetic mutual action of the communal authorities, a more active development of the education of the deaf and dumb in Neumark.

The communal-diet of Kurmark, at the expiration of the first period, diminished the yearly contribution of \$500 granted in 1842 for the promotion of the education of the deaf and dumb to \$300 a year, from 1851 to 1859; but (at the repeated and earnest intercession of state-minister Flottwell) on the 6th of December, 1855, it restored the sum of \$500 yearly from Jan. 1st, 1856, that it may be able to assist poor parents of deaf and dumb children in placing them with expert teachers.

In the Province of Posen, whose institution, commenced in 1831 at the expense of the provincial school fund, was assumed by the provincial deputies in 1834; they were at first contented in reference to the extension of the method of instructing the deaf and dumb with this, viz: allowing the seminarians to take part in the instruction in the deaf and dumb institution.

In the year 1839 the plan was adopted of calling in from time to time two teachers from the province into the teachers' seminary for two months, that they might receive, under the direction of the seminary-director, instruction and practice in teaching the deaf and dumb.

The royal provincial school-commission recognized the necessity of working for the education of deaf-mutes by training suitable elementary teachers for their instruction on a more extended scale than had hitherto been done; and made decided proposals for the extension of the methodical

One teacher is named with as many as nine such pupils, but few of them have more than two or three, and many only one. Tr.]

The deputies of the margraviate of Niederlausitz have from the beginning manifested the liveliest interest for this object. With the design of furthering most effectively the education of the unfortunate deaf and dumb, they have gradually raised the sum to be expended thereon to \$1000 a year; and have not only suitably supported the children in order to bring them under experienced teachers, but have also in all cases granted to these teachers extraordinary remuneration for their painstaking and success. Every two years there is held in one-half of the margraviate a public trial of the deaf and dumb children, by their teachers assembled for this purpose in some central town, with the co-operation of the writer as royal commissioner of the provincial school commission; and, for example, at the examination of 1855 for the districts of Lübben, Luckau and Calau, appointed for Oct. 17th at Calau, there were present, as a special commission of the diet, Count Lynar, Landsyndic Baron von Patow, Burgomaster Reussner, Vice-General Superintendent Wahn, and very numerous deputies from the districts named; eight teachers and over twenty deaf and dumb pupils, besides about eight deaf-mutes already confirmed and brought into the relation of apprentices, with one journeyman.

The examination gave throughout a satisfactory result; single teachers, as Jähnichen and Liebach, quite distinguished themselves by their performances; the earlier pupils in language had not merely remained good, they had even improved themselves in it; and the exhibition of the general result showed that in all the districts of the margraviate there is now not a deaf and dumb child over eight years old without suitable instruction.

In Neumark, in consequence of a ministerial order of May 19th, 1842, the grant of \$325 yearly was made for six years only, but the execution of the arrangements made was committed to the royal administration at Frankfort, to which the further management of this enterprize was left till

can be entered upon during the first four weeks under the inspection of a teacher; but the last two weeks are chiefly to be spent upon practice in instruction by the course-teachers. To this end four of them shall daily make an attempt at instructing in speaking, and the other eight attempt at instructing in language and in the development of ideas.

The instructors are directed to state the problems to be solved by them, also to give them some directions for their management. The execution takes place under the eye of the instructor, and he will not neglect to call the attention of the course-teacher to the mistakes made, partly on the spot, or where this would not be proper, at the close of the lesson.

6. Any special directions for imparting instruction in religious things, and in arithmetic, are not requisite; and the time too would hardly suffice for this; but the teacher may perhaps attend during the hours of instruction in religion and arithmetic, to see how the general principles of the development of ideas are applied to particular subjects.

From 1836 to 1842 inclusive, public teachers took part in the course of instruction in the institution at Berlin; and the result of their efforts was such as to warrant an application to the communal-deputies of the province for material aid in furtherance of this plan.

These courses of instruction have since been continued with almost uninterrupted succession, with more or less participation by the several districts of the province; and the result is shown most perfectly from the general comparative statements of the deaf and dumb children in the province, of suitable age for schooling.

[Here follows a table of the deaf-mutes between the ages of six and sixteen, in each school-district of the province of Brandenburg in the year 1854. There were in all, besides those in the institution at Berlin, two hundred and ninety-two; of whom fourteen are marked as incapable of receiving instruction; sixty-three as without instruction; sixty-eight receiving more or less in the public schools, and one hundred and seventy under the private tuition of eighty different teachers, qualified according to the above plan.

teachers the most necessary, writings on the instruction of the deaf and dumb; (b) theoretical and practical directions for imparting instruction in speaking; (c) special instruction on the method of teaching language and of the development of ideas; with special regard to the course of instruction followed in the institution, and with constant reference to the writings of Jäger and Riecke.

2. The introduction intended in 1 (a) can be finished in five or six hours.

3. The theoretical instruction on teaching to speak can be begun in the first week for an hour daily, and be continued from the second week two or three times a week, as long as is necessary. In this it is important that the exercises in speaking, which are to be undertaken in the separate divisions of the institution, should be used for the illustration of the lessons on instruction in speech, and the course-teachers are to be advised what lessons they have to attend in order to learn the different steps of instruction in speech in the proper order.

4. The teaching upon instruction in language can be commenced at the close of the general introduction; on this, so long as the lessons on instruction in speech continue, six hours a week might be spent—but at the close of the instruction in speaking, as many hours as may be desirable in order to make the course-teachers familiar by the end of the fourth week with the course of instruction in language. In this part of the instruction also, it is of importance that the teachers learn to know practically all that has previously been theoretically explained, and that in the proper order; and it is therefore to be specified to them daily what hours of instruction they have to be present with this design. Many exercises, which the course-teachers must necessarily learn, will perhaps not be in order in the ordinary course of instruction; and therefore repetitions are to be arranged in all the divisions, that the course-teacher may not lose anything essential to his practical instruction.

5. Separate efforts, both at instructing in speaking and in language, and at developing the ideas of the deaf and dumb,

teacher; and I let him participate also in the instruction imparted to the public teachers in the six weeks course.

In the second year the teacher must conduct a class independently, and study the literature of the department and its various methods.

To gain a special knowledge of deaf and dumb modes of observation, thought and expression, the teacher must also take part in the superintendence of the children; he will therefore be called upon to devote eighteen hours a week, (from nine to twelve o'clock daily,) to the instruction, and six hours to the superintendence of the pupils.

IX. THE TRAINING OF PUBLIC SCHOOL TEACHERS FOR THE INSTRUCTION OF THE DEAF AND DUMB.

While, in consequence of the ministerial rescript of May 14th, 1828, with the establishment of deaf and dumb schools in the provincial seminaries, first in Saxony, then Westphalia, Posen, the Prussias, and Pomerania, inducement and opportunity were given to nearly all seminarians for learning the art of teaching the deaf and dumb; it was made evident in the province of Brandenburg that this plan did not lead to the desired result; and the communal deputies of the province showed no readiness to grant sufficient means for the establishment of new deaf and dumb institutions at the seminaries.

The royal provincial school commission for the province of Brandenburg, hereupon conceived the idea of summoning public teachers, from those places in the province in which deaf and dumb children lived, to a six weeks course of instruction in the institution at Berlin; in order to fit them for imparting the most necessary instruction to deaf and dumb children; expecting that they would for six weeks be exclusively occupied with this object of instruction. The commission therefore ordered, on the 26th of June, 1836,

1. To impart to the teachers to be called in, (a) a general instruction in the ground rules of deaf and dumb education, with a reference to the most important, and for elementary

come men to me for the specific duties of humanity, since there is in general something wrong, either with their religious views or with their scientific training; besides there remains to them for the later years of life no prospect of settlement in the ministry, where they would then be very useful.

II. The conditions under which the prescribed aim can be reached with suitable candidates for office in schools and in the ministry, I consider thus: that for the training of qualified teachers of the deaf and dumb, full two years are requisite, but that each candidate has the stipend pledged him only for a year, in order to test whether he is fitting himself especially for his work or not; in which latter case he can be discharged from the institution after one year.

The two years course of instruction, I consider indispensably necessary; because, in one year, only a qualified *routine* man in instruction can be trained, but by no means a qualified *teacher* of the deaf and dumb, who is in a position further to extend or to develop the method, who would have insight and experience enough to undertake the re-organization of an existing institution, or the establishment of a new one. The experience of the years 1824-32 is in favor of my opinion; and all school candidates, who since 1840 have received in this institution a thorough practical and a suitable scientific education, have become able and well qualified men; and if no opportunity offered for employment in the department of the deaf and dumb, they generally passed a scientific examination, which made their employment in the higher school duties possible; which is in every case more profitable for the state, than if they were obliged to return to relations for which they are unfitted by the intellectual atmosphere of Berlin.

In the first year of his course of training, I must take the teacher over the four organic steps of deaf and dumb instruction, viz: (a) the preparatory course, with the first articulation; (b) the course of acquisition of language on logical principles; (c) the grammatical course of language; (d) the course of progressive reading, as an assistant of a principal

in the examination of deaf and dumb teachers according to the order of July 4th, 1831. The candidate at the close of his training is to show,

1. A perfect acquaintance with the theory and literature of deaf and dumb instruction ;
2. The ability to impart instruction to pupils of every age and stage of education ;
3. The ability to instruct seminarians in the theory and practice of deaf and dumb instruction.

To bring a candidate up to this, he must gain (*a*) a comprehensive knowledge of the language in its materials and forms ; (*b*) a knowledge of the laws of thought, with special application to the development of ideas ; (*c*) accurate knowledge of the psychological development of the child possessed of all the senses, but especially knowledge of the peculiar modes of observation, thought and expression, used by the deaf-mute possessed of but four senses ; for which special purposes there will be demanded further, (*d*) a knowledge of the nature of the organs of the senses, and of the organs of speech ; (*e*) a knowledge of the peculiar causes of deafness, and their influence upon deaf-dumbness.

The imperfect and generally unsatisfactory mental training, which the school candidates bring with them from the seminaries, necessitates now the stipulation that only such school candidates shall be appointed, as (otherwise sound in body and mind) have manifested peculiar talents for scientific education, and practical ability for instruction ; and are thereby fitted to profit in the course of their education by the lectures at the university, on the anatomy of the organs of sense and of speech, popular logic, psychological and pedagogical science.

The preponderating formal school-training of candidates for the ministry, makes it desirable to select such of them as, at the close of their university studies, have stood their first theological examination, as well as the examination *pro schola*, and have shown especial inclination for school labor. Candidates in theology, who have abandoned their theological course before this, are for many practical reasons no wel-

which he enjoyed to the fullest extent as assistant teacher, an important impulse for his efforts in his further career.

In the year 1842 the minister Eichhorn decided,

1. That one of the two posts of assistant teachers in the institution at Berlin, should become a permanent one, and that deliberation should be had on an increase of the salary from the means of the institution ;

2. That the second assistant teacher should be taken from the number of those seminarists and teachers who have already made themselves acquainted with the method of deaf-mute instruction in a seminary or by a course of teaching ;

3. That the assistant teachers called in by the royal ministry for ecclesiastical and kindred affairs, to learn the method of deaf and dumb instruction, should be directed as heretofore to assure themselves, before leaving their present relations, of the readiness of the existing administration, either to allow them to return to their former positions, or to care for them in some other manner.

The fixed post of assistant teacher was soon changed into the present fourth head-teacher's place.

Candidates from the seminaries for places in schools did not henceforward present themselves for the second assistant teacher's position, inasmuch as the third stipulation held them back ; the place was on the contrary often filled with candidates for the ministry, who, in consequence of other arrangements for the province of Brandenburg, took occasion to make themselves familiar with the instruction of the deaf and dumb.

Meanwhile the necessity for thoroughly educated teachers very soon arose again, and led to the establishment of a stipend for the training of qualified teachers of the deaf and dumb, in place of the earlier assistant teachers.

On the order of May 25th, 1852, viz: to report "under what stipulations and conditions the then designated places for stipendiaries might be granted to candidates for schools or the ministry," the writer presented the following report:

- I. The stipulations follow from the demands to be made

for other training, they will generally take part in the instruction only in the forenoon.

III. At the close of this first course, the teachers to be educated will have to make attempts at personal instruction, in such a manner that in all cases they shall be employed two and two in a division to be assigned to them. The two teachers, who instruct in the same division, divide between themselves the various exercises according to the arrangement to be made by the class-teacher, with the knowledge of the director; but are always both to be present at once, and in the same room with the head-teacher, that any mistakes may be at once observed and corrected.

The ministry approved the plan of instruction on the 20th of July, and decreed in addition, that

“The learning school-candidates are to take part also in the superintendence of the children in the institution, the sooner the better.”

The arrangement that they should be closely occupied with the instruction of the deaf and dumb only in the forenoon, was considered a very advantageous freedom for the rest of their training; and the afternoon was therefore fixed for attendance on lectures at the university, according to the discretion of the school-counsellor and the director; and the novices were also charged to keep a journal of their experiences and observations in the institution, from time to time to furnish essays on the subject, or extracts from the best writings, and to hand these in for inspection by the director and the teachers.

However much remained at that time to be desired for the special training of the candidates presenting themselves, every one of them will be obliged to confess, that he here found opportunity for a comprehensive knowledge of deaf and dumb instruction, and consequently felt himself forced to become no blind imitator, but rather an independent workman. The opportunity for a general scientific and pedagogico-didactic education, contributed in every case a large share to the subsequent gratifying result; and the writer mentions with pleasure that he owes to these advantages,

tutions already established, especially in Berlin, and then to teach it in the teachers' seminaries in the provinces. This arrangement is to commence with Easter of the current year. The ministry design gradually to supply all the provinces with educated teachers, but first of all those in which the need is the greatest, and no institutes are in existence."

The royal school-commission of the province of Brandenburg then proposed, on the 14th of June, 1828, the following regulations for the training of the assistant teachers called in:

I. The teachers assigned to learn the art of instructing the deaf-mutes will, immediately on their arrival, attend as pupils the instruction in the lowest class of the institution, conducted by teacher Lachs; but will at the same time receive a general introduction into the method of deaf-mute instruction.

In this introduction there will be imparted to them (*a*) the peculiarities of this branch of instruction, viz: the treatment to be observed in grammatical and psychological respects; but above all, the close connection between sign-language, spoken language, written language, the language of sounds, and the development of ideas; (*b*) the gradual course of instruction in language pursued, or hereafter to be pursued, in the institution; (*c*) the literature of deaf and dumb instruction; (*d*) the usual mode of explanation—the manual alphabet, against the misuse of which caution is here given—made known in general; (*e*) the necessary instruction in forming the separate sounds of the language, and information how the deaf and dumb are to be led to imitate them.

II. During the progress and at the close of this introduction, the teachers to be trained will for a time listen to the instruction in all the classes successively; the longest perhaps two months in the lowest, and a shorter time in the other classes; so that for perhaps half a year they are merely listeners and learners. The principal teacher of the class will in every case converse freely with them about the instruction, and will at times let them make attempts at instructing, and thus lead them again to that which was imparted to them in the introduction. In order that time may be left the teachers

will always be expected in reference to them and their progress, at Easter and Michælmass. The periods of the reception and discharge of these teachers, are to be distant from each other and to alternate every year, so that at all times one of them may be employed in the institution as an assistant, and may be of service to the new candidate."

When the ministry in the year 1828, in consideration of the great number of deaf and dumb suitable for education, came out with decisive regulations for the best good of these unfortunates, they declared on the 14th of May:

"Under existing circumstances, the problem is, as soon as possible to extend universally the ability and skill to instruct deaf-mutes, and to help the deaf and dumb in greater numbers, where possible in a simpler method than hitherto, without extraordinary measures, such as extensive travels, larger outlays in the boarding establishments, &c. For the solving of this problem, it is especially desirable, that as soon as possible a teacher may be present in each school-inspection-district, who is capable of instructing the deaf and dumb of his place of residence and the circuit nearest to him. This object will be reached most securely, if in every seminary for teachers there be appointed an instructor who has learned thoroughly in one of the existing institutes, the art of instructing and managing the deaf and dumb; who shall instruct continuously a number of these in the practice-school attached to the seminary, and thereby make the more suitable and skillful seminarians acquainted both theoretically and practically with the method of instructing the deaf and dumb.

"In this manner in the course of ten years it will be easily brought about, that in all the provinces of the kingdom, without disproportionate and excessive expense, provision will be made for the education of all the unfortunate deaf and dumb, and the present most pardonable pressure on the institutes will be removed.

"On the proposal of the ministry, it has pleased His Majesty most graciously to grant a suitable sum for six years, for the preparatory training of such teachers; who are to learn the method of deaf and dumb instruction in the insti-

those relations of instruction, in which theory and practice go hand in hand, and the result has brilliantly justified this course.

VIII. EDUCATION OF TEACHERS OF THE DEAF AND DUMB.

As has already been mentioned in the introduction, this special education dates from the year 1812, when Neumann entered the institution at Berlin to gain his education as a teacher of deaf and dumb. Till then teachers had been trained only for the special purpose of service in the institution named. No special plan of education was adopted either for Neumann or Weidner; they were rather allowed to qualify themselves for their office by practical exercise and observation, and opportunity was given them for visiting the more celebrated institutions abroad.

On the granting of the stipend to candidates for school places from the seminaries, it was more definitely settled how their training should be conducted, and to what it should be directed.

The regulation of the institution of Nov. 3d, 1825, determines this point as follows:

“The assistant teachers appointed in the institution shall remain in it for two years, and during this time are to be made acquainted with the art of instructing the deaf and dumb in its whole extent; and so acquainted that, as they were sent to the institution from the different provinces of the country, so they may go back to these again as educated instructors of the deaf and dumb, and be qualified themselves to stand at the head of deaf and dumb institutions. In particular they can, during the first part of their sojourn in this institution be considered only as novices, till they soon after in the course are qualified to take charge of at least the lower classes. On the director is imposed the theoretical and practical training of these young men; and he has to effect this partly in person, partly to see it done by the other teachers of the institution, and that according to a fixed plan to be laid before the royal consistory. There is also imposed on him the oversight of their habits and morals; and a report

erally the pupils of this class devote themselves to the mechanic arts and trades, chancery service, mercantile book-keeping, &c. One such select class is an indispensable necessity for all the larger institutions, and the absence of it in Breslau and Cologne will always be felt as a want.

The religious instruction has, with the deaf and dumb, the object not only of furnishing a knowledge of religion, but also of awakening a fear of God, and raising the deaf-mute above the position of irresponsibility. In so far as it aims at the fear of God, it begins in the main with common instruction, all the children together taking part in the devotions of the school, as well as in the religious services which are maintained, in the different institutions of both confessions, for the older pupils. In several of the larger institutions there is on Sunday a formal service, as in Berlin and Breslau. In Berlin the adult deaf-mutes who live in the city generally attend.

In respect to the instruction in the knowledge of God, a beginning is generally first made at the time when a certain familiarity with language is attained, after the release from the preparatory instruction in articulation and the first lessons in language and observation.

The instruction in arithmetic differs in no respect from the same study in elementary schools, and is continued during the whole course of instruction in the different institutions, as far as the single rule of three, or even through all the forms of proportion.

Drawing and penmanship are so well adapted to the deaf-mute, from the nature of the case, that he is ordinarily very proficient in them. One, who by nature *thinks* in pictures, must also easily *represent* by pictures, whether he makes signs with his hands in the air (performs pantomime)—or represents views with chalk, pencil or lead. But though deaf-mutes are generally good *draughtsmen*, yet are they still no *artists*, and one must be careful about forcing them up to this. Since 1840 this has been carefully avoided in the institution at Berlin; while, on the other hand, the pupils who are apparently qualified for artists, have been brought under

Institution.	Number of hours weekly.	Number of classes.	Studies.							Other mechanical occupations of the pupils.
			Articulation, reading, and reading from the lips.	Instruction in observation and language.	Religion.	Arithmetic.	Pennmanship. [†]	Drawing.	Common branches.	
14. Erfurt,	32	I		10	6	4	4	4	4	4
	32	II		17	1	6	4	4	4	
	32	III		18		6	4	4	4	
15. Halle,	32	I		17	3	4	1	1	3	3
	32	II		18	3	4	1	1	3	
	32	III		27	3	3	2			
	20	IV		14	1	5				
16. Soest,	36[?]	I		15	6	6	1	3	2	
	34	II		24		6	1			
	38	III		24		6		8		
	28	IV		15		6		7		
17. Bueren,	36	I		16	12	4		4		
	36	II		22	6	4		4		
	34	III		24	2	4		4		
	34	IV		26		4		4		
18. Langenhorst,	26	I		7	10	2	2		3	
	26	II		14	5	3	2	2		
	26	III		12	5	4	2	3		
	26	IV		14		3	6			
19. Petershagen,	32	I		18	9	2		3		
	32	II		18	9	2		3		
	32	III		26	2	2	2			
	32	IV		26	2	2	2			
20. Cologne,	32	I		11	9	4	2	3	3	
	32	II		15	5	4	2	3	3	
	32	III		23		4	2	3		
	32	IV		20		5	4	3		
21. Moers,	32	I	2	10	6	4	3	3	4	Gardening for the boys, female handicraft for the girls, out of school.
	32	II	3	13	4	4	3	3	2	
	32	III	4	12	3	4	4	4	1	
	32	IV	10		4	10		8		
22. Kempen,	34[?]	I	11	11	2	4		4		
	34	II		12	3	6		4		
	34	III		20	2	4		4		
	34	IV		22		4		4		
23. Aix la Chapelle,	34	V		22		4		4		
	26	I		12	4	4	2	2	2	
	26	II		12	2	4	2	4	2	
	26	III	4	8	2	4		4		
24. Bruehl,	26	IV	14			4		4		
	32	I	2	14	6	4		2		
	32	II	6	16		4		2		
	32	III	12	10		4		2		
25. Neuwied,	26	I	5	4	3	2	2	1		6
	26	II	6	4	1	3	2	1		
	26	III	6	6	3	2	1			

In the Berlin institution, the first class, the class of progressive reading, (which has for its object to fit the pupil so that, with the aid of his grammatical knowledge and a good dictionary, he can by reading pursue his education in language by himself,) is a select class, whose term of instruction is not attained by every pupil, but only by such as enter the institution early, and besides manifest sufficient diligence and satisfactory qualification, and remain in the institution till the completion of their sixteenth year or thereabouts. Gen-

Institution.	Number of hours weekly.	Number of classes.	Studies.						Female handicraft.	Other mechanical occupations of the pupils.					
			Articulation, reading, and reading from the lips.	Instruction in observation and language.	Religion.	Arithmetic.	Penmanship.	Drawing.			Common branches.				
1. Berlin,	32 32 32 32 32 30 30	I II III IV V VI { VII } { VIII }		12 14 14 14 20 18 18	6 6 6 6 4 4 4	4 4 4 4 4 4 4	4 4 4 4 4 4 4	2 4 4 4 4 4 4	8 After school hours.	Boys over 14 years of age work at trades in the noon intermission.					
2. Koenigsberg,	32 32 32	I II III		14 14 17	6 6 3	4 4 6	2 2 2	2 2 2			4 4 2				
3. Braunsberg,	30 30 30	I II III	2 6 14	14 12 8	6 4 6	2 2 2	2 2 2	2 2 2			2 2 2				
4. Angerburg,	32 32 32	I & II III IV		16 24 24	6 6 6	6 4 4	6 4 4	4 4 4			4 4 4				
5. Marienburg,	32 32 32	I II III		12 12 18	6 6 6	4 4 4	4 4 4	2 2 4			2 2 2				
6. Posen,	32 32 32 32 32	I II III III III	{ Germ. Polish } { Germ. Polish } { Germ. Polish } { Germ. Polish }	15 16 17 22 22	3 4 3 6 6	6 6 6 2 2	2 2 2 2 2	2 2 2 2 2			4 2 2 2 2				
7. Stettin,	32 32 32 32 32 32 32	I II III IV V VI VI			16 16 16 16 22 22 22	6 6 6 6 6 6 6	6 6 6 6 4 4 4	2 2 2 2 2 2 2			2 2 2 2 2 2 2	6 In summer 14 hours, in winter 8 hours.	a. attempts to mend their own clothes. b. carving. c. pasteboard work. d. in summer, gardening. e. in winter, work at the woodyard, and attending at the work-shops.		
8. Stralsund,	32 32 32	I II III			16 16 16	6 6 6	4 4 4	2 2 2			2 2 2			2 2 2	
9. Breslau,	32 32 32 32 32 32 32 32	I I III III V VI VI VI		4 4 4 4 6 12	5 13 16 18 20 16 12	6 4 2 4 2 6 6	4 4 4 4 2 4 4	2 2 2 2 2 2 2			2 5 1 2 2 2 2				
10. Ratibor,	34 32 32 32 32	I II III IV IV			12 20 20 20 20	6 4 4 4 4	4 4 4 4 4	4 4 4 4 4			2 4 4 4 4			6 6 6	Introduction to separate trades, under the inspection of a master; 6 hours weekly; gardening; gymnastics.
11. Liegnitz,	32 32 32	I II III	6 10	6 12 17	6 2 10	4 4 2	2 2 2	2 2 2			6 2 2				
12. Halberstadt,	32 32 32	I II III		23 22 22	2 3 3	4 4 4	2 2 2	2 2 2			2 2 2				
13. Weissenfels,	32 32 32 32	I II III IV		14 14 12 20	6 6 6 4	4 4 4 4	2 2 2 4	2 2 2 4	4 4 4 4						

4 *Education of the Deaf and Dumb in Prussia.*

harmonize pretty well also in their studies. The main purpose, to make the deaf-mute a man of religious habits and a useful citizen, marks in itself already the object of teaching; and above all, language constitutes the essential thing in this, since all the cognitions, feelings and desires are expressed by its means. This may appear as the object in teaching, now on the phonetic side, in the instruction in articulation, or on the practical side, of reading, writing, and reading on the lips; one may take the instruction in language as mere instruction in observation, as practice in thinking and speaking, as the teaching of grammatical forms, as practice in style, or as progressive instruction in reading. The instruction in language or speech is through all classes and grades the peculiar goal of instruction, and in it all the so-called common branches and practical studies are actually included as materials; so that they need as special objects of instruction, to occupy the attention of the pupil only in a few hours of school. The other studies are those of elementary schools, with the exception of singing, which is naturally impossible to the deaf.

A survey of the different institutions as to their studies, shows how much they all agree.

means to its end. If such children live scattered in families through the place, at most two in the same house ; if they have thereby daily occasion to make themselves understood in spoken language by men in the full possession of their senses ; then have they also the advantage of applying every word newly learned in school, and thus of strengthening themselves in the use of the spoken language, and of making themselves so much the more fit for practical life. The forming influence of the *institution*, can be perfectly replaced by the life in suitable families, if the right selection is made, and the proper control exercised. Day-schools are therefore everywhere the most suitable for the attainment of the aim of education, according to the German system.

In Berlin, where the deaf and dumb institution, at the time of its foundation, lay completely isolated in the northern portion of the town, it could be only a boarding-school ; for there were in the region about it no suitable circumstances for the day-school arrangement. To-day it numbers, in royal and private pupils in the boarding-school, at most forty deaf and dumb, and in the day-school eighty pupils ; and it might eventually become entirely a day-school. In Königsberg, Posen, Breslau and Ratibor, the institutions are so near the outmost limit, or so far outside, of the town, that they must perhaps be boarding-schools. The institution at Breslau has moreover been directed by the terms of its endowment to build just where it is.

The boarding establishment at Stralsund exists as such, under so favorable circumstances, in its location, and in its connection with the convent of St. John, that it could not continue at all without this. The other institutions of Prussia have as day-schools furnished proof, that this form not only corresponds most nearly to the principle of the German system, but is also considerably cheaper than the other.

VII. PLAN AND MEANS OF INSTRUCTION.

Since the Prussian institutions for the deaf and dumb all follow the German system of instruction, they must naturally

if he develops the deaf-mute's natural method of thinking in images, (on the basis of the mode of representation peculiar to him, of marking these images in the air with the hands, and of imitative attitudes and mimic expressions,) into an artificial language, progressing only within itself; and if he will promote the mental development of the deaf-mute only by these means; then is an *institution*, in which many deaf-mutes live together, the fittest means for his end. The deaf and dumb living in it, stand at the point which their nation occupied in its infancy; they gradually develop, under the guiding influence of their teachers, their peculiar independent language, as once the nation did, under the forming influence of its neighbors; but they take up into their system for the idea that is to be developed, many foreign elements, just as a living language takes up foreign words; and the spoken language to be learned remains a written language to be translated; their education establishes more and more an isolation for a world of deaf-mutes, but not a restoration to the actual world; and those thirty per cent. who with partial hearing perhaps speak very agreeably, and at any rate would very easily have learned reading from the lips, are condemned to absolute dumbness.

The deaf-mute as a general rule does not, when he completely learns to speak, entirely abandon his peculiar method of observation, (which is mainly with the eye,) his mode of thinking in pictures, or his natural form of expression in signs of gesture; two deaf and dumb persons will by themselves ever make signs, and form a sign language, unless forcibly restrained; it however suits too well their own wishes and interests to know what hearing persons are saying to one another and to be able to take part in conversation with other men, for them not to strive after an understanding and mastery of spoken language; especially when there is still a trace of hearing remaining.

The German school of deaf and dumb education has made it its main task to satisfy this want, and to fit the deaf-mute for a return to social life; and the deaf-mute's natural mode of expression, the language of gestures, can be for it only a

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(Continued from Vol. IX., page 220.)

VI. INSTITUTIONS AND DAY SCHOOLS.

WHEN a decision has been made any where in favor of the German or the French method of educating the deaf and dumb, then almost of itself is the question answered, whether it is better to instruct deaf-mutes united in large *institutions*, or whether they may not rather be placed out singly in families, be instructed together in one school, and after the hours of teaching be immediately allowed again to make use in practical life of what they have learned.

The French method of educating the deaf and dumb needs the boarding-school arrangement; the German always gains its end better with the day-school, and is obliged to resort to the other only where local circumstances make it unavoidable.

If one gives up, as did the Abbé l' Epeé, instructing deaf mutes generally in spoken language; if he translates words and sentences by means of an artificial language of gestures;

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AMERICAN ANNALS

OF THE

DEAF AND DUMB,

EDITED BY

SAMUEL PORTER,

UNDER THE DIRECTION OF

W. W. TURNER, OF CONNECTICUT, H. P. PEET, OF NEW YORK,

C. STONE, OF OHIO,

EXECUTIVE COMMITTEE.

VOL. X.

EDWARD MINER GALLAUDET DEAF AND DUMB LIBRARY
GALLAUDET COLLEGE
WASHINGTON, D. C.

HARTFORD:

PUBLISHED BY THE CONVENTION OF

AMERICAN INSTRUCTORS OF THE DEAF AND DUMB.

1858.

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VOL. X., NO. 1.

JANUARY, 1858.

**Kendall School,
Kendall Green,
Washington, D. C.
HARTFORD:**

PUBLISHED BY THE CONVENTION OF
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PRESS OF CASE, LOCKWOOD AND COMPANY.

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THE AMERICAN ANNALS OF THE DEAF AND DUMB is a quarterly publication, appearing in the months of January, April, July, and October. Each number will contain at least sixty-four pages of matter, principally original, on subjects appertaining to the deaf and dumb; consisting in part also of contributions from deaf-mutes and other reading for their use. Communications relating to the ANNALS may be addressed to the Editor, or to W. W. TURNER, Chairman of the Executive Committee. The price to single subscribers is \$1.00 per year.

Deaf-Mutes wishing to receive the ANNALS as members of the New England Gallaudet Association, can do so by sending one dollar each year, to Charles Barrett, Esq., Treasurer, care of Hon. James Clark, No. 6, Joy's Building, Boston, Mass.

former place. Both are graduates of the N. Y. Institution for the Deaf and Dumb,—Mr. Rider from the High Class in 1855.

OBITUARY RECORD.

EPHRAIM GARLAND (graduated Am. Asylum, 1841,) died at Conway, N. H., Oct. 22nd, 1857, aged 43 years.

NANCY E. HAMLIN, (Am. Asy. 1850,) died at Biddeford, Me., of typhus fever, Nov. 10th, 1857, aged 21 years. Her last words were, "I am going home now in heaven."

N. B. For notices of a number of marriages and deaths of deaf-mutes, see the article on St. Ann's Church, in this number of the Annals.

ITEMS.

AN exhibition of the pupils of the Columbia Institution for the Deaf and Dumb and the Blind, was recently held at Washington, D. C., in the old Representatives' Hall, which was well filled. Mr. Edward M. Gallaudet, the Principal, delivered an appropriate address. An address was also made by Mr. John Carlin, of New York,—by signs, we presume. The audience were much interested.

Miss Jane Morrow, a deaf-mute, sixteen years of age, disappeared mysteriously in New York City. She went into Broadway with her sister, Mrs. Rouff, who went into a store leaving her near the door. When Mrs. R. came out, her sister was nowhere to be found. It is supposed she was enticed away by some villain.

We have recently received the Reports of the Institutions for the Deaf and Dumb in Texas, Mississippi, Tennessee, Indiana and Ohio.

The Proceedings of the Fourth Convention of American Instructors of the Deaf and Dumb have just come to hand.

Mr. J. D. Cozatt has resigned his place as Instructor in the Kentucky Institution for the Deaf and Dumb, in consequence of ill health, and resides at Harrodsburg, Ky. Mr. C. writes that his health has improved since his retirement.

we have however this to say:—That Benjamin Crawford was not a pupil at any time at the American Asylum; that he could hear when he was born; that there was never any such boy, and that he is as deaf as a post yet. Or in other words, this remarkable case is wholly fictitious; made up out of whole cloth for the occasion. The said liniment has not as yet been tried even as an experiment at the American Asylum, nor has Dr. Bragg ever presented us with so much as a single bottle. We should be most happy to set forth the virtues of any remedy which could give hearing to the deaf-mute; but from the failure hitherto of every experiment made upon the pupils of the American Asylum, we apprehend that success is not soon likely to crown such an endeavor.

W. W. T.

A PRETENDED DEAF-MUTE DETECTED BY ETHERIZATION.

We met with the following newspaper paragraph during the last year:—

The application of the process of etherization has just been resorted to in Belgium as a means of acquiring judicial information. After a considerable robbery committed at Brussels in November last, two men, named Lercig and Daubner were arrested and brought to trial. The former was condemned to hard labor for life, but in consequence of the latter pretending to be dumb and idiotic his trial was postponed, in order that a medical investigation should take place. It was found impossible to get even a sign of intelligence from him. As it was, however, known that he was not born dumb, and that he had spoken, when he said that he could speak no language but German, he was etherized, and while laboring under the effect of that application he spoke perfectly and in French. He was in consequence again brought before the tribunal, and condemned to ten years' hard labor.

MARRIAGE RECORD.


At Mexico, Oswego Co., N. Y., Dec. 16, 1857, by the Rev. Thomas Gallaudet, Rector of St. Ann's Church for Deaf-Mutes in New York City, Mr. HENRY C. RIDER, of Florence, N. Y., was married to Miss HELEN A. CHANDLER, of the

ered for the most part, as purely charitable, if not eleemosynary.

"The institutions for the blind and those for the deaf-mutes in New England, New York, Pennsylvania, and the great States of the West, are not properly asylums or charitable establishments; they are public schools; and the pupils are as much entitled to the benefits thereof as ordinary children are to the benefits of common schools. It is true that the State pays for their board, which it does not do for ordinary children; but this is because it is cheaper to convey them all to one center school and keep them there than it would be to provide special means of instruction in the neighborhood of every citizen who, by paying his tax, has a claim upon the State for the instruction of his child, whether that instruction has to be given through the eye, or the ear, or the touch.

"This is the true view to take of these institutions; and it is one which saves the self-respect of pupils and of parents."

It is not strictly true that this principle has been fully and formally recognized in the laws of all or the greater part of the States which have made provision for the education of deaf-mutes, though in some of the States it is distinctly avowed; but in the others (South as well as North and West) it amounts to nearly the same thing practically, and all will probably in the end incorporate the principle into their statutes.

" DEAFNESS CURED.—The best remedy for deafness ever offered to the public, is Bragg's Arctic Liniment. Many cases of several years' standing have been quickly and entirely cured by it; and thousands of recent cases, caused by colds or obstructions of the ear-chambers, have yielded to one or two applications. Full directions for use accompany each bottle. One of the most remarkable cures was at the Hartford Deaf and Dumb Asylum. A boy, fifteen years of age, named Benjamin Crawford, who had been born deaf and was consequently dumb, was sent there for education; and, as an experiment, the liniment was tried on him, and with the most complete success. He now hears as well as any one, and is rapidly learning to talk. The liniment is for sale at all drug stores."

The above "special notice" was copied from the Ohio State Journal of November 16th, 1857. As a puff of Dr. Bragg's liniment, we have no objection to it. It is natural that *he* should speak well of his nostrum whether it cures or kills. In regard to the "most remarkable cure" referred to

method commends itself by its simplicity and universality; like all good and excellent things, it is of humble origin, for *mothers* are the inventors of it."

That speech is *natural* to the human race in general, is certainly true. It may be also the most natural medium of communication for that class of deaf-mutes who have become deaf *after* having learned to speak. But the way speech is attempted to be taught in the German schools to deaf-mutes from birth, cannot be more aptly described than by applying to it the term *artificial*; while nothing can be more truly *natural* than is the language of signs or gestures to a deaf-mute of this class.

We presume it was not intended,—certainly not on the part of Mr. Kilian,—to confound the language of signs with the manual alphabet, as the phraseology above quoted would seem to mean; though many do indeed fall into that misapprehension.

In regard to the provision made or to be made for the support of the new institution, all that is stated is, that "pastors and laymen have promised their most cordial and liberal aid." No more particulars are given concerning its organization.

PENNSYLVANIA INSTITUTION FOR IDIOTIC CHILDREN;—REMARKS
OF DR. HOWE.

The corner-stone for a magnificent building for a State school for idiot children, was laid Dec. 8th, 1857, on the site which had been selected in the village of Media, Westchester County, Pa. The ceremonies were conducted by Bishop Potter, and addresses were made by Mr. Wilbur, of Syracuse, N. Y., Dr. Howe, and others. From the newspaper report of Dr. Howe's address, we quote the following very just remarks respecting the claim upon the community, of certain classes of the unfortunate, as one of justice and not of charity, and as so recognized among us in this country to a considerable extent.

"This is practically admitted with regard to the deaf-mutes, and the blind, and places our institutions upon a higher plane than those of Europe, where they are consid-

MISCELLANEOUS.

BY THE EDITOR.

PROTESTANT INSTITUTION FOR DEAF-MUTES IN FRANCE.

A French correspondent of the New York Observer writes, under date of January, 1857, a letter, which appeared in the number for March 12th, in relation to a new institution for the deaf and dumb, just opened at St. Hyppolite, in the department of Gard, designed for the children of Protestant families,—the only one existing in that country not under the direction of Roman Catholics. At the inauguration of this Asylum, a discourse was pronounced by Mr. Kilian, who has been placed at the head of the institution. This discourse, on the subject of the education of deaf-mutes, was published, and the letter in the Observer gives an outline of its contents. The writer represents Mr. Kilian as having studied deeply the subject of deaf-mute instruction, but gives us no information concerning his opportunities of practical experience in the art. The following quotation will show what method he prefers :

“ Two methods of instructing the deaf-mutes are employed, and each has zealous advocates. Some use the *language of signs*,—the *alphabet of the figures*, or *dactylology*, this is the *conventional* or *artificial* method. Mr. Kilian does not absolutely condemn this mode of education ; for doubtless there are deaf-mutes, who cannot learn to speak except by signs. But the learned professor prefers the method which he calls *natural*,—that which consists in exercising the voice. ‘ If the ear of the deaf mute,’ says Mr. Kilian, ‘ is unable to hear the sound of the voice, his attentive eye learns to read with exactness and promptness the motion of the *lips*—that is, *to hear with the eyes*. The same vowels or consonants require the same movements of the lips ; the child observes these motions ; it tries to imitate them, and by degrees it acquires the faculty of articulate language. . . . In the *school of articulation* some pupils have attained to such an ease and correctness of language that they are able to give public lectures. Without attaining to such proficiency, all intelligent deaf-mutes may come to communicate easily, in a *lively voice*, with their families and friends. The *natural*

sound; also, whether it is quite certain that the child was born deaf; also, what was the apparent condition of the organ of hearing. We cannot but hope that Dr. Quesenberry may be able to throw further light upon so remarkable a case. EDITOR.]

VERDIERSVILLE, ORANGE Co., VA., Dec. 24, 1857.

MR. HOLDRIDGE CHIDESTER :

Dear Sir,—I received a letter from you last month, requesting me to send you a description of a case which I published in October last, of a girl named Hannah C. Fletcher, who was born deaf and dumb and remained so until since her recovery from a long spell of typhoid fever, about twelve months ago. She is seven years old, has light hair, blue eyes, tawny complexion, and is quite slender. From infancy up to the time she had typhoid fever, she was puny and sickly, and neither heard or spoke. I saw her a few months after her recovery from fever, and ascertained that she could hear, and speak some words, like a child just commencing at the usual age. Her hearing and speech have been gradually improving, until she can hear and speak tolerably well; and I think she will in time hear and speak as well as most persons. I only publish it as a very remarkable case. I do not take any credit to myself for this unusual and fortunate change. I only treated her for typhoid fever. Can any one explain the phenomenon?

Respectfully, &c.,

V. QUESENBERY, JR., M. D.

sincere and faithful friend, and a kindness which reached to the lowest of his subordinates. To know him thoroughly," continues the eulogist, "it was necessary to see him in his own family circle; affable, attentive, moderately mirthful, he did the honors of the household with a faultless grace. No one discharged better than he the duties of filial piety, of fraternal affection, of devotedness to a cherished daughter and an adored wife, so that he was indeed a model of conjugal tenderness. Religious without ostentation, he died in unwavering faith as a Christian, and with a resignation truly to be admired."

RECOVERY OF HEARING BY A DEAF-MUTE.

[MR. Chidester, through whom the following letter comes to us, is a deaf-mute and an instructor in the Virginia Institution, at Staunton. We saw the case mentioned not long since, in a paragraph of two or three lines in a newspaper, and we purposed to solicit of some of our Virginia friends, an inquiry concerning it; we are therefore much obliged to Mr. Chidester for his promptness in undertaking the investigation of his own accord.

The case is certainly a most extraordinary one. The only other well authenticated instance on record, to our knowledge, of a deaf-mute, properly so called, becoming able to hear and speak, is one that occurred many years since. A deaf and dumb young man at or near Chartres, in France, all of a sudden, and without any cause that could be assigned, was startled by hearing the ringing of the church-bells, and from that time was able to hear, and by degrees gained the power of speech.

In regard to the case described by Dr. Quesenberry, it would be desirable to know further, if possible, what was the degree of insensibility to sound before the attack of fever, or whether the child appeared absolutely deaf to every

tioned, biographical sketches of the Abbé de l' Epée and of Doctor Itard; an elaborate report on a general plan of organization for the education of the deaf and dumb in France; report on a plan for an illustrated vocabulary; observations on the papers of the Messrs. Haug and Wagner on instruction in articulation. The whole series of volumes forms a work of standard value.

In 1845, the *classe de perfectionnement*, which was established and the professorship endowed by the good Doctor Itard, being then first put in operation, M. Morel was promoted to its charge. This *classe* is an exact equivalent to the high-class in such of our institutions as have one, except that the former is open only to male pupils.

In 1847, M. Morel was appointed Secretary-general of the Society for the patronage and aid of Blind Workmen, and he engaged actively in the management of its concerns. In 1849, he took a leading part in the establishment of the Central Society of education and aid for Deaf Mutes in France; and for this also filled the office of Secretary-general. He wrote for the *Annales*, papers in relation to the objects and doings of both these associations.

In 1850, M. Morel was made *Directeur*, (that is, Principal, as we usually term it,) of the Institution for the Deaf and Dumb at Bordeaux.* From this time onward, he suffered severely from broken health, and died, much regretted, on the 23rd of February, 1857, at the age of a little more than fifty-one years.

M. Morel was an indefatigable and zealous laborer in the work to which he devoted his life. Though not rash as an innovator, he was strenuously bent on the improvement of means and methods. He is said to have been an eminently successful instructor, while as a writer he was lucid, sensible and polished. As to his private life, he is described by M. Landes, as "ordinarily sedate and not very communicative, hiding under a coldness of manner the warm feelings of a

* The predecessor of M. Morel at this post, was M. Valade-Gabel, who is now a professor at the Paris Institution. His successor at this time is M. Robert, of whose antecedents we are not informed.

in the character of *aspirant*, and passed up through the several grades, and ere long distinguished himself both as a teacher and an author.

The important and laborious task of preparing the four Circulars which were issued by the Paris Institution, the first in 1827, and the fourth in 1836, was committed to M. Morel. The Baron de Gérando, then at the head of the board of administration of that institution, was a believer in progress and improvement in the art of instructing the deaf and dumb. By his influence, and as a means to this end, the project of issuing these Circulars was adopted. Their design was to collect and to circulate information respecting the deaf and dumb and the institutions existing for their benefit, and to afford a medium for the interchange and comparison of views on the subject of deaf-mute education. Their field embraced the new world as well as the old. M. Morel discharged thoroughly and successfully the task assigned him, of digesting, analyzing and arranging the materials gathered from all quarters, besides furnishing important original contributions. The volumes swelled in size as they were continued; the Fourth Circular filling four hundred and ninety pages, octavo. They not only served a temporary purpose by the impulse which they imparted, but they embody a great amount of matter of permanent value.

In 1844, M. Morel undertook, on his private responsibility, the publication of the "*Annales des Sourds-Muets et des Aveugles*," a quarterly periodical devoted to the interests of the blind as well as the deaf and dumb. It was regularly issued till 1850, when M. Morel removed to Bordeaux. The second and third numbers of Vol. VII., (for 1850,) did not actually appear till in 1852. Whether or not this volume was completed by the issue of the fourth number, we are not able to say. We only know that, owing to the failure of health on the part of M. Morel, and perhaps to other causes, the work about this time ceased to appear, though the intention had been announced of going on with the eighth volume in 1853. Besides editing the work, M. Morel contributed not a few original articles, among which may be men-

THE LATE EDWARD MOREL.

BY THE EDITOR.

WE are informed of the decease of M. Edward Morel, through a pamphlet report of the Annual Distribution of Prizes at the Bordeaux Institution for Deaf Mutes. The pre-eminent rank which M. Morel sustained in his profession, and the valuable services he has rendered to the cause of deaf-mute instruction, demand of us more than a passing notice of his death. For the following sketch of his life and services, we are indebted in the main to the eulogy pronounced by M. Landes, an officer (*censeur des études*) of the Bordeaux Institution, as a part of the exercises reported in the pamphlet above mentioned.

Christophe-Edouard Morel was born Dec. 5th, 1805, at Bouxviller, a village in the department of the Lower Rhine, France. His mother was from a family of the old nobility, which was reduced from opulence almost to poverty by the revolution of 1789. She was a woman of superior intellect and uncommon goodness of heart. His father, who was both mayor and notary of the town, died while Edward was yet a child, leaving four sons and three daughters. These children were fortunate, however, in having their education conducted under the careful superintendence of no less a person than the late Baron de Gérando, the distinguished author and philosopher, who was a brother of their mother.* Young Morel proved himself worthy of the faithful care thus bestowed. He acquitted himself with high honor as a student at the college of Besançon; after leaving which he chose for his profession that of an instructor of the deaf and dumb. In the year 1824, or not far from that date, he connected himself with the Royal Institution for Deaf Mutes at Paris,

* One of the daughters, Octavie Morel, was for many years a teacher of deaf-mutes in the Paris Institution, and occasionally wrote articles of no little merit for the press, on deaf-mute instruction and other subjects. She is now the wife of the present Baron de Gérando, son of the eminent man above named.

Another instance of deaf and dumb irritation is this : A young man from Georgia, deaf but not mute, came to spend some time with us in Hartford, for the purpose of perfecting his education and of improving himself in speaking. He could write pretty well, but spoke badly. Mr. Turner gave him lessons in articulation and English studies, and I lessons in French. He boarded with me at the City Hotel. One day there came a dentist from New York who put up at the City Hotel. By and by he offered his professional services to the young Georgian. The dentist, who was somewhat of a quack, in operating upon a decayed tooth, injured a very sound one. The patient suffered so much, that he determined to have revenge on this *mal-adroit* dentist. He sought an opportunity and soon found it. The dentist, who occupied a room at the hotel next to his, was at dinner, when seeing the door of his room open and his tools and some artificial teeth on the table, he took them and threw them away somewhere. The dentist wondered what had become of his instruments and teeth, and suspected the young man of having taken them, and threatened to sue him for damages. He applied to Mr. Turner for advice and protection, and Mr. Turner cautioned the dentist against suing his pupil, as he was a minor and not allowed by law to transact business without permission. The dentist of course gave up the intention of going to law, being satisfied with having recovered his instruments and false teeth.

I might give you, Mr. Editor, other facts to prove how quickly the deaf and dumb in general resent the wrongs done them by those who have the advantage of the full possession of all their senses ; but my engagements will not permit me to do it at present.

Yours truly, &c.,

LAURENT CLERC.

urging him, he said that a year after his return from France, he had made the acquaintance of a beautiful young lady, daughter of very wealthy parents in Virginia, that he had succeeded in gaining her affections and in obtaining her promise of marriage; but that afterwards she altered her mind and refused to ratify the engagement on the plea that he was deaf and dumb. This was, said George in French, "un coup de tonnerre pour moi." And as his attachment to her was very strong, he could not help thinking of her day and night; and when he heard that another had married her, he was overwhelmed with so much sorrow, that he became sick and deranged. You will therefore conceive, Mr. Editor, that however great his grief might have been at the "hopeless illness of his brother at Harvard College," the true cause of his derangement was *Love*.

Strong passions are apt to exhibit themselves in the deaf and dumb who are born in warm climates; what I have just said of George Randolph is in part proof of this position. In addition to this, I call to your remembrance the case of a high spirited deaf and dumb young man of Virginia, who was one of our earliest pupils. When our school was located where the City Hotel now stands, he became an intimate friend of a young gentlemen who was then a clerk in the printing establishment of the late Henry Hudson, situated opposite the City Hotel, so that they had occasion to see each other almost every day. By and by the Virginian left us to return home, and it was not long before his friend paid him a visit in Virginia, when the former, unfortunately as the event proved, introduced the latter to a young lady whom he was himself addressing. He took advantage of his friend's infirmity to supersede him in the young lady's affections, and the first lover was dismissed. He had sagacity enough, however, to understand that his friend was the cause of the misfortune and challenged him to fight a duel. Whether the duel took place, I do not know; but I do know that he married the young lady. I was introduced to her in New Haven several years ago by the husband himself, who related to me what had taken place between himself and the Virginian.

John Randolph, sent him to England, and he was placed at the London Asylum for the Deaf and Dumb, where he staid about two years. In 1812, he was removed from the London Asylum to the Paris Institution, and within a year afterwards he was put in my class; he was therefore under my control during one year, and owing to his having some knowledge of the English language, he made rapid proficiency in the French, and in a few months obtained a creditable standing in his class.

The American Consul at Paris, to whose care he was recommended, sometimes came to take him on Sunday to spend the day with him at his house in Sevres street, or if unable to come in person, sent one of his servants to fetch him, with a note to the Abbé Sicard, and young Randolph seldom missed passing his Sunday with the Consul. One day, however, as he had not been for several days past as studious and punctual as usual, I thought it my duty to inform the Abbé Sicard of it, and the Abbé Sicard punished him for his misconduct by refusing to give him permission to go out on the following Sunday, and the Consul's servant returned home without him. George, quick of temper and independent in spirit, was unable to endure this restraint even for one Sunday. He wrote to his uncle and complained of having been ill-treated. His uncle, in his answer, gave him some good advice and admonished him to behave better and to wait until his return to America in company with the Consul. This event took place in 1814.

In 1816, I came to the United States with the late Dr. Gallaudet, and in 1821, being in Philadelphia to re-organize the Pennsylvania Institution, I accidentally heard of George's being placed at the Philadelphia Hospital for the Insane, as a patient. I lost no time in visiting him, and our unexpected meeting was very pleasant on both sides. After he was somewhat better, I obtained permission for him to go out with me for an hour or two, and while we were walking arm in arm along Walnut-street, talking of old times, I improved the opportunity to inquire what had happened to give him such trouble. At first, he would not tell me; but on my

facture, and in the high price of leather in this region, owing to the fact that the country does not produce the kind of barks used in tanneries.

In conclusion, I would suggest to those New England deaf-mutes who may decide to remove to the prairie regions, that they will find it preferable to settle in Northern Illinois, Southern Wisconsin and Minnesota, and Northern and Central Iowa. Further North, there is more cold than most of them would desire. Further South, the soil has more of clay, and the people are more generally from the South and less from the Northern States.

NOTICE OF THE LATE ST. GEORGE RANDOLPH,—WITH
OTHER REMINISCENCES.

BY LAURENT CLERO,

Instructor in the American Asylum.

ASYLUM HILL, JANUARY, 1858.

To the Editor of the American Annals of the Deaf and Dumb:

DEAR SIR,—I read some time ago in certain newspapers a notice* concerning the death of St. George Randolph, at Charlotte, Virginia, a deaf and dumb gentleman, and nephew of the late celebrated John Randolph of Roanoke. As there are some errors in that notice, allow me to rectify them. I knew young Randolph very well. When he was about fourteen years old, in the year 1810, as there were not any schools for the deaf and dumb in this country, his uncle,

[*The following is the notice referred to, and is from a newspaper of last December. Ed.]

St. George Randolph, nephew of the celebrated John Randolph of Roanoke, died at Charlotte, Va., on the 4th. He was the last of the Randolph family. He was born deaf and dumb, but was highly educated in France. On returning home to Virginia in 1814 he heard of the hopeless illness of his brother at Harvard College, and immediately became deranged. From that time to the day of his death he is said never to have known a lucid interval.

you stand high in the community, the merit is yours. If you stand low, the fault—not always it may be, for there are men who are never understood, if understood ever, until they are dead—is most generally yours.

A common question with persons removing West is, "Is this location or that healthy?" It is a question which makes an old Western settler smile, if he does not involuntarily laugh in your face. Every locality in the West is liable to afford its inhabitants a taste of the fever and ague. It is true that some places have little of it, but the stories that fever and ague is a disease never known in such and such a place, are moonshine. The elevated grounds away from water courses or ponds and marshes, are the most healthy. But some persons I have known exposed for many years to the miasma of marshes, and they were never affected in any way. It depends much on a person's constitution, temperament, or something else which the doctors with their fine-spun theories do not appear to understand, and I do not pretend to be wiser. Should you have the fever and ague, or the bilious diseases peculiar to the West, use Ayer's pills liberally and Davis' pain-killer, and if medicine will cure you, these will. Quinine—and I speak from experience and observation, is, to use a very plain but not a very elegant expression—an unmitigated humbug. If then you have the ague, do not fear to make a vigorous use of Ayer's pills. They will cure you in a few days if you are curable. If not, let the disease run till a change of season stops it. Years ago, the old settlers who were born and had lived entirely in the West, would tell me that "medicine was of no use; let the ague alone and let it run out." I have written more on this subject of ague and its cure than may appear fitting; but too many persons, from mere ignorance or inexperience, waste time and means that a little knowledge on their part might save.

I ought to state, before closing this rather long communication, that, as a general rule, shoe-makers do not fare as well in the West as men engaged in other active occupations. The cause lies in the cheapness of shoes of Eastern manu-

years through privation, hardship and difficulties, until they have made themselves what they are. Do not waste weeks and months hesitating where to go. Go any where, if the work to be performed suits you. Towns spring up every year, and almost every where ; and at all such places mechanics are wanted. If you are not a mechanic, and intend to engage in agriculture, still go any where, and engage in such work as offers, until you can learn about the country and determine where to purchase land for a farm. In many cases, it is better to buy an improved farm, if you have the money, than to buy wild land. In the former case you will, at once, have a home and the products of the farm. In the latter, you must build, plow and fence, and wait eighteen months or two years before the farm begins to pay for cost in money and labor. Hence, if you have the means, it is cheapest to purchase a farm already under way. In settling in Iowa, or any one of the prairie States, do not, as some do, grumble about the scarcity and high price of timber. A few acres of timber is all that a family needs ; and as it is not so abundant as prairie, it of course commands a higher price. I haul my fencing stuff five miles and do not consider it much of a hardship. Men are here who go farther than that for firewood and fence and building materials.

Let me suggest to deaf-mutes coming West, that perhaps it were not the wisest plan for a large number to settle in one town, if all are of the same trade or mechanical occupation. They may, as the saying is, eat up one another. In the winter season, when building operations are suspended, the amount of work for each may be small. The country is vast in extent, and the amount of room abundant. Do not crowd into one spot. Do your work well and faithfully ; be honest and temperate ; be good citizens, and you will command respect and confidence, and will make friends among the best people of your locality, wherever it may be. If you fail in that, the fault must be your own, for men usually, everywhere, see and appreciate real worth. It may be delayed for a while. It may be hidden under a cloud, but it will almost certainly come out clear in the end. If, then,

the hearing as well as among deaf-mutes, who for want of active habits, energy, judgment, or some other quality, never make their way in the world. These may better their condition by coming West, but they need not expect to become wealthy. It might be cruel to suggest to such the old proverb: "Blessed is he that expects nothing, for he shall not be disappointed."

There are those among you skillful in the use of the plane and the saw, the plow and other implements of labor, who are industrious, temperate, hopeful, and possessed of a reasonable share of common honesty and common sense, who would be largely benefited by a settlement in or near some of our Western towns. Mechanics, such especially as carpenters, builders, cabinet-makers, etc., are in great demand. The many thousands of people pouring in, need houses and household furniture, and this offers you abundant opportunity for work, and at as good or better wages than most of you receive in the East. And while you are at work, you are living cheaper, and, by the use of economy and good judgment, you are enabled to purchase real estate, build houses of your own, and grow with the country.

With all these fair prospects laid before you, truth requires me to state that, just now, it is "hard times" with us, as with you in the East. "The people's money," as certain politicians call it, and "bank rags" have become scarce. The highest price paid now for wheat is fifty cents per bushel, in trade, for no one will give money for it at this time. In fact, wheat has become a superabundant article, as have most other agricultural products. Therefore, if you come at the present time, you must expect to take pay for work, as we all do, not in money, but in trade, until times improve.

Should you decide to remove westward, make up your minds at the same time, to depend each on himself. I have known hearing men come West, and expect their friends or neighbors to give them forty acre lots, town lots, houses, etc., for nothing. Such men are of no value in any sense; and it were better that they staid in the East. They do not consider that these friends and neighbors have struggled for

gration was not then pouring a half-million out of the East into the West, annually. To advise deaf-mutes to come at such a time, seemed to me of doubtful propriety. The danger was not that they would not find work and good wages, for there were abundance of both. It was that they would fall into the loose habits which then prevailed among a loose and more miscellaneous population than, as a general rule, we have now. Another reason I had. I was certain some would be dissatisfied; for, unless a man has more romance, or courage and energy, than fastidiousness in his composition, a frontier life is not to him a bed of roses, and you, Mr. Editor, will readily understand that it is not very pleasant, after inviting a man to the best feast that caterer ever prepared, to find him complaining at every turn of his knife and fork.

Within the past five years, things have greatly changed. Population has poured into the West as it never poured before. Iowa has grown at the rate of a hundred thousand annually, and now numbers over six hundred thousand. So it is with other and contiguous States. Railroads are stretching in every direction. Cities and towns are building every where, and not men enough to build them. The great influx of emigrants has created a proportionate demand for lands, and where advantageously situated in regard to railroads, etc., the price has ran up to a point almost fabulous. True, the financial revulsion has brought it down, and in a measure checked many works of improvement and a multitude of wild dreams, yet it is only for a few months or years at most. The land grants by Congress will insure the completion of the main lines of railroad; and the stream of emigration must enlarge with the coming spring, forced to do so by the contraction in the East, and by the ready facilities now provided for removing West. Why should not many educated deaf-mutes follow the general rush?

And now let me speak seriously to them. Brethren! If you have farms that are productive, and are thus or otherwise well off, or have aged parents who depend on you, I cannot say, come West. There is a class of persons among

ON EMIGRATION TO THE WEST BY DEAF MUTES.

BY EDMUND BOOTH,

Of Anamosa, Iowa.

ABOUT eighteen months ago a friend of mine, (S. A. L.) formerly a pupil of the American Asylum, paid a visit, at my request, to this part of the country, with a view of removing his family here, in case he was satisfied with the appearance of things and future prospects. After several days' observation, and when he had become well posted in regard to the advantages of a removal to and permanent settlement here, he, seated quietly in his chair, awoke from a brown study of some minutes duration, and turning to me, with a sad, reproachful look, asked why I had not some years sooner informed him of the advantages of removing to the West?

The question, and especially the manner of his putting it, came upon me with something of an electric shock. I had long known that, as a general rule, a deaf-mute could, if he had learned a mechanical trade and was skillful, industrious and temperate, do better here, in a worldly point of view, than he could in the East. Here he could have equally good and sometimes better wages. He could live cheaper, and buy land at a rate which, compared with eastern prices, is nearly nothing. These reasons inclined me to advise educated deaf-mutes to come West; but another and a darker side of the picture deterred me.

I came here over eighteen years ago, when wolves, deer, rattlesnakes and Indians were far more numerous than white men. The land all belonged to government or to the Indians, and every white man was a "squatter" from necessity, as no land was in the market. The times, too, were emphatically hard times, as they are now. For the first dozen years, few lands would sell at more than government price, (\$1.25 per acre,) and the prospect of a large increase in price was somewhat remote. It was a time likewise when the temperance reformation was in a state of doubt. Emi-

for this purpose. I myself prefer the Indian Territory, if the U. S. government would sanction and aid a cession. Hence, no fear about trade and business. Capital will accumulate in our hands when our skill and industry are concentrated, and our ruling prerogative unimpeachable. Whereas now, in their scattered condition, especially in the Middle and Southern States, few deaf men have employment of respectability, and their ignorance is "stereotyped," as I have shown, by their unfortunate and dispersed situation, without preaching or any instruction whatsoever. When combined, competition and a sense of high duty and responsibility, will cause them to study books, documents, and men and things, and like other communities we shall produce men of intellectual predominance.

Even should the contemplated colony fail, as Mr. Booth predicts, one great utility to ourselves will have been derived from a practical experience. We shall have proved to the other nations and our own, that deaf and dumb people are capable of many things; and to our successors in misfortune, offices and employment may be opened. They may be treated as men and women of *some use* to society and to the country, and respected accordingly. And this will to us be a no inconsiderable triumph; and the victory sure, as the deaf now continues to prove his competency and fidelity in other lands and other trusts. And this, we, as accountable beings, who may not bury our talent in a napkin, owe to the long and harmless line of the "pantomimic generations" that are to come after us!

I have now fully, I hope, in attempting something like a reply to Mr. Booth, given what refutation I am able, to the many objects that are ever starting up to confound this project. I hope the Annals will embrace both Mr. Booth's letter and mine. I presume that invaluable periodical will devote some space to this discussion, as relating so closely to the welfare and interests of the community, to whose benefit it is so inseparately devoted.

I am, dear sir, truly and respectfully, your most obliged, obedient, humble servant, J. J. FLOURNOY.

able in their scattered condition. For this, as a principal cause and source of improvement, this colony is a desideratum.

But the difficulty that meets me on all sides is, how can you keep up the mute population? The children of deaf parents are mostly hearing. These will inherit property and the community will not endure. This reasoning seems to take it that our society is to be organized like that of the hearing, and to be modeled upon the same principles. Now there is no such thing. I acknowledge that the hearing children of deaf parents may not inherit land in that anomalous and contracted community—neither power nor patronage. But the other States are so near, and their parents may supply them with the means to buy real estate in them. When they have a good location, the mutes would come in from all parts of the world. An Asylum for their education may be founded there, as well as other Institutions, so that there will be no lacking of the deaf *materiel*. What then of this visionary difficulty! We will allow such hearing persons as come for trade or residence, to vote with us. *We would give woman that right.* Hence we may always possess a sufficient population to be a State. But even if this be futile, we can remain a Territory of the Federal Government and enjoy its powerful protection under Omnipotence; the General Government guaranteeing to us the peculiar Constitution we may devise: "Republican in form."

If mutes *cannot* do this they are justly held as inferior and *useless* in the world. For they ought not to pretend to be "any body" among hearing men, who do what deaf "*dogs*" shrink from achieving *alone*. But we are men, and have under God only to try, and the thing is a finished work!

After this argument, which if published I hope may satisfy the overscrupulous, I would approach the great point that is before us. I think we can acquire territory enough from the Cherokees or other red men, West of Arkansas, and *very cheaply*, on which to make our experiment, or else from the State of Maine. Perhaps some one of the New England, Northern or Middle States, may grant space enough

Abandon every scheme because impeded by natural and conventional obstacles? Certainly not. Many of the greatest nations have been founded in time by defiance of the untoward predictions of impracticable visionaries. Many a costly experiment has been forsaken on no better hypothesis. The invention of the daguerreotype—the photogenic art—was not accidental, but by a design; and persistent, philosophical chemists began and followed out the plan, until Daguerre, in the final series of the successive experimenters, perfected the science by which our features are in exact copies transmitted to posterity. Resolution and perseverance will accomplish wonders. And I pray God that the deaf and dumb may prove worthy of the name of men.

Mr. Booth thinks the West will not suit the mutes. From his description of the North-west I agree with him in that opinion. His other views have been answered before in the *Annals* and elsewhere.

I do not know what kind of a constitution the mutes may superstruct, whether to make real estate inherent only in the deaf, by that organic law all have to respect and defer to; or in case of default, to escheat to the estate. This, however, is certain, that the *control* of our community over the commonwealth would be strict and universal. This is what we want and for what we may emigrate. *The government of a piece of Territory.* Nothing more or less.

Mr. Booth believes we can do better, and will read more, scattered as we are and “lost” among the hearing. I challenge him to show me twenty deaf-mutes in a hundred, that are constant readers, adequate to comprehending either literature or science, as they now are dispersed among hearing people, who do not read any or much themselves, and who have a sense (auricular) by which they gather in their knowledge, a privilege debarred the deaf, who therefore are the more ignorant *for being thus scattered*. Whereas if convened in a land peculiarly their own, the concentration of reading intellects would set a beneficial example; and preaching and lectures in the sign language, and libraries of suitable books, may improve their minds and hearts, beyond what is attain-

is almost out of the question. It is mostly a barren country. I speak from observation, having traveled through it from the Missouri river to the South Pass. Iowa is a prairie country. Perhaps one-tenth of it timber. One-twentieth would be nearer the truth. The guide books say one-third or one-fourth. My own observations say one-tenth.

I see no country that would suit your ideas so well as Kansas. But to me the whole scheme looks much like those of other communities formed on the exclusive system, like those of Mons. Cabet, Rapp, &c. They had the incentives of religion and friendship and community of goods, labor and profit. With us it would be otherwise; and we should break through before we had made half a trial.

* * * * *

Yours truly,

E. BOOTH.

MR. FLOURNOY TO MR. TURNER.

Near ATHENS, GEO., Oct. 3, 1857.

REV. MR. TURNER:

My Dear Friend,—This being a free country, where every "smart" man, and his name is legion, has his opinion, whether crude and vulgar, or refined and intellectual, the American community are very unquiet and debatable, and subject to a thousand though not very learned or profound sentiments, political and social. The deaf and dumb have taken a color of character from this disputatious habit, a specimen of which is evinced in the enclosed letter from Edmund Booth, Esq. Instead of meeting my project with a philosophical view, I am met by objections, some of which, like yours and Mr. Booth's, are truly formidable! It would seem then, that without intending to be the great leader and original mind, I am the chief in this cause, and that if I carry it not forward, the idea of a deaf community may prove abortive as to any practical result.

There is always some objection to every project under the sun, and often very cogent ones. What is a man then to do?

any where—supposing you mean a community exclusively or mainly of mutes—let me say candidly that I hold it to be an impossibility, save in the commencement, and that on a very small scale. Just consider a moment. A community of this class would be a mixture of a few well and many half-educated; and among them must be many non-readers and frivolous. And then the general equality claimed with *all* by the latter, would operate to keep the more sensible from joining such community; for we all know that gossip, scandal, backbiting and other diabolisms, are as common among mutes as among hearing persons.

Again: They will need to work at a variety of trades, and a commonwealth of mutes could never exceed 10,000, supposing all in the U. S. were brought in. A sparsely settled State would make nobody rich, and would satisfy few; and no law could be made effectual to prevent their selling their lands, buildings, &c., to hearing persons. Thus the distinct feature of the community would soon be lost. And it would so happen in any event, for their children being mostly of the hearing order, it would become a hearing community faster than the fathers and mothers died out.

I think the wiser course is, to let the mutes remain as they are—scattered and in one sense lost—among their hearing associates. In such situations they are compelled to *read* and *write*, and thus keep their minds under the educational process through life.

In reply to your other questions:—The country *will* suit them. But in Iowa there is no land unsold or in market, save the railroad lands, which are withdrawn, and they are narrow strips and cannot be obtained save at \$2.50 per acre or more, and that at cash down the moment they are brought into market. Speculators have drained Iowa completely of her government lands, with the exceptions as above. Government lands can be obtained in Minnesota, where they are not yet in market, especially in the western part of that territory; but it is too far north and too cold to suit my ideas of a residence. The cold in the West is less than in the same latitude East. For a community of mutes, Nebraska

ent another clergyman, whose discourse the Rector translates. The weekly Thursday evening lecture for deaf-mutes is at No. 59 Bond street, commencing at 7½ o'clock.

MR. FLOURNOY'S PLAN FOR A DEAF-MUTE COMMONWEALTH.

[THE subject to which the following correspondence relates was introduced to the readers of the ANNALS, in a former number, (Vol. VIII. No. 2,) in letters between Rev. Mr. Turner, Principal of the American Asylum, and Mr. Flourney. Mr. Booth and Mr. Flourney are both semi-mutes, and received their education mainly at the Hartford Asylum, where also Mr. Booth was for several years employed as an instructor. Mr. Flourney resides on his patrimonial estate at the South. Mr. Booth lives on an estate at the West, which he has secured to himself by his own enterprise, with circumstances favoring to enhance its value. Mr. Booth has exerted an influence in the community where he lives, which if not as great as it would have been had his hearing and speech remained perfect, yet has been so considerable as to form an instance which might be fairly adduced in argument against the views of Mr. Flourney. It is understood that his pen furnishes the editorial matter of a weekly newspaper in the place of his residence. He has also been honored with offices of trust, having been post-master, and, if we are not mistaken, county-clerk, also at one time engrossing-clerk for the legislature of the State. Mr. Flourney has also made extensive use of the press in giving circulation to certain views of his own, on subjects of importance to the section in which he lives; and in this respect has perhaps been allowed an indulgence which, but for his physical infirmity, would not have been granted to a similar extent; and thus his means of influence may be considered as having been enlarged rather than curtailed by this cause.

Mr. Booth consents to the publication of his letter,—though it was not written with any idea of its being so used,—and will perhaps be induced to continue the discussion. The opportunity will also be gladly given, for other deaf-mutes, or their friends, to express their views. EDITOR.]

MR. BOOTH TO MR. FLOURNOY.

ANAMOSA, Iowa, Sept. 6th, 1857.

Dear Sir,—Yours of August 18th is before me, and after waiting a few days for a quiet moment, I now answer.

In regard to a community of deaf-mutes in the West, or

successively present, whose discourses I translated into signs. Though there are many drawbacks to the deaf-mutes of this city and vicinity getting to Church regularly, still of the 130 who are estimated to reside here, there was an average attendance of 40 or 50. Scarcely a Sunday passed without one deaf-mute being present at service, as a visitor to the city. During these two years, I had opportunity of speaking in behalf of our undertaking, at the Church of the Incarnation, Trinity Chapel and St. John's Chapel, in this city, and at Sunday School Festivals in Westport and Wilton, Conn. In the progress of the Thursday evening lectures for deaf-mutes, Mr. Morris took for his subject, "Integrity;" Mr. Lewis Peet, "Warren Hastings," "John C. Fremont," and "The History of the New York Institution for the Deaf and Dumb;" Mr. Knudsen, "Good Taste," and "Colors;" Dr. Dudley Peet, "The Siege of Troy;" Mr. John Carlin, "Robin Hood," and Mr. Van Nostrand, "Style." The deaf-mute young men occasionally had discussions upon some topic of the day, or rehearsed some incident or narrative which attracted their attention. Mr. Crandall was exceedingly instructive and entertaining in his personal reminiscences of Sebastopol, Constantinople, Smyrna and Toulon. My custom was usually, to give an abstract of the weekly news, to give an historical sketch, or to dilate upon synonyms. I am at present engaged in translating, quite *literally*, "Diedrich Knickerbocker's History of New York." Sunday, October 4th, was the fifth anniversary of our Parish, and with this announcement we bring this sketch to a close, hoping that its perusal may interest the friends of deaf-mutes, and convince them something has been accomplished by our Parish, to promote the temporal and spiritual welfare of such as have left the fostering care of their instructors and taken their parts in the busy hum of life.

N. B. The services of our Church are now held in the Historical Society Building, at the corner of Second Avenue and Eleventh Street, *with the voice*, at 10½ A. M. and at 7½ P. M., and *by signs*, at 3 P. M. in the winter and 3½ P. M. in summer. At the evening service, there is generally pres-

addressed some appropriate remarks. Her remains were buried in Greenwood Cemetery.

Soon after this, John Donovan died in this city, having just left school. He had long been a sufferer from wasting disease. I often conversed with him, and a short time before his death sent him a letter to which he referred frequently as the one means of leading him to prepare for the change which was about to put an end to his physical pains.

To this simple sketch of some of the incidents which characterized our work during the fourth and fifth years of our Parish existence, a few general remarks should be added, in order to tell the whole story. The annual receptions at the residence of the Rector, upon the Wednesday evening following the first Sunday in October, the Parish Anniversary, took place as usual, and were the occasions of many pleasant greetings. Vestry-meetings were held from time to time, as necessity required, and the Parish was duly represented in the Conventions of the Diocese, translations rendering the proceedings intelligible to the deaf-mute delegates. Our services were regularly held on Sundays, with a few exceptions, during the summer. I ministered to several persons possessed of all their faculties, (some of whom were related to deaf-mutes,) but in this sketch, written with the special design of showing how our Parish has benefited deaf-mutes, it seems inappropriate to refer to these ministrations, except in general terms. In repeated instances I was of some service to deaf-mutes, in assisting them through troubles, in procuring work for them, in giving advice, &c., going with one to get his naturalization papers, and helping another to return to his native town in Baden, to look after some property that had fallen to him. I received several valuable new year's presents from the deaf-mutes of our Parish, testifying their good-will and calling forth my gratitude. Upon my Sundays to lecture at the Institution, it was my custom to invite my obliging uncle, the Rev. Dr. Crusé, to conduct the Morning Service, and to have the service for deaf-mutes, usually held in the afternoon, in the evening. At these evening services, during the two years, eleven clergymen were

ber that even from our beautiful Fanwood, "dust must go down to dust," in order that spirits may return to God who gave them. His remains were buried in Trinity Cemetery towards the cool of the day, as the setting sun, casting his radiance upon the sweeping current of the Hudson, presented a double emblem of the passing away of human life.

On Sunday, August 2nd, at the residence of her husband in this city, I conducted the funeral services of Marianne Brown, whom consumption had cut down at the early age of 34. Mrs. Brown had gained the love and esteem of a large circle of friends who had watched her course from the time of her admission to our Institution, to those trying yet peaceful days which witnessed her gentle bearing as the sands of life ran out. She was one of the most prominent of the memorable class of 1843, whose graceful leave-taking of their teacher, the Principal of the Institution, caused tears of pleasure to trickle down many a manly cheek. As she left her *alma mater* to take her part in the duties of life, she bore with her the love of all who had been associated in her training. For a while she had a pleasant home in the family of the Rev. Mr. Bartlett, of East Windsor, Conn., where she became a professed Christian. Having married Mr. Gustavus Brown, she resided a year or two at Broad Brook, Conn., then at Hartford, and subsequently in this city. Circumstances induced her to turn her attention to the instruction of deaf-mutes, in which she at first held a situation in the private school of Mr. David E. Bartlett, at Poughkeepsie, and subsequently in our Institution. She discharged all her duties with diligence and fidelity, exhibiting that loveliness of disposition which always draws the hearts of pupils to their teacher. Yes, as a pupil, a friend, a wife, a Christian, Marianne Brown gained "a good name." Though not formally connected with our Parish, I often visited her as her spiritual guide, conversing and praying with her. She twice received the Communion, and upon the day of her death intended to receive it again, but was taken to a closer communion with her Saviour. There was quite a large gathering of deaf-mutes at her funeral, to whom Dr. Peet

philanthropist and a christian gentleman, *deaf-mutes* have lost a sincere and faithful friend. *Resolved*, That the name of Mr. Augustin Averill will ever hold a high and honorable place in the history of this Parish, in consequence of the deep interest which he took in its prosperity, he being one of the number who attended the first public meeting called in its behalf, contributing liberally to the Building Fund and inducing several of his friends to do the same, and for upwards of two years, acting as Treasurer of the Fund. *Resolved*, That this passing away of our early, well-tried friends and co-laborers, is a serious summons to us who remain, to increased exertions in the work which we have undertaken for the welfare of our deaf-mute brethren. *Resolved*, That a copy of these resolutions be transmitted to the widow and family of Mr. Averill, with the assurance that the members of this Vestry deeply sympathize with them in their bereavement."

On Sunday, July 12, Martin Crandall, a deaf-mute young man who had been for a time quite a regular attendant upon our services, was drowned at Hudson. On Wednesday, July 22, at New Brunswick, New Jersey, I married Isaac H. Benedict and Sarah D. Stelle, graduates of our Institution, the former being one of our most successful instructors. On the same day, at the Institution, Dr. Peet conducted the funeral of Francis C. Hertwick, of New York city, a member of the High Class, aged about 22 years. During his long illness with consumption, he received kind attentions from his numerous friends at the Institution, for which he seemed very grateful. He embraced with his heart the gracious truths of Revelation in which he had been educated, and was sustained by a reasonable hope of one day enjoying the good things to come through Jesus Christ, his Saviour. He received from me the Communion, while lying upon his sick bed, surrounded by a group of sympathizing friends, who partook with him of that precious Sacrament. It was a solemn and touching scene, one of those occasions when we realize the principles which we profess to believe. In Hertwick's death we were called upon for the first time to remem-

before the afternoon service, I married Charles Parker and Ellen R. Wright, graduates of the American Asylum for the Deaf and Dumb.

On Thursday, Dec. 4, occurred an event to which our Parish, especially the deaf-mute members thereof, could not be indifferent. The long anticipated removal of the N. Y. Institution for the Deaf and Dumb from its old buildings in Fiftieth street, to the new establishment near Washington Heights, was consummated. It was really an affecting sight, that long procession of the "children of silence," following their venerable Father, bidding farewell to the Home of so many happy days and setting out for the untried scenes of the future. The walk to the Hudson River Railroad cars, the twilight arrival, the winding up of the bleak ascent, the first night at Fanwood-Hill, will never be forgotten by those who were part and parcel of the same. God grant that the noble plans of the President and Directors may be crowned with success, and that under all the advantages of the present arrangement, the education of deaf-mutes may be carried to a higher degree of perfection.

On Easter Tuesday, April 14, 1857, Messrs. Cyrus Curtis and D. Henry Haight, were chosen Wardens, and Messrs. P. M. Wetmore, B. R. Winthrop, R. Gracie, C. A. Budd, W. O. Fitzgerald, G. S. Burchard, F. Campbell and J. Jones, Vestrymen. On Thursday evening, May 28, at the Academy of Music, Prof. R. Ogden Doremus, M. D., delivered a brilliant lecture, on Light, for the benefit of our Building Fund. The illustrations were on a magnificent scale and the immense audience were delighted. A few weeks after this, the deaf-mutes of the Parish presented Dr. Doremus a beautiful silver-plated water-pitcher and salver, as a memorial of their appreciation of his kindness.

On Thursday, July 9th, occurred the death of Augustin Averill, which called forth the following Resolutions of our Vestry: "*Resolved*, That in the death of Mr. Augustin Averill, who during his long and useful life as a citizen of New York, maintained the character of a kind and affectionate husband and father, an honorable merchant, a genuine

of her own natural language. On Sunday, Oct. 19, Matilda Faron died at her father's residence in Brooklyn. She was a member of my first class at the Institution, in the Fall of 1843. At the early age of 23 years and 8 months she was stricken down by consumption. She was always a bright, intelligent and interesting girl, and at length added to her natural good qualities, religious principle. During her long illness I administered to her the Communion several times. On the following Tuesday her remains were buried in Greenwood Cemetery. On Friday, Oct. 24, at Mamaroneck, Westchester Co., I conducted the funeral service of Margaret Ann Dobbie, a deaf-mute young woman, who had also been a pupil of mine, and who had been for some time a communicant of our Church. As long as her strength held out she labored patiently and industriously in this city to support herself, but at length the ravages of consumption sent her home to the care of her kind mother. Once after she left us, I gave her the Communion. It was an affecting scene; for beside her knelt her mother and aged grandmother to receive the broken bread and poured wine, according to the institution of the crucified, yet risen and ascended, Saviour of the world. She passed away full of Christian hope and confidence, that for Christ's sake she was about to enter upon the joys of the redeemed. Her remains were buried in New Rochelle, near the spot where the year before, John S. Webster, the deaf-mute young man to whom she expected to be married, was killed by a sweeping train. On Wednesday, Oct. 29, at Watervliet Center, Albany Co., I married Moses Smith and Elizabeth Van Zandt, both graduates of our Institution. About this time occurred at Cape Ann, Mass., the death of a member of our Parish, who had always taken a special interest in the welfare of deaf-mutes, having made himself quite proficient in the use of the manual alphabet and conversational signs. He was a man of kind and generous impulses, always ready to minister to the wants of others. His name will ever be held associated with pleasant recollections of the past, as one of the founders of our Church. I refer to Stephen Hale. On Sunday, Nov. 2, just