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

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Mr. Burnet, than to disagree with him. We hope an entire agreement may result, either from his adopting our views, or convincing us of our error; for it would be arrogant in us to imagine that we had escaped error, on all of the difficult points involved in this discussion.

DEFERRED ARTICLES.—The length to which the closing article in this number has quite unexpectedly stretched itself, requires us to defer notices of the Annual Reports of the Hartford, New York, Missouri, and Louisiana Institutions; with some book notices, and other miscellaneous matter. We are also obliged to forego for the present, the pleasure of giving to our readers the poem, by Mrs. Mary Toles Peet, which formed part of the exercises at the first meeting of the Alumni Association of the New York Institution; having requested and obtained a copy for that purpose. We shall be able in our next number to accompany it with some account of the other exercises of the occasion.

NEW ENGLAND GALLAUDET ASSOCIATION OF
DEAF-MUTES.

THE next regular meeting of the Managers of the Association will be held at the house of George M. Lucas, Esq., in Bradford, Vt., on Tuesday, September 6th, 1859; will probably be in session two or three days. Any one having matters to refer to the Board is invited to send them there. Any one, connected with the Institutions for the Deaf and Dumb, who happens to be traveling that way, is invited to give them a call.

In behalf of the Board,

WM. MARTIN CHAMBERLAIN,

Secretary.

Erratum.—For *Edwin Booth*, p. 160, read *Edmund Booth*.

schools, are able to take the sense of written language directly from the writing itself, we think a few simple experiments would conclusively prove. Let a question of some length, but quite within their comprehension, requiring a simple affirmative or negative answer, be placed before them, already written, and let it be observed how quick the answer will come. Let sentences, and finally some easy narratives, be presented in a similar manner, and let the rapidity and readiness be noted, with which they will explain the same by colloquial signs.

We should be in favor of frequent exercises such as just described, and still others with a view to the same result, viz., that of starting the pupil off from the track of any habit, which he may have acquired, of actually or mentally spelling out the words on the fingers. For, though it is easier for him to dispense with this cumbrous process, yet sheer indolence, we know, often chooses and certainly trudges on in the most laborious way. We would by no means discard the manual alphabet, or deem this at all necessary in order to secure the desired advantage from the written form. We should aim, however, to use written language not only as much as possible, but, so far as possible, in a way to imbue it with the warmth and life which pertain to a living instrument of communication, associated closely with living occasions, thoughts and feelings; and so to clothe its dry bones with flesh and blood.

In regard to the syllabic alphabet, if we could have a way of simultaneously representing groups of letters on the fingers, which shall combine ease of acquisition, rapidity of execution and facility of perception, we should welcome it as an invaluable acquisition. That devised by Mr. Burnet, is the result of much thought and ingenuity, and he has perhaps done the best that can be in this direction. If it is possible to avoid the defects reported by the committee to whom his alphabet was submitted for examination, would it not be well for Mr. Burnet to revise, or, if necessary, wholly to recast it?

It always gives us much greater pleasure to agree with

If the deaf-mute pupil be made accustomed to the use of the written word, by early and proper training, it need not become associated with any motion at all, so closely as invariably to suggest it. We do not ordinarily associate distinct ideas of motion with fixed forms of visible objects. Written forms do not, to those who hear, suggest ideas of the motions of the hand in writing. The case is different with sound. Sound, of any kind, when made by beats or successive impulses, naturally gives an actual impulse to our muscles, and inclines us to beat the time, whether regular or irregular. Adding to this, the close correspondence between articulate sounds and articulate motions of the organs, and we need not wonder that the former, almost if not quite invariably, suggest the latter. We can see also how the habit is formed by which the written word suggests the spoken word. When we learn to read, we do it by actually pronouncing the word, at the sight of it on paper. When we read to others, or read in any case aloud, we of course do the same thing, and thus the habit becomes too inveterate to be laid aside. But the deaf and dumb may easily be trained to have nothing suggested but the idea, or if more, nothing more than the pantomimic sign. He may know indeed the manual characters, but the sight of the word need no more suggest these or any other motions for the letters, than the same sight of the word need suggest to the hearing person the motions of writing, which he also knows. The fact that he uses writing in communicating with others, will not cause the deaf-mute to think in the motions of the hand in writing, rather than in the fixed forms of the words. For, these forms,—the products of the motions,—are the prominent things at the time, and of such a nature as to take a permanent hold upon the mind. If, in communicating with others and expressing his thoughts, he uses writing or the manual alphabet indifferently,—not giving to either an overwhelming preponderance,—we think he will use sometimes one and sometimes the other in his interior mental processes.

That the deaf and dumb, as ordinarily educated in our

ding of our will, with no bodily motion of ours, we should have the advantage in question without abatement. We are, of course, far from denying that living intercourse with others, has peculiar advantages for making words familiar, and impressing them strongly on the mind.

In regard to the formation of habits in relation to words, the case of the deaf and dumb is very different from that of the hearing. Their habits are not formed so early, or so much by actual use. The medium which they find easy and ready at hand, and therefore natural to them, is gesture and pantomime; and they have little to do with words for a long time, except under the instructions of the school. Their habits will depend therefore on the instruments and the methods employed in their education, and also on their other mental peculiarities, as well as their acuteness and activity in shaping and modifying their habits for themselves.

We have already and unavoidably anticipated much that would fall under this head, and what else we would say is to be inferred from the principles we have sought to make clear,—with a dry and tedious minuteness, we are aware, which probably a more deliberate preparation would have enabled us to abridge.

We think it important to begin the instruction right, though we would not attach so much importance to the mere beginning, as did Mr. Barnard, in his paper on this subject, in one of the Paris Circulars. A general habit is not formed by a mere beginning, so as to be incapable of change. We know that children who begin their reading with the habit of spelling out each letter, change this habit for that of pronouncing merely the whole word. Just so it must be, that a deaf-mute, if he has formed the habit of spelling written words on the fingers, may at least exchange these motions for the motions of the hand in writing. He can still modify his habit so as to perform these motions in a very rapid and slurred manner, and the striving for greater rapidity may lead him finally to indicate each word by a very slight motion indeed. It would then seem hardly important whether or not he should finally drop the motions altogether.

that sound,—which is commonly regarded, and sometimes exclusively so, as naturally the primary form of words,—here takes rank along with those regarded as least natural, and as requiring something to intervene between them and the idea. If words, considered simply as they sound, in the bodily or mental ear, can serve as a vehicle of ideas or an instrument of thought, analogy would lead to the conclusion, that the same service might be rendered by words considered as visible forms. But if, as sounds, they cannot, from the nature of the case, fulfill these ends without calling to their aid the felt motions of speech, it may be inferred that as written forms, they cannot do the same, without calling in some variety of motion,—not necessarily that of the hand in writing, but either this, or that of speech itself, or of the manual alphabet. But if the necessity exists not in the nature of the case, but the association results from habits acquired, the question then arises in reference to each habit by itself, whether it is, or is not, practically avoidable.

If it be true that words as sounds, without consideration of oral movements, can serve the purpose of words, then it is *not* to the fact that we use or make them ourselves in addressing others, or that they are voluntary motions of ours, that their efficiency is due; but simply to the familiarity, which results from their often passing into or through our minds. It is true, however, that the formation or construction of any thing, gives us a familiarity with it, and a stronger impression of it on our minds, than we can easily get in any other way. As a mastery over language, in expressing our thoughts, or embodying them for our own use, is never obtained except by practice in the thing itself, so is it also with any particular form of representation. But this familiarity and this mastery comes, we think, as a fruit rather of the operations of the designing faculty, than of anything mechanical. So that, if merely by the conceiving or imagining power, we arrange words, after the written form, in a sentence or composition, even if we give them no outward expression, we gain the end to a considerable degree. If the form should imprint itself on paper at the mere bid-

semble, either the simple object in perception, or the associated ideas, or both; and it is possible, in cases, that these associated ideas may be the agencies by which the objects perceived are retained or linked together in the memory.

It is therefore clear, that it is natural for us, as Mr. Burnet observes, to employ in our mental processes,—one description of them, at least, we would add,—those forms which we use in actual expression, to the extent, at least, of a portion of the latter. It is to be remarked also of those forms, that they must consist in part, at least, of ideas of voluntary bodily motions, and whether or how much this would render it natural to prefer them as such, is worthy of consideration. As we have intimated, the active internal process does not necessarily go beyond the ideas which come through external perception. Still it may naturally embrace ideas of bodily motion. Or, there may be a natural tendency to this.

The purposes of the intellect are not, however, always best served by the course to which nature inclines, undisciplined and untaught. And if nature in this matter will have her way, and take the lead, we should at any rate aim to set her upon the track which is to be preferred.

If nature indeed confines us rigidly to the forms which we use in communication,—and which consist of our voluntary actions,—as the primary forms of words, with which alone the meaning is immediately associated, we are then shut up to three varieties, viz., motions of the vocal organs, motions of the hand in writing, and motions of the fingers in spelling, each considered simply as muscular and tactual sensations. The other varieties are but products of these motions, viz., of the first above-named, two products, sound and visual impressions, (labial reading;) of the second, two, the characters traced and become permanent objects of sight, and transient impressions from the visible motions of the hand; of the third, impressions from the visible motions and positions of the fingers. These five, which are products of the others, have no relation to us except as impressions on the sense; in which we are passive, even though they be products of motions of our own. Now, it is to be observed,

purposes. Such economy is important in all education, and especially for the deaf and dumb. Another desirable quality is, that the form be itself adapted to secure the attention. Another, that it be adapted to impress itself on the memory. Another, that it facilitate the linking of an orderly series of words together in the memory. Another, that it favor the comparison of the several parts of such a series, the apprehension of their relations, and thus of the meaning they collectively express. So, in regard to purely interior processes of thought,—so far as any form can be readily and rapidly handled as a mere (interior) form, or so far as it will subject itself most readily and fully to the combining, or again, to the comparing and judging faculty,—it will be so far an eligible form. Rapidity in execution is, of course, an exceedingly desirable quality, less important in the early stages of instruction than subsequently, but on the whole, a prime desideratum, as respects the instruction of the deaf and dumb. Sundry points of convenience are also to be considered. Of the forms in actual use,—some having one advantage, and some another,—we must select and combine as we best can on the whole; always aiming, be it remembered, to employ each in such a way, as to make the most of its advantages, and abate, as far as possible, its defects.

The Formation and the Modification of Habits.

The internal processes, as the external processes, with language, are of two sorts,—receptive or passive, and productive or active; the one, in which we perceive outwardly or recollect inwardly, and the other, in which we express externally or merely embody internally. The correlative outer and inner processes will closely resemble each other. This is true as respects the active processes; for the internal embodiment of our thought always precedes its external expression. It may be, perhaps too hastily, presumed to be in all respects the same when it stops short of the expression as when it goes out. It is necessarily the same with a part, but not necessarily with the whole. In regard to recollection, it is true that the object of thought may re-

words under a better form, we doubt whether it is borne out by facts. We could bring negative instances, of very poor scholars from the speaking portion of our pupils. Of course, the advantage which such have by their previous knowledge of language, is in every case considerable; but the instances of decidedly superior attainment, are usually from that class who had obtained through the ear enough of common language to be able to make headway in books with comparatively little aid from the teacher. It is to books, and to language presented to them in the written form, that they are mainly indebted, for the standing they take above their less favored fellows. The inference is rather in favor of a more skillful and thorough trial of the written form of language for all of our pupils.

In regard to the property of "*tangibility*," as pertaining to the manual alphabet, we cannot think the advantage suggested by Mr. Burnet, of any consequence. For, speech has the same tangibility; and if surrounding noises render it difficult for us to think in words, for the reason which Mr. Burnet names—that words are sounds, it is to be remembered that manual words are also visible forms; and we know not but that the deaf and dumb associate the visible forms of the finger-letters with the muscular and tactual sensations, as closely as we do the sounds of words with the felt articulations; and indeed, when they think in the manual language, they may in fact array the words in the visible rather than in the tactual form, and so far as they do this, the interference with external observation will be in full force, as much as though they pictured to themselves written or printed words. We are not, moreover, inclined to allow the principle here assumed. Ideas of one sense interfere with ideas and observations pertaining to another sense, as truly, if not in an equal degree, as with those of the same. Notice, for instance, the eye of a musical performer.

A desirable quality in a form of representing words, especially in instruction, is that of being, as a form, rapidly and readily apprehended in perception. Thus, less mental effort will be wasted in this act, and more left available for other

in mind and could write down the jumble of letters, syllables and words into which he has translated the finger motions, he would still have a hard task to decypher it. He would probably do better, if he could present to his mental eye the written forms of the characters, instead of the spoken, or at the same time with them, and depend on those for the grouping.

The deaf and dumb, on the other hand, group the finger letters as they appear to the sight, and by familiarity with those groups which form words and phrases, become able to recognize them with great rapidity. The speaking person may by practice gradually acquire the ability to recognize them in the same way, though not to dis sever them from associations with speech.*

Let it never be forgotten, however, that the rapid reading of the finger spelling on the part of the deaf and dumb, requires great previous familiarity with the words and phrases employed. Each complex group must be made separately familiar, before it can be readily recognized. Not only so, but we know how much we are aided in apprehending what we hear, by a reference to the connection; how by this means we supply many words which would otherwise be lost through indistinctness and rapidity of speech; much more is this aid required in reading the manual spelling; and it depends, we know, on a thorough knowledge of words, and of the usage and laws of the language. So that, though it is possible to spell on the fingers faster than writing can be employed, yet we can avail ourselves of this rapidity in but a comparatively small degree, in addressing the pupils in our schools.

As for the idea that the reason why semi-mutes sometimes make so great attainments in language, is that they handle

* Mr. Burnet's habit, as he describes it, of repeating to himself each syllable, in using the manual alphabet, we rather think must be peculiar to him. Our impression is, that the common way is to repeat simply the letters, and in rapid spelling, to repeat them of course in a rapid and slurred manner, so that if thus uttered in the ear of a bystander, he would be unable to make out the words. In this shape, they can hardly serve the purpose, as remembered sounds, of directly representing ideas.

form of words—if such as can pass through our minds as rapidly as can the ideas conveyed—may possibly work no hindrance, as it must, if the latter could outrun the former. If we have occasion to think very slowly, and subject everything to very close scrutiny, the spelling of each word on the fingers might be no obstruction in reading from a book. The case might be different, if we had the matter to remember or to compose, in the form of the manual alphabet. For though we should wish to work slowly on the whole, we might need to run rapidly between distant portions.

We have observed that the rate at which we can repeat any of these forms of words in the mind, seems to be proportioned to the rate of speed at which we can actually execute them, by voluntary movements; and our own opinion is, that the rates are not only proportioned, but equal. That it is one or the other of these, whenever we imagine ourselves repeating the words—that is, executing the movements, we do not doubt. And this appears to be what we do, when in reading we convert the visible into the spoken form, and in the other cases analogous to this. Yet we cannot presume ourselves able to trace all the subtle workings of the mind; and must confess ourselves not fully confident that these same forms may not in some other processes, flit with electrical rapidity through the mental consciousness.

The speaking person has some peculiar difficulties in reading the finger spelling,—greater at first than after more practice,—from his habit of pronouncing to himself each letter which he reads on the fingers. Not knowing what the word is, when it is half spelled, he yet commences dividing it into syllables, and perhaps falls into a puzzling mistake; or the separations between the words not being properly marked, he makes into a syllable the end of one word and the beginning of another. Add to this, that some of the letters escape his notice and fall out, and some being indistinctly made, are mistaken for what they are not, and in the transition from one character to another, letters appear to be made which were not intended,—and we are at no loss to see how it sometimes happens, that if he has been able to retain

execution than writing, the manual alphabet is yet tediously slow, and being more exacting upon the attention, it would be decidedly inferior to writing on the whole, were conveniences and circumstances always favorable for the latter, and could persons address each other face to face by writing, and exhibit the writing while executing it. Though writing is slow in execution, yet reading may be far more rapid than speech, and writing need by no means be slow, as a vehicle of memory and a medium and instrument of thought, even to one who relies on the visible figure it presents.

Those forms of representing words which are objectionable in themselves, will attach their disadvantages to the other forms with which they are so closely associated as to be uniformly suggested by them; as in the case of those of the deaf and dumb whom habit obliges, in reading, to spell out each word on their fingers, either actually or mentally; and it may be that speaking persons are often retarded in their reading, by their habit of converting each written word into a spoken one. We think there may be proof-readers who can, to say the least, inspect the orthography and typography of each word, and read more rapidly than the spoken words can pass through the mind. But to take the sense of what one reads,—which even a proof-reader is required to do, to some extent at least,—will require more time, ordinarily, than simply to inspect the words. It may be true that, though we can recognize words and familiar expressions by the eye alone, and apprehend the meaning immediately therefrom, yet that, in order by the same means and with a corresponding rapidity to gather up the sense of an assemblage of such words and expressions arranged in a sentence, it would not be enough simply to throw off our old habits, but we should need also to be drilled into new ones. With our existing habits, it cannot be said that we are retarded by converting the words into the spoken form; while it may be that with different habits, greater expedition would sometimes be possible, especially in cases where the thought and the construction are such in themselves as might be apprehended with great rapidity. The suggestion of a parallel

different combinations from a certain number of distinct elements, which we call "characters." Mr. B. wrote, undoubtedly, without having time to reperuse the previous articles.

The form under which any certain assemblage of words will adhere in memory, depends much on the process by which it was committed to memory. If this was by hearing the words repeated, (or sung, it may be,) by another person, we shall, for some time at least, recall his tones and other vocal peculiarities. If we learned it by repeating it aloud ourselves, we shall recall in the same manner the tones of our own voice. If by silent reading, our ideas of the sound may be very vague, and almost nothing compared with those of the vocal movements. If in this process we have had the words before us in clear distinct type, on a fair and open page, the impressions made on the visual organs may remain distinctly blended with the others, and furnish important aid to the memory. Who is there that reads, and is not aware that sometimes he has been helped to recall a name or word that was slipping from his memory, by a recollection of its appearance to the eye, its meaning being more closely linked in his mind with the form of the word than with the sound? Are there not those who as certainly represent to themselves, more or less distinctly, the forms of the words which they hear spoken, as they do the sounds when they read or write?

Some of the forms under consideration, are slow and cumbersome in actual use; and are proportionally slow and cumbersome in the operations of memory, or the workings of thought. A form may also require so painful an effort of the attention, and thus so engross the attention upon itself, as to hinder the ready suggestion either of the meaning, or of the parallel form through which the meaning would be indirectly suggested; and even the component parts or elementary characters may be so difficult in this respect as to prevent the ready grouping of them into the whole word. The manual alphabet presents such difficulties to those who are little used to it; and has probably in this way, even when perfectly familiar, an intrinsic disadvantage, as compared either with speech or writing. Though more rapid in

ciple of the human mind, that whatever we are cognizant of through any of our senses, is capable not only of being revived in the internal mental operations, but of having an agency in calling to mind other ideas, whether ideas of the same sense or of other of the senses.

Only writing or print affords the advantage of a form which has permanence and presents simultaneously whole words and sentences. This is a great advantage for easy and ready perception, and also for committing language to memory, whether it is done by simple inspection, or by repetition in some other form. This form presents also advantages for judging of and apprehending the meaning of a passage, and subjecting it to close scrutiny; as is perfectly obvious when we have anything long and complicated to examine. It does not fall within our present purpose to speak of letters as the repository and treasure-house of thought and knowledge.

Mr. Burnet labored under a misapprehension when he wrote,—“In behalf of writing, you urge that, from its fixity and permanence, its forms can be conceived and recognized as *units*,—so that deaf-mutes should be able to read faster by recognizing each word as a single character, than by mentally going over the letters.” What we actually said was, (in reference to writing compared with the manual alphabet,) “The group of characters standing before the eye, is more readily grasped by the mind, and with a less painful effort of the attention, the remission of which in the other case, for an instant, is fatal.” (—Annals, X., 4, p. 233.) This did not imply that words read on the fingers could not be apprehended as units at all, but rather the contrary. Neither did we employ the phrase, “a single character,” as above; and would hardly choose so to apply it. A word is like a single character, in that it represents a sound, and in that it is a unit composed of parts; and as with a word, so with a letter, the essential parts must be recognized in recognizing the letter itself. The difference in them as objects of perception, and aside from the office of words to stand for ideas, is that letters are not, and words are, recognized as made by

the hearing of the words,—does more, we suppose, to link them in the memory, than does the hearing itself. This may, indeed, depend much on individual organization. In listening to the “voices of nature,” do we not always find it more easy to remember any succession of external sounds, if we figure them to ourselves as framed after some fashion by our own vocal organs? By voluntary bodily motion, we are able to carry our attention along a line of things in order and without interruption; and there is probably a law of our organization, by which a series of voluntary motions is readily linked together, so as to be again reproduced at will in the same order. The memory is, however, by no means limited to this mode of operation. In viewing carefully an assemblage of objects presented to sight, we naturally assist the attention, by pointing the finger to each, one after the other; but most persons could really fasten the objects and their order in the memory, more speedily and surely by the use of the eye, than by relying on the repetition of the names of the objects, or by performing a series of gestures, or motions, one for each object. Suppose the assemblage of objects to be a band of men, or a collection of pupils in a school, would it not be so as we have stated? Why is it, then, that when we have an assemblage of words to commit to memory, present to the eye in writing or print, that we speak them over to ourselves, either actually or mentally? Is it not from early habit, rather than from the intrinsic nature of things,—we having learned to speak before we learned to read, and never having put ourselves to the task, and trained ourselves to the habit, of remembering a series of words by means of their visible figure alone? May not the case be in this respect as Mr. Burnet thinks it is with his syllabic alphabet compared with the common manual alphabet, when he claims that the only difficulty about it is that no one will learn it, so as to get accustomed to its use? It is certainly true that the sight, alone, when properly trained and exercised, has certain advantages for the memory over every other faculty. Persons sometimes reason as if the memory could act only through a single sense; whereas, it is a prin-

to what we have when the spoken word is simply remembered, or is suggested by its written form in reading. What we do when we speak is simply to perform a set of motions. Before we can perform any voluntary motions, we must have a correct conception of them; or rather, a conception of the sensations proper to those particular motions. In order to speak, it is not necessary to know any sound, provided, without this, we can know how to move the organs. In actually speaking, it is not absolutely necessary to have any conception of sound, but it is necessary to have a conception of the motion of the organs. If we have that in mind distinctly and precisely, it matters not whether we have or have not a vivid idea of the sound. It may hence be inferred that ordinarily, if not universally, in repeating words mentally, the more prominent part of the operation has relation to motion instead of sound.

The respective advantages and disadvantages of the several forms of representing words.

There is a choice between the different forms of representing words; though no one is preferable in all respects, some having one advantage and others another. We have already, but in part only and in brief, indicated some of their respective characteristics.

Sound and speech are capable of rhythm and rhyme, and so of rendering the aid which these are well known to afford to the memory; and with no such device, it may be true that they so fall in with the mental organization, in many and possibly in most cases, as to be a better vehicle for the memory than the written form could be alone. The forms which are voluntary, have a certain advantage in relation to memory. In this respect, the motion of the organs in speech has the advantage over the mere sound of the words. The voluntary repetition of a word or series of words, even though by the silent movement of the organs, will ordinarily serve better to fix them in the memory, than would the mere hearing of the words. And, when we hear, the mental repetition of the movements,—made inseparable, by habit, from

before we know what they mean. What scholar, when he comes upon such a phrase as *de mortuis nil nisi bonum*, does not apprehend the meaning long before he can repeat the words?

In fact, this repetition of the spoken form of the words in our reading should be viewed as a mere habit, rather than as a necessity for the conveyance of the meaning. Let us suppose a person setting about the study of a new science,—chemistry for instance. He is to be introduced to a variety of new substances for which he knows no name. We will suppose, also, that he never hears their names uttered, but only sees them represented by Hebrew words,—he having never learned the Hebrew pronunciation, or the sounds of the letters. Could not the pupil understand a text-book in which the substances were thus indicated? We do not imagine that an accomplished mathematician attaches a name, or a sound, to each mathematical symbol every time he sees or employs it. Yet it is to him the sign and vehicle—the immediate representative—of an idea.

Furthermore, in our silent reading, is it articulate sounds that we repeat to ourselves mentally; or is it rather the motions and positions of the organs proper to the sounds? If a sound, is it a loud-speaking, or a whispering sound? is it the sound of our own voice, or that of some other person? If, indeed, we are reading the production of some public speaker with whose tones and manner we are familiar, it is his voice which seems to resound in our ears. So, if we are reading, or mentally repeating, any passage which we have been accustomed to deliver orally, we may seem to hear our own voice. But do we not ordinarily read to ourselves, without seeming to hear any particular tone or quality of voice? The idea of the sound becomes a generality, quite void of that vividness and distinctness which pertains to concrete realities.

But how does it appear that the conception of the motions and positions of the organs is not equally indistinct? The following consideration seems important. Before we actually utter a word, we must have a conception of it, similar

of words with one form or another, and the associations induced between different forms of words, are matters of much consequence. Some of the associations between different forms, according to the division laid down at the outset, are unavoidable and indissoluble, from our very constitution; as much so as is that of secondary perceptions of sight with the primary sensations. Others are the result of circumstances and of special training; which also determine the particular form or forms with which the meaning shall be primarily connected. Some of these mere habits, when once fixed, are exceedingly hard to be supplanted, and the difficulty may in some cases amount to an impossibility.

In regard to the form with which the meaning is primarily connected, it may not be always one single form alone. Two forms may be themselves so closely and invariably connected in our thought,—as, for instance, the sound may always suggest the motion of the organs, and the motion, or the thought of it, may always suggest the sound,—that we cannot say the meaning is associated with one apart from or more than the other. And, if ever we acquire the habit, so that these two forms become connected in like manner with the written form, in that case, also, we cannot say that the meaning is associated with any one of the three more closely than with either of the others. That an approach to this is actually made by some persons, we believe to be a fact.

It is commonly said, indeed, that written words have to us no significance except as the representatives of spoken words; and the restriction is generally carried still farther, limiting the power of immediately suggesting ideas to the word considered simply as a sound. From this notion, in either shape, we respectfully beg leave to express our dissent. The habit of relying upon the spoken form may make it easier for us to take the sense in that way, though it can hardly be doubted, that we often get the sense before we have time to repeat the words, even mentally. When, for instance, we see over a door, the words “no admittance,” or “walk in,” we do not have to wait to pronounce the words

phrase, "for aught I know," occurs to us now as one which we used to hear made into a single word,—pronounced *for-ten'-or*,—and thus liable to be apprehended as a distinct word in the language. The mind individualizes familiar phrases before it thus abridges them, and when they remain unabridged.

Of course, one cannot recognize a complex object, in perception, more rapidly than it is presented to his sense. When words already written or printed, are present distinctly and clearly before the eye, there is no limit of this sort. In the other forms of words, the parts may succeed one another either too rapidly or too slowly for ready perception. There is always a just medium in this respect. Greater familiarity renders greater rapidity possible and desirable. It is an imperfection in any form of words, if their exhibition in that form cannot keep pace with the power of ready perception.

*Association of the Forms of Words with their
Meaning and with Each Other.*

The office of words is to convey ideas. By the law of habit, the meaning of a word becomes associated in the mind with its form, so that one suggests the other. It is ordinarily the case that the idea is more intimately associated with some one or more of the forms which are known, than with the others; and has with the latter an indirect, if no immediate association. Particular habits may also be formed, as well as general ones, so that a person shall associate the meaning of certain words more closely with forms of one species, and of other words with forms of another species. By the same law of habit, the different forms of words become associated together, so that the actual perception of one form suggests the image of another, which is a re-presentation of it as apprehended in a former perception. Thus one form of the word suggests to the mind one or more other forms, at the same time that it suggests the meaning—whether it does this by itself alone, or indirectly by the other, or by means of both.

The habits which are formed of associating the meaning

the parts separately and their mutual relations ; and then combines them into the whole which they compose.

In regard to the number of parts which may be embraced in one whole, we know not of any absolute limit ; but the difficulty of the operation seems to be increased with the number of the parts which must be distinctly noticed. This difficulty, however, abates when the parts themselves are things made familiar by repetition, and still more, as the whole itself becomes a familiar thing by the same means. The quickness with which a complex object may be recognized in perception, will depend more on this previous familiarity, than on the number of the parts which compose it. The greater the number of parts to be distinctly observed, the greater will indeed be the liability to mistake by resting satisfied with a superficial attention, and so confounding the object with another differing from it only in some minute point. Familiarity may lead to this superficial observation ; but yet it renders a careful discrimination less difficult and more speedy. To take an illustration from among visible objects, let us suppose a person sees, for instance, a company of soldiers. If he has often seen the same before, he recognizes it for the same at a glance. If he has made himself quite familiar with the faces of the men and the order of their arrangement, he will be able to run his eye quickly along the line, and perceive whether the company is entire, and every man in his place. The more frequently he has done this, the quicker will he be able to do it. And, this done, he has the idea of the company as a unit, and as entire and in order. But where his purpose does not require this accurate examination, he yet recognizes the object, from a more superficial and hasty inspection.

From these premises, it is to be inferred that not only syllables and words but whole phrases and sentences may be individualized. The tendency to this in languages which remain long unreduced to writing, is seen in those long words in some savage dialects, which are made up by combining several words into one. This tendency to unite words exists everywhere in the speech of the unlearned. The

ceiving words, all these must be noticed sufficiently to distinguish one word from another.

Perception of a Complex Object as a Unit.

Confining ourselves for the present to actual perception, let us inquire, what is it that constitutes an individual thing, or a *unit* in perception, and hence in language as an object of perception? Absolute simplicity is by no means essential to this unity of an object. The objects of perception are generally, if not always, complex. To know a complex object thoroughly, we must know its several parts, and their relations to the whole. We must also know the whole as one thing, and as at the same time composed of these parts. The seeming paradox is one of nature's making, not ours, and its explanation is no part of our business, just now. It may be said of these parts again, that to know them thoroughly, we must know them in the same manner, if they are themselves complex. To know any object perfectly, we must know all the parts into which it may be again and again divided and subdivided. To this extent, of course, our knowledge of a concrete object never reaches, and thus we know nothing perfectly. We consider ourselves as knowing a thing, when we know it well enough to distinguish it from others. We say we perceive it, when we notice it distinctly enough so to distinguish and thus to recognize it. Any individual thing may form a part of another larger whole, which shall be itself one object in perception. Things are presented to us as connected in time and space, and we must so perceive them, when we perceive them at all; but we form the groups, larger or smaller, for ourselves.

Absolute simultaneousness of impression on the sense is not essential to unity in perception. But, on the other hand, some exercise of memory seems necessary to the perception of a complex object. Thus, in hearing a word uttered, the sounds which compose it pass through the ear in succession, but are gathered by the mind, and grouped into one whole. So in the case of sight, the attention is directed to this part of the object and that in succession, observing

his supposed reminiscence of sound, and to suspect that if it exists in any degree, it is yet so faint as to play no part, of consequence, compared with his distinct perception of the motions of the organs. We think it must be so with any one who has been for many years profoundly deaf; but are open to conviction, upon evidence to the contrary.

There is no intrinsic correspondence between the elementary sounds of words and the alphabetic characters employed to represent them. The association is wholly arbitrary. In most written languages, the characters are less in number than the elementary sounds, especially for the vowels,—besides that the same sound or combination of sounds is represented in several different ways.

In regard to the division of spoken words into their elementary parts, it may be of use to remark, that the division into syllables is not founded in the nature of the sounds as sounds, but in the exigences of the organs by which they are produced. Even thus it is no necessity, but a mere matter of convenience, and more or less arbitrary. It is less marked in the French manner of pronunciation, where less use is made of accent than in the English. We imagine it does not amount to much in the Polish and that family of languages, where the vowels make but a small figure. Even in English, it is often a matter of question how the division shall be made in writing or print. If we turn to the dictionary, we have *found-ed* and *foun-da-tion*. So we have *sour* in one syllable, and *pow-er* in two. Where the speaker actually divides the word distinctly into syllables, we of course perceive the division; but we must equally perceive the still further division into the elementary sounds, of which most syllables contain more than one. We perceive the syllables in their succession, and we equally perceive, in their proper succession, the simple sounds which compose the syllable. In the monosyllable *strength*, we have at least six distinct elementary sounds,—as many as in the trisyllables *san-i-ty*, *ref-u-gee*. Many, if not all, of these (so-called) elementary sounds, will, on a nicer analysis, resolve themselves into distinct and dissimilar parts. In per-

ideas of time and its relations,—belong properly to a faculty distinct from any mere power of sensation. But those not born blind, connect their ideas of form and motion chiefly with visual objects. These ideas, therefore, belong properly under Nos. 2, 3, 4 and 5. We must be excused, if we seem to dogmatize; for the exploring of the depths of metaphysical inquiry which here open upon us, is no part of our present undertaking.

A peculiarity of No. 3 is, that the words or sentences are before us at once in their totality, and remain before us, subject to our attention, as long as and in whatever way we please; while in the other forms, not only each word, but each elementary portion of the word, is before us but for a moment, and then supplanted by the next following; their coherence is only in time, and they present themselves to our attention only in one invariable order,—the direct order of succession in time,—while the order of the first is only in space.

Sound is a product of motion,—not merely of vibrations of air, as light is of an imponderable ether,—but of varieties of motion and position, which cause and modify these vibrations. The sound accompanies the action of the organs, and varies as it varies. Not only rhythm and rhyme exist as perfect in the mere motions of the organs as in the sound itself, but all the varieties of articulation, with all the elements of which each separate articulation is composed, exhibit a complete correspondence between the sound produced, and the action of the organs producing it. In the different articulations, the impulses begin and end abruptly, or otherwise; they are continuous or interrupted; they glide smoothly, or roll, jar, or grate, roughly; they are thin or full, sharp or round, strong or weak. These and other peculiarities are in part the same in the motion as in the sound, and in part similar, or analogous. So far as these qualities are modifications or relations of time, the correspondence is perfect, and amounts to identity.

It is this correspondence, which inclines us to doubt whether Mr Burnet is not somewhat mistaken in regard to

THE QUESTIONS BETWEEN MR. BURNET AND THE EDITOR.

BY THE EDITOR.

THE different forms under which words may be actually perceived or mentally apprehended are the following :

1. As sounds addressed to the ear.
2. As motions and positions of the organs of speech apparent to the eye, sometimes called the labial alphabet.
3. As composed of written characters, and consisting of form or figure addressed to the eye.
4. As movements of the hand in writing,—motions in succession addressed to the eye. This may or may not be combined with No. 3, but is distinct from it.
5. As any variety of manual alphabet of the deaf and dumb, considered as addressed to the eye ; consisting of figure and motion.
6. The motions and positions of the organs in speaking, felt as muscular and tactual sensations.
7. The movements of the hand in writing, felt in the same manner.
8. The movements and positions of the manual alphabet, felt also in the same manner.

Some Characteristics of these Forms.

In Nos. 1, 2, 3, 4 and 5, we are, in case of actual perception, merely passive recipients of impressions from without ; at least, only active in holding and directing the organs of sense and the attention of the mind so as to receive the impressions. In Nos. 6, 7 and 8, we are, during the perception, in active voluntary motion, and take cognizance simply of the sensations connected with our movements.

Of No. 1, the perceptions involve no idea of space, or of figure or motion in space. The phenomena exist under conditions of time, but not of space. The same is true of Nos. 6, 7 and 8, considered strictly as muscular and tactual perceptions, though with these we always associate ideas of figure or motion,—one or both. These ideas,—as do, also,

long words as *units*. They surely must recognize a word as a combination of letters in a certain order, which order, in a given word, is entirely arbitrary,—there being no adaptation of the parts to each other or the whole. The rapidity with which the mind glances over the letters may become by practice so great as to seem instantaneous,—that is, not appreciable, yet taking time enough to make a perceptible difference in the time of going over a sentence,—just as there was no appreciable difference in the moment of time at which the bullet fired at Key pierced his coat, his shirt and his heart, yet it certainly pierced the two former first; and had one garment been a hundred yards or two removed from the other, there would have been an appreciable instant of time between the two contacts.

Or, it may perhaps be agreed that well-educated deaf-mutes come to consider long words as we do single syllables. *Strength*, for instance, where the eight letters represent six distinct sounds, all pronounced at one effort of the voice. For those not accustomed to our language it would probably be easier to remember and repeat a word of three easy syllables, as *fortezza*.

But if it be granted that deaf-mutes do come to recognize words as *units*, still the difficulty stated in my former article remains. They have no mode of repeating them to others except by successive letters; and as we and they learn words, use words, value words primarily as means of communication, and use them as the instruments of thought, only by repeating words to ourselves,—by talking to ourselves,—it seems to me that words will be better adapted as the machinery of thought to the deaf-mute while he repeats them to himself under the same familiar form of manual spelling in which he always employs them in colloquial discourse. The life and significance which words have derived from their continual use in the warm and spontaneous expression of thought must, it seems to me, attach to the play of the fingers,—hardly to the mere visible characters on paper.

In behalf of writing, you urge that, from its fixity and permanence, its forms can be conceived and recognized as *units*,—so that deaf-mutes should be able to read faster by recognizing each word as a single character than by mentally going over the letters. Certainly they ought, if they *do* regard words as units, which is a question yet to be settled by observation and experiment. Mr. Carlin says he does; but his mental habits can hardly, it seems to me, be taken as showing what are those of the deaf and dumb generally. He is an artist, and hence, has a keener perception of form than is usual; and his business leads to conversing very much by writing. And after all, his testimony only amounts to this,—that some deaf-mutes of high mental cultivation recognize words, and get the sense directly from the words and their connection, without repeating mentally the letters of the words. I would ask Mr. Carlin whether, in conversing by the manual alphabet, he is conscious of any mental substitution of written forms for those presented to him, or by him, on the fingers? If not, then both forms are to him equally *primary* though parallel forms of words,—not as in the case of speech and writing, the one form merely representing and recalling the other.

Can we expect the deaf and dumb in general to display the mental power necessary to the possession of this double set of independent forms for words and signs for ideas? Will not most be content with one form as *primary*, referring the other to it as *representative*? and will not the manual alphabet, for the reasons already set forth, obtain the preference with most minds?

Time quite fails me to pursue the subject farther, and I am forced to leave some of your arguments without proper consideration.

In great haste,

J. R. BURNET.

[The following is the main portion of a note from Mr. Burnet, which came too late for the April number of the Annals:]

Notwithstanding the high value I attach to the testimony of Mr. Carlin, I am not yet satisfied that deaf-mutes regard

all cases all the letters of a syllable—in many cases all the letters of a word—are presented to the eye at once, but it is in their proper order, and the number of distinct characters to be committed to memory is not greater than in writing. Some letters, it is true, are marked by different positions, according as they are initial, central or final ; but it is much the same with writing, which has capital and small letters, and in writing, various forms of letters.* Let me repeat, that my alphabet can be used to spell words *litteratim* as well as the old one, and by a person equally new to both, can be acquired with as much ease. The only difficulty, is that which opposes the introduction of *all* new alphabets. We cannot, in a trial of a week or two, acquire the same facility in the use of the new one, however superior, which the practice of years has given with the old one.

Another important advantage of the manual alphabet as an instrument of thought, is its *tangibility*,—that is, like speech itself, it presents a form of words cognizable by a sense distinct from and less *objective* (perhaps I had better say less *external*) than sight. (If in this I have failed to convey clearly my meaning, by using the word *objective* in a sense different from that you attach to it, let me know of my failure, and I will try again.) The practical effect is that, as it seems to me, it must be easier to think in the forms of the manual alphabet,—regarded as tactile sensations,—while the eyes are open, and busy remarking the countenance and gestures of one's interlocutor, or taking note of external things generally. You, who hear, find it difficult to think—so I have often read—when there is much noise and conversation pressing into your ears ; will not the deaf and dumb, by the same reason, find it difficult to think in or by aid of the written forms of words, when their eyes are occupied with other forms and movements ? and will it not, therefore, be easier to think in or by the aid of the *tact*-ual sensations of the manual alphabet ?

* ERRATUM.—Annals, III., 223, for *middle-finger*, read *little-finger*. Touching the back of the left hand with the right thumb represents *awl*, &c. Touching with right middle finger twice the back of left thumb,—*all*.

There remain, then, the two forms, or two species of forms of words, the relative advantages of which are in dispute between us. I have argued for the forms of a manual alphabet; you, Mr. Editor, hold that the best form in which (true) deaf-mutes can conceive words is by the direct mental contemplation of their fixed forms, as seen on paper or the slate.

In my article in the January number, I stated various objections to your theory, some of which you have successfully met,—while others, it seems to me, still stand. I will briefly recapitulate.

In behalf of the manual alphabet, I urge, that it is easier to grasp and handle words as successions of familiar letters than as whole characters; that the succession of letters is essential to the idea of the whole word, and is analogous to the succession of syllables in our own internal speech, which seems so natural and even essential to the ready flow of thought; that, as in thinking, *we* speak to ourselves, so it seems most natural that deaf-mutes, in thinking, should speak to themselves,—that is, when they think by the aid of words, run over in the mind the same form of words they find most convenient to present their thoughts to others; and all will admit that the manual alphabet is superior to writing, both in convenience and rapidity, and yet more, in the life which can be lent to it by accompanying looks and gestures.

To obviate almost the only objection made to the manual alphabet,—its comparative slowness,—which, however, is hardly greater than that of deliberate speech,—I propose a syllabic alphabet. It does not appear to me that my plan for such an alphabet has met with an unprejudiced examination. For instance, in a private note, you state the main objection to be that it is too *complicated*. Now, if you will look into it again, and follow on your own fingers my descriptions for the positions for certain words, as *bridge, candle, thunder, morning*, (see *Annals*, Vol. III., p. 223-4,) I think you will be satisfied that my alphabet is no more “complicated” than written words themselves. In nearly

fingers, however, an inveterate mental habit obliges me to name mentally each letter as I form it, except the last letter of each syllable, in forming which I usually repeat to myself the whole syllable. Thus, in spelling *how do you do?* I would repeat to myself, *h o how d do y o you d do?* Do you and other speaking persons do the same? and if so, has not the clumsy nature of this mental process something to do in making some people entertain the opinion that the forms of the manual alphabet could not be used as the direct object and instrument of thought? The mental process by which a true deaf-mute marshals up his words on his fingers must evidently be more simple than this.)

To return. We shall, I believe, agree, as an *axiom*, that this internal speech, which furnishes us with the machinery of thought and reasoning, is incommunicable to the true deaf and dumb.

The question then is, What is the best substitute for it? And this, I dare say, you will agree with me, is a question of the very first importance.

The German teachers say, artificial articulation will furnish the best substitute. Between us, this position need not be discussed, since we both hold in common, with, I suppose, all American and the majority of European teachers, that the mere movements and contacts technically called the oral and guttural alphabets, taken wholly disconnected from auditive sensations, are too fugitive and indistinct for the office which the theory assigns to them.

Mr. Jacobs maintains, with a zeal that challenges respect, however we may dissent from his philosophy, that his "signs in the order of the words" are the only substitute for this internal speech. I have discussed this question in the *Annals* already. And as the far abler pen of Dr. Peet is enlisted on my side of the question, (which, I suppose, is in the main, your own, too,) I will not bore your readers with any discussion of it here.

without necessarily repeating either the syllables or the words while in the act of penning them,—though in the act of framing the sentence, they repeat to themselves the sentence or clause before writing it. There is some difficulty in catching these evanescences on the wing.—EDITOR.]

farther reflection, that there must be some connection (internal) between the nerves of hearing, and those that supply sensation and muscular power to the vocal apparatus. By virtue of this hidden connection, I suppose, after we have ceased for years to hear words *externally*, we still hear them *internally*,—that is, semi-mutes have the same faculty of internal speech which those who still hear possess, and which laborious instruction in articulation cannot impart to those who are totally deaf from birth or early infancy. Hence, the great advantage which this class of deaf-mutes enjoy over the deaf from birth, in the ease and fluency with which they read, and their more ready handling of words in composition.

Your remarks on this point do not seem to me to be quite to the purpose. I grant, for instance, that “the correspondence of sound (so-called) to the sense, has relation to the utterance more than to the ear,” (p. 23;) (and I will add that it seems to me that our idea of the sense influences the utterance, so that, in most cases, the utterance is laborious, or slow, or otherwise,—more in sympathy with what the perception of the sense leads us to make it, than from any inherent qualities of the sounds themselves;) but still this applies just as much to those who still hear as to semi-mutes, and therefore, makes out no difference between the two as to their perceptions of words.*

This internal speech, then,—this internal perception of words as sounds or syllables, is what we mentally substitute in reading for the written or printed words before us. It is also what passes through the mind when we spell or write. I can write,—indeed, do usually write, without naming each letter as I write it; but cannot (at least beyond very short single words,) write without mentally repeating the successive syllables as I write them.† (When I spell with my

[* No; but if hearing persons fail to discriminate clearly between what pertains properly to sound and what to utterance, or mere organic movements, one who has lost his hearing may possibly mistake ideas of the latter for reminiscences of the former.—EDITOR.]

[† Some of whom we have inquired, say they are not conscious of repeating each letter or syllable in writing. Others we know do repeat the letters, but

of undue selfishness, as the good would be more on their side than on mine.

I have in this article embodied some facts and reflections, on a subject often discussed among the deaf-mutes residing here, and by those who occasionally visit us from other states. These facts and reflections, so embodied, are intended to promote the welfare of those who are capable, but who are not so well situated as they wish, or as they might be. I do not intend to trouble the *Annals* again on this subject of emigration westward, but may possibly, with your consent, Mr. Editor, use that medium of keeping our Eastern brethren advised of the progress of their friends in this State, so far as can be done with propriety.

DACTYLOLOGY *VERSUS* WRITING.

BY JOHN R. BURNET, OF LIVINGSTON, NEW JERSEY.

LIVINGSTON, July 7, 1859.

MR. EDITOR:

An unusual pressure of business (resuming with slowly improving health undertakings deferred during a long period of partial disability,) prevented me from giving to your remarks and those of Mr. Carlin, in the last January number of the *Annals*, that consideration that would enable me to agree or disagree with you; and I doubt but the same hindrances that prevented my appearance in the April number, may make me too late for the July number. Still, as you kindly express a desire to hear farther from me on the subject, I will endeavor to lend what aid I can to the settlement of the question that has been at issue between us.

And first, I will endeavor to make clear a piece of mental phenomena in my own experience, which, it seems to me, you have not a correct idea of. I think that I conceive words as *sounds*, not as *utterances*,—as something vibrating in the ear, not as sensations derived from the play and contacts of the organs of speech. In addition to what I said on this point before, (*Annals* for January, p. 22,) I think, on

and sometimes vehement remark. We all agree that, if those in the East but knew the true state of things here, and the comparative ease of obtaining an independence, by means of skill in the use of tools, industry and good sense, half of them would be anxious to remove to these Western states. One remark sometimes naturally occurs, viz., that our Eastern friends should take Western newspapers, and thus familiarize their minds with Western doings and Western life. Many Eastern papers discourage Western emigration, and naturally enough, under the circumstances surrounding them ; but a very large number of Eastern papers are taken in the West, and it would be but fair that Eastern people should take Western papers, and thus learn the truth which, to a large extent, is kept back or suppressed by their home journals.

Viewing the case thus, I will make a proposal. In this town is a newspaper called *The Eureka*, of which I am half owner and editor, and furnished at \$1.50 per annum. I will send this to such as desire, at the price named, and thereby enable our deaf-mute friends to habituate their minds to Western life, and the prominent facts daily transpiring around us. In this way, those who read the paper will cease to regard Iowa as some far-off land of dreams,—somewhere beyond the great river, and whose existence, even then, is questionable. They will learn that we have our schools, churches, colleges, literary and other associations, and an industrious, enterprising and go-a-head people of the old New England or Yankee stock ; and that, instead of fever and ague,—the bug-bear of people who live on the wrong side of sunrise,—we are inveterately afflicted with a railroad fever, that nothing except the sight of five hundred iron horses tramping over our prairies will ever cure.

Instead, then, of writing letters to many different persons, for which I have small leisure, I would use the press ; and as I write nearly all the editorials for the paper above-named, it would furnish a cheap and ready means of information to many who might profit largely therefrom in coming years ; and let me hope that I shall not be accused

better, inquiring, among other matters, whether we have Indians among us, and whether they are dangerous, and what of the fever and ague? A strolling party, passing along north or south, once or twice a year, is all we see of the red skins, and fever and ague has so much decreased with the settlement and cultivation of the country, as to be scarcely known except in particular years. For the past few years, ague has been but little known in this region.

As in my former communication, I would advise deaf-mutes, who are good mechanics, not to crowd into one town or locality, if they all intend to work at one trade. Iowa, as regards railroads, is now where Ohio was, twenty years ago. We have railroads projected to run in all directions, and some of them are in process of construction, and others waiting for better times. Certain it is that in five years some of these roads will have been finished through the length and breadth of the State, and in twenty years from now, our six hundred and fifty thousand inhabitants will have increased to not far from two millions. Is it not clear that during these twenty years a large number of good mechanics will be wanted to construct houses, household furniture, mills, stores, etc? What better opening for the best mechanics of New England could be found, especially when by investing their surplus earnings in real estate and by prudent management, they could become wealthy, or at least well off, eventually, and with no danger, as our friend L. expresses it, of "dying in the alms-house?" It would be a good plan for such persons to settle in some of the many young towns along the already built or projected railroad lines. In the large cities, real estate is too high for them, and the cost of living greater. In the country towns they could take pay for work often in real estate, and at a low figure, and await, while they aid, the general progress.

In Anamosa, the place of my residence, are eight deaf-mutes,—all, except one, educated at Hartford, the exception being a New York pupil. Occasionally, in our conversations, the benefits of a removal West, and the ignorance of our Eastern friends on the subject, are matters of earnest

ON EMIGRATION OF DEAF-MUTES TO THE WEST.

BY EDWIN BOOTH, OF ANAMOSA, IOWA.

TO THE EDITOR OF THE ANNALS :

Some time last summer, or a year ago, I sent a communication to the *Annals* on the subject of "Deaf-Mute Emigration to the West," and have since had abundant confirmation of the opinion then expressed in favor of skillful and industrious deaf-mute mechanics removing to this region. In my neighborhood is an old acquaintance of many of the readers of the *Annals*, S. A. L., late of Willimantic, Connecticut, who removed here a year since at my recommendation, and who, in spite of the severe pressure of the times,—which is greater here than in the East,—has a good share of business, solely because he is skillful, industrious and faithful. Having induced him to come, I have naturally desired to know whether he felt disappointed at any time since his arrival, but could never get out of him any expression of dissatisfaction regarding that matter; and occasionally some whimsical scene occurs on the point in question. His wife, who is fond of a joke, sometimes, by way of badinage, proposes to him to return East. "East? No!" is his answer; "going east is going to the almshouse," etc., etc. He had worked at his trade of carpenter and cabinet-maker for twenty-five years, having a family the latter part of that time, and laid by a few hundred dollars. Here, in the natural course of things, and with industry and health, he will, in a few years, be worth some thousands; not that he will earn that naked amount, but by taking pay for work, during the present scarcity of money, in town lots, etc. Such property will rise in value with the completion of our railroads and other improvements, and thus, in a worldly sense, he makes more here in a year than he made in three years in the East.

I give the above case as an illustration. What the educated deaf-mutes of New England most need is accurate information regarding the West. I receive letters from Eastern people, and people, too, who might be expected to know

guage; of such synonyms, with happy explanations, as would make exquisite their faculty of discrimination; of a vocabulary of words most necessary for their use, arranged in alphabetical order, perhaps with explanations, if deemed expedient,—as the transitive verbs, the intransitive verbs with their proper prepositions, the nouns with their appropriate prepositions,* adjectives, &c., &c.; and lastly, of some useful lessons in book-keeping,—a thing much needed by them in their business pursuits. Perhaps it will be considered desirable to introduce some rules of arithmetic just above the last-mentioned lessons.

This work being undertaken by one person, would require a much longer period than by several persons together. For this reason, I respectfully suggest that this labor shall be divided between the teachers at our Institutions,—the post of Compilership being conferred on some efficient person.

There are in Dr. Peet's Course of Instruction several very admirable lessons, in particular the fourth chapter in the Second Part, pre-eminently proper for insertion in the proposed standard guide.

I feel almost sure that the "honest desire to promote the interests of deaf-mute instruction," which have stimulated Messrs. Peet, Jacobs and others to labor, much to their credit, for the Deaf and Dumb, will warm once more their hearts; the genial warmth of that sentiment will give life to their minds, and cause their effusions to flow gently yet steadily down to their fingers' ends, and thence to the paper, and much to our joy will appear in all its comeliness the **DEAF-MUTE'S GUIDE!**

NEW YORK, June 8, 1859.

* Owing to the disuse and fugacity of our verbal and phraseological impressions, we are notoriously liable to be at fault with the proper relations of prepositions to such verbs and nouns as may be selected in expressing our ideas,—therefore, their importance as a guide in said book is obvious.

as possible, in his compositions;* his knowledge of things in the higher walks of literature expands to a respectable distance.† But as long as the present system of deaf-mute instruction is continued, his memory is more than amply stored with the indelible impressions of pantomimic signs. Their constant repetition and activity unavoidably render his verbal impressions *liable to fall off*.

The verbal and phraseological impressions of the hearing are repeated every day by hearing and speaking; hence, the fluency of their language, though always in different styles of diction. It is not the same with those of the deaf-mutes, save those who read regularly and write much, and with assiduity. But, though they may read a great deal, they cannot always expect to hold much communication with the speaking, who—I mean the generality of persons—do not relish this fatiguing sort of work. Consequently, many of their impressions, by reason of their being rarely used in writing or spelling on the fingers, either fall off or wax dim. Thus, as it has often been observed, they often hesitate, and fail to express correctly their ideas in proper words or phrases.

No doubt many well-educated mutes have in their possession such text-books and dictionaries as would surely recall their lost or dimmed impressions,—yet the thousands of our graduates, as well as pupils, are without a GUIDE.

What kind of a book should be constructed specially for their benefit? Would this desideratum, if obtained even by dint of toil, be really beneficial to them in their common walks of life? My proposition is, that the book should be so constructed, in a respectable-sized volume, as to consist of the fundamental principles of English grammar, with appropriate examples, illustrations, and the like; of a few principal principles of Rhetoric,—expressly to polish their lan-

* His compositions should by all means be so short as to afford his teacher time to explain more fully any rules of grammar or the meaning of any words, of which his errors indicate his ignorance or the fugacity of his sensorial impressions.

† I beg leave to say, I cannot agree with my friend, Mr. Ijams, that chemistry and other sciences should not be taught in our schools. The pupils of High Classes, like Prof. I. Lewis Peet's, are of a superior turn of mind,—therefore, they all should be rendered as fine scholars as their limited term could possibly permit.

whose memory is still, and ever will be, cherished by teachers and pupils. Could he revive and see the beautiful home he has prepared for the unfortunate deaf and dumb children by the side of their perhaps more unfortunate blind children, likewise cared for by him, and what since has been done in and for these institutions, he would rejoice and agree that never a legacy was trusted to better hands for a better cause.

THE DEAF-MUTE'S GUIDE.

BY JOHN CARLIN, OF NEW YORK CITY.

MR. EDITOR:—Agreeably to my mention in the *Annals* of the January number, I send you this communication,—hoping that it will meet the general approbation of all interested in our welfare.

Before proceeding with my proposition for a new book, which may be appropriately called *THE DEAF MUTE'S GUIDE*, I shall set forth a brief and, if possible, comprehensive view of the intellectual capacities and failings of the deaf-mute's mind.

Notwithstanding his loss of hearing, the nature of his sensorium is not in the least different from that of the hearing person's,—but, as all persons of all conditions cannot be expected to possess the same quality of mind, nor the same susceptibility of senses, nor the same retentiveness of memory, his (the deaf-mute's) sensorial faculty possesses more or less strength,—it depending solely on the physiological constitution of his brain. It generally retains for a long time impressions, which are so repeated on his memory as to procure their cohesiveness difficult to weaken, and loses others which need repetition, though it sometimes retains with tenacity impressions made but once of uncommon objects.

In the school-room, under constant training, his memory daily receives verbal impressions, which, if judiciously repeated, may be long preserved; daily his understanding of the principles of grammar is more developed, provided they are explained skillfully by his teacher, and practiced, as often

ten,—but what a benefit to those! and with the increasing capital, it will be extended to many more. The funds amounted at the end of last year to 2,847 dollars, besides the house, valued at 4,200 dollars. Expenses of the year, 1,527 dollars. The highest sums of income in the year were 829 dollars, from charity concerts, etc., and 374 dollars from the earnings of the girls. For one girl who left the house, two were admitted.

Another charitable work for the poor deaf-mutes who had left school, was undertaken by the same Mr. Jenke, in collecting general funds for assisting them. This he succeeded to do, chiefly by creating a new paper,—“*Freie Gaben*,”—(“free gifts,”—applying by this title to the authors for free contributions to the good cause,)—a bi-monthly of 50–56 pages, sold for $\frac{1}{6}$ thalers,—6 English pence. On the outset of this enterprise in 1851, the funds collected by him for this purpose were 622 thalers, but amounted in 1852, by the net proceeds from that paper, to 1,239 thalers, and now to nearly 3,000. The three-fold aim of this capital is, first, to assist poor apprentices without parents or relatives with clothes, etc.; (this has been rarely required as yet on account of the generosity of their masters;) then to assist poor journeymen in establishing themselves as independent workmen, or girls for a similar purpose; finally, to assist poor deaf-mutes who, by sickness or old age, have become unable to support themselves. It strikes me as the most interesting and useful, that the poor girls, scattered over Saxony, have been provided with yarn for knitting, at a good pay. Of the 489 pairs of stockings made by them, 255 have been sold, and the rest will no doubt find ready buyers.—(*Freie Gaben*, 1851.)

There is a quiet and unpretending charity going on in Saxony for all such institutions. I read by chance in the *Leipzig Gazette* that, “In 1857, the school for the deaf and dumb has received by donations and legacies, 50, 200, 150, 1,000, 100, 500, 300, 300, 200, 100 thalers,—in all, 2,900 thalers.” The greatest donator of the Institution in Dresden,—then in its infancy,—and of the neighboring Institution for the Blind, was a Mr. Alsafieff, (18,300 thalers,)

be changed, it must be by adducing facts and instances, not by reasonings and general statements.

There is a foot-note, which we ought not to omit, in relation to the institution at St. Petersburg, Russia, as follows :—“I may state on good authority that the principal of the institution in Petersburg, visiting lately the schools of Germany, England, etc., on his return to Dresden, has declared himself particularly gratified with the school in this place, and spoken of his and his government's desire to change the old French plan in the Petersburg school in accordance with our method.” He adds, “By the latest news, the German method has entirely superseded the other.”

Dr. Wimmer thinks that there ought to be set up in the United States at least one school which shall follow the German system, for the special benefit of those mutes who retain some hearing, and those who lose their hearing after learning to speak, and of others whose parents might prefer that method of instruction.]

The ratio of deaf and dumb persons to the population in *Saxony* is 641 to one million. The institution in Dresden receives now 100 pupils,—the elder sister in Leipzig has been enlarged for the same number,—but by the unceasing efforts of the present director and founder of the Dresden Institution, Mr. *Jenke*, who began with a few pupils in *Fletcher's* Normal School at Dresden, about twenty-five years ago, two wings more will be added to the stately edifice, so that all deaf-mute children in Saxony will soon find room and good-will for their education.

By the same friend of humanity, an establishment, peculiar to Dresden I think, has been attempted successfully in 1839,—an “Asylum” for the poor deaf and dumb girls who have no home that could receive them after leaving school. From 1839 to 1844, Mr. *Jenke* kept several in his family, but then a separate house with garden was hired, which has since become the property of the Asylum. An association of ladies, under the patronage of the queen-dowager, has taken the administration of the Asylum into their hands. The number of beneficiaries is still small,—about

common school education, to make themselves useful, and as so far prepared in religion, that they are able to live henceforth a Christian life. The time allotted to the education of our deaf and dumb by government, and at the expense of the parish, (the poor parents,—as most of them are,—have to pay but 10 thalers a year; but, if unable to pay even that, the parish is bound by law to pay; to make up the rest, the state adds a very considerable sum to the interests of the charity funds;) was until lately but seven years,—i. e., one year less than hearing children are compelled to attend school. I have reason, however, to suppose that this time will soon be lengthened, on the joined petition of the two principals, to eight years. The age for admission is fixed on not less than the eighth year, so that the youngest person leaving the Institution will be sixteen years old. It is rather wonderful that, with all their drudgery of articulating, deaf boys, who have to learn a good deal of what other children know before they enter school, should, by the same length of school attendance, be made sufficiently acquainted with the Bible, and with the chief precepts of Christianity, as well as with writing, arithmetic, and the common knowledge of human and natural things, to pass over into practical life like other boys under the care of their masters, and finally to succeed in life.

Now, we may allow to the highest class in America a superiority over the same class in Germany, in geography, history, arithmetic, and yet ours have acquired a *power* that places them higher,—a power—I must use and repeat this very word—that cannot be supplied by any efforts in after life, as a higher degree could in any kind of knowledge, nor will have even nearly the same value with those few more fortunate, who are taught articulation as by-work. I mean of course their “speaking,” of whatever degree, and their “reading on lips,” how slight soever the beginning may be.

[The writer proceeds to give some reasons in favor of the German method of instruction, but as the arguments on this subject are already quite familiar to our readers, we do not care to reopen the discussion at this time. If our opinions are to

enter the shop of a shoemaker, tailor and the like, as apprentices, the master being tendered on their entrance the premium of 50 thalers. The same sum is tendered to those who give the practical instruction to girls. The boys in this way may, and most of them do, work out their independence; not to mention that some talented young men have become eminent as lithographers and paper-relief printers. But the poor girls are sent home, and are chiefly dependent on needle-work, which, however, is stated to provide for all the necessities of life.

On the other hand, it is true that an assembly of American deaf-mutes, as I saw in the Center Church of Hartford, at Gallaudet's day of honor, or any set of deaf-mute men in America, may outshine a similar assembly of German deaf-mutes, by respectability of appearance, a better situation in civil life, and to those who understand their peculiar language, even by the appearance of higher intelligence.

Yet this is not, I think, the result of a better education, but of the by far more fortunate circumstances, in which a young industrious mechanic, even of the poorest class, is placed in the United States. This is a fact too well known to dwell upon. I should not wonder if this better situation in society, with all its apparatus of comfort and self-education, did in this, as in other cases, produce a greater degree of intelligence,—not only the comfortable appearance of it, although to judge of the inside, would be too difficult with any kind of certainty.

The American schools, having more time to devote to writing, arithmetic and reading of all sorts,—nearly so much more as they gain by not teaching articulation commonly,—it should not be doubted that their pupils are in this respect somewhat in advance of the German schools,—as I may state that diligent boys in a higher class of an elementary school in the United States are in geography and perhaps some more respects, in advance of German boys of the same standing and application, so much as they gain by not being taught religion,—yet the ex-pupils of our schools must be considered as sufficiently drilled in the chief elements of a

ficial manual alphabet and the, under the circumstances, likewise artificial, but in itself more natural articulating. Both are assisted by the pantomime.

Standing on this ground, all would at once approve the German method, if a question did not arise of great importance. It is, whether the benefit from teaching "speaking" is in proportion to the pains taken and the time spent with it, and whether the result justifies that method? This question has been answered on the part of America in the negative, and in favor of the before adopted Manual Alphabet. We cannot say that the choice or rather the judgment has been impartial. For, that greatest benefactor of the American deaf and dumb, Mr. Gallaudet,—whose memory I revere, myself having had the opportunity of becoming acquainted with the modest, pious and courteous gentleman, and of conversing with him on this disputed point,—was a pupil of *Sicard*, and only of him, as well as his co-laborer, Mr. *Clerc*; and the then most prominent or best method was introduced into the first American Institution. Then there was not nor could be any doubt about the right way. After the time of Mr. *Gallaudet's* resignation of his principalship, Messrs. *Weld*, *Day* and *Peet*,—going to Germany, on Mr. *H. Mann's* report in favor of the German method,—were all teachers grown together with their method, and, in spite of all assurance of impartiality, were naturally as much prejudiced and partial, as a German teacher of deaf-mutes would be on visiting the American schools. Their judgment may have settled the question for America, but can never settle it for the world. After what I have seen in Hartford, Dresden, etc., I must still declare the question an open one, on which myself do not venture to decide, only to make suggestions by what was intended to be a very plain exposition of the disputed points.

Our deaf and dumb boys and girls, when they are thought mature for "confirmation" and leaving school, (15 years old and upwards,) they are considered intelligent enough to run the same race of life, as hearing boys at the age of 14, after eight years' attendance of a common school. Then they

to have refused the use of the tongue. Now, it is not a defect of the tongue that makes a person deaf and dumb, but of the ear.

Another objection is made by the adherents of the French method, viz: that the method of signs is more natural, on account of its being the language used by all deaf-mutes when conversing with one another in their uneducated state, and even at any time; but that natural pantomime, which they acquire without teaching, and in which they advance in proportion to the increase of their knowledge, must be everywhere the language by which they are taught first, and will always, more or less, accompany the conversation of teacher and pupil, and will be the prominent, sometimes the exclusive, language used by the deaf-mutes with each other. This, I understand, is the case here and there.

However, it would be quite erroneous to conclude therefrom that the way pursued in France and America is more natural. Every thing, we know, has its name. These names or words make up the language, which, by the various combinations of these words, expresses the various ideas. It is *this* language, which must be learnt some way or other, if it were only for writing and silent reading. The common pantomime, clear as it may be on the whole, and vivifying an entire strain of ideas, is indistinct and crude in itself; and will remain so, simply because the teachers of deaf-mutes think and act through the common national channel, and aim to raise their scholars to an understanding of those very words, in which all their own thoughts are couched, and by which intercourse with their living or dead fellow-men may be possible. But the written and read word is only a representation of the living word for communicating one's ideas with another. Now, the pantomime failing here, a distinct "speaking," or representing the single words without writing, was needed, and this caused the invention of the Manual Alphabet, or the finger-language, whilst the common way of using the tongue, or of articulating, became the general method in Germany. Therefore, the question is not between pantomime and articulating, but between the arti-

their minds should be left an utter waste, all the years before this time.

These Institutions are among the greatest blessings of the age in which we live. But when the facilities for teaching the Deaf and Dumb are becoming so abundant, why cannot the rudiments of knowledge and the foundation of good principles be taught early in life, before the proper time arrives for their entering the Institution?

BLANCHE.

SCHOOLS FOR THE DEAF AND DUMB IN SAXONY.

BY DR. HERMANN WIMMER.

[Dr. Wimmer is a German, and an able classical teacher, now of Borna, near Leipzig. He once spent some years as a teacher in an American College, and has interested himself much in the subject of education in general. He has been a frequent contributor to the *American Journal of Education*. This paper comes to us through the kindness of Dr. Barnard, editor of that work. The writer, as would be natural, evinces a partiality for the method of instruction prevalent in Germany. It will be seen, however, that he admits the importance of pantomime.—EDITOR.]

THERE are two institutions for the deaf and dumb (*taubstummen-institute*) in Saxony,—one in Dresden, and another in Leipzig. The latter was prior in time,—the first in Germany, founded in 1778,—and was under the guidance of the well-known *Heinicke*, who tried first on a large scale, the method now common in Germany, of teaching the deaf-mutes to make use of their tongue as we do.

The task is certainly a hard one, and requires a good deal of patience and perseverance, since they must be shown severally the movements of the tongue necessary for producing the various sounds; yet it should not be doubted that it is the more natural way. For, every one, except perhaps a professed adversary of the method, will agree that it is more natural to remove, as far as possible, the unnatural defect, and to bring the deaf-mutes, by the common way of education, nearer the standard of a man with his full senses, than to pursue another easier course, because nature appears

not work. Lady come see stay. Mother write letter. Mary think letter write."

Instead of being allowed to run about in idleness, my mother contrived plans to make me industrious. She taught me to assist her in her sewing, and to do some fancy needle-work. I was taught the existence of God; that he made the world, but I did not well comprehend it. I was told that good people who love God go to heaven, and bad people go to hell.

I had never seen any thing of death. One day, visiting my aunt, in walking out, she showed me the grave of a little emigrant child, about two years old, and explained to me by signs that it was buried there. I ran to the house almost frantic, and told the family that a little baby was down in the ground, and could not breathe, and begged them to get the hoe and spade, and dig it up. After a while, my mother succeeded in pacifying me, by pointing to the sky, and telling me that the baby was laughing and happy, up there.

During a thunder-storm, on a dark night, my mother found me alone on the porch, watching the lightning; and when I came in, she says I asked her if the lightning was not the angels flying from earth to heaven. This fancy she supposed was caused by having seen pictures of angels in Bunyan's *Pilgrim's Progress*.

I was also instructed to keep the Sabbath holy, and the sin of lying and stealing.

As there was no school for the education of the deaf and dumb established in my own state, my parents decided to send me to an Institution in a neighboring state, and I entered this Institution at the age of eleven years, and became a member of the class which had been under instruction nearly two years.

My story is finished. My only apology for writing so much concerning myself is, that I thus hope to encourage the efforts of parents and friends to teach the first elements of education to their unfortunate children, before they are of a sufficient age to enter the Institution. I see no reason why

as I ran skipping into the room where my mother was sitting, she beckoned me to her, spelling with her fingers, and explaining by signs the word "happy," which I learned to spell in this way.

Mother taught me some verbs and adjectives, but I did not understand the meaning of the small connecting words, so that my construction of sentences was very imperfect. For instance, the words *the, of, is, was, am, in, &c.*, I saw were very important, (because I often noticed them in my writing-book and other places,) and I frequently introduced them so as to make my sentences very ridiculous, although I was very much puzzled at their meaning.

My mother set me copies in my writing-book, by which means I acquired quite a good hand-writing, though I did not comprehend the meaning of many of the sentences. These were generally a kind of journal, or record of passing events. When my mother was busy, I felt it my duty to set my own copies, some of which have been preserved, and I will send you a few samples. "Baby is ink fall." "The horse is want John." "Sunday is Betty is bible read Learn." "Ricket preach the home go Ricket." "Mrs. D. and say-ing girl lesson the Geography."

I also wrote letters to my father, in his absence from home, and to other friends. I will send you a few extracts.

"DEAR COUSIN:

"I am well, write Father better sick not. Martha is book black give Mary pretty book is the. Betty school in lesson read girl boy. Mrs. D. Spring like med. (medicine) water drink well, sick little Lucy. Baby wake want sleep little. Eliza C. pretty is come little want."

"DEAR FATHER:

"I am you write well letter. Father steamboat come new. St. Louis big house Mississippi water. Aunt L. loom work bed. Jane cook. B. doll broke. Ellen doll want. E. is play walk. Mary bed sew. Harriet is cross mad. Mother dream think. Man drunk house fall. Rain light dark. Winter cold come. Dr. L. go Virginia see mother. Steamboat quick, rain lazy water little. John mad

papers, found an old manual alphabet; also, an old book which had been thrown aside as useless, compiled by a Principal of an Institution in Dublin. It was partly in French, and gave an account of the invention of the manual alphabet by De L'Epee; also, of the early instruction of the deaf and dumb in France. With the assistance of these, they commenced my education, although they had no knowledge of the sign-language.

My mother printed with a pen the letters in capitals on small cards, and tried to teach me, but I was very refractory. My father, leaving his business, determined to take her place, and spent a part of a day in teaching me. He set his *cap* upon the table and pointed to it. He spelt *cap* on the slate in capital letters; he formed the letters with his hands; he made me form them; he formed the same words with the letters on the cards. This was often repeated, until I began to perceive some connection between the letters CAP and the cap on the table. He made me bring him the cap, and continued writing the word, spelling it with the fingers, and forming it with the cards, until I comprehended what he meant. He also placed a pin and a cup on the table, and proceeded in the same manner for more than half a day, until I could with readiness spell these three words. I was impatient and anxious to play, but my father was positive, and I was compelled to submit.

From this time I found that every thing had a name, and I was eager to learn. My mother tells me, for I do not remember these particulars myself, that I would get the slate, and lead her about from one object to another, inquiring the name. She would write it on the slate, and then I would copy it, so that I learned to write at the same time I learned to spell. I soon learned my name, the names of my father, mother, sisters and friends. Mother used to take me with her in her rambles, taking the slate, and pointing out whatever objects met her eyes,—such as fence, barn, trees, &c. I learned to write and spell a few new words every day, which my mother taught me.

I dimly recollect, when I was six years old, or more, that,

tion, that the impression of one day may be suitably followed up on the next, and if possible, be deepened and strengthened.

Above all we need, and should earnestly seek, the blessing of God, the giver of all mercies, on this portion of our labors.

EARLY HOME INSTRUCTION OF DEAF-MUTES.

[The following narrative will be found exceedingly interesting and instructive. The modesty of the writer has induced her to affix an assumed signature; but the facts are so unusual, that we trust she will excuse us for introducing her to her readers as Miss Mary S. Waldo, of Minnesota City. There is really no necessity that such a case should be so uncommon as it is. Similar resolute efforts on the part of parents, might often, no doubt, accomplish similar results.—EDITOR.]

MR. EDITOR:

I have read the *Annals* with great interest. I send you a paper for insertion in the *Annals*, if you think best, upon the subject of the early home instruction of mute children. It is with hesitation I venture to forward it, yet hoping that it will be useful in encouraging the parents of deaf-mute children to use efforts for their instruction, previous to entering an Institution. I understand, if I mistake not, that it has been a subject of discussion, whether it is best to begin the instruction of mute children so early as five years of age, and that there is a primary school in New York for this purpose. I hope, however, you will not think me egotistical if I relate a brief story of my experience on this subject.

Years ago I was born on the Western frontier. Scarlet fever visited our community, and many children became its victims, among whom I was one. At the age of two and a half years, after a long sickness with this fever, I lost the faculty of hearing, and consequently of speech. This misfortune was a sore trial to my parents, especially to my father, who felt, for the time, that death was preferable, for me, to a life of silence. When I was five years old, my parents felt it necessary to commence some course of instruction with me. But they had no mute relatives or acquaintances, and were entirely unacquainted with mute instruction. However, my mother, in searching among old

the other course is perhaps more likely to make direct and immediate religious impressions.

The treatment of subjects should be at once sober and earnest. We should let the pupils see that we ourselves are deeply impressed with the value of the Bible, and that we highly prize its teachings. Dealing with the word of God, we should preserve all the dignity and reverence of manner due to its sanctity and worth; and seeking to unfold and apply the truth which is "able to make wise unto salvation," how can we be other than earnest and impressive? Let the teacher himself be fully alive to the weighty importance of this instruction, and he cannot but impart it seriously and earnestly.

There are a few connected points of minor importance, on which a hint may not be altogether useless.

First, let all the teachers of an Institution make it a practice to attend regularly the chapel services, at least on week-days. Such an attendance will serve to show the pupils that their teachers take an interest in religious things, and especially in their spiritual welfare; and will tend to deepen any good impressions that may be made; while a neglect to attend these services will have a tendency to create the impression that this part of the school-duties is of no great importance, and may therefore be neglected or attended carelessly. We should all worship together, teachers as well as pupils, if we would gain for ourselves and for them the highest profit from this worship.

Further, let the pupils commit to memory, during the day, the text used in the morning exposition, and let some one always be called upon to repeat it at evening prayers. They should likewise expect to be questioned on its meaning and explanation, as also on the moral and religious lessons drawn from it. This will stimulate them to give closer and more fixed attention to the services, and so will secure a deeper impression on their minds and hearts.

In all this, there is need of some concert of plan among the teachers, so as to secure uniformity and harmony of ac-

themselves worthy, are as nothing compared with this, which ensures their everlasting welfare. And to this, therefore, we should bend our energies with earnest purpose, and patient careful Christian love for the souls of these unfortunate ones.

It is also our duty so to adapt our instructions to the spiritual condition of each and all, that any who are already in the right way, may be encouraged and strengthened to go on to perfection. Thus we are to secure, so far as human effort can do it, their growth in grace and their fitness for heaven.

The question now arises, How are these worthy, these exalted objects to be secured? Assuming that every teacher desires at heart the highest spiritual good of his pupils, how shall he in his chapel ministrations best promote this end?

Much will depend on a suitable selection of subjects for discussion and exhortation. These should be practical and pointed. Let the passage of Scripture be generally one of easy comprehension, and of direct practical value. Yet while we are ever to aim mainly at immediate practical effect, our religious instruction should not degenerate into heavy discussion or bare exhortation. It must be rendered interesting and attractive to the children, either by historic incident or abundant illustration.

Hence the narrative portions of the Bible will furnish plentiful and valuable material for this use; though we should, of course, not confine ourselves to these. The stories of the Bible, in both the Old and the New Testaments, rendered in the graphic and expressive language of signs, always wrap the mind of the deaf and dumb in profound and earnest attention. And with such a story to point the moral, we may always hope to make on the heart of the pupil the impression we desire.

Whether the teachers of an Institution shall explain the Scriptures in course, or make selections by topics, depends on the object which for the time is mainly desired. The first plan secures a more perfect familiarity with the Bible, and will assist the pupil in reading it connectedly; while

nence, and after him the teachers, hold to those under their charge the same responsible relation which the minister of the gospel sustains to the people with whom he labors. The end and object of their efforts should therefore be the same as his. And, though other opportunity ought not to be omitted, the proper time and place for these efforts are to be found in the customary daily chapel-service of our Institutions.

We should seek, then, in these services to secure the moral and religious well-being of our pupils; to "turn them from darkness to light;" and to encourage and advance them on the road to heaven. To gain these ends, we should labor to instruct them thoroughly in the Bible, teaching them that it is the word of God, given for our and their profit; seeking so to unfold its truths as to make them attractive to the mind and heart of the pupils; and giving them both warning and encouragement in due season, that they may be made wise unto eternal life.

But a faithful and conscientious discharge of our duty involves something more than this thorough instruction of our pupils in the truths of the Scriptures. We should seek, further, so to urge upon them the practical duties taught in the word of God, as to make a lasting moral and religious impression on their minds.

The teacher of the deaf and dumb is to fit his pupils for conflict with the trials and temptations of life; to implant in them right principles, and so help them form correct habits, that, when they leave his guiding and controlling hand, they may not be left to drift on the sea of life, without chart or rudder, the sport of every current or breeze of temptation, finally to be wrecked on the forbidding shore of crime, or to be swallowed up in the vortex of dissipated and abandoned habits. Against all this the teacher must guard his pupils as far as in his power, if he would most completely perform the duties which he owes to his charge.

The main object of our religious teaching will of course be to secure the conversion of the children with whom we labor. Correct habits and exemplary training, though in

colloquial signs, will, perhaps, be more apt than he who follows Mr. Jacobs' theory, to observe Bebian's great principle of dividing and graduating difficulties. At least, it seems to us, on a somewhat hasty examination of the sketch of his Series of Lessons, presented by Mr. Jacobs at the Jacksonville Convention, while we find much to approve in the details, the graduation of difficulties in the earlier Lessons is not such as we would prefer.

Repeating the assurances of our high esteem for our able and respected opponent, we trust that if he finds in this article any unintentional misstatement of his views, or any flaw in our reasoning, he will not suffer his previous declaration that he was tired of the discussion, to prevent his setting us right for the benefit of our younger brethren, who look in the Annals for the fruits of reflection and the lessons of experience.

DAILY CHAPEL EXERCISES.

BY BENJAMIN TALBOT,

Instructor in the Ohio Institution for the Deaf and Dumb.

A FEW thoughts on the daily chapel exercises in our Institutions may not be inappropriate, or unacceptable to a portion at least of the readers of the Annals.

Every thoughtful and conscientious teacher of the deaf and dumb, (and none other ought to fill this responsible office,) will often ask himself, What good am I doing to the pupils by this part of my labors? and how shall I increase the value to them of these daily services? If the thoughts here expressed shall assist any teacher in answering these questions, or shall stimulate him to greater faithfulness and efficiency in the performance of duty, the writer's object will be fully attained.

The first question which naturally arises is, What are the objects at which we should aim in our daily chapel exercises? These are, in brief, the same as those sought by the institution of the Christian ministry.

The superintendent or principal of an institution, *par emi-*

use being the comparative tediousness of communication, which prevents them from becoming sufficiently familiar to the mind ; that hence deaf-mutes can learn to read by getting the sense directly from the visible words before them ; that this being the highest degree of success in teaching language, should be the object of the teacher's efforts, the intermediate stage of success being the mental interpretation of sentences, not word by word, but phrase by phrase, or sentence by sentence in colloquial signs.

As to the point on which Mr. Jacobs lays so much stress,—the use of signs in the order of words to accustom the pupil to think or arrange his ideas in that order, we observe that even Mr. Jacobs does not claim that his pupils think habitually or spontaneously in his methodical signs. If, as appears to be the case, they use those signs only in connection with words, it is evident, (and is shown by the experience of many other teachers,) that they would get accustomed as well to the order of the words, from using the words themselves, without the methodic signs. And if their want of entire familiarity with written language compels them to make a mental paraphrase in colloquial signs as they read, they are likely thus to have a clearer perception of the sense.

The practical result of the views we have expressed is, that we would use the colloquial language of the deaf and dumb to the fullest extent, for the interpretation of words and phrases, and would even aid the pupil's efforts to supply, as far as suitable signs are discoverable, its deficiencies in general terms ; that we have no objection to the explaining of the earlier lessons by signs skillfully presented in the order of the words, but caution the teacher that this is an unsafe practice in unskillful hands. The interpretation of language by colloquial signs is surer, saves labor that may be more profitably bestowed, and presents no material disadvantage on the score of familiarizing the pupil with the order of words, provided the teacher is careful to use words themselves, whenever he can make himself understood without signs.

It may be well to add that the teacher who uses chiefly

where necessary, by signs in the order of the words, and restricting to colloquial signs in new and difficult cases. Such rules, skillfully and zealously carried out, will ensure a fair degree of success, in spite of his errors in theory.

Mr. Jacobs' remarks on the teaching of Latin, "according to his views," are not very clear. So far as he holds to beginning with simple sentences, "the same forms being repeated," we fully agree with him. But the translating "literally word for word," is condemned by very high authority. We will here only refer to an article on the "Method of Teaching Latin and Greek," by Prof. Lewis, in the March and May numbers (1856) of Barnard's Journal of Education. He says, (page 480,) "It is the continual pressure on the mind, the feeling of difficulty, of weariness, of obscurity,—in other words, the painful sense of inadequate expression, that comes from the commonly used verbal modes of translating, which is the great obstacle in the way of progress, the great hindrance to rapid and extensive reading." "The pupil begins to think in Greek; and this thinking is now unincumbered by those cloudy, suffocating media which are neither Greek nor English; being deficient vehicles of the sense in respect to the one, and barbarous combinations of words unknown to the other." Substitute English for Greek, and the colloquial language of deaf-mutes for English, in the above quotation, and its applicability will be evident. We here only present Professor Lewis' views as entitled to respectful consideration, and a consideration we have not now time to give them.

We have given Mr. Jacobs' summary of his own positions, (from the Annals for April, pp. 68-9;) we will conclude with a summary of our own. We hold that signs are not ideas, but being the readiest and most natural, are the favorite instruments of communication, and hence of thought, for deaf-mutes; that it is not very material whether a sign is naturally significant or not,—once generally adopted, it acquires significance as a word does, by *usage*; that words written or spelled on the fingers, *may* and *do* become the direct signs of ideas to the deaf and dumb,—the main obstacle to their

get the sense correctly, than he who makes a sign for each word; just as a beginner in Latin will get the sense better by mentally arranging the Latin words nearer the English order, than by attempting to render word by word, each Latin word by an English one.

We have more than once expressed the opinion that methodical signs, to some extent,—that is, signs for the more usual grammatical inflections and connecting particles, when skillfully made, are useful in the earlier lessons, for the more ready dictation of words and sentences. They save time, and thus help the teacher to impress the order of words more on the memory by more frequent repetition, and also to explain the mutual relations of words, and the change of inflection with the change of connection. But such signs are not *necessary*. The use of them can be and is supplied by other expedients. The pupil, under a skillful teacher, (for, after all, more depends on the ability of the teacher than on the system adopted.) will learn to read and write about as well, if he never sees signs for individual words at all, but only learns to interpret written language into his colloquial signs, phrase by phrase. And in this latter mode, there is less danger of his going over the lesson without understanding it.

We have said that more depends on the ability of the teacher than on the system adopted. It ought in fairness to be added, that only a teacher gifted with much facility in the language of signs, can succeed well in using methodical signs; and as such a teacher is generally sure to succeed in spite of the errors of his system, the methodical signs have not unfrequently got credit for success, that was due to the expertness of the teacher in bending the colloquial language of signs to correspond in some measure with the order of words.

And in justice to Mr. Jacobs, we should add that his practice seems to be better than his theory. He represents himself (*Annals*, VII., 72-3,) as solicitous to disuse, as much as possible, all signs whatever, presenting sentences, as soon as they have become familiar, by dactylology alone; explaining,

aside from the purpose. Our mother tongue is to us the usual medium of thought, and as "significant" to us as signs are to the deaf and dumb; indeed, much of the boasted significance of signs, is derived, in whole or in part, from usage, just as that of words is; yet we learn to use the words of another language,—at first wholly arbitrary and without signification to us,—as the direct signs of ideas, not troubling ourselves at the moment, to run over the more familiar words of our vernacular. Just so, as our *facts* show, deaf-mutes learn to use words under some convenient visible or tangible form, as the direct signs of ideas; not perhaps forgetting, but yet not taking the trouble to repeat even mentally, the signs that express the same ideas.

It is admitted that this ability to read, by getting the ideas directly from the visible words before them, and to compose, by the direct contemplation of the words to be used, and knowledge of their meaning and relations, is a difficult and slow acquisition for the deaf and dumb. But we hold that it is at least as difficult and slow where Mr. Jacobs' "signs in the order of words" are used, as where colloquial signs only are used.

For even Mr. Jacobs will admit that if signs are the "necessary" or "usual" instruments of thought to the deaf and dumb, it is what we call *colloquial* or *natural* signs that fulfill this office,—not methodical signs, or signs made parallel in syntax and inflections with speech. To make signs for each word of the sentence, in the order of the words, will give a deaf-mute, in most cases, either an erroneous idea of the sense, or none at all, unless he has previously been carefully practiced in this order of signs and words. To get the sense in his own vernacular, he must make a mental paraphrase into colloquial signs; and he can learn to do this at least as well from the words themselves, as from the methodical signs associated with them. This is a consideration that our zealous advocate of "signs in the order of words" may profitably ponder. It appears to us that the deaf-mute, who reads by making a mental paraphrase of the sentence before him into his own vernacular, will be more likely to

Leaving the facts, (notwithstanding Mr. Jacobs is pleased to regard them as "pure assumptions,") with full confidence, to the reader's memory or observation, we return to Mr. Jacobs' "positions," and observe, once more, that the whole question turns on the supposed *necessity* for the intervention of signs to enable deaf-mutes to attach ideas to words.

That this intervention is not a *necessity*, facts abundantly show. It may be made a mental habit, but the expediency of doing so is a distinct question.

We repeat, with the confidence of entire conviction, our "proposition," which Mr. Jacobs cites as the "fundamental error" of "Dr. Peet's views:" "The association between the sign and the word is just like the association between the corresponding words in radically different languages; the only connection is in their expressing the same idea." The arguments by which Mr. Jacobs seeks to combat this "proposition," are singularly deficient, both in fairness and force. He assumes that "in his [our] view, there is no more difference between the language of signs or gesticulations,—the pantomime of deaf-mutes, and the English language,—than there is between the latter and the French, or any other spoken language. The relations [those between English words and signs, and those between English and French words,] are precisely, positively the same." As thus stated by himself, Mr. Jacobs may call it, if he pleases, "a proposition amazingly paradoxical, to say the least of it." But the paradox is of Mr. Jacobs' making, not of ours.

We never dreamed of affirming that there was no more difference between signs and spoken words, than there is between two spoken words; but simply that, as we learn to replace one *spoken word* by another *spoken word*, as an instrument of thought and of communication, so the deaf and dumb may and do learn to replace one *visible sign* by another *visible sign* for the same use. Words are not spoken words to them; they are merely visible forms. All that Mr. Jacobs advances with so much earnestness about the *significance* of signs, and their being the usual medium of thought, to the deaf and dumb, where it is not a *petitio principii*, is wholly

stance, who uses no signs whatever, employing words spelled on the fingers as her primary means of communication, and instruments of thought; and the cases of multitudes of deaf-mutes, who gather the meaning of words sometimes from explanations in pantomime, sometimes from the mere circumstances in which they see them used, and use them correctly, without having any corresponding signs. To the same purpose, is the notorious fact that the colloquial dialect of many imperfectly educated deaf-mutes, by which only they can converse with the hearing persons around them, is a mixture of signs and words,—the latter sometimes employed singly, sometimes in phrases; in each case, evidently, the spontaneous expression of thought. And no other reason can be shown why whole sentences should not be as well used as the direct expression, and hence inward medium of thought, than that the comparative tediousness of spelling or writing sentences out at full length, prevents written language from becoming sufficiently familiar.

And in spite of Mr. Jacobs' discourteous "*Credat Judæus*,"* we both repeat the assertion, that deaf-mutes do sometimes forget by disuse signs, while they retain and use correctly the corresponding words; and also accept the logical consequence, that if a deaf-mute does forget *some* signs, while he retains the use of the corresponding words, then it is possible,—given the "certain circumstances,"—that he may forget *all* signs, while he retains the use of words learned through signs.

But as the "certain circumstances," which will cut off a human soul for many years from its most rapid means of intercourse and best medium for intellectual development and social communion, are by no means likely to occur, we suppose that, though the possibility of teaching language to a deaf-mute, without using signs, is an established fact, the possibility of bringing a deaf-mute to forget, by total disuse, a whole language of signs once learned, will continue, for our time at least, a pure subject of speculation.

* See Annals for April, 1859, pp. 72, 73.

of thought. If it were Latin we were teaching, then their vernacular dialect would be the proper instrument of instruction, corresponding naturally, for the most part, with the Latin order."

This correspondence between the "vernacular dialect" of signs, and the order of words in Latin, amounts only to this, that, we can, for the most part, make intelligible Latin sentences by placing the words in the order of colloquial signs, which we cannot do with English words. It is, however, wholly immaterial to the present argument how far the natural order of signs agrees with the order of words in Latin.

Neither is it material to inquire how far and with what limitations spoken words are the "necessary and usual instruments, [we decline to use the word *agents*, which does not seem to us appropriate,] and vehicles of thought." The only remark we have to make on this point, is that Mr. Jacobs assumes the whole matter in dispute when he affirms that "significant signs are the necessary agents [i. e., instruments] beyond the same limited extent,—[a reservation evidently intended only to meet the case of direct intuition, which, by the way, is limited or not, according to circumstances,]—of thought and the means of its conveyance to deaf-mutes." If "significant signs" are the "necessary instruments of thought" to the deaf and dumb, of course they can only read by substituting signs for the words before them. But if, as most readers of the *Annals* know, words can and do become for them the direct signs of ideas and instruments of thought, then the intervention of signs is no more necessary than is the repetition of an English word for each Latin word, which the young student of Latin may find necessary in the beginning, but which he disuses as soon as he has made a little progress.

This point, then, on which the whole controversy turns, is a simple question of fact, which almost every reader of the *Annals* can settle for himself by experiment and observation. It is remarkable how stubbornly Mr. Jacobs here shuts his eyes to the notorious facts to which his opponents have so repeatedly appealed,—the case of Laura Bridgman, for in-

this case, however, means only that the mere sight of the written words, in their connection, suggests directly the ideas they represent,) requires "a power of abstraction," which the "greatest philosophers" do not possess, and of which, therefore, the comparatively undeveloped mind of the deaf and dumb must be incapable. It is in vain that he has been reminded that if there is any "power of abstraction" in the case, it is exercised in remembering and repeating the written words as mere visible forms, independent of the sounds or articulations they represent, which the "greatest philosophers," who have learned written words as mere representatives of spoken words, cannot do, but which the deaf and dumb must do, whenever they remember and repeat written words at all. Every reader of the *Annals* knows that, while we cannot repeat written words without thinking of the corresponding spoken words, deaf-mutes do every day repeat written words for which they have as yet learned no signs.

To present Mr. Jacobs' theory with entire fairness, we add his latest exposition of it, (*Annals* for April, 1859, pp. 68-9.) "My positions are then summarily these: that spoken words are not the ideas themselves, but are, beyond a very limited extent, the necessary and usual agents or instruments and vehicles of thought. This is the doctrine of all writers on intellectual philosophy, I believe. Written words are the representatives of the spoken words, and the ideas conveyed by them. So, significant signs are the necessary agents, beyond the same limited extent, of thought, and the means of its conveyance to deaf-mutes; and written words become to them, consequently, the representatives of the signs and ideas communicated by them.

"Educated deaf-mutes, then, think in the written words, and the associated signs. The proper corollary from these premises is, that the order of thought and words in the English language being inverse to the colloquial dialect of deaf-mutes, the effort ought to be made to interpret written language to deaf-mutes by signs in the order of words, so as to lead them to think,—while composing,—in the order of words, and lay aside, as much as possible, their reverse order

by a condition much insisted on by Mr. Jacobs,—that such signs should be, not arbitrary, but as naturally significant, taken individually, as colloquial signs.

He says, (*Annals*, V., 104,) “signs, by whatever name they may be called, that *represent words only*, and do not convey the meaning of the words, ought to be discarded.” And again, (*Annals*, X., 67,) “I advocate the use of significant signs, the same individually considered as are in colloquial use,—in the order of written language.” He, therefore, holds that the sign should vary with any marked change in the signification of the word; e. g., when the verb *bear* signifies to *yield* or *produce*, he would sign for it according to this new meaning. (*Annals*, V., 108.)

Notwithstanding this change in the sign for a word, determined not by any change in the form of the word, but by its signification as determined by its connection with other words, Mr. Jacobs still persists in holding, as he expresses it in the heading of his last article in the *Annals*, that “the relation of written words to signs [is] the same as their relation to spoken words.” It seems to be in vain that he has been repeatedly reminded by his opponents in this discussion, that the mere sight of the written word, if we know the alphabet, determines what spoken word corresponds to it, the idea depending on the connection and arrangement of the words; while in the case of reading by signs, on his own principles, the sense must be gathered from the whole phrase before the correct signs can be made for each word. As Mr. Burnet expresses it, (*Annals*, VIII., 52,) “Instead of the signs for each word enabling them [the deaf and dumb] to understand the sentence, they must understand the sentence before they can make the proper signs for each word.”

The inability of Mr. Jacobs to make the obvious logical inference from this fact, can only be accounted for from a notion that he repeats so often as to show it has full possession of his mind; that the attaching ideas directly to “naked” written characters,—that is, the “thinking in written words alone,” is an “unnatural and almost miraculous power;” that this “thinking in written words,” (which in

convenient sign; that, for the educated deaf and dumb, the process of reading is the mental and bodily repetition of these signs, as recalled by the words, of course in the strict order of the words; as without such repetition, the sight of the "naked written characters" will suggest no idea, (beyond the images of visible objects at least.)

This theory may seem a simple matter enough; but when we undertake to carry it out logically in practice, we soon find that we have begun a Herculean and interminable task. The colloquial dialect of the deaf and dumb, however expanded and improved, presents only signs for ideas. It has nothing corresponding to the grammatical particles and inflections of speech, and is very deficient in general terms. Now, as Mr. Jacobs' theory demands a sign for every word, grammatical particles included, and those signs varied to correspond to the changes which words undergo by prefixes or inflections, the teacher who adopts this theory, finds that he has to face the task of devising, or learning, if devised by others, signs, not merely for the scores of thousands of words properly belonging to our language, and for their modifications and inflections, but also for an interminable list of geographical and historical names, and scientific terms. Teachers naturally recoil from such a labor, and inquire whether it is indeed necessary. And finding that many teachers of deaf-mutes succeed at least as well by using only the signs they find colloquially in use among their pupils, it is naturally to be expected that the laborious invention or acquisition of signs for every word should fall into disfavor and disuse.

We should regard this simple fact, notorious and unquestionable as most readers of the *Annals* know it to be, as a sufficient refutation of Mr. Jacobs' theory. If many teachers who utterly reject methodical signs, yet teach their deaf-mute pupils to read and understand written language at least as well as those who do use them, most evidently such signs are not necessary, and there is no sufficient reason why the teacher should incur the great and interminable labor of devising or learning them; a labor certainly not diminished

his later writings, he repeats and illustrates it,—*Annals*, X., 67. “There is no translation about it. Written words are the written representation of spoken words to speaking persons, and of signs to the mute. Written words are not the representation of ideas directly to either,—that is the province of ideography.” Again we cite,—*Annals*, VI., 171. “Whenever he (the deaf-mute) sees or thinks of this written word, is not the methodical sign, as naturally and necessarily, neither more nor less, connected with the written word, as the articulate sound or word *government* is with the same written word in the mind of the speaking child? Are not the cases the same? Has the deaf-mute child a greater mental power of abstraction than the speaking child?” And he presently adds, to show what, in his view, is the absurdity of the contrary opinion, “The articulate word cannot be dismissed from the mind of the speaking child, but the sign-word can from the mind of the non-speaking child; and he acquires the unnatural and almost miraculous power of thinking in written words alone, altogether dissociated from signs, natural or methodical. They become to him instruments and objects of thought, but cannot be to the speaking child, not even to the greatest philosopher. I repeat, how, I cannot see.” This inability to see what is obvious enough to others, runs through all Mr. Jacobs’ articles on this subject, during a quarter of a century. He could see no better in April, 1859, than he could in 1834. He asks in his article of the latest date, (*Annals*, XI., 69,) “Is not the written word as much the representative of the sign as of the spoken word?” and utterly rejects and ridicules the doctrine that the relation of words to signs is simply in their expressing the same idea, like the relation between the corresponding words in radically different languages.

Thus holding so peremptorily that the deaf and dumb can understand words only by the intermediation of signs, (though, we ought to add, he makes an exception in the case of words that are names of visible objects, whose images in the mind may be used instead of signs,) Mr. Jacobs consistently holds that every word should be associated with some simple and

M. Recoing taught his son,* without using signs more than they are used in the ordinary intercourse of people who hear. But this is a slow process, and in particular, ill adapted to the case of a whole class of deaf-mutes. In an institution, it would be to the last degree preposterous for a teacher to undertake to teach without using, for the explanation of the written language he would teach, that language of gestures which his pupils use among themselves, and *will* use, in spite of any efforts to prevent it. Still, he may use this pantomimic language too much, so as to neglect one of the most effective means of impressing the verbal language he would teach on the pupil's memory,—its actual use, especially in the daily concerns and domestic relations of life.

There is, we believe, a perfect agreement between Mr. Jacobs and ourself, as indeed among nearly all teachers of deaf-mutes, the world over, as to the advantage of using signs for the moral and mental development of the pupil, for religious instruction, for explaining words and phrases, and as a test of comprehension; and Mr. Jacobs even coincides with what we believe is an all but universal opinion, that for most if not all the purposes just indicated, the signs used should be those which our pupils use among themselves; i. e., *natural* or *colloquial* signs.

This being premised, we state the difference between Mr. Jacobs and the majority of his professional brethren, whose views we undertake to set forth, as two-fold; a difference in a fundamental point of theory, and, as influenced by that, a difference in practice.

The difference in theory, we will state in Mr. Jacobs' own words. In the preface to a volume of exercises published by him some twenty-five years ago, he says of written words, (i. e., visible alphabetic characters for words,) "they can only become the signs of signs,—to us the signs of words, to the deaf and dumb, the signs of gestures." This he seems to have assumed as an *axiom*; certainly with him it is a fundamental article of belief, yielding neither to argument nor to facts. We will cite some of the expressions by which, in

* See remarks, Proceedings of Fifth Convention, pp. 91, 92.

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REVIEW OF THE ARGUMENTS OF MR. JACOBS ON
METHODICAL SIGNS.

BY HARVEY P. PEET, LL. D.,

President of the New York Institution for the Deaf and Dumb.

MR. JACOBS, having announced that the discussion on the relation of signs to words, and the comparative advantages of colloquial and methodical signs in the instruction of the deaf and dumb, is closed, *on his part*, we will, because it appears to us that his last article has rather obscured than elucidated the points in dispute, before finally leaving the subject, *on our part* briefly sum up the positions and reasons for them on both sides. Let the whole question be fairly and clearly presented, and we shall be content to let every reader decide it for himself. In stating Mr. Jacobs' side of the case, we shall use his own words; and shall endeavor, as far as we are able, to state his views fairly, and in a favorable light.

The use of *signs*, (limiting that word here to the sense of *gestures*,) in the instruction of the deaf and dumb, is *almost* a necessity. It is true, (though some teachers at the Jacksonville convention appeared to doubt it,) that a deaf-mute may be taught, as Dr. Howe taught Laura Bridgman, or

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