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

is, eschewing all bigotry and narrow prejudice, to get the truth from whatever quarter. The Journal is furnished at \$1.00 a year, and each number contains 48 pages of matter on professional subjects.

MARRIAGES.

Dec. 19th, 1858, Mr. HENRY C. NEEDHAM, educated at the American Asylum, was married to Miss NANCY A. BARNHART, of Potsdam, N. Y., a graduate of the New York Inst.

Aug. 13th, 1856, Mr. JONATHAN ALLARD to Miss FANNY LAMPHIER, both educated at the American Asylum. They live in Boston and have a deaf-mute son.

May 11th, 1859, Mr. SHERBURNE L. CORNING to Miss SARAH HADLEY, both educated at the American Asylum. They live in Manchester, N. H.

DEATHS.

Died of consumption, June 29th, 1859, ACKLEY WARE, educated at the American Asylum, aged 50 years. He had married Miss Emeline T. Fisher, also a former Hartford pupil.

Of consumption, July, 1859, PHEBE DENNIS, wife of Horatio White, of Fall River, Mass. She was educated at the Hartford Asylum, and died aged 42 years.

Killed by a railroad train, while walking on the track near Danbury, Ct., Aug. 10, 1859, FRANKLIN SCOVEL, a pedler of salve, aged 60 years. He was educated at the American Asylum, which he entered in 1818. He was married to a deaf-mute.

LAWSON H. GREEN, aged 7 years, a deaf-mute, (not educated,) and a brother of Wm. H. Greene, (a deaf-mute, educated at the American Asylum,) was found drowned in the Cobbossee Contee, in Gardiner, Me., on the 29th of June last. He was first missed about 8 o'clock in the night on the 28th, but his body was not discovered until light in the morning. He had been bathing in the earlier part of the day with some companions, but it is not known how he fell into the water. He was a bright, intelligent boy, and his death is much lamented by his relatives.

purchase, will here find the various kinds in use particularly described, with information as to their cost, and directions as to the mode of using the instrument, "the several methods of collecting, examining, and preserving animalcules and other objects, the mode of preparing cells, pursuing micro-chemical investigations," etc. The work is illustrated with one hundred and fourteen cuts, and the author appears to be a perfect master of his subject, and to have done his work thoroughly.

THE BOSTON MEDICAL AND SURGICAL JOURNAL. Edited by W. W. Morland, M. D., and Francis Minot, M. D.

This work, designed for members of the medical profession, and issued in weekly numbers, is now in the sixty-first volume, and continues worthy of its long established reputation. The number for July 14th, has an article by John Bell, M. D., of New York, on the Effects of the Consanguinity of Parents upon the Mental Constitution of the offspring. He reviews the investigations of Dr. Bemiss, of Louisville, Ky., and others, on this subject, and pronounces their data insufficient, and questions the soundness of their conclusions, and disputes the correctness of the opinion commonly held on this subject. Dr. Bell gives, by way of positive argument, the results of twelve such marriages in a certain village of six hundred inhabitants, and adds some general considerations. In the number for July 28th, the editor defends the other side, in some brief remarks, and refers to "a very interesting and highly scientific article" in the British Quarterly Review, republished in Littell's Living Age, (No. 790, July 16th, 1859,) entitled "Physical and Moral Heritage," in which this question comes in among others. In the Medical and Surgical Journal of August 17th, Dr. Bemiss appears, defending himself against the ingenious and plausible strictures of Dr. Bell, and maintains that his inquiries were conducted in a thorough and cautious manner, and that the deductions were legitimately drawn.

THE COLLEGE JOURNAL OF MEDICAL SCIENCE.

This is a monthly, under the editorship of the "Faculty of the Eclectic College of Medicine at Cincinnati, Ohio. The editors are learned, able, and enterprising. Their aim

all ambitious views, or other unworthy motives, such as have been imputed to him, in reference to his project for a commonwealth of deaf-mutes.

NOTICES OF PUBLICATIONS.

PROCEEDINGS OF THE FIFTH CONVENTION OF AMERICAN INSTRUCTORS OF THE DEAF AND DUMB; held at the Institution for the Deaf and Dumb, Jacksonville, Ill., August 11th, 12th and 13th, 1858.

The publication has been got up in good style, and makes a portly volume of 377 pages. As we gave a sketch and notice of the proceedings, just after the Convention was held, we have no occasion now for further remark, except to say of the volume, that it is replete with matter of permanent value, on matters pertaining to the education of the deaf and dumb. The edition has been distributed among the different Institutions represented, to be disposed of by them at their discretion.

THE SERMON delivered upon the occasion of St. Ann's Church for Deaf-Mutes commencing its services at the Church in Eighteenth street, near Fifth Avenue, Seventh Sunday after Trinity, August 7th, 1859, by the Rev. Thomas Gallaudet, Rector. New York, 1859.

The article by Mr. Gallaudet on the preceding pages, continuing his sketches of the progress of the interesting enterprise to which he has devoted himself, gives an account of the occasion on which this appropriate discourse was delivered, founded on the striking words of our Saviour, "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how."

THE MICROSCOPIST'S COMPANION; a popular Manual of Practical Microscopy. By John King, M. D. Cincinnati: Robert Clarke & Co., 1859. 8vo., pp. 306.

This volume is designed for the aid of all who have occasion to use the microscope, that wonderful instrument which has of late years been so greatly improved and applied to so many important practical purposes. One who proposes to

first, numeration, or the converting of figures into words, and proceed as follows:

Point off the given number into periods of three figures each; having previously taught the order of the names for the periods, *units, thousands, millions, billions, &c.*, both direct and inverse. Suppose the number be 625,043,007,508. Write above, at the end of the periods to which they belong, the letters, *b, m, th.* Then set the figures of the several periods in columnar form, and affix the names of the periods,—or omit the latter at discretion,—thus:

625 billions
 043 millions
 007 thousand
 508 units.

Then erase the ciphers on the left, or leave them to be neglected. If a period consists entirely of ciphers, write them also in their place, and erase or draw a line through them and the name of the period. The pupil is then made to deal with each group precisely as if it stood alone, for a number no higher than hundreds,—and thus applying his previous knowledge, is able to express the figures in words without difficulty.

So in notation, or the converting of the words into figures, let the pupil first set the names of the periods in order in columnar form, and he will easily prefix to each name the three figures required, and from that will of course be able to write the number in proper form correctly.

This method not only facilitates the operations, but has the additional merit of making more clear, and more easily apprehended, the meaning or value of the expressions.

EDITOR'S TABLE.

Our correspondents are respectfully informed that there is room on our table for their favors. An avalanche of communications would not frighten us, but might stir us up to greater promptitude.

Mr. J. J. Flournoy has desired to disclaim most positively,

the right kind of talent for a newspaper editor. He not only holds the pen of a ready writer, but has that versatile faculty and general knowledge, and also that good sense and idea of the fitness of things, which qualify him for the work. So long as the paper shall be under his control, we are confident it will be both a benefit and a credit to the deaf-mute community.

The members of the Gallaudet Association will understand that such of them as shall wish to continue their subscription to the *ANNALS*, will please send directly to us. We have never expected to suit them all but imperfectly; the design of our publication not allowing us to give more space than we have done, to reading for their especial use. Yet, the communications from deaf-mutes which we have been obliged to decline, are very few. We congratulate them on having now a paper of their own.

The managers and other patrons of the proposed paper, will excuse us if we recommend to them, that having chosen an editor who is capable enough to judge what is best, and good-natured enough to be willing to gratify all their reasonable wishes, they had better leave it to him to do his own work in his own way and according to his own discretion, instead of interfering by dictation and fault-finding, or taking offence without cause.

HOW TO TEACH NUMERATION AND NOTATION.

The reading and writing of large numbers, or numeration and notation in arithmetic, often prove not a little perplexing to young learners; and how to find the best way of relieving their difficulty, is sometimes hardly less perplexing to the teacher. The thing also when learned, does not always stay learned. We know of no method better than the following, which we have found indeed to operate to a charm.

There is ordinarily no special difficulty for the three or four, or even more, of the lowest places. We will suppose the pupils to be already familiar with numbers up to at least one thousand, so as to be able to express them correctly in figures or words. In advancing to large numbers, we take,

MISCELLANEOUS.

NOTE FROM MR. JAMS.

IOWA CITY, Sept. 1st, 1859.

MR. EDITOR: In a note, page 158 of the *Annals* for July, 1859, Mr. Carlin unnecessarily and unjustly intimates that it is my opinion that chemistry and other sciences should not be taught in schools for the deaf and dumb.

I regret that he has honored my poor article, in the April number, with such a superficial reading, and hope that he may find time for its reperusal; when he will learn that I am in favor of the *rudiments first*, and the higher walks of science and literature afterward.

Yours, &c.,

WM. E. JAMS.

"THE GALLAUDET GUIDE AND DEAF MUTE'S COMPANION."

As was stated in the report of proceedings of the Managers of the New England Gallaudet Association of Deaf-Mutes, they decided to carry out their long cherished design of setting on foot a newspaper for the deaf and dumb, and they have issued a prospectus for a monthly journal, under the title at the head of this paragraph,—to commence with January, 1860. "It will be about twenty inches long by fifteen inches wide," that is, each page of the folio we presume, and will contain "sixteen or twenty columns of reading matter, devoted to general news, religion, literature, mechanic arts, sciences, &c., but more particularly to news matters and things pertaining to the deaf and dumb." The heading is to be adorned with the likenesses of Gallaudet and Clerc. It is to be under the editorial charge of Mr. Wm. M. Chamberlain, of South Reading, Mass. The price to subscribers is fifty cents a year, which may be remitted to Charles Barrett, Esq., care of Hon. James Clark, No. 6, Joy's Building, Boston, Mass. It is to be furnished without charge to members of the Gallaudet Association.

It gives us pleasure to make the above announcement. The choice of editor is a fortunate one. Mr. Chamberlain has

continues to fill the office of Principal; and there are three assistant teachers. The number of pupils for the current year was *eighty-four*, and greater than at any previous time. The buildings were crowded to the utmost, and needed to be enlarged; or better still, the institution might with advantage be removed altogether from the midst of the city to some healthful situation in the country. The health of the inmates had been uniformly good.

"The Directors have more than once referred to the good conduct and well doing of the pupils after leaving the Institution. They continue to have the best account of every one of them, whose history affords a delightful testimony to their early training. And, to show how much previous religious instruction has been prized, the directors are gratified to learn that the Sabbath-day meeting for worship, which has been for a number of years maintained in one of the rooms of the Andersonian University, continues to be appreciated. This meeting is attended by between thirty and forty of the former pupils of the Institution. It has always been conducted by a person who, in Mr. Anderson's estimation, has been thoroughly qualified for the duty. At present it is under the charge of a Mr. Weir, who begins the exercises by reading a psalm, he then engages in prayer, afterwards gives an exposition of a text, and closes by prayer. The directors conceive that few things can be more interesting than to witness the silent worship of these children of calamity."

The Appendix gives a report of the annual examination, June, 1859, which is a public anniversary, for hearing the yearly report, delivering speeches, and witnessing an examination or exhibition of the pupils. The Appendix gives a great number of compositions of the pupils at different stages of their education.

The Institution is sustained by the contributions of annual subscribers, who constitute the Society, together with legacies and other donations. The age of admission is from seven to fourteen years. The Principal is allowed to receive "Parlor Boarders." The expenditure for current support for the year, appears to have been about £2,500.

£1,361. We add some extracts which we have culled from the Report.

“ The Liverpool School for the Deaf and Dumb has been in existence about thirty-five years. Nearly four hundred pupils—*one-third of them within the last seven years*—have been admitted to enjoy the advantages of education.”

“ During the past year, twenty-three new pupils have been admitted; and after deducting those who have left the Institution within the same period, the School will re-open after the Christmas vacation with an aggregate of eighty; of whom about fifty are resident in the Institution, and the remainder are Day Scholars.”

“ All of them have continued to enjoy their usual health; and it is a fact, only to be mentioned with gratitude, that no death has taken place within the Institution since the year 1847.”

“ The present building was opened in 1840, for the accommodation of 48 pupils, 27 of whom resided in the house.”

“ During the past year, the Committee have had under their consideration the question of extending and improving the present building. But to effect this most desirable object, an outlay of at least £1,000 will be required; and this sum they now appeal to the subscribers and the public to enable them to raise.

“ In the kindred Institutions of Manchester, Birmingham and Glasgow,—at Bristol, Newcastle, Swansea and elsewhere, new or enlarged buildings have also been found necessary; and the Committee advert to these facts as proofs that Institutions for the Deaf and Dumb have become more extensively appreciated, increasingly resorted to, and that they are successfully engaged in fulfilling the designs of their promoters.”

GLASGOW, SCOTLAND.

The Thirty-eighth Annual Report of the Glasgow Institution for the Deaf and Dumb, is for the year ending in June, 1859. Mr. Duncan Anderson, whom some of us had the pleasure of seeing on this side of the ocean a few years since,

the Principal and of a Matron, who reside in the building. A few of the pupils are day-scholars, who make trouble by irregular attendance. Mr. W. Gray is employed as assistant teacher.

From the statements made in regard to the course of instruction, it would appear that the instruments employed are the finger alphabet, writing and natural signs. Not a word is said of articulation. In the devotional exercises, the prayers are sometimes on the fingers, and sometimes, but more frequently, in the language of signs.

Dr. Peet's "Elementary Lessons" is one of the text-books employed. An inventory of the books, plates, &c., brought over by Mr. Hutton, appears to comprise all, or nearly all, the apparatus of this sort in use in the different Institutions in Great Britain.

The total receipts for 1858, (exclusive of the proceeds of the Bazaar,) were about £540, and the current expenses nearly £556. The charge "for ordinary boarders," is from £20 to £30 per annum, according to age, tuition included.

The last census is stated as having reported no less than *three hundred* deaf-mutes in the Province of Nova Scotia alone.

LIVERPOOL, ENGLAND.

We have the Report of the Liverpool School for the Deaf and Dumb, for the year 1858. Mr. David Buxton is the Principal of this institution. It is sustained entirely by voluntary contributions. The gift of fifty pounds constitutes a "patron;" of ten pounds, a member for life; and one guinea per annum a member for the year. Other contributions are made in the shape of legacies and occasional donations. Members are entitled to recommend to the school destitute children, for gratuitous instruction. The terms for boarders vary, according to age, from £10 to £14 per annum. No child can be admitted before seven, or after fourteen years of age. Private pupils are received into Mr. Buxton's family as Parlor Boarders. The current expenses for 1858, were

tion of the city of New Orleans, with a view of finding if there were proper subjects for the institution there, especially among the poor. The city detailed a police officer to accompany me. We passed on foot, through some three or four hundred miles of streets, and found over one hundred blind and mutes, of whom forty were fit subjects for the institution. The total number of our pupils is seventy-one."

HALIFAX, NOVA SCOTIA.

It appears that a School for Deaf-mutes has been in operation at Halifax, N. S., for more than three years. We have the first annual report of the Institution, which is for 1857-8. The catalogue of pupils, *twenty-seven* in all, gives for the date of the first admissions, August, 1856. The school began with *two* pupils, taught by Mr. W. Gray, but the number was increased to *twelve* in the course of the following winter. At that period, application was made to the Legislature, and an appropriation obtained of £300. The directors afterward invited James Scott Hutton, Esq., then second teacher in the Edinburgh Institution, to take charge of their institution as Principal. "He arrived in July, 1857, bringing with him the highest testimonials as to character, ability and attainments, from a variety of sources." The legislative grant being renewed in 1858, and liberal contributions made by the public, the directors proceeded to purchase the whole of the premises they had partially occupied, in Gottingen street,—thus providing "accommodation for the reception of boarders, such as may be sufficient until a building shall be erected, commensurate with the wants of our own population and that of the surrounding colonies." To meet the pecuniary responsibility, a Bazaar was undertaken, under the patronage of Lady Mulgrave, from which was realized £400, enough to pay one-third the cost of the buildings. The Principal, with three pupils, had visited most of the towns in the eastern part of the Province, for the purpose of awakening interest in the Institution, and with gratifying results.

The boarding pupils are under the immediate charge of

which he obtained directly from Mr. Peet, of New York, Mr. Jacobs, of Kentucky, and Mr. MacIntire, of Indiana.

"But, alas!" says M. Puybonnieux, of Paris, "the deaf will remain always deaf, and the dumb always dumb, and their friends always credulous, and of these infirmities, the last is indeed the most incurable."

LOUISIANA.

We have the Seventh Annual Report of the Institution for the Deaf and Dumb and the Blind, which is located at Baton Rouge, La. The report is for the year 1858. The number of pupils on the catalogue for the year is fifty-six,—forty-two males and twenty-three females. How many of them were mutes, and how many blind, does not appear. In addition to the general Superintendent, there were four instructors in the mute department. One of these was Mr. J. L. Noyes, a teacher of previous experience in the Philadelphia Institution, who must have received his appointment toward the close of the year. Another, newly appointed, was Mr. Elisha L. Thomas, a young liberally educated gentleman.

The expenses of the year for current support, were \$14,590.71. The desirableness of having some specific fund set apart for the maintenance of the institution, is suggested for the consideration of the Legislature. The condition of the finances had been such as to preclude the introduction of trades, for the want of suitable accommodations.

A note attached to the report, and dated July 1859, states that the Legislature made the appropriation asked for, *viz.*, \$21,713.80, of which, \$17,600 was for support for the year, and the balance for repairs of the past and the current years. A small appropriation was also unexpectedly made, for a printing-press and materials, and the pupils were much interested in learning the art of printing.

To this we are able to add some information in a private note from Mr. Brown, dated June 10th, 1859:

"The number of our mute pupils is fifty-six this year. We are prospering as usual. I have recently made an examina-

ceeded by Mr. James H. McFarland and Mr. Benjamin F. Gilkey.

The institution had been sorely afflicted by sickness and death, having been visited at three periods by epidemic diseases, and lost five pupils by death in 1857, and seven in 1858. Two of these died of consumption, and one by her clothes taking fire from a stove. During the two previous years, there was no death and but little sickness.

A two-story building had been erected at a cost of \$7,400; the lower part for kitchen, wash-room, and kindred purposes; the upper for hospital and bath-rooms. The visitations of disease came, unhappily, before the hospital accommodations were provided. Among the things to be desired, were gas-light, and heating by steam in place of the stoves then in use. There were also no workshops.

Mr. Kerr, the Superintendent, having been many years connected with the Kentucky Institution, notices a marked difference, unfavorable on the side of the Missouri Asylum, in the physical constitution of the pupils. He assigns no reason for this, but says it can not be owing to the climate. The fact is, however, that the city of St. Louis furnishes a considerable proportion of the pupils, and the most of them probably from low circumstances in life. Many of the others also, are probably children of foreign parentage, while many have suffered from the exposures and privations of a pioneer life, either directly themselves, or indirectly through their parents.

There is a page or two on the causes of deafness, and some facts are given, showing the effect of intermarriage between blood-relations.

Several other topics of general interest are also touched upon; but in particular, the pretensions of those celebrated itinerant surgeon-aurists, who claim that they have given hearing to the deaf and dumb, and have so successfully practiced their impositions upon such multitudes of persons, are thoroughly exposed. Mr. Kerr enforces his own statements by a quotation from Mr. Turner, in the Fortieth Report of the American Asylum, and by communications on the subject,

a novel feature in American Institutions for the deaf and dumb.

GEORGIA.

The Tenth Annual Report of the Commissioners of the Georgia Institution for the Deaf and Dumb, to the governor of the State, was presented July 1st, 1859. It includes also a report of the Principal to the Board.

This institution having been reorganized by act of the Legislature, the new organization went into operation last winter. A new code of regulations for the institution was published, which we noticed in a previous number of the Annals. It is described as being in accordance with the principles laid down by Dr. Peet in a report made by him to the Convention at Virginia.

The report represents the Institution as then in a prosperous and promising condition. The Principal was Mr. S. F. Dunlap, who had had an experience of six years as an instructor of the deaf and dumb, and was prosecuting his new duties with energy and efficiency. There were three assistant teachers. The number of pupils was twenty-nine. Efficient steps were to be taken by the Principal, for increasing the number, by visiting various portions of the State, and so procuring the attendance of such as were proper subjects for instruction in the institution. The only trade taught was shoe-making, though some attention was paid to gardening.

MISSOURI.

The Report of the Deaf and Dumb Asylum of the State of Missouri for the years 1857-'58, being the third biennial, comprises reports from the Commissioners, and the Physician and the Superintendent.

The number of pupils at the date of the report was *eighty*; and almost all were supported by the State. There were four assistant instructors, all deaf-mutes. Mr. A. K. Martin, (not a deaf-mute,) and Mr. J. B. McFarland had resigned their offices as instructors,—Mr. Martin to take the superintendence of the Mississippi Institution. They were suc-

ing the school term, held in our own and other American Institutions."

Two of the deaf-mute teachers had left the institution during the year, Mr. Wells, for a similar position in the Texas Institution, and Mr. Southwick, in that of Iowa. One of the vacancies was temporarily supplied, and the other by the appointment of Miss Anna B. Very.

The system of discipline adopted in the Institution is described in the report of the Committee on Examination, in the following words:

"The conduct of every individual is reported by the teacher, monitor, or other person in temporary charge, and the cases of delinquents thoroughly investigated by the executive head; and in accordance therewith, a series of rewards and penalties has been attached, which encourages to good conduct, and deters from bad. Badges of different grades of honor are distributed to all pupils who have conducted themselves with perfect propriety one week and upwards; while forfeiture of these badges, and other marks of disapprobation, and deprivation of privileges, are attached to the different grades of delinquency.

"No punishment is ever inflicted in anger, or at the time of the occurrence of a transgression, but everything is reported and referred to the head of the establishment. Corporeal punishment is hardly known, and the greatest affection subsists between the pupil and his superiors. As the delinquent is called upon to account for his conduct, it is made the occasion of remonstrance, kind explanation of principles, and paternal advice."

The ordinary course of instruction occupies seven years; that of the High Class three years additional. "The class of the first year" was in two divisions, or sub-classes, one of boys and the other of girls; that of the second year, in two of boys and one of girls; that of the third, in two, each composed of both sexes; the fourth in two, one of boys and one of girls; the fifth, two, of both sexes; the sixth, two, one of boys and one of girls; the seventh, two, one of boys and the other of girls. The separation of the sexes in instruction is

NEW YORK INSTITUTION.

The Fortieth Annual Report of the directors of the New York Institution for the Deaf and Dumb, to the Legislature of the State, is brief, and confined to a simple statement of the doings and events of the year 1858. The number of pupils at the close of the year was *three hundred and five*; of whom two hundred and thirty-four were beneficiaries of the State, and sixteen of the city of New York, and fifteen of the State of New Jersey; four were supported by the Institution, and the remaining thirty-six, in whole or in part, by their friends. Fifty-four were admitted during the year; four died, and forty-nine left the Institution.

The expenditures for the year were \$63,201.18, of which \$2,861.25 were for building and repairs. The property of the Institution had been conveyed to the State, in accordance with an act of the Legislature in 1857. The buildings were, however, not yet quite completed, the \$29,000 appropriated for this purpose, having not yet been paid. For want of suitable accommodations, the trade of book-binding had not yet been resumed, but cabinet-making, tailoring and shoe-making were carried on, and some of the boys were employed in gardening at the proper season.

The pupils were divided into sixteen classes for intellectual instruction. The report of the annual examination is given in an appendix. The progress of all the classes was highly satisfactory, and that of the High Class deserving of special commendation.

The Rev. Thomas Gallaudet, for fifteen years a valued professor, had resigned his office for the purpose of devoting himself to the church for deaf-mutes, in the city of New York. "Mr. Gallaudet will thus have the credit," in the words of the report, "of being the first to carry out to its full development, the great conception of his excellent father, who was, it is believed, the originator of regular religious services on Sundays, for the deaf and dumb, corresponding to those held in other churches. Such exercises are regularly, dur-

view of the objections which have sometimes been offered against it. The third point is the impolicy of multiplying institutions, and so diminishing the number in each below the limit which is found suitable for the most efficient working of an institution for the education of the deaf and dumb. With a course of instruction averaging six years, a number of pupils between two and three hundred, is shown to present obvious advantages. Some remarks of Dr. Howe, in relation to institutions for the blind, are quoted exactly to the point. The difficulty of procuring a sufficiency of experienced teachers, is also mentioned in this connection. These topics are all well and conclusively handled.

"There are at the present time," we quote from the report, "fourteen instructors in the American Asylum,—eleven males and three females. Of the former, eight are graduates of colleges, and three are deaf-mutes who have graduated here. Two of the females are also mutes who were educated in this Institution. The Principal has been connected with it for more than thirty-eight years; one of the assistant teachers thirty-three years; one, twenty-four years; one, twenty-one years; one, seventeen years; one, twelve years; one, seven years; one, six years; two, five years each; two, each four years; one, two years, and one about one year. The teacher of penmanship has been with us five years; of articulation, four years; of drawing, one year. The Steward has had charge of his department four years, while the present Matron has occupied her position for twenty years."

Of the whole number of pupils within the year, 254, there were males, 135, and females, 119; supported by the State of Maine, 43; by New Hampshire, 16; Vermont, 27; Massachusetts, 86; Rhode Island, 12; Connecticut, 42; by friends, 27; and by himself, 1.

The ordinary term of instruction varies from five to seven years; that of the High Class is two years in addition.

The trades pursued were cabinet-making, shoe-making and tailoring.

The expenses of the year appear to have been \$38,749.10

land. He knew no idleness nor neglect. He always kept his children well instructed in farm and household work, and he took pride in seeing his children grow up to be useful men and women, and now has taken leave of them and gone to a long, long home, far above this world. Nahum Brown died August 20, aged eighty-seven years.

Yours,

WM. B. SWETT.

REPORTS OF INSTITUTIONS FOR THE DEAF AND DUMB.

AMERICAN ASYLUM.

The Forty-third Annual Report of the directors of the American Asylum, at Hartford, was presented to the Asylum, that is, to the corporation so called, May 14th, 1859.

The highest number of pupils in attendance at one time during the year was *two hundred and twenty-one*. The whole number of pupils connected with the Asylum during the year, was greater than in any year previous. There were thirteen classes, inclusive of the High Class. There were special instructors, one for each department, of articulation, drawing and penmanship. One of the deaf-mute instructors, Mr. Melville Ballard, a recent graduate of the institution, entered upon his office during the year.

A change has been made in the arrangement for vacation, so that instead of two yearly vacations, there will hereafter be but one, which will extend from the third Wednesday in July to the third Wednesday in September. •

The report is mainly occupied with remarks upon several topics in relation to the existing system of instruction and organization in the institution. The subject of articulation is first taken up, to enlighten those who still contend that this ought to be made the prominent end and instrument of instruction. Next, that feature of nearly all existing institutions for the deaf and dumb, the world over, by which the pupils are brought together into one family, is defended in

years, and in a good old age, come to their graves as shocks of corn fully ripe. And thus a whole generation is swept away, and mother earth enfolds them all in her bosom.

"Verily, we all do fade as a leaf. The young look forward to many days. Many of them are disappointed by being swept into an early grave by a premature frost. But those who live out all their days, O, how short to them does life appear, as they look back upon it! It has faded as a leaf. How does it become us to improve these fleeting days! How important the words of the wise man, Whatsoever thy hand findeth to do, do it with thy might; for there is no work nor device, nor knowledge, nor wisdom in the grave, whither thou goest! It is a great thing, my friends, to be prepared for the event of death. The work requires our most serious attention. May the afflictions which are now upon you, be so blessed of God, and so improved by each one of you, that death may come to you as a friend, to convey you to a better world, a world of unfading glory."

Nahum Brown, was born in Salisbury, Mass. In the days of the revolution, the paper money became worthless, and his father, being in debt and fearful of being arrested and sent to jail, ran away to this place, then almost a wilderness, and afterward Nahum, being only a boy, drove a team with yokes of oxen, loaded with household furniture, with his mother and sisters, through the woods. He arrived safe after many days, and helped his father clear a tract of wooded land and build a log cabin; and also helped his father follow the trade of a blacksmith. He grew up a very industrious man, and much beloved and respected by all his neighbors. He married a hearing woman, and settled down, and by great frugality and industry, he had the happiness to find himself free from debt and the owner of a nice large farm; he being an uneducated man.

He was a great early riser, and very strict in all his dealings, and often would come off victor in any disputes that often happened between his neighbors about land bordering on theirs. He kept the best stock of cattle and the best tilled

age of eighty-seven years. About three years before he died, his eye-sight began to fail, and a year before, he nearly lost his eye-sight, for he had been very sick, and all his relatives nearly gave him up as hopeless, but he recovered and lived a year longer, being almost helpless, as he could not stand on his legs. We loved him. He left many friends to mourn his death, very much respected by all who knew him. To give you a biography of his life, would fill a book; but I must say, he must be a model for all the deaf and dumb to study and follow. He knew the Sabbath and kept it holy; he knew there was a God, and I have very often seen him speak about Him. I never knew him to speak one false word all my life. Yet he was never educated; all he could do was to write his name and a few other words, and no more.

Here is a sermon delivered by Rev. E. A. F. Eaton, of this place, a great friend to the deaf and dumb, which the undersigned interpreted by the sign-language, as there were in attendance eight of his relatives and children, and three others, all deaf and dumb, making eleven:

“Isaiah, 64 : 6—*We all do fade as a leaf.*”

“The allusion to a leaf, very affectingly illustrates the frailty of human life. The leaf has its season of beauty and freshness, and for a little season drinks in the pure air of heaven, and then it fades and withers, and falls to the ground and returns to the dust whence it came. What unnumbered myriads of leaves have thus perished, that once danced gaily in the summer breeze! So it is with the children of men; they have their spring and summer and autumn. They come forth as a leaf or as a flower, beautiful and fresh, and spend the morning of their days in gaiety and pleasure. During this period, a sudden blast of wind casts many of them down, and they wither in an hour. Others ripen into manhood; and among these the scythe of death often makes fearful havoc. A father or a mother falls by his pitiless strokes, families are broken up, and the mourners go about the streets. Others continue till they are bowed under the weight of

other child so far as we know, was a daughter, born deaf. She was not educated. She married Mr. Bela M. Swett, by whom she had three children.

One of these children is Thomas B. Swett, a deaf-mute, whether so from birth, or in consequence of sores in the head at the age of one year, is not certain, but probably he was born deaf. He was educated at Hartford, and married an educated deaf-mute.

The second child, Wm. B. Swett, was always deaf of one ear, and lost the hearing of the other by measles and mumps, when ten years old. He entered the American Asylum in 1839, being then over fourteen years of age. At that time, he could "still utter many words," but owing, it may be, to his peculiar position, he had lost, if he ever possessed, the ability to converse orally, and very likely he could never hear but imperfectly with either ear. His wife is a deaf-mute. They have no children.

The third child is Nahum G. Swett, who was never deaf.

A brother of the wife of Thomas Brown, (Capt. Austin Smith, of Chilmark, in Martha's Vineyard,) has a deaf-mute son, now about eight years of age, and a deaf-mute daughter, still younger. Neither of the parents are deaf. A sister is also deaf and dumb, and married a hearing man in Martha's Vineyard, who is not deaf, but has five brothers and sisters deaf and dumb. The children by this marriage hear well.

There may be other deaf-mute relatives or connections of the family, besides those we have named.—EDITOR.]

HENNIKER, August, 1859.

SAMUEL PORTER:

DEAR SIR: My dear grandfather is no more; he has left this world never to return. He has gone into the spirit world, where there are no tears to shed, nor sickness nor troubles as are found in this world. He has gone to a place of rest which we very much covet. And I believe he has gone to where Abraham is, to serve Jesus with his ears open and his eyes free. He was born deaf and dumb, and lived to the ripe old

could also write on one side, while the other was exposed to view. Great use could, I think, be made of such an apparatus, and with manifold advantages. It would be easy also to arrange an endless belt, upon upright rollers, so that the teacher could stand behind and write upon it, while himself facing the pupils, and the words should pass around to their view just after they were written.

I shall look with interest for the result of the experiments which you propose to make. I suggested, you remember, a certain class of experiments, on page 236, of Vol. X. Some questions can be settled by experiments on the spot, but others require years for the trial.

Speaking of experiments, allow me to suggest one for you to try on yourself. Look at this word, *mics*, and say what it means. Do you instantaneously recognize it as the same with *mix*, and have the meaning as quickly suggested to your mind? Yet the sound is the same. Hundreds of words can be so metamorphosed, and will you not find by this test, that the visible form of the word, even in your case, plays some part in the suggestion of the meaning?

OBITUARY OF NAHUM BROWN, AN AGED DEAF-MUTE.

[The narrative given in the following sketch, is of more than common interest, in several points of view. We will add here some particulars in relation to the descendants of Mr. Brown.

Mr. Thomas Brown, of West Henniker, N. H., President of the New England Gallaudet Association of Deaf-Mutes, is a son of Nahum. He was one of the early pupils of the Hartford Asylum. His wife is an educated mute. They have had two children, viz., a hearing daughter, who died early, and a deaf-mute son, Thomas L. Brown, who was educated at the American Asylum, and is now an instructor in the Michigan Institution for the Deaf and Dumb.

Another child of Nahum, older than Thomas, and the only

MR. BURNET.

I suppose the complexity of the several *efforts* or movements used in repeating words has more to do with the difficulty of learning than the rapidity of repeating words. I think I can present, by my syllabic alphabet, the word *bread*, or *spring*, as fast as I can present the letter *b* or *s*. From want of practice, it takes more time to recollect the positions than those of the common alphabet. That disadvantage, you know, would disappear with sufficient practice.

Rapidity is not the only advantage of such an alphabet. It is no small one that, in so many cases, a whole word can be kept before the eye as long as you think expedient, to impress its form on the memory as a whole; and that emphasis and accent may be imitated by movements affecting, as in speech, the whole word or syllable at once.

It is indisputable that if writing were free from certain essential disadvantages, it would be preferable to finger-spelling. But as you have proposed no practicable means to remedy those disadvantages,—(and they seem to me wholly irremediable,) your remarks on that point, (p. 181–2,) do not seem to lead to any result.

EDITOR.

Balancing the advantages and disadvantages, it is an important question, how much should writing be employed in the instruction of the deaf and dumb. Also, how can the disadvantages best be obviated, without devising new mechanical aids; and again, can any new mechanical arrangements be introduced with advantage. A simple device has occurred to my mind, as likely to be useful. Suppose a light slate, or a board, of suitable size,—or, better still, something made in the manner of the new india-rubber slates,—to be mounted on a vertical pivot at the bottom, so as to revolve freely. The teacher could then write on it with his face towards the pupils, and could turn the writing towards them, and again away from them, whenever and as often as he pleased. Having both sides writing surfaces, he

I ought not to flatter myself that I have nowhere been misled in like manner.

MR. BURNET.

I have now only time to add one more remark. You think we read mentally only as fast as we can indistinctly read aloud. I have found that I can read two hundred and seventy eight-syllable lines, (Campbell's O'Connor's Child,) mentally in three minutes, distinctly repeating every syllable, while to read as fast as I can aloud, takes me more than eight minutes; and my relish of the poem is much less in reading it aloud, than in reading much faster mentally. I suppose, therefore, deaf-mutes can spell mentally faster than they can actually move the fingers.

EDITOR.

Two of my friends and myself have experimented with the reading of Campbell's "O'Connor's Child." Neither of us was able to read it mentally in less than three and a half minutes, but two of us, at least, could read it aloud in five and a half minutes. The poem is not a familiar piece to either of us. In reading mentally, one has not to stop to take breath, as most people do in reading aloud, and there is no obstruction from adhesion of the lips or other organs. Allowing for such hindrances, and supposing a person to have flexible muscles and quick nerves, there may after all be little if any difference, between the rate at which he can read mentally, and that at which he can read aloud in the most hurried and *indistinct* manner. The same may be true of spelling with the manual alphabet. The question as to what it is which determines the rapidity with which we can mentally and in bare imagination repeat a series of voluntary motions, is one of no little interest. I have not yet studied it carefully enough to be willing to venture an opinion. Practically, however, there seems to be no difference of importance between you and me in this matter.

another, which fulfills the same office for the deaf-mute. Whereas, I hold that any form of word in use for any person, may, in itself considered, be for him the primary form, and that for one word one form may be primary, and for another another, as determined by circumstances. If asked, how it is that one form becomes primary rather than another, you would say this primary form is the one used earliest in life and most frequently afterwards. Doubtless, a form having this advantage will become the primary form for the greater number of words, but not necessarily for all. And as, in the case of the deaf-mute, several forms are used at first and constantly, there is no monopoly of advantage for either one.

You hold that the meaning is directly associated only with the primary form of the word; whereas, my view is, that the meaning may become directly associated with a secondary form, so as to be immediately suggested by it to the mind; this I believe to be in accordance with a general law of mental association. You maintain, that the reason why one form of a word suggests another, is that the former is secondary and the latter primary, and that the primary is a necessary medium for the conveyance of the meaning; whereas, in my view, there is no such necessity, but the suggestion of one form by another, is all a matter of habit, and the cause and origin of these habits can in particular cases ordinarily be pointed out.

In inquiries of this nature, there is a great liability to error, from forgetting the fact that habit, though sometimes as invincible as nature herself, is, after all, only a second or acquired nature, and that our own particular habits are not necessarily those of all mankind. It is true that similar circumstances, acting upon similar natures, will give being to similar habits, but different circumstances will as certainly admit of different habits. Errors from this source are to be numbered among the "idols of the den," of which it is very difficult for any man wholly to dispossess himself. You seem to me to have been led by this means into some hasty assumptions.

mind on the sound, is evident from the fact that if spelled with two *rs*, or two *bs*, or with *e* in the place of *i*, the pronunciation would remain the same; there are very few words indeed, of which the pronunciation alone affords a perfect and certain clue to the spelling. I do not believe the word just named can be spoken in my hearing, without calling up the image of the word in the printed form, under which it is commonly presented to my sense.

Permit me to recapitulate the weak points of some of your arguments, as they appear to me.

You question the ability of the deaf and dumb to think in the fixed forms of words, because, as you say, these are not the forms which they ordinarily use in communication. But they do in fact use writing more or less in expressing ideas, as well as the manual alphabet. Neither of these is the medium they ordinarily use, nor the one most natural to them. Pantomime fills for them more nearly the office of speech to others. Does not your argument rather favor the view of Mr. Jacobs, that pantomime is for them an important auxiliary in their use of words? At least, does it not fail to bind them exclusively, or of necessity, to either of the forms they actually employ?

You think that deaf-mutes must at least go through the writing motions, if not those of the manual alphabet, in mentally apprehending the words as written. For this I can imagine no reason, unless that these are voluntary movements, the fixed forms being merely their product. But you are inconsistent with this, when you say, that speaking and hearing persons, and likewise semi-mutes, apprehend words ordinarily as bare sounds, and not as motions of the organs. For, these motions are the voluntary movements, of which the sounds are only the product.

Sounds, you say, falling on the ear, convey ideas directly to the mind. Why then, I ask, should not the fixed forms which strike the eye, also convey directly the idea or meaning of the word, to the mind?

In your view, there is a certain form of words, which is the primary form for the speaking and hearing person, and

ing manuscript or print. The supposition was that the habit had been formed such that words so presented to the eye always suggested the spelling or writing motions, my idea being, that this is a mere habit, and not founded on any necessity in the nature of the case. Of course, as you get rid of the motions, the visible form still remains, and unincumbered, so that there is freedom to move as rapidly as the eye can glance from word to word, and the meaning be apprehended by the mind. (See pp. 189, 190.)

As to interior processes, I certainly can not understand how there should be any greater difficulty in merely seeing mentally a word, than any other object having form and shape, or any difficulty except what may have been superinduced by habit. If your own case be in this respect as you say, it must certainly be regarded as quite peculiar. It differs so entirely from what I am clearly conscious of in myself, and also from the consciousness of others, of whom I have inquired, that I am almost ready to doubt your testimony, and to question whether you have not in some way imposed upon yourself in this matter. I should as much think it necessary, in order to recall the idea of a house, to build up the image in my mind, brick by brick, as to go through the operation of writing a word, in order to picture to myself its visible form. I am conscious of no such thing; and it requires a special effort for me to go over the motions after having pictured the form. Whether there be in your case, a large preponderance of the organ of eventuality, over that of form, or individuality, or whatever else, I must leave to phrenologists to determine. But, you can, I presume, see and perceive an actual word, without tracing the characters stroke by stroke. And can you not then close your eyes, and still behold the word imaged before your mind? And can you not afterwards recall the image in a similar manner? There are many words which are retained in my mind more by such an image than by any other means. The word *Garibaldi*, for instance, I have perhaps never till this moment written, and have read it a hundred times to one that I have heard it spoken. That the image is not dependent in my

quiry and experiment; and will communicate the result, (Providence permitting,) in some future number of the *Annals*.

EDITOR.

In regard to the recognition of whole words as units, the idea advanced was, that the whole word can be recognized or apprehended as one thing, just as really and truly as can the elementary parts of which it is composed. Especial reference was had to the written or printed word as thus recognizable by an instantaneous glance. The idea was opposed to the assumption, that the letters of the written or of the fingered word, or the syllables of the spoken word, are units in any sense in which the whole word is not such.

What you now say of words as consisting each one of a succession of efforts, one effort for each syllable spoken, or each letter on the fingers, or each stroke in writing,—seems to me not exactly correct or to the point. For a spoken syllable consists commonly of a succession of sounds, and each sound requires a separate effort; while in certain successions of finger letters, the letters will be made to flow into each other, by one expert in their use, much as do the sounds composing spoken syllables; so far is this true, that there is really a natural syllabification for words by the manual alphabet, similar to, but not coincident with, that of speech; at any rate, letters on the fingers can be made to flow into each other, so far as to be made by a single effort, as truly as a spoken syllable.

All this, however, matters not. The only fact of importance to us, is one which I do not dispute, namely, that words can be spoken more rapidly than they can be spelled, and can be spelled faster than written. We shall also agree in the inference, that in the interior processes of thought or of simple recollection, words can be imaged more rapidly under the spoken form than the spelled, and under the spelled than under that of the writing motions, if we exclude entirely the fixed visible form. Now, in what I said of the writing motions being made rapidly and indistinctly and finally even vanishing altogether, I was speaking of the process of read-

things, and among them the sound of the word, as concomitants and accessories. It may be difficult to determine in a given case, how far these are mere concomitants, and how far they serve as aids.

MR. BURNET.

As to the born deaf and dumb who, having never heard words, can have no idea of them except as forms or movements, or both, I observe that, even while maintaining that words to them are units, you admit that they are combinations of letters in a certain fixed order. If you only mean that written words are units in the same sense that words of many syllables are units, I admit it. What I would say is, that we who hear, or once heard, repeat words by a number of successive efforts corresponding to the number of syllables,—whereas, deaf-mutes repeat them either by as many successive efforts as there are letters, or much worse still, by as many strokes as go to each letter in writing. I have tested, by careful experiment, that deaf-mutes in general can spell words three times as fast as they can write them, even spelling by the common literatim alphabet. If, as you suppose, they may acquire a mental habit of writing words very rapidly and indistinctly, still I maintain they can equally come to spell words mentally with greater rapidity, because with fewer efforts or movements. As to their finally acquiring the ability to dispense altogether with mental writing or spelling, and thus merely to *see* mentally the words, or sentences even, as we call to mind a row of buildings, for instance,—I suppose it is an abstract possibility; but I have much difficulty in conceiving it as a practical reality. Mental powers, I know, differ as well as mental habits. I can only suppose my own mind to be about an average one; and I find it nearly or quite impossible to call up mentally, the written or printed forms of words, except by mentally writing them letter by letter. Is not this what deaf-mutes do at the beginning, and does not long practice do no more than make the mental process more rapid, not change it essentially? This is a question I will endeavor to settle by in-

EDITOR.

I did not affirm that I could recognize the phrase "no admittance,"—that is, apprehend its meaning,—without mentally repeating the syllables; for it might be impossible to prevent the suggestion of the spoken form at the sight of the written words. What I said was, that the meaning would be suggested directly by the written words, and before there would be time to repeat mentally the spoken words. Of course, therefore, I do not say that I can recur to them and think about them without mentally repeating them as spoken. But, what is the reason I can not? It is simply an association produced by the habit of connecting one with the other. This same law of habit may connect the meaning with one form as well as with another, with the written as with the spoken word. Even though originally associated with the word as spoken, it may subsequently become associated, directly and immediately, with it as written. The mental law of association is such, that things which are associated with the same thing, may become associated directly with each other. The written word and the meaning, at first severally associated with the spoken word, may thus become associated with one another. But, there are many words, which first came to our knowledge as presented to us in the course of our reading. In such a case, the written word may have the meaning associated with it, not only directly, but originally and primarily. The fact that the written word always suggests the spoken, does by no means prove that such suggestion is necessary in order to the conveyance of the meaning. I believe that the spoken word ordinarily, if not always, suggests to the auditor who has the faculty of speech, the idea of the corresponding oral movements. So it may suggest to a reading man, the visible form of the word. But neither of these suggestions are ordinarily necessary, though they do sometimes contribute essentially, to the suggestion of the meaning. Just so it is, when a written word is presented. It may be itself abundantly adequate to the direct suggestion of the meaning; while, along with this, it suggests other

You remember that Mr. Carlin says he has learned, in reading poetry, "to note with accuracy, long and short syllables, accents, and cæsural pauses." (*Annals* for January, p. 14.) He may represent these things to himself by beating with the hand, or something equivalent, either actually or in imagination. But as all this is a thing outside of and parallel with the words, and not for him naturally in the words themselves, we need not wonder at the avowal of his want of pleasure in reading verse.

MR. BURNET.

You have, with much skill and ingenuity, called in question the commonly received doctrine that words are primarily and essentially sounds, and all other forms of words merely suggestive of sounds—that is, to those who first learned words through the ear. I can not now follow you through your arguments, but will observe that they seem to me, in general, only to amount to this, that the sounds become associated, more or less intimately, with various other perceptions, as the vocal movements, the orthography of the words, &c. And I doubt not, in certain circumstances, some of these secondary perceptions may become more prominent than the primary.

But I would ask, when we recognize words in the eight forms you have enumerated, and some others you have omitted,* what is it we recognize? Are we ever conscious of recognizing words, or repeating words, except as a succession of articulated syllables? You may recognize, (though I think I can not,) the phrase, "No admittance," without mentally repeating the syllables, but can you recur to it, and think about it, by the mere form of the written words, without mentally repeating the spoken words? If you can, I fancy it must be like Morphy's or Paulsen's faculty of blind-fold chess playing, a rare exception to the general rule.

* E. g., when ye perceive by the touch, words spelled or written by others. [Not having to consider the case of the blind, we had no occasion to mention these.—ED.]

MR. BURNET.

I may add, as much to the point, that most semi-mutes have a keen relish for poetry ; and as large a proportion of them make tolerable rhymes, as of men who hear ; while I never heard or read of a deaf-mute from birth, whether taught to articulate or not, who could distinguish poetry from prose, except from its appearance to the eye in lines. Even Mr. Carlin, who is quite a miracle in that way, makes verses by the eye and to the eye ; and confesses that he does not derive much pleasure from reading poetry.

EDITOR.

If it be true, as I believe it is, that the characteristics of verse, so far as dependent on mechanical construction, are perceived, appreciated and relished, as truly through the felt movements of speech, as through the sounds in the ear, and if the former are even more important in this relation than the latter, then the relish which semi-mutes have for poetry, is no evidence that they retain ideas of sound. Nor is the want of this relish in the case of the deaf from birth, even when taught to articulate, of any significance,—except as affording an additional proof of the exceeding imperfection of the best attainments in artificial articulation. The speech of semi-mutes, you are well aware, is always more or less imperfect, more or less wanting in facility and propriety of utterance, though rarely so far deficient as the artificial articulation of deaf-mutes from birth. Is it owing to this cause, that their relish is apt to be rather for the simpler forms of verse, the jingle of Scott and Campbell, than for the higher beauties which a cultivated taste enjoys in the blank verse of Milton or Coleridge ? Or, is the explanation to be found partly in this, and partly in the fact that their loss of hearing and imperfection of speech has in a measure disqualified them for going, or at least disinclined them from going, in this matter, much beyond the range to which they had become familiarized in the years of their childhood ? I am not mistaken, am I, in the fact to be accounted for ?

former, in respect to the form under which words could be handled by them. But such a result is practically unattainable. No such facility can be gained, unless in quite extraordinary cases, as to answer this end.

I am not disposed to deny that the semi-mute has some advantage, from the form in which he handles words. But other causes will account for his superiority over the deaf-mute from birth. Not only has he gained by the ear a knowledge of language, equal in total amount to what it takes years for the deaf-mute proper to acquire, but he has learned in the natural way, those things about language which can be learned by no other means so well as by actual oral converse, and some of which can in no other way be learned at all. In fact, he has the main foundation already laid, and laid in nature's own way, for which no perfect artificial equivalent can be devised. This is true of those cases to which you have reference as exhibiting such a marked superiority. Now, in the case of the deaf-mute from birth, there will be many things of fundamental importance in order to facility and correctness in the use of language, which will not be taught him till after his habits of composition are formed and in a measure fixed, if indeed he ever learns them at all. I think, also, there has been a fault in the manner of conducting the education of the deaf-mute, which prevents his acquiring a pure and idiomatic style, by putting him upon efforts in composition for which the way has not been prepared. His aim ought to be to make himself familiar with all the beaten ways of words, and so become able to lay his route for any particular point. But if, knowing no road, he is forced to break out the path for himself, he forms habits inconsistent with such an aim; habits which, once formed, are not likely to be re-formed. On the other hand, the semi-mute, of the description to which we now refer, has learned the fundamental parts of language by imitation and by rote, and goes on to learn still more in a similar way, from books much more than from the instructions of his teacher.

hold words in their minds under some form of movement, and so can not represent them by the bare visible image. And here, while I admit the tendency, I maintain that it may be countervailed by the inconvenience.

MR. BURNET.

To hold that a semi-mute's ideas of words are merely ideas of the movements of the vocal organs, is to allow him no advantage over deaf-mutes from birth, who have been taught to articulate,—whence it will logically result that teaching articulation to born deaf-mutes makes them equal to semi-mutes,—which, however, I hardly think you will maintain, even though you advance the opinion, (from which I must as yet most decidedly dissent,) that the superiority of semi-mutes in reading and composing with relish and facility, is not due to their handling language under a better form.

No doubt you can bring cases of poor scholarship among semi-mutes—due for the most part, to natural dullness of intellect,—and I suppose in some cases, to the pupil's not having learned to read before he became deaf, so that, though able to speak more or less, he has failed to connect his ideas of spoken words with the written forms of words. Such exceptions as these only prove more strikingly the rule. According to my observation, nearly all the pupils of a school for deaf-mutes, who show a marked facility in the use of language, are semi-mutes. With semi-mutes, this facility is the rule,—with deaf-mutes from birth, it is rather the exception. If this was merely because the former had made so much progress before they came to school, then the mere extension of the time of instruction of the latter should bring them up to an equality; but so far as I have observed, it does not, as respects correctness and facility in language, I mean.

EDITOR.

If it were possible to teach one deaf from birth, to articulate as perfectly and as readily as a semi-mute, the latter would, as I view it, have little, if any advantage over the

thought, than when it is present to sense as actually uttered, or when freshly remembered as recently uttered. Yet, of the two,—in such a process of thought as I am now carrying on,—the ideas of the movements appear to me quite as distinct and prominent, to say the least, as those of the sound. And though I can not be positive, it is my opinion, that the former take the lead and introduce the latter. How it was with you, in this respect, before you lost your hearing, there is no means now of ascertaining.

If you assert that, now, when you utter a word, it is something more to you than a movement, I shall not undertake to dispute your consciousness. As you say, however, that all *other* reminiscences of sound have faded from your memory, except the sounds of words, it seems probable that the ideas you retain, must at all events have lost in distinctness and vividness by the lapse of time, even though daily recalled in thought. On the other hand, you have continued to speak more or less; and if your habits are such as I believe mine to be, you have continued to revive in thought the movements, as much as the sounds; and besides this, the former, unlike the latter, belong to a class of ideas which you are constantly experiencing in sensation. The only question is, whether you do in any degree confound the feelings, or bare sensations of the movements, with ideas of sound. I do not wish, and certainly do not expect, to reason you out of your own consciousness.

When you express the opinion that the movements need to be helped forward by recollections of the sound, you seem to me to ignore that law of the mind by which a series of voluntary motions is more easily fastened and more firmly held in the memory, than one made up of mere passive impressions. I do not deny the possibility of remembering a series of bare sounds, but I hold that the mind will be led irresistibly to avail itself of the aid of voluntary movement, when it can do so with perfect convenience; and I believe the experience of every one may satisfy him that he does so,—every one, I mean, who can hear and speak. This law makes in your favor, when you argue that deaf-mutes must

through the mind without distinctly suggesting the movements, whereas I think the movements can not (for those who learned language through the ear) pass through the mind without suggesting and being helped forward by our recollections of the sound. Whether I am mistaken on this point or not, the fact remains the same, that when I first became deaf, my ideas of words were like those of men in general, and, as I have every day of my life, repeated a hundred times as many words to myself, (perhaps a thousand times as many,) in reading or meditation, as I have spoken aloud, I see no reason why my ideas of words should not still be what they were. If, when I lost my hearing, I had also lost the power of speech, a case quite supposable, yet retaining the power of reading and writing, I don't believe my ideas of words would have been different from what they actually are.

EDITOR.

The first question is, what were your ideas of words, before your loss of hearing? I am now arranging words in my mind, in preparing this reply to you. While doing it, I interrogate my consciousness, as I have often done before, as well as I am able; yet, in which form the words present themselves primarily and most prominently to my mind, whether as sounds or as movements, I am quite at a loss to determine with absolute certainty. I am satisfied that the visible form, though more or less attendant on the others, yet never, or rarely if ever, takes the lead. Between the other two, I am in doubt. I am certain that my idea of the sound of these words has not the vividness and individuality of words just dropped from the lips of another, or of words just uttered aloud by myself. There is a vagueness and generality about it, which almost persuades me that I have no idea of the sound at all. I am almost tempted to say, as you do of the movements, that I have actually to pronounce the word, before I can have an idea of the sound. I suppose the fact to be, that my ideas, whether of the sounds or the movements, are less clear and vivid, when the word is barely called up in

to accuracy. Yet all have felt the movement whenever they have uttered the word. It is one thing to know a motion sufficiently well to be able to reproduce it, and of course to imagine it as produced, and quite another thing to be able to analyze and accurately describe it. All the efforts which men of science have directed to the end, have not yet effected a complete analysis of the motions of the organs in speech. The distinction of which I am speaking, applies to every kind of voluntary motion, as truly as to the movements of the vocal organs. The latter would, however, be more easy to analyze and describe, were they not in part hidden from ocular inspection.

Now, in order to be able to read aloud or to speak, it is plainly not sufficient to have heard the sound of the words, or to have a bare idea of the sound, however vividly imagined. It is necessary also to know how to produce the sound, that is, how to move the organs. Not, however, to know it analytically, or in relation to space,—not to know that this organ, and that, and the other, are to be moved in this, that, and the other way. There may be more, or there may be less of this; it matters little. But there must be a knowledge which comes by experience from previous efforts; and the object of this knowledge need perhaps be nothing more than the sensations involved in the movements. Such ideas as one actually has of the motion of the organs, just before or just when he utters a word, such ideas are, as I believe, invariably and immediately suggested to his mind by the sight of the word in silent reading; they suggest the sound, and are not suggested by it.

MR. BURNET.

I think you will admit that, at the time I lost my hearing, then eight years old, talking as fast and fluently as children usually do at that age, and as readily understanding what I heard spoken, words were to me just what they were to hearing people in general, that is, I suppose, sounds, intimately associated, no doubt, with the movements of the vocal organs, but still so far independent of them that they can pass

(as you call them,) each syllable a *beat*; but that I am not conscious of having in mind the movements of the lips, tongue, &c., unless I direct my attention that way by a special effort; for instance, I have to actually pronounce the word before I am sensible that the tongue moves at all in pronouncing *wall*.

EDITOR.

Of course, you can not be *sensible* of the motion of the tongue, except when the tongue actually moves, since no one is properly sensible of anything not actually present to sense. You will not say, I presume, that you can not *imagine* the tongue as moving, unless you actually pronounce the word. It is true you may have to imagine the word pronounced by your own organs; and this is what I maintain is ordinarily done in silent reading. You may say also, and with truth, that you are not distinctly conscious of doing this, unless you direct your attention that way by a special effort. For, the greater part of our mental processes require a special effort to make them known to the reflective consciousness, when they do not elude it in spite of the effort.

Allow me here to ask your attention again to a distinction which I have before adverted to,—the distinction, I mean, between such knowledge of a motion as will enable us to execute it, or to imagine it executed by us, and such knowledge, on the other hand, as will enable us to describe it. By describing it, I mean specifying what organs are moved, and how moved, in what directions, with what variations of force, and with what contacts and separations. This supposes a knowledge of the motion as a thing in space. The other does not necessarily involve anything more than the knowledge of it as a sensation, or in other words, of the sensation which accompanies it. Now, it is quite possible, that there are persons who have pronounced the word *wall* millions of times, without ever once advertent to the fact that the tongue is the chief agent in sounding the *l*. Very few have thought of the precise form and motion which the tongue takes in doing this; fewer still can describe them with any approach

as unfair and unequal; it is the use by the Doctor of the royal or editorial "we," "ourself," "our," "us," et cetera. If he is disposed to a fair duello, let him come down into the arena with equal weapons and on equal terms. Plain "I" has no fair combat with dignified "WE"—"ME" stands abashed before "us;" the simple minded reader takes it for granted that "I," "my," "me," are quite inferior personages to "we," "ourself" and "us."

MR. BURNET AND THE EDITOR.

[Mr. Burnet, having sent us another communication, some points of which call for reply, the Editor has found it convenient to divide Mr. Burnet's remarks into sections, and to interject his own, dialogue fashion. The Editor has endeavored not to use unfairly the unavoidable advantage of his position, regretting that he can not bring Mr. Burnet to his table *in propria persona*, to share the opportunity of immediate reply.]

MR. BURNET.

I have read with some care, Mr. Editor, your statement of the case between us in the July number of the *Annals*. It appears to me that there are some questions that require to be settled by observation and experiment, before a satisfactory decision of the question can be reached. Deferring a full reply till I shall have had an opportunity to make such observations and experiments, (and hoping some of your readers may contribute the fruits of their own experience also,) I will, for the present, offer a few remarks on some of the points at issue.

First, as to the mental habits of semi-mutes. You seem to think that ideas of sound and ideas of the motions by which we produce sound, come to be so intimately associated, "that the sound may always suggest the motion of the organs, and the motion, or the thought of it may always suggest the sound." I suppose if it be so with those who hear, it must be so with mutes. All I can say, from my own consciousness, is that words are to me a succession of *beats*,

copy the italics,] no instrument can be advantageously substituted in their stead."

Now Dr. Peet seems to occupy much the same ground he did in his fifteenth Report. He has changed his position only three times. I have no objection to the maxim—"that wise men sometimes change their opinions," but then they should not reasonably expect other folks to change *every* time they change; and they should not forget that in their own "advance in one direction" and then in another, they may mistake in what "direction" others may be going.

In Dr. Peet's very able "Memoir on the History of the Art of Instructing the Deaf and Dumb," read at the last Convention at Jacksonville, which I have read with great profit and pleasure, he thinks that I, in my "zeal for Methodic signs," have "exemplified the advance in one direction," while "most of our other schools show progress in the other direction." "The human mind," he says, "will not remain stationary in any art or science. It must have progress or at least motion in some direction, right or wrong."

Now I protest, that a gentleman who turns summersets with so much agility and ability, forward and backward, and backward and forward, may not be the best judge in the world, as to the "direction" others may be going. He may possibly mistake it, as well as misapprehend his own. In performing such feats, however skillfully or masterly done, and to the admiration of the spectators, the head of the artistic performer may become too much *turned*, exactly to know "directions" aright.

An eminent medical professor relates, in his autobiography, that on changing his residence to a distant city, the stage chanced to turn around unexpectedly and without his notice, after having entered the city, and that ever afterwards, during a residence of twenty years in that place, the cardinal points seemed to him to have changed "directions." So, several intellectual summersets might have a similar effect on the judgment, and disqualify it to determine aright as to "directions," "advance," "progress," &c., made by the possessor or others.

There is another thing, which I respectfully protest against

higher tone of moral and social character prevails. Occasional change of the seatings may be advisable.

Another good result has been the improvement of the manners and behavior of the boys at table. They are no longer rude, greedy and selfish. They are more polite, unselfish, and well-behaved. The same is true of the girls, though in a less degree; because the same faults do not prevail among girls to the same extent. The two sexes restrain each other from bad, and incite to good behavior. Much less watchfulness over their conduct at table, and at all times, is now necessary. I feel quite confident, that a fair trial of this arrangement of seats at table, would have the same happy result everywhere, and hope the experiment may be made. I should be thankful for any practical information, through the columns of the "Annals," that others may have to impart, in relation to the management and government of an Institution.

P. S. Dr. Peet has invited me to reply to his last article, and you, Mr. Editor, have kindly and spontaneously told me to use my "discretion." I may, perhaps, at my leisure, do so. Of this article, I have at present very little to spare. If, however, Dr. Peet is satisfied with the answer, I think I may safely be, at least in the estimation of those who have attentively and thoughtfully read the controversy between Mr. Burnet, the Doctor, and myself. I hope there have been a few such, as it embraces principles that lie at the very foundation of deaf-mute instruction, if there be any science or philosophy in it.

Dr. Peet accuses me of being "stubbornly" "consistent." I can not repay the Doctor the compliment. I have referred to the vacillation, more properly perhaps, oscillation, of his views, in a former article. In his fifteenth Report, "as an instrument of instruction, methodical signs," were "abandoned in the New York Institution," with no small flourish of trumpets; in the twentieth Report, we were informed "*that for the purpose of teaching the principles of written discourse, [I*

Bell, Esq., of the "Profile House," whose memory will long be cherished by them, and to whom they would tender the wish of the Turk: "May he live a thousand years, and may his shadow never be less."

SEATING MALE AND FEMALE PUPILS AT TABLE.

BY J. A. JACOBS,

Principal of the Kentucky Institution for the Deaf and Dumb.

IN the Kentucky Institution, we have, for a year and more, seated our male and female pupils opposite to each other at table, with the happiest results. It is common, I believe, in all the Institutions, as it was in ours, to seat the sexes at separate tables. They had no opportunities of conversation except in the school-rooms; where it was, of course, under severe restriction. The natural consequence was, from the irrepressible impulses of the human heart, that clandestine opportunities for conversation were more or less sought, to our annoyance, and in spite of the most vigilant watchfulness. This irrepressible inclination of the two sexes to seek for social intercourse, was the source of continual uneasiness, because it was forbidden, and of course must be clandestine, and therefore, of course, also dangerous.

I suppose that the same difficulties, annoyance, and uneasiness have been experienced everywhere. Winter before last, the happy thought struck one of our instructors of placing the boys and girls opposite to each other at the same table, and giving them free opportunity for social converse under our notice. The suggestion was made and at once adopted. From that day to this, we have had little or no trouble, such as has been alluded to.

Meeting three times a day, where innocent conversation is allowed without restraint, the social feelings are freely met and satisfied. All disposition to, and effort at clandestine intercourse have, as far as can be observed, ceased; nearly or quite all uneasiness on the subject has been removed. A

some proper person who is well acquainted with the sign-language, be invited to conduct a regular religious service for us, and that due notice be given to all mutes, in order to give them an opportunity, which most of them seldom have, of attending a service in their own language. Thanks for interest manifested and favors conferred by those present, having been returned by the Board, through Mr. Butler, the meeting adjourned to meet next morning in their old quarters.

MORNING SESSION, Sept. 8.

Prayer by Mr. David.

Ordered, To invite some prominent men to deliver addresses at the next Convention.

Ordered, That circulars be printed and distributed, explaining our intentions, and asking aid.

Ordered, That two hundred copies of the Constitution be printed in pamphlet form, and that the pamphlet include the following articles: A brief sketch of the rise and progress of the Association; rules of order; notice of next meeting. A copy to be sent to every member. The remainder to be distributed as may be deemed proper.

Votes of thanks were passed to railroad superintendents for free passes; to George M. Lucas, Esq., for his unbounded hospitality; to the members of the Board; to the citizens generally, for favors conferred; to each and to all, a grateful appreciation of everything.

Some details having been arranged, the President pronounced the meeting adjourned, to meet at Hartford, Conn., on Tuesday evening before second Wednesday of September, 1860.

On Thursday afternoon, the Board started on an excursion to the Franconia mountains. They saw most of the places of interest; ascended Mount Lafayette, and returned Saturday morning, some getting out at Bradford, and the rest keeping on to their destined homes.

They desire to express their gratitude for favors received from railroad and stage coach lines, and above all, to Hiram

Kinsman, Hartford, Conn.; John O. David, Amherst, N. H.; William Martin Chamberlain, South Reading, Mass.

Adjourned to 7, P. M.

EVENING SESSION, Sept. 7th.

Met in the Congregational Church, it having been lighted up for the benefit of the people. W. M. Chamberlain offered to translate such remarks as he was able, to any gentleman who would take a seat on the platform and repeat them to the audience.* Mr. Butler, of the *Telegraph*, took the place, and then came reading of the Scriptures and prayer, by Mr. David.

The time and place of the next Convention came up for consideration. Mr. Chase was in favor of Hartford, Conn. The directors had offered to accommodate us at the Asylum. We could have the school buildings and chapel for our meetings. We could do our business and enjoy ourselves better there. The place was centrally situated, and would be visited by a larger number, &c., &c.

Mr. David spoke for Portland, Me. We had held so many meetings in Hartford, that he thought it best to defer having another there, till some future time. If we did not hold one in Maine, he was afraid the mutes in that State would feel hurt, and refuse to join our Association. We ought to treat all alike and be partial to none.

Mr. Barrett added some reasons in favor of Hartford, which were very good.

Vote taken resulted as follows: Hartford, 4; Portland, 2; 1 not voting.

Time of Convention: second Wednesday in September, 1860; unanimous. Orator of the Day: Thomas J. Chamberlain, of Bangor, Maine; vote 5 to 2. Interpreter: Rev. Thomss Gallaudet, of New York. Unanimous.

Ordered, That at some time during the next Convention,

[* Mr. Chamberlain is a semi-mute, able to speak well enough to serve the purpose as above described, but not accustomed to address a public audience.—
ED. ANNALS.]

from a number of citizens that the Board would hold a session in public for the gratification of the people. Granted.

Ordered, that arrangements be made for meetings, the night before Convention, to choose candidates for officers.

Adjourned to 2 P. M.

AFTERNOON SESSION, Sept. 7.

The subject of a periodical was taken up. The first thing was to consider the cost. Some objection was made because the fund would have to pay expenses; and if the enterprise failed, the Association would *die* for want of money.

Mr. Chase said that the impression was a wrong one. It was not intended to touch a cent of the fund. There were enough mutes who would advance their subscriptions and thus enable us to start and try. If we failed, the Association would not be hurt.

After much discussion, it was ordered that the "Annals be discontinued for the present, and that an expression of good will be tendered to the publishers and editor of the "Annals" for favors shown in the past two or three years.

It was proposed to substitute another name for the paper. But upon mature deliberation it was decided to stick to the constitution, and call it "The Gallaudet Guide and Deaf-Mute's Companion." W. M. Chamberlain, Secretary of the Association, was appointed to fill the post of editor, under an Executive Committee, composed of William K. Chase, of Charlestown, Mass., Samuel Rowe, of Boston, Mass., and George Homer, of Boston.

Samuel Rowe of Boston, Mass., and William B. Swett, of Henniker, N. H., were appointed Auditors.

William K. Chase, of Charlestown, Mass., George M. Lucas, of Bradford, Vt., and William Martin Chamberlain, of South Reading, Mass., were appointed Committee on Printing.

Committee of Arrangements for next Convention, as follows: Charles A. Brown, Belfast, Me.; Galen H. Atkins, Bradford, Vt.; Hiram Grant, Jr., Hartford, Conn.; Oscar

more ; as it is, we will do what we can. I think it would be well to have some rules of order for the next Convention, and to see them obeyed. It will be our duty to see about an Orator and Interpreter for our next Convention. It may be advisable to order the business meetings to be held before the oration is delivered. Such I think is the general custom.

May Divine Wisdom guide us in all we do, and order all for the good of our Association, and of the mute community at large.

On motion of Mr. Lucas. The points in the President's address were placed first in the order of the next day's business. Some other subjects were noted down, to be considered at a future session.

Adjourned to 9, A. M.

MORNING SESSION, Sept. 7.

Convened at 9, A. M. Prayer by Mr. David. Mr. Chase moved to lay the time and place of next Convention on the table. Carried.

The subject of a periodical ordered to be considered in the afternoon.

Rules of order for next Convention taken up.

Mr. Chase said that he thought if we held three sessions a day during business days at Convention, we should save time and have better results.

After some little discussion, the order was adopted as follows :

"At Conventions of the 'New England Gallaudet Association of the Deaf-Mutes,' there shall be three sessions held each day, during which business is under consideration, morning, afternoon and evening. On the day on which the oration and addresses are delivered, only one session shall be required." The Committee of Arrangements shall have power to appoint the time of day at which the meetings shall convene.

On motion, business was suspended to *hear* a request

EVENING SESSION, Sept. 6th.

Met at 7 o'clock. Prayer by Mr. David. The President made some introductory remarks regarding his detention at Concord, N. H., and then proceeded to give his usual address, as follows:

GENTLEMEN OF THE BOARD:

We meet here to-day in order to see what can be done to carry out the aims of our Association, and, as usual, to appoint a time and place for the biennial meeting in Convention. Also, to transact any and all business which may come before us, relating to the concerns of the Association.

I shall present the subject of a periodical for your consideration. The "American Annals" seems to be unsatisfactory to many of our members, for, perhaps, good reasons. It seems that the "Annals" are better suited to the use and benefit of the teachers. I doubt not that the publishers think so too. They kindly granted us the use of their pages until we could publish our own paper. This, if I remember right, was the understanding between us. There is a loud call for a paper of our own. It seems to me a delicate thing to launch out on our own responsibility; and we will do well to count the cost before we do anything about it. The subscription for the "Annals" closes with the October number. It would be well to come to some conclusion about continuing or discontinuing them, before we adjourn.

We can ask aid from those who are able to spare something. There is a feeling among some of us that it is highly unpopular to *ask aid*. In plain English, they call it *begging*. Well, gentlemen, please to remember that it is perfectly right and proper to *beg* aid in a good cause. Ours is a good cause. If our benefactors, GALLAUDET AND CLERC, had not *begged* for aid in the cause of deaf-mute education, I think it probable that the blessings thereof would never have been enjoyed by *us*. We have education; let us improve it by doing what we can to benefit our fellow mutes. In regard to the state of the funds,—if the members had been constant in their subscriptions, we might have had more, and done

able to conduct public worship in the sign-language. The writer concludes this brief notice of the Church by whose complete success he believes the best interests of his deaf-mute brethren will be greatly advanced, with the earnest request that all who desire the prosperity of these "children of silence," would extend to him and his mission, their prayers, their sympathies and their co-operation. The Sunday services at our church, Eighteenth street, near Fifth Avenue, are for the greater portion of the year, at 10½ A. M., and 7½ P. M. *with the voice*, and at 3 P. M. *by signs*. At the evening service, the Rector usually interprets the sermon of another clergyman, for the deaf-mutes who are present, the latter reading the service and the lessons from their Prayer Books and Bibles, finding the places by a simple sign of the Rector from time to time. The Thursday evening Lectures for deaf-mutes will be for the future in the Lecture Room underneath the Church.

The Church and Parsonage, the four lots upon which they stand, the organ and Church furniture, were all purchased for the sum of \$70,000. Having sold the Twenty-sixth Street lots for \$18,000 cash, a payment of \$19,800 has been made upon the Eighteenth Street property. There is every reason to believe that there will come such a general and widespread response to our appeal, that the remaining debt will soon be removed.

PROCEEDINGS OF THE BOARD OF MANAGERS OF THE
"NEW ENGLAND GALLAUDET ASSOCIATION OF DEAF-
MUTES," CONVENED AT BRADFORD, VT., SEPT, 6TH, 7TH,
8TH, 1859.

REPORTED BY WILLIAM M. CHAMBERLAIN,

Of South Reading, Mass.

The Board met by appointment at the house of George M. Lucas, Esq., Vice-President of the Association. Owing to the unavoidable detention of the President, the first session was not held until evening.

its condition should be duly observed. It confidently took the ground that the debt resting upon the Church and Parsonage would speedily be removed by the co-operation of Christian brethren, not only in the city but in other parts of the country, having their hearts stirred by the important consideration that this is the only Church [specially laboring for the educated deaf-mutes, and that, could it be placed in the best working condition, it would the more effectually promote the highest welfare of this peculiar people, not only in the immediate vicinity of the Church, but also throughout the land.

During the year preceding the seventh anniversary, it was the privilege of the writer to present the great objects for which he is laboring, to large congregations at St. Paul's Ch., Oxford, Christ Ch., Binghamton, St. John's Ch., Yonkers, and Christ Ch., Hudson, New York; St. Paul's Ch., Hartford, Christ Ch., Guilford, and Trinity Ch., Southport, Conn.; St. Paul's, Ch., Boston, St. Stephen's Ch., Philadelphia, Grace Ch., Baltimore, and Ch., of the Epiphany and St. John's Ch., Washington, D. C. Upon these occasions, deaf-mutes were present, for whom the services were interpreted by the writer as they were read by another clergyman. In Baltimore there were fourteen deaf-mutes present, in Philadelphia, between fifty and sixty, and in Boston, upwards of thirty. At most of these services, the writer preached a short discourse by signs, to the deaf-mute portion of the congregation. At the service in Oxford, the infant daughter of a deaf-mute couple, formerly communicants of our own Parish, was baptized.

The writer takes great satisfaction in the increasing interest which is felt in the adult deaf-mutes of our country. During the past year, three of his brethren in the ministry of the Protestant Episcopal Church, have expressed strong desires to take some active steps for their benefit, viz.: the Rev. Francis J. Clerc, of St. Louis, the Rev. Charles R. Fisher, of Hartford, and the Rev. George C. Pennell, of New York City. The latter is now Assistant Minister of St. Ann's Church for deaf-mutes, with fair prospects of ere long being

couples;) Funerals, 42 (11 for deaf-mutes;) Communicants, about 110, (upwards of 50 deaf-mutes; (reduced by death and removals to 90 (35 deaf-mutes;) Fund for Sick and Poor, \$626.13; Parish Fund, \$7,017.79; Building Fund nearly \$21.000. The Rector stated that he had performed several other baptism, marriage, and funeral services for deaf-mutes, prior to the formation of this Parish and since its formation, in other places, more or less distant from New York; so that, including all his ministerial labors among adult deaf-mutes and their families, the foregoing aggregates would be considerably increased. It was moreover stated that several of the deaf-mute communicants had been confirmed in other churches. The discourse dwelt specially upon the three epochs which had characterised the history of this Parish,—the first, the struggling for existence during five years in the small chapel of the New York University; the second, the becoming a genuine reality, and the gathering together a greatly increased number of able and earnest members in the chaste and commodious Lecture Room of the New York Historical Society Building; and the third, the emerging from all the draw-backs and trials incident to a hired room, to the noble position of a fully organized working Parish, owning a fine Church and Parsonage in the very center of the city. Some of the incidents which had marked the gradual growth of the Parish from its feeble beginning to its marvelous results, were briefly sketched. The Rector hoped that the statements made in relation to the practical working of the plans with which this enterprise had commenced, would produce the conviction that the connecting together of deaf-mutes and their friends in one Church, had proved to be a wise and judicious movement, tending toward making the Church self-supporting, and throwing about deaf-mutes such influences as would be of great advantage to them in improving their social condition. This Seventh Anniversary Discourse was founded upon Galatians vi. 9, "And let us not be weary in well-doing; for in due season we shall reap, if we faint not." Taking encouragement from the past, it earnestly laid hold of the divine promise for the future, provided

O mother, worthy of thy son!
O Garibaldi! unto thee
Shall yet re-echo the glad shout--
"Our own bright Italy is free!"
And *speaking hands* on this broad shore
Shall tell the story o'er and o'er.

Once more farewell! Ye go your ways,
Each to his pilgrim shrine.
Some *listening eyes* perchance have read
My soul, in this poor rhyme,
And in their memory will retain
Some low faint echo of my strain.

And, whether in the mine of Thought
Ye toil with throbbing brow,
Or, 'neath the weight of care and pain
Your fainting spirits bow,
Aye, though your hopes, like the sweet flowers
Braided amid your hair,
Should wither; let your souls be kept
Unstained, and pure, and fair.

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

BY REV. THOMAS GALLAUDET.

The Seventh Anniversary of this Parish was observed on Sunday, October 2d, 1859, in the beautiful church edifice (purchased on the 13th of the preceding July) on the north side of Eighteenth street, a little west of the Fifth Avenue. The discourse of the Rector set forth the following statistics for the year. Baptized, Infants, 11 (2 being children of deaf-mute parents;) adults, 3 (2 deaf-mutes;) Confirmed, 11 (7 deaf-mutes;) Married, 8 (3 deaf-mute couples;) Funerals, 10 (one for a deaf-mute;) Communicants added, 24 (5 deaf-mutes;) Fund for Sick and Poor, \$249.21; Parish Fund, \$2,000; Building Fund about \$2,000. The statistics for the seven years were as follows: Baptized, infants, 57 (16 children of deaf-mute parents,) adults, 18 (14 deaf-mutes;) Confirmed, 43 (34 deaf-mutes;) Married, 38 (14 deaf-mute

He sees its prairies broad and fair,
Its mountains towering high and grand
And there, with sinews stout and bold,
Toil brings him joys more rich than gold.

And one is where the city's din
Roars round him ; but unheeded falls
Its noise or turmoil on his ear,
While trembling all along the walls
Of his soul's chamber, rings the strain,
" Thy labor shall not be in vain ! "

And some may seek for curious lore,
In wondrous volumes, old and rare,
Yet shall they find that none of this
With Life's own beauty can compare
In noble deeds of heart or mind,
They shall a purer pleasure find.

And maidens, on whose fair young brows,
I see pale fragrant buds entwined,
O ! unto you shall yet be given
Far dearer flowers, in wreaths to bind,
Pale buds of trust and pleading prayer,
And hope that never knows despair.

And in the swiftly coming years,
The wife and mother both may stand
Where now the maiden's trembling feet
Press lightly on the yielding sand.
O ! childhood's prayer, e'er let it be
For truth, and right, and liberty.

A nobler destiny, I ween,
Shall thus be yours than pride, or power;
For silent ones with joy may bring
Their tribute, thus, to freedom's dower,
And the down-trodden and opprest,
In other lands shall call them blest.

Turn we our eyes across the sea,
And lo ! the blackening smoke of war
Dims thy blue skies, O Italy !
And thunders echo from afar ;
But, land of beauty and of song,
Thy sufferings shall not be for long.

Yet still it seemed some charm were gone,
Some beauteous rainbow-tint were fled,
Some gem that should be there were lost,
And missing this, I bowed my head.
O sunny spot! Enchanted ground!
Thy dower of beauty still must be
Left incomplete, until the soul
Of song or story, wake in thee.

Years pass, and once again my feet
Seek out this beautiful retreat.
Lo! what a change! The charm no more
Is wanting, as I thought before.
Vast walls arise, stately and high,
And towers up-pointing to the sky,
And windows, where the sun's soft beams
Come through in golden tinted gleams,
With granite arches shading all,
And lofty ceiling, spacious hall,
And chapel, where the blended light
Seems like inweaving day and night;
All in such fair proportions wrought,
Fit home it seems for noble thought.

I enter, and a white-robed band
Of silent sisters here I see,
They tremble, for their young feet stand
Upon the shore of life's dark sea,
And each one lingers, for the spell
Is round her, of a last farewell.

And youth and manhood, too, are met,
And each has clasped the other's hand;
Yet for a moment will regret
Shade the bright future's "promised land,"
For though their hearts are brave and strong,
Thoughts of the past will round them throng.

They look around—the world is broad—
And many tempting paths behold.
Our own fair land hath need of them.
O! firm of will and strong and bold
Should be the hearts that for the Right,
'Gainst Wrong, must battle day and night;

One seeks a stately avenue,
That leads into the western land.

From the comparatively small number of our class, the character of an individual is more likely to be taken as that of the class, than is the case with hearing and speaking people. Let us guard then our good names with sleepless vigilance, since it does not merely concern our individual honor, but also involves the entire body of our Alumni as well as the influence of the Institution which has been such a blessing to us.

Here, then, in the hallowed presence of our Alma Mater, and with her hands stretched over us in benediction, let us sorrowfully, yet hopefully, yield to the mandate which bids us part, resolving, in our heart of hearts, that our Alma Mater shall be honored in the lives of her Alumni.

POEM.

BY MARY TOLES PEET.

THE CASTLE OF SILENCE.

Low bending at thy shrine I come,
O radiant muse of song!
And though no sound my *voice* may wake,
No low deep tone the echoes break
That tremble round thy throne;

Perchance my *hand* may touch the lyre,
And bid some chord to thrill,
And though the minstrel's home-land be
The realm of silence, still may she
Bring soul-gifts, at thy will.

I stood upon a rocky cliff,
That overlooks the Hudson's tide.
Mists were around me, but anon,
The winds would lift the veil aside,
And gazing far across the wave
That broke upon the other shore,
My vision caught one fairy spot,
Nor eye nor heart would seek for more.

the interest of the 'one with grateful esteem, and the hollow pretensions of the other with indifference, the sooner will we free ourselves from many causes of annoyance.

Education, by making intelligent and capable citizens of us, has placed us under new responsibilities. We are required to bear our share of the burdens of society, and should consider it a privilege so to do. It is our duty to add, by our labor, to the aggregate wealth of our country, and to be examples of respectful obedience to the laws, which afford to us security of life and property in the same degree as to our speaking and hearing fellow-citizens. And inasmuch as we owe to the sympathy and efforts of others most that we possess to make life pleasurable, we should ever be ready, with heart and purse, to aid, as far as lies in our power, any one who, less fortunate than ourselves, may stand in need of help. And shall not we, who know so well how those who cast their bread upon the waters for us, have had it returned to them after many days, in the gratitude of those whom they assisted to raise from the deep mire of ignorance and heathenism, rejoice when opportunity offers for us to cast our bread too upon the waters.

But my friends, time presses, and I have already trespassed long upon your good nature and attention, and with a few words more I have done. As members of the Alumni of the highest class fostered by our Alma Mater, we are doubly incited so to conduct our future lives as to reflect most honor upon her, as the kind mother to whose faithful teachings we owe the light that now burns in our souls, and illumines, with its clear beams, what, otherwise, must forever have remained a gloomy way, darkened by the great black shadow of death, and without even the glimmer of a hope for a better life to come. Especially should we strive to exhibit a deportment, in the sight of our fellow-men, characterized by the highest moral principles and unblemished virtue; because, from our isolation, and the closer scrutiny which our condition attracts, any departure from the straight path of rectitude in us, is more quickly observed and longer remembered, than it would be in our speaking and hearing companions.

past ages. From them we need fear no rebuffs or reproaches, and in silent communion with them, we may find the resource which we seek, in vain, amid the scenes of every-day contact with the world, and the pursuit of its short-lived pleasures. The living friends, in whom we fondly trust, may be claimed by the tomb, or they may change and grow cold, for change is in everything, or, worse than all, they may only have pretended friendship to the intent that the wound they meditated might sink the deeper. But we need fear no such trials with the friends whose glowing thoughts, and words of cheer and wisdom, it is our privilege to read. What cost our predecessors long years of study to discover, has been placed, by their labors, in such form and compass, that we have but an easy task to appropriate it to our own use

Another means, not to be neglected in the pursuit of knowledge, is to be found in the society of our fellow men. The nature of our deprivation has indeed a strong tendency to lead us to eschew the companionship of those more favored. Without entering into any discussion as to whether there be blame on this side or that, it is very certain that the society and sympathy of our fellow men are of vital importance to us, and we must learn to curb the misanthropic feelings which the thousand annoyances to which we are daily subjected, so strongly tend to excite. The world could much better do without us than we could do without the world. We should be thankful for whatever of attention or sympathy our fellow men find time or inclination to show us, and look, for the rest, to another world where there will be no such differences as now exist. We depend upon the kind offices of those around us for much that makes life pleasant, and it would be unreasonable for us to expect many to put themselves to great inconvenience when we can render so small return. It often requires a nice discrimination to distinguish those who really feel an interest in our well-being, from those who would play upon our feelings for their own selfish amusement, but it is a distinction of great consequence, and the sooner we come to appreciate the difference, and return

and as a consequence, make no effort to secure further advancement. The unfortunate result is not merely that we do not improve, but in fact we lose something of what we have already learned. The old philosophers, who explained a phenomenon in mechanics which they did not understand, by saying, "Nature abhors a vacuum," might, with much more reason, have said that she abhors standing still. There is no choice. If you would not go backward, you must go forward. Man is indeed the only work of the great Creator that tries to thwart this universal law of being, and he tries in vain. I take it for granted, however, that we are all fully alive to the importance of a continued and earnest pursuit of knowledge, through all its departments, and fully resolved that what we have learned shall be regarded as but the foundations of the beautiful superstructure, which our own efforts are hereafter to erect. Therefore, I shall enter into no argument to prove that such ought to be our feelings and our resolves, and shall only stop to mention one or two of the means which will facilitate the accomplishment of our purpose. One of the best methods is reading, and in the multitude of books and their cheapness, we are fortunately supplied with abundant stores from which to select. Cut off, as deaf-mutes are and must ever be, from taking an active part in conversation in general society, books afford them a sure resource. To them they can ever go with the certainty of being instructed, provided only that they be willing to observe the necessary caution in selecting those which tend to inform and elevate the mind, at the same time that they afford a pleasant recreation in leisure hours. The world of books must, however, be regarded much in the light of a deep mine, from which the pure gold of knowledge is to be obtained only at the price of labor. Buried beneath much that is worthless, will constantly be found the grains of pure metal, which, having been purified by the severest trials, will permanently enrich our mental treasuries. When wearied, and, it may be, disheartened by the struggles and cares of life, and the frequent disappointments which none can escape, we can retire to the companionship of the master minds of.

a loss, were it not that nature has here set her seal in characters that can only disappear with the grim, rocky walls, hoary, then, as now, with the frosts of time.

When the Abbé De L'Epée, or whoever it may have been, first started the experiment of deaf-mute education, we may not doubt that he was conscious of something within him speaking in a "still small voice" of what might be done for a hitherto down-trodden, despised and hated portion of his fellow-men, and, listening to the spirit voice, he consecrated himself to the work, to which, thenceforth, he knew he was called, and undoubtedly he saw, with the eye of hopeful faith, the future speaking eye and rapid hand tracing upon the spread-out surface, the characters which burned with the long pent-up hidden light of the deaf-mute's soul; though in his most sanguine moments, he could hardly have imagined that, within so few years, so much would be done, and could his justified spirit now come again to earth, and take in, at a glance, the whole wide range of benevolent effort, he would start, amazed by the results of the movement he inaugurated.

This subject furnishes a fruitful theme for reflection; but time hastens, and we can not pursue each train of thought thus suggested, and will, therefore, take up one which seems more important to us. One of the results of educating the deaf and dumb, is to make them intelligent and responsible beings. They then have the power to choose whether their actions shall be good or evil, though not to limit the consequences of these actions. These consequences, be they good or evil, must endure forever. We know not what may follow a seemingly trivial action, but we do know, from revelation, and also from the experience of those who have lived before us, that whenever we honestly intend to do right, the Supreme Ruler of the universe can overrule even our mistakes for good.

We must not forget, for it is of vital importance to our future happiness and usefulness, that we should still be seekers after knowledge. As a class, we are prone to consider the great business of education finished when we graduate,

of their race, ever fully imagined, even in their wildest dreams, all that has since been accomplished. Still, there could probably be found few among them, who were not supported, in their too often, at least in this life, unrequited toil, by a prophetic perception, more or less distinct, of what was to come from their efforts, although, at the time, the results for which they hoped seemed so distant and so dimly outlined in the dawning light of ages to come, that none but he who looked through the far-seeing eye of faith could catch even the faintest glimpse of them. It is a gratifying reflection that these friends of their race have been thus supported by these withdrawals, to the eye of faith, of the veil which hides the future from less devoted spirits. From these glimpses of life and hope they derived the strength which supported them to the end, despite all the malignancy which, in their blind perversity, those whom they sought to benefit, evinced towards their would-be benefactors, in mockery, ridicule, abuse, ingratitude, and persecution even unto death, and a death, too, which, in however terrible a form it often presented itself, was, alas for human nature, frequently to be welcomed as a desired boon, inasmuch as it ended a life of such suffering as nothing but the spirit of God could enable man's weak nature to endure.

When the keel of Hendrick Hudson's venturous bark first ploughed the virgin waters which are now the haven to which tends the commerce of all climes, we can not doubt that the bold navigator, as he surveyed the glorious scenery of the river which now bears his name, pictured to himself something quite different from the savage wilderness which he saw. He was a temporal benefactor to his race, and it is fitting, therefore, that his name and memory should be handed down to us by something physical, and yet something which man may not mar. It matters not to us, in how much time has realized his imaginings. Probably he did not conceive that, in so few years as have passed, the rocky and solitary shores he saw would spring into life, and the silence of the forests be broken by the thousand sounds of civilization. Should he revisit these scenes, he might be at

whence and wherefore of his being, and of the world in which he lives, knowing little more than we can easily imagine the brute creation to be familiar with. The trees, grass and flowers, the frowning rocks, the ocean, in its calm or stormy moods, the winds, whose breath he feels, the blue vault above him in the glory of a noon-day sun or in the starry night, are to him all alike incomprehensible mysteries, which, without aid from his fellow-men, he would forever in vain seek to solve. But the time has long since passed when such was to be the lot of the deaf-mute. Education has worked the change, but we shall not pause to show how the work was done, as our object will be amply gained by a knowledge of results, since our concern is not so much with the processes as with the consequences of the change. The educated deaf-mute has learned the nature and object of existence, that he has that within him which, worth more than a universe, is destined to be forever happy or miserable, that his final condition now depends upon his own free will and action in the world. He has learned that he is a responsible intelligence. He has, in short, been raised from a state of mental darkness and heathenism, to a full apprehension of his relations to his Creator, as one of a lost race; and with this knowledge of his lost condition, has come the revelation of the way in which he may escape the fearful destiny in store for those who know not these things. Well indeed is it for the deaf and dumb, as well as for other classes of earth's unfortunate, that, in all ages of the world, great and good men, moved by what they have seen among the multitudinous forms and phases of human misfortune, misery, or degradation, have felt themselves called upon to do what in them lay to render less severe the afflictions of their fellow-men, and obeying the call, have devoted their best powers, physical, intellectual and moral, to the end that they may not only render these afflictions more tolerable, but even turn them to the glory of Him, whose will gave existence alike to the most mighty as to the most humble objects in the universe. It is hardly possible that these devotees to the good

common bond of union being a veneration for the foster-mother under whose care they have learned, if not what makes them men, at least, what makes their manhood of more use to themselves and others. As they claim the same Alma Mater, there must exist among them many points of unison, and as year after year rolls on, their partings and reunions have much in them of which it may be said, in the words of the poet,

“ My soul is full of other times,
The joy of my youth returns.”

Pleasant, indeed, are these reunions, when, after years perhaps of separation from the friends of other days, and it may be, of wearisome struggle with the world, the Alumni are permitted again to meet within the walls of their Alma Mater, and there, amid old familiar scenes and mutual congratulations, give their different experiences during the period of their separation, and, in unconstrained converse, recur to the scenes and companions of by-gone years. But, to come nearer to the present point, if, in ordinary circumstances, men are so strongly incited to view with such feelings of veneration the institution in which they were educated, and to keep alive the fraternal feelings resulting from their relation to their Alma Mater, it would seem that the deaf and dumb have still more cause to regard with filial sentiments, the institution where, if their souls were not created, they, at least, were first made aware that they possessed such things as souls. The more we reflect upon this subject, the greater does it seem in our estimation. To think of the deep, dark abyss which formerly yawned between the deaf-mute and his fellow-men, and which for thousands of years separated him from the knowledge of what he sees, of what he is, and from all that he might be, and then to think how completely this abyss has been bridged and the knowledge for which his soul was dying conveyed to him, is indeed well calculated to excite gratitude commensurate with the untold as well as immeasurable benefits which have been conferred upon him. As wide apart as the two poles, are the two conditions of the deaf and dumb. Uneducated, he is utterly ignorant of the

ORATION.

BY WALTER WILSON ANGUS.

MY FRIENDS OF THE ALUMNI :

The occasion which has brought us together is one which has no precedent among the deaf and dumb. I feel honored by being called upon to address you upon such an occasion, though the call came rather unexpectedly, and at so late a day that anything like a proper degree of preparation was entirely precluded; and for my own sake, I wish the duty could have been performed by some one better qualified by nature and education to discharge it satisfactorily. As it is, may I not hope that friendly hearts will judge leniently my short comings?

Among every people of whom we know anything, excepting, perhaps, those whom long ages of heathenism, ignorance and vice, have sunk to a level little, if anything, above the brute creation, honor, love, respect and gratitude have been regarded as the least that may be claimed by those who gave us being, nourished and protected us, or gave us a proper understanding of our relations to things in the physical world, to our fellow-men, to our own souls, and to our God, that is, an education, for to be really and truly what it professes to be, education must embrace no less than the highest culture of our bodies, minds and souls. Now, it very often, indeed generally, does happen that those who give us life, are not those who give us the education which alone can make life fulfill the intention of Him who created it. Knowledge is, indeed, a priceless gift, since, without it, life would be valueless for all its true purposes; and it follows that we owe no less gratitude to those who educate us, than to those who gave us existence. It is therefore natural and proper that men should entertain sentiments of gratitude and affection towards the institution within whose walls they have acquired that mental and moral discipline which fits them for the proper use and enjoyment of life.

It is this feeling which has led to the formation of Associations of those educated in the same school or college; the

feeling naturally excited by parting with those who had so lately been his pupils, and as soon as the sensation consequent thereon had subsided, "The Orator and Poetess of the Day" were toasted, and the compliment acknowledged by W. W. Angus. Several other sentiments, and voluntary toasts, which space forbids our noticing, were offered. Before the company left the dining room, E. Delafield Smith, Esq., rose in reply to a toast expressing gratification at the sympathy he had manifested in the cause of deaf-mute instruction, and made an eloquent and effective speech of some length, which was translated for the benefit of those who could not hear, by Prof. I. L. Peet.

It is to be hoped that this initiation of Associations of Alumni for the purpose of cherishing, defending, and supporting, according to their ability, the Institutions to which, under God, they are severally indebted for all that they are in life, will be appreciated by graduates of other Institutions, and that its influence will be to discourage all assemblages of deaf-mutes where the ungrateful heart may find countenance, or the parricidal hand encouragement.

For the benefit of those whom it may especially concern, the organization of the Association for the ensuing year, is given as follows:

President, Zachariah McCoy, Delavan, Wis.

1st Vice-President, Thomas J. Trist, Philadelphia, Pa.

2d Vice-President, Henry C. Rider, Mexico, N. Y.

Secretary and Treasurer, Walter W. Angus, New York City.

The following are the Oration and the Poem delivered on the occasion as has been already stated. Mr. Angus is a graduate of the year 1855, and Mrs. Peet of 1853.

day evening, July 13th, immediately succeeding the regular commencement exercises of the Institution. When the hour arrived, the members of the Association, officers and teachers of the Institution, and invited guests, collected in the Chapel. Albert A. Barnes, the President, took the chair, and after prayer by Dr. Harvey P. Peet, the Principal of the Institution, made some very appropriate remarks in the sign language, welcoming the audience, stating the purposes of the Association, and the benefits which would accrue from it, and entreating their earnest coöperation in securing its perpetuity, and closed by introducing Mr. Walter W. Angus, who delivered an oration commemorating the foundation of the Association, in the silent yet graphic language of its members, Prof. Isaac L. Peet reading it as it was delivered.

He was followed by Sidney J. Vail, who delivered a poem written by Mrs. Mary T. Peet, who graced the occasion by her presence, Prof. Warring Wilkinson reading. Both productions were loudly applauded.

Charles K. W. Strong, the Secretary, then arose and read the minutes of the Association, announcing the names of the officers for the ensuing year, and the time of the next meeting, and closed with some pleasant and appropriate remarks.

Rev. Thomas Gallaudet then pronounced a benediction, and the company, headed by the Marshal, Sidney J. Vail, proceeded to the spacious dining hall, which was beautifully decorated, the walls being hung with garlands, and the table loaded with "all that could please the palate or the eye." The divine blessing was invoked by Dr. Harvey P. Peet, and the "sacred rage of hunger" being appeased, the President arose, and gave as the first regular sentiment, "The day we celebrate;" responded to by Mr. Strong. "Our AlmaMater," was then given, and responded to by Prof. Edward Peet. The health of "Our venerable Principal" was then proposed amid great applause, and he expressed the pleasure he felt, in his usual earnest and effective manner. The "Vice Principal and Professor of the High Class" being given, that gentleman responded in some remarks, fraught with the deep

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FIRST ANNIVERSARY OF THE ALUMNI ASSOCIATION OF
THE HIGH CLASS OF THE NEW YORK INSTITUTION FOR
THE DEAF AND DUMB.

THE graduating members of this class for the year 1859, having, in June last, decided on forming an Association consisting of all who have, at any time, been members of this class, proceeded to execute their project, by electing Albert A. Barnes as President, Charles K. W. Strong as Secretary, Sidney J. Vail, William W. Farnum, Gilbert Hicks, John H. Roche, and John Witschief, as Committee of Arrangements, and Professor Isaac L. Peet as Counsellor.

The purposes of this Association are, the encouragement of friendly and social feelings among the graduates of the class by annual reunions, and the promotion of the literary and scientific interests of the class by the contribution of funds for the purchase of books and apparatus, and the like, thus establishing a nucleus, which, enriched by the additions of each succeeding year, shall at length become a source of the highest benefit.

The time appointed for the first anniversary was Wednesday.

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