

this class of persons, yet much more remains to be accomplished, especially in some parts of the country, before the whole duty of society toward them is discharged.

A Deaf and Dumb Editor.—The only deaf and dumb editor in the United States, and probably the only one in the world, is Mr. Levi S. Backus, of *The Radii*, a weekly newspaper published at Fort Plain, N. Y. Mr. Backus was one of the earliest pupils of the American Asylum, and after he had completed his education he became an assistant instructor in the Central Asylum at Canajoharie, N. Y. Upon the absorption of the last named Asylum into the New York Institution for the Deaf and Dumb in New York city, he commenced the publication of *The Radii*, of which he is both editor and proprietor, and which he has continued for more than seven years. From our personal acquaintance with the paper we can testify that it is a vigorous and well-conducted sheet; remarkably so, we may say indeed, when the peculiar circumstances of its editor are taken into consideration.

A Deaf and Dumb Artist.—We have seen in several of the newspapers high commendations of a lithographic engraving of the Right Rev. Bishop Brownell, published a few months ago by Colton & Co., of this city. It may be worth while to state that the engraver, Mr. Albert Newsam of Philadelphia, is deaf and dumb, and received his education some years ago at the Institution in that city. He is said to be an artist of decided genius, and is generally acknowledged to stand at the head of his profession in the United States.

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Institution is *fifteen thousand* dollars; most of which is drawn from the treasury of the State. It is situated in Indianapolis, where the Institution owns a tract of land, upon which its future buildings are to be erected. We are much pleased to learn that its affairs are in so prosperous a condition, and we trust that nothing will occur to darken the "brighter prospects" of which its trustees speak.

Numbers of the Deaf and Dumb.—When the project of creating an institution for the deaf and dumb in the State of New York was first entertained, it was opposed by some, on the ground that one such institution would be sufficient for the deaf and dumb of the whole country; and as the American Asylum at Hartford had already gone into operation, they could perceive no necessity for another establishment of the same kind. There is doubtless much less of ignorance upon this point now, at least among intelligent men, than there was in 1817; and yet there are probably few, even at the present day, who are fully aware of the actual number of deaf and dumb persons in the community around them. According to the last census of the United States, there were in 1840 *seven thousand six hundred and sixty-four* deaf-mutes in the whole country, and we have good reason for believing that this estimate fell considerably below the real number at that time. This fact, taken in connection with the great increase of population during the last seven years, warrants the belief that there are *now* more than *ten thousand* deaf and dumb persons in the Union. Their numbers alone therefore seem to entitle them to a considerable share of the public regard; to say nothing of the peculiar interest which their great misfortune is fitted to excite in every benevolent breast. If we suppose, as we have a right to do, that at least one-fifth of the whole number of the deaf and dumb in the country are of proper age and in suitable circumstances to receive instruction, it follows that there ought to be at this time *two thousand* deaf-mutes connected with the various schools which have been established for them in the United States; whereas the actual number is below *one thousand*. Thus it appears that although much has been done for the education of

Asylum, as principal, and Mr. C. W. Myers as assistant teacher. The Institution receives an annual appropriation from the Legislature of the State of *two thousand five hundred* dollars, which is pronounced, however, by the trustees to be "entirely inadequate," and an urgent (we hope it will prove a successful) appeal is made to the Legislature to increase its benefactions. During the past year, a building has been erected for the accommodation of the school: "one wing of a general plan of an Asylum," to be completed hereafter, as soon as the necessary funds can be obtained. The present number of pupils is *twenty-five*, and the specimens of their improvement which are given in the appendix to the Report show that they have been skillfully and faithfully instructed. Did our limits permit, we would gladly make some extracts from this document, but we are obliged to confine ourselves to this brief notice; adding only the expression of our hope and our *confidence* that, with increasing light upon the general subject, the State of Tennessee will look with increasing interest upon this young and promising Institution, and never suffer it to languish for lack of the means necessary to carry it into full operation.

Indiana Asylum for the Deaf and Dumb.—We have also received the last Report of the trustees and principal of this Asylum. The trustees say "that at no period of its existence has the Asylum enjoyed more extensive and brighter prospects." They urge upon the Legislature the necessity of new buildings for the purposes of the Institution; adding that before such buildings can possibly be completed, they have reason to believe that their annual rents will amount to at least one thousand dollars. The report of the principal is a long and learned document, entering somewhat at length into the history and philosophy of the art of instructing the deaf and dumb. The Indiana Asylum was opened in the fall of 1843 by Mr. William Willard, a very intelligent deaf-mute, who had received his education in the American Asylum at Hartford, and had been for several years an instructor in the Ohio Asylum. In the summer of 1845 Mr. James S. Brown, also of the Ohio Asylum, was appointed principal; and, besides Messrs. Brown and Willard, there are two other persons employed as instructors. The present number of pupils is *eighty*. The yearly income of the

drawing mathematical figures, and other exercises. He began his work by taking up a piece of wood which it was his business to plane. After looking at it a moment or two, he placed it in a vice, screwed it firmly, and commenced turning off the shavings in a workmanlike manner. This youth is sixteen years of age, and has been in the Bicêtre rather more than three years. When first admitted, he manifested all the characteristics of an inferior animal. His appetite was voracious and he would devour the most disgusting things. He had all the sensuality of a brute, and a vicious propensity to tear and destroy whatever came within his reach. He was, moreover, passionate in the extreme, attacking and biting every one who offered the least opposition to his inordinate and disgusting propensities. The voluntary power over his muscles was very imperfect, and he could neither walk nor run properly. This being, who in 1843 had been in so strange and apparently hopeless a condition, could now read, write, sing and calculate. I now saw him happily engaged, making good use of implements with which, if placed in his hands a few years ago, he would doubtless have inflicted serious injury."

The testimony, from these and other sources, to the value of schools for idiots is abundant and most satisfactory; and we trust the day is not distant when their importance will be so fully appreciated as to lead to their establishment in all the States of our Union.

MISCELLANEOUS.

BY THE EDITOR.

Tennessee Institution for the Deaf and Dumb.—We have before us the Second Biennial Report of the trustees of this Institution. It is one of the youngest of the schools for the deaf and dumb in the United States, having been in actual operation only about two years. It is situated in the immediate vicinity of the town of Knoxville in East Tennessee, under the control of an intelligent and active board of trustees, with the Rev. Thomas MacIntire, a former instructor in the Ohio

faces indicative of absence of reason. The results of these efforts have been remarkably and most satisfactorily successful. One little fellow, with a more thoughtful and intelligent face, interested us exceedingly. He was very intently and earnestly at work, writing upon his slate; and still, for three months after his entrance, he was unable to fix either his attention or his eyes upon anything."

Mr. Saegert, in a letter written a year ago to Hon. F. F. Backus, of the New York Senate, says: "Soon after the first publication of my invention, there was such a conflux of pupils that I soon numbered thirty-six. Eight of my pupils are now so far advanced as to live in Berlin with their relatives, and come regularly to school morning and afternoon." In respect to the attainments of many of them, he says, "they rival in reading, writing, conversation, and the four rules of arithmetic any common school in my country."

The principal establishment at Paris for idiots is at the Bicêtre, a large hospital a little out of the city. It commenced on a small scale about twenty years since, and a regular school was organized about nine years ago; but the work has not been prosecuted with very marked success for more than five years past. It is under the superintendence of Dr. Voisin, the physician of the hospital, and the immediate direction of Mr. Vallée. We have before us accounts of several visits to this institution by American and English gentlemen made within the last year or two, all of which are exceedingly interesting; but our limits forbid copious extracts from any of them. Those who may wish for information respecting the subject are referred to a letter of George Sumner, Esq., appended to Dr. Howe's report to the Governor of Massachusetts in March last; and to "Littell's Living Age," Nos. 150, 158 and 185. That a clear understanding may be had of the change wrought in some of the worst cases, we copy the following from the last mentioned work. The writer of the article, who seems to have given an impartial account of what he saw, at the close of the school exercises repaired to the work shops. "Near the door," he observes, "stood one who, when I first saw him early in the day, struck me as a most deplorable, hopeless object, and I accordingly singled him out for special observation. In the school-room he had manifested considerable progress in writing,

of the whole matter, they express the earnest hope that the bill providing for idiots "will find favor with the legislature, that the heart of many an afflicted parent within our borders may be gladdened with the thought that soon there is to be an institution where he can safely place his poor stricken child, with the encouraging hope that he may in some measure be restored in mind, and become a constituent, social member of the human family."

Several institutions for the care and training of idiots exist in Europe, the most successful of which are those of Berlin and Paris. The former, under the direction of Mr. Saegert, has been in operation only five or six years ; yet the results have been truly surprising. Mr. Weld, principal of the American Asylum, visited the establishment in the autumn of 1844. Respecting it he says : "I had the privilege, while in Berlin, to witness certain encouraging results obtained by Mr. Saegert, the principal of the institution for the deaf and dumb in that city, in behalf of twelve of this most unfortunate, and hitherto hopeless class of mankind. The first of these idiotic pupils had been under instruction about two years, the second and third, who were the only ones deaf and dumb, about one year and a half ; and the others five months, three months, and one only two weeks. They came to him in different states of imbecility, several utterly unable to walk or help themselves in the least. At the time of my visit, all were improved. Those who could hear were learning to speak ; some were beginning to draw and write, and some to sew. Some played almost naturally like other youth, and one or two were beginning to sing and dance like other people. All could walk, and all take much care of themselves. They appeared neat, cheerful, and improving in body and mind. The deaf boy, who was one of the worst cases, washed and dressed himself daily without assistance ; walked, and even ran, about the house and yard, and was learning to draw. He made his pictures upon a slate, and in his own peculiar way evinced quite a passion for this employment."

Professor Bartlett, an American physician, who visited this school for idiots soon after, thus writes to his friend in this country : "The director took us into a little room where were some eight or ten of these poor creatures, boys and girls, with

intelligence which the latter still possess and exhibit, as the result of education and maturity of mind attained to previous to becoming deranged. We have had but seven of this description, all of whom were deaf as well as dumb. Our efforts to benefit them were attended with little or no success.

The *fourth* and last division is composed of those lowest in the scale of intelligence, being in this respect inferior to some of the brutes. They have no method of making known their wants ; in fact they seem scarcely to have any. They are incapable of taking care of themselves, and are too often neglected by those on whom their care naturally devolves. Only two of these truly unfortunate children have been received into the Asylum, (though a few others have been presented,) and these remained but a few days.

There is not at the present time a single school or establishment for the care and training of *idiots* in the United States. Some action has been had on the subject, however, by the legislatures of Massachusetts and New York. The former body, by a resolve of the 11th of April, 1846, appointed commissioners "to inquire into the condition of the idiots of the Commonwealth ; to ascertain their number, and whether anything can be done for their relief." From their report presented in March, 1847, we learn that there are about 1,000 idiots in Massachusetts, 300 of whom are of proper age for instruction. As the result of their investigation they say that "other countries have set an example of successful attempts to instruct and elevate the most ignorant and degraded of men, which it behooves our Commonwealth speedily to imitate." We cannot doubt that this State, which has ever been foremost in the cause of humanity and education, will speedily adopt measures for the relief of that hitherto neglected and degraded portion of its population.

About the same time a bill for the relief of idiots was brought before the legislature of New York, and met with a favorable reception at first, but was finally lost in the House of Representatives. At the next session the committee again presented their report, "having obtained," as they say, "from Europe more information on this subject, showing conclusively that the education of the idiot is a feasible thing." They estimate the number of idiots in that State at 2,500 or more. And in view

They are stupid and uninterested in all circumstances. They have no enjoyment but that of a mere animal ; desiring nothing better than to sit by a warm fire in winter and to lie upon the grass in the sun in summer. They have just mind enough to attend to their own pressing wants, and to obey the very simple directions of others. In general they have no language either of signs or speech. Our efforts for the improvement of this class have been similar to those made with the first as above described. In most instances we have succeeded in awakening some degree of attention, and in teaching a few words. A portion of them have learned signs so as to be able to make known their wants. In most cases there has been a marked change in their countenances and manners for the better. Still, as there has been less encouragement to persevere and less susceptibility of improvement, we have not accomplished as much as with the first division.

The case of one of this class, S. S. B., of Massachusetts, deserves a more particular notice. He was a lad twelve years of age, with regular features, and fine black eyes ; but his face lacked expression and it was difficult to keep his attention more than a few moments at a time. His friends thought him deaf, as he had never spoken ; yet his hearing was perfect. He made no signs, nor did he appear to understand any thing that was said to him. He remained at the Asylum a year and four months. In that time he learned the alphabet, the names of several common objects and his own name, and how to write with a crayon or pencil. He learned signs so far as to be able to ask for such things as he wanted, and to complain of those who troubled him. And, what was a little remarkable, he could, when requested, give the conventional sign or name of each of the teachers and male pupils in the institution. Pains were taken also to teach him articulation, but in this he made no proficiency. When he came to us, the muscles of his limbs were so little developed that he seemed not to have any ; but by suitable exercise there was a decided improvement in that particular. He was sent home as not properly entitled to support at the Asylum.

The *third* class will include those whose mental development was arrested by insanity occurring in early childhood or infancy. They differ from other insane persons only in the want of that

he is allowed to join the next new class and encouraged to make a second effort. In the mean time he has formed habits of self-control, and of attention to the regulations of the institution. He has acquired some knowledge of religious truth and more or less of useful information. He has learned to form the letters with the crayon, to write or spell the names of a few common objects, and perhaps to give the meaning of a few simple phrases. And, although he has failed to realize all the benefit which his more gifted companions have derived from instruction, he has learned something;—much less probably than he would have done in a school designed expressly for him.

We cannot forbear mentioning the case of W. P. W., a fine looking lad about ten years of age, from Massachusetts, who was brought to the asylum as being deaf and dumb, though the friend who came with him suspected that he had some hearing. His nervous temperament was thought to be peculiar, as he was in a wild, excited state, and unaccustomed to control. He made no signs and could not articulate more than three or four words. It was soon ascertained by his teacher that he could hear perfectly, and could understand much that was said to him orally; and that, if taught at all, he must be instructed through the ear like other hearing children. He received instruction daily in this way during the eleven weeks he remained at the Asylum. In that time he learned about half the letters of the alphabet, and the names of five or six familiar objects, with their appropriate signs. His memory was not retentive. All his mental faculties were feeble. He had so little control over the muscles of his arm that he made no progress in learning to write. He took no interest in pictures or in the ordinary exercises of the school-room, but would repeat after his teacher whenever requested to do so. After a day or two he became perfectly quiet and would not afterwards leave his seat during the hours of school. His articulation was somewhat improved, though he seldom made any use of it voluntarily. At the close of the first term, he was sent home, as not being a proper subject for legislative support or for instruction in a school for the deaf and dumb.

The *second* class of idiots will consist of those who have less intelligence than the former, with none of their activity. There seems to be little or no development of their mental faculties.

understood that in this particular they were quite remarkable ; and it has sometimes been difficult to convince them that the lack of sense assigned as the reason for their not making greater proficiency was not in the teacher rather than in the scholar. In general they are passionate and selfish ; tenacious of their rights and of their property ; capricious and easily duped by the more intelligent. They are not deficient in attention to their personal wants and appearance. Their deficiency consists in their inability to give fixed attention to a subject long enough to appreciate or comprehend it ; to control and direct the powers of their mind ; to trace events to their causes or draw inferences from premises ; to compare the relations of things, or to apply general principles to particular cases. In short, the defect is in the reason or judgment. Their reasoning powers are feeble and very imperfectly perform their functions.

We propose next to state what efforts have been made to improve this class of our pupils. We have not adapted our course of instruction to their capacity any farther than it could be done consistently with the improvement and progress of the more intelligent portion of their associates. For as there is not usually more than one of these imbecile children in a class of twenty, it would manifestly be improper to neglect the nineteen in order to benefit that one. Our endeavor has been, by bestowing more labor and pains upon the dull ones at the outset, to bring them up to an equality with the more advanced ; and by proceeding slowly at first, and by frequently reviewing the ground gone over, to keep them all, if possible, together. This plan has generally been found successful in awakening the attention and calling forth the energy of all who have the ordinary amount of mental strength. In its progress it has also manifested any case of deficiency which might have existed. When the teacher has become satisfied of its existence and of the utter inability of its subject to go on with the class, he has not even then felt himself at liberty to abandon the feeble-minded child ; but has endeavored daily when the care of his class would allow of it, by the help of pictures and familiar objects, to increase his knowledge and enlarge his stock of ideas ; and, if possible, to strengthen, by suitable exercise, the powers of his mind. If during the first year the child has made some progress, and there is reason to hope that he will continue to improve,

none of these children were benefited by the efforts made for their improvement while here. On the contrary most of them derived considerable advantage from the course pursued with them, either in regard to their habits, their manners, or their minds ; so that in most instances the friends were gratified with the change. Enough has been accomplished to satisfy the instructors of the Asylum of the possibility of improving, to a much greater extent than has been done here or anywhere in this country, this entire class of unfortunate persons ; and the propriety of establishing *schools for idiots* as soon as it can possibly be done.

It may interest our readers to have a more particular account of the state of these children when brought to the institution ; of the efforts made for their improvement while in it, and of the success which has attended these efforts. We shall be able to make the subject better understood by dividing them into four classes, beginning with those who possess the most strength of mind and proceeding in order to those lowest in the scale of intelligence.

The *first* of these divisions will include those who seem to have the ordinary mental faculties of others, differing only in point of strength. Their memory is often good, particularly of events which affect their own comfort or interests. They remember injuries and those who inflict them for a long time. Their perceptive powers are quite active. They notice whatever may be doing by others in their presence, especially if it be any thing which they consider improper, and which they can make the ground of complaint or accusation. Hence they are frequently involved in difficulties and quarrels with their companions, and are not a little troublesome to those who have the care of them by frequent fault-finding and by preferring petty charges against others. They imitate readily what they see ; making signs with much fluency on such common subjects as interest them, and understanding to the same extent what is said to them by signs. In consequence of their activity, the quickness of their perceptions, and the extent of their ability to imitate, many persons not much acquainted with the deaf and dumb would consider them uncommonly bright and promising. Their parents in some instances have assured us that they were the most intelligent of their children, when they meant to be

IDIOTS AND THEIR EDUCATION.

BY W. W. TURNER.

IN our article on the causes of deafness in the first number of the *Annals*, we remarked that deafness was not the only cause of dumbness; that quite a number of mute children had been received as pupils at the Asylum who could hear perfectly; that in all these cases some mental defect had been found to exist which had incapacitated the child for learning to articulate, and that we proposed to consider their condition more particularly at a future time. This we design to do in the present article. It is not our intention, however, to exclude from this class of persons those who may be partially deaf or those who may be entirely so, while their mental state is similar. Not a few of those who lose their hearing by violent diseases in infancy suffer a still more serious loss from the same cause. In consequence of injury done to the brain or the nervous system, the mind is impaired; the further development of its faculties is impeded and idiocy ensues. In other cases, the same causes are followed by irregular or excited mental action constituting a species of insanity. It has been our practice at the American Asylum to receive upon trial all children of this description, brought to us as pupils, except such as appeared to be helpless idiots, or maniacs, of which there have been not more than three or four. Of all who have been received into the Asylum, 952 in number, only forty-three have been found incapable of acquiring any considerable knowledge of written language or of using it as a medium of communication with others. This statement, though strictly true in regard to many of these individuals, may in regard to others admit of some modification. All that is intended by it is that none of them possessed sufficient intellect to comprehend the course of instruction pursued in the institution, or to apply the very simple illustrations used in every stage of its progress. Consequently, after a faithful trial extending from a few months to two or three years, we have advised those interested in their education to remove them from the institution, on the ground that their improvement did not warrant the expense incurred by their remaining in it. It must not, however, be inferred that

duce them into correct sentences, when the monitor made his appearance. He was rather officious, and entered into conversation with me without ceremony, and kept me so busy in answering his questions that the hour for dismissing school soon arrived, and the pupils effaced what was written on their slates, so that I had no opportunity to read what they had written; nevertheless, at a subsequent visit, I ascertained that most of them had acquired great knowledge, although some of them made some very singular mistakes in composition.

[TO BE CONTINUED.]

THE DEAF MAN'S SOLILOQUY.

[Our promise was that the *Annals* should contain original articles only, but we must ask the privilege of making an exception in favor of an occasional page of poetry. In this department, more than in all others, our readers doubtless would prefer *selected* excellence to *original* mediocrity.

[ED. ANNALS.]

To me, while neither voice nor sound
From earth or air may come,
Deaf to the world that brawls around,
That world to me is dumb.

Yet well the quick and conscious eye
Assists the slow, dull ear,
Sight can the signs of thought supply,
And with a look I hear.

The songs of birds, the waters' fall,
Sweet tones and grating jars,
Hail, tempest, wind, and thunder—all
Are silent as the stars;

The stars that on their tranquil way,
In language without speech,
The glory of the Lord display,
And to all nations preach.

Now, though one outward sense is sealed,
The kind, remaining four,
To teach me useful knowlege, yield
Their earnest aid the more.

Yet hath my soul an inward ear,
Through which its powers rejoice.
Speak, Lord, and let me love to hear
Thy Spirit's still, small voice.

So when the archangel from the ground
Shall summon great and small,
The ear now deaf shall hear the sound,
And answer to the call.

James Montgomery.

taught the deaf and dumb, nor is he much acquainted with the method of instruction. He knows but a few common signs, and talks with his fingers very slowly. Why, then, was he appointed *Director*? Nobody could say, unless it was for political purposes. When I was introduced to him, he received me kindly, and gave me free entrance to the institution, and permission to visit the classes of both the boys and girls as often as I pleased, and this was all. He did not condescend to inquire after the American Asylum; nor did he say one word about the deaf and dumb!!

The steward of the institution has the whole second floor above Mr. D.; for, in the opinion of the administration, an agent or steward is more indispensable, nay, more important than a teacher!! The priest, who is charged with the task of catechising the pupils and giving them a religious lecture on Sunday, is the only one who occupies the whole third floor; too large and too many rooms for one single priest!! While these three great personages have the best accommodations and the largest salaries for doing so little, is it astonishing that those poor professors who devote themselves to the instruction and happiness of their unfortunate fellow beings, should have reason to complain of the smallness of their salaries? Is it astonishing that most of them, after the labor of school, look out for doing something else, and go to give private lessons in town, for the sake of increasing a little their income? They do not seek to make large fortunes by their profession, but there can be no reason why they should not seek to gain more than a bare support. They should, at least, have enough to support their families, and to educate their children.

The French Chambers, or rather the ministers of the king, are, and have ever been, very liberal towards the institution; they annually appropriate a very large sum for the support of the pupils and the salaries of the teachers; but it is not their province to look into particulars: it is the business of the committee of administration, and unhappily the members who compose it almost all belong to the aristocracy, and it does not agree with the aristocracy that the democracy should be superior or equal to it in point of emolument or honor.

But let us return to my examination of Prof. M.'s pupils. I was giving them certain words, to see whether they could intro-

sight ; visible, visibly; visibility, vision, visionary, etc. ; and just as I was about to invite some other pupils to introduce the above words into short phrases, in came the monitor. Each professor has a monitor to supply his place in case of his absence, and these monitors are generally young men, either hearing and speaking or deaf and dumb, who, desiring to qualify themselves to become teachers of the deaf and dumb, are hired for one or two years, like apprentices or clerks among merchants. They are boarded and lodged in the institution, but without any salary whatever, and their business is not only to attend the daily lessons of the professor ; to occupy his place in case of absence or sickness ; but also to attend with the pupils at their meals, or play, or study ; to accompany them whenever they go to walk, to sleep with them in their dormitory ; in one word, to be with them at all times ; for the professors are not allowed to reside in the institution, no matter whether married or not, although there could be room for them, even for their families ; for the institution is a very spacious one, capable of accommodating upwards of three hundred persons, and there were but two hundred, comprising pupils of both sexes, guardians, servants and others employed, besides the director, the superintendent, and their families !! While I am on this subject, I must say I do not think this plan the best ; for the professors, obliged to reside where they can, do not always find houses in the neighborhood of the institution, so as to be able to come to school with punctuality. No wonder, therefore, that some of them arrive rather late, while they must leave their school early enough to reach their houses. The director, Mr. Delanneau, himself, I regret to say it, does not attend to his duties any better, and I am afraid he sets a bad example. Were he more regular and more faithful, his assistants would be so likewise ; for like master like man, as says the proverb. He is seldom to be seen, nor does he ever visit the school rooms, or have any intercourse with the teachers or pupils except on extraordinary occasions. He is one of the twelve mayors of Paris, and the duties of his office call him out almost every day, to the great injury of the institution. He has the largest salary. He occupies with his family the whole first floor of the wing of the north building, with a pretty garden attached to it, and that for doing what ? Ah ! very little indeed. He has never

little benefit to be derived from articulation, in comparison with the advantage of being able to express one's ideas in written language, which can be acquired in a much shorter time.

My next visit, another day, was to the pupils of Prof. Morel, who hears and speaks, a gentleman of great talents, the editor of the *Annals of the Education of the Deaf and Dumb*, and the professor of the class of perfection, so called, *i.e.*, of the highest class in the institution. It may be proper here to say something about the origin of *this class of perfection*, and what its object is. It originated in the wish of the late celebrated Dr. Itard, the resident physician of the institution for about thirty years; an old bachelor who, by his industry and eminence, acquired a great deal of money, not from the unfortunate deaf and dumb, but from a numerous class of patients among the nobility and gentry, and bequeathed the greatest part, if not the whole of his fortune, to the institution, with this provision in his will, that the interest on the capital should be employed for the support and tuition during two years of a certain number of such pupils as, at the expiration of six years, should be found to have excelled others in learning, but who still wanted more time to perfect themselves in written language; and it is in conformity with his design that this class of perfection was thus created soon after his death. Prof. M., as his talents well qualify him for the purpose, was appointed the fortunate professor of this privileged class. He had eight or ten pupils, a few of whom I recollect having seen at my visit of 1835-6. Prof. M. was exercising them in the geography of Europe, and they all answered and described remarkably well. The hour for dismissing school having arrived, I deferred my examination of them on other subjects.

Two or three days afterwards, I came again, but Prof. M. was absent. His pupils were studying by themselves. I took the liberty of writing on the large blackboard the following words in French; *to admire, admiring, admired, admiration, admirable, admirably, admirer*, and requested them to write sentences on their small slates, into which these words should be introduced according to the order they were written. I found but one willing to gratify me, and while he was preparing his sentences, I wrote on another board other words of the same family; viz: *to see, seeing, seen, having seen, having been seen,*

attention on all I saw. But I promised myself the pleasure of calling again as often as would suit the convenience of the gentlemen to receive me, hoping to be then more at home, and to give less trouble and cause less interruption. Accordingly, I returned the next day, especially to witness the performances of Prof. V., who had been chosen, or rather, as I was told, who had offered to devote at least an hour, four times a week, before school hours, for a reasonable compensation, to teach articulation. About twenty pupils, therefore, selected from among the most capable, were formed into one class, and entrusted to the care of Prof. V. Candid readers, pray tell me, can you conceive it possible for *one man* to teach articulation to as many as twenty deaf and dumb boys at once, with advantage to themselves? I myself think it hardly possible; however, Prof. V. says it is possible, even easy, provided he perseveres in his enterprise, and his pupils are attentive enough to follow the motion of his lips, and he begged me not to speak of impossibility in presence of his pupils, for fear of discouraging them! I of course kept silence, and Prof. V., having required their attention just as he was going to commence, made them articulate *a, e, i, o, u*; then *ba, be, bi, bo, bu*; then *ca, ce, ci, co, cu*, etc. They, according to Prof. V., repeated very well. Then some short words, as *key, knife, watch, hat, cat, dog, ox, cow*, etc. And he had scarcely gone with the same vowels and words from one to five pupils, when I took the liberty to stop him, as I had seen how much time it took him to go through. And while he was thus engaged with one pupil, then with another, it was very difficult, if not impossible, to keep the other pupils still and attentive; so it was very often that I saw him say to them by signs: Boys, boys!—Hush, boys!—Be still, boys!—Stop, boys, do not make so much noise!

I then took a small slate, with the permission of Prof. V., and wrote a short sentence on it, and requested him to dictate it by speech to two of his most forward pupils; one of whom, after the second repetition, wrote it quite correctly; but it must be remarked that he was not deaf from birth, and that he could spell many words before he came to school; the other did not succeed so well, although he had been under constant instruction for upwards of a year. I had witnessed enough and did not wish to witness more, being more than ever convinced of the

and would have learned a great deal. I therefore think it necessary, nay, indispensable, that for humanity and Christ's sake, we all who are more blessed should occupy ourselves more than we do with founding everywhere schools for the instruction and education of these unfortunate beings.

I learned the next day that I had involuntarily rendered that poor woman unhappy. She cried, and would go to school with me, and lead the cows to pasture no longer.

After my return to Paris, in May, 1847, it was not long before I again repaired to the Institution for the Deaf and Dumb; so great was my desire to see the teachers among their pupils in their respective school-rooms. I took care to arrive early in the forenoon, that I might be present at the beginning of the school. Here I will inform such of my readers as may not know it, that in the Catholic countries of Europe it is not the custom, as in the United States, England and elsewhere, to admit males and females together into private or public institutions, schools, or seminaries. They generally occupy separate buildings, and are taught by persons of their own sex. No wonder, therefore, that I did not see more than seventy boys coming out of their workshops and going into their respective classes. The first class which I happened to visit was that of Prof. Berthier, a former pupil of mine under the Abbé Sicard, and now the senior teacher in the Royal Institution, who has since distinguished himself so much as to be the author of a great number of pamphlets and biographies, and the writer of several addresses delivered on certain public occasions. He made me sit by him, and we had so much to speak of that we little thought of his pupils, who were sitting at their desks studying their lessons. After taking a bird's-eye view of them, I stepped into the next room, which happened to be that of Prof. Vaïsse, a fine gentleman of about forty, who hears and speaks, whom the late Rev. Dr. Milnor, some twenty years since, on his return from Europe, brought with him as an assistant teacher in the New York Institution for the Deaf and Dumb, where he remained a few years and then returned to Paris. From Prof. V.'s room, I was ushered into another, under Prof. Lenoir, a deaf and dumb gentleman of uncommon attainments; thence into another; and so on, until I had visited all the rooms. It was, on that day, a visit of mere formality; of course I could not bestow much

astonishment and much pleased with all I said. I then asked her what she did and how she passed her time, and she said that she led the cows of her neighbors to pasture, and took care of them, and milked them morning and evening, made butter and cheese, spun in the evening, and helped her mother or friends in their domestic concerns. We talked on many other subjects, but it would take too much time to report them here. This scene was a very interesting one to my friends. They admired especially the striking accuracy with which we designated things by gesticulation.

I was asked whether I believed she had any idea of God, for the curate said she came to church *punctually* and *regularly*, and seemed to be *very pious*. I answered that I thought she did nothing but imitate what she saw other people doing, and that if she had any idea at all of a Supreme Being, she hardly could know his attributes ; nor did I believe she had any notion of the immortality of her own soul. I was then desired to ascertain whether she could distinguish *right* and *wrong*. I accordingly questioned her, and her answers convinced me that she had rather vague ideas on this subject. When I asked her what would become of *good* and *bad* men after death, she pointed to heaven as the place where good men would go, and to the fire before us, where wicked men would burn until they were wholly consumed. I feigned to steal or to kill, and then asked her if what I had just done was *good* or *bad*. She said *bad*, and pointed to the fire ; she gave the same answer to other bad actions ; to the fire, to the fire. I inquired what in her would go to the fire ; she said, *her body*. I further asked her what in her body made her think and will, and she said : "Something in my *head* and *heart*," that she could not explain. I moreover asked her who had made her, and she answered, "*my mother*." And who had made her mother ? she answered, "*her mother*," and so on. And who was that man whom she saw on the cross in church ? A good man whom her mother had told her that wicked men had nailed there. What for ? She could not say, nor could she say what else he was. Here our conversation ceased. Here I must say that had she had any intercourse with other deaf and dumb persons, or had her parents or friends taken any interest in her in her childhood, she would be otherwise than she was now, even without having attended school,

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

BY LAURENT CLERC.

[Continued from the last number.]

ANOTHER day, being at the country-seat of a friend of mine, at the foot of the mountains which separate France from Switzerland, I was told by the landlord that there was in the village a poor woman about thirty years old, deaf and dumb from birth, who had never seen any deaf and dumb person, and that she could hardly make herself understood by others, except by her aged mother with whom she lived. I expressed the desire to see her, as I believed I could talk with her. I was told it would be of no use, as she was rather idiotic; but I insisted, and she was sent for, and came in the evening. There were several ladies present at my friend's, besides a number of gentlemen, among whom were the curate of the village, the notary, the judge of the peace and the physician; all very anxious to see how far it was possible for an educated deaf and dumb person to talk with an uneducated one. They were themselves as ignorant as that poor woman; for they did not imagine that the language of signs was universal and as simple as nature herself. At length, she made her appearance. She was a common woman, very awkward in her manners, and rather bashful than bold. I had scarcely cast a glance at her, when I pronounced her to be a woman of considerable intelligence, and that she wanted nothing but some one capable of arousing her intellectual faculties, too long kept undeveloped. The company were seated in a circle by a brilliant fire, for it was winter, and when the poor woman had taken her seat opposite me, I immediately entered into conversation with her, all eyes being fixed upon us both. I began with informing her that I was deaf and dumb like herself, that there were a great many others in the world besides ourselves, that there were schools for them where they were taught to write and read, that I could write myself, that I had gone a great way off to teach others, and that I had returned and was glad to see her. I showed her how we spelled with our fingers, and described many things that she appeared to understand very well. She was in perfect

ASSISTANT INSTRUCTORS.

<i>Elected.</i>		<i>Retired.</i>
1817,	Laurent Clerc.	
"	* William C. Woodbridge,	1821.
1818,	* Isaac Orr,	1824.
"	Lewis Weld,	1822.
1821,	William W. Turner.	
1822,	Harvey P. Peet,	1831.
1823,	Horatio N. Brinsmade,	1832.
1826,	* Elizur T. Washburn,	1829.
"	Wilson Whiton.	
"	George H. Loring,	1834.
1828,	Fisher A. Spofford,	1833.
"	David E. Bartlett,	1832.
1829,	Charles Rockwell,	1831.
1831,	Frederick A. P. Barnard,	1832.
" and 1839,	Luzerne Ray,	1838.
1832,	Edmund Booth,	1839.
"	Joseph D. Tyler,	"
" and 1846,	Samuel Porter,	1836.
1833,	Collins Stone.	
1835,	Ebenezer B. Adams,	1838.
"	Jared A. Ayres.	
1838,	Henry B. Camp.	
"	John O. David,	1841.
1840,	Lucius H. Woodruff.	
1845,	Oliver D. Cooke.	
1847,	James L. Wheeler.	

SUPERINTENDENTS.

1817,	Abraham O. Stansbury,	1818.
1818,	Samuel Whittlesey,	1824.

† STEWARDS.

1824.	Harvey P. Peet,	1831.
1831,	William W. Turner,	1847.
1847,	Abraham C. Baldwin.	

MATRONS.

1817,	Martha Stansbury,	1818.
1818,	Abigail G. Whittlesey,	1824.
1824,	Margaret M. Peet,	1831.
1831,	Lydia H. Peaslee,	1839.
1839,	Phebe C. White.	

* Deceased.

† In 1824 the title of Superintendent was changed to that of Steward, and in 1847 the title of this officer was changed to that of Family Guardian and Steward.

<i>Elected.</i>		<i>Retired.</i>
1817 and 1840,	Jonathan Law,	1818 and 1842.
"	* John Russ,	1830.
"	* William Ely,	1826.
"	Christopher Colt,	1819.
"	David Watkinson,	1831.
1818,	William W. Ellsworth,	1820.
"	James Ward,	1842.
"	* Michael Olcott,	1824.
" and 1830,	Seth Terry,	1820.
"	* Eliphalet Averill,	"
1819,	Thomas Day,	1821.
1820,	Aristarchus Champion,	1822.
" and 1844,	Thomas C. Perkins,	1824.
1822,	Charles Seymour,	1842.
"	* Roswell Bartholomew,	1830.
1824,	* Daniel P. Hopkins,	"
1826,	Barzillai Hudson,	1844.
1830 and 1841,	John Beach,	1840.
1831,	Charles Goodwin.	
1837,	* Russell Bunce,	1846.
1839,	James H. Wells.	
1840,	Lynde Olmsted,	1841.
1842,	Amos M. Collins.	
"	Francis Parsons.	
"	David F. Robinson.	
"	Calvin Day.	
1846,	Albert W. Butler.	

SECRETARIES.

1816,	William W. Ellsworth,	1818.
1818,	Jonathan Law,	1820.
1820,	Seth Terry,	1830.
1830,	Daniel P. Hopkins,	1835.
1835.	Barzillai Hudson.	

TREASURERS.

1816,	Ward Woodbridge,	1817.
1817,	James H. Wells,	1837.
1837,	James B. Hosmer.	

COMMISSIONERS OF THE FUND.

1824,	William Ely,	1839.
1839,	Seth Terry.	

PRINCIPALS.

1817,	Thomas H. Gallaudet,	1830.
1830,	Lewis Weld.	

* Deceased.

<i>Elected.</i>		<i>Retired.</i>
1819,	* BENONI UPSON,	1825.
1821,	THOMAS DAY.	
1824,	SAMUEL TUDOR.	
1826,	* WILLIAM ELY,	1842.
1828,	STEPHEN WHITNEY,	"
1831,	DAVID WATKINSON.	
1842,	JAMES WARD.	
"	CHARLES SEYMOUR.	
"	JAMES B. HOSMER.	
1844,	BARZILLAI HUDSON.	

DIRECTORS FOR LIFE BY SUBSCRIPTION.

1818,	* Joseph Battel.	1818,	* David Porter.
"	P. C. Brooks.	"	P. Remsen.
"	Daniel Buck.	"	Andrew Ritchie.
"	* John Caldwell.	"	* Samuel Salisbury.
"	* Mason F. Cogswell.	"	* David Sears.
"	* John B. Coles.	"	Charles Sigourney.
"	* Joseph Coolidge.	"	* John Cotton Smith.
"	* Chauncey Deming.	"	* Nathaniel Terry.
"	* Simeon Forester.	"	Ward Woodbridge.
"	* Henry Hudson.	"	S. V. S. Wilder.
"	William H. Imlay.	1819,	John Jacob Astor.
"	James Kane.	"	Christopher Colt.
"	Eliphalet Kimball.	"	* Henry W. Delavan.
"	David McKinney.	"	Samuel Elliot, Jr.
"	* Israel Munson.	"	* Daniel D. Rogers.
"	H. Overing.	"	* Luther Scarborough.
"	* Samuel Parkman.	"	Eliphalet Terry.
"	Daniel P. Parker.	"	* Benoni Upson.
"	* James Perkins.	"	Stephen Whitney.
"	* Joseph Peabody.	1820,	Thomas H. Gallaudet.
"	* B. Pickman, Jr.	1821,	* Eliphalet Averill.

DIRECTORS BY ELECTION.

<i>Elected.</i>		<i>Retired.</i>
1816,	* Joseph Rogers,	1817.
" and 1830,	Thomas S. Williams,	"
"	Samuel Tudor,	1824.
" and 1820,	* William Watson,	1817 and 1837.
" and 1824,	* John Butler,	" and 1839.
"	* Jared Scarborough,	"
" and 1821	Joseph Trumbull,	1818 and 1822.
"	* Henry Hudson,	"
"	Daniel Buck,	"
" and 1824,	James B. Hosmer,	1817 and 1842.
1817,	Ward Woodbridge,	1818.

* Deceased.

estimate the amount of good which the Asylum has been permitted to confer upon individuals, families, neighborhoods, states, our common country. Thankful in the consciousness that it has been great, we earnestly hope that it may continue and be increased, while subjects of the misfortune it alleviates are found to need its aid. And while we thus consider the present state of the Asylum, together with the beneficent influences it has already exerted, we cannot but notice with admiration and gratitude the divine benevolence which caused its establishment; nor can we fail to derive encouragement for the future from the history of the past.

For the purpose of convenient reference we subjoin—

A List of the Officers of the American Asylum from its organization to the present time.

PRESIDENTS.

<i>Elected.</i>		<i>Retired.</i>
1816,	* JOHN COTTON SMITH,	1822.
1822,	* WILLIAM PHILLIPS,	1823.
1823,	DANIEL WADSWORTH,	1824.
1824,	* NATHANIEL TERRY,	1840.
1840,	THOMAS S. WILLIAMS.	

VICE-PRESIDENTS FOR LIFE BY SUBSCRIPTION.

1817,	* WILLIAM PHILLIPS.	1817,	* STEPHEN VAN RENSSELAER.
"	* WILLIAM GRAY.	"	* ELIAS BOUDINOT.
"	* ISRAEL THORNDIKE.	"	* ROBERT OLIVER.
"	* WILLIAM PARSONS.	1819,	* JOHN CALDWELL.
"	SAMUEL APPLETON.	"	* CHAUNCEY DEMING.
"	DANIEL WADSWORTH.	"	CHARLES SIGOURNEY.

VICE-PRESIDENTS BY ELECTION.

<i>Elected.</i>		<i>Retired.</i>
1816,	* JOHN CALDWELL,	1819.
"	* MASON F. COGSWELL,	1830.
"	* NATHANIEL TERRY,	1824.
"	DANIEL WADSWORTH,	1817.
"	* TIMOTHY DWIGHT,	1817.
"	CHARLES SIGOURNEY.	
"	* DAVID PORTER,	1828.
"	* JOSEPH BATTEL,	1842.
1817,	* ABEL FLINT,	1821.
1818,	WARD WOODBRIDGE.	
1819,	* HENRY HUDSON,	1843.

* Deceased.

fundamental or very essential change could be recommended in the system of management and instruction pursued in the American Asylum. In one particular, however, a change was recommended, namely, that a greater degree of attention should be given to the instruction in articulation and reading on the lips of certain classes of our pupils; consisting of those who lost their hearing after learning to speak and who still retained some valuable articulation, and of those who were never totally deaf and whose hearing might be improved and rendered useful by careful cultivation. This has since been done with satisfactory results.

It remains to notice another change which took place in the management of the Asylum in the spring of the present year. Mr. Turner had for twenty-six years discharged the duties of an instructor in the institution, sixteen of which he had also been the steward. He now found, as the number of pupils had increased from about 120 to nearly 200 during the time he had held the latter office, that the responsibilities of his situation had become too complicated and burdensome to be longer borne by one person. He therefore resigned the stewardship, and the Rev. A. C. Baldwin was appointed his successor with the title of family guardian and steward. Mr. Baldwin's connexion with the Asylum commenced on the 1st of May, 1847. The care of providing for the various departments of so large an institution, with the details of oversight and government that pertain to this office, furnishes abundant employment to its occupant, and we may add that the duties it involves, if rightly discharged, are eminently conducive to the attainment of the great intellectual, moral, and practical results we have in view.

In concluding this article, already quite too long, we will only add that the number of persons hitherto received to the Asylum as pupils is 952, making an average of thirty-one and a fraction for each of the thirty years of its existence as a school. A very large part of this number have gone forth relieved in various degrees, but many of them almost wholly, from the pressure of severe misfortune. Many are most respectable and useful, honorably filling the various stations of common life; while several are occupying superior stations; and no one, it is believed, who was endowed with even a moderate capacity for improvement has left us without benefit. We attempt not to

the close of that year ; the important place she occupies having become vacant from the ill-health and resignation of the previous incumbent. Still as vacancies have occurred, or as increasing numbers have required additional assistants, they have been promptly supplied by individuals selected with special care as to their qualifications for their respective places ; and we may add that in no known instance have the directors found their confidence misplaced.

In 1844 another incident took place in our history not destitute of interest. Several gentlemen of Massachusetts, during the previous year, had proposed to connect a department for the education of the deaf and dumb with one of the most interesting charities of their own State, the Perkins Institution and Massachusetts Asylum for the Blind in Boston ; thinking that some improvements in reference to the methods of instruction might be introduced from Europe, and that some advantages might be gained by associating these two classes of unfortunate persons in one establishment. The subject was acted on by the legislature of Massachusetts, but the proposal was not sustained, that honorable body choosing to continue the arrangements which had so long existed with the Asylum and which had given very general satisfaction. Still the directors, ever anxious to adopt improvements, and aware that no person in their employment as a teacher had visited the institutions of Europe with the view of learning the existing state of the art, or of ascertaining what changes and improvements had been made since its first introduction here, thought this a favorable opportunity for sending some one on so interesting an errand. They accordingly authorized the principal of the Asylum to undertake the mission. He was absent nearly eight months, during which time he visited institutions in nine different countries, between thirty and forty in number, and enjoyed most favorable opportunities for accomplishing his object. The result of his inquiries was, that whatever improvements had been made in those institutions during the previous twenty-seven years, they had not surpassed, if they had equalled, those of our own American institutions. That the state of the art in Europe, judging from its practice and results, though eminently gratifying and interesting in various respects, was not a higher or better state than it had attained to here, and that therefore no

sons under the care of the institution who have received the benefit of more or less instruction, but not as regular pupils.

Near the close of the year 1834, several influential gentlemen of South Carolina became interested in the condition of certain deaf and dumb youth of their vicinity, two of whom they provided for and sent to the Asylum for education. This circumstance led to a correspondence on the subject of some public provision for the indigent of that State, which resulted in the directors sending the principal with three of the pupils of the Asylum to present the subject before the legislature then assembled. They proposed to receive into the institution such deaf and dumb youth as that honorable body might provide for, on the same terms as pupils were received from our own and the neighboring States. The result was a liberal provision on the part of the South Carolina legislature, which still continues; and ever since beneficiaries of that State have been members of the school. Similar offers were made immediately afterwards, through the same agency, to the legislature of the State of Georgia, which were met in a spirit of equal promptness and liberality; and a considerable number of youth were constantly in the Asylum as beneficiaries of that State until April, 1846, when a school for the deaf and dumb was established within its own territory. This result was not unexpected by the directors, but was rather anticipated and desired, as the difficulty of sending youth so far from their homes might thus be avoided and many more enjoy the advantages of education.

During the period now under consideration, namely, since January, 1831, many desirable changes have been effected in the Asylum, increasing its facilities for usefulness. Among them were the erection of a kitchen and dining-hall in 1833, of a large stable in 1839, and of a school-house, including a chapel for divine worship, in 1844. Many improvements have also been made in the convenience, comfort, and good order of the buildings and in the state of the grounds, which are still going forward from year to year.

Changes have also occurred from the resignation of instructors. Two left us in 1832 to become connected as assistants with the New York Institution, another in 1840 to become the principal of an institution then established in Virginia, and the present matron, Mrs. White, also entered upon her duties before

autumn of that year by the appointment of the writer of this article, who joined the institution as principal on the first of November. His former connection with this school as an assistant teacher commenced with its second year, he continued in this situation four and a half years, and had been the principal of the Pennsylvania Institution at Philadelphia for nearly eight years. He had therefore been somewhat longer engaged as an instructor of the deaf and dumb than any one connected with the then existing institutions, except Messrs. Gallaudet and Clerc. At this time there were about 120 pupils in the Asylum under the care of a principal and nine assistants, four of whom were deaf and dumb and three of them former pupils of the school. There were besides a steward and a matron, the former of whom was also one of the teachers; and two masters of work-shops.

But another change occurred soon after the retirement of Mr. Gallaudet, which had not been so long anticipated. This was the resignation of Mr. and Mrs. Peet, which took place in January, 1831, Mr. Peet having accepted the appointment of principal of the New York Institution. He had been an assistant teacher between eight and nine years, and had also held the office of steward for six years, during which time Mrs. Peet had been the matron. The removal of persons so long connected with the Asylum and who had filled places of so much responsibility as those of the principal, an experienced teacher, the steward and matron, could not but occasion anxiety. The board were prompt, however, in making the necessary appointments. The place of principal had been supplied as just stated, and that of steward was now filled by the appointment of Mr. Turner, next to Mr. Clerc the most experienced assistant instructor in the country. Miss Peaslee was appointed matron, and thus every place was filled.

Notwithstanding the changes referred to, the course of the Asylum since the time of their occurrence may be said to have been prosperous. The number of its pupils has been gradually increasing, though it has varied considerably in different years; the lowest, which was that of the year 1831, having been 123, and the highest 203; which is the number of the present year, 1847. These aggregates, however, do not include several per-

"It is understood that the privilege of participating in the funds, in common with other States accepting these propositions and with indigent individuals, is to be considered as permanent.

"Passed, NATHANIEL TERRY, *President.*

"A true copy,

"Attest, D. P. HOPKINS, *Clerk.*"

The reports of the commissioners to their respective legislatures were favorable, and led to the acceptance of the offers of the Asylum, and the requisite appropriations for the education of indigent deaf and dumb youth of those States were made and have been continued to the present day. The terms, however, on which pupils are received, have been still farther reduced, so that since 1834 the charge for the tuition, board, etc., of each has been but one hundred dollars a year, though the average cost of each to the Institution has far exceeded that sum. The directors are thus continually redeeming the pledge given to the commissioners, to extend the benefits of their fund impartially to all who send them pupils. The annual charge for a pupil was at first \$200, then \$150, then \$115, and then, as above stated, \$100 per annum.

Between the years 1825 and 1830, the number of pupils varied from about 70 to 140, and changes occurred among the instructors by additions to their number as the wants of the school required, and by the resignation of one from ill health. The prosperity of the Asylum, the evidence of public confidence in its character and of general satisfaction with its results, were sources of high gratification to its friends. Still there was one source of special anxiety in the failing health of the principal, the Rev. Mr. Gallaudet. The duties of his station increased with the increase of the school, and though he possessed the strongest attachment for an institution and a cause, both of which owed their success and prosperity in an eminent degree to his efforts, and towards which he had from the first sustained an almost paternal relation, still a sense of duty to himself, his family, and, in his own view, to the institution, demanded his resignation. This he accordingly tendered to the board, and it was accepted on the 22d of April, 1830, on the condition that he should continue the discharge of his general duties till the vacancy in the office could be supplied. This was done in the

board, washing and lodging, and stationery for the school-rooms, and to teach them mechanic trades, as is hereinafter specified; and that the sum aforesaid shall be varied from year to year, as the state of the funds shall warrant—such sum to be fixed by the directors at the commencement of each year, and to continue for one year: the year to commence on the last Wednesday of May; the money to be paid in advance, semi-annually. And, further,

“*Resolved*, That the board of directors will act in future, as they have done heretofore, upon the principle of making the charity with which they are intrusted as extensively useful as possible; and for that purpose to expend all that they have a right by law to expend, (the product of their fund,) and to distribute it with an impartial hand, extending its benefits equally, not only to the States aforesaid, but to all other States in the Union who may send their deaf and dumb to the Asylum, upon the terms and conditions contained in this resolution—also to indigent individuals; so that as our fund increases, (as we may reasonably expect will be the case,) the sum to be received as aforesaid, for instruction, etc., will be lessened from time to time, always calculating to expend, during the year, the income of the year, after reserving such sum as the directors shall deem meet, for contingent and unforeseen expenses. And, further,

“*Resolved*, That, whereas it is considered important that the deaf and dumb should be instructed in some useful art or trade, whereby they may be enabled to support themselves by their labor after having received their education, therefore they will be considered subject to the direction of the institution, who are to use their discretion in this respect, unless directions shall otherwise be given by the State, parent or guardian who shall have sent them; and they will be taught such arts or trades as shall be taught at the Asylum, and such as shall be deemed suitable and proper for them respectively.

“And, whereas it is necessary, not only for the good of the pupils, but for the convenience of the Asylum, that every pupil should continue at least four years, that being the least time in which they can acquire even an ordinary education:

“*Resolved*, That it is expected, as a general rule, that no one will be placed here for a less term than four years.

minute and full investigation the commissioners were satisfied that the terms proposed by the Asylum were such as would enable it *to do the most good, and in the most effectual way, to the deaf and dumb of our common country.*

* “On this principle the directors of the Asylum have ever acted and will still continue to act; deeming it their sacred duty, as they are chiefly indebted for their funds to the munificence of the General Government, so to manage their resources and conduct the institution placed under their care, that its benefits may be communicated in the most equal and impartial manner to every State in the Union that may wish to participate in them.”

“At a meeting of the directors of the American Asylum at Hartford for the education and instruction of the deaf and dumb, held at Bennett’s hotel, on Thursday, Jan. 27, 1825; a quorum present—Hon. Nathaniel Terry in the chair:—

“The committee appointed to confer with commissioners from the States of Massachusetts, New Hampshire, Vermont and Maine, made a report, as on file; whereupon the following preamble and resolutions were adopted:—

“*Whereas*, the States of Massachusetts, New Hampshire, Vermont and Maine have sent commissioners to examine into the state and condition of this institution, as it respects its funds, and the instruction, treatment, and employment of the pupils, and to ascertain the terms and conditions upon which the deaf and dumb, who may be sent to the Asylum by those States, will be received,—Now, therefore, it is hereby—

“*Resolved*, That we will receive the deaf and dumb who may be sent to the Asylum by the States aforesaid respectively, or such of them as shall agree to our proposals, for the sum of one hundred and fifteen dollars per annum for each pupil, and for that sum to furnish such pupils with instruction,

* In the course of their deliberations with the commissioners, the directors proposed that, in view of all the facts thus laid before them, they should fix the sum at which the Asylum might safely engage to receive beneficiaries from the States they represented. This proposal was declined by the commissioners, but when the sum of \$115 per annum was proposed on the part of the Asylum, they frankly acknowledged that it was less than they themselves should have thought proper to suggest.

yet expired. This took place before Maine became a distinct State.

"The example of Massachusetts was afterwards followed by New Hampshire, which, to this time, had continued to make an annual appropriation for the maintenance of a certain number of pupils at the Asylum.

"The State of Vermont had the subject of providing some means for the education of her deaf and dumb under consideration; an agent appointed by the governor to collect information had visited the Asylum, and some correspondence, afterwards, between him and its officers, had taken place.

"The State of Maine, too, had had communications with the officers of the Asylum on the same subject.

"Under these circumstances, and especially as the legislature of Massachusetts, at its session in June, 1824, had appointed commissioners to confer with the government of the Asylum at Hartford, and ascertain on what terms pupils from that State could be received, the directors thought that their correspondence and negotiations with these several States could be brought to the most speedy and satisfactory result, by each of them sending commissioners to assemble at Hartford at the same time, and confer with the directors on the subject.

"This course, therefore, was proposed to those States, and, on their part, most readily adopted.

"At the conference which took place between the commissioners and directors, a full exposition was made of the condition of the Asylum, its management, its funds, its resources, its expenditures and its prospects.

"The deliberations and proceedings were marked with the most entire reciprocal confidence, and the effects that are likely to follow we cannot but consider as highly auspicious to the general interests of the deaf and dumb.

"The terms proposed to the above mentioned States, and also to any other in the Union which may see fit to make provision for their indigent deaf and dumb at the Asylum, and also to indigent individuals, will be seen from the copy of the proceedings of the board of directors on the subject, annexed to this report.

"We think we are perfectly safe in saying, that after a very

organization and establishment of a working department, in which all the pupils of suitable age and under favorable circumstances were to be employed for about three or four hours daily, in some trade or common occupation that might prepare them to gain a livelihood on leaving the Asylum. This was a measure of much importance, and its results ever since have shown it to be very conducive to the welfare of the pupils. Among other changes and events of minor importance which occurred between the close of the year 1818 and the beginning of 1825, we will barely notice the sale of the lands in Alabama; the resignation of two assistant teachers from ill health, and the appointment of others to fill their places and supply the demand occasioned by the increase of pupils; the removal of another in 1822 to take charge of a new institution in Philadelphia; the admission of a gentleman from Ohio, and another from Kentucky, to qualify themselves as teachers in those States; and a new provision for the care of the household, involving the resignation of the superintendent and the appointment of a steward and matron for that department. Similar changes take place in all similar establishments, and have a local and temporary interest, but to mention those at large which have occurred among us would quite transcend our limits.

In returning to the subject of the commissioners, we give the following extracts from the report of the directors published in May, 1825, and a copy of the resolutions adopted by them as the result of their conferences with the commissioners:

“In the month of January last, commissioners appointed by the States of Massachusetts, New Hampshire, Vermont and Maine, met in Hartford to inquire into the state of the Asylum, as it respects its funds, and the instruction, treatment and employment of the pupils, and to ascertain the terms and conditions upon which the deaf and dumb who might be sent to the Asylum by those States could be received.

“It will be recollected by those who are familiar with the history and progress of the Asylum that, very soon after its establishment, the State of Massachusetts, without any solicitation on the part of the directors, entered into an arrangement with them, and made provision for the support and education of a number of her indigent deaf and dumb at the Asylum, for a succession of years the term of which is not

cluded them, like the heathen, from the hopes, the consolations, the knowledge even, of Christianity ; and, seeing the benign influence which religious truth had already exerted upon their pupils, mindful of the striking providences which in so short a time had given them, as an institution, not only a name, but a local habitation, and means of usefulness which promised increase and permanency, they gratefully dedicated the institution to Almighty God. The resolution appointing this interesting service was in the following words :

“Whereas an edifice has lately been erected by this institution and is now ready for the reception of its pupils, and, in pursuance of the humane and pious design of the founders of the Asylum, the directors have constructed it not only to promote the improvement of the pupils in human and divine knowledge, but have also designed it as a sanctuary where they may worship God ; for these reasons, and because the donors and friends of this institution have cause to praise Him for having so prospered their undertakings as to enable them to build so spacious and goodly an edifice, as also generally for His smiles upon the institution, the directors resolve to meet, and to invite the members of the corporation and their fellow citizens to meet, at said house on the 22d day of May next at 2 o'clock, P.M., and there dedicate said house to Almighty God, and in solemn and devout acts of worship to record His goodness and supplicate His blessing upon this infant seminary.”

In tracing down our annals we find that the next event of special interest occurred in January, 1825. This was the assembling of commissioners* from the States of Massachusetts, New Hampshire, Vermont and Maine, for the purpose of digesting a plan, in concert with the Board, for the reception of pupils into the Asylum as beneficiaries of those States. Before this, however, experiments which had been made at intervals for several years for the introduction of mechanical employments among the pupils, had resulted in the systematic

* The commissioners appointed by Massachusetts were the Hon. James Fowler and the Hon. John Mills.

By New Hampshire, Salma Hale, Esq., and Rev. Jonathan Nye.

By Vermont, the Hon. Horace Everett, the Hon. Chauncey Langdon and the Hon. Aaron Leland.

By Maine, the Hon. Prentiss Mellen and the Hon. Peleg Sprague.

agement of the fund he had been so instrumental in securing ; in which service he continued till near the close of his life. Few, it is believed, could have managed so difficult and complicated a business with equal skill and success, and none with higher integrity.

This was the origin of the Asylum fund, the chief source, under God, of the past and present usefulness of the institution ; enabling its managers to receive all entrusted to their care at about half the actual cost of their education, so that every pupil is in fact a beneficiary of the fund. The present commissioner of the fund is the Honorable Seth Terry, who succeeded Mr. Ely in 1839. From him we learn that the value of the lands, buildings and personal property of the Asylum is estimated at \$56,300, and that its stocks, bonds and mortgages, yielding from six to eight per cent., amount to \$221,800 ; making an aggregate of \$278,100. It is proper to add that the prosperity of the fund under its present manager has been fully preserved, all its unsettled affairs have been arranged, and it is now consolidated, productive, and believed to be as safe as any such property can be made in the United States. It is consecrated by a solemn act of the board of directors to the benefit of the deaf and dumb of our common country, who may resort to the American Asylum for education.

We have now given incidentally the reasons for the substitution of the present instead of the original name of the Asylum, as previously promised, and may add that its guardians have no less disposition than heretofore to continue it a truly American institution.

The next event of special interest in our history was the completion, occupation and dedication of the principal building of the Asylum. The service of dedication took place on the 22d of May, 1821, and was in accordance with that spirit of dependence on God which led the projectors of the institution unitedly to seek his blessing even in their earliest meetings, and which had afterwards caused the board, in one or more seasons of difficulty, to appoint a special meeting for this object, at which clergymen of the city were invited to conduct the exercises. The directors had ever regarded their enterprise as one of piety and Christian charity. They were acting for the benefit of persons whose condition of intellectual and moral darkness ex-

purchased, and to adopt other means for enlarging the operations and extending the usefulness of the Asylum. Among these was an affirmative answer to the inquiry made by the government of Massachusetts, whether indigent deaf and dumb youth belonging to that commonwealth and selected as its beneficiaries could be received as pupils. This was another very gratifying step in the progress of the Asylum. From its commencement, philanthropists in Massachusetts had regarded its objects with favor, and many of them had aided it with liberal contributions. Their interest in the subject had led to inquiry as to the number and circumstances of the deaf and dumb among themselves, and now the government, in the true paternal spirit which has ever distinguished that enlightened State, was prepared to take the place of parents, for a time, to the indigent deaf and dumb of its population.

In the autumn of this year a class of twenty pupils, selected and provided for by Massachusetts, was received to the Institution on terms as favorable as could then be made, and thus a precedent was established which has since been followed by the other States of New England and two Southern States in reference to this institution, and by a majority of the remaining States of the confederacy in reference to institutions since established.

Before the close of the year, the subject of "locating" the lands granted by Congress and taking measures to effect sales of portions of them had occupied the earnest attention of the directors; and, preliminary arrangements having been made with officers of the general government, an agent was sought to whom a matter of so much consequence to the Asylum and to the cause of benevolence might be safely entrusted. The individual selected as agent was the late William Ely, Esquire, of Hartford, a gentleman of talents, of practical skill, and of the best qualifications in all respects for the trust. He devoted himself for many months, including large portions of several years, first in the selection of lands and securing them by the necessary legal instruments to the institution, and then in making sale of such parts of them as were first in demand in the then new State of Alabama, where they were all situated. Indeed, Mr. Ely continued his agency till the lands were mostly disposed of, and then became the commissioner for the man-

that day, including of course a proportionate increase of deaf-mutes.

In view of these various considerations, the directors on the 25th of January, 1819, voted, "That the Honorable Nathaniel Terry and the Honorable Thomas S. Williams be authorized and requested to present a petition, either jointly or severally, to the Congress of the United States, praying for a grant of money or lands for the benefit of this institution." This act of the board of directors may be regarded as the great measure which, under the ordering of a beneficent providence, has conferred upon the Asylum almost all its means of extensive usefulness, and has given an elevation and dignity to the object of deaf-mute education in this country, which, with God's blessing, will never be lost. It was this act which led to the appropriation on the part of the National Legislature of a township of wild land, consisting of more than 23,000 acres, in answer to the petition offered by the gentlemen above named. Messrs. Terry and Williams were aided, however, in the procuring of the grant, by the Honorable Timothy Pitkin and their other colleagues from Connecticut, and by many other influential and philanthropic members of both Houses of Congress: prominent among whom was the Honorable Henry Clay, then the Speaker of the House of Representatives.

The following vote of the board of directors was passed on the 19th of March, 1819, from which we may learn with what promptitude the petition to Congress had been acted on. "Voted unanimously, that the board recognize with grateful acknowledgements the munificent grant made to this institution by the Congress of the United States, and present their most cordial thanks to the Honorable Mr. Terry and the Honorable Mr. Williams, for their zealous and successful exertions to effect this desirable object."

Though from the nature of the case no pecuniary benefit could be immediately derived from the grant of lands, still the sure prospect of such results removed all the embarrassments which the poverty of the institution and its state of dependence had previously thrown around it. Its credit was now established, and its permanence felt to be undoubted. The board proceeded within a week from this time to take measures for the construction of suitable buildings on the estate they had

lows. The Asylum contained between fifty and sixty pupils, under the care of a principal, one experienced instructor, and three others who, though teachers, were also learners, receiving daily instruction to qualify them for their novel undertaking. Besides these, there were a superintendent and his wife, who had the charge of providing for the daily wants of the household and the special care of the pupils when out of school. The salaries of officers, the rents of the buildings used, and the various other expenses of the institution, were poorly met by the receipts on behalf of the pupils. A debt of \$8,000 had just been contracted, and applications for charitable aid in the support of pupils were often and urgently made. At this juncture, an idea was revived which had been suggested the previous year: namely, that of applying to the general government of the United States for a grant of money or of land. It was urged that as the Asylum had been established on the plan of a general institution, as it was disposed to extend its benefits impartially to all parts of the Union, and had already received pupils from ten different states, and as one large and well endowed institution would probably be quite sufficient for the whole country during a long period, such an application would be proper in itself, and might possibly be successful. It was also urged that, as in process of time* other institutions might arise, it would be desirable for this to be able to aid them with the means of instruction, and thus secure uniformity of system and friendly intercourse among all who might engage in such a benevolent enterprise.

The opinion that one institution for the deaf and dumb would be sufficient for the whole country seems now almost ludicrous. But, as stated before, the directors judged in view of the best light they had, and this gave them no adequate idea of the extent of the evil they were trying to mitigate. No census embracing the deaf and dumb had then been taken in this country, and none was known to have been taken in Europe, and the public mind had not been extensively turned to the subject beyond the boundaries of our own little State. Besides, the population of the country has nearly, if not quite, doubled since

* A small school, which has since grown into the very respectable and flourishing institution of the State of New York, had been opened a few months before by the gentleman who had for the first year been employed as the superintendent or steward of this Asylum.

especially in New England, seemed to demand an effort to enlarge, if possible, the ability of the Asylum to become the dispenser of charitable aid to its pupils. The means, however, of supporting the current expenses of the establishment were so limited that, besides the aid of annual subscribers, the liberal contributions of churches in Connecticut and of individuals in various parts of the country, it became necessary to employ an agent to appeal to the benevolent in neighboring states for assistance in supplying its immediate wants. This was done, and gratifying proof was afforded by the result of the strong hold the cause had already taken on the sympathies of the Christian public.

It should here be mentioned that, in October, 1816, a few months after the incorporation of the Asylum, (which was nearly a year before it went into operation,) the legislature of Connecticut made it the generous grant of \$5,000, without any condition as to the particular appropriation of the money. This act of the legislature was most serviceable and encouraging; and it is remarkable as being the first legislative act in aid of such an object in our country;—and still farther, as having been made before any other than probable evidence of success in educating deaf-mutes had been or could have been presented to that honorable body, for the sufficient reason that no educated deaf and dumb person had ever been seen in the State. This sum, \$5,000, was afterwards expended by the Asylum in educating the indigent pupils of the State.

Notwithstanding the poverty of the institution, the directors were satisfied of the practicability of their undertaking in itself, and hopeful of public support; and, foreseeing that land and buildings to be exclusively devoted to the use of the Asylum would soon be indispensable to its prosperity, they resolved to venture on the important measure of procuring such property. Accordingly, in July of this year, they succeeded after careful inquiry in the purchase of the Scarborough estate, a most eligible spot half a mile west from the centre of the city. It consisted of about seven acres of land, a dwelling house and stables; and the terms were so favorable that, with a strong faith in the goodness of their cause, the directors would yield to no discouragement in its prosecution, though incurring a considerable debt.

The state of affairs then, in the autumn of 1818, was as fol-

pished instructor of the deaf and dumb. To acquire them, the new and inexperienced teacher must consent, carefully and perseveringly, to take lesson after lesson of the older teacher who is a proficient in this language; while the older teacher must have the patience to give these lessons. For the language of natural signs is not to be learned from books. It cannot be delineated in pictures or printed on paper. It must be learned, in a great degree, from the living, looking, acting model. Some of the finest models for such a purpose are found among the originators of this language, the deaf and dumb. The peculiarities of their mind and character, and the genius of that singularly beautiful and impressive language which nature has taught them, should be the constant study of those whose beneficent calling it is to elevate them in the scale of intellectual, social and moral existence; to fit them for usefulness and respectability in this life and for happiness in that which is to come.

THE AMERICAN ASYLUM.

BY LEWIS WELD.

[CONCLUDED.]

WE have previously mentioned that one of our chief reasons for giving a somewhat minute detail of incidents connected with the establishment and progress of the Asylum was to gratify many of its former pupils. With this object still in view, we now proceed with our statements from April, 1818, the commencement of the second year of the school. The interest excited by its obvious success during the first year was constantly extending. Applications for the admission of pupils were so pressing that although a second assistant teacher had been employed the preceding December, two more now became necessary, who entered upon their duties in the month of May. The facts which increased intercourse with the friends of the deaf and dumb brought to light in regard to the inability of their parents and guardians, in many cases, to be at the whole expense of their education, as well as in regard to their number,

ear and excite admiration by their pompous swell, but effect nothing in the way of making men wiser and better.

That the natural language of signs has these characteristics and capabilities; that it is the very language which the deaf-mute continually needs for the purposes of private and social devotion, and for the reception, certainly in all the earlier stages of his education, of moral and religious truth; and that it is indispensable in the government and discipline of persons in his condition, the experience of a long course of years in the Asylum at Hartford for their benefit most abundantly testifies.

In conclusion, the writer would urge upon the parents and friends of the deaf and dumb, in view of the remarks which he has made, to encourage the child who suffers such a privation to make his thoughts and feelings known, as early and as fully as possible, through the medium of natural signs,—and to acquire themselves, with the other members of the family, the use of this language, that the intercommunication between them and the child may be an intelligible and pleasant one. It will certainly be so to the deaf-mute, and it will become more and more so to those who are thus learning it from him, as they perceive from day to day its power, its beauty and its practical uses. Instead of throwing obstacles in the way of the future progress of his education at the institution to which he may be sent, it will prove, as we have seen, highly auxiliary to this progress; while, whether at home or at the school, it is an indispensable means of his moral training and his judicious government and discipline.

The instructors, too, of the deaf and dumb, if the principles and views that have been advanced are correct, should appreciate the great importance of being masters of the natural language of signs,—of excelling in this language; of being able to make delineating and descriptive signs with graphical and picture-like accuracy; of acquiring the power to have the inmost workings of their souls,—their various thoughts and feelings, with their fainter and stronger shades of distinctive character,—*beam out* through the eye, countenance, attitude, movement and gesture; and of doing all this with spirit, grace and fluency, and for the love of doing it.

The labor is not small, indeed, that must be undergone, in order to possess these indispensable qualifications of an accom-

ture in forming it,—the shapes, sizes, properties, uses, motions, in fine, the characteristics, addressed to some one of his senses or sensations, of the *external* objects around him. And, with regard to his *internal* thoughts, desires, passions, emotions or sentiments, he just lets them show themselves out, (in accordance with the mysterious laws of the union of mind and body, and of the action and re-action of the one upon the other,) spontaneously and freely, through his eye and countenance, and the attitudes, movements and gestures of his muscular system. As he uses it, it is a picture-like and symbolical language, calling up the objects and ideas which it is designed to denote in a portraying and suggestive way, which no oral, written or printed language can do. It admits of great accuracy and vividness of description, and its simple signs are susceptible of permutations and combinations which give it a significancy, copiousness and fluency admirably adapted to the purposes of narrative and of moral and religious instruction, enlarged and improved as it has been by the efforts of genius and skill, and yet preserving, except in a degree scarcely worthy of being mentioned, its original picture-like and symbolical character.

It is true that the genius of this natural language of signs is most favorable to the presentation of truth by the gradual, inductive process, and admits scarcely at all of exhibiting it in its forms of abstraction and generalization. But so much the better for the purpose for which it is used: the instruction and moral training of minds that need to have abstract and general truths analyzed, reduced to their simple elements, and thus made clear to their intellect and effective on their heart.

As the deaf-mute advances in knowledge, and in his acquaintance with written and printed language, it is, doubtless, important to employ terms of abstraction and generalization in his moral training, and to make less use of the natural language of signs; but even this should be done with care, while this very language, for the most part, furnishes the best means of explaining these terms. Simplicity and perspicuity of conception, even when compelled to express itself in particulars and in the language of childhood and of unlettered minds, is of vastly more value than the half-formed and vague notions which, clothed in elevated and imposing terms, sometimes, indeed, chime on the

plete so far as the passions, emotions and sentiments, are concerned. We have been told, it will be added, that the teacher must go into particulars; that individuals must be described; cases stated; circumstances drawn out in detail; facts graphically and minutely delineated; the biography, history and parables of the Scriptures, and even its simple doctrines and practical precepts presented to the mind of the pupil, and that he must be prepared, too, to engage in private and social religious exercises. Is the natural language of signs sufficient for these things? Let us see.

So far as objects, motions or actions addressed to the senses are concerned, this language, in its improved state, is superior in accuracy and force of delineation to that in which words spelt on the fingers, spoken, written or printed, are employed. These words consist of arbitrary marks or sounds, which, when put together in a certain order, *it is agreed* shall have a certain meaning. How do children originally acquire the meaning of these words? Does the shape or sound of the word convey its meaning? Not at all. How, then, is its meaning acquired? By the presence of the object, motion or action which the word denotes, addressed to some one of the senses of the child when the word is offered to his notice,—or by some occurring event in nature or in common life; by some circumstance, some attitude, sign or gesture, some expression of countenance, which, singly or together, unfold the meaning. Here you must always go back as the starting point; though, when the meanings of a certain number of words are thus acquired they may be employed, doubtless, to recall objects which are not at the time addressed to the senses, or even to describe new ones. Yet the *elements* of these processes must always be found in things which have once been present to the senses of the child.

Now even if the natural language of signs were as arbitrary as that of words, there is no reason why it should not be as adequate as that is to the purposes under consideration. If a certain sign made with the hands is agreed upon, always to denote *a book*, why is not the sign as definite and as available as the letters b-o-o-k, uttered from the mouth, spelt on the fingers, or written or printed? But this language is far from being an arbitrary one. In its original features, the deaf-mute copies na-

mute, as well as of other children ; and the heart claims as its peculiar and appropriate language that of the eye and countenance, of the attitudes, movements, and gestures of the body.

The teacher of the deaf and dumb must have the use of this language, not only to convey command and precept, but to enforce both by the power of a living example. He wishes to train aright the passions, emotions, and sentiments of those entrusted to his care. He should strive to be their model. But this model must not be a statue. He must look, act, move, and demean himself, at all times, in such ways as to let it be seen that his is a soul of rectitude, purity and benevolence, swayed by love to God and love to man,—self-denying, patient, kind and forbearing, and yet firm, not only in obeying himself the right, but, in the exercise of a lawful authority, requiring others to obey it. His eye, his countenance, his whole air and manner, should be the spontaneous *outward* manifestations of these *inward* feelings. The clearness and spirit of such manifestations depend greatly on the naturalness, the ease and vivacity with which his whole physical man responds to the inner man of the heart. If he does not appreciate the value of the natural language of signs, if he does not cherish and cultivate it to the highest degree of force, beauty and grace which it is possible for him to reach, he has not before him the true standard of what a thoroughly qualified teacher of the deaf and dumb should aspire to be. He may speak to them on his lips or fingers, or address them on his blackboard or slate ; helping himself out, perhaps, with some signs and gestures lacking life, clearness and grace, and with an unmoved and unmoving countenance, but he is not the one to succeed as a guide and example in conducting their moral and religious education or in exercising a wholesome paternal government and discipline over them. Neither is he qualified to conduct, in any good degree as they ought to be conducted, the other processes of their education.

It would be interesting to inquire how far these principles apply to the teachers of children and youth who are in possession of all their faculties. Did time permit, I would attempt to show that they do thus apply with peculiar force.

But something more, it will be said, is necessary in the training and governing of the deaf-mute than that the common language between him and his teacher should be sufficiently com-

you would lead in the way of knowledge, of truth, and of duty, will follow on with irksome and reluctant steps, if, indeed, they follow at all, except as the blind do when they are led by the blind, to incur the risk every moment of some difficulty or danger.

But this natural language of signs, comprising the various modes which the God of Nature has provided for one soul to hold communion with another, through the eye and countenance, the attitudes, movements, and gestures of the body, is by no means so limited in its powers and range as it might appear to be to him who has given it only a cursory attention, and who has not watched its practical applications and results.

In what relates to the expression of passion and emotion, and of all the finer and stronger sentiments of the heart, this language is eminently appropriate and copious. Here, without it, oral language utterly fails; while *it* alone, without oral language, often overwhelms us with wonder by its mysterious power. In this province its power probably will be denied by none. But the expression of the passions, emotions and sentiments constitutes no small part of that *common language* which, as we have seen, both the deaf-mute and his teacher must possess, in order that his moral and religious training may be properly conducted, and a wholesome government and discipline over him be secured. How can he be taught the necessity and the mode of controlling, directing, and at times subduing, the risings and movements of this *sensitive part* of his moral constitution, unless his attention is turned to the varieties, character, and results of its operations? How shall he be taught, for instance, that anger, within certain limits, is sometimes justifiable, while, at other times, it has no redeeming quality, but is utterly unjustifiable and wrong, unless this feeling is brought before his cognizance, and its nature and effects described? In this, as in other similar cases, the natural language of signs furnishes the only thorough and successful mode of doing this. Its necessity and value will be fully manifest, if we consider what an important part of the moral and religious training of children and youth consists in leading them to bring their passions, emotions, and sentiments under the sway of conscience, enlightened by the Word of God. In one word, *the heart* is the principal thing which we must aim to reach in the education of the deaf-

employed for both these purposes, by the teacher, in a most expressive and touching mode of worship before the throne of Grace. On the Sabbath he enjoys its sacred privileges. The moral influence of the government and discipline of the institution over the objects of its care is thus secured, and rendered permanently efficient through the medium of the language of natural signs, much, *very much*, sooner, and with vastly more success, than it could be obtained in any other way, if, indeed, it could be obtained at all, to any effectual purpose, without the use of this language.

Some, while reading these remarks, may hesitate and have a shade of skepticism pass over their minds, with regard to the competency of the natural language of signs thus to accomplish the various objects which have been mentioned, in the moral and religious training of the deaf-mute, and in his government and discipline. This language may seem to them so simple; so limited, in its narrow range, to the delineation and description of merely *sensible* things; so barren of all modes of expressing what lies, beyond the province of sense, within the human mind and heart, and in the spiritual world, as to lead them to doubt very much what the writer has said about its efficacy in these respects, and to attribute his descriptions of its genius and power to the ardor of a professional enthusiasm.

He pleads guilty, if needs be, to the charge of this enthusiasm;—though, mellowed as it is by advancing years and the lapse of a considerable portion of time since the vigor of his manhood was devoted to the instruction of the deaf and dumb, and writing as he does with the retrospective soberness of one who retraces, in a quiet resting place, the difficulties and perplexities, as well as facilities, of a journey long ago taken, his convictions are as strong as they ever were, that the deaf and dumb are themselves the original sources of the fundamental processes, so far as language is concerned, of conducting their education, and that, in this case, as well as in all others which relate to education generally, it is the part of wisdom to find the path which nature points out, and to follow it. Experience, philosophy and art, may often do a great deal to remove some of the roughnesses of this path, to make it more smooth and straight, more easily and expeditiously to be trod, more pleasant and delightful; but it will not do to quit it, else those whom

able time must elapse,—two or three years, in not a few cases more,—before the object can, in a good degree, be accomplished. In the meanwhile, the teacher and pupil are at first quite destitute of, and all along sadly deficient in, an adequate medium of intercommunication. Under such embarrassments, is there not a better way, seasonably, intelligibly and effectually, to cultivate the moral faculties of the deaf-mute, bring him under a wholesome moral influence, and train him in the right way; to furnish a due preparation of his mind and heart to engage in his own private devotions, and to enjoy the privilege of social religious exercises and instruction with his fellow-pupils; and to secure a judicious government and discipline in the institutions intended for his benefit?

The God of Nature and of Providence has kindly furnished the means of doing this. The deaf-mute has already spontaneously used, in its elementary features, before he comes to the school, that natural language of signs which, improved by the skill of teachers, and current as a medium of social intercourse among the pupils at such schools, is adequate to the exigency. As we have seen in the preceding number, he easily and quickly becomes acquainted with this improved language by his constant, familiar intercommunication with the teachers and his fellow-pupils. By means of it his government and discipline, through a kind moral influence, can at once be begun; for he has a language common to him and his teacher. Every day he is improving in this language; and this medium of moral influence is rapidly enlarging. His mind becomes more and more enlightened; his conscience more and more easily addressed; his heart more and more prepared to be accessible to the simple truths and precepts of the Word of God. The affecting contents of that Word are gradually unfolded to him. He recognizes his relation to God and to his fellow men. He learns much of the divine character, and of his own obligations and duties. At length, he is made to understand, like a child indeed, but yet to understand, the way of salvation through Jesus Christ. If he has the disposition to pray, he has a simple, beautiful language of his own, in which to address his Father in Heaven. He comes every morning and evening with his associates to be instructed from the Word of God, and to unite with this silent assembly, through the medium of natural signs,

the purpose of intercommunication until their meaning has been explained to him. To do this, and to teach him the proper combinations of words, so as to be able to impart the most simple kind of moral and religious instruction, is also another long and laborious process,—while, at the same time, I do not hesitate to say, without fear of contradiction, that neither of these processes can be successfully carried on unless resort is had to natural signs.

Then to make this language of intercommunication complete, as we have already seen, for the purposes of government and discipline, the deaf-mute must be able to convey his thoughts and feelings to the teacher. Shall he be fitted to do this by being taught how to articulate intelligibly, without the ear to guide him? You have another long and laborious process to go through, before, even in the few successful cases, he can have a sufficient stock of words which he understands, and be able to form their proper combinations, in order to furnish him with an adequate medium for thus conveying his thoughts and feelings. Nor can this process be carried on as it ought to be without the use of natural signs.

Similar difficulties must arise in the use of the manual alphabet for spelling words on the fingers, or in presenting written or printed words to the eye of the deaf-mute; though it is true that these difficulties will principally consist in teaching him the meaning of these words and their combinations, to such an extent as to furnish the means of a free intercommunication between him and the teacher. And here, again, natural signs have their great value and necessary uses.

Bear in mind, too, that this common language should be one by which, as has been shown, the deaf-mute can intelligibly conduct his private devotions, and join in social religious exercises with his fellow-pupils. Otherwise, one very important means of their proper government and discipline is wanting.

Now even admitting, what I yet believe to be impracticable, that, after very long and laborious processes, a sufficient command of language can be obtained by the deaf-mute, in one or the other of these ways that have been mentioned, for the various purposes of his government and discipline by moral influence, and without the use at all of natural signs, still great and needless evils must accrue from such a course. A consider-

abstract propositions. Abstract terms, and those of generalization, are not now level to his capacity. He as yet thinks in particulars. The teacher must go into particulars. He must describe individuals as acting right or wrong; state special cases; draw out detailed circumstances; give facts graphically and minutely delineated, in order to bring out the truths he wishes to present and inculcate, and to offer the motives which will have pertinency and efficacy. By degrees, he can unfold the powers of abstraction and generalization in the child, and be doing his work in a more concise way. But, at first, and indeed for a considerable length of time, he must patiently take the slow, inductive process. It cannot be hurried. To conduct this process, the teacher needs a language common to him and the child, having graphical, delineating, and descriptive powers, capable of particularizing thought, of giving to it a "local habitation and a name." One prominent defect in the moral and religious training of children and youth consists in not regarding these very obvious and simple principles of their successful instruction, so as to bring them, intelligently and voluntarily, under an efficacious moral influence. It is, undoubtedly, to meet this case, existing not only among children and youth, but among thousands of ignorant and undisciplined adult minds, that so much of the Bible abounds with the detailed facts of biography and history, with circumstantial descriptions, with the results for good or evil of human conduct, with living examples, and with simple and touching parables.

We see, then, for these various and conclusive reasons, the necessity of a *common language*, adequate to the exigencies of the case, to be employed by the teacher and the deaf-mute, in order that a wholesome government and discipline may be exercised over him through a moral influence.

Where shall we find this language, or must we go to work and create one for the purpose? The deaf-mute cannot hear what you say to him. He can *see* the motions of your lips and organs of speech, more or less distinctly, when you utter words. But it is a long and laborious process, even in the comparatively few cases of complete success, to teach him to discriminate accurately between the various motions of the organs of speech, and so to notice their combinations as to know the words which are intended to be uttered,—words, too, which are useless for

tion to him and each other; and their duty? These principles should be recognized more distinctly, and carried into effect more faithfully than they are, in the education of all our children and youth. They apply with peculiar force to deaf-mutes and to the schools in which they are gathered. When carried out judiciously, they render the management of such schools comparatively easy and delightful.

This aggregate moral influence which I have thus described cannot be brought to bear upon the youthful mind *without language*, and a language intelligible to such a mind. There must be teacher and learner, one who addresses and one who is addressed. There must be a suitable medium of communication between these two minds, a common language which both understand. For let it never be forgotten that, in order to exercise a successful moral influence over the child in his government and discipline, so as to lead him to do right of choice and with a hearty good will, his confidence in his guide and governor must be secured. In cultivating this confidence, he must often be *listened* to patiently by the parent and teacher. He will have his questions to ask, his inquiries to make, his doubts and difficulties to state, that he may fully understand and feel what his duty is, and sometimes his excuses and extenuations to give, that he may escape blame when he does not deserve it. Collisions of feeling and of interest will arise between him and his fellows. Rights, on the one side or on the other, have been assailed, or wrongs inflicted. Each of the parties claims the privilege of stating his own case. They must both be heard. Facts must be inquired into, perhaps witnesses called in. Else, impartial and strict justice cannot be done. And if it is not done, confidence is weakened and sometimes lost, and authority by moral influence paralyzed or destroyed.

For all these purposes the child must have a language at command, common to him and the teacher, by which to make his thoughts and feelings known. This is indispensable to the exercise of a wholesome government and discipline over him.

In the exercise of this government and discipline, by a moral influence, one other very important thing is to be taken into account. Moral and religious truths, as we have seen, have to be presented by the teacher to the pupil. But the latter is too young to receive and understand these truths under the forms of

value and use is that of the extent to which it ought to be employed.

The great value of this visual language of natural signs, manifested by the countenance, and the attitudes, movements and gestures of the body, in the education of the deaf and dumb, will appear, if we consider, as I now propose to do, some of its other uses.

How can the deaf-mute in the family and the school be brought under a wholesome government and discipline without it? Moral influence is the great instrument to be used in this government and discipline. The conscience is to be addressed and enlightened; the right and the wrong to be unfolded and made clear to the mind; a knowledge of those simple truths which affect our character and conduct to be conveyed to him who is, as yet, so ignorant of them. The blessings that attend virtue, and the evils of vice, are to be portrayed. Motives are to be presented. An enlightened self-interest is to be awakened; a laudable ambition to be excited; hope to be enkindled; and, sometimes, fear to be aroused. Nay, the sanctions of religion must be employed to complete the work. For the deaf-mute has his religious susceptibilities, implanted in his moral constitution by the Author of it, as well as other children. To feel and act entirely right, so as to secure the efficacy of a settled principle, and the uniformity of a fixed habit, he must feel and act *religiously*, in view of his relation and responsibility to God, of the sanctions of the divine law, and of the encouragements of the covenant of grace. The Bible, the Saviour, and the retributions of the future world, must be lights to shine upon his soul. He must be taught to pray, to pray in secret to his Father in Heaven, and thus, sensible of his dependence and weakness, to look above for wisdom, strength and grace to aid him in being and doing right. This moral influence, too, must reach him as a *social*, religious being. He must feel it in common with others of the community to which he belongs. Its effect on us all is greatly enhanced by thus feeling it. Family and social worship and the services of the sanctuary bear witness to this truth. What would become of the laws of God and of the laws of man, of the good order, or even the very existence of society, if men did not come together to bow before their common Lord, and collectively to learn his will, their rela-

and a course of persevering effort, to break up the inveteracy of the habit. Let us begin in our intercourse with children and youth, and lead them, by our example, to have the soul speak out freely in their looks and movements, and more than half the work will be done.

Most happily for the deaf and dumb, the God of nature has laid a necessity upon them to employ, as soon as they have wants and desires to express, this visual language, and to enlarge and improve it as their wants and desires expand. It is an unwise attempt, which some have made, to endeavor to check their propensity to do this in their childhood, if, indeed, it is possible to check it. It is cruel to try to take from them this spontaneous and ready means of intelligible intercourse to a great extent with those around them, of the development of their intellectual and moral faculties—and of the pleasure which they feel in this constant exercise of their inventive powers, and from the consciousness of being able to overcome, in no small degree, the difficulties of their peculiar condition, and to help raise themselves to the dignity and delight of social existence. I would as soon think of tying the wings of the young lark that is making its first aspiring essays to fly upward and soar in the ethereal expanse.

I know it has been maintained that this natural language of signs, if cultivated in the childhood and earlier instruction of the deaf-mute, will retard his acquisition of written and printed language, of useful knowledge, and, if he should prove to be capable of acquiring it, (which is far from being the case in the most numerous instances,) of the ability to articulate intelligibly for the purposes of promiscuous conversation, and to understand, by the eye, what is spoken to him by others. But, on the other hand, this visual language, absolutely essential in some form or other to taking successfully the first steps of his education, and needed, in a greater or less degree, through the whole course of it, (if wisely used, and kept subordinate when it ought to be,) is an important auxiliary in accomplishing these very objects. It will be used, more or less, by the deaf and dumb themselves, do what you may to prevent it. *It is used*, more or less, in the actual process of instruction, sometimes of design, and sometimes involuntarily, by those who, in theory, decry it the most. As I have already said, the only true question concerning its

solely to his eye. The natural language of signs is abundantly capable of either portraying or recalling these objects and circumstances. The life, picture-like delineation, pantomimic spirit, variety, and grace with which this may be done, with the transparent beaming forth of the soul of him who communicates, through the eye, the countenance, the attitudes, movements and gestures of the body, to the youthful mind that receives the communication, constitute a *visual* language which has a charm for such a mind, and a perspicuity, too, for such a purpose, that merely *oral* language does not possess.

It is greatly to be regretted that much more of this visual language does not accompany the oral, in the domestic circle, and, indeed, in all our social intercourse. Our public speakers often show the want of it, in their unimpassioned looks, frigid, monotonous attitude, and quiescent limbs, even when they are uttering the most eloquent and soul-stirring thoughts. Would they but *look out* and *act out* these thoughts, as well as speak them, how much greater power their eloquence would have. Why has the Creator furnished us with such an elaborate and wonderful apparatus of nerves and muscles, to subserve the purposes of this visual language; with such an eye and countenance, as variable in their expressions as are all the internal workings of the soul and graphically indicative of them; and with such a versatility of attitude and gesture susceptible of being "known and read of all men,"—thus to supply the deficiencies of our oral intercourse, and to perfect the communion of one soul with another, if we are to make no more use of these things than if we were so many colorless and motionless statues! If this *visual language* were vastly more cultivated than it is, and employed in the early training of children and youth in our families, schools, and other seminaries of learning, we should find its happy results in all the processes of education, on all occasions where the persuasions of eloquence are employed, and in the higher zest which would be given to the enjoyments of social life. As a people, especially in New England, we ought to be sensible of our deficiency in this respect, and labor to remove it. We have latent enthusiasm enough to do this, but we have so long kept it under restraint, as if we were too fearful, or too cautious, to look, move and act as we think and feel, that we need strong convictions of the judgment

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

BY REV. T. H. GALLAUDET,

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

[CONCLUDED.]

WE have considered, in the preceding number, the origin, universality, and some of the advantages of the natural language of signs originally employed by the deaf and dumb, expanded and improved by themselves and their teachers, and used, more or less, in their social intercourse at the institutions where they are assembled, and in the process of their education. The extent to which these natural signs should be encouraged and made use of in this process is a question about which there exists considerable diversity of views, especially in Europe, among the various schools, and among teachers whose talents and experience entitle their respective opinions to much weight.

My object is not to discuss this question of *extent*, (though I may touch upon it as I go along,) but to show the intrinsic value and indeed, indispensable necessity of the use of natural signs in the education of the deaf and dumb,—to a great degree in the earlier stages of their education, and in some degree, through the whole course of it. In attempting this, I wish I had time to go, somewhat at length, into the genius of this natural language of signs; to compare it with merely oral language; and to show, as I think I could, its decided superiority over the latter, so far as respects its peculiar adaptation to the mind of childhood and early youth, when objects addressed to the senses, and especially the sight, have such sway over this mind,—when the expressions of the human countenance, with the general air and manners, attitudes and movements, of the body are so closely scrutinized by the young observer, while he receives from these sources some of the deepest and most lasting impressions that are ever made on his intellect and heart,—and when his first understanding of the meaning of words, singly or in short colloquial phrases, which he hears uttered, depends so much on the unfolding of this meaning by objects, or combinations of objects and circumstances, addressed

wishing to test the power of expression in imparting ideas, related the entire story of "the Offering of Isaac," without employing the slightest motion of hand or arm; yet, strange as it may seem, so perfectly was his countenance adapted to the ideas which he wished to communicate, that the intelligent portion of his mute observers were immediately enabled to comprehend the narrative. This may be considered literally a *prima facie* method of communication, and is indeed a rare instance of consummate skill.

Again, expression not only necessarily accompanies certain signs, but moreover with the same sign a change of expression may essentially modify its signification. Thus, in the sentence *I do not know*, given in answer to the question, *Shall you go to the city to-day?* and the same reply to the question, *Shall you be living a year hence?*—the sign in the former case is accompanied by a look of indecision, or uncertainty, or probability; while, in the latter, the countenance is decided, as implying entire ignorance of the future. Degrees of comparison, also, are appropriately illustrated by grimaces; slight or more strongly marked, in proportion to the required quantity. Thus, for example, let the adjective *large* be compared. The process is as follows: Positive, *large*. The sign, accompanied by a slight swelling of the cheeks and a dilation of the eyes. Comparative, *larger*. Cheeks and eyes still further distended. Superlative, *largest*. Cheeks fully inflated and eyes ready to start from their sockets.

But it is not the intention of the writer to enter into the details of face-making; let it suffice, if its value as an auxiliary to the teacher may have been imperfectly exhibited in this brief sketch. In fine, *expression* is the eloquence of the sign language. Would the orator attempt to interest his audience, he must make use of suitable emphasis; and it matters not how beautiful the diction or how exalted the sentiments may be, if the delivery is frigid and unmeaning. And so with the sign lecturer. His eyes, "the mirrors of the soul," must truthfully reflect his thoughts, and his countenance must beam with animation and interest, or he will fail to enlist the sympathies or command the attention of those before him. Without wishing to detract from the merits of the noble language of signs, we may safely assert that it owes its main force and beauty to the accompanying power of *expression*.

EXPRESSION.

BY CHARLES P. TURNER.

THE human mind in portraying its thoughts, feelings and passions, displays its peculiar prerogative by the variety of expressions which characterize them. The purposes of the soul are impressed upon the countenance, often with an energy more forcible than the most powerful language. The aspect of the brute may be wild and ferocious, as in the case of the savage tenant of the forest, or mild and peaceful, as in the domestic animal; but neither in the fury of the one, nor the docility of the other, do we see any thing more than natural instinct, modified by external circumstances. Man alone possesses the distinctive faculty of *expression*. The infant, while yet unable to articulate, often speaks with pleading countenance its desires, which the fond mother well interprets; so also the mute, cut off from the usual medium of communication, seeks to compensate for his infirmity by *looks* as well as gestures. Signs, however natural, unless accompanied by the corresponding expression of countenance, are to him, literally, a "dumb show." And hence arises an important auxiliary to the instructor. Should he, for example, desire to impart to his pupils the signification of the word *anger*, signs alone, however explicit, could not effect the object; but let the frown darken upon the brow; let the eye flash with assumed rage, and the pantomime is complete; the idea is at once received and permanently fixed.

But expression is not confined simply to the explanation of particular words; it is an indispensable concomitant to the entire sign-language. Should the instructor wish to communicate any idea, the pupil observes his motions, and at the same time watches with close scrutiny every change of expression. Should the subject presented be of a serious or comical nature, the sober, thoughtful cast of countenance on the one hand, and the lively look on the other, prepare his mind for seriousness or amusement; sincerity is quickly perceived; irony is instantly detected. Indeed, so well is this principle understood and practiced in the present system of instruction, that its omission would be considered quite as faulty as the neglect of tone and modulation of voice in the orator. A celebrated instructor once

and dumb youth, who had stopped in front of a splendid mansion, announced that his home was found. It was the palace of the Count de Solar. Inquiries were immediately but cautiously made in respect to the Solar family, and they were told that the heir to the title and estate, a deaf and dumb boy, had died some years before at Paris. This was enough to satisfy them, and they returned in haste to report their success. In due time the case was brought before the proper tribunal by the Abbé de l'Epée and the Duke de Penthievre, in behalf of the rightful heir, and a judgment was rendered restoring to Theodore the title and the property. But the affair was destined to afford a new illustration of the "law's delay." An appeal was made by the other party to the Parliament of Paris; the judgment was suspended and the case remained for several years undecided, until, upon the death of the Abbé and the Duke, the influence of the party in possession prevailed, and the deaf and dumb claimant was pronounced an impostor. The hopes of Theodore thus blasted, life became a burden to him. Anxious only to close it with honor, he joined a regiment of cuirassiers in active service, and in his first battle, charging the enemy with reckless valor, he fell dead upon the field.

The Abbé de l'Epée died on the twenty-third of December, 1789, at the advanced age of seventy-seven years. His funeral was attended by a deputation from the National Assembly, the Mayor of Paris, and all the representatives of the Commune. Two years after his death, the school which he had established and which was so dear to his heart was adopted by the National Government. It continues to this day, known and honored throughout the civilized world as the Royal Institution for the Deaf and Dumb at Paris.

There was something in the appearance of this lad which awakened an unusual interest in the Abbé's mind. His clothes were old and ragged, but his manners were polished, and his personal habits were those of one who had occupied a place in the highest class of society. The thoughts of the good Abbé were busily at work about his *protégé*. Perhaps in this forsaken child he saw the rightful heir of some great fortune; perhaps the outcast scion of some illustrious family. But whatever his suspicions might be, there was evidently no present method of ascertaining the truth in respect to him. Ignorant of all language, the youth was unable of course, except in the most imperfect manner, to throw any light upon his early history. Years passed on however, and the mind of the young Theodore became more and more developed under the instructions of his master, until he could communicate freely with him in relation to the events of his boyish life. All his recollections tended to confirm the Abbé in his first surmise, and with a generous indignation at the wrongs of his Theodore he determined to spare no effort to restore him to his rightful position. But how was this to be accomplished? The young man was ignorant of the name of his birthplace; he was ignorant even of his own name. He could only say that he had been brought from some distant city; that his rich garments had been taken from him, and that, in the rags of a beggar, he had been left alone in the streets of Paris. In these circumstances of doubt and perplexity, the Abbé adopted a resolution which, to less ardent minds than his own, must have seemed completely quixotic in its benevolence. Age and infirmity prevented him from going in person, as he gladly would have done, on a pilgrimage after the home of his pupil, but he committed him to the charge of his steward and a well instructed deaf-mute named Didier, with orders to visit every city in France, and not to cease from their search until they had gained their object. We cannot follow the three wayfarers in their various wanderings. Enough to say that when all hope of success was nearly gone, they arrived in the environs of the city of Toulouse. Here, the rapidity of Theodore's signs and the emotions displayed upon his countenance gave proof that he began to recognize the scenes of his childhood. They entered the city, and were passing slowly along the principal streets, when a sudden cry from the deaf

These feelings were occasionally manifested in the most striking manner. In the midst of one of his familiar discourses with his children, the Abbé happened to let fall one day some remark which implied that his own death might be near at hand. The possibility of such a misfortune had never before occurred to their minds, and a sudden cry of anguish testified to the shock which the bare thought had given to their affectionate hearts. They at once pressed around him, as if to guard his person from the blow of death, and with sobs and cries laid hold of his garments, as if they might thus detain him from his last, long journey. Deeply affected by these tokens of their love for him, and with his own tears mingling with theirs, the Abbé succeeded at last in calming the violence of their grief; and, taking advantage of an opportunity so favorable to serious remark, he proceeded to speak to them of death and the retributions of the world to come. He reminded them of the duty of resignation to the will of God. He taught them that the separation which death makes between friends is not of necessity eternal; that he should go before them to a better life, there to await their coming, and that this reunion in the world above would never be broken. Softened and subdued by such reflections, their stormy grief sunk into a quiet sadness, and some of them formed the resolution at that moment of living better lives, that they might thus become more worthy of meeting him hereafter in the home of the blessed.

The limits to which this brief sketch of the Abbé de l'Epée is necessarily confined allow us to add but one more incident from his life, to illustrate how completely he identified himself with the interests of the deaf and dumb. The story given below has a certain air of romance about it, but it is nevertheless nothing more than sober, historic truth.* A deaf and dumb boy was found one day wandering in the streets of Paris and immediately taken to De l'Epée, who received him as the gift of heaven and named him *Theodore*.†

* The facts here recorded were made the basis of an historical play by J. N. Bouilly, entitled *L'Abbé de l'Epée*, which was acted in Paris with great success, and has been translated into the Dutch, German and English languages.

† For the sake of those who are not familiar with the ancient languages, it may be well to explain that the name Theodore is compounded of two Greek words which signify, when taken together, *The gift of God*. The old names Theodosius, Theodosia and Theodoret had a similar origin, and from the Latin we have Deodatus, Diodate and Deidamia, all expressing the same idea.

out De l'Epée, and expressing his astonishment that a man so useful as he should be straitened in his operations by the lack of pecuniary means, he offered to bestow upon him the revenues of one of his estates in Austria. To this generous offer the Abbé replied: "I am now an old man. If your Majesty desires to confer any gift upon the deaf and dumb, it is not my head, already bent toward the grave, that should receive it, but the good work itself. It is worthy of a great prince to preserve whatever is useful to mankind." The Emperor easily divined his wishes, and on his return to Austria dispatched one of his ecclesiastics to Paris, who, after a course of lectures from De l'Epée, established at Vienna the first national institution for the deaf and dumb.

During the severe winter of 1788, the Abbé, already beginning to feel the infirmities of age, denied himself the comfort of a fire in his apartment, and refused to purchase fuel for this purpose, that he might not exceed the moderate sum which he had fixed upon as the extreme limit of the annual expenditure of his establishment. All the remonstrances of his friends, who were anxious lest this deprivation might injuriously affect his health, were unavailing. His pupils cast themselves at his feet, and with weeping eyes and beseeching hands earnestly urged him to grant himself this indulgence, if not for his own sake, at least for theirs. He finally yielded to their tears and importunities, but not without great reluctance, and for a long time afterward, he did not cease to reproach himself for his compliance with their wishes. As he looked around upon his little family, he would often mournfully repeat, "My poor children, I have wronged you of a hundred crowns." Such facts as these demonstrate his self-denying devotion to the cause which he had espoused.

The humble establishment of De l'Epée was situated on the heights of Montmartre in the outskirts of Paris. There, in the midst of his children, as he affectionately named them, and with his whole soul absorbed in plans for their improvement and happiness, he seemed to dwell in an atmosphere of joy which his own benevolence had created. The relation which he sustained to his pupils had more of the father in it than of master or teacher, and the love which he never ceased to manifest for them in all his actions drew out in return from their young hearts the warmest expressions of veneration and affection for himself.

their own natural language of signs was the only fit instrument for such a service to the deaf and dumb, and he immediately applied himself to the task of becoming familiar with the signs already in use among them, and of correcting, enlarging and methodizing this language, till it should become as perfect an organ of communication as the nature of the case would allow. Great success attended his efforts in this direction. The interest of the public was excited by the novelty of his method, and he soon found himself at the head of a little company of deaf-mutes; leading them with a skillful and tender hand out of their natural darkness into the great light of intellectual and moral truth. To De l'Epée unquestionably belongs the merit of originality in all this procedure. He was wholly unaware that substantially the same method with his own had already been suggested by Cardan the Italian, Wallis the Englishman, and Dalgarno the Scotchman.

The school of De l'Epée was conducted entirely at his own expense, and, as his fortune was not large, he was compelled to practice the most careful economy. Still, he was unwilling to receive pecuniary aid, or to admit to his instructions the deaf and dumb children of wealthy parents. "It is not to the rich," he said, "that I have devoted myself; it is to the poor only. Had it not been for *these* I should never have attempted the education of the deaf and dumb." The fear of being charged with mercenary motives doubtless led him to refuse the aid of the wealthy, for the bare suspicion of being actuated by such motives was exceedingly painful to his sensitive mind. One or two anecdotes, introduced at this point, will serve to show how little liable he was to be dazzled by opportunities for personal aggrandizement.

In 1780, the ambassador of the Empress of Russia paid him a visit, to congratulate him upon the success which had followed his exertions, and to offer him valuable presents in the name of that sovereign. "Mr. Ambassador," said the Abbé, "I never receive money, but have the goodness to say to her Majesty that if my labors have seemed to her worthy of any consideration I ask as an especial favor that she will send to me from her dominions some ignorant deaf and dumb child, that I may instruct him."

When Joseph, Emperor of Austria, was in Paris, he sought

He happened one day to enter a house where he found two young females engaged in needlework which seemed to occupy their whole attention. He addressed them, but received no answer. Somewhat surprised at this, he repeated his question; but still there was no reply; they did not even lift their eyes from the work before them. In the midst of the Abbé's wonder at this apparent rudeness, their mother entered the room and the mystery was at once explained. With tears she informed him that her daughters were deaf and dumb; that they had received, by means of pictures, a little instruction from a benevolent priest in the neighborhood, but that this good friend was now dead, and her poor children were left without any one to aid their intellectual progress. "Believing," said the Abbé, "that these two unfortunates would live and die in ignorance of religion, if I made no effort to instruct them, my heart was filled with compassion, and I promised that if they were committed to my charge I would do all for them that I was able." Behold De l'Epée now entering upon the great work of his life.

The foundation stone, if we may so speak, of the system of instruction which he was about to build had been laid in his mind several years before, and nothing remained for him to do but to go on and raise the superstructure as rapidly as possible. At the age of sixteen he had received from his tutor this principle, which he now recalled and made the basis of his procedure; namely, *that there is no more natural and necessary connection between abstract ideas and the articulate sounds which strike the ear, than there is between the same ideas and the written characters that address themselves to the eye.* Familiar as this truth seems to us at the present day, it was almost universally regarded at that period as a philosophical heresy; the strange doctrine being held by the learned that speech was absolutely indispensable to thought. Confident however of the soundness of his principle, and fully believing that written language might be made the instrument of thought to the deaf and dumb, the Abbé now turned to the practical questions: How shall they be taught this language? How shall they be made to understand the significance of written and printed words? What shall be the interpreter of these words to the mind of the ignorant deaf-mute? De l'Epée was not long in reaching the conclusion that

him so little. When the time came at which the choice of a profession for life was to be made, all his thoughts and desires turned toward the ministry of the Gospel; and, after some opposition on the part of his parents, it was finally decided that he should enter upon a course of study in theology. But he was not to be allowed to occupy without obstruction the field of labor for which his heart panted. When he applied to the proper ecclesiastical authorities for admission into the lowest order of the priesthood, he was required to sign a certain formula of doctrine against which both his intellect and his conscience protested; and his refusal to do this seemed to shut the door of the priesthood forever against him. Reluctantly, sadly, he was compelled to turn away from the ministry of the altar, to find elsewhere a theatre for the active benevolence of his heart. After some hesitation, he at last determined to devote himself to the law, and, passing rapidly through the usual course of study, he was admitted to the bar, and entered at once upon the duties of his new profession. But he very soon found himself in an atmosphere wholly uncongenial to his nature. His gentle and upright spirit was shocked and disgusted by the chicanery and tergiversation too often seen in the neighborhood of the courts of law, and he turned again with longing looks toward the altar from which he had once been driven. The great wish of his heart was soon to be gratified.

His piety and zeal had attracted the attention of a worthy prelate, a nephew of the famous Bossuet, and from him he received the offer of a small canonry in the diocese over which he presided. By the same excellent man he was admitted to the priesthood, and he now entered upon the discharge of its duties with an ardor all the more intense from having so long burned without an object. But his happiness was destined to be short. M. de Bossuet died, and deprived thus of his protector, his enemies succeeded in procuring against him an interdict, by which he was forbidden to exercise any more the functions of a priest. It was not long after this, when the ruling passion of his heart (the desire, namely, of doing good to his fellow-men) seemed to meet with obstacles wherever it sought for development, that his first step was taken in that path of usefulness, along which he was thenceforth to walk until death released him from his labors.

AMERICAN ANNALS

OF THE

DEAF AND DUMB.

VOL. I., No. 2.

JANUARY, 1848.

THE ABBÉ DE L'ÉPÉE.

BY LUZERNE RAY.

[The substance of the following sketch is taken from Bébien's *Eloge Historique de Charles-Michel de l'Epée*. Bébien was one of the principal professors in the Royal Institution for the Deaf and Dumb at Paris, and his various and voluminous writings upon subjects related to his profession are alike remarkable for grace of style and philosophic depth. De l'Epée is generally regarded as the father of what is sometimes called the French system of teaching the deaf and dumb;—a system in which the language of signs, enlarged and methodized, is made especially prominent as the interpreter of written language, and the medium of communication between teacher and pupil upon all subjects of common concern. We shall have nothing to say in the present article in respect to the merits or defects of the peculiar system of De l'Epée; our only object being to illustrate the beautiful and noble character of the man, by the record of a few incidents in his life.]

CHARLES-MICHEL DE L'EPÉE was born at Versailles on the 5th of November, 1712. His father, an architect in the service of the king, was equally distinguished for talent and piety, and it was his constant study to impress upon his children from their earliest years moderation of desire, the fear of God and the love of man. This parental instruction was not lost upon the young Charles-Michel. The habit of virtue was developed in him to such a remarkable degree, that, if we may trust his eulogist, the very thought of evil became foreign to his nature. Indeed, so pleasant and easy did goodness seem to him, that in after life he was often troubled because he could remember so few struggles with sinful inclinations; and he was sometimes even led so far as to doubt the reality of a virtue which had cost