

reader, as well as to those who are more especially concerned with the subjects of which it treats.

After an appropriate introduction, Mr. Peet gives some statistics respecting the numbers of the deaf and dumb in the United States and some of the countries of Europe ; shows how few of these, comparatively, have yet received the benefits of education ; dwells at some length upon the peculiarly degraded and unfortunate condition of this class of persons when left uninstructed ; gives a condensed historical sketch of the art of deaf-mute instruction from its earliest period down to the present day, and closes with two or three pages of direct address to those who are engaged in the work of giving instruction to the deaf and dumb.

TO OUR SUBSCRIBERS.

The first volume of the *American Annals of the Deaf and Dumb* closes with the present number. The occasion is a proper one for a few words concerning our proceedings for the past year and our projects for the year to come. We trust there is no lack of modesty in saying that many of those who have made themselves acquainted with the contents of our periodical, and in whose critical judgment we have confidence, have expressed to us their approbation of the manner in which the work has hitherto been conducted, and their desire for its continuance. Our success, thus far, has been equal to our expectations, and we have encouragement for beginning a second volume, with the hope that whatever of instruction and interest we may have been able to impart through the pages of the first, will be continued in the next, at least in equal measure. There are many subjects of general and special interest, related more or less intimately to our main object, which are yet to be presented ; and it would give us pleasure, of course, if all who have kept us company as subscribers, during the past year, would continue with us in the same capacity for a time longer.

It is particularly requested, however, that those who may wish to discontinue the *Annals* at the close of the present volume would inform us of their intention, by letter (post paid) or otherwise, before the first number of the new volume is issued. Unless such notice is given, we shall continue to send to all our old subscribers.

MISCELLANEOUS.

BY THE EDITOR.

The Deaf, Dumb and Blind.—Examples of the simultaneous absence of the two senses of sight and hearing in the same individual are so comparatively rare, that whenever a new case comes to light it seems to be worthy of particular record. In Governor Winthrop's *History of New England*, (the edition of Savage, Vol. II, p. 235,) we have found the following paragraph, bearing date September 3, 1637.

“There was an old woman in Ipswich, who came out of England, blind and deaf, yet her son could make her understand anything, and know any man's name by the sense of feeling. He would write upon her hand some letters of the name, and by other such motions would inform her. This the Governor himself had trial of, when he was at Ipswich.”

It is sufficiently obvious, from internal evidence, that this was not a case of congenital deafness and blindness, and also that the loss of hearing and sight did not take place until mature age. That this “old woman,” therefore, should understand the significance of letters written upon her hand, partakes in no degree of the incredible or the marvelous. The account, however, possesses a peculiar interest in one respect; namely, that this is the only example within our knowledge in which the loss of hearing and sight occurred at so late a period in life.

Tennessee Institution for the Deaf and Dumb.—We have received a pamphlet of fifteen pages, containing an account of the proceedings at the laying of the corner-stone of the Institution for the Deaf and Dumb, at Knoxville, Tennessee, together with the address delivered on the occasion by the Rev. Thomas W. Humes.

We gave some account of this young and promising institution in the second number of the *Annals*, to which we have nothing of any special interest to be added now.

Mr. Peet's Address.—We are indebted to Mr. Peet, Principal of the New York Institution for the Deaf and Dumb, for a copy of his “Address delivered in Commons Hall, at Raleigh, on the occasion of laying the corner-stone of the North Carolina Institution for the Instruction of the Deaf and Dumb, April 15, 1848,” and printed at the request of the President and Directors of the Literary Fund. The address fills a pamphlet of thirty-nine pages, and is one of much interest and value to the general

took the two matches generally given along with it, and put them into his hand, and he very quietly took them, and went and smoked with his old pipe, and did not ask another, until it became his right in the usual routine after breakfast next morning." Other incidents related evince his sense of justice. His sister thinks he had no notion of the value of money, except as a means of procuring pipes and tobacco.

Natural signs were the only medium of communication between him and others,—made obvious, on their part, to his sense of feeling; but, by him, addressed to the sight of others,—and either identical, or of the same sort, with those ordinarily used by the deaf and dumb. Approbation or kind feeling was signified, or he was soothed, by gently patting him; a repelling movement, or a rougher handling, conveyed a different signification. Eating, he signified by putting his hand to his mouth, or pointing to the place where the victuals were kept; sleep, by inclining his head on his hand; this motion repeated a number of times signified so many days. He expressed riding on horseback by putting his fingers under the soles of his feet, in imitation of a stirrup; and the shoemaker, or his shop, by the motion of the arms characteristic of that occupation; London, after having been there, by stretching out his arms laterally, as if pointing to a distance. These ideas were conveyed to him, on the other hand, by guiding his hands and arms so as to form the signs.

The mode of communication employed in the case of Julia Brace is precisely the same;* though freer and more enlarged, in consequence of her residence in an institution for the deaf and dumb. Both have not only derived pleasure from their existence as sentient and intelligent beings, in happy ignorance of their privations, but enjoy, in no small measure, the society of others. And though themselves visited by no dawn of light from the spiritual world, yet from their dark and almost solitary prison-house they have preached many an impressive lesson of instruction to mankind.

* The developments of character in the two cases, though in many things strikingly similar, present some important points of difference. The habitual industry of Julia, for instance, is in strong contrast with the aversion to regular and useful occupation evinced by Mitchell.

father had died. He would not lie a moment in it, but became quite peaceable when removed to another.

“On one occasion, shortly after his father’s death, discovering that his mother was unwell and in bed, he was observed to weep.”

He was inoffensive in his conduct, and never attempted to take away or injure what belonged to others. He was tenacious of what he conceived to be his own rights; claiming as such whatever indulgences were habitually allowed him. He was subject to anger when crossed in his wishes, and his passion was sometimes violent; and expressed, at least in his boyhood, by tearing his clothes, or by bellowing in a disagreeable manner. The general decorum and propriety of his behavior was, however, remarked by all who visited the family. He was remarkably uniform and orderly in his habits. He was always obedient to his sister, but more completely so after the loss of his father and mother; usually submitting cheerfully, but always speedily making amends for any outbursts of ill temper. Her management of him was most judicious.

On one occasion, having broken his tobacco-pipe before the time, he wished to supply himself by some half-pence, left in an open cupboard, “and came hanging about me,” says his sister, “with the broken pipe, and a half-penny shoved into it; at length I quietly signed to him to replace the half-penny in the cupboard, which he did immediately, but in very ill humor, and left the room, slapping the door after him. However, he returned in a little time with a new pipe, having been more successful in an appeal he had made to some of his out-of-door friends, (of whom he has not a few,) his good humor perfectly restored, showing me his prize, and apparently expecting me to participate in his pleasure, an expectation which it was *not necessary* for me to disappoint, as what is given by strangers is received merely as an indulgence, but what is once given by me is on every similar occasion exacted as a right, so that I must adhere strictly to rule in everything. I therefore give him a fixed allowance, consisting of two pipes and about the third of an ounce of tobacco daily.” On another occasion, he broke the new pipe which was to be given him. “I remarked the action,” says the same narrator, “but took no notice of it until he turned round after dinner, as usual, for his pipe; when I

With regard to the feeling manifested by Mitchell on the occasion of his father's death, there was a diversity of opinion. His sister informed Dr. Gordon, that when, by her direction, he was allowed to touch the corpse, he shrunk from it with surprise, but without expressing the slightest signs of sorrow; and again, after it was placed in the coffin, he felt it without manifesting grief. This was the first time he had ever touched a dead *human* body. He had often, in the kitchen, amused himself with a dead fowl; placing it on its legs, and laughing when it fell. At the funeral, Mr. Macfarlane states that he saw James lay himself down on the coffin and embrace it, "while his countenance discovered marks of the most lively sorrow;" and that he was informed by Rev. Pryse Campbell, brother-in-law of Mrs. Mitchell, that when the coffin was about to be carried to the churchyard, James clung to it and had to be removed by force; and that he (Mr. C.) observed "the most unequivocal marks of grief in his countenance." Others observing the same actions attributed them to bare curiosity, and supposed that he was merely examining the shape and surface of the coffin. They were confirmed in this impression by seeing him move briskly about among the people there assembled, touching almost every one, and examining some minutely; or, again, opening and shutting the doors, and turning down and up the steps of the carriages. This was explained, on the other hand, as showing, not that he felt no grief, but that grief did not overpower curiosity,—he was merely *viewing* the scene in the only way possible for him. For several days afterwards he made repeated visits to the grave. His sister stated, however, that she had not *herself* seen him show any unequivocal marks of sorrow for his father's death; but Mr. Campbell told her, "that he saw her brother standing in the porch shedding tears, immediately after quitting the apartment in which his father's body was lying, previous to the funeral." She gave also the following particulars:

"When a tailor was brought to make a suit of mournings for him, the boy took him into the apartment where his father had died, stretched his own head and neck backwards, pointed to the bed, and then conducted him to the churchyard to the grave in which his father had been interred.

"Being lately very ill, he was put into the same bed where his

practical jokes, especially the trick of locking the door on people ; when made the subject of them himself, he submitted pleasantly, but if the joke was continued longer than suited him, he became irritated. One day, being sent with a half-penny to a neighboring shop for pipes, he returned with only one in his hand. The family suspected he had another about him, and giving him to understand as much, he at last unbuttoned his waistcoat, and, laughing heartily, brought out the second pipe. The following Sunday, when his sister gave him a half-penny, as usual, in church to put into the poor's box, he placed it between his teeth, like a pipe, and laughed ; but his sister checking him, he dropped it into the box.

His consideration and kind feeling toward his friends were often displayed in an interesting manner. He once, when a boy, received a severe wound in his foot, and during its cure he usually sat by the fireside with his foot resting on a small footstool. More than a year afterwards, a servant-boy with whom he used to play was confined to a chair from a similar cause. Young Mitchell, discovering his situation, immediately walked up stairs to a garret ; sought out, among other pieces of furniture, the same footstool ; brought it down, and gently placed the boy's foot upon it. In 1814 he was severely sick, and desired the constant presence of his aunt, who was then one of the family. But his sister being taken sick before his recovery, he would not allow his aunt to sit with him at all, but always made signs that she should go up stairs to his sister. He also wished to go up himself, and seemed quite satisfied when his sister patted him and shook hands with him.

His sister writes in 1826 : " The most striking effect my mother's death had on him was the evident fear of losing me also. He actually, for a short time, appeared to be unwilling to quit me, even for an instant, and when I did get away from him, he went through every part of the house in quest of me. Even now, though not appearing to labor under the same fear, the efforts he sometimes makes to secure my personal services are really odd. I have known him to sit for half an hour and upwards, watching the movements of our servant, until satisfied of her being fairly out of the way, and then come to me to light his pipe, or to render him any other little service, being certain of my immediate attendance in her absence. * * * * "

to lock the door of the kitchen upon them, that he might accomplish his visit unmolested.

A pair of new shoes once procured for him were found too small. "His mother then took them and put them into a small closet; soon after a thought seemed to strike him, and he contrived to obtain the key of the closet, opened the door, took the shoes, and put them upon the feet of a young lad who attends him, whom they suited exactly. This action of his implies considerable reflection, and shows that he must have made some accurate examinations, though unnoticed at the time."

"There is a certain range around the manse," says Dr. Gordon, in 1811, "which he has minutely explored by his organs of touch, and to any part of this space he seems to walk when he pleases, fearlessly and without a guide. I believe his range does not extend beyond two hundred yards in any direction; but there is probably not a day elapses, during which he does not cautiously feel his way into ground which he had not explored before; and thus gradually extends his yet very circumscribed field of observation. It was in one of these excursions of discovery that his father observed him, with horror, creeping on his hands and knees along a narrow wooden bridge, which crossed the river at a point where the stream is deep and rapid.

* * * A servant was directed to plunge him, as soon as he was secured, once or twice into the river. This measure has had the desired effect."

One of his greatest pleasures seemed to consist in wandering from home; and it was necessary to follow him to prevent his doing so. "Since his sight has begun to improve," says Dr. G. in 1812, "his excursions have become bolder and more extensive. He has sometimes wandered upward of three miles from home." In 1816, he was accustomed to go the distance of twelve Scottish miles. In 1826, he found his way alone, as he had done before, to the residence of Sir Thomas Dick Lauder, a distance of seventeen miles.

He did not always escape accidents. He was run over by a pair of horses attached to a carriage, on coronation day, and ever after, when warned by the vibration of the ground of the approach of a vehicle, he used to bolt instantly to the nearest side of the street.

He had a lively sensibility to the ludicrous, and was fond of

His father told me [Dr. Gordon] that he had often remarked him employing many hours in selecting from the bed of the river, which runs within a few yards of the house, stones of round shape, nearly of the same weight and having a certain degree of smoothness. These he placed in a circular form on the bank, and then seated himself in the middle of the circle."

"Some objects," says his sister, "do not seem to attract his attention; others do; and where there is any mechanism, he endeavors, by handling them, to find it out: he discovers a particular fondness for locks and keys.

"He knows the use of all common things, and is pleased when the use of anything with which he is acquainted is communicated to him.

"He has not learned to do any kind of work, further than to assist any of the farm servants, for whom he may have conceived an attachment, in any kind of work in which they may be engaged; particularly in cleaning the stable. He has endeavored to repair breaches in the farm houses; and has attempted to build small houses with turf, leaving small openings resembling windows. Means have been used to teach him to make baskets; but he wants application to finish any thing."

He was accustomed to "amuse himself by visiting the different carpenters' or other tradesmen's shops within his reach, and handling their implements, or trying to discover what they were engaged about." "He continues [1826] to take an unabated interest in the employment of the various workmen in town, and in the progress of their work, particularly mason-work, examining minutely what has been done in his absence, and fearlessly ascending the highest part of their scaffolding, in which he has hitherto been most providentially preserved from any serious accident."

"New clothes are still [1812] among his greatest sources of delight. After his measure has been taken, it would seem that every hour is full of anxiety until the new suit is in his possession. Nothing else appears to occupy his mind. He literally persecutes the tailor or the shoemaker, until his shoes or his coat is finished. He is their guest morning, noon, and night, until the last stitch is drawn."

From regard to his safety, the servants had been enjoined to prevent him from visiting the stable. But he had the ingenuity

go to the place where the carriage stood, examined the whole of it with much anxiety, and tried innumerable times the elasticity of the springs."

"His manner of examining any object that is new to him," says Dr. Gordon, "is precisely the same now that it was four years ago, when I first saw him. When it is put into his hand, he runs it over with the point of his fingers; then applies it to his mouth, and insinuates his tongue into all its inequalities, thus using it as an organ of touch as well as taste; and, lastly, if it is a body that admits of it, he rattles it between his teeth. All this is done with singular rapidity. * * * *

"His sense of smell is unquestionably extremely acute. But I have not been able to learn any fact which could lead me to believe that he could, in a room at least, discover a person by this sense alone at the distance of twelve feet. It has been said that he could follow the footsteps of another person for two miles, guided by this sense alone. But his sister assures me that there is no foundation for this report. As to a power of determining the *direction* of an object by some *distinct quality* in its odor, like that quality in sound by which we discover the direction of a sounding body, I could not perceive that he enjoyed any such power more than other persons."

He was frequently offended through his acute sense of smell, when others perceived nothing unpleasant; expressing his dissatisfaction by putting his hand to his nose and retreating rapidly. "When a stranger approached him," says Mr. Wardrop, "he eagerly began to touch some part of his body, commonly taking hold of his arm, which he held near his nose, and, after two or three strong inspirations through his nostrils, appeared decided in his opinion. If it happened to be unfavorable, he suddenly went to a distance with the appearance of disgust; if favorable, he showed a disposition to become more intimate, and expressed by his countenance more or less satisfaction."

His taste also seemed to be exquisite, and he expressed his pleasure by laughing and smacking his lips when savory dishes were set before him; and the chief thing disagreeable in his manners was the eagerness with which he devoured his food. He was exceedingly fond of smoking, and greatly addicted to the habit.

"But he derived amusement also from the sense of touch.

nitude is not known to him is placed before his eyes, he does not seem capable of estimating its *distance*, for the first time, with any degree of correctness. When I held a silver snuff-box about two feet from his face, he put out his hand exactly in the *direction* of the box, but moved it forwards very gradually until it came in contact with it. These circumstances are just what we should beforehand have expected to find. * *

The perception of the *direction* of bodies may be obtained equally (if the bodies be seen at all) from the weakest as from the most perfect vision. But Mitchell's vision is too obscure to enable him to perceive those *minute differences in the color and intensity of light*, by which persons having perfect sight judge of the *relative distance* of luminous bodies."

Whether the degree of vision he enjoyed at this time continued, we are not distinctly informed. As late as 1826, however, he was sensible to bright objects, but was still accustomed to grope for things near him, for his food, for instance, when eating.

His other senses are wonderfully acute; having become so through that susceptibility of increase of strength by exercise, which belongs to all our mental faculties and bodily organs, and by virtue of which the weakness or loss of a part may, to such an extent, be replaced by those which remain. There was evinced in him also in a striking manner, the active, inquiring, reasoning, contriving *mind*; whose place can in no degree be supplied by the highest powers of *sense*; and which will manifest itself, however ill-furnished by the latter with instruments and materials.

"When a stranger arrives," says Mr. Macfarlane, "his smell immediately and invariably informs him of the circumstance, and directs him to the place where the stranger is, whom he proceeds to survey by the sense of touch. In the remote situation where he resides, male visitors are the most frequent; and, therefore, the first thing he generally does is to examine whether or not the stranger wears boots; if he does wear them, he immediately quits the stranger, goes to the lobby, feels for and accurately examines his whip; then proceeds to the stable, and handles his horse with great care and with the utmost seeming attention. It has occasionally happened that visitors have arrived in a carriage, and, on such occasions, he has never failed to

house, and had ample opportunity of observing his motions with attention. When he approached any object, such as a wall, a cart or a carriage, so large as to be in part interposed between his eyes and the horizon, he seemed to discover its vicinity only by the interception of the light which it occasioned, and cautiously put out his hands before him, to feel for that with which he was already almost in contact. But he did not appear to be at all capable of perceiving minute objects, nor of distinguishing in the slightest degree between one color and another. * *

A fragment of the substance of the lens or of its capsule, very white and opaque, may be still seen behind one-half of the pupil, and through the lower half a slighter opacity is very perceptible in the parts situated farther back."

After this, however, a very considerable improvement had taken place when Dr. Gordon saw him again, in August of the year following ; the result, as he judged, of a diminution in the "slighter opacity" above-mentioned. He could then see objects having considerable brightness, or dark-colored bodies on a white ground. "He could distinguish a crown-piece at the distance of two or three feet, and a person's face at the distance of six. But it seems obvious that he does not perceive distinctly the *limits* of any object however bright. For as soon as, guided by his own obscure vision, he has reached any thing with his hands, he no longer regards it with his eyes ; but, as if he were yet totally blind, examines it with his fingers, tongue, lips and nose.

"That he can now distinguish differences in colors seems very evident from an amusement in which, his sister told me, he sometimes indulges,—matching bodies of the same color together. One day, for example, having a bunch of the flowers of wild mustard in his hand, he was observed to approach an officer who was near him, and, with a smile, placed the flowers in contact with the yellow part of his epaulette. Frequently, too, he is seen gathering in the fields a number of flowers of the same kind ; the blue-bottle, for example, or the corn-poppy, or the marygold. It appears, however, that it is only the brighter colors he is capable of distinguishing ; and of these *red* seems to be his favorite. * * * *

"I observe that he judges of the *direction* of a body by sight, with invariably accuracy ; but when an object whose real mag-

him to take out of his pocket a bit of red sealing-wax, which he had kept for the beauty of its color. * * * *

A pair of green glasses were given him; * * when he first put them on, he laughed aloud with delight."

For a few days after the operation, his eye was of course kept covered. On the fourth day, says Mr. Wardrop, "I found that the crystalline lens (which had been pushed upwards and backwards) had altered its situation since the operation, and could be again distinguished, covering about one-fourth of the upper edge of the pupil. The other part of the pupil was quite transparent; * * * he readily discovered a book, or any similar thing placed on the coverlet of the bed; and in many of his attempts he seemed to judge pretty accurately of the distance.

"On the fifth day he got out of bed. * * * He appeared well acquainted with the furniture of the room, having lived in it several days previous to the operation; but though he evidently distinguished and attempted to touch objects which were placed before him, judging pretty accurately of their distances, yet he seemed to trust little to the information given by his eye, and always turned away his head, while he felt accurately over the whole surfaces of the bodies presented to him.

"On the sixth day he appeared stronger, and amused himself a good deal with looking out the window, seeming to observe the carts and carriages which were passing in the street. On putting a shilling on the middle of a table, he instantly laid his hand upon it.

"On the seventh day, the inflammation [resulting from the operation] was nearly gone, and he observed a piece of white paper of this size [a quarter-inch in diameter] lying on the table. I took him into the street and he appeared much interested in the busy scene around him; and at times seemed frightened. A post supporting a scaffold, at the distance of two or three yards from him, chiefly attracted his notice, and he timorously approached it, groping, and stretching out his hand cautiously until he touched it."

The hopes that were entertained of the improvement and permanent restoration of his vision were disappointed. "In the month of June last,"—1811, eight or nine months after the operation,—says Dr. Gordon, "I saw him repeatedly at his father's

employed this as one means of information in regard to the hardness and other qualities of bodies, which might in this way be indicated.

The blindness of Mitchell, also, was not total. The same fact is here to be noticed of the value which the scanty remains of sensation he possessed acquired to him as a source of pleasure.

“At the time of life when this boy began to walk, he seemed to be attracted by bright and dazzling colors; and though every thing connected with his history appears to prove that he derived little *information* from the organ of sight, yet he received from it much *sensual* gratification.”

“He used to hold between his eye and luminous objects such bodies as he had found to increase by their interposition the quantity of light: and it was one of his chief amusements to concentrate the sun’s rays by means of pieces of glass, transparent pebbles, or similar substances, which he held between his eye and the light, and turned about in various directions. These, too, he would often break with his teeth, and give them the form which pleased him most.”

Mr. Mitchell “had often observed his son sitting for an hour at a time, opposite to a small hole in the south wall of a hut adjoining to the manse, so as to receive the beams of the sun, which shone through the hole during part of the forenoon, directly on his eyes.” “He would also, during the winter nights, retire to a dark corner of the room and kindle a light for his amusement. On these occasions, as well as in the gratification of his other senses, his countenance and gestures displayed a most interesting avidity and curiosity.”

The following is from Mr. Wardrop, not long after the operation on the boy’s eye. “I have couched one of his eyes successfully, and he is much amused with the visible world, though he mistrusts information gained by that avenue. One day I got him a new and *gaudy* suit of clothes, which delighted him beyond description. It was the most interesting scene of *sensual* gratification I ever beheld. * * * * * His partiality to colors seemed to depend entirely on their comparative brilliancy. He in general liked objects that were white; and still more particularly those of a red color. A white waistcoat or white stockings pleased him exceedingly; and he gave always a decided preference to yellow gloves. One day I observed

thing he could get hold of ; this he would do for hours ; and seemed particularly gratified if it was a key, or any instrument that gave a *sharp sound*." "In lieu of the key," relates Sir Astley Cooper, "a piece of wood was put into his hand ; he struck his teeth two or three times with it, and threw it from him with a whining noise, and with frequent lateral motion of the body, expressive of uneasiness and disappointment." At other times such an interruption would make him very angry.

The following is from Mr. Wardrop's narrative : When a ring of keys was given him, he seized them with great avidity, and tried each separately by suspending it loosely between two of his fingers, so as to allow it to vibrate freely between his teeth ; and then he generally selected one, the sound of which seemed to please him most. It was surprising how long this amusement would arrest his attention, and with what eagerness he would on all occasions renew it. Mr. [now Lord] Brougham brought to him a musical snuff-box and placed it between his teeth. This seemed not only to excite his wonder, but to afford him exquisite delight ; and his father and sister, who were present, remarked that they had never seen him so much interested. Even when the notes were ended, he continued to hold the box to his mouth, and examined it minutely with his fingers, expressing by his gestures and countenance great curiosity.

Some have doubted whether it was really sound, or merely percussion, to which he was thus sensible. It is evident to us, from the interest and the discrimination manifested, that there existed a considerable degree of sensibility to sound conveyed in the manner described. It is common among deaf-mutes, for those whose hearing is not wholly lost, to take pleasure in awakening the sensation by similar means. In the case of Julia Brace, at Hartford, and in other instances of persons blind and totally deaf, nothing of this sort has been observed. The interesting peculiarity of this case was the value which the mere crumbs from the table had to one thus shut out from the feast of pleasurable sensations spread out for others,—the eagerness with which they were sought, and the satisfaction, perhaps not less than others enjoy, since he knew not from what he was cut off.

It is probable also, as suggested by Dr. Gordon, that Mitchell

“If there is any Episcopal meeting near you, I would recommend it to you. I recollect you once mentioned the prayers were long and tedious. It was so once with me; but now they don’t seem as long as those in the Presbyterian meetings. You did not feel that God was present. Instead of thinking them long you should worship Him with your heart, and say the prayers with your heart, or they would be of no use. I go to the Church, because it is the best of any denomination for me to attend, and the prayers are written so I can join the congregation in their services. Several of my friends who are members of the Presbyterian Society recommended it to me. The penitential prayers in the prayer-book are such as I want. Many of them are impressive and solemn. I wish very much I could go to Hartford this fall, and visit the place of my education and my old friends once more, but it is impossible.”

The above specimens have been selected from such letters as were in the possession of the writer of this article, and are not to be regarded as the best that could be obtained from all whom we have educated. They fairly represent the attainments of the better class of our pupils; and are published with the hope that our deaf and dumb readers may be stimulated to renewed and persevering efforts in mental and moral improvement.

PARTICULARS RESPECTING JAMES MITCHELL, A PERSON DEAF, DUMB AND BLIND FROM BIRTH.

BY SAMUEL PORTER.

A BRIEF account of James Mitchell was given in the bibliographical article, notice No. 35. A further notice of this case, we think, will not be unacceptable to our readers. We shall present in this article the most important and interesting facts selected from the papers embraced in Mr Stewart’s account.

It appears that Mitchell, though totally deaf as respects every use subserved by the power of hearing, yet possessed a faint degree of the sense, sufficient to afford him no small gratification. He was slightly sensible, in the opinion of his friends, to very loud or shrill external sounds; but in a much greater degree to sounds conveyed by contact with his teeth.

“In his childhood, the most noticeable circumstance relating to him was an eager desire to strike upon his fore teeth any

putting off the old garments is a figure or symbol of baptism for putting off the old garments of sins, or the old man ; or baptism for the remission of sins. The putting on the new garments is a symbol of the putting on the new garments of righteousness, or the putting on the new man, which, after God, is created in righteousness and true holiness ; or putting on Christ. 'Christ is our righteousness.' Perhaps you are aware that there is a Roman Catholic difference between the Church of Rome and the Church of Milan about baptism. The former sprinkles, the latter immerses. The pope is not infallible enough to convince the Church of Milan that she is wrong as to immersion.

"How are the sins of a repenting, believing sinner pardoned ? The question is not, What do we say ? but, What does the Bible say ? Any honest man does not dare to give an opinion of his own, what sinners ought to do to be saved ; but must always show from the Bible what they ought to do to be saved. You will see at once that I have no confidence in any man's thinks so, or says so ; to the testimony and to the law. Fact, testimony. Testimony, faith. No testimony, no faith. Christian faith is a belief of testimony. Whosoever believes the Gospel for himself and is baptized is right. That is the obedience of faith. That a clergyman or a priest believes for a sinner, repents for him, and pardons for him, is absurd and shocking to common sense. But let every person obey the Gospel for himself ; truth shall make him free through the influence, sanctification and blessing of the Holy Spirit."

The following extract is from a letter written by a female to one of her old classmates. She was five years a pupil of the Asylum, and lost her hearing in early childhood.

"MY DEAR C.:

"I know you will be anxious to know the state of my mind. I have been anxious about the welfare of my soul for several months past, but never felt so anxious until a short time past, and the distress of my mind I never experienced so before. I felt myself the vilest of the vile, and deserved punishment on account of my sins ; and I only could say, 'God be merciful to me a sinner.' I resolved to go to Christ, and tried to pray earnestly to God to save me or I perish forever ; and I humbly hope he answered my poor prayers. I hope I have found the Saviour ; he appears so holy, so pure, so merciful. I never can be thankful enough to him who has done so much for me, a poor sinner. It is about a week since I confessed Christ crucified before men, by going to the confirmation. The time was very solemn. The address of the bishop was very solemn and impressive. He exhorted us all to keep our baptismal vows, to serve God all the days of our lives.

at all times ready to do what he required. L. said he regretted that a sense of duty compelled him to disoblige one on whom he was dependent for his situation ; but if he must choose between losing his place and breaking the command of God, he should not hesitate a moment. "I shall not work on the Sabbath." The work was done without him. He rested on the Sabbath day according to the commandment. On Monday he resumed his labor as usual, and no further notice was taken of the matter. It has been remarked, however, that from that time Sabbath-day repairing became a thing of rare occurrence in the establishment.

We shall give two additional extracts from letters written by former pupils, who have been more than twenty years away from us, to show what views they entertain of religious subjects after such a lapse of time ; and to prove, if proof were necessary, that no pains are taken at the Asylum to make proselytes to a particular sect. The writer of the following extract was under instruction five years, having lost his hearing when two years of age :

"Your affectionate and friendly communication, which was received by me some time ago, gratified me very much indeed. What do I owe to you and my other teachers, for turning me from ignorance to intelligence by means of education, whose effects I enjoy through the goodness of our Heavenly Father ? I feel sensible that I cannot repay you for all your kindness, instruction, advice which I have received. * * * *

"As to baptism, I will write in as few words as I can in this letter. 'Therefore we are buried with him by baptism into death ; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.' If we cannot find the word *sprinkle*, or *pour*, for the word *baptize*, in the English common version, what word can we find for *baptize* ? The Bible does not say *sprinkled with* or *poured with*, but '*buried with him by baptism into death.*' Immersion for baptism must be the original word ; unless testimony or sophistry denies it. I need not say that great and good men, and translators who do not agree with us, do not deny that baptism is immersion. Though Dr. McKnight was a Presbyterian, I am a great admirer of his new Translation of the Apostolic epistles, with his Commentary, in general. I say in general, because I do not consider all his views correct, only generally correct. He is a far more clear reasoner than any sectarian writer I am acquainted with. If you have that new translation, you can find his comment and notes on Galatians iii, 27. The

hopes have, for the most part, been realized. Our solicitude for our pupils does not end with the term of their pupilage. We keep them in mind, inquire after them, ascertain their situation in life, visit them in our journeys and welcome them to the institution whenever they revisit it. By these means we have been able to form a pretty accurate estimate of the moral results of our efforts with them ; and we have found in them, as a class, a strength of principle, a degree of conscientiousness, and a permanency of religious impression quite remarkable ; the discovery of which has amply repaid us for the labor and pains bestowed upon their education. We do not mean to say that all, or even the greater part, of those who have been instructed by us, give evidence of being decidedly religious persons ; yet a large number of them are consistent members of various Christian churches, and a still larger number are moral in their lives and correct in their deportment.

In one of our New England villages there are eight of the former pupils of the Asylum, all in good business, all but one married, five of them professors of religion, and all of them associated in a Bible class for mutual instruction on the Sabbath. A gentleman of the village says they are among their most industrious and respectable citizens : and the pastor of the church to which four of them belong says that they are the most exemplary and, in proportion to their means, the most liberal members of his church. The following anecdote relating to one of them will serve to show that in his case, at least, religion is something more than a profession. He is a machinist in the employ of a manufacturer, by whom he is highly esteemed for skill and attention to business. Some time after his engagement, it became necessary to repair the machinery. This obliged them to stop work for a day, and, that the hands might not be subjected to any loss, the Sabbath was fixed upon as a proper time to make the repairs. Notice was accordingly given to the workmen who were needed, and our deaf and dumb friend L. among the rest. " Work to-morrow !" said L., " to-morrow is the Sabbath." " I know it," said his employer, " but the work must be done and your services will be wanted." " God has commanded us to remember the Sabbath day to keep it holy," said L., " and I cannot work on the Sabbath." His employer intimated that he could keep no man in his service who was not

purpose for all his dealings with us ; therefore it becomes us to be resigned to whatever afflictions He sees fit to send, however grievous they may seem. We can only think over the past, and reflect upon his character, which was so pure and noble. Surely 'the memory of the just is blessed,' and all his chief mourners take great comfort in knowing that he has left 'a good name which is rather to be chosen than great riches.' I humbly trust that he, though absent from his perishing clay, is now with the Lord, on whom he firmly depended to the last moment."

To those acquainted with the respective writers of the above extracts, and with their ability to use written language at the time of their leaving the Asylum, these specimens will afford satisfactory evidence of decided improvement. Many others equally conclusive might be given were it necessary. Enough has been said to show to every candid reader the value of education to the deaf and dumb, and the permanency of its results.

There is yet another view of our subject which we wish to present, relating to the moral and religious results of our labors. Important to the deaf and dumb as is the training of their intellects, it is an object of little worth in comparison with the culture of their moral affections. And it should be the highest aim of their teachers to make them understand their true position as subjects of the government of God, members of the social system and candidates for immortal blessedness ; all of which relations involve feelings, responsibilities and duties infinitely momentous in their consequences ; upon the right observance of which depend their usefulness and their happiness here and hereafter. It is truly gratifying to observe how readily they comprehend these relations, and respond to the claims which they impose. Almost without an exception they admit the justness of these claims, and their obligations to perform the duties required. And although they have the same perverse wills and reluctant hearts to contend with as others, their progress in moral improvement is not less remarkable than their intellectual development. We expect to see our pupils growing better from the commencement of our course to its close ; and only in very rare instances are our expectations disappointed. We also expect that those who have thus improved while under our care will do well after they return to their homes, and go out into the world to act for themselves. And in this respect our

Circumstanced as I am, the pleasure of writing to and receiving letters from agreeable and intelligent friends, has almost become indispensable to my happiness. Therefore always bear in mind when you receive one from me, it will be an act of benevolence to answer as soon as convenient. The age in which we live, though distinguished for many other striking peculiarities, is rendered remarkable for active benevolence; and I hope you are willing to fall in with the times and will be a punctual correspondent; and allow me to tell you, I think you possess the rare quality of ease and good taste in writing, which will always make your letters agreeable and interesting even to those who are less susceptible of receiving pleasure from that source than your humble servant.

“Let me assure you that it gave me much pleasure to hear of the renewal of your health and spirits, and may you long enjoy these rich blessings. I acknowledge it made me a little jealous when I read your letter, that I could not participate in the satisfaction of beholding the beauties of nature; and were I rich, nothing would prevent my going to earth’s remotest bounds. It is the height of my ambition to behold all the wonders of the world; but perhaps it is better as it is. Now I am obliged to be a common matter-of-fact body, whereas, if permitted to wander over the earth, I should become visionary and good for nothing. Now I hope I am making every effort to get at least an honest livelihood, which was all I believe my numerous friends ever contemplated. But as I grow older I become ambitious. What do you think of this passion? Is it not, if indulged in, fruitful of much evil? I know Napoleon and Alexander were both ambitious men, and were perhaps beacons to warn all of the danger of aspiring. But still I think a measure of ambition necessary to give life and zest to a poor creature like myself.”

The only additional extract under this head will be from a letter of a young lady educated partly at this and partly at a similar institution, who became deaf in very early childhood. Having spoken of a visit made some months before in the family of a relative, she says:

“Are you aware that my winter in C—— was one of anxiety and sorrow, proceeding from the lingering illness and death of my beloved uncle? But I shall not recall those painful scenes I have witnessed for the first time within several years, for I must not indulge such feelings; as He who has removed him from us knows what is best for us his creatures. Indeed experience convinces me that our Heavenly Father does not willingly grieve the children of men, but must have some wise

deny myself that pleasure. You know not how greatly I desire to go there. In this letter I include our acknowledgments for the 15th Report of the American Asylum. We were quite pleased, not only by the perusal, and by the happy results you and the teachers have derived from your labors and efforts to enlighten my fellow-mutes, but also by the rapid increase of the scholars, and by their improvement and prosperity. With emotions of pleasure do I dwell upon the thought that all who undertake the charge of the pupils manifest so much good-will and tenderness of sympathy towards them."

It is hardly necessary to say that the writer of the above extract had made great improvement in composition during the five years that had elapsed since she left us. She had been placed, however, in circumstances highly favorable to mental development, and had made the best use of her advantages.

The next specimen is taken from a letter, written sixteen years after he left school, by a man born deaf. He commenced his education at the age of eighteen, and was five years at the Asylum. Since leaving it he has been employed in managing a farm, with no leisure or opportunity for improving his mind, more than other hard-working farmers enjoy.

"We are well at present; hoping you all enjoy many blessings bestowed upon the Asylum by our good and merciful Father. There is great reformation among the inebriates. Some time in January last, we had a lecture on temperance. The temperance society voted to purchase all the ardent spirits, which the committee did. The next day, according to duty, they took and poured it into the river. I suppose the fishes drank it to their satisfaction! There is no ardent to sell in this town, except at one tavern, but its keeper would not let drunkards drink.

"There are a few persons here who believed in the Millerite doctrine, who strongly expected to see the end of the world on the 15th of this month; [Feb., 1843;] now they are much mortified. I think the future is wisely concealed from our knowledge. It is our duty to prepare to meet death, as it is a dying world."

The following is from a letter written by a young gentleman, deaf from birth, to a friend in the Asylum, where he had been a pupil seven years. It was written about six years after he left the institution.

"I hope we can with pleasure and profit enjoy the interchange of friendly feelings through the medium of epistolary converse.

ers, whose attainments are somewhat more considerable, gradually lose in process of time what they once possessed. But these cases are believed to be rare, and exceptions to the general rule. The truth is that the deaf and dumb are compelled to use written language if they would make known their wants, express their emotions, or have any intercourse with those around them. They have no other certain medium of intercommunication. They are thrown upon this resource by the emergencies of every day. They are obliged constantly to put in practice the lessons of the school-room. Hence, in most instances, they not only retain the full amount of knowledge of grammatical construction, and the meaning of words and phrases, acquired at the institution, but also add to their original stock of words and ideas, correct their mistakes and perfect their style. The improvement in all these respects, in some cases which have come under our observation, is truly remarkable. Owing to the peculiar circumstances of their condition, the deaf and dumb, by constant use, fix their knowledge of language in their minds, and render it available in making further acquisitions. Hence the results of education are far more striking and permanent in their case than in that of young persons who acquire a foreign language which they have little or no occasion to use in after life. This position we propose to illustrate by a few specimens of the composition of early pupils of the American Asylum, written several years after the respective writers had completed their course of instruction, and without the least expectation that what they had written would ever be published. The first is an extract from a letter of introduction written for a young clergyman to an instructor in the Asylum. The writer was a young lady, born deaf, who had left the institution at the age of fifteen years, after having been five years a pupil.

“Mr. C. never saw an asylum for the deaf and dumb, and makes enquiries after you, etc., expressing a desire to be introduced to you and to witness how schools at the asylum are conducted. His curiosity, I hope, will be much gratified. From our acquaintance with him, I confidently say that he is a young gentleman of much intelligence, piety and promising usefulness. He kindly offered to have my company with him to Hartford. This is, indeed, a very favorable opportunity, and gladly would I go, but I regret to say I must, on some accounts,

ON THE PERMANENT RESULTS OF THE EDUCATION OF THE DEAF AND DUMB.

BY WILLIAM W. TURNER.

THE intellectual and moral state of the deaf and dumb previous to instruction, the means by which knowledge is imparted to their minds, and the degree of success attending the efforts made to enlighten and improve them, have already claimed the attention of the readers of the *Annals*. We propose, in this article, very briefly to notice the *permanent results* of their education.

The advantages of education, even to the humblest individual in a community, are so obvious as to be no longer questioned. We need not, therefore, stop to show that the deaf and dumb, in common with others, derive great benefit from this source. Indeed the comparative advantages in their case are much greater than in that of others; inasmuch as they are cut off from all the information which comes to others through the ear, and must be indebted to written language for most of the knowledge which they shall ever obtain. By means of education they gain access to the stores of wisdom treasured up in books, and the intelligence diffused by the periodical press. They are put in communication with their fellow-beings, and elevated to the same degree with them in the moral and intellectual scale. They are fitted to occupy the same fields of useful labor as other members of the families to which they belong. They are rendered susceptible of the same moral and religious impressions, and are enabled to secure as well as others the glorious rewards of a virtuous life.

The question may be asked whether all this can be done for them in the short time allotted for their education; and whether they will retain through life the knowledge of language which they carry home with them from school. It will be admitted that the five or six years allowed the deaf and dumb for this purpose, (and few of them have a longer time allowed them,) is not sufficient, in most cases, to accomplish all that is desirable. It must also be admitted that some of them, from deficiency of intellect or dislike of study, fail to acquire so much of language as is necessary in the ordinary intercourse of life; and that oth-

Dr. Watson's book, noticed by us above, has a note, in which he states that the case of Mitchell had just then come to his knowledge, and he copies a short letter from Mr. Cooper relating to the case.

Dr. Spurzheim visited Mitchell in 1816, and gives an account of him in his "Phrenology," chiefly derived, however, from the accounts previously published.

36. WARDROP, (JAMES) History of James Mitchell, a boy born blind and deaf, with an account of the operation performed for the recovery of his sight. London. 1813.

This book is mentioned in a marginal note in Mr. Stewart's account of Mitchell. The most important particulars embraced in it are, we presume, except as concerns the details of the operation, contained in Mr. Stewart's account.

37. GORDON, (JOHN,) M.D. A paper concerning Mitchell, in the Transactions of the Royal Society of Edinburgh, Vol. VIII. Part First, p. 129.

This communication is additional to those embraced in Mr. Stewart's Memoir, which was published in Vol. VII, Part First, of the Transactions. It contains some incidents of later date than the other.

38. GENTLEMAN'S MAGAZINE, Nov., 1808. Obituary of Hannah Lamb.

In this notice of about a dozen lines, it is stated that Hannah Lamb, "a girl born deaf, dumb and blind," and aged nine years, was burned, by her clothes taking fire, while her mother was absent for a short time from the room, so as to cause her death in a few hours. This is all the record we have of her case.

case sent him by Mr. Wardrop ; a paper by the Rev. Thomas Macfarlane, minister of a parish near the residence of Mitchell, in the shape of answers to questions by Prof. Glennie, of Aberdeen ; and an account supplementary to this by Dr. Gordon. The facts thus furnished Mr. Stewart accompanies with remarks and reasonings of a philosophical nature. A main part of his design in preparing the Memoir was, however, he says, to represent to the Society the desirableness of improving so rare an opportunity for philosophical observation and experiment, and to suggest the expediency of devising, for this end, some plan for the removal of the young man to Edinburgh, with the view of attempting his education, and of having him under the eye of the Society for observation. This suggestion, it is to be regretted, was never acted on.

Mr. Stewart presents the views of De l'Epée and Sicard respecting the possibility of educating a person in such a condition, even to the extent of imparting a knowledge of written language ; which they proposed to undertake, should a case present itself, by the use of raised letters, sensible to the touch, together with the manual alphabet ; as has now been successfully done in the case of Laura Bridgman. He takes occasion to comment at length upon their method of instructing the deaf and dumb ; giving it a decided preference over the method which relies upon articulation. He also praises in the highest terms the work of Dalgarno, which had been almost forgotten when he thus brought it into notice. His disparagement of Wallis in this connection is, however, unfounded and unjust, as was made evident in the notices of Wallis in our first number, pp. 37, 43.

There are also in Mr. Stewart's Appendix additional communications, of date 1812, received after the Memoir was read to the Society, but published with it in the Transactions, viz., letters from Dr. Gordon, and a brief one from Sir James Mackintosh, and a series of questions proposed by Dr. Glennie, with answers by Jane G. Mitchell, sister of James. To the whole is added a communication, dated August 31, 1826, from Sir Thomas Dick Lauder, relating facts from his personal knowledge ; together with a letter addressed to him a few days before by Miss Mitchell, in compliance with a request on behalf of Mr. Stewart.

ble and noted cases are, in addition to James Mitchell, Julia Brace at Hartford, Laura Bridgman at Boston, and Anna Tethermans at Bruges in Belgium. Their misfortune has been the means of shedding such light upon questions of philosophical interest, concerning the capacities of the human mind,—affording the most effectual refutation of certain superficial theories, and adding to the stores of psychological knowledge facts of the greatest value, speculative and practical,—that we almost cease to view as a matter of regret the sad calamity that has fallen to their lot.

James Mitchell was born November 11th, 1795, at Ardcloch, a parish in the Highlands of Scotland, of which his father was the minister. His blindness and deafness were discovered in quite early infancy, so as to leave no doubt of their having existed from birth. His blindness was occasioned by cataracts in both eyes. In the autumn of 1808 he was brought to Dr. John Gordon, a physician of distinction, who then resided in that neighborhood, but afterwards in Edinburgh; and at his recommendation was taken to London in 1809, and the membrane of the tympanum of each ear was perforated by Mr. (afterwards Sir) Astley Cooper, and Mr. Saunders operated on the left eye, with the design of couching the cataract; but with no beneficial result in either case. He was brought to Dr. Gordon again in 1810, and was taken to London again that year, and his eyes operated on by Mr. James Wardrop. Owing to the struggles of the boy and the difficulty of keeping him in a steady position, the attempt of the surgeon to remove the cataract by extraction was unsuccessful, but he so far succeeded in breaking down and displacing it as to produce for a time a manifest improvement in the boy's vision, and perhaps a degree of permanent benefit. No operation was afterwards performed. Subsequent to his father's death in 1812, and his mother's not long after, he remained in the care of an elder sister, with whom he was living in 1826; after this date we have no information respecting him. We shall present, in a separate article, the leading particulars of his case, chiefly extracted from Mr. Stewart's Appendix.

This Appendix consists, in the first place, of a Memoir read by Mr. Stewart before the Royal Society of Edinburgh, in 1812. In this he embraces extracts from an account of the

Anthony Wood, in a brief notice of Dalgarno in the *Athenæ Oxonienses*.

The work translated, ("La véritable Manière," etc.) was the most important production of the Abbé de l'Epée on the subject of his art; and consists of three parts. "In the first," he says in his preface, "I shall explain by what degrees [steps] to proceed in order to form the minds of the deaf and dumb so as to render them capable of perfecting their education themselves, by the perusal of good books." This part is mainly an exposition of the scheme of methodical signs." The second part relates to instruction in articulation, and furnishes minute and full directions; the author frankly acknowledging that his ideas on this head were derived originally and mainly from the writings of Bonet and Amman. Part third gives the controversy with Heinicke, and the decision of the Academy of Zurich in favor of the French teacher.

The translation is in the main well executed. The volume is dedicated to Lord Chancellor Eldon.

35. STEWART, (DUGALD) *Elements of the Philosophy of the Human Mind*,—Appendix to Part III, Chap. II. Some account of James Mitchell, a boy born Deaf and Blind.

James Mitchell is the earliest instance on record of a person afflicted from birth with the double calamity of deafness and blindness,—if we except the person "blind and dumb," healed by our Saviour, (Matthew xii. 22). The benevolent De l'Epée, and Sicard after him, endeavored to ascertain if an individual thus unfortunate were then to be found in existence; persuaded that relief might be brought, even to a condition so seemingly hopeless; that a human mind, even thus imprisoned,—buried, as might be said, in a living grave,—could yet be set free, could have an avenue of communication opened with other minds, and the light of knowledge let into its dark cells; they anticipated, in case an opportunity for the attempt should be afforded, a new triumph to be achieved here in behalf of humanity. No subject for so interesting an experiment came to their knowledge; but since then, individuals of this description, amounting to a very considerable number, have been brought to notice, or their existence ascertained. The more remarka-

Supreme Being were communicated,—the first unsuccessful attempts, and the process by which the end was at length successfully accomplished,—is the most interesting part of the story. It is stated also, that when she had witnessed prayers and other acts of worship, she had supposed they were addressed to the sun, moon and stars; and thus had learned to adore and pray to these objects herself. She appears to have manifested an interesting character and a superior capacity, and it is to be regretted that we have not a full detail of the case.

34. The method of Educating the Deaf and Dumb, confirmed by long experience : by the Abbé de l'Epée. Translated from the French and Latin. London, 1801. pp. 228. 12mo.

We know nothing of the translator and editor of this volume, except from this preface. He informs us that, being in Paris in 1790 and 1791, he frequently visited the school for the deaf and dumb; that, on his return to England, he was so impressed with the need of such an institution in that country, that he “set about the undertaking. Having brought it into some degree of forwardness, he was pleased to find that two or three gentlemen had begun to take steps in a similar project,” and “he cheerfully united his endeavors to theirs to carry it into execution.”

The design of the publication was to promote investigation of the most eligible process for teaching the deaf and dumb; “to impart information which might lead individuals, in a private capacity, to undertake and prosecute the work with success; and, also, to produce a conviction of the practicability of educating the deaf, and excite an interest in the object, which might help to enlarge the means and extend the usefulness of the London Institution.

The translator's preface occupies twenty-four pages, and contains a brief sketch of the history of the art. He speaks of the Didascalocophus of Dalgarno, as “a performance learned, acute, profound and rational,”—and this is the only instance, to our knowledge, in which the same work is noticed at all by any writer before Dugald Stewart, except that it is barely named by

pupils. It was afterwards generously supported by the public, and the number of admissions rapidly increased. In 1807, the building in Kent Road was erected, which has since been enlarged repeatedly. In the years 1808, 1809 and 1810, Mr. Townsend performed several preaching tours in behalf of the Asylum ; and in those three years "was the instrument of adding no less a sum than £6,000 to the funds of the Society." The institution continued, while he lived, the object of his liveliest interest, and of his care and aid in various ways. At his death, in 1826, the number under instruction was two hundred and twenty, and the amount of admissions had been nearly nine hundred.

33. DUTENS, (REV.—) *The Christian Observer*, London, Vol. VIII., pp. 432, 3, 4, 5,—No. for July, 1809. *On the Capacity of the Deaf and Dumb.*

This is an account, by Mr. Dutens, of his success in teaching a deaf and dumb young lady. It was communicated to the editor by a third person, with a few introductory and concluding lines, but without mentioning the time when or the occasion on which it was prepared. The commencing portion of the narrative is left off ; no dates or other circumstantials are given ; but the name of the young lady, Miss Wyche, is incidentally mentioned. Mr. Dutens says, "I applied to a professional man, named Baker, who by a method of his own had taught Lady Inchiquin and her sister, and some other pupils." As Mr Baker died in 1774,* we are carried back to a date considerably earlier, it is probable, than that year. It is added, "I saw some of his scholars ; and was astonished at the facility with which they understood what I said, by observing the motion of the lips. They also answered me."

Previous to this, the young lady had resided in the house with Mr. Dutens for some months, and he had become able to converse with her by signs quite readily. Without, as far as appears, obtaining any aid from Mr. Baker, the method he pursued was to teach words by means of signs and writing alone ; which he did with good success, according to his statement, though the narrative is brief and incomplete.

The manner in which ideas of spiritual existence and of the

* Vid. *Annals*, No. 3, p. 187.

Mr. Townsend was born in 1757 and died in 1826. He was a minister of the Congregational order, in London, of great influence; distinguished not only for his talents, but more especially for his piety and warm-hearted, active benevolence. He had a large share in the formation and conduct of the London Missionary Society, the Religious Tract Society, the British and Foreign Bible Society, and other similar institutions,—monuments, if not of that genius which the world admires, yet of what is more to be prized, a genius for doing good. His zeal and efficiency were combined with such simplicity, humility and gentleness, as to form a character of singular loveliness and excellence.

The origin of the London Asylum is related as follows:

“In his ministerial relation, Mr. Townsend became acquainted with a lady whose son was deaf and dumb and had been a pupil of Mr. Braidwood’s almost ten years. The youth evinced an intellectual capacity which caused delight and surprise to the good pastor, who was astonished at the facility and accuracy with which ideas were received and communicated. Mrs. C., the lady referred to, sympathizing with those mothers whose circumstances precluded their incurring the expense of £1,500, (which was the sum paid by herself,) pleaded the cause of those afflicted and destitute outcasts of society, until Mr. T. entered into her feelings of commiseration, and decided with her on the *necessity* and *practicability* of having a charitable institution for the deaf and dumb children of the poor.”

The subscriptions were commenced on Sunday, June 1st, 1792. The next morning Mr. Townsend waited on Mr. Henry Thornton, a gentleman of distinguished philanthropy:—“as he had never seen a deaf and dumb child, he thought the number would be too small to form the projected institution;” but was induced by the representations of Mr. T. to lend his coöperation. A prospectus was issued in the *Times* and *Morning Chronicle*; and this brought a visit from Dr. Watson, whose services were secured as instructor. Handbills, or circulars, were issued, and freely distributed. Mr. T. soon presented the object to his friend, the Rev. Henry Cox Mason, rector of Bermondsey, “who at first seemed indifferent to the object, and smiled at the undertaking as romantic”; but soon after engaged with Mr. T. in personal solicitations for pecuniary aid, and in other labors in behalf of the infant institution. In August, the Society, composed of subscribers, was organized, with Mr. Thornton as treasurer, and Mr. Mason, secretary. On the 14th of November the school was opened with four

“By this time, probably about the third year of the learner’s progress,” printed books are put into his hands. When a new word occurs in reading, which cannot be explained by another already known, the direction is: “pass it over till a favorable opportunity shall occur to show its meaning by example.” From this we are led to infer the limited resources of the sign-language as employed by Dr. Watson,—its inadequacy to the demands of the later stages of instruction, and its imperfection even as concerns the earlier. Pupils so taught will be likely to have their knowledge of words confined to the same narrow limits which bound the teacher’s knowledge of signs. Where the powers of this instrument are fully at command, the instructor does not wait for opportunities and examples; he *creates* them as they are needed. Dr. Watson now requires his pupil to compose something daily, from his own ideas, on a subject of his own selection; and this, after being corrected, is committed to memory.

The author goes on to say, that the pupil thus instructed is prepared to enlarge his knowledge of language indefinitely and to hold intercourse with his fellow-men; by instruction in articulation, he has gained the power of reading on the lips,—yet in no case so as to understand a public discourse, or conversation not directed immediately to him; the manual alphabet is mentioned as a valuable instrument of communication, and writing as necessary “where great precision and accuracy are required.”

Dr. Watson considers five years as the shortest time in which an education can be given, suitable for such children as are “to earn their bread by the labor of their hands.” No beneficiaries of the Asylum were admitted under the age of nine years; though, if the term of their education were longer protracted, they might with advantage be received earlier. He recommends to the parents of deaf children,—or benevolent neighbors,—to commence their instruction at an early age, by means of pictures, the pen, or slate and pencil, and the manual alphabet.

The institution had about seventy pupils in 1809.

32. Memoirs of the Rev. JOHN TOWNSEND, founder of the Asylum for the Deaf and Dumb, and of the Congregational School. First American edition. Boston, 1831. 12mo. pp. 244.

A wonderful contrast indeed does education, with all its advantages and blessings, make in the condition, the hopes and the prospects of the deaf-mute. And especially under the favorable circumstances which we suppose, and which every parent is bound to seek for his child, does the appalling misfortune of deafness, which at the first cast its shadow over all the brightness of life, diminish in its fearful magnitude, till it takes its place as one among the many ills of life which, borne with Christian patience and fortitude, is fragrant with the blossoms of hope whose fruit shall ripen in eternity.

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

BY SAMUEL PORTER.

[Continued from page 193.]

31. WATSON, (JOSEPH, LL.D.) Instruction of the Deaf and Dumb, etc.

[The notice of this work, which was broken off in our last number, is here resumed.]

Dr. Watson teaches his pupils, first, the names of things; and for this purpose he framed the Vocabulary, embracing more than two thousand words, classified under generic names, and most of them illustrated by plates. His plan throughout the course is that of "naming perceptions as they arise, without regard to metaphysical or grammatical distinctions;" following as nearly as possible "the path of nature" marked out in the learning of the mother tongue by those who hear. The first year is taken up in acquiring the words of the Vocabulary, with a selection of verbs and adjectives; this labor being relieved and diversified by occasional exercises in the construction of sentences; pronouns, prepositions and adverbs, are introduced into these more or less. From this the pupils proceed to longer sentences; to the use of question and answer; goes over the vocabulary in the way of definition, or "telling the meaning of words, by words;" "the conjugation of the verbs is to be carefully attended to," and the use of the several moods and tenses taught.

instead of indulging, the wayward passions, and forming habits of sobriety, of content, and of patient endurance in all the ills of life. Under this fostering care and aided by a full development of the understanding, the social enjoyment of the deaf and dumb is as secure, and in many cases as great perhaps, as it would be were they able to hear. In his own family, the language to which he is accustomed becomes by degrees familiar to all. His thoughts no longer belong to, and revolve in, an imaginary world. The little incidents of every-day life, the trifles of conversation, retailed to him, awaken the same interest as in others. He is not a stranger among his kindred, but shares with them their hopes, their fears and their expectations. In the social circle he is received and estimated according to his merit. Few indeed can be found so rude or unkind as to slight a man for his misfortune ; on the contrary it will be found to be generally true that a deaf-mute of pleasant manners and worthy character will receive all the attention in society which he could command with the faculty of speech. Often indeed will it be greater, for it is an exhibition of sympathy which, while it supposes neither pity nor dependence, is alike grateful to those who bestow and those that receive it. So few indeed are the cases of deafness, especially where there is found a finished education, that from motives of curiosity only the mute will rarely find himself alone or neglected even among strangers. The novel method of conversation by writing, the desire to observe the thoughts and feelings of a mind thus deprived of the ordinary means of utterance, apart from any emotions of benevolent sympathy, will rarely fail to secure him the pleasures of intellectual and social intercourse. There is an alleviation of deafness, particularly in the social relations of life, to which some have attached an undue importance, and which others have wholly or to a great extent overlooked. We refer to the ability which all deaf and dumb persons can acquire of using articulate language to some extent, and of understanding what is said from the countenance and the motions of the lips in speaking. As an aid in instruction we attach no importance, in ordinary cases, to the understanding and use of articulate language which the deaf and dumb may acquire. But there are circumstances in life when even a very imperfect ability of speech may be and will be to him of incalculable value.

the same source he becomes familiar with the world that now is, and he lives, holding as real and intelligent intercourse with the community in which he resides, as though he were blessed with the faculty of speech.

To every benevolent design and labor, the fruit of a religious life, he can lend his sympathy and aid, receiving with all, the blessings with which God crowns the labor of love and kindness. He can seek and obtain, in his hour of need, religious counsel and instruction both from friends and from those who are set as spiritual guides to the people. Few even of the world will grudge the extra moments which a slower method of communication requires in conveying desired information to those for whom the ear fails to perform its office; much less will those whose peculiar business it is to instruct the inquiring mind in the way of truth, be slow to shed the light of spiritual instruction upon the path of one to whom its consolations and hopes so eminently belong. The lessons of God's Providence are no longer to him the mysterious and fearful works of an unknown power. Its teachings he can now understand, and its words of warning or rebuke no longer pass before his clouded mind in wonder or terror, but have become to his renovated being the living oracles of God.

About the social condition of the deaf-mute, also, we can gather such alleviations as remove to a great extent the peculiar loss under which he suffers. By a kind provision of our social nature, parental affections seem to cluster the more strongly about those who most need their comfort and regard. When a child, endeared by all the attractions of infancy and hope, is by a stroke of Providence suddenly shut out from the world of sound and compelled to seek a new channel of communication for its opening faculties, it appeals with irresistible earnestness, to those whose love has so long entwined about it, for an increased share of that affection and care which can alone meet its dependence. And the same is true of the child whose opening existence is upon a world of silence. From this fountain of kindly feeling flow the pleasant streams of affection whose waters cheer the unfortunate on their pilgrimage. Happy is that child for whom this deep and strong affection lays the foundation for a useful and independent life, stimulating to the acquisition of knowledge, regulating and subduing,

the moral and spiritual phenomena of the mind, showing the power of impressions so feeble as scarcely to attract notice, and of influences which to observation are well nigh imperceptible. Thus, when spiritual obligation is exhibited to the understanding and pressed upon the heart of the deaf and dumb, there are always some, about whom perhaps the halo of prayer has lingered from their infancy, who seem to receive the truth with the love and docility of true righteousness. To the deaf-mute the language of prayer, a vehicle for the expression of his thoughts and emotions in social as well as in private devotion, is not wanting. Signs, at all times beautiful and expressive, are endued with peculiar power, giving utterance to the affections and desires of the soul. Itself a pictured and poetical language, it swells to sublimity or sinks to tenderness while passing out of the regions of observation and fact, to commune with the unseen realities of God and eternity.

He enjoys nearly all the means of religious profit and instruction possessed by others. First of all the Bible, the one grand source of instruction and consolation, and in itself of more value than all other means, is to him the same that it is to all men ; its words are not to him the words of a sealed book ; in it he reads the teachings of wisdom ; from its pages he receives admonition and reproof, and in its prophetic light he looks forward to the glorious consummation when his ear shall hear the worship of heaven and his voice shall mingle with its praises. Nor does he fail to receive spiritual profit from other sources. All the treasured wisdom of the good and the great is at his disposal. With the exhortations of the pulpit and the pious meditations of the devout his soul holds communion, as profitable perhaps as if he heard the earnest words of the preacher, or listened while he witnessed the countenance of the humble disciple shining like that of Moses with the light of heaven. To so great an extent is all information, whether it be trivial or important, all kinds of knowledge, from the unaffected language of home and every-day life to the proudest efforts of human reason and the loftiest flights of eloquence, reduced to print, that in respect to acquiring information the deaf-mute scarcely feels his disadvantage. Not only is he familiar through books with the world that has been, but from

ness and simplicity of religious feeling which we witness in childhood, and to which we look to a great extent for the determination of the future character, abides longer with him and throws a more controlling influence over the destinies of the soul. It is a source of deep interest to see the first dawning of religious truth and obligation upon the mind that has joined, perhaps for years, in worship whose visible forms were not to him even the shadows of things to come. As the light breaks upon his mind, the current of his thought seems to flow back with electric rapidity over his whole life, condemning the violations of law which his now enlightened conscience indicates, and is busy, meantime, with earnest resolutions of amendment; and it is not till his increased cultivation shows him the power of inbred depravity, that he realizes the mighty struggle to which he is called, if he would cast out from his heart its corruptions, and become that to which his better impulses prompt him.

The right development of moral and religious character is the most important part of all education. It is, therefore, with great satisfaction that we are permitted to express our belief that, however great may be the temporal losses of the deaf-mute, yet his spiritual interests need not suffer. In common with all men he enjoys the offers of salvation, the way of which he can as clearly comprehend; he anticipates the delights of heaven the more frequently peradventure for his present affliction; he struggles as all do against the corrupt inclinations of the heart, against pride and discontent, and passion and outbreacking sins. He can commune with God in his closet, seeking daily strength and grace, and he can join in public worship with many who like him offer their silent adorations before the throne of God.

It is a fact often noticed, that the deaf and dumb are more easily influenced by moral considerations than others. From the follies of childhood, which to so great an extent blunt the conscience and deaden the sensibilities, their circumstances have to an extent saved them, and throughout their lives the claims of the law of God and their obligations to virtue, when presented, rarely fail to secure a ready assent. To the philosophical mind the first dawning of religious truth upon the understanding of the mute, and the earliest exhibitions of conscience and of conscious spiritual life, are matters of deep interest and instruction. They throw light by comparison upon

it becomes their own language, the one in which they think and most readily express themselves.

The inclination to read is developed as early and with as much strength in the education of deaf-mutes as in that of the ordinary child. Where, however, the education is left unfinished, so that reading is laborious and the ideas uncertain, like all other imperfect acquisitions, it fails to communicate that profit and pleasure which under more favorable circumstances it is so well fitted to bestow. We have said that all the treasures of learning and science are accessible to the deaf and dumb. The truth of this statement we can establish by evidence which none will question. Yet we are willing to admit that but few, in point of fact, attain to this state of advancement, while the majority pass through life with ability, it is true, to gather up all the information necessary for its common purposes, but wholly too limited to draw out or cultivate the higher capacities of the intellect or soul. And of how many who possess all their faculties, and who enjoy all the common advantages of life, is this same thing true! But we speak not now of these; we speak only of the possibility, under favoring circumstances, of the star of hope which shines before the mute, throwing its radiance far down his dark path, and stimulating him to press forward with the assurance that though his path be rugged he can walk in it, and that the goal secured will endue him with a power thrice valued for the difficulty of its attainment. We can develop and cultivate the moral nature with a success as sure, and to an extent as great, as in the case of those to whom religion and morality appeal through the medium of speech. There seems indeed to be a beautiful compensation in the moral susceptibilities of the deaf-mute for the great loss under which he lives. Deprived of many blessings, he is also shut out from many temptations, and it is rare indeed that the claims of religion and the reasonings of morality fail to secure the ready assent both of his heart and his understanding. We by no means intend to assert that the deaf-mute is more religious by nature, or that his peculiar privation diminishes in him the tendency to error and sin which has fallen upon the whole family of man, for experience furnishes abundance of evidence to the contrary; but we mean simply that as his outward temptations are fewer, so that fresh-

those for whom the ear performs its double office. It is also a language requiring more effort, more exertion. In extreme languor and debility, where even the gentle whispers of speech are wearisome to the exhausted body, gesture, with its life-like expression and energy, is an effort which requires a yet greater stimulus. It lacks also, in many cases, that clear and mathematical precision which is the highest recommendation of any language. Based as it is upon imitation and not upon any fixed and arbitrary standard, its precision depends in a great degree upon the skill of him who uses it. Yet, with all these deficiencies and many more, it is a language capable of cultivating the understanding, refining and drawing out the emotions of the soul, and meeting, to an extent scarcely realized by those unacquainted with it, all the wants and exigencies of life. It is withal a beautiful language, portraying in graphic pictures the lessons of history, the wonders of science, and the workings of all the passions which agitate the soul. With such a language it will be seen at once that the deaf-mute is restored to his position in the human family, from which his great loss had well nigh excluded him, and is enabled to hold communion with man and with God, with the outer world of fact and perception, and with the inner world of emotion and thought. Yet this, so invaluable in itself, is but one of the many blessings which time has enabled us to throw about the calamity of deafness. We are able to open to minds thus shut in, in part at least, from the busy stir of life, all the treasures of literature, the instructions of science, and the consolations of communion with the great and good of the present and the past, communion as sincere and profitable as that of those who listened to the words of wisdom as they fell from the lips. If it be objected that so great are the difficulties in the way of the deaf and dumb, preventing them from acquiring an intimate acquaintance with spoken language, that it never ceases to be to them other than a foreign tongue, while their thoughts continue to flow in their early and natural language of signs, and the study of its literature a painful effort, we reply that facts prove the reverse. In all cases of even tolerable success in study, the thoughts tend onward from the language of signs to the more systematic and perfect language of speech. In proportion as this is developed,

to what extent the calamity of deafness may be relieved, under the most favorable circumstances.

Before proceeding with our remarks, however, it is proper for us to inquire whether there is any prospect, present or ultimate, of the entire removal or cure of this marked physical evil.

Modern discoveries have brought to light a cure for many cases of blindness; may not succeeding investigations bring equally valuable aid to the deaf? We are free to confess that we cherish a hope and even an expectation of some such future discovery. In many, and perhaps in most cases, the organs of the ear are perfect; either paralysis or concrete suffusion have for the time destroyed the life of the delicate auditory nerve; yet who will say that medical science has not brought to light greater wonders than a cure for paralysis? But even supposing some such remedy to be found, deafness with all its attendant ills would still appeal to our sympathies. So great is the destruction of the organization of the ear at times, that no room is left for human hope. No power short of that especial agency, which more than once interfered to restore this heavy loss, could bind up the shattered framework and make it once more the medium of the communication between the spiritual and the material world. We return then to our original inquiry: what alleviations, what relief, can we draw about the great calamity of deafness?

We can supply the deaf with a systematic and accurate language; a language capable of explaining all the common events of life, brief and comprehensive as speech, with power to express all the varied emotions of the soul, from the smile of content to the silent and hidden workings of the troubled spirit; capable also of carrying the mind abroad to grasp the history and condition of our own and other worlds; and, more than all, of illustrating and enforcing those great moral laws which bind man to virtue and to God. Surely this is a great step forward; a wonderful advance from the charmed circle within which the mind of the unenlightened deaf-mute must forever revolve. It is true that this language, so wonderful in itself, is yet imperfect and limited when compared with the excellences of speech. It has not all the convenience of oral communication. There are times when the hand and eye are both occupied, so that discourse to which the ear might be open must be laid aside by

The following is a list of the officers and teachers of the Institution :

His Excellency William A. Graham, *ex officio* President.

Hon. John M. Morehead,

Charles Manly, Esq.,

Weston R. Gales.

W. W. Morrison, Secretary of the Board.

William D. Cooke, M.A., Principal.

Abel B. Baker and George E. Ketcham, Teachers.

Miss Laura I. Barker, Matron.

AN INQUIRY INTO THE EXTENT TO WHICH THE MIS-
FORTUNE OF DEAFNESS MAY BE ALLEVIATED.

BY J. A. AYRES.

It is the lot of man to encounter physical and moral ills from his cradle to his grave. They come upon him ere his opening faculties are able either to foresee or prevent them ; they struggle with him in the days of his strength and manhood, and throw their shadows of gloom over his declining and enfeebled powers. The problem of life is so to mitigate these evils as to secure the greatest amount of happiness which our imperfect capacity is capable of realizing.

Yet, though evils come alike upon all, their apparent distribution is by no means equal. "One dieth in his full strength, and another dieth in the bitterness of his soul and never eateth with pleasure." Particularly is this true of the class of ills which are physical, or spring directly from some physical cause. Between those enjoying all the blessings of health and the perfect working of every part of the curious mechanism of the body, down to those who never rest from pain, we find every condition. To remove or alleviate these ills where they press with the greatest weight and severity, is no less truly a work of benevolent interest than the removal of those moral ills whose heavier retributions are yet to come. Deafness which shuts out the knowledge of spoken language is a sore calamity, and could no remedy or marked alleviation be found we might well question whether sin had brought into our world any heavier affliction. Our design in the present article is to show

of the various methods devised and proposed by different distinguished men for communicating information to such as no effort of the voice could reach, and for affording them a means of communication with each other.

While admitting the practicability and desirableness, to a certain extent, of the doctrine of Heinicke that deaf-mutes should be taught to articulate and read on the lips, he showed that entire success would be dearly purchased by the sacrifice of the time required for its accomplishment, and the consequent neglect of more important mental culture. Decided preference was given to the language of signs, or pantomime, as the ordinary means of communication, in connection with the use of the manual alphabet.

Mr. Peet closed his interesting remarks by addressing the teachers of the North Carolina Institution, complimenting them upon the success that had already attended their labors, and encouraging them to perseverance in their arduous yet noble efforts to "loose the tongue of the dumb, and unstop the ears of the deaf," by which they might be brought into communion with the mighty minds of our race, and by which especially they might be taught the glorious truths of revelation, and "pointed to that land where even the deaf and dumb may join the ransomed throng and share in the songs of everlasting praise."

At the conclusion of the Address, an Ode, composed by Mr. R. L. Cooke, was sung.

A brief examination of the pupils of the Institution then followed, interspersed by representations in pantomime, which afforded a practical and delightful illustration of the principles and facts set forth by Mr. Peet, and demonstrated to the gratified audience the practicability of rescuing these children of misfortune from a state of intellectual and moral degradation, and of elevating them to the dignity of intelligent and useful citizens.

From the evidences of popular favor manifested toward this infant establishment, founded upon such benevolent, humane and Christian principles, and appealing to the best feelings of our nature, we are led to hope that the education of the deaf and dumb will hereafter be recognized as part of the settled policy of the State.

adverted to the philanthropic character of the present undertaking ; dwelt upon the subject of education in all its grades, from the primary school to the university ; illustrated vividly and forcibly the importance that the sons of North Carolina, instead of going abroad, as was now too often the case, should remain at home, cherish an attachment to the land of their birth, develop the resources, foster the institutions, and thus elevate the character of their native State.

A glee was then sung, and the benediction pronounced, when this part of the ceremonies was concluded.

As the proceedings at the laying of the corner-stone had been entrusted by common consent to the Masons, the honors of the escort for the evening were assigned to the Odd Fellows. Attired in the insignia peculiar to the Order, they presented, as they passed in procession through the streets of the city, in the clear light of the full-orbed moon, an appearance truly imposing. The president, trustees, principal and inmates of the Institution, the officiating clergyman, and the orators, were received at the school in Hillsboro' street, escorted to the Commons Hall, and conducted to their places on the platform. The Odd Fellows then entered and occupied the seats reserved for them, and for a while were the observed of all observers. The occasion was one of deep interest, and it is no exaggeration to say that it called together one of the largest assemblages ever convened in Raleigh.

The exercises were opened with prayer by the chaplain, after which Gov. Graham, as president of the board, introduced Mr. Peet to the audience, who rose and delivered an address which fully sustained the reputation which his talents, experience and unwearied devotion to the cause of deaf-mute instruction have acquired for him, and was listened to with profound attention.

Going back to the period when the attention of the philanthropic was first directed to the education of the deaf and dumb, the eloquent speaker gave a rapid sketch of the history of the art to the present time, depicting in glowing colors the disadvantages under which its early advocates labored, and the almost insurmountable difficulties that were to be overcome. He discussed at some length the advantages and disadvantages

Newspapers of the city.

Various coins of the United States.

A copy of the Act of Assembly which gave sanction to the grant and origin of the Institution.

Names of the members of the Literary Board who are in charge of the erection of the Institution.

Account of the establishment of the "North Carolina Institution for the Instruction of the Deaf and Dumb," with a list of the officers and pupils of the Institution.

Report of the Joint Select Committee in relation to the erection of suitable buildings for the deaf, dumb and blind.

Bill reported by the above Committee, and passed by the Legislature.

Directory of the General Assembly of North Carolina, for the session of 1846-7, printed at the Institution for the Deaf and Dumb.

Copy of the "Raleigh Register," of March 22d, 1848, containing the correspondence of Gov. Morehead and Mr. William D. Cooke, on the subject of an establishment of an institution for the deaf and dumb in North Carolina.

The Twenty-Ninth Annual Report of the "New York Institution for the Deaf and Dumb."

A Plate with the following inscription :

"On this 14th day of April, 1848, was laid this foundation stone of a building to be appropriated to the education of the deaf and dumb and the blind, by the Grand Lodge of North Carolina.

"William F. Collins, M. W. G. M.

"William A. Graham, Governor.

"John Corby, Architect.

"Dabney Corby & Sons, Builders."

The following Ode, written for the occasion by the Rev. J. Vernon Corby, was then sung by the Masons.

[Want of space obliges us to omit the Ode here spoken of, as also the one mentioned on a subsequent page.—ED. ANNALS.]

The Grand Master then introduced to the audience the Rev. Samuel S. Bryant, of Newbern, who delivered a very impressive and eloquent address. After explaining the symbolical meaning of the ceremonies, and the origin and aim of Masonry, he

these two departments, as far as relates to the accommodations, amusements and pursuits of the pupils out of school, so independent in every particular as to constitute of them two separate and distinct communities, while the dining-room in which both assemble is conveniently accessible. Each department has its separate flight of stairs, its separate areas in the rear, its separate pleasure grounds, and its separate communication with the school-room ; so that, for the ordinary purposes of life, there is no occasion to pass from one to the other.

Besides the principal building in which the pupils and their instructors reside, there is another in which are the chapel and class-rooms. This building is of two stories, forty-five feet in length and twenty-five feet in width.

PROCEEDINGS AT THE LAYING OF THE CORNER-STONE.

The ceremonies of laying the corner-stone were appointed for Friday, the fourteenth of April, 1848, at eleven o'clock, A.M. The day was uncommonly fair, and the atmosphere bland and balmy. At an early hour a procession, composed of members of the Masonic Lodge in the city of Raleigh, and others from abroad, was formed at the court house ; thence it marched to the capitol, where the governor, the literary board, and the orators of the day and evening were received ; thence to the school of the deaf and dumb, where the principal, teachers and pupils united with it, and thence to the Square where the ceremonies were to be performed. In front of the building a beautiful arch was erected, entwined with evergreen and flowers, under which the procession passed to the platform prepared for its accommodation. A prayer was offered by the Rev. Mr. Joyner, and the corner-stone was laid according to the forms of the Masonic Fraternity, under the direction of William F. Collins, Esq., assisted by other officers of the Order.

In the leaden box in the hollow of the stone were deposited the following articles :

A copy of the Holy Bible.

Constitution of the Grand Lodge of North Carolina.

A copy of the Proceedings for 1847.

An impression of its seal in metal.

Officers of the Grand Lodge of North Carolina.

Names of the Officers of State.

Hon. William A. Graham, the deaf and dumb have found a warm friend.

"Near the close of the session, a bill passed the Assembly establishing the school. The sum of \$5,000 was appropriated, and the several counties of the State were required to levy a tax of \$75 for every pupil they might send.

"The bill passed on the 12th day of January, 1845, and on the first day of May following the school was opened with seven pupils. During the term the number increased to seventeen. The number of pupils during the second session was twenty-six.

"At the last session of the Legislature, a bill was passed making an appropriation for the erection of suitable buildings for the school. These buildings will be completed in about a year from this time. It is a fact which speaks well for the State that this bill passed with but one dissenting voice in each House."—ED. ANNALS.]

BUILDINGS, SITUATION AND ACCOMMODATIONS.

The buildings designed to be occupied for the purposes of the North Carolina Institution for the Instruction of the Deaf and Dumb are situated on Caswell Square, about one-third of a mile from the State-house in Raleigh. The ground occupied by the main building, with that adjacent, is the property of the Institution, and was granted by the Legislature of the State. In extent it embraces four acres, a part of which will be cultivated, and the remainder will constitute spacious lawns, where the male pupils will amuse themselves at proper hours in athletic sports, and the females in walking or such other kinds of exercises as may be appropriate to their sex.

The main building, in the dimensions of its plan, is sixty feet by thirty-six. It has two wings, each thirty-eight feet by thirty-two, extending at right angles from the main edifice, and projecting from each extremity of it by nearly the whole width of each wing. In elevation it embraces four stories, including the basement, and the wings three, and is surmounted by a square tower or observatory, commanding an extensive and beautiful prospect. In the basement are the dining-room and store-rooms, and in the other stories the family apartments of the principal and his assistants, etc. In the basement of one wing are the kitchen and wash-rooms, and that of the other is set apart for instruction in mechanical trades. On the principal floor of the wings are the sitting-rooms of the males and females, and the upper story is to be occupied for dormitories. The chief merit of the arrangement consists in its preserving

from these institutions, to join their more favored companions in the great race of life. It seems but a little short of a new creation. At the commencement of their course, their minds are a perfect blank. At the close, they have mastered a new language and acquired much of its more useful stores of knowledge. In general, they have a respectable acquaintance with geography, arithmetic, history, and the rudiments of all the branches of knowledge needful for them in after life. They have also acquired some trade, by which to earn a comfortable subsistence; and, more than all, they have stored their minds with the wonderful truths of religion, and the hearts of not a few, we trust, are imbued with its spirit.

Ample means are now provided for the education of all, and we trust the time is not far distant when not an individual of this class shall be found, doomed, by necessity, to live and die in darkness.

NORTH CAROLINA INSTITUTION FOR THE DEAF AND DUMB.

BY WILLIAM D. COOKE,

Principal of the Institution.

[Mr. WILLIAM D. COOKE, Principal of the North Carolina Institution for the Deaf and Dumb, has furnished, at our request, the following account of the ceremonies attending the laying of the corner-stone of the new buildings of that Institution. We have before us a letter from Mr. Cooke, written several months ago, some extracts from which will show when and how the young but highly prosperous school for the deaf and dumb originated. He writes: "During the summer of 1843, I conceived the idea of attempting to establish an institution for deaf-mutes in North Carolina. I wrote to the Hon. J. M. Morehead, then governor of the State, to get his views on the subject, and was happy to find that he entered heartily into the work. As very few persons at the South had ever had an opportunity of visiting schools for the deaf and dumb, I took a young man, a deaf-mute who had been partially educated, and traveled with him through a portion of the State, giving exhibitions of the manner of teaching deaf-mutes. The effect was what I desired. A very general interest in the subject was excited throughout the State. During the ensuing session of the Legislature I returned to Raleigh, and made an exhibition before the members of the General Assembly. Gov. Morehead urged upon the Legislature the importance of establishing such an institution, not only in his annual message, but he also made it the subject of a special message a few days before his term of office expired; and in his estimable successor,

who live in lands where the light of the Gospel has never shone appeals to our sympathy for aid, not less so does the condition of the class we are considering, who are, in fact, little short of a community of heathen at our very doors.

Now, what renders their condition peculiarly distressing is the fact that they cannot plead their own cause. The unfortunate around us are not usually accustomed to suffer in silence. They have a tongue, and a voice, and we wait for them to make known their wants and press their claims upon us. It is not so with the deaf and dumb. They are not aware, themselves, how great is their misfortune, and if they were, they have no voice to proclaim it. They can utter no complaint, and make no effort to extricate themselves from their pitiable condition. The benevolent must search them out, and afford them that relief which they cannot ask for themselves. They are in a condition of entire and hopeless dependence.

In many other respects, it is impossible for us to conceive how great is the misfortune we are considering. The sense of hearing is, next to seeing, the most important and valuable with which God has endowed us. It is through the medium of the ear that we derive much of our highest enjoyment. The pleasant voices of friends, the songs of birds, the melody of musical instruments, afford exquisite pleasure to the ear of man. But all these have no existence for the deaf-mute. His ear is sealed in eternal silence. And besides this, as a consequence, his tongue is also chained. He cannot utter articulate sounds, and thus he labors under a double calamity, cutting him off from two of our chief sources of enjoyment.

Through long ages of the past, this unfortunate class of our fellow-beings has been permitted to draw out a miserable existence, despised and neglected by all. But the present century has witnessed the beginning of extensive benevolent effort in their behalf in this country, and every year a deeper interest is felt and greater efforts are put forth for their good.

They may easily be raised from their degraded condition—a condition but little superior to that of the brute creation—and restored to human brotherhood. Institutions are springing up in all parts of the land, where they may be educated and transformed into intelligent and useful members of society. An annual company of almost newly created beings is sent forth

circle was no place for him. He would rather flee to the depths of the forests, and hold communion with the trees or the stars, which are dumb like himself.

How deplorable, too, must be the *intellectual* condition of the uneducated deaf and dumb. Were schools and colleges and all our institutions of learning to be at once annihilated, what could we expect of the rising generation? The mind cannot grow of itself. It requires cultivation to draw it out, as truly as the vegetable world requires the genial influence of the sunshine and the rain. True, the deaf-mute has, in common with others, the medium of sight through which to gain knowledge, but this must be slight and limited indeed, without a language and without means, to any extent, of communicating with the minds of others. Of course, his intellect can never expand, and though he may become a giant in bodily powers, he must ever remain an infant in mind.

But it is the *moral* condition of this class of persons, which, more than all besides, should enlist our sympathy in their behalf. How many of them would ever reach a world of happiness, it is not for us to decide; but the conviction is very strong in our minds that if left untaught through life, very few, if any, would ever learn the plague of their own hearts, or apply the only remedy for their moral diseases. By what means is a moral transformation wrought in the human heart? By the Spirit indeed as the agent, but through the truth as a means. What truth? The word of God, and that only. But to the untaught mute the Bible is a sealed book. Not a ray of light from its pages penetrates his dark mind. The Sabbath dawns upon him, and men cease from secular labor, but he knows not why. He goes with the multitude to the sanctuary, and observes their attitude of worship and their solemn countenances, but it is all a mystery to him. Possibly, he may catch a vague notion of some power above, whither the eye of the worshipper is sometimes directed, but that he gains any just idea of the true God, of his character and attributes, or of our relations to him, or of our future destiny, or, least of all, of the great truth of religion, the atonement, we have not the slightest belief. He might almost as well have been born in benighted Asia, as in this land of light and privilege. If the condition of those

disgust, to all around them. But what a change has five or six years wrought in them! Now, they are respectable, intelligent, well educated members of society. They owe all this to the fact that they are deaf and dumb. Had they not been such, they would now have been in their original darkness and degradation. Their misfortune has proved their greatest blessing.

But, let it be remembered, all this is only true of *educated* deaf-mutes, and of but a portion even of these. The mass of them are living in hopeless darkness, and consequent wretchedness. One in every two thousand of our population is in this unfortunate condition. These have claims upon our sympathy and aid, which, as Christians or philanthropists, we cannot disregard. We will briefly notice a few of these claims.

In the first place, they are effectually cut off from all privileges, social, intellectual and moral. Were we to be at once deprived of all the pleasure we derive from interchanging our thoughts and feelings with our fellow beings, our lips forever sealed in silence, how fearful a subtraction would this be from the sum total of our happiness! But such is the condition of the uneducated deaf and dumb. He has thoughts and feelings, and hopes and fears, and joys and sorrows, as others, but he cannot express them. His ideas and emotions must lie ever pent up in his own bosom. He may indeed be able, by rude signs, to make known some of his pressing wants to his relations and friends, but very limited, indeed, must necessarily be the extent of his communications by this mode. All his recollections of the past, his anticipations of the future, his apprehensions of evil, his enjoyment of good, must remain forever buried within himself. He has no key to unlock the prison of his own mind. To sit by the fireside or join the social circle of his friends, can afford little happiness to him. This would rather tend to aggravate his misfortune, by showing him that *they* have sources of enjoyment which *he* has not, and disclosing a painful contrast between his own condition and theirs. He would see that they have some mysterious mode of communication, but could form little conception of what it is. He would observe, perhaps, the whole circle of faces lit up with smiles or convulsed with laughter, and would not know but he was the subject of their mirth. He would feel that the social

They do not appear like a band of unfortunates depressed by some dreadful calamity. They are not motionless or indolent. A scene of great life and activity presents itself. Though no articulate voice is heard, every eye is kindled with intelligence; every feature is beaming with thought; every arm is moving in active gesticulation. Surely the observer would not imagine that he saw before him the subjects of any great misfortune. Let him watch them in their walks, at their work, in their school-room, and what would be his inference? Not, certainly, that they were a wretched, but, on the contrary, a joyous, happy class of persons. He would be able to discover no traces of gloom on their countenance, no expression of sadness or discontent. There is, apparently, no happier community than that of the deaf and dumb.

Generally, they do not regard themselves as the subjects of misfortune. "I do not wish to be pitied," said a deaf-mute, when he found himself the object of commiseration. They do not seem conscious that they are an unfortunate class of persons. And, in truth, were they in the majority, were this a world of deaf-mutes, it might almost be a serious question whether the language of *signs* or of the *articulate voice* would, in itself, be preferable; so graphic and beautiful is the former in comparison with the latter. But, as it is, as Providence has given the language of the articulate voice to the *many* and the language of signs to the few, the deaf and dumb are unfortunate, if for no other reason, because they are in the minority.

It is not surprising that, gathered as they are in our institutions from their distant homes, they should form a happy community by themselves. *There*, their condition is one of darkness and solitude. *Here*, a new world opens upon them. They find themselves in a new home, with every convenience and comfort provided to their hands. They find sympathy and fellow feeling from those in like circumstances with themselves. Light breaks in upon their minds. New views of what they are, and of what they can be, rise before them, and they cannot but be happy. More than one individual of this class we have in mind, of whom it might with truth be said, to them it is no misfortune that they have become deaf and dumb. In early life they dwelt in homes of poverty and wretchedness. They were ungoverned and petulant children, objects of pity, if not

Ye never feel the thrill of pain
 That springeth from a careless tone ;
 Ye cannot hear the suffering moan
 Of childhood, striving to complain,
 Or sorrow at their wailing cry
 Who have no words for agony.

Not for your ears the bitter word
 Escapes the lips once filled with love ;
 The serpent speaking through the dove,
 Oh blessed ! ye have never heard.
 Your minds by mercy here are sealed
 From half the sin in man revealed.

But when those seals shall melt away,
 And heavenly songs ye hear and sing,
 Will that half hour of silence bring
 Your homesick thoughts to perished clay ?
 Oh ! will ye pine for earth's lost shore,
 Or pant for heaven's sweet strains once more ?

CLAIMS OF THE DEAF AND DUMB UPON PUBLIC SYMPATHY AND AID.

BY HENRY B. CAMP.

WE have sometimes been led almost seriously to question whether it is a misfortune to be deaf and dumb. There is nothing in the external appearance of this class of persons to indicate that it is so ; nor would that, we think, be the first impression of a casual observer. Introduce a stranger into any of our deaf and dumb institutions. Let him watch the inmates in their daily routine of employment. Let him, unaware that they are deaf and dumb, look in upon their play-ground as they are engaged in their sports. He might consider them a remarkably quiet and peaceful set of boys. He would be struck with the entire absence of angry dispute and profane oaths ; but he would hear their merry laugh, for the deaf and dumb can utter almost all sounds except those which are articulate. Nothing in their appearance would indicate that they were different in any respect from others. Let the observer look in upon them, in their pleasantly lighted study-rooms in the evening, as they are seated around their tables, busily engaged upon their lessons.

equally strange to his sense and his imagination, and therefore he writes, "sad and heavy is the fate I bear." One of our friends, remembering that there are very few questions in this world upon both sides of which something cannot be truthfully said, has furnished us with the following verses, to show that there are times and circumstances when *not* to be able to hear must be accounted rather a blessing than a misfortune.—[ED. ANNALS.]

The earth is filled with scented flowers,
Some blushing with the hues of morn,
And some in silent forests born,
Pale as the twilight's fading hours;
And others, like the glowing noon,
As bright, alas! to fade as soon.

Shall then the blossoms weep and pine?
Shall the pale lily tell the rose,
"Ah me! I never know repose
Beside that crimson cheek of thine;
Why have not my unspotted bells
The hue that on thy beauty dwells?"

Wiser are they; in sweet content
They turn to heaven their dewy eyes,
And read in dim or sunny skies
His love who cloud and light hath sent,
And in their differing grace displays
Some part of all His wisdom's ways.

And some there are who walk the earth
With ever overflowing tears,
And spirits bowed to dust by fears,
Because, forever since their birth,
By His high will their lips are mute,
And hushed for them are harp and lute.

My brethren! hath a sudden thought
Flashed ever in your grieving hearts,
That he whose vocal lip imparts
The wisdom he hath dearly bought,
May sometimes envy their content
To whom no gift of speech is lent?

What if for you the voice of God
Is silent in the sunny fields?
To those He loves His presence yields
A purer bliss than smiles abroad;
When in the contrite soul he dwells,
And fills with joy its darkest cells.

and a pupil. His exposition was favorably received by the members of the Academy, but with less of decided admiration than had been shown in the case of his predecessor. Ernaud principally occupied himself with teaching articulation and the art of reading on the lips. Natural signs he employed to some extent, but rejected the manual alphabet. A controversy of much bitterness afterward arose between Pereira and Ernaud; the former accusing the latter of stealing from him, and of not knowing how to use to advantage the system which he had stolen.

The Abbé Deschamps published in 1779 his *Cours élémentaire d'Education des Sourds-Muets*, but not alone as a writer did he show himself a friend and advocate of the deaf and dumb. His whole life and fortune were devoted to their welfare. He established at Orleans a private institution for their benefit, at which the children of the poor were received without charge. Nothing is known of his success as an instructor, save what may be gathered from a report of the Royal Society of Medicine, in which his labors were spoken of with high approbation, and he is pronounced worthy of the gratitude and praise of mankind.

For the foregoing sketch, which we have been obliged to condense so much as to leave it little else than a chronological skeleton, we are mainly indebted to the *De l'Education des Sourds-Muets de Naissance* of De Gérando; the most complete and valuable work, notwithstanding some errors and deficiencies, that has ever appeared upon the subject in any language.

THE CHILDREN OF SILENCE.

“There was silence in heaven about the space of half an hour.”

[In the first number of the *Annals* we published some lines of poetry entitled “The Mute’s Lament;” in which the writer, himself deaf and dumb from birth, musically mourns over the deprivation which he endures. The whole world is full of melodious sounds, but not one of them can reach the “dreary cell” in which his soul sits silent. The song of birds; the murmur of the rivulet; the sighing of the evening wind; the strains of music, whether in the glorious bursts of “all instruments,” or the sweet monologue of the “lonely flute;” and, higher still, the kind words which love drops in the open ear that is alive to receive them;—all these are

of procedure, and even the members of his own family were forbidden to share in the knowledge of his mystic art.

Two years after his first exhibition, he appeared a second time before the Academy, with another pupil, the young Saboureux de Fontenai. As before, a committee of three persons, one of whom was the celebrated naturalist, Buffon, was appointed to report upon the subject. His success was even greater than at first. The report of the committee, almost enthusiastic in its approbation, concluded by saying :—"It is proved that M. Pereira possesses a remarkable talent for teaching the deaf and dumb to read and speak ; that his method must be an excellent one, as his pupils make greater progress in knowledge in the same space of time than children who have all their senses in perfection ; and that a system of so great public interest and advantage should receive every possible encouragement."

There can be but little doubt that Pereira was, in truth, remarkably successful in his profession, and it becomes, therefore, a matter of some importance to ascertain the course which he pursued. And, happily, although kept so close a secret during his life-time, his system is now sufficiently well known. The manual alphabet was his main instrument of instruction and general communication with the pupil, but he also employed reading, writing, the labial alphabet, artificial pronunciation and the natural language of signs. His use of signs, however, was limited ; he only allowed them at the commencement of instruction, teaching language afterward in precisely the same way in which hearing children are taught ; that is, by making the words already known the interpreters of the unknown ; thus continually exercising them in the ordinary language of men, and giving them the benefit of constant practice. But whatever may have been the merit of Pereira's system, the selfishness which led him to hide it from the world, because the world was not ready to pay his extravagant price for it, is deserving only of condemnation.

A brief notice of two instructors of the deaf and dumb in France will bring us down to the time of De l'Épée, the limit assigned to the present article. These two were Ernaud and the Abbé Deschamps. Ernaud, following the example of Pereira, appeared before the Academy of Sciences with a paper

lished by a civil government; (that, namely, which the Elector of Saxony founded at Leipsic in 1778;) that his success as an instructor, by the unanimous testimony of his contemporaries, was very great; and that the system which he adopted, or, as he claimed, invented, has been followed in Germany, with little variation, down to the present time. We can perceive no propriety, however, in ascribing to him the merit of invention, since every one of the methods which he employed had been in use by others before him. His success was doubtless owing more to his native talent and force of character, than to any material difference in the mode of his operations.

France, afterwards so highly distinguished in the art of deaf-mute instruction, was the last among the leading European nations to engage in this benevolent work. Even at the commencement of the seventeenth century, so little was known of what had been done in the neighboring kingdoms that a respectable French writer, Father Dumoulin, expressly denied the possibility of educating the deaf and dumb. Toward the middle of this century, however, instruction was attempted in a few isolated cases, although the simple fact of such attempts is the only record that remains in regard to them. The name of Father Vanin is the first that appears in France in connection with this subject. Not much is known respecting him, except that he superintended the education of several deaf-mutes in Paris, and that, like the German Arnoldi, he made pictures his principal instrument of instruction.

The public attention was first turned, to any considerable extent, in France, to the general subject, by Rodriguez Pereira, a Portuguese, who, in the June of 1749, obtained an introduction to the Academy of Sciences, and exhibited one of his pupils before the members of that body. This exhibition was entirely successful. The report of the committee of the Academy to which the matter was referred speaks with admiration of the results which he had been able to accomplish in the education of his pupil. Pereira made a profound secret of his method of instruction. His wish was to enrich himself by it, and he utterly refused to reveal the secret, unless a large sum were paid to him by the Government. This, however, the Government did not choose to offer. All his pupils, twelve in number, were bound by a solemn oath not to make known his method

finally, Lasius, Arnoldi and Heinicke endeavored, by new methods of procedure, to bring the art as nearly as possible to perfection.

Lasius, an ecclesiastic of the higher class, became the instructor of a certain young lady who was deaf from birth. He taught her to read, to write, and to understand the meaning of written words by a direct association of the idea with the characters of which the word was formed. After two years, he says, his young pupil had made such progress that any one could communicate freely with her by writing, and she could answer the most important questions relating to religion. Apparently Lasius did not teach his pupil articulation, but led her to depend entirely upon writing for the expression and reception of thought. His work contains a kind of manual alphabet, but he asserts that he never made any use of it.

Arnoldi was first employed by a German nobleman, as the instructor of his deaf and dumb son; a youth equally remarkable for natural talent and amiable character; and after having completed the education of his pupil with entire success, in the short period of two years, he continued to unite with his duties as a minister of the Gospel the instruction of certain other deaf-mutes who were committed to his care. The method of this teacher was chiefly distinguished by the prominence which he gave to pictures as the instruments for communicating a knowledge of words and things. To these, he added the language of pantomime, reading, writing and articulation. But the only signs which he allowed himself to use were those which his pupils supplied; either such as they had been accustomed to employ before their instruction commenced, or those which they afterward invented to give expression to the new ideas which they were constantly acquiring. In this way, the teacher, so far as the use of signs was concerned, became in fact the pupil.

Of Samuel Heinicke, the most distinguished of all the German instructors of the deaf and dumb, a brief biographical sketch was presented in the last number of the *Annals*. He was born a few years after De l'Épée, and an extended notice of him, therefore, would not fall within the prescribed limits of the present article. It is enough to say that he was the director of the first institution for the deaf and dumb ever estab-

undertook the education of deaf and dumb persons. Wild relates that he procured from a celebrated mechanician of Frankfort the construction of an instrument for the purpose of showing the movements of the vocal organs in the utterance of words, by the aid of which he hoped to teach the deaf and dumb to articulate more perfectly than by the ordinary method. We are not apprized of the degree of success which attended the use of this novel instrument, but it was probably no greater than the wisdom which devised it.

At about the same period Georges Raphel, a countryman of Kerger, was led by parental affection to devote unwearied personal effort to the education of his three deaf and dumb daughters. His work, entitled *Kunst Taube und Stumme reden zu lehren*, contains a full account of the course which he pursued with the eldest of his unfortunate children. This young woman died at the age of twenty, but, if we may trust the perhaps too partial testimony of her father, the attainments which she had made at the time of her death were indeed remarkable. She had learned to speak with such distinctness and naturalness that her voice could not be distinguished from that of a hearing person. She was able to read with intelligence and rapidity. Her knowledge of religious truth was so great as to excite universal admiration, and she mingled in general society upon such equal terms that her peculiar misfortune was scarcely to be noticed. Raphel seems not to have personally engaged in the instruction of any deaf and dumb persons beyond the narrow circle of his own family, but the benevolent desire to furnish some assistance to other fathers afflicted like himself led him to publish the work already named, as a record of the method and result of his own operations.

During the whole course of the eighteenth century, an unbroken succession of writers in Germany continued to expand and perfect both the theory and the practice of the art of instructing the deaf and dumb. Lichwitz, following in the steps of Wallis and Amman, devoted himself to the labor of giving the mute an artificial speech. Buchner, Baumer and Jorisson, regarding the subject from a medical point of view, busied themselves in the search after some method for the cure of deafness. Solrig and Weber described at length such cases of the instruction of deaf and dumb persons as fell within their knowledge; and,

completely exploded. At the death of Amman no one appeared in Holland to carry forward the good work which he had begun, and for nearly a century afterward the deaf and dumb of that country were entirely neglected.

The Italian and English writings respecting deaf-mute instruction were known in Germany very soon after their original publication, and the German mind, always active and eager in its pursuit of truth, and especially so when it makes its appearance in a novel dress, was immediately turned to the consideration of the general subject. Camerarius, Schott, Morhoff and Mallinkrot led the way with their theories, and at about the commencement of the eighteenth century Kerger began in Silesia the practice of the art, associating one of his sisters with himself in the enterprise. Kerger laid no claim to originality in his method of procedure, freely acknowledging his indebtedness to the previous labors of Ponce, Bonet, Wallis, Van Helmont, Holder, Sibscota, Lana and Amman. But he was no slavish follower, for he seems to have been the first on the continent who had the good sense to perceive and the candor to acknowledge that mechanical articulation was *not* indispensable to the complete mental training of the deaf and dumb. He says in one place, "every deaf-mute, who is endowed with common intelligence, by the sense of sight alone, can be taught to write and to understand the meaning of what he reads, even though he may not have been taught to speak at all." He adds, "To do this demands less of patience on the part of the master and less of labor from the pupils than are required to teach them to pronounce words and to read upon the lips of those that speak to them." And yet Kerger, probably in compliance with the general prejudice of the period, was accustomed to teach articulation, although he makes complaint of the difficulty and of the length of time necessary to insure even a moderate degree of success. The instruments of instruction which he employed were writing, reading, drawing, artificial pronunciation and the labial alphabet. Respecting the manual alphabet he says nothing, and it was doubtless not known to him.

Of Wild, Niederoff, Pasch and Schulze, who lived at this period, it is scarcely necessary to speak, except to state the naked fact that each of them in one or more cases successfully

ten years later the *Didascalocophus* of George Dalgarno made its appearance. These works, together with the previous ones of Wallis and Holder, contained many important suggestions in reference to the education of the deaf and dumb, but, with the exception of a few isolated cases, nothing whatever was done for the elevation of this class of persons until toward the close of the eighteenth century.

The possibility of instructing deaf-mutes was first set forth in Holland, by Peter Montans, in a *Treatise on Language*, published in 1635, but for several subsequent years no attempt was made to realize his suggestions. In 1667, Mercure Van Helmont made use of the deaf and dumb to illustrate a whimsical theory that he had adopted concerning a certain language which he held to be natural to men; namely, the Hebrew; which he maintained was the direct creation and gift of God to the first parents of the race. He professed to believe that the printed Hebrew characters bore an exact resemblance to the positions which the vocal organs assume in pronouncing them, and he claimed, as a necessary result of this resemblance, that a deaf-mute, by his own efforts, without the aid of a master, in a very short time could learn to read this language. Mechanical articulation, of course, is all that could be acquired in this way, even if the theory were true, which it is certainly far enough from being.

But without lingering at all around such absurd speculations as this, we introduce the first actual instructor of the deaf and dumb in Holland, in the person of John Conrad Amman, a physician of Amsterdam. Amman was born in 1669 and died in 1724, but we have no knowledge of the particular year in which he began to communicate instruction. His principal efforts in behalf of the deaf and dumb were directed to the artificial restoration of the voice, although this was not the only object which he proposed to accomplish. He taught his pupils to read, to write, and to understand, partially at least, the significance of the words which they employed. The great error of Amman, one which he shared with nearly all the early teachers of the deaf and dumb, was an extravagant estimate of the importance of oral language; of its absolute necessity, indeed, in the cultivation of the intellect. This was a notion almost universal among the philosophers of that period, although it is now

iard, Ramirez de Carion by name, who lived a few years after Bonet, and who, although himself deaf and dumb, became the author of a work upon deaf-mute instruction, and taught some of his companions in misfortune to read and pronounce certain words with a degree of correctness and facility. One of Carion's pupils was Emmanuel Philibert, Prince of Savoy, who is said to have acquired the ability to read and speak four languages.

The order of time in this review takes us next to Italy, where, in the early part of the seventeenth century, some suggestions respecting the possibility of teaching the dumb to speak were thrown out incidentally by Affinate and Acquapendente; the last a celebrated professor in the University of Padua. In 1670, Lana-Terzi, a Jesuit of Brescia, occupied part of a work entitled *Ante Maestra* with the same subject; but all this was mere theory and speculation. With a solitary exception, no attempt was made to show the truth of the principles asserted by actual experiment. Peter de Castro, physician to the Duke of Mantua, is said to have instructed the deaf and dumb son of the Prince of Savoy, but he left no record of the methods which he employed, or of the results to which he attained.

In England, the earliest writer on the subject of deaf-mute instruction was John Bulwer, who published his *Philocophus* in 1648; but the honor of having first actually taught written and spoken language to the deaf and dumb is commonly ascribed to Dr. John Wallis, one of the professors in the University of Oxford, and a man of considerable eminence as a mathematician. To what extent Wallis occupied himself in this benevolent way does not appear. Probably no farther than to demonstrate the truth of his theories upon the subject. In one of his works, he speaks of having taught two deaf and dumb persons to articulate with distinctness and to understand written language; and in another he makes allusion to a third pupil with whom he had succeeded beyond his expectation. The claim of Wallis, however, was disputed by William Holder, who maintained that one of Wallis's pupils had been previously instructed by himself. It is not easy to decide, at this distance of time, upon the merits of the question at issue between them, neither is it a matter of any special moment. In 1670, George Sibscota published his *Deaf and Dumb Man's Discourse*, and

was the success which followed his labors, some of his pupils were able to speak (literally to *speak*, for he taught articulation,) the Greek, Latin and Italian languages, to reason logically, and to make themselves so familiar with natural science that they would have passed for persons of talent, even in the eyes of Aristotle himself. All this, it is scarcely needful to say, must be taken with more than one grain of salt.

The only hint we have concerning the method of instruction employed by Ponce is contained in the following notice from his friend Frances Valles. "He enabled those who were deaf and dumb from birth to speak; teaching them first to write the names of objects; then directing their attention to the objects themselves; and, finally, instructing them to repeat the words they had written, with their vocal organs." By what method he taught them the meaning of such words as were *not* the names of sensible objects we can only conjecture, as no explanation is given.

Ponce was followed, after the lapse of half a century, by John Paul Bonet; also a Spaniard and the Secretary of the Constable of Castile, of whose deaf and dumb brother he became the instructor. Bonet was the author of a work entitled *Reduccion de las Letras, y Arte para enseñar á ablar los mudos*; which is remarkable as being the first formal essay upon deaf-mute instruction that was ever printed. In this work he makes no allusion to his predecessor, Ponce, but presents himself as the inventor of the art which he practised. For this he has been charged by some with deception or concealment, but there is no sufficient ground for the accusation. Ponce was probably unknown to him. Bonet's method, as explained in his book, did not vary materially from that which is followed in the best institutions for the deaf and dumb at the present day, except in the prominence which he gave to articulation. This was considered at that time, as it is now in some countries of Europe, an indispensable part of deaf-mute instruction. Much use was made by Bonet of the manual alphabet, and the natural language of signs was also employed as the interpreter of written or spoken words. But as soon as these words were well understood by the pupil, the signs which explained them were laid aside, as being of no farther use.

Mention is made by Nicholas Antonia of still another Span-

tica, by Rodolphus Agricola, who wrote during the latter half of the fifteenth century. The following is the paragraph to which we refer. "I have seen an individual, deaf from birth, and of consequence dumb, who could understand what was written to him by others, and could also express his own thoughts by writing." Agricola seems inclined to attribute the phenomenon he records to some miraculous agency, but the miracle is no greater than many others which the ingenuity of merely human benevolence not infrequently works in this world. Louis Vives, in his book, *De Anima*, doubts the truth of Agricola's statement, but what the grounds of his skepticism were we are not informed.

The honor of having first suggested, and to some extent developed, the true theory of instructing the deaf and dumb, belongs to Jerome Cardan, an Italian philosopher, who was born in 1501, and died in 1576. Cardan was a man of brilliant and almost universal genius. Refusing to confine himself to any particular branch of knowledge, he ran rapidly round the whole circle of science; lingering at no point long, but flashing out rays of light on one side and another, and leaving seeds of truth to be gathered, planted and made fruitful, by men of more patience and practical talent than he himself possessed. He not only maintained that the deaf and dumb could be made to "hear by reading, and speak by writing," but he was also the first, or at least among the first, to assert the possibility of teaching the blind to read by the touch of their fingers. No attempt, however, was made by him to test the truth of his theories, in respect to either of these two classes. He seems to have been satisfied with simply showing what might be done, leaving to others the actual operation.

Peter Ponce, a Spanish Benedictine monk, is commonly accounted the first instructor of the deaf and dumb. Ponce died in 1584, but at what period of his life and in what circumstances he began his benevolent labors we have now no means of ascertaining. All that we know of him is derived from the testimony of some of his contemporaries, together with a brief biographical notice inserted, after his decease, in the register of the monastery to which he belonged. It is said that he instructed, among others, a sister and two brothers of the Constable of Aragon, with a son of the Governor; and that, so great

The Code of Justinian, with that minuteness of subdivision in which legal codes seem especially to delight, separates the deaf and dumb (the deaf *or* dumb rather) into five classes; one of which, at least, we may now safely pronounce to have nowhere existed save in the imagination of the legislator himself.

We refer to his third class, consisting of those who had received from nature the gift of articulate language, (*"vox articulata a natura concessa est,"*) without ever having heard at all. He adds indeed that this rarely happens, (*"quod ita raro contingit,"*) a proposition the truth of which is perfect if in place of the word *rarely* we read *never*.

But our object was to show, in few words, the injustice with which the deaf and dumb were treated by the great Roman lawgiver. The following paragraph embodies the principal civil disabilities of the whole class;—*"neque testamentum facere, neque codicillos, neque fidei commissum relinquere, neque mortis causa donationem celebrare concedatur; nec libertatem sive vindicta, sive alio modo imponere; eidem legi tam masculos quam feminas obedire imperantes."*

From this glance (which is all that we have present space for) at the condition of the deaf and dumb during the best days of heathenism, it is easy to fill out the picture of their misery and degradation. The possibility of elevating them to knowledge and manly character was apparently never suspected; and if it had been, there was too little of self-sacrificing benevolence at that time in the world to admit of any patient and persevering effort in their behalf.

To Christianity, as we said at first, belongs the glory of the intellectual, and consequent social, renovation of the deaf and dumb. The great central principle of the Christian system is "GOOD WILL TO MEN"—to men of all classes and conditions in life; to the lowest and most helpless first, inasmuch as their necessity is the most pressing. This is the principle recognized and, to some extent, realized throughout the Christian world; and to the operation of this principle the deaf and dumb, in common with other classes of unfortunates, are indebted for all the good which they have received from the hands of their fellow-men.

The earliest record which remains to us of the education of any deaf-mute is found in a work entitled *De Inventionem dialecticam*.

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HISTORICAL SKETCH OF THE INSTRUCTION OF THE
DEAF AND DUMB, BEFORE THE TIME OF
DE L'ÉPÉE.

BY LUZERNE RAY.

THE education of the deaf and dumb is one of the peculiar glories of Christianity. The civilization of the ancient world, splendid as it certainly was in many of its aspects, had nevertheless no heart of love in it for the poor, the ignorant, the unfortunate. To give sight to the blind, hearing to the deaf, deliverance to the captive, and light to them that lay in darkness, was no part of its "mission" or its ministry. Not until Christ came did the thoughts and benevolent desires of men descend from the heights of power and genius and learning to encircle the great body of the race, and to whisper in the ears even of the lowliest "all [we] are brethren."

Accordingly, in the ante-Christian ages, we find no traces of any effort, either of a public or private nature, to remedy the misfortune of the deaf and dumb. On the contrary, this very misfortune was generally regarded as the proof of Divine displeasure, and subjected its innocent victim to additional pains and penalties. A prejudice, equally cruel and absurd, denied them the common rights and privileges of humanity, and even the LAW, which should have been their protector and defender, lent its solemn sanction to their civil and political disfranchisement. It will not be out of place to produce one example of this nature, from the many that might be cited.