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AMERICAN ASYLUM, HARTFORD, CONN.

THE

DEAF AND DUMB:

OR,

A COLLECTION OF ARTICLES

RELATING TO THE

CONDITION OF DEAF MUTES;

THEIR EDUCATION,

AND THE

PRINCIPAL ASYLUMS

DEVOTED TO THEIR INSTRUCTION.

BY EDWIN JOHN MANN,
Late Pupil of the Hartford Asylum.

BOSTON:
PUBLISHED BY D. K. HITCHCOCK:

1836.

THIS BOOK

IS RESPECTFULLY DEDICATED,

TO THE

Hon. Abbott Lawrence,

AS A TOKEN OF RESPECT FOR HIS

PUBLIC CHARACTER

AND

PRIVATE VIRTUES,

BY THE

COMPILER.

PREFACE.

The following pages have been compiled during the many hours of retirement and solitude which have fallen to my lot in the course of a few years past. Whatever has occurred in my reading, having any reference to the peculiar situation of the Deaf and Dumb, I have perused with a degree of interest, which can scarcely be conceived by him who has not known, by his own sad experience, what it is to be condemned to ceaseless silence, and, while surrounded by those to whom knowledge obtains a ready entrance through the ear, to feel that, in this respect, he is "cut off from the cheerful ways of men, — and wisdom at one entrance quite shut out." To collect and arrange these materials has been my solace during many hours which others have devoted to the pleasures of social intercourse; and they are now, with diffidence, presented to the public, in the hope that their perusal may be a source of rational entertainment to those friends who have so kindly patronized my design, and to others who may look with indulgence upon this humble effort in the field of literature.

In the story of a Mute there can be little to awaken interest in the general reader. I was born in Portsmouth, New-Hampshire, in the year 1812. Nothing occurred to blight the fond hopes of my widowed mother, until I was two years old,

when I was attacked by a fever which continued some weeks, and from which I at length recovered, but with the loss of my hearing, which has never been restored. At that time, there was, in this country, no gleam of hope for the unfortunate *mute*, — no Asylum had yet been reared, inviting him to participate in the rich blessings of an education, restoring him, in no inconsiderable degree, to intercourse with his fellow-men. Soon after this period, however, the system of instruction perfected by the labors of L'Epee and Sicard, and which had been practised for many years in Europe, was introduced into this country.

At the age of twelve I was sent to the institution at Hartford, where I remained five years. I need not say that there I received the kindest treatment, and that I now look back to those years with mingled emotions of gratitude and delight. The kindness and unwearied attention of the Rev. Mr. Gallaudet, who was then the Principal of the Institution, have left upon his pupils an impression which time can never efface. To the teachers and pupils also, I was bound by the strongest ties of affection, — ties ever dear, but doubly so to the lonely mute, who first learns, in their society and by their aid, to communicate all his thoughts and feelings. To the years spent in that Institution, and to the instruction there received, I am indebted, under Providence, for the means of knowledge which I now possess, and for the intellectual resources which have alleviated the loneliness of those years which have passed since I left the walls of that Asylum, and the friends in whose society I had first learned to taste of rational happiness.

EDWIN J. MANN.

Boston, August, 1836.

PUBLISHER'S ADVERTISEMENT.

Some months since there were put into my hands four manuscript volumes which were collected and prepared by Mr. Edwin J. Mann on the subject of the Deaf and Dumb. Having known Mr. Mann for several years I was induced to put the book to press, believing that it would be an acceptable collection of facts that would interest the public. The proceeds of this book are appropriated wholly to the benefit of the compiler:— That he may be successful in his undertaking is the wish of the

Publisher.

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DEAF MUTES.

EDUCATION OF THE DEAF AND DUMB.

[From the American Annals of Education.]

The instruction of deaf mutes has now become so general, that it has almost ceased to excite the amazement which was at first felt, on seeing those who were deemed beyond the pale of intellectual beings, addressing themselves to others, in intelligible language, and often in signs and gestures far more expressive than words. The prejudice which an unfortunate name, and extravagant ideas of the necessity of language to thought, have produced, is vanishing before the demonstrative evidence given, even in our country, that they possess minds not less susceptible of cultivation than those of other men, and often far above the ordinary level. The greater number of the deaf mutes become so by the diseases incident to the children of poverty and ignorance; and must therefore be indebted to public benevolence for all the instruction they receive.

The number of individuals in the United States who are entirely deprived of hearing, and consequently of speech, is stated in the census of 1830, at 6106, of whom 5363 were whites. Of these, 1652 were under 14; 1905, from 14 to 25; and 1806, above 25 years of age.

Of the whole number, about 1000 are in New-England, — about 1800 in the Middle States,— about 1100 in the States south of the Potomac, on the Atlantic, and the remaining 1300 in the States west of the Alleghany range. About one third of the whole number would obviously comprise all who can derive any benefit from instruction. To provide for these, we have six institutions: 1. The oldest and most northern, which has furnished teachers to most of the others, is the American Asylum at Hartford, Connecticut. 2. The New-York Institution of New-York. 3. The Institution at Canajoharie, in the State of New-York. 4. The Pennsylvania Institution at Philadelphia. 5. The Ohio Institution, at Columbus. 6. The Kentucky Asylum, at Danville.

The American Asylum was nobly endowed by Congress. It is thus well provided with buildings and workshops; and is enabled to receive pupils below the cost of their board and instruction. It contains 130 pupils, a large part of whom are indigent, and are provided for by legislative grants, from every State except Rhode-Island. Maine and New-Hampshire sustain 15 to 20 deaf mutes, each, at this institution; Vermont, from 25 to 30; Massachusetts, 50; and Connecticut, 20 to 30.

The New-York Institution has 124 pupils, and that at Canajoharie, 34. The State of New-York supports 90 pupils at the Institution in New-York, and 24 at Canajoharie.

We regret to state that the Institution in New-York was suffering for want of funds; there were men, however, of benevolent hearts — of the spirit of PERKINS — and a generous Legislature, who came forward and furnished the aid which these children of misfortune stood so much in need.

The Pennsylvania Institution has 80 pupils. Of these the State of Pennsylvania provides for 50, and Maryland for 20. New-Jersey supports 12 to 15 pupils, divided between the Pennsylvania and New-York Institutions.

The Ohio Institution has 25 pupils; and that of Kentucky, probably an equal number. A few of them are sustained by the public funds. We believe no States, except those we have named, have made any provision for the education of this unfortunate portion of the community; nor can we hope that they will gain attention, until the importance of general education is more deeply felt in the same State.

In the northern institutions, colored pupils are received as well as white; but of the 743 mutes of this class, a very small number are yet under instruction.

It is remarkable that, from some strange apathy or prejudice in the friends of the deaf mute, or from

the neglect of the more enlightened around them, the appropriations have almost always exceeded the amount demanded by applicants; and a portion of the fund appropriated by Massachusetts, has been devoted to the instruction of the blind for want of subjects presented for instruction. It has been necessary in most of the States blessed with institutions, to make special efforts to search out, and bring to the proper officer, the children thus growing up, almost like the beasts that perish. In the midst of moral and intellectual light, they stand shrouded in utter darkness; and yet, there is often no kind hand stretched forth, even to point their parents to the means of illumination.

In a former volume, we have described the course of instruction adopted in these institutions. It is the Asylum system, founded on the French system, as practised during the visit of Mr. Gallaudet, (the first Principal of the American Asylum) at Paris. The plan of Sicard, who, at that time, presided over the institution at Paris, was encumbered with forms and metaphysics, from which it was happily freed at Hartford, and its spirits preserved in the more simple and enlarged method of nature. It is, in effect, to teach the deaf mute the tongue of her mother, as nearly as possible, in the same manner that she communicates it to her children who are blessed with hearing. It is to teach the signification of words by means of external objects, and the visible, natural signs or expressions, or of thought and feeling; to teach their combinations by incessant and varied practice; *and*

then, and not till then, to combine examples into rules, and practice by means of principles. On this plan, the deaf mute makes progress in the use of language, which surprises all who notice it, and like their companions in misfortune — the blind — acquire in months, a knowledge of the meaning and combination of words, which the absurd methods of many schools do not communicate in years, if at all.

We have said that this is done by means of external objects, and the visible, natural signs of expressions of thought and feeling. In regard to the first, the process of pointing to the various objects around us, or their pictures, and in repeating the names, and requiring the pupils to repeat them, is too obvious to need description. The visible and natural expressions of thought and feeling, are so much excluded by our sedate habits, and our fear of 'apish tricks,' and 'theatrical manner,' that we almost deny their use, even to our orators. But who has ever witnessed unrestrained feelings — whether in the burst of eloquence, or the outbreakings of passion, or the overflowings of sentiments — that has not read more in the fixed attitude, and the impassioned gesture, and the illuminated or darkened countenance, and the glancing eye, than he *could* read in the mere words which were uttered? Who would not rather encounter volleys of reproach from the tongue, than that withering look of scorn, or that appaling frown of rebuke, which is inspired by some of our great minds?

The diffusion of this *only universal language*, some of whose most abstract signs, such as 'truths,' and 'falsehood,' are individually the same, among the deaf mutes of France and Italy, and the Indians of the Missouri. In a visit to the great Reclusoris, or public poor-house of Naples, we found ourselves perfectly at home with its deaf and dumb pupils, by means of signs acquired in the United States, while they were compelled to act as my interpreters, with the speaking beings around us. We have found this language equally familiar to the Spaniard, and the Italian, and the French, — to the Chinese, and the Sandwich Islander, and the North American Indian. And we may add, we have felt its influence more than that of any attempt we ever heard, to encumber, with articulate sounds, 'thoughts that breathe,' only when they glance with the lightning, from eye to eye. We may be considered enthusiasts — and so will he who talks of the power of music to those who never heard or practised it. Temperance societies have been formed in the Asylum at Hartford and New-York, which have their meetings, and speeches by gestures, and seem to exert a happy influence on those in the way of temptation.

There is another mode of communication irksome indeed to the deaf mute, when compared with the striking rapidity of the language of gesture and expression, but still involving an algebraic precision, and a compressed form of abstract terms which belongs only to words. It is by an alphabet of the

fingers, known indeed to many, but which is inserted in the work, in the belief that it would be new and interesting to a large number of our readers, and useful to more. A slight experiment will show the vast superiority of this single-handed or Spanish alphabet, to the double-handed signs of letters, with which we were accustomed to transmit the mysteries of our childish days, that were too sacred, or two dangerous for utterance. In this mode of communication, it is obvious that each word must be spelled. A slight movement of the hand indicates the close of the word; and only a practised hand, and a quick eye, are necessary to communicate the *substance* of an oral conversation, while it is going on. We have known this done in society; and a mute was enabled to write down immediately the principal remarks made. We present it, however, not merely as an object of curiosity. It is of essential service in the communications of a sick chamber, where the voice might disturb; or with a deaf friend. We have witnessed its convenience, in the intercourse of a lady with her domestics or children, on household affairs not interesting to a social circle. We believe these tangible signs would help to engage a child's attention to the less obvious forms of the written alphabet, and to assist his memory in spelling; and we have known it employed in spelling classes. It is proper to add, that our Institutions generally provided instruction for their pupils in some branch of industry; and that they prove good workmen, and useful members of society.

DEAF MUTES.

[From the Encyclopædia Americana.]

Deafness. The sensation which we call *hearing* is produced by the vibrations of the air, striking on the tympanum or drum of the ear, and communicated to the auditory nerve, by means of a series of small bones connected in a very remarkable manner. When the tympanum becomes insensible to these impulses, a person is termed *deaf;* although the vibration may still be communicated, in some cases, through the bones of the head, by means of a stick placed between the teeth, or, as the Code of Justinian states to have been practiced in the case of dying persons, by speaking with the mouth close to the top of the head. The Eustachian tube extends from the tympanum into the mouth; and sometimes sounds are better distinguished by opening the mouth, when the external opening, only, is obstructed. Hence the habit of "listening with the mouth open." Deafness occurs in every degree, from that which merely impairs the accuracy of the ear in distinguishing faint or similar sounds, to that state in this organ than in any other; and sound is felt in almost every part of the body as a mere vibration.

Articulation and Dumbness. Articulation is acquired by imitating the sounds which we hear uttered by means of the ear, until the imitation is precise. Deafness, therefore, in every degree, affects the dis-

tinctness of articulation, and, if it is so great that the subject can no longer distinguish between articulate sounds, he is incapable of acquiring speech, in the ordinary manner, and becomes dumb in consequence of his deafness. A case has occurred within the knowledge of the writer, in which entire deafness, taking place at the age of 18, so affected the articulation, that the individual was no longer intelligible, even to his friends. This result will not be prevented by any degree of hearing less than we have mentioned; for most deaf and dumb persons can hear some sounds; and some can distinguish the high from the low, who perceive no difference in articulations. Only a few mutes are found who owe this defect to feebleness of mind, or to any imperfections in the organs of speech. These remarks show the fallacy of the idea, that the want of speech is owing to the want of mental capacity — a prejudice which has been cherished by the usual name of *deaf and dumb*, which we hope, for this reason, as well as for euphony, will be changed for that of *deaf mute*, which may be employed both as a noun, and an adjective.

Number. The number of deaf mutes varies materially in different countries, and situations, and classes of men. In the United States, partial examination leads to the belief that there is one deaf mute for every 2000 inhabitants. In some countries of Europe, there is one for every 1500 or 1700; in others, one for every 1000; and, in some locations,

the proportion is three or four times as great as this. The proportion has been found greatest in some districts or portions of cities remarkable for the dampness and impurity of the air. The greater number of these unfortunate persons is found among the poorer classes; and hence it has been supposed, that the defect is frequently caused by the want of necessary supplies and attentions during infancy or disease.

Origin. A large number of deaf mutes are born deaf; but it appears from the reports of the American Asylum, that more than half the pupils at that institution lost their hearing by accidents or diseases, chiefly fevers and diseases of children.

Causes and Cure. The immediate causes of ordinary dumbness are known to be various. In some few cases, it is owing to an imperfection or injury of some part of the organs of speech, and, of course, is irremediable. In other cases, it seems to arise from obstructions by means of instruments or injections, especially, of late, by doctors Itard and Deleau, of Paris, who throw injections into the Eustacian passage, by means of a flexible tube passed through the nostrils. Doctor Deleau is reported by a committee of the French institute, to have relieved or cured several deaf persons, by injections of *air*, long continued; but he does not estimate the probable number of cures in deaf mutes at more than one in ten. Perforation of the tympanum is sometimes useful in rendering it more easy to remove obstructions which may be discovered; and for this purpose, it is deemed

important to perform it by means of circular discs, closing with a spring, which remove a portion of the membrane, and leave a permanent opening. In other cases, and in the usual mode, this operation often produces great suffering, and has not been generally useful. In 81 cases of perforation at Groningen, in Holland, only three were permanently relieved, and these in a very partial degree. In the greater proportion of deaf mutes, no defect is visible, and no applications appear to be useful. In a number of anatomical examinations of deceased deaf mutes, at Paris, the ear was found perfect in all its parts. The inference has therefore been made, that the disease consists of a paralysis of the auditory nerve — a conclusion which seems to be sustained by the fact, that, in some cases, a cure has been effected by actual cautery on the back of the head, and that galvanism has sometimes given temporary relief. According to the estimates we have mentioned, the number of deaf mutes in the United States is about 6000, and in Europe not less than 140,000 ; all of whom, by their deafness (which we see is usually beyond the reach of remedies,) are shut out from the intercourse of society and the ordinary means of acquiring knowledge. The situation and character of such a large class of unfortunate persons are subjects of deep interest.

Communications. Natural Language. The necessity of communication, and the want of words, oblige the deaf mute to observe and imitate the ac-

tions and expressions which accompany various states of mind and of feeling, to indicate objects by their appearance and use, and persons by some peculiar mark, and to describe their actions by direct imitation. In this way, he and his friends are led to form a dialect of that universal language of attitude, gesture and expression, by which the painter and the sculptor convey to us every event of history, and every feeling of the soul which becomes a substitute for words in the hands of the pantomimic actor, and which adds force and clearness to the finest effusions of the orator, in other words, the natural *signs, language*

Description of the Language. The terms of this language are of two kinds: the descriptive, and the characteristic or indicative signs. Descriptive signs involve an account, (more or less complete) of the appearance, qualities and uses of an object, or the circumstances of an event, for the purpose of description or explanation, and must, from their nature, be varied, like a painting, only by the point of view from which the objects are described, or the capacity and accuracy of the person that describes. The indicative signs, on the contrary, which are employed in common conversation, are usually mere abbreviations of these, involving a single striking feature of the person or object, or event; as an elephant is indicated by its trunk, a flower by its fragrance, or a town by a collection of roofs. The signs of persons are usually conventional, and derived from some feature, or

mark, or habit, but often from an accident or circumstance in dress, &c., which struck the deaf mute on first seeing the person, and is still referred to when it no longer exists. It is obvious that, in this class of signs, there is great room for dialects according to the situation, capacity and habits of observation of the individual, and that much may be done for its improvement, by a proper selection.

Extent of the Sign Language. The sign language, like every other, varies in its extent with the intelligence, the wants, and the circle of ideas of those who use it. When employed by an insulated deaf mute, it will usually exhibit only the objects of the first necessity, and the most common impulse, like the language of a savage tribe. When his ideas expand, from age or observation, he will find new modes of expressing them; and when his education is begun, an intelligent deaf mute will often express ideas in this language, for which it is difficult to find expressions in words. When a number of deaf mutes are brought together in a single institution, selections and combinations of their various dialects are formed; the best are gradually adopted by all; and a new and more complete form of the language is the result, as in nations collected by civilization. This process, carried on for half a century, in the institution of Paris, and some others in Europe, under the observation and direction of intelligent men possessed of hearing, has produced a language capable of expressing all the ideas we convey by articulate sounds,

with clearness, though not always with equal brevity, and which those who value it least admit to surpass speech in the force with which it communicates the feelings and state of mind.

Like painting, (as Condilac observes,) it has the immense advantage of presenting a group of ideas at once, which lose much of their force and beauty, by being detailed in the successive words and artificial arrangements of written language. The eye, the hand, the whole body, speaks simultaneously on one subject; the representation changes every moment, and these peculiarities, with the elliptical form of expression which is adopted in conversation, give a rapidity to communication by the sign language, which, on common subjects, among those familiar with it, surpasses that of speech. If we remark the new shades of meaning given to the same words by the varying attitude and general expression of the speaker, and the accuracy with which a nice observer will discover, in these signs, the thoughts, and feelings and intentions, even of one who wishes to conceal them, we shall find reason to believe that they are capable of conveying the most delicate shades of thought.

Generic and abstract terms, as their objects do not exist in nature, have no corresponding terms of equal clearness in the sign language; and the abbreviated manner in which we express relations by conjunctions, prepositions, relatives and inflections, can only be imitated by adopting similar conventional signs,

which do not easily fall in with the idiom of the language. In these respects, therefore, the sign language wants the algebraic brevity and accuracy which are found in artificial languages, and which render these so invaluable, as mediums of thought, and instruments of philosophical investigations; at the same time, it is capable of describing what is conveyed by these forms, with an accuracy at least as great as that of words, by circumlocution and example. It is worthy of remark, that the order of expression, in the sign language, is that which we term inverted — the subject before the quality, the object before the action, and generally, the thing modified before the modifier.

This language, in its elements, is to be found among all nations, and has ever been the medium of communication between voyagers and the natives of newly discovered countries. It is employed by many savage tribes to supply the paucity of expression in their language, or to communicate with other tribes, as in the Sandwich Islands, and in North America. Among the Indians of the western territory of the United States, Major Long found it an organized language, employed between tribes who spoke different articulate languages. The accounts received from himself, as well as his work, show that it corresponds, almost precisely, with that in use in the school of Paris; and a Sandwich Islander, who visited the American Asylum for deaf mutes, gave a narrative of his life in the sign-language, which was

perfectly understood by the pupils. If testimony be wanting that it still retains its universal character, in its cultivated form, the writer of this article, who acquired it in this form, can state, that he has employed it, or seen it employed with success, in communicating with an American Indian, a Sandwich Islander, a Chinese, and the deaf and dumb in various parts of the United States, in England, Scotland, France, Germany, Switzerland, and Italy. The more lively nations of Europe, belonging to the Celtic race, the French and Italians, &c., make great use of this language, in connection with words, and sometimes even without them. The more phlegmatic people of the Teutonic race, in England and Germany, are so little disposed to it, and so much less able to acquire it, and understand it, that they regard it as a species of affectation and buffoonery in their southern neighbors; and to this circumstance, it is probably owing that it has been so extensively rejected among these nations as an auxiliary in the education of the deaf mute.

History of the Art of Instruction. Mention is made of deaf mutes in the writings of Pliny; and they were declared, by the Code of Justinian, incapable of civil acts. No attempts appear to have been made to give them instruction, until the latter part of the 15th century, when we were merely told by Agricola, professor of philosophy at Heidelberg in Germany, of a deaf mute who had been instructed. In the middle of the 16th century, Pascha, a clergyman of Brandenburg, instructed a daughter who was a

deaf mute, by means of pictures. But the first effort for this interesting object, of which we have a distinct account, was made by Pedro de Ponce, a Benedictine monk, of the Spanish kingdom of Leon, who instructed four deaf mutes, of noble families, to write and speak, in 1570. In 1620, John Bonet, another Spaniard, published the first book known on this subject containing an account of the method which he adopted in a similar course of instruction, and accompanied by a mutual alphabet, from which that now in use at Paris was derived. In 1639, the instruction of deaf mutes was attempted, with apparent success, by doctors Holdea and Wallis, both of whom published accounts of their methods. At about the same time, Van Helmont, in Holland, published an ingenious treatise on the manner of forming articulate sounds, the principles of which, he says, he had applied with success to the instruction of a deaf mute. In 1691, John Conrad Amman, a Swiss physician in Leydon, published a similar work; but he and his predecessors appear to have devised and executed their plans without any knowledge of those who had previously attempted the same thing. In 1704, the methods published in Spain, England and Holland, were first applied in Germany, by Kerger, apparently with much ingenuity and success, and some improvements. He was soon followed by a number of laborers in the same field, of whom Arnoldi appears to have been the most distinguished. In 1743, the practicability of instructing deaf mutes was publicly

demonstrated in France, by Pereina, a Spaniard, before the academies of sciences, who gave their testimony to its success. About the same time, this branch of instruction was attempted in France, by several others, among whom Deschamps, Ernaud, and Nanin were best known. In 1755, Heinicke in Germany, De-l'Epeé in France, both of whom were led to feel an interest in deaf mutes thrown accidentally in their way, formed each an independent system of instruction, established the first institutions for the education of deaf mutes, at Paris and Leipsic, and may be justly regarded as the founders of the two great schools, into which the instructers of the deaf mutes have since been divided. In 1764, Thomas Braidwood of Edinburg, devised a system of instruction, in which, as in that of Keinicke, articulation was the chief object. Both these persons, for a long time, refused to communicate their inventions, except for a compensation, and under seal of secrecy; and their principles have scarcely extended beyond the countries in which they originated. De l'Epeé devoted his fortune and his life to the instruction of his pupils, and the gratuitous communication of the art to all who would learn it, and in consequence of his efforts and instructions, schools were founded by Silvestri at Rome, Stork at Vienna, Guygot at Groningen, and Ulrich in Switzerland, which still exists in the hands of their disciples.

The system of De l'Epeé was materially improved by Sicard, his pupil and successor in the institution

of Paris, who is admitted to have surpassed his master, and to rank with him as one of the greatest benefactors of the deaf mute. Towards the close of the last century, Assarotti of Genoa, established, by his own benevolent efforts, an institution which ranks among the first in Europe, and formed a system of instruction, based, indeed, upon that in Sicard's works, but involving important improvements, which entitle him to be considered the founder of the Italian school.

European Institutions. From the last report of the Paris institution, with some additional accounts, it appears that there are now eighty-one establishments for deaf mutes in Europe, of which Spain has one, Italy six, Switzerland four, Baden four, Wurtemburg three, Bavaria one, Prussia eight, the rest of Germany ten, Denmark two, Sweden one, Russia one, Holland four, Great Britain ten, and France twenty-six. Sixty-two of these have been established within the last thirty years. A few in Great Britain and in Germany and Switzerland, are conducted on the system of Heinicke and Braidwood. The rest, including several in Great Britain, adopt the fundamental principles of De l'Epeé and Sicard.

American Institutions. The first instruction of deaf mutes in America, was given in Virginia, by a descendent of Braidwood, who adopted the system of concealment, like his ancestor. A small school was formed, but we have not learned the results, and believe it has ceased to exist. The first institution for this purpose, and which now ranks among the

most distinguished of the kind, is the American Asylum, projected in 1815, and establised in 1817, in Hartford, Connecticut, by the efforts of the Rev. T. H Gallaudet, aided by Mr. Laurent Clerc, a distinguished pupil of Sicard, and sustained by the contributions of gentlemen in that city. The course of instruction is based on the system of Sicard, but with important improvements by Mr. Gallaudet. Asylums for the deaf mute were subsequently founded in Philadelphia at Canajoharie, in the State of New-York, in Ohio, and in Kentucky, all of which obtained their system of instruction from the American Asylum; and this institution is thus entitled to the praise of having given birth to an American school of instructers, and to an American system of education for the deaf mute, whose results have excited surprise in Europe, and have even been declared to be utterly improbable, from their superiority to those usually produced. An asylum was established in the city of New-York, at about the same time with the American Asylum, which has not derived its system from any existing institution. The Legislatures of Maryland and most of the States north of this, have granted annual supplies for the education of their indigent deaf mutes, at some one of these institutions; other States have proposed to establish asylums, and, by a bill now before the Congress of the United States, a tract of land is granted to every such institution. If the deaf mutes in the United States be estimated at one for every 2000, or 1000 for every 2,000,000 of inhabitants,

the annual increase for one generation, supposing it to be thirty years, will be thirty-three for 2,000,000; and if the course of instruction occupy four or five years, 150 deaf mutes for every 2,000,000, ought to be continually under instruction. According to this calculation, the five existing institutions are sufficient for the existing 8,000,000 of inhabitants north of Tennessee and Virginia, and it only remains to establish two or three others, or at central points, for the Southern States.

System of Instruction. The objects to be accomplished in the education of a deaf mute, are to teach him an entire language, and to give him all that mass of moral, religious and ordinary knowledge that is necessary for him, as a social and immortal being, for which, in other children, twelve or fifteen years of constant intercourse with society, and much study, are necessary; all this is to be done in six, and often even in three years. It is obvious that, to accomplish this, some method, more rapid in its results than the ordinary one, must be adopted. The earlier instructers of the deaf mute, usually had only one, or a very few pupils, and have given us *hints*, for instruction, rather than a system. The first account which we have of the reduction of this art of regular and permanent form, is in the works of Heinicke and De l'Epeé. Heinicke, like many of his predecessors, considered the want of speech as the great misfortune of the deaf mute, and made it the great object of instruction to teach him to articulate, in order to aid the progress

of his own mind, as well as to enable him to communicate with others in this manner. We are told by the successor of Heinicke in the Leipsic school, that the following are, and were, the views and principles of Heinicke and his disciples: "that we think in articulate words, and cannot think in written words;" that "written words can never lead to the development of ideas in children born deaf;" and that no freedom in thought, or in the use of language, can be produced without articulation, either by signs or by written language. If it were credible that sounds were more allied to abstract ideas than objects of sight are; if we could forget that we often have ideas for which we cannot easily find words, the facts we have stated concerning the language of signs and the capacity of several hundred pupils, educated merely by signs in the French and American institutions, to read and write, and converse, and reason, prove the entire fallacy of these views; and the argument *ab ignorantia* cannot be adduced at this day, on that subject, without disgrace. Those who follow this system admit the use of the sign language in the early stages of instruction, but seek to banish it as early as possible, considering it as a rude language, incapable of improvement, and which retards the expansion of the pupil's mind, and renders it less necessary for him to attend to written language. They adopt the methods of the early instructers, in waiting for occasions to teach words and explain phrases. They rely upon repeating the word or

phrase in the appropriate circumstances, and in questions and answers, as the means of making it understood, rather than on direct explanations or examples, presented by the signs of language. Too many of this school forget one of the fundamental maxims of Heinicke, "first, ideas — then words," and occupy the pupil for a long time with mere mechanical articulation. In one school, months are passed in the mere study of names attached to pictures, without the least attempt to excite or enlighten the mind by means of signs; and usually a year is passed, at a period of life when most of the mental faculties are ripe for development, in the mere exercise of memory, (in learning names of objects, and qualities and actions) which only requires the power of an infant, and would be aided, instead of retarded, by the expansion of the mind, as the experience of the other schools fully proves. Religious instruction is rarely attempted in this school before the second year, or until it can be given in words, from the belief that it cannot be given correctly by signs; and in the school of Leipsic, it is even deferred to the third year. The attention of De l'Epeé, and other instructers of the same views, was called especially to the intellectual and moral wants of the deaf mutes; and they deemed it most important, first to develop his powers, and cultivate his feelings; and, next, to give him such a knowledge of written language as is indispensable to the acquisition of knowledge, and the communication of his wants. They found the only medium of conveying

truth, or explaining terms, in the sign language which we have described. They employed it in its natural state, to explain the first simple terms. They discovered that it was capable of extension, and they preserved and cultivated it, as we have mentioned, as a language intelligible to the pupil, by which they could always refer to any objects of thought or feeling, physical, intellectual, or moral, and thus form original explanations of new words, and avoid the error which might arise from the imperfection of previous explanations. Words they considered as arbitrary signs; and De l'Epeé maintained that the instruction of the deaf mute, like that of a foreigner, ought to consist in a course of translation and re-translation from the known to the unknown language. To aid in this process, he added a series of methodical and conventional signs, founded on analogy, for the particles and inflections of language. These were used chiefly in instruction, in order to render the translation complete, as well as to indicate the character and meaning of the connectives. He does not appear to have practised fully upon his own principles, but occupied himself too exclusively with the intellectual improvement of his pupils, and with single words, and seems to have despaired of enabling them to use language, in its connection, except in a mechanical manner. Sicard endeavored to complete the plan of his master, by the improvement of the signs employed; and to him and his pupils we owe, more than to any others, the perfection which this language has attained.

He also endeavored to avoid the error of De l'Epeé, by explaining the theory of grammar, and the formulas of the various species of prepositions, and, in this way, was led into a course of metaphysical and philosophical lessons, which later instructers have found too extensive and too little practical. According to the system adopted under his direction, the first year was occupied with a vocabulary of names of adjectives, and of verbs, in three simple tenses, with simple religious and other narratives in the sign language. It was only in the second year, that words were shown in their connection, in short phrases; the pronoun, prepositions, and the full inflection of the verbs were taught, and religious instruction given in the written language. In the third and fourth years, the organs, senses, and operations of the mind, and the theory of sentencesw ere explained. Original descriptions and definitions required; and in the fourth year books were put into the hands of the pupils. Throughout the course, public lectures were given, in which written accounts of Bible History and religious truths were explained in the sign language; but no devotional exercises in this language were ever connected with them, or practised by the pupils.

American System. This system has been materially modified in the school of Paris itself, and in several others on the continent of Europe, which adopt the same principles.

As the American system of instruction, devised by

Mr. Gallaudet without any knowledge of others, except that of Pan's, on which it is founded, comprises most of these improvements, with some others of great importance, peculiar to itself, we cannot do better, within the limits allowed us, than to describe this as we have found it, in his own statements, and in the American Asylum. Mr. Gallaudet has combined the fundamental principle of Heinicke, "first ideas, then words," with that of De l'Epeé, that "the natural language of signs must be elevated to as high degree of excellence as possible, in order to serve as the medium for giving the ideas clearly and explaining them accurately." He has added another of no small importance, that, as words describe rather the impression, or state of mind produced by external objects, than those essential qualities which are beyond our reach, the process of learning them would be facilitated by leading the pupils to reflect on their own sensations and ideas; and he states, as the result of his experience, that, among deaf mutes of equal capacities, "those who can be led to mark or describe, with the greatest precision, the operations of their own mind, uniformly make the most rapid progress in the acquisition of written language, and of religious truth." A leading object, therefore, in connection with the first lessons, in which sensible ideas are presented and named, is to establish a free communication with the pupil, in the sign language in reference to his feelings and thoughts, as excited by the objects which he sees, or the events of his

own life. He easily comprehends those of others, and is thus led to learn the names of the simple emotions and acts of the mind. Hence he is brought to think of an invisible agent, which we term the *soul*, as the feeling and percipient being; and, by a natural transition, is led, by the use of signs alone, to the Great Spirit, as the first cause; to his character as our Creator and Benefactor; and to a knowledge of his law and our future destiny. In this manner, the deaf mutes in the American Asylum (and, we presume, in others derived from it) are made acquainted with the simple truths of religion and morality in one year; a period in which, most European institutions, they are scarcely advanced beyond the knowledge of sounds, and the names of sensible objects, qualities and actions, or the most common phrases. By communicating this instruction in the natural sign language, pupils, whose inferior capacity or advanced age would not allow them to acquire enough of written language to receive religious truth through this medium, have been early prepared to enjoy its blessings and hopes, and feel its sanctions as a restraint upon their conduct, which renders their government more easy, while it aids them in the formation of correct habits. Another plan, which is not known to have been ever employed before its introduction by Mr. Gallaudet, in 1817, was to conduct the daily and weekly devotional exercises by signs; and the deaf mutes have been thus taught to address the Father of their spirits in their own natural language,

and have been admitted to the new privilege of social worship. In applying the first principles to the course of instruction in language, an important improvement has been made, by combining words into phrases as early as possible; and thus teaching the pupil how to use them. The idea of each phrase is first explained by the sign language, and then translated into words, and then re-translated by the pupil into his own language. The process is carried on for more difficult words, and the phrases are lengthened until they become narratives. The acquisition and use of the connectives are aided by the methodical signs of De l'Epeé and Sicard. The pupil is called upon, at intervals, to express his own ideas in writing, and to explain by signs what is written by others. An important additional improvementi s "to employ the pupil as early as possible in the study of books written in an easy style, explained by signs when necessary," so as to lead him, by his own, and often by his unaided efforts, to become acquainted with the arrangement of words, and the idioms of written language. He is led gradually to infer the rules of grammar from a series of examples, instead of committing them to memory; and the theory of language is reserved for the later years of instruction, when the pupil is familiar with its practical use. The methods of instruction in the elements of arithmetic, geography and history, do not differ materially from those usually employed, except that much aid is derived from explanatory signs; and experiments, made

in some of the schools of Europe, prove that those may be usefully employed to illustrate various objects to persons possessed of hearing.

Articulation. While the instructers of the school of De l'Epeé and Sicard unite in denying that articulation is necessary to the deaf mute, as a means of mental development, they admit its great value as a supplement to intellectual education, if it be attainable. But they differ as to the practicability and expediency of attempting to teach it generally. Of its great practical value in darkness, or in cases of sudden danger, there can be but one opinion, and it is certainly important that every deaf mute should be taught some cry of distress, or perhaps a few words for such occasions; for some do not know how to use their voice even to this extent. The power of articulating, even imperfectly, may also be of great importance to the deaf mute, where ignorance in writing is combined with a phlegmatic inattention to signs, in those among whom he is situated. But that it is not indispensable, as an ordinary means of communication, if proved by the fact that the pupils of the French and American schools find no difficulty in making themselves intelligible to those around them, either by writing or signs, on all necessary subjects. Articulation is learned and recollected by the deaf mute, as a set of movements and sensations in the organs of speech. It is taught by pointing out to the pupil the powers of the vowels and consonants and the portion of the lips, teeth and tongue,

and by making him feel with his hand, or a silver instrument, all the perceptible movements and vibrations of the throat and interior organs, which are requisite for their pronunciation. He is then required to imitate this position, and to force a quantity of air from the lungs sufficient to produce the sound, and is taught to read the articulations of others, by observing the position of the organs and the countenance. The facility of doing this, will depend much upon the pliability of the organ of speech, and the nature of the language to be learned. We observed, as would naturally be supposed, that the soft and regular language of Italy, in a climate where we have other evidence of a superior pliancy in the vocal powers, was acquired with tolerable success, by a short period of daily practice. But the harsh and guttural sounds of the northern languages, and the irregularity which is found in the pronunciation of some of them, present several additional difficulties, which are perhaps increased by the frequent diseases of the vocal organs produced by a cold climate. Those instructers who attempt to teach all their pupils these languages, are usually compelled to make it a constant and individual exercise, and to make and to demand efforts painful to the teacher, and pupil, and spectator, with only a partial success. Of a number of speakers, whom we have seen and heard of in various countries, thus taught, few would have been intelligible to a stranger so readily as by signs; and their tones were extremely disagreeable. On

the other hand, we have seen a few deaf mutes who are capable of speaking in a manner perfectly intelligible, and of reading from the lips and countenance, what was said by others. They were such, however, as either retained some remnant of hearing, or had been the subjects of individual instructions for a series of years. We presume the truth lies in that middle course, now adopted by the school of Paris, and by some advocates of articulations, who have had an opportunity of observing it in all its forms. They believe that, by that portion of the pupils of every institution whose organs are pliable and who have some remnant of sensibility either in the external or internal ear (those termed *demi-sources* in the Paris school,) the acquisition may be made with a degree of ease and perfection which renders it a desirable and important branch of instruction for such portions of the pupils in every institution. They are equally convinced, that to attempt to teach articulation to those entirely destitute of sensibility in the ear, or who cannot exercise the organs of speech without difficulty or pain, is a useless labor, and may produce disease in the pupil; as more than one instance proves. On the last point, some have maintained that the exercise of the lungs is important to the pupil, while others have declared the contrary. We believe here, also, much will depend on individual organization, and that the general question will be modified much by the climate, and the nature of the language to be taught. Most of the schools for deaf mutes employ a manual

alphabet for the more rapid communication of words; in England, usually made with both hands, and elsewhere with one, this alphabet, with writing on paper and in the air, and the use of natural and conventional signs, are found adequate means of communication for those who cannot acquire articulate language.

ABBE DE L'EPEE.

[From the London Entertaining Magazine.]

The celebrated Abbe de l'Epeé, a name never to be pronounced without veneration, was the first man who formed a system of instruction for the deaf and dumb, which he published in 1776. He experienced its success during the space of twenty years; during which time he had surrounded himself with all the deaf and dumb he could assemble. That respectable man employed his fortune in clothing and maintaining most of these unhappy beings; and all Europe has witnessed his talents, his constancy and his success.

At his death, which happened in the month of December, 1789, the Abbe Sicard, his pupil, took his place, as instructer; and some benevolent persons undertook to maintain the deaf and dumb. At the end of January, 1791, the National Assembly granted

to that establishment the site of the Celestius, and founded a hospital for twenty-four children, with a pension of 350 francs for each child. Soon after, the number of children gratuitously admitted was augmented to a hundred and twenty, and their pension increased to 500 francs.

During the time of their living in the institution, which is five years, the pupils of both sexes are clothed and maintained; they are taught reading, writing, arithmetic, and drawing.

Any parent who can afford to pay a pension of 500 francs for his child, may send him to this establishment.

To satisfy the public curiosity, the institution is open to visiters once a week, from eleven to one o'clock, every month, except from the 19th of August to the 22d of October.

It is impossible to be present at one of the public lessons given by the Abbe Sicard to this unfortunate class, without being penetrated with the liveliest emotions of compassion, anxiety, and respect; compassion and anxiety for the immediate objects of the institution, and respect for its classical, humane, and scientific director. Such have been the labors of the immortal Abbe de l'Epeé, and of his successor, the Abbe Sicard, that they have initiated a very considerable number of these afflicted members of society into the arcana of mental communication, without the aid of speech, and by certain signs can carry on a conversation with them upon any subject. They

have gone farther — they have taught several the use and application of grammar, and brought them to comprehend perfectly, by the mere effects of mechanical operation, the signification of the whole language. They have even taught some to read and pronounce aloud any sentence written for them, but, as may be expected, the pronunciation, not being *imitation*, and being wholly *unheard* by the person who utters, is incorrect. This sort of pronunciation is the effect of a compelled mechanical exertion of the organs of speech, produced by the Abbe's placing his lips and mouth in certain positions, and appearing to the scholar to make certain motions, who, in endeavoring to imitate such motions, necessarily brings forth a sound, more or less like that required. The degree of force which it is necessary the scholar should apply, to pronounce distinctly any word, is regulated by the Abbe's pressing his arm gently, moderately, or strongly! The whole art is curious, and highly interesting.

A most interesting account of a public exhibition, we copy from a recent traveller. At this meeting, the Abbe Sicard had an opportunity of showing to the auditors, the first mode of communication with the deaf and dumb. A boy about thirteen years of age, whom the Abbe had not even seen, had just been sent to the institution. A sheet of paper was brought, on which were printed many of the most common objects, such as a horse, a carriage, a bird, a tree, &c. Upon the Abbe's pointing to any one of

them, the boy immediately seemed delighted to show, by signs, attentively observed by the Abbe, formed the basis of their future communications.

These exercises are extremely well attended, chiefly by persons of respectable appearance. At one of these lectures, the Abbe Sicard stated a very curious occurrence. After having observed that our blind Sanderson, on being asked to describe the sound of a trumpet, compared it to the color red, he stated, that a deaf and dumb pupil, having been desired to define his idea of red, immediately answered, that it resembled the sound of a trumpet.

THE AMERICAN ASYLUM, AT HARTFORD, CONN.

[From the American Magazine.]

The American Asylum for the education and instruction of deaf and dumb persons, was founded by an association of gentlemen in Hartford, Conn., in 1815. Their attention was called to this important charity, by a case of deafness in the family of one of their number. An interesting child of the late Dr. Cogswell (who had lost her hearing at the age of two years, and her speech soon after,) was, under Providence, the cause of its establishment. Her father, ever ready to sympathize with the afflicted, and prompt to relieve human suffering, embraced in his

plans for the education of his own daughter, all who might be similarly unfortunate. The co-operation of the benevolent was easily secured, and measures were taken to obtain from Europe a knowledge of the difficult art, unknown in this country, of teaching written language through the medium of signs, to the deaf and dumb. For this purpose, the Rev. Thomas H. Gallaudet visited England and Scotland, and applied at the institutions in those countries for instruction in their system; but meeting with unexpected difficulties, he repaired to France, and obtained at the Royal Institution at Paris those qualifications for an instructer of the deaf and dumb, which a selfish and mistaken policy had refused him in Great Britain. Accompanied by Mr. Laurent Clerc, himself deaf and dumb, and for several years a successful teacher under the Abbe Sicard, Mr. Gallaudet returned to this country in August, 1816. The asylum had, in May preceding, been incorporated by the State Legislature. Some months were spent by Messrs. Gallaudet and Clerc in obtaining funds for the benefit of the institution, and in the spring of 1817, the Asylum was opened for the reception of those for whom it was designed, and the course of instruction commenced with seven pupils.

As the knowledge of the institution extended, and the facilities for obtaining its advantages were multiplied, the number of pupils increased from seven to one hundred and forty, which, for several years past, has not been much above the average number: and

since its commencement in 1817, instruction has been imparted to four hundred and seventy-seven deaf and dumb persons, including its present inmates.

In 1819, Congress granted the institution a township of land in Alabama, the proceeds of which have been invested as a permanent fund. The principal building was erected in 1820, and the pupils removed to it in the spring of the following year. It is one hundred and thirty feet long, fifty feet wide, and, including the basement, four stories high. Other buildings have been subsequently erected, as the increasing number of pupils made it necessary; the principal of which is a dining-hall and work-shops for the male pupils. Attached to the institution are eight or ten acres of land, which afford ample room for exercise and the cultivation of vegetables and fruits for the pupils.

The system of instruction adopted at this institution is substantially the same as that of the French school at Paris. It has, however, been materially improved and modified by Mr. Gallaudet and his associates. This system, and indeed every other rational system of teaching the deaf and dumb, is based upon the natural language of signs. By this we mean those gestures which a deaf and dumb person will naturally use to express his ideas, and make known his wants previous to instruction. These gestures or signs are rather *pictorial*, that is, an exact outline of the object delineated by the hands in the air; or *descriptive*, giving an idea of an object by presenting

some of its prominent and striking features; or *conventional*, such as may have been agreed upon by a deaf and dumb person and his associates. As there are very few objects which can be expressed with sufficient clearness by the delineation of its outline alone, a descriptive sign is usually connected with it. Thus, in making the sign for a *book*, the outline is first delineated by the forefinger of both hands. To this is added the descriptive signs of opening the book, placing it before the eyes, and moving the lips as in reading. It may therefore simplify the classification of natural signs if the first two divisions be united; and it will be sufficiently accurate to say that all the signs used by the deaf and dumb are either *descriptive* or *conventional.*

By far the greater part of these signs belong to the former class; as it includes the signs for most common objects, actions, and emotions. A deaf and dumb child constructs his language upon the same principle as the child who can hear; that of imitation. The latter hears the word *milk* articulated in connection with his favorite food; he associates the sound with the thing, and hunger prompts him to imitate the articulation. The deaf child, who has been accustomed to drink milk and has seen others drink it, will imitate the action. Hunger prompts him to put his hand to his mouth, as though it were a cup; to move his lips, and throw back his head as in drinking. And this is his sign for milk. But as he grows older, and becomes acquainted with other

liquids, he finds the need of a more distinctive sign. He is permitted to accompany his mother to the pasture, and is greatly delighted at witnessing the process of milking. He at once imitates the process, and adopts this as his distinctive sign for *milk*. In the same way he imitates other actions, makes known other wants, and describes other objects around him, until he has a language commensurate with the occasions which require the expression of his thoughts. We have now an explanation of the manner in which *descriptive signs* are invented by the deaf and dumb; and it is not a little surprising that these signs are so nearly alike, that intelligent deaf and dumb persons, previous to any instruction, will at the first interview, converse together freely on all common subjects: and the professors of the institution find no difficulty in obtaining from them, on their arrival, an account of their former occupations, their family, friends, and the more remarkable incidents of their lives. Were it not for this common medium of communication, the labor of teaching written language to the deaf and dumb would be much more arduous, if not impracticable.

It has already been remarked that some of the signs of an uneducated deaf and dumb person are *conventional*. But it should be distinctly stated, that few if any of these conventional signs are purely arbitrary. On the contrary, they are based upon a resemblance, real or imaginary, to the thing signified, and may thus be said to have their foundation in nature. As

the knowledge of a deaf and dumb person increases, and his acquaintance with persons and things extends, he will find it necessary often to refer to such persons or objects as cannot be concisely described and clearly designated; he will, therefore, when the object is present, or after he has given an extended description of it, fix upon a short sign which he will afterwards use as the sign for that object. One of his brothers, perhaps, has a scar upon his face. Whenever he has occasion to speak of that brother to other members of the family, he will draw with his finger the form of the scar upon his own face. This is agreed upon as that brother's sign or name. In like manner he will adopt in connection with his associates, short signs for other persons and things, by means of which he will readily express the artificial divisions of time, distance, measure, &c., and refer to different individuals of his acquaintance when absent. Many of these conventional signs will differ in different deaf and dumb persons, and of course will not at first be understood; but in a very little time after they come to the Asylum, they adopt the conventional signs of the institution, and thus have a uniform language.

In the school-room, the instructer makes use of *natural signs* to communicate ideas to his pupils; of *systematic signs* to enable them to translate their own into written language; of the *manual alphabet*, or signs of the hand corresponding to the letters of the alphabet; and of *written symbols* to express the grammatical relations of words. A more particular

account of the mode of instruction would be inconsistent with the limits assigned to this article. Indeed, it can hardly be necessary to enlarge on this topic, as visiters can at all times have access to two of the classes, and on Wednesday afternoon to all the classes, when they are permitted to witness the process of imparting instruction by signs, and to make such inquiries as will enable them to understand the subject.

The pupils usually remain at the Asylum four or five years, in which time an intelligent child will acquire a knowledge of the common operations of arithmetic, of geography, grammar, history, biography, and of written language, so as to enable him to understand the Scriptures, and books written in a familiar style. He will of course be able to converse with others by writing, and to manage his own affairs as a farmer or mechanic. There are workshops connected with the institution, in which the boys have the opportunity of learning a trade, and many of them, by devoting four hours each day to this object, become skillful workmen, and when they leave the Asylum, find no difficulty in supporting themselves. The annual charge to each pupil is one hundred dollars.

The department of instruction is under the control of the Principal of the institution, who has also a general oversight of the other departments. The pupils are distributed into eight or nine classes, the immediate care of which is committed to the same

number of assistant instructers. When out of school, the pupils are under the care of a steward and matron.

Five or six similar institutions have been established in different parts of the country, all of which have obtained their system of instruction, and some of their teachers, from the American Asylum.

EXHIBITION OF DEAF MUTES

BEFORE THE LEGISLATURE OF NEW-HAMPSHIRE.

Mr. Gallaudet, the principal of the Hartford Asylum for the education of the Deaf and Dumb, gratified the members of the Legistature and other citizens present, with an examination of one of his pupils. Mr. G. stated that his object was to show the manner of imparting instruction to their pupils—of gaining access to their minds. Young Loring was 17 years old on the day of the examination. He had been seven years in the Asylum. When he went there he was unable to write or to connect words. The pupils are first taught an alphabet whereby they spell words on their fingers. Several words were proposed by the audience, spelt by the instructer, and immediately written by the pupil. After the alphabet is attained, the pupils are taught the names of common objects. Several articles were here presented to the view of the pupil, who readily wrote their

names on his writing board. Such objects as could not be presented to the eye of the pupil are either presented in pictures or described to the mind. Mr. G. described the Elephant and the Ocean, the State of New-Hampshire, and the State of Vermont, and Loring wrote them on his board. Vermont was curiously described by representing a boy with his hair erect. It seems that the first pupil who entered the Asylum from Vermont, had refractory hair, and the pupils considered it as a suitable hieroglyphic for the State. Words relating to the moral faculties were given by the audience, such as Imagination, Patience, Anger, Love, and having been communicated to the pupil by signs, (not by spelling) were written down.

After a considerable vocabulary is acquired by the pupil, he is taught to connect words in sentences. Short sentences were proposed to Loring, such as — a judge should be just; a lawyer should be honest; a legislator should be wise; a preacher should be pure. They were written down with much precision, excepting that the last sentence was written — a *clergyman* should be *chaste.* Longer sentences were proposed to test his acquaintance with the different parts of speech, moods and tenses. By signs, at the proposal of gentlemen present, he was requested to write these sentences: — I should have been happy to have seen him, if I had met him; the king has been supposed to be wiser than his brother. In this sentence he first wrote *had* for *has*, but immediately corrected it on a motion of his instructer. So in this

sentence: We will remember this to-morrow — he used *shall* for *will*, but corrected it on his own recollection. He was requested to write: We should revere the memory of Washington, because he is the father of our country; he wrote it verbatim, excepting that he used the word *venerate* instead of *revere*.

Mr. G. then proceeded to show that not only ideas might be communicated to the Deaf and Dumb, but that they might understand the meaning of the words used.

Words were given which he was desired to connect with others in sentences. The first was "Lexington Ms." he added — "is celebrated as the place where the first battle was fought in the American Revolution." The second word was *revolution*. He wrote "an extraordinary revolution happened in France, after the execution of Louis XVI." He was asked the meaning of the word *extraordinary*, and answered "uncommon, unexampled." He was desired to write a sentence in which the word should be introduced, and wrote — Wallace possessed *extraordinary* strength and courage. He was asked who was Wallace?

A. He was a Scott, who lived in the thirteenth century and was eminent for his intrepidity, magnanimity and patriotism.

Q. What was the fate of Wallace?

A. He was betrayed by one of his friends into the hands of Edward I., made a prisoner and sent to London, where he was hung and quartered.

Q. What was Oliver Cromwell?

A. He was King Protector of England.

Q. What do you mean by King Protector?

A. King Protector is the same with King in every respect except the title.

Q. What was the character of Lady Jane Grey?

A. She was uncommonly beautiful, intelligent, learned, and virtuous.

Q. What is your idea of eternity.

A. Eternity is existing from no beginning nor to an end.

Q. Who is eternal?

A. God only.

Q. What is accountability?

A. Accountability is, that a being must give an account of his conduct to God.

Q. What is the character of God?

A. God is perfectly good, holy and just, and is infinitely powerful and wise.

Q. What is that which is the most conducive to the happiness of men?

A. Benevolence is that which conduces best to the happiness of men.

Q. What is benevolence?

A. It is that love that one feels towards all men.

Q. What is taste?

A. Taste is that delicate faculty by which one perceives the beauties or defects of anything either in nature or art.

Q. What is the character of Thomas Brown of Henniker, who has been two and a half years in the Asylum, and what proficiency has he made?

A. Brown is a very well behaved and docile youth. He has made rapid improvement in his studies, and has a strong thirst for knowledge.

Q. What do you mean by *thirst* as you now have used it?

A. It means a strong desire.

Q. Who are the prominent candidates for the next Presidency of the United States?

A. Gen. Jackson, Mr. Adams, and Mr. Crawford.

Q. Which do you prefer?

A. I do not wish to tell you which candidate I prefer.

Q. Who will probably be successful?

A. Gen. Jackson will probably be successful.

Q. What reason have you to suppose that Jackson will be successful, or that Mr. Clay is not a prominent candidate?

A. The votes for Gen. Jackson are fast increasing. I don't know why Mr. Clay is not a prominent candidate for the next Vice Presidency.

Q. What is the character and proficiency of William Carpenter, of Littleton, who is now at the Hartford Asylum?

A. Carpenter is a pleasant and obliging boy. He makes respectable progress in his studies and is quick to learn.

Q. What ideas of God and futurity had you previous to your entering the Asylum?

A. I had not any idea of either before I came to the Asylum.

Q. What idea had you of the relation between parent and child before you went to the Asylum?

A. I had scarcely any.

Q. What is an idea?

A. It is a likeness which we form in the mind of anything that we have seen.

Q. What idea have you of the sense of hearing?

A. None.

Q. What idea have you of sound?

A. None.

Q. How do know there is any such thing as noise?

A. Others have told me so, and I feel the jar.

Q. What is the product of seven times seven?

A. Forty-nine.

Q. How do you know when it is Sunday?

A. After six successive days have passed we know that Sunday comes.

Many other questions were asked and answered with equal precision and readiness.

Several articles manufactured by the pupils at the Asylum were exhibited —such as boxes, penknives, shoes, &c. all executed with remarkable neatness and taste.

The assembly was numerous and respectable, attentive and delighted. The members of the Legislature had an opportunity of ascertaining by actual observation whether the deaf and dumb are capable of improvement: they availed themselves of the opportunity and are satisfied. The cause of the deaf and dumb, and of the Hartford Asylum has been

thereofore eloquently advocated in our Capitol, but never so powerfully, so impressively and so effectually as by the amiable and interesting LORING.

THE MANUAL ALPHABET.

In giving a representation of the manual alphabet, respectively in use in England and on the continent which we think may be of practical use to some, and not without interest to many in this country — it seems desirable to explain what they are, to state the purposes to which they are applicable, and to give an account of their origin, so far as it can be ascertained. For the means of doing this, we are considerably indebted to the memoir of the Abbe de l'Epeé, in the 'Biographical Contemporains,' and to an article on the subject in a recent number of the Magasin Pittoresque.

The pretensions of the manual alphabets have been much misunderstood and frequently overstated. If we had not met with grave and eloquent essays, which give to dactyeology, (a name derived from the Greek, meaning finger-talking,) the power of conducting the dumb to the gradual attainment of speech, we should think it scarcely requisite to state that it is merely a substitute for, or rather a mode of writing;

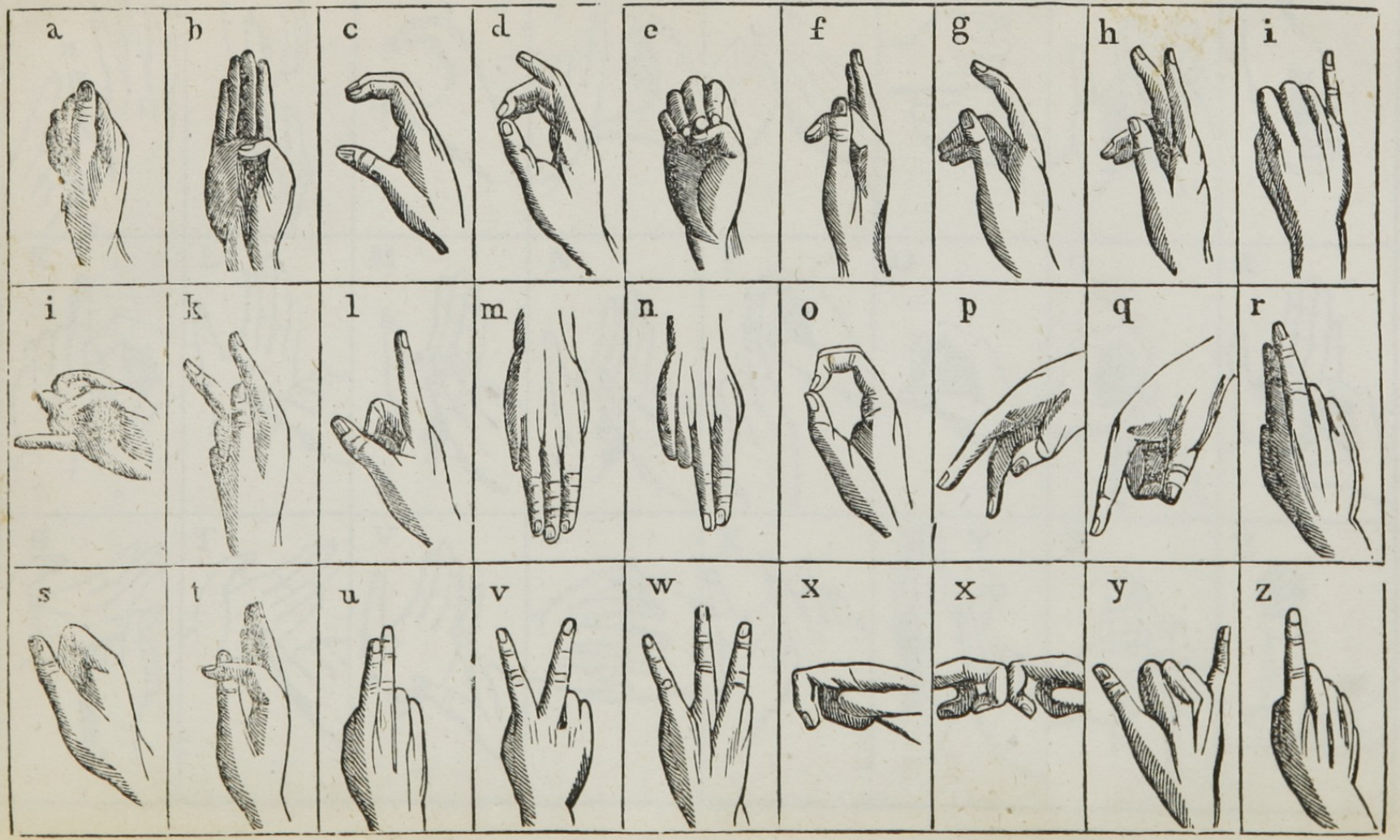
with no other advantage over the use of pen, ink, and paper, that we are aware of, than this: that the apparatus is always at hand, always ready for use. By the means of the manual alphabet all the words and phrases of conversation can be expressed. To learn it, requires less than half an hour; and the practice of a few days makes the use of it easy and expeditious. With the engravings before him, no person can find difficulty.

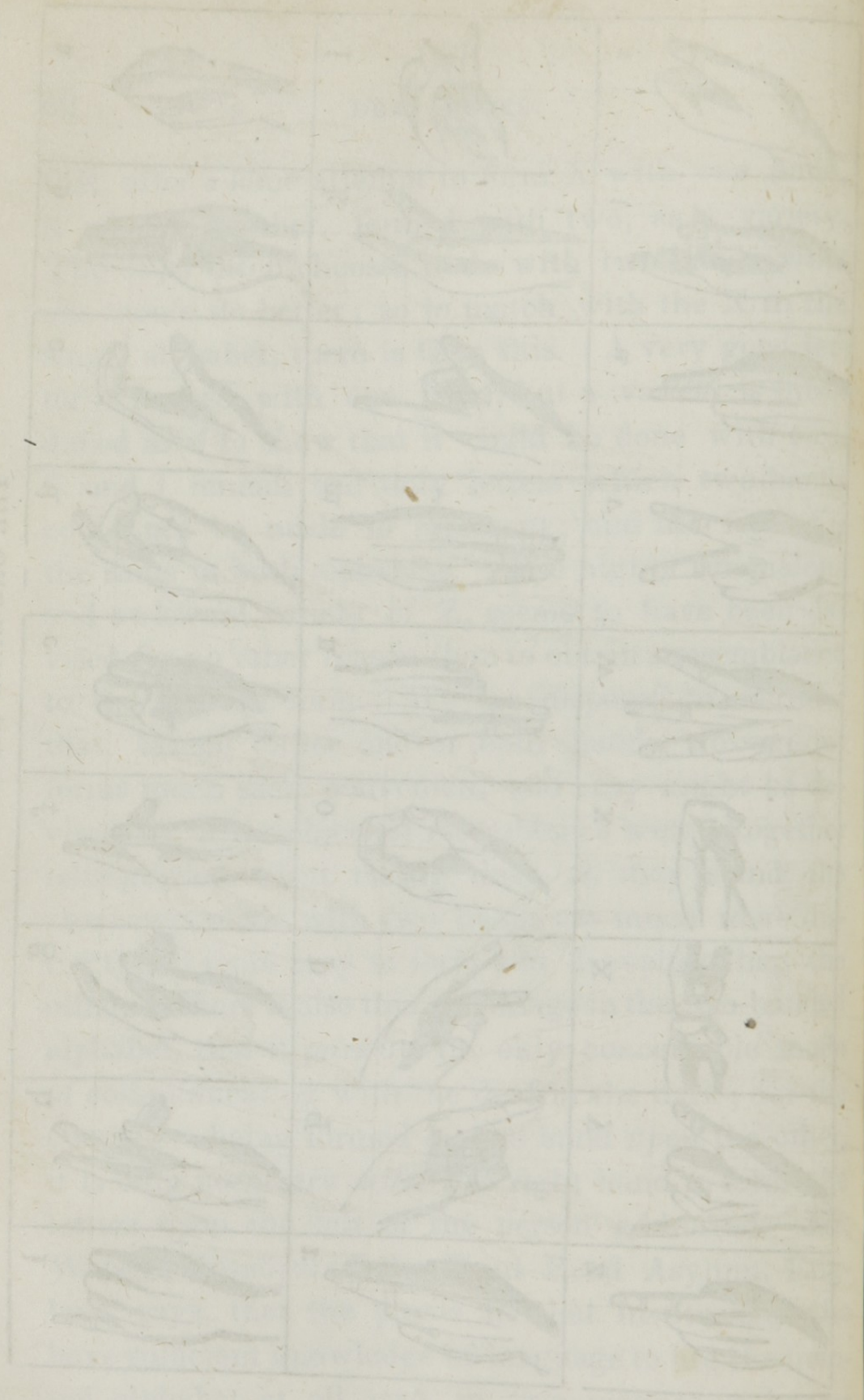
In the one-hand alphabet, the letters J and Z are figured in the air; J with the little finger, and Z with the index. In the other, the letter H is formed by dashing the palm of the right hand across that of the left. The other characters do not appear to need explanation. It is very unnecessary to mark the points otherwise than by a proper pause in the manual action. But it is requisite that the words should be separated, either by a very slight pause, by a horizontal motion of the hand from left to right, or by a sort of fillip with the finger and thumb of the right hand.

On comparing the two alphabets, we find that the object of both is to represent, as nearly as possible, the usual forms of the letters — the *double-handed* alphabet imitating the capitals, the other the small letters. The *single* exhibits an anxiety not to require the help of the left hand; and the other is unwilling to dispense with its assistance. The single tortures the fingers in order to screw them into some fancied resemblance to the written character; and we see

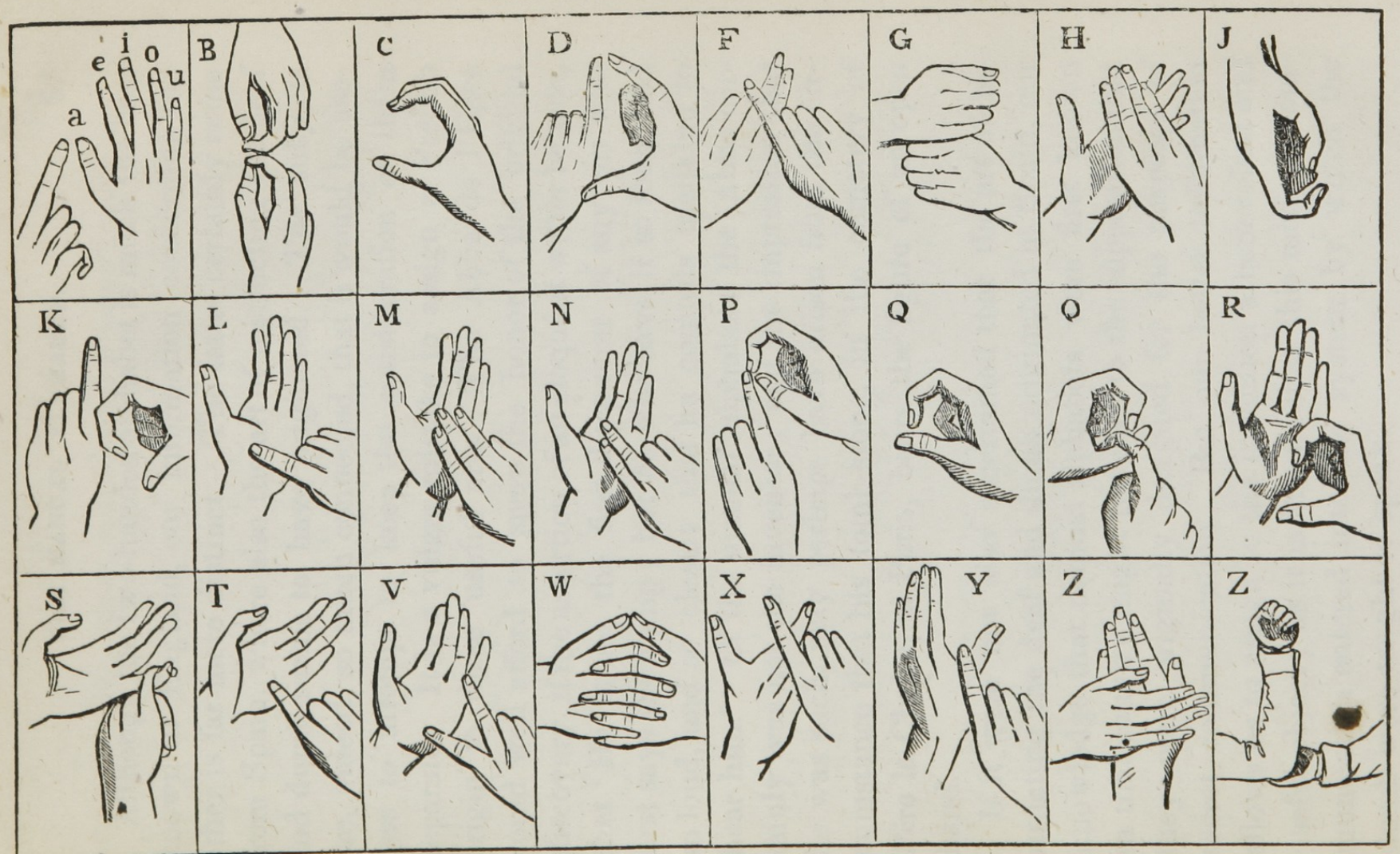
that, after a lame attempt to form X with one hand, it admits another, formed with two, as a variety. The other often chooses to do with two hands what one would do better; so to match with the X in the single alphabet, there is Q in this. A very good letter is formed with one hand, but a variety is introduced as if to show that it could be done with two. C and J remain the only letters which two hands could not be made to represent; and the former is the same in both alphabets. The highly anomalous and awkward variety of Z, seems to have been devised for no other reason than to obtain a resemblance to the written form. We are disposed to consider that, taking either one or both hands throughout forms much more convenient and easy might be devised for, if the object of resemblance were altogether relinquished. But taking them as they stand, the characters made with two hands are much more distinct, and more easy to form and decypher than the other. There is also this advantage in the two-handed alphabet, that it presents the only conceivable mode of communicating with the deaf in the dark; for the characters being formed *by* one hand *upon* the other, it is only necessary with the right hand to form the letters upon the left of the person addressed. Mr. Watson, Principal of the Kent Road Asylum, England, says, that the pupils in that institution, who have sufficient knowledge of language to use the manual alphabet at all, can, in this manner, converse with great facility by night.

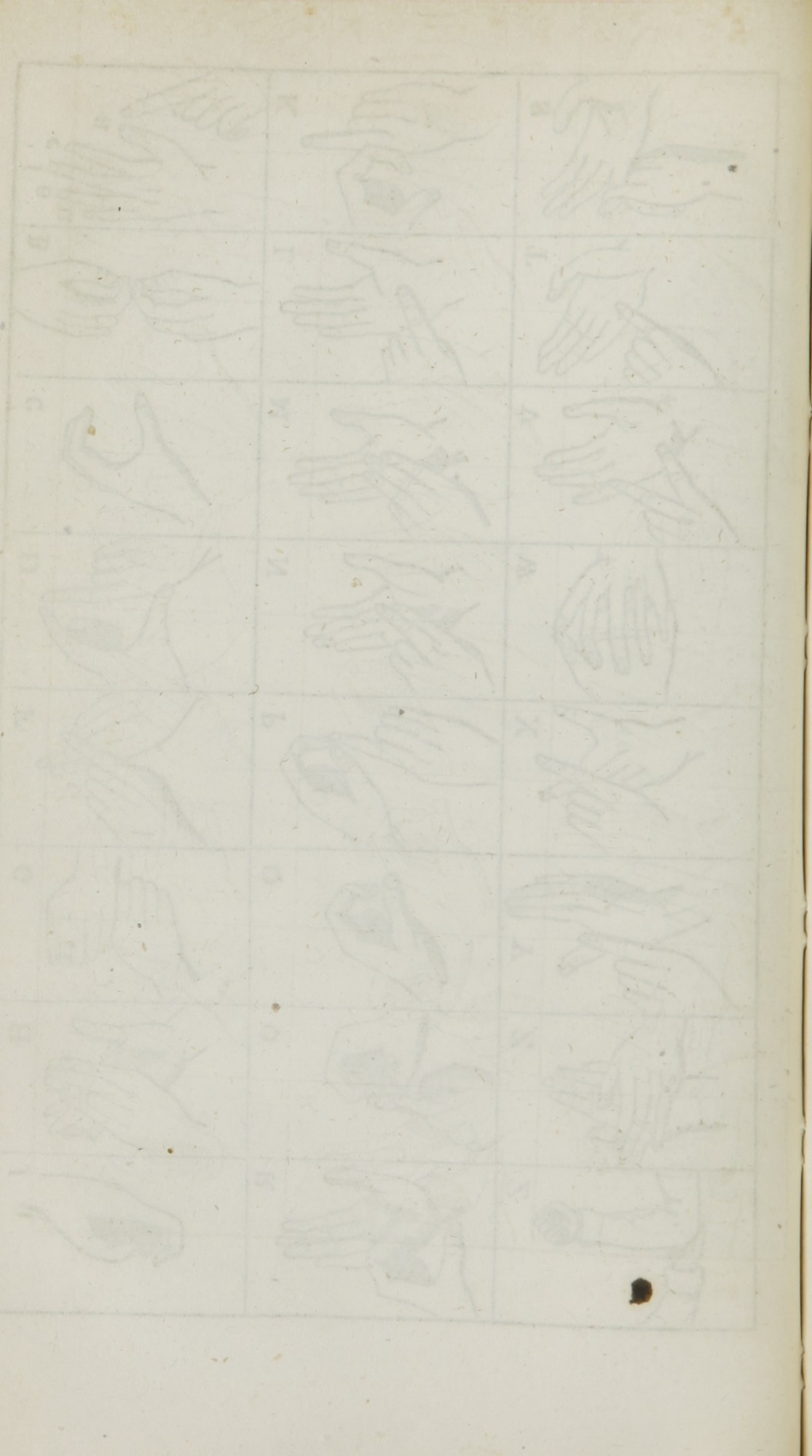
THE ONE-HAND ALPHABET.





THE TWO-HANDED ALPHABET.





Although the two-handed alphabet is much the best known in England, our information concerning the other is far more distinct. The latter certainly came from Spain, where also the art of instructing the deaf and dumb seems to have originated. The subjects are, indeed, so much connected, that it would be useless to attempt to keep the consideration of them separate. It is a vulgar mistake to assign a French origin to those useful arts. The Abbe de l'Epeé could well afford to spare the honor of the original discovery, if the assertion of an eloquent writer be true, that 'He is not the first discoverer of any art who first says the thing; but *he* who says it so long, and so loud, and so clearly that he compels mankind to hear him.' Of the manual alphabets the Abbe certainly was not the inventor; and the impression that he was such, may perhaps have arisen from the circumstance that his tomb-stone, in the cemetery of Pére la Chaise, at Paris, bears the figure of an open hand.

If it were not also ascertained that the art of instructing the deaf and dumb originated in Spain, our knowledge that manual alphabets were first known in that country might have led to the supposition that they were originally designed for the purposes of secret communication. But our better information allows us to assign to the invention a benevolent and useful object; as it is known that this mode of communication entered into the system by which the dumb were taught to speak.

Father Ponce, a benedictine monk, of the monastery of Ona in Spain, who died in 1584, appears to have been the first who exercised the art of instructing this unfortunate class of beings; but we are unacquainted with his method. Don Juan Paolo Bonnet, in 1620, published a book in which he developed the principles by which he had been guided in the education of the constable of Castile, who had become deaf at four years of age, but who, under Bonnet's instruction, learned to speak his native language with much distinctness. Bonnet was emulated — it is not clear we should say imitated — by Digby, Wallis, and Burnett, in England; Ramirez of Cortono; Petro de Castro of Mantua; Conrad Amman, a Swiss physician, practising in Holland; Van Helmont, and many others.

It appears strange that, notwithstanding this, the possibility of instructing the deaf and dumb seems to have been so little suspected in France, that Don Antopio Pareires, who settled in Paris about the year 1735, was encouraged by the general ignorance to claim the honor of the discovery for himself. He made a great mystery of the means he employed; but his claim was allowed by the Academy of Sciences. Some years after, another professor of the art, one Ernaud, set up a rival claim, published a book, and solicited and obtained from the Academy the same honor which had been granted to Pareires. It seems that under all the systems of instruction previous to that of De l'Epeê the pupils were considered to have

attained perfection when they had been brought to pronounce, with more or less facility, and often with much pain and difficulty, a certain number of phrases; and in obtaining this result, the finger alphabet was much employed by the teachers of the Spanish school.

The one-hand alphabet seems to be particularly distinguished as the manual alphabet of the Spaniards. It is said to have been introduced into France by Pareires; and the Abbe de l'Epeé is stated to have borrowed it from him, having only before known the two-handed alphabet. But another account, which as the most authentic, we shall give, declares that the Abbe obtained a knowledge of the alphabet from a Spanish book.

On one of the days which the Abbe was in the habit of employing in the instruction of his pupils, a stranger came and offered to his acceptance a Spanish book, with the assurance that a knowledge of its contents would be of much service to him in his laudable undertaking. Being ignorant of the Spanish language, the Abbe at first declined the offered present; but having opened it at hazard, he perceived the manual alphabet of the Spaniards; and then turning to the title page, he read the words — *Arte para ensemar a hablar los mudos.* 'I had no difficulty,' says the Abbe, 'in divining that this signified *the art of teaching the dumb to speak;* and from that moment I determined to learn the language, that I might be of service to my pupils.'

From the schools of the Abbe the use of this alpha-

bet extended to nearly all the institutions for the instruction of the deaf and dumb on the Continent, and in the United States. The use of it is very limited in England.

Among themselves, the instructed deaf and dumb use almost exclusively the language of *signs*, and have recourse to the manual alphabet only for the expression of proper names, or of such technical words as have not yet been characterized by a specific sign. But in communicating with those who are unacquainted with their system of signs, they habitually use the alphabet. In conversing thus with them, it is not always necessary to form entire phrases. The principal words suffice to fix the attention; a natural gesture completes the thought. Yet it must be admitted, that, in the endeavor to catch ideas which are only partially expressed, they are often exposed to very curious and sometimes to very provoking mistakes.

As all the deaf and dumb who have received the usual instruction are acquainted with the use of the manual alphabet, it seems almost incumbent on those who have any intercourse with such, or with others who cannot benefit by vocal communication, to acquire this useful and simple art.

ON SEEING A DEAF, DUMB, AND BLIND GIRL SITTING FOR HER PORTRAIT.

BY MRS. L. H. SIGOURNEY.

Heaven guide thee, Artist, — though thy skill
May wake the enthusiast's passion-tear,
And catch expression's faintest thrill, —
What power shall prompt thy pencil here?

She hath no eye. — *God quench'd its beam*, —
No ear, — though thunder's trump be blown
No speech, — her spirit's voiceless stream
Flows dark, unfathomed and unknown.

Yet she hath joys, — though none may know
Their germ, their impulse, or their power,
And oft her kindling features glow
In meditation's lonely hour.

So when unfolding blossoms breathe
Their fragrance 'neath a vernal sky,
Or feeling weaves its wild-flower wreath
As some remembered friend draws nigh,

Then doth the heart its love reveal
Though lip and eye are seal'd the while,
And then do wildering graces steal
To paint their language on her smile.

For still the undying soul may teach,
Without a glance, a tone, a sigh, —
And well canst thou its mirror'd speech
Interpret to the wandering eye.

What though her lock'd and guarded mind
Doth foil Philosophy divine, —
And baffled Reason fail to find
A clue to that untravelled shrine, —

Yet may *thine art*, with victor sway,
Win laurels from this desert-wild,
And to a future age portray
Mysterious Nature's hermit child.

TRIAL FOR THE ROBBERY OF A MUTE

[From the N. Y. Com. Advertiser.]

Yesterday, at the Court of sessions, a large stout negro, named William Lisbon, was placed at the bar on the charge of highway robbery, in attacking and forcibly stealing, on the night of the second inst., from a deaf and dumb man named Mestapher Chase, his hat, coat, and shoes, and between seven and eight dollars in money. The complainant is a resident of Concord, Mass. and has been to Troy, in this State, to visit a brother, whence he was returning home, and arrived in this city on the afternoon of the second inst. The circumstances attending the robbery, as related by Chase, in writing, were, that he asked the prisoner, between ten and twelve o'clock at night in Orange street, where he could find a lodging, when the prisoner struck him in the side, knocked him down, and choked him till he lost his senses. When he recovered he found himself robbed. He was certain that it was the prisoner that robbed him; it was bright star-light at the time. Sometime after, he saw two watchmen, to whom he communicated by signs the robbery, and the watchmen accompanied him to several houses in the vicinity, and finally found the prisoner in bed. He at once pointed out the prisoner as the robber, and he was taken in custody and lodged in the watch-house. By a neglect in the watch-

house, the names of the watchmen who arrested the prisoner were not placed on the watch returns, and the complainant's testimony was wholly unsustained, except by that of Justice Hopson, who testified that when the prisoners were brought up from the watch-house, Chase pointed out the robber from twenty others. This trial being of a novel character, we are induced to give a portion of the testimony as it was reduced to writing by direction of the Court.

Q. Where is your home?

A. Concord, Mass.

Q. Can you speak?

A. No, (and shakes his head.)

Q. Was you robbed by day or night?

A. Night.

Q. About what time of night?

A. Between ten and twelve.

Q. In what part of the city?

A. I believe in Orange St.

Q. Was it near a lamp, so that you could see him?

A. It was star-light.

Q. Did you come to New-York alone?

A. Yes; I have been to see my brother, and am going home.

Q. What did the prisoner, who is now upon trial, do to you?

A. I know him by his whiskers and coat. I went to see where I could get a lodging, and he struck me and chocked me, till I lost my senses.

Q. Who arrested the prisoner?

A. Two watchmen.

Q. How did the watchmen know that you was robbed?

A. I can't tell certain.

Q. Was it the same night?

A. Yes.

Q. Did you know the prisoner as soon as you next saw him?

A. I showed him to the watch.

Q. Was the moon shining?

A. I can't say.

Q. On what day of the week was you robbed?

A. A week ago last Monday.

Q. Can you be mistaken as to the prisoner being the man who robbed you?

A. I am sure.

Q. In what manner did you ask the prisoner where to get a bed?

A. By a sign, (and placed his hand to his head, in a reclining position.)

Q. How soon after you asked him where to get a bed, did he knock you down?

A. In less than a minute.

Q. Are you sure you had the money, ($7.50,) when you spoke to him?

A. Yes.

Q. Where was your property found, or have you found it?

A. It is not found.

Q. When did you next see the prisoner after he robbed you?

A. The watch took him that night.

Q. Did you see the prisoner before he was brought to the watch-house?

A. The watch and me found him in bed.

Q. How did you know where to look for him?

A. We did not know.

Q. Who told you where to find him.

A. We went into other places.

Q. What will become of you after death, if you swear to a lie?

A. My soul will be lost to Heaven.

Q. Are you able to call for assistance, if you are attacked?

A. No; they (the watch) happened along.

Q. If you were about to die, would you say surely and swear to it, that the prisoner is the man who robbed you?

A. I would swear as soon then as I would now.

Q. Are you willing to meet your God as to the truth of your last answer, and all the facts stated by you about the prisoner? Answer solemnly.

A. I am.

The case was submitted without argument; and the jury, without leaving their seats, rendered a verdict of guilty.

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LINES ON THE MARRIAGE OF THE DEAF AND DUMB.

No word! — No sound! — and yet a solemn rite
Proceedeth 'mid the festive lighted hall.
Hearts are in treaty, — and the soul doth take
That oath, which unabsolv'd, must stand, till death,
With icy seal, doth close the scroll of life.

No word! — No sound! — and still yon holy man,
With strong and graceful gesture, hath imposed
The irrevocable vow, — and, with meek prayer,
Hath sent it to be registered in Heaven.
— Methinks this silence heavily doth brood
Upon the spirit. — Say, thou flower-crowned bride, —
What means the sigh that from thy ruby lip
Doth 'scape, — as if to seek some element
That angels breathe?

Mute! — Mute! — 'tis passing strange!
Like necromancy all. — And yet 'tis well: —
For the deep trust with which a maiden casts
Her all of earth, — perchance her all of Heaven, —
Into a mortal hand — the confidence
With which she turns in every thought to him,
Her more than brother, and her next to God,
Hath never yet been meted out in words,
Or weigh'd with language.

So, ye voiceless pair,
Pass on in hope. — For ye may build as firm
Your silent altar in each other's hearts,
And catch the sunshine through the clouds of time,
As cheerly as though the pomp of speech
Did herald forth the deed. — And when ye dwell
Where flowers fade not, and death no treasur'd tie
Hath power to sever more; — ye need not mourn
The ear sequestrate and the tuneless tongue;
For there the eternal dialect of love
Is the free breath of every happy soul.

[From the Christian Observer.]

ON TEACHING THE DEAF AND DUMB TO ARTICULATE.

Having observed several valuable articles in your widely circulated miscellany, on the subject of educating the unfortunate deaf and dumb; in particular, one in your volume for 1818, p. 514, "On the Expediency of teaching the Deaf and Dumb to articulate;" and another by a nameless correspondent, in reply to that article, in the same volume, p. 787, permit me to offer a few observations on the subject. It may, perhaps, be too late to reply specifically to any paper of so old a date; but as the subject is highly important, and your readers have lately had their attention recalled to it by a proposal for educating the deaf and dumb throughout the kingdom, by means of national and other schools, I trust a few remarks upon the general question may not be uninteresting; and as your correspondent for December, 1818, has urged the usual arguments on his side of the controversy, I shall take leave to notice his leading principles.

The subject claims the attention of every thinking mind; and I am happy to find that so much exertion has been manifested throughout *Great Britain*, as will in a few years be the means of educating all the deaf and dumb, in common with other children, at a trifling expense. So long as the deaf and dumb are taught utterance, the system of delusion, which has been supported and upheld by the crafty, and imposed on the credulous at the Deaf and Dumb Asylums,

will continue. To teach the deaf and dumb to speak is as unnatural as to teach a parrot. If it were impossible for the dumb to reason without learning to speak, I would cordially agree with the advocates for the propriety of teaching them utterance; but the all-wise Providence never intended them to speak, any more than that the blind should see, without his all-sufficient power. If to give the dumb their mother-tongue would alone remove ignorance, how is it that some men who can speak are so ignorant as to attempt to prove, that, by teaching the deaf and dumb to speak, they immediately become rational beings; when it is evident that speech alone can never teach them a language, and without a language the deaf and dumb must forever remain little better than the brute creation? Does it not then clearly prove, that to teach them a language is the first, and ever will be the only means by which they can become rational beings? This may lead to an inquiry: How are they to be taught a language? *Not by speech*, but by their own natural language of *signs*, which they can exercise so plainly as to enable those around them to understand all their wants, all their affections, and all their feelings. *Signs* were the first natural language of us all, and signs must ever continue to be the language of the deaf. Give them a language explanatory of their own signs, and of such as may be made to them, "they are no longer alone in the social circle; they are enlivened by (written or manual signs) conversation, instructed by the page of

history, enlightened and comforted by the records of eternal truth, and are in every view elevated to the rank of their fellow-beings. All this I maintain is accomplished by the plain, rational, and practical method of teaching them the language of the country where they happen to be situated;" but not by giving them what is of no use to them, a *mother-tongue.* I am at a loss to undestand what your correspondent meant when he said "that we came to the possession of our mother-tongue *solely* by the reiteration of those names (words or phrases) being made intelligible to us, through the medium of the organ of hearing." Did he mean to signify that, the moment we heard the first sound of the human voice, we knew the meaning of the word uttered, and that *solely* by the reiteration of words or phrases we knew the signification of each? If this is really what he means (and I am at a loss to interpret his meaning in any other manner,) *our eyes are useless.* Now, as this sort of argument may serve to amuse ninety-nine out of one hundred who have never given the subject the least consideration, although they have subscribed their money to institutions they knew nothing about, I shall endeavor to show the fallacy of such an argument, and that the deaf and dumb are not taught anything but speech alone. So long as the deaf possess their sight, which is superior to all the other senses, they can comprehend everything when they know a language; which brings me again to the grand question, How are they to be taught a lan-

guage? Not like children who can hear, speak, and *see*, but like children who are deaf and dumb, but possess the sense of *sight*. It is somewhat extraordinary that men who can hear and *see*, should for one moment suppose that the former sense is more useful and beneficial than the latter. I have read of such fallacious writers; but who were they? The very persons interested in the support of the asylums for teaching the dumb to speak. It is by this sort of magic alone that the asylums have been supported in this country, which has not only been the cause of great torture and pain to the learners, but produced in them a disagreeable distortion of features, which, together with their unpleasant discordant sounds, render their society extremely painful to all who hear them.

Let us then examine closely into the situation of both the fortunate and unfortunate. Children who can hear and see, learn a language by means of both senses; and after they have learned to talk, and can do so pretty well, they are sent to school, where they have another language to learn, — that is, to read and write. The poor unfortunate deaf children who can see, do not require to be taught a spoken language; for, having their sight from as early a period as other children, they will understand and reason upon the different objects and occurrences around them, as well as others can; all they want is to understand the names of the different objects, and their component parts, and the words and phrases

expressive of their own wants and inclinations, and to be able to comprehend those of others, by means of a language, by signs, *written or manual.* Providence has provided them with a language which is natural to them, and that is the language of *signs.* Teach them whatever language you please besides, signs will ever remain their natural language, and every other will be no more than a translation. When we first heard the sound of *mamma* and *papa*, did we understand that the words signified *mother* and *father;* or that the words referred to any visible beings? Certainly not. If the mother and father had not been pointed out to *our eyes* at the times such words were spoken, we might as well have understood them to mean a stick or a stone. When the word *God* was mentioned to us, what idea could we form of such an Almighty, Powerful *Being*? Nay, what do we know now, if we have any idea of *Him?* Are not the deaf and dumb as capable, while they have written and printed language, of comprehending all his attributes as we are? We cannot see him, any more than they, *face to face.* Is it then because we can speak, that we know him better than they? Away, then, with the mercenary traffic of teaching the deaf and dumb to articulate, and let not the beneficent, in any country, be deceived and defrauded by peurile conjurers, who have nothing but their own interest at heart. Your correspondent in August, 1818, has assigned such good reasons for not teaching the deaf and dumb to speak, that they remain

unanswered and unanswerable by your nameless correspondent in December following.

The Quarterly Review for March, 1822, reviewed a little work which I wrote on "The Art of instructing the infant Deaf and Dumb;" but when I wrote that work I had not all the documents upon the subject which I now possess, and which clearly prove that the system of educating the deaf and dumb has been made a lucrative trade of, at the expense of the beneficent; and, what is still worse, the asylums have been the cause of hundreds dying without any education. I have even been told that the author of the article in the Quarterly Review must be a prejudiced man, and an interested man, or one who had a private pique against the superintendents at asylums." I shall leave the public to judge on this subject from the following observations from that paper, which merit particular attention.

"It is impossible to believe that the mere capacity of uttering articulate sounds has any tendency in itself to promote the cultivation of the mental faculties of the deaf and dumb. The ideas of others can be communicated to them widely by the eye, and their endeavors to make themselves intelligible should naturally be directed towards that organ. Even by its warmest advocates, the utterance of the deaf and dumb is recommended principally, if not solely, as a desirable medium to enable them to convey their ideas to the minds of those who hear; but the use of signs and written characters, which they acquire with singular ease and despatch, is a method of communi-

cation more satisfactory to themselves, and much more agreeable to those who associate with them.

"That the deaf and dumb, who have never been taught to utter articulate sounds, may acquire a perfect command of a system of written and natural signs, is certain. The progress made by Mr. Arrowsmith places the fact beyond the reach of cavil; and the quickness and intelligence displayed by the pupils who accompanied the Abbé Sicard to England in 1815, must remove the doubts of the most skeptical." These pupils, it should be remarked, had been educated at an establishment where the acquisition of utterance had been long laid aside as useless.

"On this branch of instruction, the sentiments and practice of the late Abbé de l'Epeé were completely at variance with the system now pursued by those engaged in the tuition of the deaf and dumb. True it is, that in the early part of his undertaking he was induced to employ considerable pains in endeavoring to teach them utterance; and his success in this department was not inferior to that of any of his modern imitators. Experience, however, soon convinced him that the object gained by enabling them to utter articulate sounds, was by no means an equivalent for the difficult and disagreeable nature of the task: he therefore relinquished entirely this part of his plan, as adapted merely to amuse or astonish the ignorant.

"We feel no hesitation in declaring that our sentiments upon this point perfectly coincide with those of the Abbé. We consider the pains taken in teaching the deaf and dumb the utterance of articulate

sounds, an absolute misapplication of the labor and patience of the instructer, and an unnecessary waste of the time and attention of the pupil. It is, therefore, with no ordinary degree of surprise, we have learnt that the Abbé Sicard (after long and successfully following the footsteps of his benevolent predecessor) has been persuaded to recommence a process which he had discarded as useless. We are utterly at a loss for the motives which prevailed upon him to add this foolish branch to the system already pursued with so much advantage in the establishmen tover which he presides. He may, perhaps, have been influenced by his visit to this island, in 1815. We know, at least, that utterance is in high favor with the English school for the instruction of the deaf and dumb; and that the change to which we allude did not take place in the French institution, previously to the Abbé's return to his charge, in the year above mentioned. But, whatever motives may have produced an alteration, of which we cannot approve, we would earnestly request him to re-consider, to ascertain whether, within the time which has elapsed since this branch of instruction has been resumed, the progress of his pupils, in the acquisition of general information, has equalled their improvement within a period of equal length, before this addition was made. If this inquiry be impartially conducted, we shall be greatly mistaken if the result be not a conviction that he has been misled by the sophistry of the English school.

"We are fully aware, that on this tender ground we are at issue with the whole corps, both foreign and domestic, of those who are at present engaged in educating the deaf and dumb.* If the question to be decided were the best and most efficient *mode* of instructing the deaf and dumb to utter articulate sounds, we would readily submit to the opinions of men more conversant than ourselves with the practical detail of tuition. But the point at issue is, not the manner in which the deaf and dumb may be best taught to articulate, but whether they should be taught to articulate at all, to the discussion of which, we consider ourselves fully as competent as the most experienced of those who are actually engaged in it.

"There are many individuals who hear and speak, whose tones are so harsh and dissonant, that in our communications with them, we should scarce lament the necessity of confining ourselves to the use of signs and written characters; and there is not one among the deaf and dumb, who, by any degree of care and length of practice, acquires a melody and

*The Quarterly Review is here mistaken. At the American Asylum at Hartford, for instance, the conductors are strongly opposed to teaching articulation. Their sentiments on the subject may be seen in the Christian Observer for 1820, p. 64. We believ, ealso, that the Quarterly Review is misinformed respecting the alledged change in the late Abbé Sicard's sentiments or practice. Long after his return to Paris, he not only did not attempt to teach the deaf and dumb to utter sounds, but continued as averse to the practice as ever; and we have no reason to think he ever altered his opinions.

intonation of voice which can render his enunciation even tolerable. Their utterance is found by experience to be so disagreeable, that it is seldom or never used out of the precincts of the establishment in which it is taught; added to this, that the contortions of countenance, with which it is accompanied, are of the most unpleasant kind; in many cases they completely mould the features to a peculiar cast; and the unnatural contour of the face thus produced cannot fail to augment the pain already excited by the jarring and monotonous sound of the voice. For the truth of this, we appeal, with confidence, to the friends of the pupils educated by the late Mr. Braidwood. After years of trial and torture, they return to their families with an acquisition not very agreeable to their acquaintance, and confessedly useless to themselves.

"But the application of the labor of the instructer and of the time of the pupil, to a useless purpose, is far from being the worst consequence which results from this practice. It is attended with the much more serious effect of prolonging the deception, which, to a great extent, has already imposed upon the public; namely, that the art of instructing the deaf and dumb is to be acquired only by an initiation into the mysteries under the direction of those who have been long and intimately conversant with its details. Whatever foundation may exist for such an opinion with reference to utterance, we are firmly convinced that to teach the deaf and dumb the use and applica-

tion of written characters, and manual signs, is a simple and easy process, which may be commenced under the eye of every intelligent mother who can write, and which may be completed under the superintendence of any ordinary school-master, who will patiently devote a small share of his attention to the undertaking. We may even assert, without the least fear of overstating the facility, that there is scarcely a nurser-ymaid, who can read, who may not, in a few hours, be instructed how to teach them, by the aid of a few alphabetical counters, the written characters which represent every visible object.

"To those who are still incredulous, and feel an interest in the subject, we earnestly recommend the account which Mr. Arrowsmith gives of the plan adopted in educating his brother. And to render their conviction more certain, let them try the plan which he details. There are few neighborhoods, in which, unfortunately, a subject may not be found for such a purpose. Let him be regularly sent to any village school with other children; let him be treated in all respects like them, and we venture to predict that it will be even impossible to prevent him from acquiring the knowledge of a medium, which may enable him to converse with his youthful associates. The mind is fully as active and vigorous in the one, as in the other: and the curiosity of a deaf and dumb child being strongly excited by the objects which attract his attention, he can hardly fail to devise some means of obtaining from his companions the information he wishes to procure.

"This subject, highly interesting to every member of society, prefers peculiar claims to the attention of those who are professionally engaged in educating the young. With little additional trouble, they may derive considerable emolument from adding the deaf and dumb to the pupils whom they already instruct. If parents were once convinced that they possess at their own doors, establishments in which these unfortunate children may receive all the advantages of regular instruction, even with more facility than they can be taught at the most celebrated seminaries opened exclusively for the reception of the deaf and dumb, it would relieve their minds from the intense anxiety and regret which must be excited by the necessity of sending them, during their most helpless infancy, to places far removed from personal inspection.

"The expensive character of these establishments places them beyond the reach of a large portion of those who are destiute of learning. We believe our calculation to be rather under than above the real amount, if we state the average annual charge for each pupil at one hundred pounds. If it should be estimated at only one half of that sum, it would practically be found as effectual a bar to the general education of the deaf and dumb children as an annual expenditure of five times that amount. If, therefore, measures be not taken to educate those children at our ordinary schools, a deficiency of pecuniary means will forever deprive them of the benefits arising from systematic instruction.

"But, although the adoption of a system which involves an enormous waste of time and money, may be overlooked in private seminaries, it is not entitled to similar forbearance at establishments supported by public contribution. We have a right, nay, we feel it a duty, to remonstrate against the continuance of a system which necessarily absorbs funds amply sufficient for the instruction of the whole body of the deaf and dumb, in educating a small portion of these unfortunate objects; and which, by extending and perpetuating the delusion already prevalent, that their instruction requires the application of some mysterious science, is productive of the still more mischievous effect of consigning those who are unsuccessful in applying for admittance into the asylums to the misery of hopeless ignorance. The sums now lavished upon two hundred pupils at this establishment, would amply provide for the instruction of twenty times the number in ordinary schools."

"If your correspondent for December, 1818, can express the paradox which he has asserted, that, "happy for the deaf and dumb, words or names may be seen and felt, as well as heard," and can refute the observations, I here challenge him to do so, for I am not to be frightened out of my name.

J. P. Arrowsmith."

THE DEAF AND DUMB.

Who is that little blooming boy?
Why do no books his mind employ?
Why does he breathe no sound of joy?
Oh, he is deaf and dumb!

And who that maid, so passing fair,
Of beauteous form, but pensive air?
Alas! her mournful looks declare,
She too is deaf and dumb!

Would that my language could relate
Their wo-fraught pangs, and cheerless state;
And how I pity the sad fate
Of those who are deaf and dumb!

Their infant years were never blest
With a soft lullaby to rest:
No prattlings e'er their love expressed,
For they were deaf and dumb!

Where healthy, youthful sports abound,
And others play with merry sound,
They walk alone, or gaze around,
As they are deaf and dumb!

Not all the melodies of spring
To them can soothing pleasure bring;
Vainly the sweetest birds may sing
To the sad deaf and dumb!

And if their parents should be poor,
Then, (though they might obtain a cure,)
All their sad woes they must endure,
And die both deaf and dumb!

Must they, ye good, whose hearts can sigh
For human grief, thus must they die?
No; to the succor you will fly
Of the poor deaf and dumb!

Children, whose bosoms joyful beat
Around the social hearth to meet,
Who can your much-loved parents greet,
Pity the deaf and dumb!

Parents, who purest transport know,
Hasten your gratitude to show,
And aid, with liberal hands, bestow
Upon the deaf and dumb!

You, who can list to pious lays,
And in the church unite to raise
The fervent hymn of heart-felt praise,
Assist the deaf and dumb!

From Heaven may great success descend,
And constant fruits their toils attend,
Who labor anxious to befriend
The hapless deaf and dumb!

And while we thus deplore their lot,
May that great God be ne'er forgot
To whom we owe that we are not
Like them both deaf and dumb!

THE DEAF, DUMB, AND BLIND GIRL.

[From the Juvenile Miscellany.]

It is interesting, as shewing the wonderful power of nature, to supply the want of senses and faculties by the superior acuteness of others. Deprived of sight, speech, and hearing, this little child is nevertheless capable of making herself useful in employments which would seem to require the full possession of those powers.

In the city of Hartford, Connecticut, among other interesting institutions, is an Asylum for the education of the deaf and dumb. The building is large and commodious, and finely situated upon a commanding eminence. The present number of pupils is 120, who, in different classes, and under the superintendence of several teachers, are engaged in the pursuits of knowledge. They are cheerful and happy, and enjoy their intercourse with each other, which is carried on by the language of signs, and the aid of the manual alphabet. It is peculiarly affecting to see this silent assembly offering their morning and evening prayers. Many visiters have been moved to tears, by this voiceless communion of young hearts with their Maker.

Among the inmates of this mansion is one who particularly excites the attention of strangers. *She is entirely deaf, dumb and blind.* Her name is Julia Brace; and she is a native of the immediate neighborhood of the Asylum. She is the only instance of so great a misfortune, of which any record is extant, except one European boy, by the name of James Mitchell, concerning whom the celebrated philosopher, Dugald Stewart, published an interesting memoir, many years since in the Edinburgh Review. He was so irritable that few experiments could be tried for his benefit; but Julia Brace has been mild and docile from her childhood. She was the daughter of exceedingly poor parents, who had several younger children, to whom she was in the habit of

showing such offices of kindness, as her own afflicted state admitted. Notwithstanding her blindness, she early evinced a close observation with regard to articles of dress, preferring, among those which were presented her as gifts, such as were of the finest texture. When the weather became cold, she would occasionally kneel on the floor of their humble dwelling, to feel whether the other children of the family were furnished with shoes or stockings, while she was without, and would express uneasiness at the contrast.

Seated on her little block, weaving strips of thin bark, with pieces of leather, and thread, which her father, in his process of making shoes, rejected, she amused herself by constructing for her cat, bonnets and vandykes, not wholly discordant with the principles of taste. Notwithstanding her peculiar helplessness, she was occasionally left with the care of the young children, while her mother went out to the occupation of washing. It was on such occasions that little Julia evinced not only a maternal solicitude, but a skill in domestic legislation which could not have been rationally expected. On one occasion she discovered that her sister had broken a piece of crockery, and imitating what she supposed would be the discipline of their mother, gave the offender a blow. But placing her hand upon the eyes of the little girl, and ascertaining that she wept, she immediately took her into her arms, and, with the most persevering tenderness, soothed her into good-humor

and confidence. Her parents were at length relieved from the burden of her maintenance, by some charitable individuals who paid the expenses of her board with an elderly matron who kept a school for small children. Here her sagacity was continually on the stretch to comprehend the nature of their employments, and, as far as possible, to imitate them. Observing that a great part of their time was occupied with books, she often held one before her sightless eyes with long patience. She would also spread a newspaper for her favorite kitten, and putting her finger on its mouth, and perceiving that it did not move like those of the scholars when reading, would shake the little animal, to express displeasure at its indolence and obstinacy. These circumstances, though trifling in themselves, reveal a mind active amid all the obstacles which nature had interposed. But her principal solace was in the employments of needle-work and knitting, which she had learned at an early age to practice. She would thus sit absorbed for hours, until it became necessary to urge her to that exercise which is requisite to health. Counterpanes, beautifully made by her of small pieces of calico, were repeatedly disposed of, to aid in the purchase of her wardrobe. And small portions of her work were sent by her benefactors as presents into various parts of the Union to show of what neatness of execution a blind girl was capable.

It was occasionally the practice of gentlemen, who from pity or curiosity visited her, to make trial of her

sagacity by giving her their watches, and employing her to restore them to the right owner.

They would change their position with regard to her, and each strive to take the watch which did not belong to him, — but though he might at the same time hold two or three, neither stratagem or persuasion would induce her to yield either of them, except to the person from whom she had received it. There seemed to be a *principle* in the tenacity to which she adhered to this system, of giving every one his own, which may probably be resolved into that moral honesty, which has ever formed a conspicuous part of her character. Though nurtured in extreme poverty, and after her removal from the paternal roof, in the constant habit of being in contact with articles of dress or food, which strongly tempted her desires, she has never been known to appropriate to herself, without permission, the most trifling object. In a well educated child this would be no remarkable virtue; but in one who has had the benefit of no moral training to teach her to respect the rights of property and whose perfect blindness must often render it difficult even to define them, the incorruptible firmness of this innate principle is laudable. There is also connected with it a delicacy of feeling, or scrupulousness of conscience, which renders it necessary, in presenting her any gift, to assure her repeatedly by a sign she understands, that it is *for her*, ere she will consent to accept it.

Continuing to become an object of increased atten-

tion, and her remote situation not being convenient for the access of strangers, application was made for admission into the Asylum, and permission accorded by the Directors in the summer of 1825. After her reception into the peaceful refuge, some attempts were made by a benevolent instructer to teach her the alphabet, by means of letters both raised *above*, and indented *beneath* a smooth surface. But it was in vain that she punctually repaired to the school room, and daily devoted hour after hour to copying their forms with pins upon a cushion. However accurate her delineations sometimes were, they conveyed no idea to the mind sitting in darkness. It was therefore deemed wiser to confine her attention to those few attainments which were within her sphere, than to open a warfare with nature in those avenues which she had so decidedly sealed.

It has been observed of persons who are deprived of a particular sense, that additional quickness or vigor, seem bestowed on those which remain. Thus, blind persons are often distinguished by peculiar exquisiteness of touch, and the deaf and dumb, who gain all their knowledge through the eye, concentrate, as it were, their whole souls in that channel of observation. With her, whose eye, ear, and tongue are alike dead, the capabilities both of *touch* and *smell* are exceedingly heightened ; especially the *latter*, which seems almost to have acquired the properties of a new sense, and to transcend even the sagacity of a spaniel. Yet, keeping in view all the aid which these limited

faculties have the power of imparting some of the discoveries and exercises of her intellect are still, in a measure, unaccountable.

As the abodes which from her earliest recollection she had inhabited were circumscribed and humble, it was supposed that at her first reception into the Asylum she would testify surprise at the comparative spaciousness of the mansion. But she immediately busied herself in quietly exploring the size of the apartments, and the height of the staircases; she even knelt and smelled to the thresholds; and now, as if by the union of a mysterious geometry with a powerful memory, never makes a false step upon a flight of stairs, or enters a wrong door, or mistakes her seat at the table.

Among her various excellencies, neatness and love of order are conspicuous. Her simple wardrobe is systematically arranged, and it is impossible to displace a single article in her drawers without her perceiving and restoring it. When the large baskets of clean linen are weekly brought from the laundress, she selects her own garments without hesitation, however widely they may be dispersed among the mass. If any part of her dress requires mending, she is prompt and skillful in repairing it; and her perseverance in this branch of economy greatly diminishes the expense of her clothing.

Since her residence at the Asylum, the donations of charitable visitants have been considerable in their

amount. These are deposited in a box with an inscription, and she has been made to understand that the contents are devoted to her benefit. This box she frequently poises in her hand and expresses pleasure when it testifies an increase of weight; for she has long since ascertained that money was the medium for the supply of her wants, and attaches to it a proportionable value.

Though her habits are peculiarly regular and consistent, yet occasionally some action occurs which is difficult to explain. One morning, during the past summer, while employed with her needle, she found herself incommoded by the warmth of the sun. She arose, opened the window, closed the blind, and again resumed her work. The movement, though perfectly simple in a young child, who had seen it performed by others, must in her case have required a more complex train of reasoning. How did she know that the heat which she felt was caused by the sun, or that by interposing an opaque body she might exclude his ray ?

At the tea table with the whole family, on sending her cup to be replenished, one was accidentally returned to her which had been used by another person. This she perceived at the moment of taking it into her hand, and pushed it from her, with some slight appearance of disgust, as if her sense of propriety had not been regarded. *There was not the slightest difference in the cups*, and in this instance she seemed endowed with a degree of penetration

not possessed by those in the full enjoyment of sight.

Persons most intimately acquainted with her habits, assert that she constantly regards the occurrence of the Sabbath, and composes herself to unusual quietness, as if for meditation. Her needlework, from which she will not consent to be debarred on other days, she never attempts to resort to; and this wholly without influence from those around her. Who can have impressed upon her benighted mind the sacredness of that day? and by what art does she, who is ignorant of all numerical calculation, compute without error the period of its rotation? A philosopher who should make this mysterious being his study, might find much to astonish him, and perhaps something to throw light upon the structure of the human mind.

Before her entrance at the Asylum it was one of her sources of satisfaction to be permitted to lay her hand upon the persons who visited her, and scrutinize with some minuteness their features, or the nature of their apparel. It seemed to constitute one mode of intercourse with her fellow-beings, which was soothing to her lonely heart, and sometimes give rise to degrees of admiration or dislike, not always to be accounted for by those whose judgment rested on the combined evidence of all their senses. But since her removal to this institution, where the visits of strangers are so numerous as to cease to be a novelty, she has discontinued this species of attention, and is not

pleased with any long interruption to her established system of industry.

Julia Brace leads a life of perfect contentment; and is, in this respect, both an example and reproof to those who for trifling inconvenience indulge in repining, though surrounded by all the gifts of nature and of fortune. The genial influence of spring wakes her lone heart to gladness, — and she gathers the first flowers, and even the young blades of grass, and inhales their freshness with a delight bordering on transport. Sometimes, when apparently in deep thought, she is observed to burst into laughter, as if her associations of ideas were favorable not only to cheerfulness, but to mirth. The society of her female companions at the Asylum is soothing to her feelings; and their habitual kind offices, the guiding of their arm in her walks, or the affectionate pressure of their hand, awaken in her demonstrations of gratitude and friendship. Not long since, one of the pupils was sick, — but it was not supposed that, amid the multitude who surrounded her, the blind girl was conscious of the absence of a single individual. A physician was called, and the superintendent of the female department, who had acquired great penetration into the idioms of Julia's character, and her modes of communication, made her understand his profession by pressing a finger upon her pulse. She immediately rose, and taking his hand, led him with the urgent solicitude of friendship to the bed-side of the invalid, and placing his hand upon her pulse, dis-

played an affecting confidence in his power of healing. As she has herself never been sick, since early childhood, it is the more surprising that she should so readily comprehend the efficacy and benevolence of the medical profession. It would be easy to relate other remarkable circumstances respecting her, but it is not desirable that this article should be so far extended as to fatigue the reader.

Should any of you my young friends, for whose sake this memoir is written, visit at any future time the Asylum in Hartford, and be induced to inquire for the deaf, dumb, and blind girl, you would probably find her seated with her knitting or needle-work, in a dress, neat, and in its plainness comfortable to the countenance, but her eyes forever closed. Her complexion is fair ; her smile gentle and sweet, though of rare occurrence, and her person somewhat bent, when sitting, fromher habits of fixed attention to her work. Many strangers have waited for a long time to see her thread her needle, which is quite a mysterious process, and never accomplished without the aid of the tongue. You will perceive nothing striking or attractive in her exterior, though her life of patience, industry, and contentment, has traced correspondent lines upon her features and deportment.

My dear children, it would be difficult for you to gain a correct idea of a person perfectly blind, deaf and dumb, even after repeatedly beholding her. Cover your eyes for a short time, and shut out this

world of beauty. Close your ears, and you exclude this world of sound. Refrain from speaking, and you cease to hold communion with the world of intelligence. Yet, were it in your power to continue thus for hours, even for days, you still have within your mind a treasury of knowledge to which she can never resort. You cannot picture to yourself the utter desolation of one whose limited acquirements are made at the expense of such toil, and with the hazard of such continual error. Never, therefore, forget to be grateful for the talents with which you are endowed. For every new idea which you add to the mental storehouse, praise *Him*, who gives you unveiled senses to taste the luxury of knowledge.

When the smile of your parents and companions make your heart glad, or when you look at the bright flowers and fair skies of summer, think, with compassion, of her who must never see the faces of her fellow-creatures, or the beauty of the earth and sky. When you hear the melody of music, or the kind voice of your teachers, strive to value and improve your privileges; and while you pour forth all the emotions of your soul in the varieties of language, forget not a prayer of pity for her who dwells in perpetual silence, — a prayer of gratitude to Him, who has made you to differ from her.

A VIEW OF THE CONDITION OF DEAF MUTES.

[From the North American Review.]

Lamentable as the natural condition of the deaf and dumb evidently is, we have no satisfactory evidence, that, so lately as the commencement of the sixteenth century, the idea had ever occurred to any individual in any country, that this condition might be ameliorated by education. To impart instruction to a person affected by constitutional deafness, seemed an undertaking so palpably impossible, that its practicability was never even proposed as a problem, much less was it made a subject of examination and discussion. The speaking world had all acquired language through the medium of sound, and knowledge through the medium of language. The belief was therefore universally prevalent, that language could only be acquired through the ear, and was, consequently, in the nature of things beyond the reach of the deaf and dumb. This pernicious prejudice had its origin in the highest antiquity. It has the express sanction of Aristotle, who, at a stroke of the pen, condemns the deaf and dumb to total and irremediable ignorance.

Prejudices still more severe than this, of a kind, too, to bring down upon the heads of their unfortunate objects, evils, which nature, unindulgent as in their sad case she evidently is, would have spared

them, have extensively prevailed at different times, and in different places; nor are we permitted to say, that they are even yet entirely dissipated. Among some nations of antiquity, the deaf and dumb were regarded as persons laboring under the curse of Heaven. By the Romans, they were considered, if not as affected by positive idiocy, as at least, deficient in intellect; and were, consequently, by the code of Justinian, abridged of their civil rights. The Abbé de l'Epeé asserts that, in some barbarous countries, the deaf and dumb are even now regarded as monsters, and put to death at three years old or later, probably as soon as the fact of their calamity can be satisfactorily ascertained. The benevolent Abbé further tells us, that very respectable ecclesiastics of his own time openly condemned his undertaking; and that, too, on theological grounds. Parents, he remarks again, hold themselves disgraced by the fact of having a deaf and dumb child, and therefore conceal it with care from the eyes of the world, and confine it in some obscure retreat. Condillac denies to the deaf and dumb the faculty of memory, and as a necessary consequence, the power of reasoning. Even among ourselves, how often do we observe a species of contempt for this unhappy portion of our brethren, or an absolute aversion towards them, which neither philosophy will warrant, nor enlightened benevolence approve.

It is certainly remarkable that the deaf and dumb should have been almost universally regarded, in

every age, as beings placed, in respect to mental endowments, somewhere between man and the brute creation. Deafness, in itself, implies no deficiency of intellect. A man of education may become deaf; still, his powers of mind will lose nothing of their vigor or activity. Blindness, in like manner, may supervene, without impairing, in the slightest degree, the mental faculties. The nerves which subserve these senses, and the mechanical apparatus with which they are connected, constitute only certain means of communication between the external world and the intelligence within. They form no part of the intelligence itself. Let them be destroyed or paralized, and the communication is indeed cut off, or rendered imperfect; but the soul, the recipient of information through the channel of the sense impaired, suffers in consequence a merely negative loss, — a loss which consists in the failure, from that time forward, on the part of the sense impaired, to continue its usual observation upon external things, and to convey their results to the mind. To be deaf from birth, therefore, is not necessarily to belong to a class of beings of an inferior order of intellect, but only to be deficient in that species of information, which it is the province of the ear to collect without effort. It is to be ignorant, not weak, stupid, or savage. It is indeed to be ignorant in a very high and even fearful degree, — to be ignorant of history in its widest sense; of science, and of morality, save in its first instinctive glimmerings; to be ignorant of

language, the great store-house of knowledge ; and, above all, to be ignorant of religion, — to be, literally and strictly, without God in the world. We are not apt to attribute ignorance to natural inferiority of intellect, even when the cause is palpable, — at least we too often associate these two accidents together. Thus have the deaf and dumb been judged deficient in intellect, because they were found to be so in that amount of information, which, in their circumstances, could only have been acquired by a miracle.

Still more surprising is the circumstance, that the education of these ignorant minds should so long have been regarded as a self-evident impossibility. To account for this we must refer to another propensity of our nature, which is to believe that things cannot easily exist otherwise than as we have known them. That order of events to which we have been long accustomed, or which, within our individual observation, has been invariably the same, seems at length to become the necessary order, and assumes the character and importance of a law, a departure from which would excite in us no less surprise than to behold the sun rising in the west. Through the ear we have ourselves acquired our mother-tongue. Through the ear we have learned the use of those visible characters, representing sounds, by means of which, speech is depicted to the eye. Thus, through the ear, we have become possessed of all our means of accumulating knowledge, or of communicating with our fellow-men. And thus we conclude, that

the ear must always be the channel through which the mind is to acquire that species of knowledge which this organ has been the means of conveying to us. But we conclude hastily.

Let us suppose society in its infancy possessed of no language whatever. The eye and the ear equally present themselves, as instruments, through which a communication may be established between man and man. In the first instance, the eye offers the only means of intelligible intercourse. It is through the medium of signs addressed in this organ, that the value of other signs, more convenient in use, but infinitely more arbitrary, having sound as their basis, and addressing the intelligence through the eye, is gradually determined. This, which must necessarily take place in the circumstances supposed, is what does actually occur in the history of every infant, who learns his mother-tongue, as is commonly supposed, entirely through the ear. It is what must take place in the case of a voyager, unexpectedly cast upon an unknown coast, and compelled to hold intercourse with a people speaking an unknown language. For him, articulate sounds assume their real character; they appear as the mere conventional representatives of ideas: and whether he desire to make known his wants, to recount the history of his misfortunes, to awaken compassion, to implore the relief and protection, or to deprecate cruelty, he finds himself compelled to abandon signs which are merely arbitrary, and to resort to those which are the sug-

gestion of nature, — to become, for the time being, dumb, and with whatever art he may possess, to address the understandings of those whom he desires to to influence, through the eye alone.

Ideas, then, may obviously associate themselves directly with visible signs, without regard to spoken language, — without regard, in short, to articulate and audible sounds. Hence it follows, that those who are naturally destitute of the sense of hearing, are not to be considered as incapable of intellectual culture. The degree to which their improvement may be carried is a farther question, and for the purpose of solving it, it is of high importance, to an instructer of the deaf and dumb, to determine the intellectual and moral condition, previously to the instruction, of those to whom his labors are devoted. This, indeed, seems absolutely necessary, that he may acquaint himself with the magnitude of his task, and ascertain the point at which his labors are to commence. The natural history of the deaf and dumb has, accordingly, occupied the attention, to a greater or less degree, of every instructer. The conclusions to which the investigations of different men have led them, have, nevertheless, exhibited nothing like uniformity, and, in many instances, nothing like justice towards the unhappy objects upon which they were exercised. So severe, indeed, are the judgments emanating from men who rank among the most able, intelligent and humane of those who have devoted their lives to this subject,

so humiliating a picture do they present us in their delineations of a being possessing certainly a soul, if not a language, and so little do we find in our own observations to justify their opinions and statements, that we are led with astonishment to set them in contrast with the ordinary acuteness displayed by their authors, and to inquire if it be possible that such sentiments can proceed from such men. The Abbé de l'Epeé, whose name is synonymous with benevolence, ranks uneducated deaf and dumb persons with the brutes that perish. The Abbé Sicard, his illustrious successor, declares 'that a deaf and dumb person is a perfect cypher in society, a living automaton, a statue, such as Condillac and Bonnet have represented him. He possesses not even that sure instinct by which the animal creation are guided. He is alone in nature, with no possible exercise of his intellectual faculties, which remain without action, without life. As to morals, he does not even suspect their existence. The moral world has no being for him, and virtues and vices are without reality.'

It would be an unprofitable labor, in this place, to cite the numerous conflicting opinions, which the history of the art abundantly supplies. We quote a few by way of specimen. The learned and estimable instructer, Mr. T. Guyot of Groningen, assures us 'that the deaf and dumb are by nature cut off from the exercise of reason ; that they are in every respect like infants, and, if left to themselves, will be so al-

ways: only that they possess greater strength, and that their passions, unrestrained by rule or law, are more violent; assimilating them rather to beasts than man." M. Eschke, of Berlin, says, 'The deaf and dumb live only for themselves; they acknowledge no social bond; they have no notion of virtue. Whatever they may do, we can impute their conduct to them neither for good nor for evil.' M. Caesar, of Leipsic, remarks, that the 'deaf and dumb indeed possess the human form, but this is almost all which they have in common with other men. The perpetual sport of impressions made upon them by external things, and of the passions which rise up in their own souls, they comprehend neither law nor duty, neither justice nor injustice, neither good nor evil; virtue and vice are to them as if they were not.'

Unfortunate as the condition of a deaf and dumb person without education obviously is, it is hard to suppose him so utterly degraded in the scale of being as these extracts would warrant us in believing. We should hardly know how to estimate the opinions so confidently, in many instances so dogmatically expressed, did we not bear in mind that the world is not yet free from the disposition first to theorize, and afterwards to compel facts into an accordance, however unwarranted, with *a priori* views. Nor can we forget that most of these instructers have brought to their task the prejudices which we have already enumerated as once universal, and not

yet extinct. Nor can we overlook the tendency, inherent in human nature, to magnify the achievements of personal exertion, especially when a trivial coloring may impart to those achievements the character of the marvellous; when the world is sufficiently disposed to receive any statement, however extravagant; and when the known incompetency of the multitude to call such statement in question, renders the careful choice of expression a matter of little consequence. It is gratifying to observe that all have not yielded to this natural and seducing tendency, nor suffered themselves to be blinded by prejudice or deluded by speculative inquiry. M. Bébian, an accomplished colleague of Sicard, has given us his opinion in the following words: 'Deaf and dumb persons differ only from other men in the privation of a single sense. They judge, they reason, they reflect. And if education exhibits them to us in the full exercise of intelligence, it is because the instructer has received them at the hands of nature, endowed with all the intellectual faculties.' M. Piroux, the accomplished teacher, now at the head of the institution at Nancy, in France, and formerly of the Royal Institution, expresses himself thus: 'Let us guard against believing that the sole privation of speech deprives the deaf and dumb of every prerogative of moral life. Judgment and reason, memory and imagination, are faculties which spring up and form themselves by a natural impulse. The distinction of good and evil, and the moral sen-

timents, are a necessary consequence of the social relations.' Peter Desloges, a deaf and dumb person, who lost his hearing at the age of seven years, having previously learned to read, asserts, with something perhaps of hyperbole, of the uninstructed deaf and dumb of his acquaintance, that 'there passes no event at Paris, in France, or in the four quarters of the globe, which does not afford matter of ordinary conversation among them.' Baron Degerando, whose conclusions are the result equally of philosophic inquiry, of personal observation, and of extensive intercourse and correspondence with practical men, uses the following language. 'The deaf and dumb, coming into the world with the intellectual faculties common to all men, though deprived of a sense and an organ, are capable of attention, of reflection, of imagination, of judgment, and of memory.' Of the writers who have so greatly exaggerated a calamity, already sufficiently deplorable, he observes, 'It is worthy of remark that no one among them has cited a single fact in support of his opinion.' He supposes many of these writers have been influenced by the notions of the Abbé Sicard, which he cannot contemplate without extreme surprise; but which he attributes to the exalted idea which the worthy Abbé had formed of his own success, — an idea which rendered him desirous of making the contrast between the educated and the ignorant dumb as wide as possible.

We shall see, however, that the views of Sicard underwent a remarkable change. In the advertise-

ment to his *Théorie des Signes*, he says, 'It will be observed that I have somewhat exaggerated the sad condition of the deaf and dumb in their primitive state, when I assert that virtue and vice are to them without reality. I was conducted to these assertions by the fact that I had not yet possessed the means of interrogating them upon the ideas which they had before their education; or that they were not sufficiently instructed to understand, and reply to my questions. I have always taught that the law of nature is engraved, by the creating hand, upon the soul of man; that this law is anterior to all sensible impressions, which our organs receive; that it is nothing else than the light divine, which teaches man his duties; which awards him the meeds of approbation and happiness when he is faithful, and punishes him when he transgresses its dictates.'

Regarding, therefore, the deaf and dumb as beings possessed of an intelligence not wholly inactive; beings, not entirely shut out from communication with their fellows; not entirely without interest in that which is passing before them; not wholly unaccustomed to reason and to reflect; and not absolutely without ideas appertaining to the intellectual and moral world: it becomes important to examine, how great a degree of development their mental powers are capable of attaining, and how far the circle of their ideas naturally extends. This inquiry has relation, of course, only to those dumb persons who have been deaf from birth. In every case in which

deafness has supervened at a later period, the faculties of the mind may have received considerable cultivation before that event. Even language may have been preserved, as in the case of Desloges, after the power of utterance is gone. Cases of this kind are evidently widely different from that of an individual, who, never having heard a sound, has of course never attempted to articulate, and for whom language, whether written or spoken, has ever been a sealed book.

It is not to be supposed that the intellectual faculties of the deaf and dumb will as frequently be called into exercise as those of other persons; it is not, indeed, possible that they should be. The development of those faculties will therefore be much less rapid; on account, at once, of this want of exercise, and of the greater labor requisite to conduct mental operations by the direct intuition of ideas, than by means of the signs which artificial languages afford to represent them. It is a consequence, also, of their calamity, that they are cut off from all that species of traditional knowledge, which naturally flows from generation to generation; which is imparted almost unconsciously, and treasured in the memory almost without effort. The experience of the human race in each succeeding age is constantly adding something to the floating wealth of mind; but of all this the unfortunate deaf and dumb know, and can know nothing; nothing, at least, in comparison with the world which is to be known. In fact,

it is, in their case, strictly true, as is remarked by M. Bébian, that 'the world, so to speak, commences with them. Still the very calamity which shuts them out even from the pale of the knowledge which is open to infancy, and familiar to the child of half a dozen years, is not without its favorable influence upon the originality of their conceptions, and the activity of their intellect. Their attainments, however humble, are at least the fruit of their own labor; and their opinions, however at times erroneous, are still the result of their own independent reasoning upon such data as are within their reach. Their ingenuity is continually awake, to supply the deficiency of their information, and to break down, or at least to awaken, the barrier between themselves and the speaking world.'

A strong inducement with the deaf and dumb to become close observers, is found in the nature of their language. This beautiful language is their own creation, and is a visible testimony to the activity of their intellect. It is a language of action, full of force, full of animation, full of figurative expression, oftentimes full of grace. In the province of pantomime they are themselves the masters, and those who hold intercourse with them, must be content to receive the instrument at their hands. The elements of this language, the words, so to speak, which compose it, consisting, within the domain of sense, strictly of imitations, whether of objects or of actions, and beyond that limit, first of those universally intelligi-

ble signs by which the mind involuntarily betrays its emotions, and secondly of metaphoric expressions, founded upon the analogies which exist between objects and actions in the physical world and intellectual and moral notions, require an accurate eye, and a constant exercise of ingenuity on the part of its inventor.

A language, the work of a single individual, and that one laboring under the painful privation to which the deaf and dumb are subject, must necessarily suffer in comparison with those, which, in the lapse of ages, have been approaching perfection, and on which a multitude of minds have left the traces of their labors. Still, imperfect as it is, it has its advantages; it employs no expletives merely to fill a place; its signs are not rendered uncertain by being made to represent a multiplicity of ideas; it is unencumbered by the forms of artificial grammar, with their exceptions and anomalies; and, above all, resting upon analogy and description as its basis, it interprets itself. If, therefore, it is less the language of philosophy, it is more that of nature. Its copiousness is found to vary with different individuals, and with different ages. Those deaf and dumb persons, on whom particular attention is bestowed by their parents and friends, who have been, in short, willing learners, will prove themselves ready inventors, and delighted teachers. Those, on the contrary, who are neglected and thrust out of society, will hardly extend their dictionary of signs beyond the limit to

which their physical wants compel them. Still it would be unjust to conclude that this is likewise the limit of their ideas. Signs are primarily instituted, whatever uses they may afterwards subserve, as instruments of communication. He, with whom none will hold intercourse, will hardly busy himself in perfecting a language which he will never have occasion to use. This is not, however, to suppose him without ideas, wherever signs are wanting. It is only to suppose that the mind employs itself with ideas, directly, rather than with their representatives. In like manner as a draftsman, in copying a design, fixes in his mind the image of a particular line, which he is about to transfer into his work, without being conscious of giving it a name ; so the deaf and dumb conceive ideas, for which they have no visible representative.

To persons not familiar with the language of action, it will hardly be found comprehensible, in its present state. However accurate originally may be its imitations, however striking its analogies, it invariably undergoes, in the hands of the dumb, a species of abbreviation, which leaves it little title to the character which has been claimed for it, of constituting a natural and universal language. Thought continually outstrips the slowness of pantomime ; and the mind, impatient of delay, rejects the details of description, and seizing the characteristic, which, in each object, stands most prominently forth, substitutes it, at once, for the object itself. The same is

true of ideas purely intellectual. The metaphor, which supplies them with a visible representative, is reduced to a single sign; which, to be intelligible, must presuppose a knowledge of the subordinate portion of the picture, and which is consequently always more or less arbitrary. By the institution of these abbreviated signs, usually denominated *signs of reduction*, the language of action become singularly elliptical, as well as figurative. The ellipses will readily be supplied by one in frequent intercourse with the deaf and dumb, even when they occur in cases entirely new. But to a stranger, it will be necessary to exhibit the language as it is in its infancy, before the process of reduction has commenced; and to sacrifice rapidity for the sake of clearness. This necessity will be instantly perceived by the dumb, and cheerfully complied with. And if one form of expression is found to fail, another and another will be supplied, with an almost exhaustless fertility of invention. Here will be apparent the fruit of that minute observation which omits to treasure up no circumstance likely afterwards to be of use in recounting past events, in describing absent objects, or in assisting those inquiries by which the observer desires to obtain information from others.

As, on the one hand, the dialects by the deaf and dumb persons, living separately, are seldom extensively similar; so on the other, they are rarely, if ever, without some resemblance. But that which they

have in common is but a small portion of the whole. Degerando remarks, that the signs which usually differ are those denoting the very numerous class of material objects; while those which indicate the affections of the soul, the few intellectual ideas in possession of the individuals, the common wants and ordinary usages of life, and objects of immediate personal use, are often identical.

It cannot be doubted, that, under ordinary circumstances, the uninstructed deaf and dumb possess a certain power of discrimination on moral subjects. They are certainly capable of distinguishing between good and evil, justice and injustice, for they spontaneously express their indignation against the perpetrator of any enormity, though by no means affecting them directly or indirectly. They are conscious of possessing certain rights, and they cannot but infer the existence of such rights in others. Thus, they have a notion of the right of property, which is not the less real, that it does not always prevent them from invading that right. What is there wonderful in this? How many, with the light of revelation to guide them, and with the denunciation of the civil and the divine laws equally hanging over their heads, are guilty of similar violence to their consciences! But it would little avail the culprit to plead his crime in extenuation of his criminality. We moreover believe that the deaf and dumb have, in this respect, been severely judged.

When M. Paulmier, a gentleman associated with

Sicard, asserts that newly arrived pupils usually plunder each other, he says that which our own observation, at least, will bear him out in asserting.

That the notions of every individual should attain without instruction the same degree of distinctness, is not to be supposed. Much depends upon the early situation of the dumb, within the family or social circle. Some are indeed alone in the world, neglected and despised by all around them ; others are regarded as objects of high interest, not only by their connections, but also by all the intelligent and the humane in their vicinity. These latter partake, in some degree, the blessings of social intercourse, and experience its beneficial effects in the multiplication of their ideas, and the expansion of their minds. Hence may arise a diversity almost infinite. Cases may doubtless occur, in which the mental faculties will remain buried in a death-like slumber for years. If, as the Abbé de l'Epeé asserts, 'some parents, holding themselves disgraced by the birth of a deaf child, confine it in a cloister,' what can we expect of such a being, but that he should strictly correspond to Sicard's description — that he should in fact remain for life 'a living automaton, a walking statue.'

Two things seem to be necessary to intellectual development, viz : the observation of objects, actions, facts and phenomena, and the intercourse of mind with mind. If neither of these conditions exist, the humble being remains a mere animal. To the truth of this position, we have the melancholy testimony of

experiment, in the case of the injured Caspar Hauser. If either exist singly, the expansion of the mind proceeds but slowly. Thus, we shall deceive ourselves, if, from the absence or the obtuseness of the moral sense, in the case of a dumb person, who has all his life been treated like a brute, and has, therefore, been dependent almost wholly upon observation and solitary reflection, for the ideas he possesses, we hastily infer a similar deficiency in all his companions in misfortune.

The view here taken of this question, is far from having received the unanimous suffrage of those who have published their opinions regarding it to the world. The Abbé Montaigne, a French ecclesiastic, formerly connected with the school at Paris in the capacity of chaplain, has endeavored to establish a contrary position; as well by argument, as by collecting the testimony of eminent teachers. The Abbé seems fully to have entered into the views of his favorite author, M. De Bonald, 'that language is the necessary instrument of every intellectual operation, and the *means* of every moral existence;' and that, 'to consider moral notions, words are indispensable.' The conclusions of such a writer need not be detailed. They are discoverable in his premises.

The particular reference of the Abbé Montaigne's inquiry is to the subject of religion. In this respect, his views are not widely different from our own. But when, in his argument, he includes the whole field of morals, we are compelled to enter our dissent.

And when, in his array of testimony, he cites the names of Sicard, Bébian, and Berthier, we are forced to believe that excess of zeal has blinded him, either to the meaning of language, or to the exercise of candor. We have already cited the explicit recantations made by the first of these men, of his early views. The second affords us so many instances of opposition to the positions of Montaigne, that it is hardly worth our while to quote. The opinion of the third, being that of one dumb from birth, deserves attention; and we accordingly give it a place. It relates to the religious notions of the deaf and dumb. 'It is possible,' he says, 'that some deaf and dumb persons may attribute certain effects, as storms, wind and hail, to a certain cause; and may figure to themselves one or more extraordinary beings, commanding the rain, the lightning, and other natural phenomena; but a deaf and dumb person, without instruction, will never have a notion, even vague and confused, of a superior existence, whom it is his duty to love, revere and obey, and to whom he must give an account of his thoughts, and of his actions.' Such is our own belief. We are acquainted with no instance of a deaf and dumb person, who has arrived, without instruction, at the idea of a God. Nor can, we believe with Degerando, that a mind possessing so few resources, can ever attain, by its unaided reflections, to a notion of a supreme power, possessing a right to our worship and gratitude. Yet we are very far from believing language, whether written or spoken, ne-

cessary to communicate this notion; and we know, in fact, that in all our American institutions, religious knowledge is to a great extent imparted to the pupils through the medium of signs of action, long before words are available to them as an instrument of communication.

From this sketch of the natural condition of the deaf and dumb, we pass to consider the means by which they may be relieved.

The first essential to all instruction is, evidently, that a medium of reciprocal communication shall exist between the instructer and the instructed. To the former, we suppose pantomime a novel language. He is incapable of holding a connected conversation with his pupil; for he can neither understand nor can he make himself understood. The parties must, therefore, for the time, change places. The first requisite to his own instruction, must be supplied by the pupil himself. He must give lessons, and the master must become the learner.

A short time will suffice for the establishment of a common language, sufficiently extensive for the first exigencies of the teacher's task. But this extent will soon be found too restricted. Yet it can hardly be enlarged, except as the circle of ideas common to the teacher and the pupil expands itself. For, beside identity of signs, a second condition is essential to intelligent intercourse, viz: identity of ideas.

When two natives of different countries meet, each unacquainted with the language of the other, they

find themselves possessed of a vast multitude of ideas in common, while the audible or written signs, representing those ideas, differ for the two, as widely as caprice can make them. These two individuals fulfill the second condition, but not the first; they possess identity of ideas without identity of signs. Between them, the establishment of a common language resolves itself into a series of conversation.

Vastly different is the case with the deaf and dumb and their instructers, where the number of common ideas is small, and even those not presenting themselves always under the same aspect to the minds of both. Between the ignorant and the learned in any country, here certainly exists a wide difference, as respects their habits of reflection, and the extent of their information; and consequently as respects the number of well-defined ideas which they possess. But this difference is not greater than that which divides uneducated deaf and dumb persons even from the inferior order of those who speak.

So far as there is an actual community of ideas between the deaf and dumb, and their instructers, the value of words may be communicated by the simple process of translation. But this limit will soon be passed, and we must then enter upon that labor which constitutes, whatever be the particular system pursued, the real peculiarity, and, it may be added, the real difficulty of the art, viz: that of leading the pupil by judicious methods, to the formation of a system of ideas, corresponding with the words of

spoken language. Here, indeed, is a task of no trifling magnitude. But the learner, though not yet possessed of the ideas themselves, possesses, nevertheless, the materials of which they are to be formed. The whole circle of ideas which make up the sum of human knowledge, pertain, of necessity, to the world of matter, or to that of mind. The one lies open before the deaf and dumb ; it is our part only to teach him system in conducting his observations. For the other, he possesses the same faculties as we ; and it is only necessary to bring them into operation.

We should remember that it is no creative power which we are called upon to exercise. We neither fabricate minds nor the *materiel* on which they are to be employed. We cannot even be said to *impart ideas*, according to the vulgar notion of such a process. What is more common than the remark, that while there seems to be nothing wonderful or mysterious in the fact that the deaf and dumb may be taught the nomenclature of visible objects, it is impossible to conceive how notions, purely abstract, can, for the first time, be communicated to them? The difficulty, however, is in a great degree created by the manner of considering it. It is, indeed, hard to imagine how, by means of any *a priori* description, such an idea as that to which we apply the name *justice*, could be conveyed to an intelligence, to which it should be new. It is not by such means that it is conveyed. Nor has it been by such means that we ourselves have learned to associate this and similar

words with their corresponding ideas. The deaf and dumb are not to be placed on the pinnacle of the temple of science in a day. They cannot plant their feet upon the last step of the ascent, but by passing the intermediate points. There is no great gulf fixed between the extremes of simplicity and difficulty in language, which it is necessary with one mighty effort to overleap, or to abandon in despair the hope of those advantages which artificial nomenclature afford to mankind. From the highest to the lowest point, the chain of association is unbroken, and if strictly followed, will lead through every maze into the clear light of day.

From the remarks just made, result the four propositions (with the exception of the last, of which the reason is obvious) which follow; and which may be regarded as fundamental in the instruction of the deaf and dumb.

1. Instruction should commence with borrowing from the deaf and dumb themselves their own natural language of pantomime, in its full extent.

2. The instructer should carefully ascertain how far the ideas of his pupils extend before instruction, and how far they are just; he should know the extent, that he may build upon it, and the limit, that he may not exceed it.

3. He should avail himself of those materials possessed by the deaf and dumb in common with us, to aid in the formation of a system of ideas, corresponding to that represented by the words of our language.

4. He must present to the eye of his pupil, language under a visible form, and under this form must teach him to associate its terms directly with their corresponding ideas.

To restore language, merely, to the deaf and dumb, is not, however, the teacher's only task. Language, as written, must be made to subserve for him, all the purposes which speech fulfills in the case of other men. It is the office of spoken language, not only to afford an easy and universal means of communication among men, but also to aid the conception and arrangement of ideas, and to facilitate the operations of the intellect. Every instrument, it is true, which shall answer the first of these ends, must necessarily, at least to some extent, assist the exercise of the intelligence. But it is not equally true, that whatever instrument shall supply the intellect with the means of activity, shall also enable the individual who employs it, freely to hold intercourse with other men; since the teacher may devise a language, whether of action or of writing, which may be intelligible only to himself and his pupil. In the present case, indeed, he might easily create one, much more easy of acquisition than any which actually exists. Yet, as this would but partially fulfill the purposes of his education, the deaf and dumb must be content to take language as it is, encumbered with all its difficulties, its phrases and its idioms. Hence, in the words of Degerando, 'It is necessary to put the deaf and dumb in possession of the common language of

his country in so effectual a manner that he may, first, find in this instrument the means of obtaining, in the highest possible degree, the intellectual culture, in which he is deficient; and secondly, that it may afford him the means of communication, the most constant and general, with his fellow-men. Whence it follows, that, to enable him to use this language, we must afford him the material means which is, in itself, of most universal and familiar use.

Here are presented two different species of labor in the field of instruction; the one relating simply to the material or mechanical means, by which language is to be employed in practice; the other, to the value of language itself. Thus early does the art begin to ramify; and, from this point, the systems of instruction, most widely differing, date their divergence.

By adopting the material form, under which language appears to the deaf and dumb most simple, and under which it may be most easily acquired by one incapable of distinguishing between articulate sounds, time is gained for the more accurate study of language itself; while, as respects ease and rapidity of communication with the world, something is necessarily lost. By cultivating, on the other hand, a more rapid means of communication, time is wasted in an employment almost wholly mechanical; while the ease of intercourse, consequent on such an attainment, will render it a valuable auxiliary to the pupil, in rectifying his knowledge of words, and of the forms

of speech in ordinary use among his more favored fellow-beings.

The material instrument which first suggests itself, as adapted to the wants of the deaf and dumb, is writing. Being already in use, and generally understood in society, it affords all the means absolutely necessary to the purposes of communication between man and man. Still it is a process always laborious, often exceedingly inconvenient; it exacts a great consumption of time, and requires him who is dependent on it to be always furnished with the materials which its employment render indispensable. It is, therefore, that the deaf and dumb should acquire, if such an acquisition be possible, some method more rapid than this, for the purposes of colloquial intercourse. Still, the nature of things confines our choice within narrow limits. Writing and artificial articulation are the only means which present themselves, available to the deaf and dumb, and at the same time universally intelligible among men.

The field is less circumscribed, when we address ourselves to the second part of our task, which is that of teaching language itself. We may here pursue the course which nature has made necessary in ordinary education; to give the learner, first a practical knowledge of language, and afterwards methodical instruction in its principles; or we may combine these two branches of instruction into one. The latter is evidently the most cumbrous method, and

the most tardy in its results; yet it is the plan of Sicard, in his *Cours d'Instruction*, and it has the authority of other respectable names.

Either plan subdivides itself into two branches, of which the one is logical, the other grammatical. It will be the province of the former to acquaint the pupil with the value of language in discourse, and of the other to develop its principles.

Each of these ramifications will have two subordinate divisions; the former embracing the significations of isolated words, and the consideration of their combined value in prepositions; the latter, the elements of language on the one hand, and the principles of construction on the other. Thus, in the second, and more difficult part of the undertaking, four distinct objects present themselves.

Whichever route, of those distinguished above, it is determined to pursue, the teacher will be more or less at liberty to make his selection from among all the different combinations of means, which have received the name of methods of instruction. He should not, however, forget the influence of methods upon the development of the intellectual faculties; but, bearing in mind that it will belong to him, as much to supply the pupil with means for self-education after he is removed from the eye of the master, as to convey positive knowledge to his mind, he should rather choose those methods which call the mental faculties into most active, continued, and beneficial exercise.

We have now, in general terms, stated that which is to be accomplished in the education of the deaf and dumb. Methods must next occupy our attention, together with the material instruments which they employ, and by the combination of which they are distinguished from one another. Since, however, all methods equally propose to teach or rather to create for the deaf and dumb a language, we will first present some preliminary considerations, peculiar to no individual system.

'There is,' says Degerando, 'in the operation of the human mind, a primitive and principal phenomenon, to which all others attach themselves, and upon which the creation and the use of our languages exercise a considerable influence. This phenomenon, which we will donominate intuition, is properly the act by which the mind beholds the objects of its knowledge. Intuition is, to the human intelligence, the sole fountain of all light.'

Intuition is of two kinds, distinguished by Degerando as *real* and *rational.* The mind, by means of the former, immediately and directly perceives whatever actually exists. This is the intuition of things and their images. The other is the perception of conditions and relations, which subsist among notions previously formed. It is the intuition of reflection and reasoning. It is the immediate act of judging. The objects of real intuition pertain alike to the physical, the intellectual and the moral worlds. It is by rational intuition that we seize the results of

comparison, perceive the connection between truths, and foresee consequences in principles. It presides, therefore, in every mental operation.

The exercise of rational intuition implies the presence of objects, with respect to which it may be exerted. Wherever real intuition exists, rational intuition follows as a consequence. It is involuntary; and were we able, by a single effort, to grasp every subject of thought in all its minute particulars, could we hold them up at once to the immediate vision of the mind, truths which are now the deductions of laborious reasoning, would become axioms. But the power which we possess, of thus directly contemplating objects, is inadequate to such an effort. It is restricted in its operation within a narrow compass; and were the total of our knowledge limited to that which is strictly intuitive, we should be condemned to a lamentable degree of intellectual poverty. It is by the aid of the signs which language affords, that we are enabled to exercise rational intuition, when the real view of its objects is no longer possible.

To obtain a clear idea of a new and complicated machine, we observe carefully all its parts. When we recall the same machine to mind, we rapidly retrace the image, not at once of the whole, but of the individual parts successively. The idea of this machine cannot be perfect until the detail of particulars is filled up. This, which is the process of real intuition, is at once tardy and laborious. Were it

necessary that the elements of every complex idea should be thus set in array before the mind, as often as that idea is recalled, it is evident that no room would remain for the exercise of rational intuition; in short, that our reasonings must sink under their own weight, and that the extension of our sphere of knowledge, beyond the list of truths which receive the name of axioms, would be impossible. But happily this is not necessary. A single brief sign takes the place of a load of details, and, like the light and portable representative of a metallic currency, enables us to use our wealth without being encumbered by its weight.

Names further enable us not merely to dispense with this means of particulars, but they afford us the means, also, of operating upon objects, which cannot be submitted to real intuition. Take, for example, the word *man*. To form a general idea of man, embracing all those properties whether of mind or of body in which the individuals of the human race constantly resemble each other, and rejecting every particular not appertaining to the whole family, is an acknowledged impossibility. Considering *man* as a collective, rather than an abstract term, the difficulty is equally great. It is too high an effort for the mind, really and at once to conceive a clear and distinct image of the various races, ages, sexes, which go to make up the world of mankind. Thus we perceive, that, though the terms of our language may not always be the names of images, which the

mind can directly and immediately behold, they still represent objects of positive knowledge.

Signs, from their simplicity, may be immediately contemplated. The conditions, which were obscured by a mass of details, so long as real objects were kept laboriously in view, now stand prominently forth. The mind employs itself with signs simply, it is true; but in so doing, in effect, it operates upon the ideas themselves. In this manner it advances gradually to the formation of notions, which, like the example above, are beyond the limit of real intuition.

To pursue this subject farther, would draw us aside from our main design, which is to introduce the principle, that instruction in language should be founded upon the observation and study of real objects, that words should only appear when the real acquisition of knowledge renders them necessary. This principle is a simple one, but its reason lies deeper than would at first be imagined. It is, that from this very primitive observation, by refinements more or less extended, have sprung all the terms of language. They are the landmarks established by the mind, to note its progress, and assist in directing its course, as it advances beyond the boundary of real intuition. As ideas without words are a possession of little value; so words without ideas are worse than useless; yet how many words do children acquire by note, which, because they utter, they are presumed to understand.

A method of instruction, resting strictly upon the

principle of intuition, is by no means as easy in practice, as it appears in theory. There is so great a tendency in the human mind to overleap details, especially when they are familiar and simple, that the teacher will often find him involuntarily leading his pupil, by strides too rapid for his unpractised steps.

But, much more frequently this principle fails to receive due attention in the school-room, from ignorance or willful neglect. It is to restore it to its rightful pre-eminence and to compel a universal and practical acknowledgment of its paramount importance, that the efforts of modern reformers in education are chiefly exerted.

In applying the principle of intuition to the instruction of the deaf and dumb, we perceive at once the importance, the necessity even, of some system of nomenclature, which shall follow, as nearly as possible, the genealogical succession of ideas; that order in which each idea naturally suggests its succession, and hence also, of course, explains it. To say nothing of the clearness which such an arrangement is adapted to create in the ideas of the learner, the labor of instruction, by means of it, is very materially economized. We have a measure of the pupil's attainments in the number of words which he has acquired; and thus we know where to avoid the repetition of details, which have already been made familiar. The words which the learner successively adds to his vocabulary, constitute a kind of mechanical power,

to aid in extending the circle of his knowledge. It is far otherwise, where words are taught as chance may direct. The same series of particulars must be actually presented to the mind in repeated instances, and without the pauses and points of repose, presented by the successive steps of a judiciously arranged system. The mind is, in consequence, encumbered by its burthen; its ultimate ideas are indistinct and vague; and it can hardly be said to possess the knowledge which it has acquired, — since, in too many instances, it will be diffident of the truth of its conceptions. Still, a system of nomenclature, arranged on the principle above suggested, is perhaps an impracticable creation; at least if it is designed to embrace the great body of words, which compose a language. It is an ideal perfection, to which we can only approximate. Particular sciences afford an illustration of the desideratum; but it is perhaps too much to expect that this can ever be attained in that portion of a language which does not admit of the exactness of mathematical definition.

Systems classify themselves according to the different degrees of importance which they attach, respectively, to the different instruments which may be made to fulfill the office of speech. These instruments are five in number, viz: design, the language of action, dactyology, alphabetic writing, and the labial alphabets, accompanied by artificial pronunciation. The principle of classification will be more readily comprehended, after a brief examination of

each of these particulars, and of the extent to which it can be beneficially employed.

A radical distinction must here be noticed, according to which the instruments, just enumerated, arrange themselves under two heads; to wit, those which more properly represent ideas, and those which represent words merely. To the former description belong design and the language of action; to the latter, writing, dactyology, and the oral and labial alphabets.

M. Bébian has availed himself of its facilities to explain the use of the articles, the formation of abstract nouns, and the degrees of comparison. It is easily applicable to the exhibition of passions and emotions, by imitating the traces of their effects in the countenance and attitude. By means of allegory, it may be applied to the illustration of notions still more refined. There exists no subject, however removed from the domain of sense, to the elucidation of which its aid may not be invoked. Systems have been built upon the use of this instrument alone. It has been made the basis even of religious instruction. It was by means of pictures and diagrams, that Father Vanin, an instructer at Paris before the time of de l'Epeé, attempted even to expound the mysterious doctrines of the Incarnation, and of a Triune God. The result of his efforts, was, however, very unsatisfactory. M. Saboureux de Fontenay, one of his pupils, afterwards highly distinguished under the tutelage of Pereiré, speaks thus

of the effect produced upon his own mind. 'I believed that God the Father was a venerable old man, residing in the heavens; that the Holy Ghost was a dove, surrounded with light; that the devil was a hideous monster, dwelling in the depths of the earth, &c. Thus I possessed sensible, material, mechanical ideas of religion.'

Such a recital might shake our faith in the utility of emblematic explanations, as applied to moral or religious notions, did we not perceive that the result in this case was the natural consequence of the original error, which made design the great instrument of instruction. A proper distinction must be observed in the mode of its use, according to the nature of the subject, with regard to which it is employed. Whatever is material may be directly explained by design; and this instrument may here be implicitly relied on with security. That which pertains to the intellectual and moral world, can only be *illustrated* by visible metaphorical representions; which, though liable to mislead when made the principal dependence, impart, nevertheless, a very happy light to difficult notions, when used as accessory to other more certain means.

The great utility of design consists in the economy of time, which it introduces into the system of instruction; and in the certainty and precision which (whenever employed not in an emblematic, but an absolute sense) it imparts to the ideas conveyed. A picture is not necessarily limited to the definition of

a single word. It may represent a proposition. It may be made to explain the different usuages of language ; and here is one of the great advantages which this instrument possesses for the instructer.

The use of design in the education of the deaf and dumb, is a subject which has not yet received from teachers the attention which it merits. The resources, afforded by this instrument, have not been fully developed, nor well understood, even by those who have employed it most in practice. The Abbé de l'Epeé rejected it entirely. In this country it has been principally employed in defining the nomenclature of visible objects. A system of designs, judiciously chosen and judiciously arranged, is exceedingly to be desired. The task of preparing such a series, is not indeed one of small magnitude. Of all the attempts which have been made, and the plans which have been proposed in Europe, no one seems to have met with universal approbation. Hardly has one found an advocate beyond the original proposer. Still, an imperfect system is better than none, and we cannot refrain, here, from recommending to the instructers in America an effort in concert to supply the deficiency.

The language of action is of essential importance in the education of the deaf and dumb. No system can dispense with the employment of this instrument. Its necessity, as a first means of communication between the master and the pupil, is an axiom ; and is the substance of the first fundamental principle

of the art. Still, no question has been more vigorously discussed, than that of the extent to which this means should be employed in instruction, and of the degree of development which should be given to it as a language.

That the language of action is capable of being reduced to system, and advanced to the perfection of spoken language, is a truth self-evident, at least to those who have been accustomed to its use.

No one can doubt, that, were a whole people of deaf and dumb persons to exist together from generation to generation, they would construct a visible language, equally copious, and equally perfect with the languages now in use; nor that they would add to this a corresponding system of ideographic writing. But this perfection could only exist in a state of high intellectual cultivation. Language being simply the nomenclature of ideas, its copiousness must always be the measure of their multiplication. Supposing the language of action, therefore, to have attained an extent comparable to that of speech; we must suppose also a corresponding development of intellect, and a corresponding accumulation of knowledge in those with whom it originates.

Such a language would of course, be far from being adapted to the circumstances of the deaf and dumb as they exist. Its signs, to them, would be without meaning; except so far as the limited circle of their ideas extends. It was, nevertheless, the notion of de l'Epeé, (a notion adopted by his illustri-

ous successor,) that to extend the vocabulary of signs, until it is made to correspond with that of spoken language, is all that is wanting, to reduce the labor of instruction to a mere process of translation. He conceived that the deaf and dumb might acquire a first language by the same process which enables us to acquire a second and a third. But in this view of the subject, plausible as it appears, there is a radical error. We have already seen, that what is peculiar in this art consists, not in the imposition of signs upon ideas, but in conducting the pupil to the formation of the ideas themselves. A language of action may be, indeed, devised and taught, which, in conformity with the views of de l'Epeé and Sicard, shall strictly correspond, even in its grammatical forms, with that of speech. This language may be translated into that of speech or writing; yet, after all, the process may prove merely mechanical; and we shall have accomplished nothing towards the removal of the real difficulty. From personal observation, we can, in fact, bear witness to the possibility of dictating to deaf and dumb persons complicated sentences, embracing the most serious grammatical difficulties, and of obtaining from them the corresponding words, properly arranged; while they, themselves, are utterly incapable of comprehending that which they have produced.

Let us look at this subject in the light of reason. The deaf and dumb present themselves before us, with a stock of ideas comprised within narrow limits;

and for these they have usually corresponding signs. Our task is to multiply these ideas. It will not suffice merely to extend the vocabulary. Each addition to the list of signs must represent some reality, now, for the first time, made a part of the pupil's knowledge. Let us suppose our efforts successful in extending the circle of that knowledge but a single step. We have communicated one notion, to which the learner was previously a stranger. It remains to impose a sign upon this notion. Whether this sign shall be a word or an action is for us to choose. If an action, then translation must follow. Why this circuitous route? Is anything gained by it? On the contrary, is there not something lost? We desire to make our own language the medium, to the deaf and dumb, not only to communication but of thought. This is among our fundamental principles. How can we more successfully attain this end, than by giving him but a single sign for each new idea; and that sign, one appertaining to the class which we desire him to adopt.

But again: the imposition of signs upon words, if the principle of the Abbé de l'Epeé be adopted, must take place, in many instances, without a careful determination of the corresponding idea. Otherwise there can be no translation, worthy of the name; but only a double imposition of signs upon the same idea, constituting a load cumbrous to the memory, and dividing the attention between synonymous terms. If signs of action on the other hand be instituted,

which are in themselves insignificant, they may be productive of very bad consequences. The deaf and dumb person is accustomed to recognize nothing in his language which has not meaning. He does not, and he cannot, suspect insignificancy in any sign. To that, therefore, which is intended to represent an idea above his capacity, he attaches an idea of his own ; an idea in the nature of things erroneous. By giving, then, to his language the degree of development aimed at by de l'Epeé, the master is sure to encumber him with a mass, either of useless or of unintelligible signs, — useless, in the first instance, when we consider that it is in words, and not in pantomime that we desire him to think ; unintelligible in the second, when we remember that these signs are imposed upon no real basis. In the one case, we thwart our own principal design ; in the other, we at least bewilder the learner.

Signs, established in the manner considered above, have received the appellation *methodical.* It was the favorite labor of Sicard to systematize and perfect them. In spite of the disadvantage inseparable from their use, pupils, distinguished for their attainments have been produced by the masters who have employed them ; but this circumstance serves only to demonstrate the ability of the masters themselves.

In determining how far the language of action may be really useful in facilitating instruction, we must consider it in the several stages in which it is intelli-

gible to the pupil; in which, in fact, it is his own work; guided, it may be, by the teacher; but not reduced, as the theory of methodical signs presumes, to conformity with a language which must be understood before the conformity can be comprehended. Great imperfection must be expected in the signs which are the creation of the deaf and dumb person himself. These signs may be submitted to the correction of the master. In fact, in an institution where numbers are collected together, a more philosophical system, the joint production of teachers and pupils will be early established; and will be adopted by each pupil on his arrival. It is hardly possible, with every individual, to find out a series of lessons, by which he may be guided, from a more accurate understanding of things, to a more correct mode of expression concerning them. He abandons his own signs for those which he finds actually in use, not because they appear to him more appropriate, but because they are universally intelligible. Still, his own individual signs will be carefully observed by the instructer; since they afford a valuable means of penetrating the extent of his knowledge, of discovering how far his ideas of things are just, of determining the degree of his intellectual development, and of ascertaining the limit of his capacity.

The language of action, rectified as above, by the care of the teacher, will be useful to a certain extent, as affording the means of instruction by translation. But, by the freedom of communication which it es-

tablishes, it will also render the pupil, in a measure, the architect of his own intellectual edifice; for it will enable him to profit by his own independent reflection. He possesses the means of interrogating his master, a means which he will not fail to employ.

Still, this language has its disadvantages, which, so long as it aspires to the character of a self-interpreting instrument of thought, are inseparable from the nature of its elements. These elements are threefold; consisting, first, in the copiousness of those spontaneous signs, by which the emotions of the soul manifest themselves to sight; secondly, in imitation, of external nature, whether of objects or of actions; and thirdly, in that species of figurative descriptions, by which alone that which is ideal can be made to assume a material form. These will evidently be intelligible, in the order in which they are here arranged. With regard to the first, there can be no mistake. The second, less self-explanatory, may still be rendered sufficiently complete to be comprehended. The third, however, are liable to greater uncertainty; and, in more cases than one, when in practice they introduce no obscurity, may be presumed to borrow something of their significancy from tacit conversation.

It is in conformity with our first fundamental principle, to employ, for purposes of instruction, the entire language of the deaf and dumb, embracing all signs whatever which have a meaning for him,

and which, whether natural or not, may be denominated colloquial. Still, it is the suggestion of reason, that, when these have fulfilled their purpose, and have found, by translation, their equivalents in spoken language, they should thenceforth yield their places to words. To continue their use is practically to deny another of our fundamental principles, and one of the highest importance, viz: that language should be made to the deaf and dumb what it is to other men, the instrument of thought; for it is to render language subordinate to pantomine, to make it the representative of a representative, and cause it to remain for the dumb what the learned languages are to us. In that case he will continue, perhaps for life, to be a mere translator, whether in conversation he occupy the place of the speaker, or of the person addressed. If we would, in any case, admit a departure from the strictness of the rule here laid down, it should be only in the application of signs to the exercises of religious worship; which, in a large institution, cannot otherwise be rendered universally intelligible.

Of the class of instruments the office of which is merely to exhibit *words* under a material form, writing first demands consideration; since this is indispensable, and this alone is sufficient to fulfill all the purposes for which such an instrument is desired. Fromt he latter part of the proposition here laid down, however, many respectable instructers have withheld their assent. Written language, in their estimation, must always occupy a secondary rank. It must

constitute the representative of some more privileged instrument, standing between it and the ideas, with which it is presumed unsuited to be directly associated. This instrument is found in methodical signs, or artificial pronunciation and the labial alphabet, according to the peculiar notions of the instructer.

The reasoning intended to depreciate writing as an instrument of thought, seems hardly to afford anything sufficiently tangible to merit a very labored reply. It is nothing to say that we ourselves are accustomed to employ the images of written signs, in conducting mental operations. We employ such signs as habit has rendered familiar; but they are signs, of which the deaf and dumb can never avail themselves. For we must remember, that with whatever labor and success we may bring the deaf and dumb to imitate sounds, and read the fleeting characters which appear in succession upon the lips of a speaker, speech to them can never be what speech is to us. Hearing is not restored with articulation, or with the power of reading on the lips. The deaf and dumb, then, can never possess that species of signs, intermediate between ideas and written words, with which our ideas are associated. The movements of the lips are to them visible, not audible signs; and written words are nothing more. But argument is unnecessary where the evidence of facts is at hand.

The ideographic portion of the Chinese writing is a case in point. And it is matter of daily observation, that deaf and dumb persons associate ideas with

words for which they have no determinate sign. For them writing is truly ideographic.

Alphabetic writing is indeed sufficiently ill adapted to the wants of the unfortunate deaf and dumb. Constructed originally for a purpose altogether aside from their instruction, and without regard to their convenience, founded on no analogy which they can comprehend, it imposes a severe burden upon their memory. Still it is the sole instrument, common to them with other men, which presents itself to both parties under the same aspect.

It has the advantage over articulation, of requiring little effort for its acquisition, and of being immediately available in the earliest stage of instruction. The language of the visible alphabet is also the language of study. It is the store-house of all human knowledge. It may be perused, and it may be composed with deliberation. It affords room for the mind to rest, to resume its train of thought, to modify, to correct and to improve. If it interpose inconvenience in the way of familiar conversation, it will, for the same reason, retrench superfluities, compel conciseness and precision of expression, and force the dumb to think with greater clearness that they may express themselves with greater accuracy.

From the importance of writing in this art, has resulted a wish, almost if not entirely universal, that some means might be devised to diminish the labor which its employment exacts; and to render it a more rapid instrument of communication. He who

shall devise a system of stenography, applicable to the circumstances of the deaf and dumb, will confer upon them an inappreciable benefit. Space will not permit us here to point out at length the principles which might serve as guides in the construction of such a system. It is, nevertheless, sufficiently evident that the stenography of reporters, in our courts and public assemblies, will not answer the purpose. To the deaf and dumb, there are neither vowels, consonants, nor silent letters. If articulation be taught, the principles of syllabification may profitably receive attention; but if otherwise, these may be neglected. We are aware but of a single attempt to adapt a system especially to the use of the deaf and dumb persons — that of M. Recoing, author of "*Le Sourd-Muet entendant par les Yeux.*" We are not aware that this system, which is intended to accompany articulation and syllabic dactylology, has ever been tested in practice. The stenography of M. Recoing, being adapted to the French language, could not, of course, be transplanted into ours. It remains for the ingenuity of instructers in our own country to devise a plan fitted to our circumstances; and we cannot but hope that this ingenuity will be called into speedy and successful exercise.

Dactylology, or the manual alphabet, has, with hardly an exception, been admitted as an auxiliary in the instruction of the deaf and dumb. It consists in a set of signs, formed by the fingers, in partial imitation of alphabetic characters; and is employed

simply as a means of spelling words. As an instrument of instruction, common consent has assigned it a subordinate rank; but as a means of communication with society, or at least with those persons who will devote half an hour to its acquisition, it is very useful. The rapidity with which deaf and dumb persons employ it in their mutual conversations, and the readiness with which they will often seize a word, even from its initial letter, are astonishing.

Under the head of dactylology may be classed alphabetic signs, executed with one or with two hands, syllabic signs, and writing in the air. The two-handed alphabet is peculiar to England. Syllabic signs have been employed only by particular instructers. It is here that there remains a chasm, yet to be supplied. M. Recoing, by means of a system of his own invention, was able to interpret to his son a continued discourse, as a sermon or an oration, as rapidly as it was pronounced. Much of the success of the celebrated Pereiré, is supposed to have been due to a system of syllabic dactylology, which he refused to divulge, and which perished with him. In proportion as the manual alphabet is made to represent syllables, the number of its signs is, of necessity, multiplied. The advantage, therefore, which it thus gains, is accompanied by an inconvenience; an inconvenience, however, not serious, if the abbreviation be not extended too far. Stenography and syllabic dactylology seem naturally to associate themselves together. He who shall devote his attention

to the one, may with propriety make both the subject of his labors. Should the pupil, however, acquire a facility of articulation and reading on the lips, he may dispense with dactylology altogether.

A question now presents itself, of the highest moment in the practice of this art; and one on which the opinions of instructers have been most widely at variance. This question relates to the expediency of making the oral and labial alphabets a prominent part of the instruction of deaf and dumb persons. Entire systems derive their character from the view which is taken of this subject in detail.

Before entering upon the discussion of the question, two propositions may be laid down, with regard to which there can be no possibility of dispute. It is evident, from what has already been said, that the instrument we are now considering is not essential in the instruction of the deaf and dumb. Articulation is not necessary to the operations of the intellect, nor to the purpose of communication with society. On the other hand, it affords facilities, in the latter respect, too important to be disregarded. Hence results the second principle, that if its acquisition be *really practicable*, no consideration should induce us to neglect it.

We must be careful to remark, nevertheless, an important distinction among deaf and dumb persons, which renders the instrument we are considering much more easy of acquisition to one class than to another. With those who in early age have been

possessed of hearing, who have become dumb after possessing the faculty of speech, this faculty may be revived more easily than it can be created in others. Certain reminiscences of articulate sounds will remain, long after their use has been discontinued. The power will not always be wholly lost, of supplying, in the sentence as pronounced, those subordinate parts which may not be distinctly observed. This is not, however, to deny to the deaf and dumb from birth the power of acquiring the oral and labial alphabets. Experience has demonstrated the practicability of such an acquisition, in a multitude of instances. A person who is deaf and dumb from birth, is dumb only because he is deaf. For him, indeed, the oral alphabet has no basis, either in the perception, or the recollection of sounds. Its foundation, its material, is in the sense of touch alone. His sole dependence, its material, is upon a circumstance so entirely accidental to speech, that we ourselves only perceive its existence by a special effort of attention. Heinicke, it is true, pretended to have discovered an auxiliary in the sense of taste. But between this sense and articulation, no connection exists in nature ; nor can we perceive how it can be created by art. Yet, under all these disadvantages, articulation is certainly available to the deaf and dumb.

Another circumstance here demands attention. To us, the language of utterance and that of hearing are identical. They are the language of sound. We give no attention to the play of our vocal organs, nor

to the movements which accompany articulation in others. Whether we speak, or whether we listen, we recognize but a single instrument of communication. It is otherwise with the deaf and dumb. To them the labial alphabet presents a system of signs, addressing itself to sight ; a system having its parallel in dactylology or in writing. Articulation, or the guttural alphabet, as it is denominated by Degerando, on the other hand, employs a different sense. Its elements are sensations of contact, resembling, remotely, those which the blind experience when they pass their fingers over the raised letters, which afford them the means of reading. There consequently exists for the deaf and dumb, in conversation, the necessity of making an abrupt transition from one instrument to another ; a necessity which renders, for them, the employment of the oral and labial alphabets less simple than speech is to us.

To the disadvantages already enumerated, others still remain to be added. The labial alphabet exacts proximity, and usually a direct view of the countenance. In darkness its use is entirely lost. It distracts the attention of the observer from his employment. One or other of these evils, however, is common to it with writing, with dactylolgy, or with the language of action. To say that they exist, therefore, is only to say that they must exist for the deaf and dumb, under all circumstances.

But further: both the oral and labial alphabets require time and labor for their acquisition. They

exhaust a vast portion of the space allotted to instruction; and take the place of those exercises which have for their object the cultivation of the intellectual powers and the enlargement of the sphere of knowledge. Worse than all, they exact individual lessons, and thus compel the instructer of a class to neglect the many while he occupies himself with a few. It must finally be said, that there are those who, by reason of early neglect or the late period at which their education commences, do not possess the docility or flexbility of muscle requisite for the attainment of artificial speech.

Under all these disadvantages, is it desirable that the deaf and dumb pupil should be taught to speak, and to read upon the lips? Most unquestionably it is. What labor, what study, what patient and unremitted exercise of the attention, can be weighed in the balance with the immense benefit which these instruments afford, in restoring him, absolutely and really, to the ordinary intercourse of society? How broad a channel do they lay open, for the expansion of his views, the development of his intellect, the increase of his actual knowledge! What an amount of information purely traditional, information in possession of all who hear, but nowhere to be found in books, will thus be placed within his reach! How will his moral perceptions be refined, his affections purified, his character, as a whole, exalted! How will his acquaintance with language be extended! What a variety of phrases, idioms, proverbial and

colloquial expressions, will be added to the treasury of his knowledge! With how much greater certainty will that important end of his education be answered, which requires that he shall be weaned from his favorite language of pantomime, and induced to adopt words as the instruments of his intellectual operations!

Articulation is an instrument available under all circumstances, and with all classes of persons. It exacts not even an acquaintance with writing in those with whom the deaf and dumb may be associated. It will serve the purpose of communication, on one part, at least, in darkness. This instrument has received the united suffrage of the great body of teachers, in all countries. Even de l'Epeé and Sicard, the very authors of that system which has led in many instances to the exclusion of the oral and labial alphabets, have testified in favor of their use, both in precept and practice. The former has given to the world, as a part of his work entitled, '*La Véritable Manière d'Instruire les Sounds-Muets*,' a treatise on the means of restoring articulation to deaf and dumb persons, which, so late as the year 1819, was republished at Paris, with a preface by the latter. In the course of this preface, the Abbé Sicard thus expressed himself. 'The deaf and dumb man is not completely restored to society until he has been taught to express himself *vivâ voce*, and to read speech in the movement of the lips. It is only then that we can say that his education is entirely finished!'

We are now in a situation to consider the distinctive characteristics of different systems, and to determine, if we please, that which appears to the eye of reason the most judicious. One essential difference we have already remarked, viz. that which exists between the instructers who have chosen to separate practical and methodical, (to use the words of Degerando) ordinary and classical instruction, and those who prefer to unite these two branches into one. This principle of distinction by no means interferes with another, which we are about to lay down.

We have noticed a classification of the instruments employed to replace speech. We have seen that it is the province of one of those classes more directly to represent ideas; of the other, words. The superior prominence which different systems assign, in practice, to one or the other of these classes, constitutes the basis of their widest differences. On the one side, therefore, stand the advocates of methodical signs; on the other, those of articulation.

Two other species of systems remain; of which, the one rejects both the above instruments, and presents, in the use of writing alone, the simplest form of the art; the other, adopting both, the most complex.

After what we have said, it is hardly necessary to declare our preference. In adopting the views of those who are in favor of articulation, however, we are admonished, by the extent to which our remarks

have been protracted, that it is impossible in this place to discuss the merits, or even unfold all the peculiarities of the different systems. A brief recapitulation will nevertheless show that the difference of opinion presumed to exist among instructers, is vastly wider in imagination than in reality. The controversies in which de l'Epeé was engaged, have had their effect in magnifying the distinctions which really exist. They have created parties among men who should have been united in the inquiry after truth. Had our notions of the art been from the writings and the experiments of those who preceded that distinguished philanthropist in the same field, we should have avoided those prejudices under the influence of which we have acquired the information we possess; and we should have learned to regard all instructers of the deaf and dumb rather as our coadjutors than our opponents. In what respect are the opinions of different masters really at variance? In questions merely of secondary importance. Perfect unanimity prevails in the employment of writing. No individual is so absurd as to reject the language of action. No one will deny the utility of design. Hardly a school rejects the manual alphabet. None question the expediency of employing the oral and labial alphabets, if it be practicable; and few deny its practicability, at least in many cases, where deafness is not profound. Methodical signs are continually losing ground. Minor differences of opinion are continually vanishing before the light of knowledge.

Systems are amalgamating; and the time may be anticipated as not far distant, when this art shall, like other arts upon which the light of reason has been permitted freely to play, possess the character of unity which belongs to them. Why should the views of instructers differ? Truth is everywhere the same. Experience is everywhere multiplying its results. Whether we live to witness the happy consummation, or whether it shall be reserved for another generation, perfect unanimity will, nay, must ultimately prevail.

To this result, the plan of correspondence established a few years since by the institution at Paris, will materially contribute. The object of this correspondence is to bring about an interchange of views among instructers, by the publication of their letters, either in full or in a biennial circular. But three publications of this nature have yet appeared, of which we have affixed the title of the third to this article. It is drawn up, we understand, as was also the second, by the able Professor Morel, and embraces memoirs from various instructers, among which we look in vain for any from an American hand. In a country, which embraces within its limits at least three institutions, numbers surpassing any three in any other, we cannot view this circumstance without mortification. It would seem that a moral obligation should be felt among all those who have devoted themselves to this enterprise, to contribute, if it be but their mite, to the common stock of improvement.

This history, for the sake of convenience, is divided by Degerando into two distinct periods; of which the first extends from the earliest essays attempted in the instruction of the deaf and dumb, to the time of de l'Epeé; the second, commencing from that era, reaches our own time. The first period comprehends a space of nearly two centuries; — the second, little more than sixty years. During the first, instructers were few and scattered; in the second, comparatively numerous, contemporaneous, and frequently uniting their efforts in the same field of labor. The first is the period of invention; the second of improvement. The instructers of the first period were occupied, chiefly, upon the mechanical means of replacing speech; those of the second, upon the logical teaching of language, and the cultivation of the intellect. During the first, the oral and labial alphabets were the instruments most generally employed; with the second, methodical signs make their appearance, to the exclusion, in some instances, of articulation. The first period is that in which instruction is principally individual; the second is the period of institutions. During the first, the arts seem to have constituted a species of masonry; its processes were a mystery, and each instructer seems to have guarded his secret knowledge with peculiar jealousy. Since the commencement of the second, the veil has been torn away, systems have been opened to the light, and the discussion of their merits invited. The early instructers generally followed

their art as an instrument of gain. The latter have in many instances pursued it at great personal sacrifice. They have regarded the education of the deaf and dumb as a part of the great cause of humanity; and have been stimulated to put forth exertion, by a sense of duty. The former seem, in most instances, to have been ignorant that others were, or had been, laboring in the same field; they have known little or nothing of their predecessors or contemporaries. The same processes have, therefore, been a first and a second time invented; and the art has consequently for years made little progress. It is the endeavor of modern times to promote improvement by a union of effort, and for this purpose to render the intercourse of instructers as frequent and as familiar as possible. The first period may consequently afford more interest to the curious inquirers, the second to the professor who is eager for practical information.

Spain may be called the cradle of this art. The first instructer, of whom we have any authentic account, is Peter Ponce, a monk of the St. Benedict at Ona. He published no account of his methods, and left behind him no manuscript. Our knowledge of him is principally derived from the brief notices of Francis Vallés, and Ambrose Morales, two of his contemporaries. From these, we learn that he taught his pupils to speak; and it is added by the former, (what is very improbable) that, for this purpose, he employed only indicative signs. Another writer tells us that in the archives of the convent at Ona, was

found a paper which attests that the pupils of Ponce 'spoke, wrote, prayed aloud, attended mass, confessed, spoke Greek, Latin, Italian, (as well as Spanish) and reasoned remarkably well upon physics and astronomy.' 'They were,' said Ponce himself, 'so distinguished in the sciences, that they would pass for men of talent, in the eyes of Aristotle.' If this extravagant use of the hyberbole excite a smile, it still affords evidence that Ponce was decidedly successful.

Second in point of time, and the earliest author of a practical treatise on the art, was a countryman of the last, John Paul Bonet. Urged, as he says, by sentiments of personal affection, he undertook to instruct the brother of an officer of state, to whom he was secretary. He seems to have been ignorant of what his predecessor had accomplished; though, with little reason, he has been accused of borrowing his processes and exhibiting them as his own. Bonet employed the language of action, writing, dactylology and the oral alphabet. His work presents the hasty outlines of a philosophic system. The labial alphabet appeared to him an unavailable instrument; one, at least, which could not be taught according to any fixed method.

We are told of another Spaniard, deaf and dumb himself from birth, but how instructed we know not, by name Ramirez de Carion, who taught one of his pupils, a person of rank, to speak and write four languages.

Beside Jerome Cardan, other writers of Italy early found their attention arrested by the art which at present occupies us. Among these, we find the names of Affinaté, the author of a treatise not remarkable for its merit, of Fabrizio d'Aquapendente, and of the father Lana Terzi, a jesuit of Brescia. The latter, (being occupied with a variety of curious questions, such as the art of flying, the quadrature of the circle, and the philosopher's stone, of writing in cypher, of the means of teaching the blind to read and write, and of telegraphic communication) fell naturally upon the inquiry which forms the subject of this article. He examined the mechanism of speech, and the art of instructing the deaf in the knowledge of language.

England, in the seventeenth century, presents us with the names of Bulwer, Wallis, Holder, Dulgarno and Sibscota, all of whom directed their attention either to the theory or the practice of this art.

Wallis, by common consent, seems to occupy the first rank among the early English instructers. He was the author of a treatise on speech, and of other occasional papers, relating to our present subject. In a few instances he took the trouble to teach articulation; but this instrument he afterwards abandoned; not, however, because his views of its utility were altered. He avowed himself to be, as he believed, the original inventor of the art — a claim which was disputed by William Holder, of Blechington. Holder

had, in fact, taught articulation to a single deaf and dumb person, who, having afterwards lost the faculty, attained it a second time under Wallis. But of him little is known, except that his views were rather superficial than otherwise.

In passing to Holland, we meet with the name of Peter Montans, who is said to have offered some remarks upon the subject of teaching the deaf and dumb. Those, however, whose opinions are best known, and most remarkable, are Mercurié Van Helmont, and John Conrad Amman. These men, both distinguished for the singularity of their views, appear, notwithstanding the wildness of their notions, to have been moved by a spirit of philanthropy. They agree in attributing to language a divine origin; in supposing the original language of man to have possessed properties, for which we search in vain in the degenerate dialects of modern days. They behold in speech, not merely a conventional instrument of thought, but one possessing privileges, high, mysterious, inexplicable. Van Helmont held the opinion that there exists a language natural to man; — a language more simple in its construction and in its pronunciation, than any now in use; that this language is the Hebrew, in the characters of which he seems to discover a resemblance to the positions of the vocal organs, requisite to give them utterance. The boldness of these assumptions is a little remarkable, when we recollect that the pronunciation of Hebrew is forever lost. 'Van Helmont,' says Deger-

ando, 'pretended in three weeks to have put a deaf and dumb person in a condition to answer (by articulation) questions addressed to him.' This person, if we believe Van Helmont, learned afterwards, in very brief space, the Hebrew language, by his unaided efforts, in comparing the Hebrew text with a German translation of the Bible. Of the probability of this statement we leave teachers to judge.

Conrad Amman undertook the education of the deaf and dumb without being aware that others had preceded him. He became afterwards acquainted with their works, and engaged in a correspondence with Wallis. We cannot better convey an idea of his peculiar notions respecting the human voice, than by quoting his own words. 'There is in us,' he says, 'no faculty which more strikingly bears the character of life than speech. I repeat it, the voice is a living emanation of that immortal spirit, which God breathes into the body of man at his creation. Among the immense number of gifts from God to man, is speech, in which eminently shines the imprint of divinity. In like manner as the Almighty created all things by his word, so he gave to man, not only an appropriate language to celebrate worthily his Author; but, farther, to produce by speech whatever he desires, in conformity with the laws of his existence. This divine mode of speaking almost disappeared from the earth, along with so many other perfections, at that unhappy epoch, the fall. Hardly, in the long course of ages since elapsed, has the pre-

cious prerogative been accorded to a few privileged individuals. These were no other than souls sanctified and united to God by fervent and continued prayer; who, interrogating the very essences of things have been endowed with the gift of miracles. These holy personages have exhibited to the view of other men traces of an empire once common to all, but which most have suffered to escape.

If such notions excite surprise, we cannot but smile when we find the same writer gravely questioning whether the apostle, on the day of Pentecost, really spoke in different tongues; or attained by immediate inspiration that efficacious speech, by means of which the well disposed of every kindred and people, and tongue, and nation, simultaneously comprehended their thoughts.

In Holland, as in Spain and England, the art fell during a long period into total disuse, after the time of its first inventors. Our attention is next attracted to Germany. Names here begin to multiply. We are presented with those of Kerger, Ettmuller, Wild, Niederoff, Raphel, Pascha, Pasch, Schulze, Conradi, Solrig, Lasius, Arnoldi and Heinicke. Among such a multitude we can notice only individuals.

Kerger, assisted by his sister, undertook the task of instruction at Leignitz, in Silesia, early in the eighteenth century. He availed himself at once of design, of pantomime, of the oral and labial alphabets, and of writing. Of dactylology he makes no mention; but of the utility of the language of action he

expresses himself in the highest terms; entertaining, in this respect, views materially resembling those of de l'Epeé at a later period.

Contemporary with Kerger was George Raphel, the father of three deaf and dumb children. Lead first by parental affection to become an instructer, and having subsequently succeeded even beyond his hopes, he committed to paper an account of his method, for the information of others. This work was first published at Lunenburg, in the year 1718.

Lasius confined himself to the teaching of language under a visible form. He made use neither of the manual alphabet, nor of design. Arnoldi, on the other hand, gave to this latter instrument considerable expansion, and taught the use of the oral and labial alphabets. He also employed pantomine, but only so far as it is the work of the deaf and dumb themselves.

Samuel Heinicke was the director of the first institution for the deaf and dumb, established under the patronage of a government. This institution was founded at Leipzig, in 1778. Heinicke had, before this time, announced in the public paper, that in the course of six weeks he had taught a deaf and dumb person to answer by writing whatever questions were proposed to him. Arnoldi, says Degerango, could not but declare that such a result seemed to him incomprehensible. Still, Heinicke was a man of no common ability; and his success is attested by the reputation which obtained for him the direction of a public institution. But he was, at the same time

a man of immeasurable self-conceit, irritable in his temper, rude, coarse and overbearing in his manners. In consequence of the existence of such traits in his character, though his pupils were the principal sufferers, all who had to do with him were subject to more or less annoyance. He attributed to himself the honor of invention, but so far as his processes have come to the light, they afford no justification of his claim. In some trifling particulars, his methods was indeed peculiar. He placed instruments in the mouths of his pupils, to regulate the positions of the vocal organs in emitting sounds. And he asserted (what is very improbable) that he had made particular sensations of taste to correspond to particular articulations. Heinicke was a believer in the exclusive prerogative of the voice to serve as an instrument of thought. Otherwise, his views were eminently in accordance with sound philosophy.

France seems not only to have been behind other European nations in her efforts for the education of the deaf and dumb, but even in the knowledge of what had been accomplished abroad. Hence, when at length she saw the advocater of this unfortunate class spring up within her limits, she opposed to them all those prejudices which had elsewhere found their reputation in actual experiment. Still, there exists testimony that the practices of the art had not been wholly unknown even in France before the time of Pereiré and Ernaud. In 1769, a man, deaf and dumb from birth, named Guibal, is recorded to have made

his will in writing; and from the evidence of his knowledge produced in court, the will was confirmed. We have also some further evidence that the deaf and dumb were instructed; but nothing satisfactory until the time of Father Vanin, who rested instruction as we have seen, principally upon the use of design.

After him sprung up Pereiré, a Portuguese. Two of his pupils, whom he exhibited at different times before the Academy of Sciences, were remarkable for their attainments. These were Saboureux de Fontenay, and D'Azy d'Etavigny. Pereiré made a secret of his processes. He offered to disclose them for a suitable consideration; but this consideration being withheld, they perished with him. It is even said that he bound his pupils, by an oath, not to discover his modes of instruction; and made them a secret even to his family. We know, nevertheless, that the grand instrument of his system was a method of syllabic dactylology; which, by its rapidity in exhibiting words, enabled him, to a great extent, to rely on usage, to explain their meaning. He was nevertheless apprised of the advantage of a logical method in the teaching of languages. Few, if any, have been more successful than Pereiré. Of his pupil Fontenay, de l'Epeé records that he translated foreign works, and himself composed a number of productions designed for the press.

Ernaud, as well as Pereiré, obtained the approbation of the Academy of Sciences. He employed

himself very much in reviving the sense of hearing, where it was partially lost. He asserts, indeed, that he had met with no instance of entire deafness. Articulation was of course his principal instrument.

The Abbé Deschamps published, in 1779, a work on the instruction of the deaf and dumb. To this branch of education, he devoted, in practice, his fortune and his life. Acknowledging the practicability of instructing by means of signs, he still accorded the preference to articulation and the labial alphabet. He refused therefore, though solicited, to unite himself with the Abbé de l'Epeé. Shortly after the publication of his work, he was assailed by the deaf and dumb Desloges, who very earnestly vindicated the methods of De l'Epeé, and spoke in the most enthusiastic terms, of the language of action.

In glancing at the second period of this history, we have to regret that our notice of it must be but a glance. The Abbé de l'Epeé commenced the labor to which his entire life, and the whole of his pecuniary means were afterwards consecrated, with completing the education of two twin sisters, who had been pupils of Father Vanin. The grand feature of his system we have already noticed. It consisted in giving to the language of action the highest degree of expansion, and rendering it, by means of methodical signs, parallel to that of speech. He attempted also the task of teaching articulation; and, as we have seen, was the author of a treatise on this branch of the art.

The actual success of the Abbé de l'Epeé was far from being equal to that of his successor, or even his contemporaries. In a letter to Sicard, written in 1783, he says, "Do not hope that your pupils can ever express their ideas by writing. Let it suffice that they translate our language into theirs, as we ourselves translate foreign languages, without being able to think or to express ourselves in those languages.' He has more to the same purpose. With the evidence of Pereire's success in the case of Fontenay, under his eyes, those views are certainly remarkable. De l'Epeé commenced the preparation of a dictionary of signs, which was never published. He felt himself from time to time called upon to defend his views. He seems voluntarily to have thrown down the gauntlet to Pereire. With Heinicke he held a controversial correspondence of some length, in which that instructer seems to have exhibited very little courtesy. A third time he came into collision with Nicolai, an academician of Berlin. The Abbé Storck, a disciple of De l'Epeé, had established a school in the latter city; and it was from the exercises of a public exhibition, held by the former, that Nicolai took occasion to attack the system of instruction. The details of these controversies, though interesting, are too extensive to be exhibited here.

A few years after the death of de l'Epeé, was established the Royal Institution of Paris, to the direction of which Sicard was summoned. It was the endeavor of the instructer, whose title to our veneration

is beyond dispute, to perfect the views of his immediate predecessor and master; and to carry out fully in practice the theory which makes the instruction of the deaf and dumb a process of translation. Of Sicard's success we have living evidence in our own country, in the case of M. Clerc, at Hartford; whose acquaintance at once with the French and the English languages leaves nothing to be desired. Massieu, also, whose education forms the subject of an entire work from the pen of his master, is an astonishing instance of the extent to which the intellectual faculties of deaf and dumb persons may be cultivated. We cannot refrain in this place from noticing a few of the answers of these pupils to questions of the nature of which they could have had no previous intimation.

When Clerc was asked if he loved the Abbé Sicard, he replied in the following words. 'Deprived at birth of the sense of hearing, and by a necessary consequence of speech, the deaf and dumb were condemned to a most melancholy vegetation. The Abbé de l'Epeé and the Abbé Sicard were born; and these unfortunate persons, confided to their regenerating care, passed from the class of brutes to that of men: whence you may judge how much I must love the Abbé Sicard.' Massieu being asked the difference between God and nature, replied, 'God is the first framer, the Creator of all things. The first beings all sprung from his divine bosom. He said to the first, *You shall produce the second*; his wishes are

laws; these laws are nature. 'Eternity,' he said 'is a day without yesterday or tomorrow. Hope is the flower of happiness. Gratitude is the memory of the heart.'

In this second period of the history, it is impossible that we should proceed further with anything like particularity. Germany affords us the names of Neumann, Eschke, Caesar, Petschke, Venus, Wolke, Daniel, Stephani, Emsdorffer, Scherr, Neumaier, Gueger, Siemost, Grasshaff, and a multitude of others. Switzerland, those of Ulrich and Neaf. Holland, of Peerlkamp and the Messrs. Guyot. England, of Watson, Arrowsmith and Roget. Scotland, of Braiwood and Kinniburgh. Spain, of D'Alea and Hernandez; and Italy, of Scagliotti. France also presents us with many names, among which we notice those of Bebian, Piraux, Perier Iamet, Dudesert, Gondelin, Ordinane, Valade and Moret. To the last, we understand, was intrusted at the Royal Institution the preparation of the second and third circulars. It would afford us pleasure, here, to examine specifically such of the productions of these individuals as have reached us; but our own country exacts of us the space which yet remains.

In April, 1815, were taken the first steps toward the erection of an institution for the deaf and dumb in America. A feeble beginning in the establishment of a small private school had been previously made in Virginia. But of this, nothing was known, at least no account was taken in Hartford. An interes-

ting girl, the daughter of a highly respected physician in that city, had lost her hearing at the age of two years. The Rev. T. H. Gallaudet, having become interested in her case, visited Paris for the purpose of acquiring a knowledge of the system employed in the Royal Institution. Returning, he brought with him M. Laurent Clerc, whose name has been already mentioned, and with whose assistance he laid the foundation of the Connecticut Asylum. This institution, which, having since experienced the fostering care of the Federal Government, has assumed the more exclusive epithet American and has always maintained a very high reputation. It has produced, at least, while under the direction of Mr. Gallaudet, pupils remarkably distinguished for their attainments.

Of these, George H. Loring, of Boston, who was retained for some years as an assistant instructer, after the completion of his education acquired so great a facility in the use of the French language as to astonish native Frenchmen with whom he conversed. Articulation never formed a part of Mr. Gallaudet's system. He employed methodical signs to a great extent in his practice, but not without a careful previous determination of their corresponding ideas. He made it an important part of his plan, to lead his pupils to the formation of habits and of reflection upon the operations of their own minds; believing, very justly, that intellectual expansion will be more rapid as the power of discrimination between ideas having no

palpable representative is increased. Mr. W. C. Woodbridge, editor of the American Annals of Education, was an early associate of Mr. Gallaudet. From this school, also proceeded Mr. Peet, principal of the institution in the city of New-York.

The American Asylum likewise lent its aid to the establishment of the Pennsylvania Institution upon a secure basis — this school, first a private seminary, commenced by David G. Seixas, having been removed. Mr. Clerc spent some time at Philadelphia, and was succeeded on his return to Hartford by Mr. Lewis Weld, an instructer of the same school. Mr. Weld was, in 1830, recalled to Hartford to supply the place of Mr. Gallaudet, who, to the deep regret of every friend to the deaf and dumb, ceased in the autumn of that year to direct the American Asylum and retired from the employment. The Pennsylvania Institution, under the direction of Mr. Abraham B. Hutton, has from that time continued to proceed with distinguished success. The first movements made toward the establishment of an institution in the city of New-York, originated in 1816, in consequence, as we are informed by Dr. Akerly, its first director, 'of a letter written by a deaf and dumb person in Bordeaux, offering to come to this country, to establish a school.' In the beginning of 1817, a public meeting was held on the subject, at which many gentlemen, believing that two institutions were unnecessary, and could not be sustained, opposed the project. A better acquaintance with the statistics of

our population, soon rendered the necessity of another establishment self-evident.

More than sixty deaf and dumb persons were ascertained to exist in the city of New-York alone, and the returns were still incomplete. An act of incorporation was obtained in April, 1817; under this act a school was opened in the spring of 1818, which, struggling against many difficulties, principally self-created it is true, continued for years to languish on, but seemed to hold its existence by a very uncertain tenure. It was an early error of this institution to employ men entirely inadequate to the task they had undertaken. Its results were consequently so unsatisfactory as to shake the confidence of its friends, and ultimately even of the Legislature, on which it was dependent in the capacity of its conductors. They afforded also ample ground for the strictures which occasionally appeared aimed directly at the institution, and which were believed at New-York to originate in a spirit of hostility to its interests. It was further believed, upon no reasonable ground whatever, that this spirit was cherished in the American Asylum, and industriously propagated by its friends; the utmost forbearance was certainly exhibited by that institution under imputations the most uncharitable, and most directly suited to excite indignant feeling; and any one who knows Mr. Gallaudet, knows also that he is incapable of being influenced even for a moment by any unworthy motive. Something like a controversy seemed, notwithstanding, to spring up

between the schools of New-York and Hartford. We remark with some surprise, that this controversy embraces very little that is essential in the art of instruction. It seems to relate entirely to the language of action; and not even here to involve the question commonly agitated on this topic, viz. how far this language should be employed in practice — but only to concern the visible form of the signs used in the two institutions. It is asserted in the Encyclopedia Americana, that the New-York Institution originated its own system of instruction. This statement, here first made in a standard work, is not indeed novel, neither is it true. The teachers at New-York endeavored, to the best of their ability, to walk in the footsteps of Sicard. If, in the mere form of their signs of reduction, they differed from the schools of Paris, nothing more was true of them than is true of half the European institutions at the present day. Uniformity among many institutions, however desirable, is not essential within the walls of one.

It has been asserted that signs do not admit of description, and that those employed by Sicard cannot be gathered from his works. His *Theorie des Signes*, it is true, is far from being a dictionary of such as deserve to be called methodical, or such as were used by him to abbreviate the indication of words in practice. But this reasoning, as applied to the New-York Institution in its infancy, rests upon a false basis; the pupil is the book in which the teacher must read. He brings with him all the signs which

are available to him in the commencement of his education. The number of these may be increased as the circle of his ideas expand; but their particular form is far from being essential to the purposes which they are to fulfill. The Abbé Jamet, at Carn, has instituted his own system of methodical signs, rejecting those of Sicard. In like manner, the instructers at New-York had theirs, many of which are still held in recollection among the pupils, and are still intelligible. But the real cavils under which the New-York Institution labored, the real points of difference between it and the institution at Hartford, were the incompetency of its teachers in the artificial nature of the instrument on which they chiefly relied, or their neglect to avail themselves of anything like logical method in the teaching of language. They erred in encumbering the memory of the pupil with isolated words, designated each by its methodical sign, while the proper use of those words in connected discourse was yet but imperfectly understood. We have had visible evidence, in a multitude of instances, that their pupils were accustomed to regard written language, not as a *practical* instrument of communication available under all circumstances, but as a *possible* means of exhibiting particular propositions.

We must admit, therefore, that the New-York Institution did not early fulfill the purposes of its charitable founders. The year 1830 was, however, the era of a radical reformation. It was during this

year, that Mr. Vaysse from the institution of Paris, entered upon his duties at New-York; and that Mr. Peet, the principal, previously for nine years an instructer in the American Asylum, concluded to accept the situation which he has since continued to fill. Mr. Vaysse and Mr. Peet brought with them the methods and signs in use at Paris and at Hartford. As a natural consequence, the institution at once assumed a character which it had never before possessed; and which immediately won for it anew the confidence which had before been partially withdrawn. Uniformity too in the sign language, if that be considered an advantage worth mentioning, was, by means of this revolution, rendered universal among American institutions. There now exists but a single sign dialect in the schools for the deaf and dumb on this continent.

The system of methodical signs, early, as we have seen, in use at New-York, was, after the arrival of Mr. Vaysse, gradually abandoned. The advantages, consequent upon thus shaking off the yoke of an artificial system, have been strikingly perceptible. Thus France, at whose hands our country first received the art, has furnished us with its most decided improvement here, in the correction of her own great original error.

The New-York Institution, on its new basis, is now proceeding with remarkable success. In addition to the methods already employed, it is seriously considering the expediency of introducing articula-

tion; the number of its pupils, capable of acquiring such a means of communication in some degree through the ear, being sufficient to warrant the attempt.

Beside the establishments already noticed as existing in America, there is a school for the deaf and dumb in Kentucky, another in Ohio, a third at Canajoharie, New-York, and a fourth in Quebec. All these have derived their methods from the American Asylum. That at Canajoharie, having been established merely for temporary purposes, by the Legislature of the State of New-York, will probably be discontinued.

In reviewing the labors of American teachers, we cannot but be surprised that so little has been done by them towards the preparation of books. It is an admitted fact, that the deaf and dumb need exercises written expressly for their use. Yet among us, nothing has been done worthy of note. Seixas and Gallaudet published, indeed, some disjointed exercises; but upon these, we presume they did not desire to stake their reputation. In the year 1831, there appeared at New-York, a course of lessons by Dr. Samuel Akerly, which from its extent might seem to challenge criticism. Had the doctor, in preparing his work, fully understood the nature of his undertaking, we should have been disposed to meet the challenge. To do so under existing circumstances, however, since his book has neither been found practically useful in the New-York Institution, for

which it was originally designed, nor anywhere else, would be a mere waste of words.

The wants of printed lessons is the disadvantage under which, at present, American institutions chiefly labor. To remedy this deficiency, along with that of a systematic series of designs, is the point toward which the labors of instructers should, for the time, be principally directed. Cannot a congress of teachers be established? Cannot an union of effort be attempted? Cannot a division of labor be determined, which shall cause its advantages to be felt by the deaf and dumb now existing? We have, hitherto, little concert. We have been employed rather in creating, than in perfecting institutions. We have been struggling, as we still are, against pecuniary embarrassments. We have been laboring that the patronage of the Federal Government, already extended to two seminaries, might foster also our undertakings. We have toiled, not so much for celebrity, as for existence. Confident in the belief that the claims of the deaf and dumb would ultimately be acknowledged in their fullest extent, we have sought to establish points, around which the public charity might rally, and pour out upon its objects its blessings in their most efficacious form. For the Northern United States, these points are determined. For the Southern, they remain to be designated. Virginia owes it to her character, and to the numerous deaf and dumb persons within her limits, speedily to create one. Another, or it may

be two, will be requisite for the south-western States. Regarding the promptitude of our countrymen to meet the calls of justice or of charity, in whatever form presented, we cannot doubt that the wants of the deaf and dumb will soon be supplied; and that the public beneficence, already extended to a portion, will, before the lapse of many years, be accorded to the whole.

ODE.

The following Ode was written by Mr. Samuel Woodworth, and sung at the late celebration of the pupils of the New-York Institution for the Deaf and Dumb.

The ills which call for pity's tear
  Were all in mercy given;
The fetter'd tongue, obstructed ear,
And every wo we suffer here
  Invites us back to Heaven.

But he who binds the bleeding heart,
  By sorrow's tempest driven;
Whose kindness dries the tears that start,
Performs a man's, an angel's part,
  And aids the plan of Heaven.

Then see! the tear from misery's cheek,
  By love and genius driven;
Behold! they gain the end they seek!
The Deaf can hear — the Dumb can speak,
  And praise approving Heaven.

And now a bright and glorious morn
Succeeds the dusky even;
The dazzled soul, but newly born,
In wonder lost, salutes the dawn,
And *hails the light* of Heaven.

INDIAN LANGUAGE OF SIGNS.

My attention has been forcibly arrested by that part of Major Long's expedition to the Rocky Mountains, which treats of the *language of signs* employed by the aborigines of our western territory, and some observations on the subject.

"The elucidation of a sign language is peculiarly attractive to me, as connected with the interest of the institution in this place for the instruction of the deaf and dumb, over which I have a superintending care. I therefore hope to fix your attention for a few minutes, on a subject which, although novel in this society, may be made agreeable, and I hope interesting to its members.

"The Indians. Tartars, or aboriginal inhabitants of the country west of the Mississippi, consist of different nations or tribes, speaking several different languages, or dialects of the same language. Some of these tribes have stationary villages or settlements, while others wander about the country, resting in their skin tents or lodges, and following the herds of

bisons or buffalos, upon which they principally depend for support. These tribes are not able to hold communication with each other by spoken language; but this difficulty is overcome by their having adopted a language of signs, which they all understand, and by means of which, the different tribes hold converse, without speaking.

"This circumstance may be considered as something novel in the history of man; for although temporary signs have been occasionally resorted to by travellers, and inadequate, yet we know of no nation, tribe, or class of human beings, possessed of the faculty of speech, besides the Indians of this country, who have adopted anything like a system of signs, by which they could freely express their ideas.

"Philosophers have discussed the subject of an universal language, but have failed to invent one, while the savages of America have adopted the only one which can possibly become universal. The language of signs is so true to nature, that the deaf and dumb, from different parts of the globe, will immediately, on meeting, understand each other. Their language, however, in an uncultivated state, is limited to the expression of their immediate wants and the few ideas which they have acquired by their silent intercourse with their fellow-beings. As this manner of expressing their thoughts has arisen from necessity, it is surprising to me how the Indians have adopted a similar language, when the intercourse

between nations of different tongues is most usually carried on by interpreters of spoken language.

"If we examine the signs employed by the Indians, it will be found that some are peculiar, and arise from their savage customs, and are not so universal as sign-language in general; but others are natural and universally applicable, and are the same as those employed in the schools for the deaf and dumb, after the method of the celebrated Abbé Sicard.

"In comparing a few of these signs, it will be seen wherein they agree. Among them is found the sign for *truth*.

"*Truth*, in spoken language, is a representation of the real state of things, or an exactness in words, conformable to reality. In the language of signs, *truth* is represented by words passing from the mouth in a straight line, without deviation. This is natural and universal; it is the same as was adopted by the Abbé Sicard, and is used in the schools for the deaf and dumb in the United States. It is thus described in Major Long's expedition, as practised by the Indians.

"'*Truth*. The fore-finger passed in the attitude of pointing from the mouth forward in a line curving a little upward, the other fingers being carefully closed.'

"A lie, on the other hand, is a departure from rectitude, a deviation from that straight course which inculcates truth. The Indians represent a lie by the following signs:

"'Lie. The fore and middle fingers extended, passed two or three times from the mouth forward, they are joined at the mouth, but separate as they depart from it, indicating that the words go in different directions.'

"This sign is true to nature, and radically correct, though in the instruction of deaf mutes we simplify the sign, by the fore-finger passed from the mouth obliquely or sideways, indicating a departure from the correct course.

"'*House or lodge.* The two hands are reared together in the form of a house, the ends of the fingers upward.'

"This sign is true and natural, though we add to it, by placing the ends of the fingers on each other before they are elevated in the position of the roof, to indicate the stories of which a house in civilized life is composed.

"'*Entering a house or lodge.* The left hand is held with the back upward; and the right hand also, with the back up, is passed in a curvilinear direction, down under the other, so as to rub against its palm, then upon the other side of it. The left hand here represents the low door of the skin lodge, and the right, the man stooping down to pass in.'

"This sign, though peculiar, is natural as respects the mode of living of the Indians, but is not universally applicable. It corresponds with the sign for the preposition *under*.

"The sign for an object discovered, as distin-

guished from the simple act of seeing, is made by the aborigines with much nicety and precision, and may with propriety be adopted in an universal language.

"'*Seeing.* The fore-finger, in the attitude of pointing, is passed from the eye towards the real or imaginary object.'

"'*Seen or discovered.* The sign of a man or other animal is made: after which, the finger is pointed towards, and approached to your own eye; it is the preceding sign reversed.'

"The Indian sign for a *man*, is a finger held vertically, which differs from the deaf and dumb sign. Their sign for a *bison* is the same as the deaf and dumb sign for a cow; namely:

"'The two fore-fingers are placed near the ears, projecting so as to represent the horns of the animal.' Now, when a party of Indians are out on a hunting or warlike expedition, they may *discover* a man, the scout of a hostile party, or a herd of buffalos. The sign for *discovery*, in such a case, will be different from that of the simple act of seeing.

"In general, we cast our eyes upon an object with indifference, and in *seeing* simply distinguish a man from an animal, a tree from a shrub, a house from a barn; or we determine the relative shape, size, or distance of an object. This is done by the *coup d'œil*; and therefore the act of seeing, in the universal language of signs, is to direct the finger from the eyes to the object.

"But when we *discover* an object, we look and look again, and then, in the true natural language of signs, it comes to our eyes as the Indians have correctly represented it, because we have repeatedly directed the eyes to the spot where the discovery is made; and not seeing it, the first, second, third time, the object clearly comes to our eyes; and hence the distinction between sight and discovery is founded in the universality of sign-language.

"To *see*, is a radical word in sign-language; from which may be derived the words to look, to gaze, to behold, as well as to discover. These are all sensible actions of the visual organs, or, in the language of Sicard, 'operations of the organic eye.'

"The signs for *eating*, *drinking*, and *sleeping*, are naturally and universally the same, and cannot be mistaken. They are thus described in the account of the expedition:

"'*Eating*. The fingers and thumbs are brought together in opposition to each other, and passed to and from the mouth four or five times within the distance of three or four inches of it, to imitate the action of food passing to the mouth,

'*Drinking* or *water*. The hand is partially clenched so as to have something of a cup shape, and the opening between the thumb and finger is raised to the mouth as in the act of drinking. If the idea of water is only to be conveyed, the hand does not stop at the mouth, but is continued above it.'

"'*Night*, or *sleeping*. The head, with the eyes

closed, is laterally inclined for a moment upon the hand. As many times as this is repeated, so many nights are indicated: very frequently the sign of the sun is traced over the heavens from east to west, to indicate the lapse of a day, and precedes the motions.'

"In the work from which the preceding signs are taken, no other divisions of time are explained except different periods of day, by the passage of the sun through an arch in the heavens under the word sun, in which the fore-finger and thumb are brought together at the tip, so as to form a circle, and held up towards the sun's track. In the school for the deaf and dumb, we distinguish the periods of a year, the seasons, a month, a week, a day, a night, and parts of a day or night, as dawn, sunrise, morning, noon, evening, midnight. A year may be represented by a great circle in the air, indicating a revolution of the earth about the sun; but this sign is rather philosophical than natural. It may more naturally be represented by tracing with the finger the course of the sun's declination from the summer to the winter solstice, and back again. But that which is easiest understood, and the most natural, is by the sign for one hot and one cold season.

"Spring is represented by the springing up of the grass, and the expanding of blossoms; summer by the heat; autumn by the ripening of fruits; and winter by the cold.

"A week is represented by seven days; or the hands placed together before the breast in the

attitude of prayer, indicating the return of the Sabbath.

"To indicate a day, the left arm is bent, and held before the body, to represent the horizon, and a semicircle is traced above it, beginning at the elbow and ending at the hand. An artificial horizon being formed, it is easy to designate the parts of the day by showing where the sun would be at such periods, as dawn, sunrise, morning, noon, afternoon, sunset, evening, night, midnight.

"The sign for a month is one month, and the Indians use the correct natural sign.

"'*Moon.* The thumb and finger open are elevated towards the right ear.'

"The Indian sign for *good*, for *death* and *pretty*, are nearly the same as those of the deaf mute.

"'*Good.* The hand held horizontally, back upwards, describes with the arm a horizontal curve outwards.'

"'*Death.* By throwing the finger from the perpendicular, into a horizontal position towards the earth, with the back downwards.'

"'*Pretty.* The fingers and thumb, so opposed as to form a curve, are passed over the face, nearly touching it, from the forehead to the chin, then add the sign of good.'

"The sign for *theft*, *exchange*, *riding on horseback*, *fish*, *be quiet*, *fool* and *snake* are the same as those employed in the tuition of the deaf and dumb.

'"*Theft.* The left fore-arm is held horizontally a

little forward or across the body; and the right hand passing under it with a quick motion, seems to grasp something, and is suddenly withdrawn.'

"'*Exchange.* The two fore-fingers are extended perpendicularly, and the hands are then passed by each other transversely in front of the breast, so as nearly to exchange positions.'

Riding on horseback. The index and middle finger of the right hand are straddled over the left index finger, representing the rider and the horse; these are then jolted forward, to represent the trotting motion of the horse.'

"'*Be quiet*, or be not alarmed, or have patience. The palm of the hand is held towards the persons.'

"'*Fish.* Hold the upper edge of the hand horizontally, and agitate it in the manner of a fan, but more rapidly, in imitation of the motion of the tail of the fish.'

"'*Fool.* The finger is pointed to the forehead, and the hand is then held vertically above the head, and rotated on the wrist, two or three times.'

"'*Snake.* The fore-finger is extended horizontally, and passed along forward in a serpentine line. This is also used to indicate the Snake nation of Indians.'

"The Indian sign for a *squaw* is natural, but would not answer for an universal sign for a woman; it is, however, applicable to the general habits of the natives west of the Mississippi.

"'*Squaw.* The hands are passed from the top

down each side of the head, indicating the parting of the hair on the top, and its flowing down each side.'

"In the two excellent volumes of travels, entitled, 'Long's expedition to the Rocky Mountains,' compiled by Dr. Edwin James, one of the party, is found a collection of 150 or more words, defined by signs, as used by the Indians.

[From the Christian Watchman.]

INTERESTING EXPERIENCE.

The following has been handed to us by the pastor of one of our churches of the neighborhood of this city. It is the account given of herself by a deaf and dumb young lady, on her application to be admitted as a member of the church. We record it to the praise of the Redeemer, as a manifest instance of the bestowment of his sovereign grace; and also in behalf of this unfortunate class of our fellow-citizens, that they may be sought after as hopeful subjects of repentance unto life. For God so loved the world, that he gave his only begotton Son, that whosoever believeth in him should not perish, but have eternal life.

"Some weeks ago, before a revival in this place, I sometimes felt serious about my soul. I often read

my Bible, and prayed that I might be led to repent and trust in Christ. I was often apt to forget to pray, because I was in a hurry. About three weeks ago, I felt more sensible of being a great sinner than I did before. I was unhappy, and my mind was so distressed that I was ready to sink; for I was one of the chief sinners, and had long neglected to seek Christ, and delayed repenting. I loved worldly pleasures, and was often unwilling to leave them off, and to become a friend of Christ. I was convinced that I must be prepared for death; and if I was not, what should I do when I should be called to die! It made me feel dreadfully hurt to think I would go to hell, if I was not prepared. I was in the darkness, for I was full of sins. I immediately prayed to God and confessed to him all that I had wickedly done in my life. When I rose, I became calm and felt happy. The Lord gave me relief at prayer. I trusted in the Lord; he forgave my sins. I am full of wonder because he has been merciful to me, a poor sinner, and did not forsake me and leave me to perish. Christ saved me from everlasting misery when I came to him. I have a great deal of thinking of his salvation; and I am truly interested in him; I love him as a lovely and dear and precious friend. I love God, for he gave me health and food and friends; and he led me to the Asylum at Hartford to learn. I think that Mrs. M. was the means of pointing me to the Saviour. When I was distressed in my mind, she prayed for me, and told me

to pray. The Lord sent her to teach me to trust in him and to tell me the way of salvation, and to lead me to him for pardoning mercy. She felt much, and wished me to be happy. I fear if she had not been the means of pointing me to Christ, I should not have found him precious to my soul. Now my mind is joyful, and I am often satisfied and happy as new things appear to me. I have a hope in the mercy of Christ. Yesterday my mind was dull. Satan strongly came into it, and I had fears and doubts of Christ. I immediately knelt and prayed to God to enable me to resist temptations. But now I do not doubt, and Satan has fled from me. I wish to be baptized with Christ, for he has commanded me to be baptized."

The following are some of the questions proposed by the pastor in writing, and answered by her in the same manner, at the examination of Miss E. for church membership.

Q. You say you were at the asylum at Hartford; did your sins trouble you at that time?

A. No — but very seldom.

Q. Did you pray when you was at the asylum?

A. Yes — sometimes.

Q. Was prayer pleasant or burdensome?

A. Burdensome, I thought.

Q. How is prayer now?

A. Pleasant.

Q. You say that you love God; what makes you think that you love him?

A. Because he gives me health, food, friends, &c. and sent his son to this world to die for me a sinner.

Q. These are reasons why you should love him; but what evidence have you to yourself, that you do love him for these things?

A. He is full of loving-kindness and long-suffering and mercy, and he has been very merciful to me, and his spirit purified my heart by the blood of Christ. And he showed his love through his son, and he gave him to die and save me. I am grateful to him, for he gave me understanding to love him so.

Q. Do you read the Bible.

A. Yes — every day.

Q. Does it seem to you as it did before you had a hope in Christ?

A. No.

Q. In what respect does it appear different.

A. It is sweet and interesting now. Before I had a hope, I read it with unpleasantness and dullness.

Q. Do you love Christians?

A. I love Christ, and I also love them, and treat them kindly and pleasantly.

Q. What were your general feelings when at Hartford.

A. I sometimes felt conviction of sin, but was exceedingly fond of the pleasures and vanities of the world, and neglected repentance and salvation. My

teachers often spoke to me of the importance of attending to the salvation of my soul; but I neglected it.

Q. How did you feel when you was under conviction?

A. Very unhappy, sorry and bad.

Q. What was the cause of your sorrow.

A. The Holy Spirit strove to warn me by the threatenings of the Bible, and I was very sensible of it, and my sins distressed me.

Q. Then you were brought to see yourself a sinner, were you?

A. Yes, I felt myself a very unworthy sinner, and my heart was full of evils, of which I was very sensible, and I saw that I was lost, because I long forgot and broke God's holy law, and neglected seeking Christ and repenting of my sins, and reading my Bible, and praying; and because I had such vain pleasures and foolish amusements, of all which I repented with sorrow.

Q. When under conviction, how did God's holy law appear to you?

A. Severely and unpleasantly.

Q. Did the law condemn you?

A. Yes.

Q. Do you think that God would have been just had he left you to perish; that is, to be cast off at his left hand?

A. Yes, it would be very right for him to hate me and punish me severely in future time, and to leave

me to be dreadfully tormented in hell. I should deserve punishment. He would show his judgment and righteousness.

Q. What were your feelings towards the Lord Jesus Christ?

A. Before I had a hope in Christ, I sometimes pitied him, for he was crucified, but I did not feel interested in him. But now I am deeply grateful towards him, because he died for me that I might be saved. And I feel much interested in him, for he is a very precious Saviour and friend, and he is meek and lowly in heart.

Q. You know that the law of God requires us to love him with the whole heart, and you felt when your mind was serious that you had not done this?

A. Yes; I felt I was an undone and wretched sinner, because I was unwilling to leave worldly things, and to become a friend of Christ, and to love and serve God. I felt very distressed and sorry that I did not love God when he showed his love through his beloved Son, who was sent to die for me and sinners. If I had not repented, he would not have saved me from misery.

Q. Can you hope for happiness on account of anything good in yourself, or must you rely wholly on the mercy of Christ?

A. Wholly on Christ.

Q. Are you not afraid that others will think ill of you, if you profess religion?

A. No.

Q. Do you now feel that you had rather suffer reproach than to be ashamed of Christ?

A. Yes; I am not afraid, and am not ashamed of Christ. If others should laugh at me for being a friend of him, and should try to drive me from having a hope in his mercy, I know they are my enemies. I will give you a text. "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake."

Q. Do you think your heart is sinful?

A. Yes; but it will not all be gone till death, then the heart will be quite holy.

Q. Have you any particular wish to express?

A. I wish to be baptized and become a member of the church.

Q. Why do you wish to be baptizcd?

A. Because I wish to follow Christ into the water.

Q. As we shall pray before we part, what do you wish to pray for?

A. That I may have a holy heart, and be an humble sinner, and brought to God as a converted sinner.

DEAF AND DUMB ALPHABET.

The number of the deaf and dumb is greater than most of our readers would at first suppose. For though almost everybody has seen one or more of these persons, yet few know that there are about 7,000 in the whole United States; and more than 300 in the single State of Massachusetts! yet such is believed to be the fact.

These poor persons could always make known their wants by signs, so that their nearest friends could understand them pretty well; but it was not till within the last hundred years, that much was done in the way of learning them to read, write, cipher, &c. There are very many schools, both in Europe and the United States, where the deaf and dumb learn almost everything that other pupils do, not excepting many sorts of work. In the American Asylum at Hartford, in Connecticut, they attend morning and evening prayers, offered by one of their teachers, and they perfectly understand them.

Some of the Signs explained.

The vowels *a*, *e*, *i*, *o*, and *u*, are expressed on the left hand with the fore-finger of the right hand. Thus *a* is made by touching the top of the thumb; *e*, by touching the top of the fore-finger; *i*, the middle finger; *o*, the fourth or ring finger; and *u* the little finger.

To make B, join the fore-finger and thumb of each hand, and place the backs of the two finger nails together.

The picture will show you how to make C exactly.

D is not quite so simple. Bend the fingers of the right hand, but not quite so much as when you make C; then place the tops of the fore-finger and thumb against the side of the fore-finger of the left hand.

For F, put a fore-finger across the first two fingers of the other hand.

To make G and J, place your two hands clenched, upon each other.

In making H, draw the palm of one hand across the palm and fingers of the other, beginning near the ball of the thumb, and going along the hand to the tips of the fingers, as if you were brushing off something.

To make K, bend the fore-finger toward the thumb, and place the second joint of this curved fore-finger against the back of the second joint of the fore-finger of the other hand.

L. Lay the right fore-finger across the palm of the left hand.

M. Lay three fingers across the left hand.

N. Lay two fingers across.

To make P, bend the thumb and fore-finger as if you were going to make D, only make a small curve; then apply the tops of the thumb and fore-finger to the first two joints of the other fore-finger.

Q. You may learn this from the picture.

To make R, bend the fore-finger of the right hand, and place it on the palm of the left.

S. Bend the little fingers, and hook them.

T. Place the top of the fore-finger of the right hand against the lower edge of the left hand, between the wrist and the little finger.

V, is made like N, only that the two fore-fingers of the right are placed apart, instead of being close together.

To make W, join the hands together, with the fingers between each other.

X. Cross the fore-fingers at the second joint.

Y. Place the fore-finger of the right hand between the thumb and fore-finger of the left, which must both be extended.

Z. Raise one hand towards the face, and place the palm of the other under the elbow which is thus elevated.

It is usual to mark the end of each word, by snaping the middle finger and thumb of the right hand.

Numbers are counted by the fingers in the most simple way; one finger held up, signifies 1; two fingers, 2; &c. The open hand signifies 5; and the two hands, 10.

HOME FAREWELL.

THE following lines are the production of John R. Burnet, of New-Jersey, a mute, who was educated in the New-York Asylum. He is in indigent circumstances, and is about to publish, by subscription, a volume of prose and poetry, to be entitled Tales of the Deaf and Dumb.

I PAUSED upon the mountain's brow,
And turned me to survey
My native hills, all smiling now
Beneath the sun of May.
The bustling world before me lay,
Whence I must win a name;
Hope beckoned to the onward way,
And whispered thoughts of fame.

But memory fondly lingered back,
And dwelt, midst gathering tears,
Upon my life's eventful track,
Through few, but changing years,
My early loves, and hopes, and fears,
Through disappointment's shroud,
Shone forth as when the sun appears
One moment through a cloud.

Farewell the soil my steps that stayed,
In tottering infancy;
Where free, my bounding footsteps strayed
In boyhood's thoughtless glee!
Her treasured stores has memory
Link'd with each field and spring;
She clings to every rock and tree
As a familiar thing.

And *here*, in childhood's day I heard,
Who ne'er again shall hear,

Or human voice, or song of bird,
Or water murmuring near;
The *echo* that with wondrous ear,
I traced from hill to hill,
Ling'ring thro' many a noiseless year,
Rings in my fancy still.

My native home! farewell once more!
Hope darkens on the mind:
I tempt the unknown world before,
And leave my home behind!
Where shall I meet with friends so kind
As those who love me well?
Another home where shall I find?
But yet my home — farewell.

A SABBATH IN THE ASYLUM AT HARTFORD.

[Written by a pupil.]

THERE is an interesting meeting in the asylum for the deaf and dumb, every Sabbath, like any common meetings in the United States, which is the best day in the week, the best day in which heavenly things are taught about our souls, and a future state, that will make us better and happier. We should think of the goodness of God, who hath given it to us to spend, so we may become more useful and good unto salvation, and dwell in his presence, with the holy and happy angels forever.

When the deaf and dumb rise every Sunday morn-

ing, we offer prayers to God, and thank him for keeping us alive through the night, and the past week. At six o'clock we are called to breakfast, then attend prayer before eating and after eating. After an hour or two, we change our clothes and begin to study our lessons, which are in the Bible or catechism; also read some good books, not about amusements or trifling things; but about important and religious things, which are very necessary. The oldest pupils are willing to advise the youngest, and tell them not to talk about worldly things, and be attentive to their studies. After the girls are all seated around the parlor, the principal of the asylum comes almost every morning to inquire if the pupils are well. At half-past ten o'clock, all the pupils are called into the chapel to attend meeting, except Miss Julia Brace, who is deaf, dumb and blind; she always recollects the Sabbath, and dresses herself neat and clean, then sits in her rocking-chair. Her appearance seems thoughtful in her mind; she is generally quite still, and walks softly around the rooms.

When the meeting is ended, some of the pupils copy the sermons in a writing-book, also find the text in the Bible, to keep in remembrance after they leave the asylum. The text last Sabbath, was 2 Chronicles, xxxiii, 12. I was much surprised at the story about Manasseh, for he was so very proud and wicked a king. How much his father had advised him before his death; told him not to worship idols, but only God. Soon after, he refused to do so, and

forgot the great God. He continued in worshipping the moon and stars, though he was quite old. Then many people were discouraged with him, and bound him with fetters, and put him in prison, for he was so very cruel. While he remained in prison for some time, he indeed felt greatly sorry for his sins and bad conduct; he prayed to God for pardon, and God forgave him, This text teaches how God afflicts people when they do any wrong actions, and they should not murmur against him, but submit themselves to his will. The clergymen have explained many interesting stories to us about the history of the Bible, some of which I had never heard before. O! how many poor and ignorant deaf and dumb there are, in the desolate regions, who have never been taught about their immortal souls.

Every Sabbath, after the sermons are explained, part of the girls sit in a circle, and converse with each other, about the lecture on religion. At six o'clock we are called to tea; when done, in half an hour the pupils take a short walk. While getting dark, they light the lamps, and place them on the tables and shelf; then several of the instructers visit us, and tell us stories or news of what has happened; then they bid us good night, and return home.

Now the Sabbath is past and gone, and another will begin every week, and we must feel very grateful to our Heavenly Father, for giving it to us, that we may rejoice in our hearts, for that blessed day, and spend it with gratitude.

We should be serious, and treat our instructers with great kindness and respect, because they have taken much pains in teaching us the gospel, and many useful things.

ANSWERS OF THE DEAF AND DUMB PUPILS AT THE EXETER INSTITUTION.

[From the London Penny Magazine.]

If any of our readers were to endeavor to devise for themselves some process by which they would communicate any abstract ideas to those who have been deaf, and therefore dumb, from birth or early infancy, they would soon perceive by what difficulties such an attempt is surrounded; and, unless they had some previous knowledge of the process actually employed, they would be disposed to consider success, in such an undertaking, perfectly hopeless. But it is one most interesting circumstance of the state to which civilization has brought us, that no man is, or need be, left utterly desolate by any physical deprivation to which our nature is exposed. The blind can read, and the deaf and dumb can acquire and express ideas the most abstract and the most complex. It is not our present intention to enter into the details of the process by which this is effected; but we

are enabled to communicate some of the results obtained by the process actually employed.

At the Exeter Institution, it is customary for the masters to ask their pupils the meaning of words; and their answers are written down upon slates, which are kept hanging up in the school-room for one day subsequently; during which the scholars have access to them, and often transcribe their own answers, and those of the other students. From a book so kept by one of these scholars, the following extracts have been made, consisting of such answers as appear most original or striking. It will be seen that many of the answers are remarkable in themselves; and we have retained some which may not appear so at first, but which will be felt interesting, as indicating the degree of success with which an abstract idea had been conveyed to the pupil, and of the manner in which his mind entertained it. The several answers will be found to indicate the various degrees of progress which the pupils had made, and the measure of aptitude they respectively possessed.

What is Revenge? Revenge is murder in the heart; it is cruel without necessity. Revenge is, when a boy will not give me some cakes, I will fix it in my mind, and I will not give him cakes. God hates revenge. Revenge has a bad heart. Revenge is hatred with cruelty; if my master is displeased with me, and I keep it in memory, and hurt his dog, it is revenge.

What is Anger? Anger is great displeasure.

Masters are angry with careless servants, because they break pretty plates, cups, and saucers. Anger has troubled thoughts. Anger has a red face and fierce eyes. Anger is a bad feeling of the heart. Anger has violent thoughts. Anger will not reason. Anger is quick and impatient. Anger is rage ; a man's cook spoiled his dinner, and he was angry and told his servant to go away from his kitchen.

What is Despair ? Despair is the expectation of a certain evil ; the sailors despair when the ship breaks, and the large waves fall on them. Despair has no hope. Despair has a pale face ; the great murderer despairs when the judge says he must be hanged. Despair is fear without hope. Despair is darkness in the mind. Despair does not love play. Despair is idle. Despair is wildness in the mind. Despair has no pretty home.

What is Hope ? Hope is desire joined with belief. Hope is a mental looking towards a happy state, with a desire to attain it. Hope is the soul's sunshine ; its support and comfort under toil and hardship. Hope is the staff of life ; it cheers us in affliction, and supports us in our journey through life. If we meet with disappointment, we look for better days ; and if we are poor and needy, hope tells us to pursue industry and improvement, and we shall obtain sufficient to support us in this world.

What is the Soul ? The soul is the conscious being within me which directs my actions, and restrains or inclines me to whatever I do. The soul is that

active principle within me, which remembers, distinguishes, and reasons. The soul is the life of my body; when my soul leaves my body, my body will die. It cannot be caught nor seen. God can see it, and God talks to my soul; it is not deaf, it is not dumb; it hears God, and it will sing to God when I go to Heaven.

What is Eternity? Eternity is duration without beginning and without end?

What is the difference between Immortality and Eternity? That immortality extends only to endless life in future, and eternity embraces duration without beginning or end.

What was your condition before instruction? I was ignorant, and knew not right from wrong. I was unacquainted with language, and every other accomplishment. I had no idea of a Supreme Being, or a hereafter. My present condition is that of a rational being; I know my duty to God and man; I know the reward of virtue and the punishment of vice. My former condition was unhappy, lonely, and miserable; I did not know anything of religion.

What is Knowledge? Knowledge is the subject of thoughts, memory, judgment, and understanding. Knowledge is science. Things that are seen and lectured upon, expand the mind. When Mr. Bingham told me that God created all things, that he was invisible, but could see in the dark as well as in the light, I thought he was joking. He showed me an old watch, and took it to pieces, and pointed out the

course of its moving by the fusee being wound up, which tightened the spring. He then took a blade of grass, a leaf of a tree, an insect, &c., and showed me there was no spring, but several fibres, which contained sap and nourished the leaf. After showing and explaining many other things, he asked me if man could make a blade of grass, &c. And I said, no. He then told me that God made all things; and I perceived by my mind that man's power and capacity was nothing compared with God's.

What is Science? Science is knowledge obtained by what is made visible to the mind. Science is knowledge founded on demonstration or certainty.

What is Art? Art is whatever is accomplished, or produced by the skill of man, as distinguished from natural causes. Art is produced by the invention of man; it is the skill of the mind, and the power of the body.

What was the state of your mind before receiving instruction? My mind, previous to instruction, was like a dark room filled with many good and beautiful things; but for want of light they were hid. My mind was like ore, that requires the strong heat of a furnace to separate it from the dross. The state of my mind was like the earth without the sun.

What is the difference between Reason and Judgment? Reason is the torch of the mind, and judgment is the guide.

What is Economy? Economy means taking care of money; that is, not spending it upon trifles, or

things which are of no use; and also in taking care of my clothes; and also in trying to make the money I have, last a long time. Economy means keeping money, and never buying any pretty things that are not useful. If I do not keep my clothes clean, and if I do not brush them, I am not economical.

What is Virtue? Virtue is pure motives and doings; it is good because it comes from God. Virtue is like an Angel.

Who is God? God is the life and preserver of all things. The sun rises and sets, and gives us light and heat, because he is in the sun, and he commands it. The wind comes, and he is in the wind; the rain comes, and he is in the rain. He is the judge of the world; he will punish the wicked, but he will give life and happiness to the good. God is our Almighty Father; he made the large world, and the trees, beasts, and mankind. We worship him because he can give us all good things; and we love him. God is the incomprehensible being that is above us, and around us, and that sees us always. He has no fault. He will never decay. He sends us health, and food, and covering for our bodies; he sends us wisdom and joy for our souls. I see that God is most good and merciful. God is a most holy being, and he is omnipotent. He sees the past, the present, and the future. He cannot mistake. He does not doubt.

What is Memory? I came from Dawlish. I can draw in my mind its houses, the sea-shore, my moth-

er's house. I can see the town of Dawlish in my mind: this is memory. Memory is the portrait-gallery of the past. I can look upon my school-fellows, and my home; I can remember when I was a little boy; but I cannot see these things with the eyes of my body; they are in my memory. Memory is a mental cabinet, that receives my ideas, and holds my thoughts. Memory is like a drawing-master,—it shows me the forms of my parents; memory paints in my mind what I wish to keep long. Memory is the consciousness of what is gone, or was done yesterday, or some time ago.

What is an Idea? An idea is a figure in the mind. An idea is an image seen by the mind.

What is Friendship? Friendship is love without its fickleness, and produces affection without distrust. It has respect to the good qualities of the mind and heart, and is not formed upon common or extrinsic circumstances. Friendship is progressive kindness of the heart between persons of excellence.

What is Contentment? Contentment is enjoyment without anxiety, and satisfaction without desire. It does not look with envy at the greatness of another, nor seek to enlarge possessions by ambition or meanness. Contentment is an even state of mind, that asks for no more than what it possesses.

What is Gentleness? Gentleness is the disposition of virtue. It is mild and soft, and does not oppose others from a desire to differ or quarrel. It is complying, but not mean; it bows to the will of

others, but does not approve their errors. Gentleness is an innate goodness of heart, that feels willing to oblige others. Gentleness is a natural inclination of the mind to be kind to all. A gentle disposition will bear patiently all the ill-will of another person without being put out of temper.

NEW-YORK ASYLUM FOR THE DEAF AND DUMB.

The American Asylum for the Deaf and Dumb, established at Hartford, in the state of Connecticut, in 1815, is probably within the recollection of most of our friends and readers. It has been ably conducted, and its utility has been extensively experienced. A great number of our unfortunate fellow-beings, in different parts of the country, who are deaf and dumb, have received incalculable benefits from it. It is still in high reputation, and well deserving the support of the public.

The Institution of New-York, for a similar humane and commendable purpose, was incorporated in 1817, and the teaching of the deaf and dumb was began in 1818. Such institutions are an honor to our country, and to humanity; and we deem it our duty to notice all such efforts for the relief and improvement of the unfortunate of our race.

The building for the Asylum in New-York, of

which we now present a view, was erected in 1829, and a fund for the support of the institution has been formed, by a grant from the Legislature, and by private donations. For a few years after 1818, when it was first opened, the institution was far less useful or famed than it now is. A great reformation in the government and the mode of instruction in the institution, has been made within three or four years. One of the present teachers is a gentleman of ability from Paris; and the other from the Asylum at Hartford; where he had become qualified, by long practice, to teach others.

The Asylum is situated on an eminence, three miles and a half north of the City-Hall, New-York; and west of the Harlem railroad. The lot consists of one acre; but it has a lease of nine acres more adjoining, which must be a great benefit to the institution. The main building is of brick, and is one hundred and ten feet in length and sixty in width; and it is five stories in height. There is a chapel in the second story; and in other respects, the rooms of the buildings are well calculated for the comfort and accommodation of the pupils.

TO THE BEAUTIFUL DEAF AND DUMB CHILD OF LADY MARY.

WHENCE comes the gleam in that eye of light,
Like the meteor's flash through the still dark night?
Whence comes the love in that silent smile,
Like an angel shut out from Heaven awhile,
Who lingers, yet cannot depart from the scene
Where her treasure is, and her hopes have been?
Whence comes the deep and illumined flush
On that pensive cheek, like the fountain's gush?
Can it be new-born thoughts that ride
On the spirit's wing like a gathering tide?

For though to thee it is not given
To commune with earth's children here,
There may be voices pure from Heaven
That reach thy lone and favor'd ear!

As nature painted that silent bird
Whose song no mortal ear hath heard,
And streaked with glorious hues that flower
Which yields no perfume to the shadow —
So earth is to thee a silent tomb:
Thou knowest nought but the first bright bloom;
And, alas! thou never yet hast heard
The summer note of the first forest bird!
But, weep not, lovely child! for thee
There is no smooth song of treachery!

'Tis not from thy silence we must deem
Thou hast no fond hopes, and no dazzling dream;
For 'tis when the earth wears her shroud of snow,
That the seeds of the flowers lie warm below.

THE DUTY AND ADVANTAGES OF AFFORDING INSTRUCTION TO THE DEAF AND DUMB.

[By Rev. T. H. Gallaudet.]

There are some long-neglected heathen; the poor deaf and dumb, whose sad necessities have been forgotten, while scarce a corner of the world has not been searched to find those who are yet ignorant of Jesus Christ.

Have the tears of pity bedewed our cheeks, while perusing the terrific history of Juggernaut, rolling, with infernal pomp, his blood-stained car over the expiring victims of a superstition which surpasses all others in its impure and cruel rites? Do we sympathize with the missionary who has taken his life in his hand, and has gone to fight the battles of the cross against these powers of darkness? Do we contribute our alms, and offer up our prayers for the success of the enterprise in which he has embarked?

Do we greet, with the smile of welcome and the kindest offices of friendship, the savage islanders whom providence has cast upon our shores? Do we provide for their wants, and dispel, by the beams of gospel truth, the thick darkness which has heretofore shrouded their understandings? Do we make them acquainted with the name of Jesus, and open to them the prospect through his merits, of a bright and happy immortality?

Do we prosecute with still more ardor such efforts in the cause of Christ? We should fan this missionary flame, until it shall burn in every Christian breast, and warm and invigorate the thousands whose bosoms glow with united zeal to diffuse the 'light of the knowledge of the glory of God, as it shines in the face of Jesus Christ,' to those who still sit in the vast and remote regions of the shadow of death.

No, my brethren, I hold a very different language. I only put in a claim for *one portion* of the heathen. I only ask that the same stream of a diffusive benevolence, which, fed by a thousand springs of private liberality, is rolling its mighty and fertilizing tide over the dreary deserts of ignorance and superstition and sin, that lie in the *other* hemisphere, may afford one small rivulet to refresh and cheer a little barren spot in our *native land*, which has hitherto lain forgotten, thirsty, desolate. I only crave a cup of consolation for the deaf and dumb, from the same fountain at which the Hindoo, the African, and the Savage are beginning to draw the water of eternal life.

Do you inquire if the deaf and dumb truly deserve to be ranked among the heathen? With regard to their vices they surely do not; for a kind providence, who always tempers the wind to the shorn lambs of the flock, has given to the condition of these unfortunates many benefits. Possessing, indeed, the general traits of our common fallen nature, and subject to the same irregular propensities and desires which

mark the depraved character of man, they have nevertheless been defended by the very imprisonment of their minds against much of the contagion of bad example; against the scandal, the abuse, the falsehood, the profanity, and the blasphemy which their ears cannot hear nor their tongues utter. Cruel is that hand which would lead them into the paths of sin; base, beyond description, is that wretch who would seduce them by his guileful arts, into the haunts of guilt and ruin. Thus they have been kept, by the restraining grace of God, from much of the evil that is in the world.

Yet they need the same grace, as all of us need it, to enlighten the dark places of their understandings, and to mould their hearts into a conformity to the Divine Image; they require, too, an interest in that Saviour who was lifted up that he might draw all men unto him.

I tread not upon dangerous ground when I lay down this position: that if it is our duty to instill divine truth into the minds of children as soon as they are able to receive it; if we are bound by the injunction of Christ to convey the glad news of salvation to every creature under Heaven; then we fail to obey this injunction, if we neglect to make his name known to the poor deaf and dumb.

I have said that they are heathen. Truly they are so, as it regards their knowledge of religious truth. The experience of more than seven years, familiar acquaintance with some of the most intelligent among

them, has fully satisfied my mind, that, without instruction, they must inevitably remain ignorant of the most simple truths, even of what is termed natural religion, and of all those doctrines of revealed religion which must be the foundation of our hopes with regard to our eternal destiny.

I have seen the affecting spectacle of an immortal spirit, exhibiting the possession of every energy of thought and feeling which mark the most exalted of our species; inhabiting a body arrived to its age of full and blooming maturity; speaking through an eye, whose piercing lustre beamed with intelligence, and sparkled with joy at the acquisition of a single new idea; I have seen such a spirit — O! it was a melancholy sight! — earnestly contemplating

> "the boundless store
> Of charms which nature to her votary yields:
> The warbling woodland; the resounding shore;
> The pomp of groves and garniture of fields;
> All that the genial ray of morning gilds;
> And all that echoes to the song of even,
> All that the mountain's sheltering bosom shields;
> And all the dread magnificence of Heaven" —

while such an amphitheatre of beauty, and order, and splendor, raised not in this mind, which viewed it, the notion of an Almighty hand that formed and sustained the whole.

I have asked such an one, after a few glimmerings of truth had begun to dissipate the mental darkness

in which it had been shrouded, what were its meditations at the sight of a friend on whom death had laid his icy hand, and whom the grave was about to receive into its cold and silent mansions. 'I thought I saw,' was the reply, 'the termination of being; the destruction of all that constituted man. I have no notion of any existence beyond the grave. I knew not that there was a God who created and governs the world. I felt no accountability to him. My whole soul was engrossed with the gratification of my sensual appetites; with the decorations of dress; the amusement of pleasure; or the anticipations of accumulating wealth, and living in gaiety and splendor.'

I have seen — it was a vision of delight — the same spirit when it first received the notion of the great creator of the universe. I dare not attempt to describe its emotions, at such an interesting moment. For I believe, my brethren, it is impossible for us, who have grown up in the midst of a Christian people, and who were taught in our tenderest years the being and attributes of God, to form any just estimate of the astonishment, the awe, and the delight, which the first conception of an invisible, immaterial, omnipotent, omniscient and infinitely wise, just, benevolent, and holy being, is calculated to inspire, when it breaks in upon a mind, that, in the range of all its former thoughts, had never once conjectured that there was a Maker of this visible creation.

With what mingled emotions of wonder and rap-

ture must the bosom of Columbus have been agitated when the new hemisphere burst upon his view — opening to his imagination its boundless stores of beauty, wealth, and plenty. And yet how does such an event — magnificent and sublime indeed, compared with all sublunary affairs — dwindle into insignificance when contrasted with the first conception that an immortal mind is led to form, not of a new world, but of the God who created all worlds.

I have seen the same spirit agitated with fearful solicitude at the prospect of meeting that God, at whose bar it was taught we must all appear; and anxiously inquiring what must be done to secure the favor of so pure and holy an Intelligence.

I have seen the same spirit bowed beneath a sense of sin, and casting itself upon the mercy of God through a Redeemer whose character and office it had just begun to understand. And I have seen it, as I fondly trust, consoled and soothed and gladdened with the hope of an interest in Jesus Christ, and of being made meet for the inheritance of the saints in light.

A little while ago, this immortal mind had its vision bounded by the narrow circle of temporal objects; *now*, its ken embraces the vast extent of its immortal existence, with all the momentous realities of that unseen world whither it is hastening. *Then* — O! what a degradation! — it was kindred to the beasts of the field. *Now* — what an exaltation! — we hope that it is allied to the spirits of the just made perfect; that it is elevated to communion with its God.

And, now, my brethren, will you deem my plea too urgent, when I call upon you to imitate the example of the apostle of the Gentiles; when I solicit your sympathy for those who as truly sit in darkness, and in the region of the shadow of death, as *those* did among whom Paul labored; or as those *heathen* of the present day, to whom missionaries and Bibles are sent? — for the moral waste-ground is alike desolate, whether it lies beneath an Asiatic or African sun, or whether it is found near at home, sadly contrasted with the gospel verdure which surrounds it.

Paul was constrained to preach to those among whom Christ *had not been named.* O! aid us then, while we long to make the same name precious to the deaf and dumb.

Is encouragement needed in so generous a work? Let me present to your view the same sources of support which animated the efforts of the apostle. I mean the encouragement of prophecy.

'But, as it written, to whom he was not spoken of, they *shall* see; and they that have not heard *shall* understand.'

The fullness of prophecy stamps it with the character of Divinity. Stretching, as it does, through a long line of events, and embracing within its scope not only the immediate transaction to which it more directly referred, but those remote occurrences which are unfolded in the progress of God's providential dispensations, it eludes, in its development, the keenest conjectures of the mortal who ventures too

rashly to explore all its secret premonitions; while in its wonderful accomplishments, so obvious and striking, when they have actually taken place, it demonstrates that it could not have sprung from any other source than the omniscient mind.

Thus many of the psalms, which alluded more immediately to the mighty monarch who penned them, and his illustrious son, have been seen to have a more important reference to one mightier than David, and more illustrious than Solomon.

Thus our Saviour's woful denunciation of ruin against the magnificent city which witnessed his ministry, and sufferings, and death, bears also, with portentous presage, upon the goodly structure of the whole visible creation, whose final catastrophe is to be more terrible than the awful overthrow of Jerusalem.

And thus, we may suppose, the same prophecy which Paul took up as the support of his labors among the Gentiles, looked forward to events which are now passing before our eyes; and which are yet to pass, until all the inspired predictions shall have received their full and glorious accomplishment. For, if Isaiah, from whose writings the words of my text were originally taken, had spread before his illuminated vision the Gentiles of Paul's time, why may we not reasonably conclude that the Gentiles, the *heathen* of our day, were also included in his cheering predictions? And as a portion of these heathen, is it too bold an inference to suppose that he alluded to the deaf and dumb?

'But, as it written, to whom he was not *spoken of*, they shall see, and they that have not *heard* shall understand.'

I wish therefore, my brethren, while pleading the cause of the deaf and dumb, to call forth your charity in their behalf, from the most exalted and encouraging of all motives; that in aiding them, you are but carrying into effect the will of God; that you are co-operating with him; and that he is pledged to crown your labor with success, inasmuch as his own prophecy cannot otherwise receive its accomplishment.

And it is *already* receiving its accomplishment. I do not exaggerate the truth, when I say that, they already begin to see, to whom he was not spoken of; that they somewhat understand, who have not heard. For it is a most singular trait of the language of gestures and signs, that it is sufficiently significant and copious to admit of an application even to the most abstract, intellectual, moral, and religious truth. On this point I was once myself sceptical; but doubt has yielded to actual observation of the fact; and incredulity can no longer urge its scruples among those who have become familiar with the deaf and dumb. Were the occasion a proper one, I should not deem it a difficult task to satisfy you, upon the acknowledged principles of the philosophy of the human mind, that there is no more intrinsic or necessary connection between *ideas of whatever kind*, and *audible or written language*, than between the same ideas and the *language of signs and gestures*; and that the latter

has even one advantage over the former, inasmuch as it possesses a power of analogical and symbolical description, which can never belong to any combination of purely *arbitrary* sounds and letters. But I choose the rather to place it on the more safe and palpable ground of observation, and of fact. No one who has conversed with Mr. Laurent Clerc, a native of France ; (a distinguished pupil of the Abbé Sicard, and for many years an assistant in the school of his illustrious master, at Paris, and now one of the instructers in the Asylum at Hartford,) the intelligent laborer in this novel department of education, himself born deaf and dumb ; no one who has witnessed the almost magical facility with which he conveys, by his own expressive language of signs, truths the most difficult and abstract to his companions in misfortune ; no one who has observed the ingenious and often subtile inquiries which they are prompt to make on the various subjects which have been communicated to their minds ; can withhold his assent from the acknowledgment of the position, that all important, intellectual and religious truth may be taught them by the language of signs, and even before they are capable of reading and understanding ours.

Do not suggest, then, my brethren, that I call you to lavish your efforts upon a fruitless and unpromising soil. It has long, indeed, been overrun with the thorns and briars of ignorance ; but help us to plant and to water, and, under the blessing of him who giveth the increase, it shall become like the garden of

God, and put forth blossoms, and bear fruit, which may yet flourish with immortal beauty in the paradise above.

And while we would thus endeavor to prepare the deaf and dumb for a better world, we will not neglect the means of making them happy and useful in the present life. How many of their hours are now consumed by a torpid indolence, and vacuity of thought! How cheerless is their perpetual solitude! How are they shorn off from the fellowship of man! How ignorant are they of many of the common transactions of life! How unable are they to rank, even with the most illiterate of their fellow men! How inaccessible to them are all the stores of knowledge and comfort which books contain! How great a burthen do they often prove to their parents and friends! How apt are they to be regarded by the passing glance of curiosity as little elevated above the idiot, or the beast of the field!

We would soothe and cheer these lonely, forsaken and hapless beings. We would give them the enjoyment which active industry always affords. We would teach their judgment to distinguish, their imagination to portray, and their memory to retain, the various objects which the boundless stores of human and divine knowledge present to their view. We would make some of them capable of engaging in useful mechanical employments; others of holding respectable stations in private and public spheres of commercial transactions; and those who discover

a genius and taste for such pursuits, of cultivating the fine arts; and all, of thus becoming valuable members of society; of contributing to the common stock of happiness; and of gaining a livelihood by their own personal exertions. We would introduce them to the delights of social intercourse; to a participation of the privileges of freemen; to the dignity of citizens of a flourishing and happy community: we would furnish them with one of the highest solaces of retirement, that which may be drawn from the fountains of science and literature; and books should supply them with a perpetual source of instruction and delight — gladdening many an hour of solitude which is now filled up only with indolence or anxiety. We would render them a comfort to their friends, and the prop of the declining years of those who have hitherto only bemoaned the sad continuance of their condition without any hope of relief. We would shield them against contumely; and almost render them no longer the objects even of condolence and pity. Thus they would soon have a common cause of gratitude with us, for all the temporal blessings which providence sheds down upon this vale of tears.

And how would the feeble powers of him who thus attempts to plead before you the cause of the deaf and dumb, yield in efficacy to the sight of these children of suffering, could I but place them before your eyes. Then I would make no appeal to your sympathy. I would only afford it an opportunity of

having full scope, by the interesting and affecting spectacle which would excite it. I would point you to the man of mature age; to the blooming youth; and to the tender child; all eager to gather a few sheaves from that abundant harvest of knowledge, with which a kinder providence has blessed you. I would explain to you, if indeed nature did not speak a language too forcible to need explanation, the lamentation of one bemoaning the long lapse of years which had rolled by him, without furnishing one ray of knowledge or of hope with regard to his immortal destiny. I would bid you mark the intense and eager look of another, who was just catching the first rudiments of religious truth. And your tears should mingle with theirs who would be seen sympathizing in the fullness of a refined and susceptible imagination, with the anguish of the venerable patriarch about to sacrifice his son; or the grief of the tender Joseph sold by his unrelenting brethren; or the agonies of him who bled to redeem both you and them from sin and sorrow and suffering.

Yes, the deaf and dumb would plead their own cause best. But they cannot do it. Their lip is sealed in eternal silence. They are scattered in lonely solitude throughout our land. They have excited but little compassion; *for uncomplaining sorrow, in our cold-hearted world, is apt to be neglected.* Now they see some dawning of hope. They venture, therefore, to ask aid from those who extend their generous charities to other objects of compassion;

and crave that they may not be quite overlooked amid the noble exertions that are making, it is to be hoped in the spirit, and with the zeal of the great apostle of the Gentiles, to fulfill the animating prophecy — that 'to whom he was not spoken of, they shall see; and they that have not heard shall understand.'

And can you wish, my brethren, for a sweeter recollection to refresh the slumbers of your nightly pillow, or the declining moments of a short and weary life, than to think that you have succored these children of misfortune, who look to you for the means of being delivered from a bondage more galling than that of the slave; from an ignorance more dreadful than that of the wild and untutored savage! One tear of gratitude glistening in the eye of these objects of your pity — one smile of thankfulness, illuminating their countenance, would be a rich recompense for all you should do for them. To think that you had contributed to rescue an intelligent, susceptible, and immortal mind, as it were, from non-existence; that you had imitated that Saviour who went about doing good; that you had solaced the aching bosom of parental love; that you had introduced a fellow-being to those enjoyments of society in which you so richly participate; to the charms of books, which had cheered so many of your hours of solitude; and to the contemplation of those sublime and affecting truths of religion, which you profess to make the foundation of your dearest hopes; will not this be a more grateful theme of remembrance, than to look

back upon the wasted delights amid which pleasure has wantoned; the crumbling possessions for which avarice has toiled, or the fading honors for which ambition has struggled! *These*, fascinating as they may be to the eye of youthful hope, or bewildering, as they do, the dreams of our too sanguine imagination, soon pass away, like the brilliancy of the morning cloud, or the sparkling of the early dew. The *other* will be as immortal as the mind; it will abide the scrutiny of conscience; it will endure the test of that day of awful retribution, when standing, as we all must, at the bar of our final judge, he will greet with the plaudit of his gracious benediction, those who have given even a cup of cold water, in his name, to the meanest of his disciples — to the least of these little ones, whom his mysterious providence has cast upon our care.

May such an imitation of his example, in the spirit of his gospel, be to each of us the surest pledge that we are truly his disciples; and that we are meet for the inheritance of that kingdom where there will be no more sin to bemoan, or suffering to relieve.

AN ACCOUNT OF THE INSTITUTION IN PARIS FOR THE EDUCATION OF THF DEAF AND DUMB.

I REMEMBER having put into your hands a little book, entitled "Le Sauvage d'Aveïron," the history of a wild boy, caught in the woods of France, and committed to the care of the celebrated Abbé Sicard. I recollect that the perusal of this book led you to inquiries relative to the Parisian establishment for the education of the *deaf and dumb*, which I was then unable to answer. Since my arrival in this city, I have obtained some further information of the rise and progress of this philanthropic institution.

The seminary, now under the patronage of government, was originally instituted by the Abbé L'Epeé, who, having undertaken the education of two young ladies, born deaf and dumb, was excited, by a contemplation of their unhappy condition, to devise a system of instruction, by *methodical signs*, which should not only prove a substitute for speech in the conveyance of common ideas, but should also embrace every term, or idea, usually expressed by oral communication. To extend the benefit of this system, he founded a school, in which he received as many of the deaf and dumb as he was enabled to superintend; and reserving the bare means of subsistence, (even denying himself, in his old age, the comforts of a winter's fire) devoted his private fortune and the remnant of his days to the support and instruction of his pupils.

For a particular account of his mode of education, and the progress of this establishment, I refer you to a publication, entitled "The true method of educating the deaf and dumb, confirmed by long practice." By an attentive perusal of this book, you will perceive that the author has succeeded in "*introducing to the mind, through the medium of the eye, what is usually received through the medium of the ear*;" that this communication is not effected by the simple and ordinary use of the fingers, but by regular methodical signs, not merely significant of letters and single words, but conveying ideas of the most abstruse and metaphysical nature; that the pupil is conducted from sensible to abstract ideas, by a simple analysis; that he is not only taught the meaning of words, but is also instructed in their grammatical position, as to tenses, modes, genders, and cases, and is thoroughly initiated in the rules of conjugation and declension.

On the death of the Abbé L'Epeé, the charge of this seminary was assumed by the Abbé Sicard — a character equally distinguished for his understanding and benevolence.

Having recently attended one of his monthly lectures, I shall endeavor to give you a summary of that interesting exhibition, and the manner in which it was conducted.

The room, appropriated for this purpose, affords accommodation for three or four hundred spectators. At one end is a small stage, erected for the teacher

and his pupils, and on the back of this stage, fastened to the wall, is a large tablet, painted black, on which the scholars write their lessons with white crayons. Soon after the appointed hour, the Abbé made his appearance. "I have been waiting," said he, "to introduce to you a new subject, almost an infant, a little savage, a block of unchiselled marble, or rather a statue, yet to be animated and endowed with intellect; a child, who has received no instruction, of whose capacity I am yet ignorant, and whose future prospects will be determined by the experiment I am about to make. I shall begin with one of my elementary lessons, and you will at once judge of my system and its effect."

A young man, (born deaf and dumb) by the name of Massieu, who, at an early age, had been brought from an obscure village in the south of France, and partially instructed by the Abbé L'Epeé, was directed to commence the lesson of experiment. He drew on the tablet, I have mentioned, the form of a key, a hat, and a pair of spectacles, and at the foot of each of these figures he placed the article represented by the drawing.

The child, who had been announced, (a boy about five years of age) was now brought into the room, and by the allurement of a bauble, attracted from the arms of his mother, carried to the tablet, and held up to the objects which Massieu had delineated. He appeared, for some time, to regard them with an air of total indifference, and, by his vacant and inatten-

tive manner, excited an evident distress in the mind of the Abbé; but at the moment when the instructer, as well as the audience, were beginning to doubt his capacity, and despair of his salvation, he clapped one hand to his head, and pointed (with a smile) to the hat which had been drawn on the board. — "Enough!" exclaimed the Abbé, "this child may be snatched from the abyss of night, from the cheerless and insulated solitude in which thousands of his unhappy brethren are doomed to suffer!"

This experiment happily concluded, the Abbé proceeded to show by what method the names of the articles, described by the painter, are first impressed on the mind and memory of the pupil. In order to do this, he caused the letters K E Y to be distinctly written on the key; H A T on the hat, &c. These characters, united with the figures, are left for the study of the pupil, as another sign of the thing they describe, and when they are firmly imprinted on the memory, the drawing is erased, and the letters alone remain as the symbol, or representation of the object. This is one of the introductory lessons to the art of reading and writing.

"I have shown you," said the Abbé, "the foot of the ladder, the first round by which we ascend. I will now take you to the top." He beckoned to his favorite Massieu. "I will thank any gentleman," said he, "for a book or newspaper; we will exercise the talents of this young man." The Gazette of the day was handed by one of the audience. "Take

this," said the Abbé, addressing himself to another of his scholars, "dictate a passage to Massieu, and let him show that he can, not only comprehend the idea you communicate by signs, but that he can seize and repeat the identical words which are used in the paper you now hold in your hands."

This address from the Abbé to his pupil, you will observe, was first rehearsed to the audience, and afterwards repeated in the language of gesticulation to the scholar.

An advertisement had been pointed out, by the person who furnished the paper, as the subject of experiment. The prompter communicated, by signs, the contents of the publication, which Massieu without the smallest hesitation, or error, except in a single instance, wrote word for word on the tablet. This exception was the substitution of the word arrondissement for department. The prompter, on the commission of this fault, signified to Massieu that he has mistaken the word, and explained anew. He then wrote "Empire or Republic." Neither of these would answer. A moment's pause, however, relieved him; the word flashed on his mind, and he went on correctly to the end of the sentence. "I will now ask him," said the Abbé, "to define the two words.' The question was proposed, and written down by Massieu, verbatim, in the language used by the Abbé, viz: "What is the difference between your word arrondissement and the word department?" "An arrondissement," was the reply, "comprehends several

communes, governed by mayors, who are all subject to the control of a *sousprefet;* a *department* is a new province, a part of the empire, a military government encircling several arrondissements, under the dominion of a prefet." "You use the word government," said the Abbé, "what is the meaning of the word?" "*It is that power which is placed at the head of the community to maintain its existence by providing for its wants, and defending it against harm.*" Then, as if dissatisfied with the definition, or desirous of illustrating it, he added, (as nearly as I could translate,) "*It is one man, or several, acting as the soul of the body politic, and serving as the prompter, the guide, and the defence of the members.*"

You may well imagine that the auditors testified their pleasure and surprise. "You are pleased with my pupil," said the Abbé, "I will thank you to try his resources. Ask him any question, and I will engage that his answer shall be prompt, clear, and correct." "Ask him what is music," said one of the audience. The question, with some reluctance, was proposed. Massieu shook his head, and wrote on the tablet,—"It is extremely difficult, if not impossible, for a deaf man to answer this question satisfactorily; our conceptions of music must be very imperfect. I can only say, that I conceive it to be an agreeable sensation of the soul, excited by the voice, or the *noise* (bruit) of instruments."

"Speaking of music," said the Abbé, "you no doubt recollect the answer of the blind man Saun-

derson, when asked to what he could liken the color of scarlet; he replied to the sound of a trumpet. A gentleman of high literary distinction, who attended one of my lectures, requested me to reverse this question; to ask of Massieu, what were his conceptions of the sound of a trumpet? I remarked that this inquiry, relating to sounds, of which the deaf could form no adequate idea, was calculated to excite embarrassment; an effect I was always anxious to avoid. He, however, persisted in the request, and I could not refuse to hazard the question. This was the answer. "*I can explain my ideas of the sound of a trumpet only by comparing it to the florid and effulgent rays, which irradiate and adorn the horizon after the setting of the sun.*"

"There is always something unique and native," continued he, "in the answers of this surprising young man. Many of his definitions have been reported. What can be more sublime, than his illustration of the sound of a trumpet? What more terse, than his reply to the person who asked him, what is eternity? '*It is a never-ending time, without beginning, or without end. It is a day without yesterday or to-morrow.*' The tenacity of his memory is no less wonderful than the acuteness of his mind, or the brilliancy of his imagination. He perfectly recollects the date of any event which has fallen within his notice." Ask him, interrupted a bystander, when you were created a member of the Institute? This trifling question was answered immediately; on

such a day and year of the republic, corresponding with such a day and year of the old calendar.

The inclination to make interrogations now became general. Many other questions were proposed. I noted down those which follow, with the answer given by Massieu, viz: What is the faculty of speech? "It is a concussion of air, produced by the movement of the lips and the tongue against the palate and the teeth, operating on the ear, and through that organ conveying ideas to the mind. It is a light, a sun — which God has given to man to reflect his thoughts."

What is Intelligence? "It is the power of the mind to move in the straight line of truth, to distinguish the right from the wrong, the necessary from the superfluous, to see clearly and precisely. It is the force, courage, and vigor of the mind."

What is the Will? "It is a faculty which the Creator has conferred on the soul, which inclines it to embrace what is good, and avoid what is evil." He afterwards added, with a smile, "The human will is fortunately more extensive than the power."

"You have seen," said the Abbé, "that my pupils have been instructed in the arts of reading, writing, and conversing with each other; I will now show you that these unfortunate people, though incapable of distinguishing sounds by the ear, can also be taught the art of utterance and articulation.

"This faculty is acquired by minutely observing and imitating the gutteral and labial exertions of the

instructer, the agency of the tongue, the lips, &c. The pronunciation of a word beginning with a consonant is less difficult than one commencing with a vowel; for instance, in pronouncing the word *pa-pa*, (one of the earliest efforts of infancy) the lips are made to touch. This contact is plainly perceptible to the observer, and can be easily imitated; whereas, in the expression of the vowels, there is less external motion, and the sound is therefore produced with less certainty. It is easier to pronounce *p* and *b*, than *a e i o* or *u*."

To exemplify these observations, he introduced a female pupil, of about fifteen years of age, and caused her to repeat several words which he pronounced. "You see," said he, "that she can imitate my expression; but this is not the extent of her acquirement; she can utter, and distinctly articulate words which are submitted to her in writing, as well as those which are spoken by another." To evince this, he, in his gesticular language, directed Massieu to read four lines of poetry, (an address to the Deity) to another of the pupils, and ordered the latter to see them on the tablet, as an experiment for the girl. The transcription was executed with the utmost facility and precision, the measure and punctuation critically observed by the writer, and every syllable distinctly, though feebly, pronounced by the girl. There was a something in her voice extremely distressing, without being absolutely discordant; a plaintive, monotonous sound, rather tending to excite melancholy than plea-pleasure.

"This child," said the Abbé, kindly taking her by the hand, "is peculiarly interesting to me. I shall always remember the pleasure I experienced from her earliest instruction, and one circumstance I can never recollect without emotion. One of the first impressions which I endeavored to stamp on her infant mind was the conception of a God. In proportion as I advanced in my efforts, she became more delighted with the subject; and when I at last succeeded in conveying an idea of the existence and attributes of our all-bounteous parent, she suddenly threw herself on her knees, lifted her hands and eyes for a moment in an attitude of adoration, and then springing from the ground, attempted to leave me. Whither are you going? said I. *To find my father and my mother*, was the reply, *and to tell them there is a God.*

THE DEAF AND BLIND GIRL.

[From the Lady's Magazine.]

Mysterious being! — shut from sound and sight;
And barr'd from all communion with thy kind;
Would thou couldst tell me what thy mental light,
And what the musings of thy lonely mind.

Would thou couldst tell me what the hidden springs
Of joy, that gush out in thy gladden'd smile;
What gay immaginings of unknown things,
Can charm thy spirit, and thy hours beguile.

What visions fair can fancy sketch for thee ;
No forms of life are on thy brain imprest ;
What is it, then, can wake to ecstacy
The life that seems an almost dreamless rest ?

I think on thee, as one shut out from light ;
The consciousness of being, thy sole thought ;
Yet thou mayst be ethereal, pure, and bright,
With sense of God into thy being wrought.

Unchained by senses that bind down to earth,
Thy soul may upward wing her glorious way,
Explore the regions whence she drew her birth,
And bathe in floods of everlasting day.

No sounds to jar thee — silent from thy birth,
Thy nerves may have a fine ethereal tone ;
And flowret's breath, and balmy,
May thrill thee with a joy to us unknown.

Thine more than rapture, when thy soul shall spring,
From this dull prison, to her native skies ;
When Heaven's soft harmony shall round thee ring,
And heavenly beauty greet thy unseal'd eyes.

By Mercy's hand then sure the fate was wrought,
That placed the fountain of the joys within,
That BEING gave, with life immortal fraught,
Yet closed the avenues to wo and sin.

EDUCATION OF THE DEAF AND DUMB IN EUROPE.

If the art of instructing the deaf and dumb of the human race to converse with their fellow-men and women, cannot be traced to times of very remote antiquity, it is not, however, to be ranked among the discoveries which belong, in principle, to the present age. We know of works upon the subject of teaching the deaf and dumb to think, and write, and to learn useful arts, published as early as the beginning of the seventeenth century. I shall mention one in the Italian language, by a Signor Affinate, printed in 1620. This publication is generally reputed to be the oldest upon the subject extant. Dr. Ammann, a Swiss physician, who taught several deaf and dumb children in Amsterdam to speak, above a hundred years ago, has left us his *Surdus Loquena*, printed in 1692, and his De Loquela, printed in 1700. In addition to these documents of what has been done long before our generation, there are sufficient proofs, that within a very few years after the publication of the Italian and Spanish works just quoted, and before Dr. Ammann began to instruct any person whatever, some Englishmen of considerable learning and ingenuity likewise conceived the extensive and almost astonishing idea of teaching the deaf and dumb to understand the ordinary conversation of other persons, and to speak intelligibly themselves; thus, as it were, breaking down the barrier of des-

tiny, to lead these unfortunates into a complete participation of the mighty medium possessed by the rest of the children of men for the development and expansion of the human mind, as well as for the purpose of binding us more firmly, by their pleasures, to the duties of social intercourse. The faculty of speech was thenceforward made known to those desolate beings, who had seemed to be forever excluded from its advantages; and this benevolent art has been practiced, with the intermission of very short intervals, in some part of Great Britain, ever since.

The physiological principles, which must have led to the first conceptions of the possibility of teaching those persons to speak who are dumb from deafness, and not from want of articulating organs, are very simple.

Hearing is the universal medium of intercourse among men; it is also the regulator and medium by which men are guided, and learned to express their thoughts to one another by sounds, that is, to speak. Hearing excites the child to make exertions for the production of sounds, like those, which, day after day, it learns to understand are the usual signals of things, of thought and will, among its protectors and its play-fellows. Hearing is at the same time the criterion by which a child is enabled with ease to judge of every sound, and to regulate its first attempts at moulding and exercising its organs in a way which shall produce sounds like those uttered with such effect by the persons from whom it has to claim assistance and affection.

A deprivation of the sense of hearing from the period of infancy, whether accidental or constitutional, having universally had for a concomitant a deprivation of oral speech, it became the received opinion, that where the sense of hearing was not to be excited, it was likewise impossible to enable the person laboring under that deficiency to understand breathing language, and equally so to pronounce intentional, intelligible sounds.

Nevertheless, these sounds are produced by certain motions, modulations, or appulses of organs of, or within the mouth. These organs are all necessary, or useful for other purposes, important in the animal economy, and indispensable to a deaf person as well as to any other. And deaf persons usually have these organs as perfect as persons who hear thoroughly well.

Again: these sounds, and the concealed motions which produce them, are accompanied with visible and distinct appearances.

The sense of seeing is very acute. As our sense of hearing is always observed to seem stronger and more accurate in the dark, because then all our powers of attention are concentered upon that one medium of perception. So with the deaf: their sense of seeing is generally quicker than ours, because better exercised, and that the force of their attention is not divided or called off by the attractions of a sense so powerful as that of hearing. If, then, ordinary persons can take notice of many, out of the great variety

of changes the muscles of the face undergo in pronouncing a set of articulate sounds, and that we admit (what it is impossible to deny) that sounds which are distinct, are, as we have already hinted, produced by distinct motions; it must follow, to the comprehension of every reasonable mind, that the acute and well exercised sight of a deaf person, whose undivided attention is bestowed unremittingly to that single object, may gradually learn to distinguish the motions exhibited on the countenance in pronouncing any word; and that he may at length succeed in making the very same motions, which (exactly the same — effected in the same manner) cannot fail of producing the very sounds uttered by people who have learned to speak by hearing.

The literati of France, not over much inclined to allow credit to the inventive spirit of their proud maritime neighbors, or self-complacently predisposed to claim all such merit for themselves, dispute with England the palm of superior genius and humanity, in respect to the unfortunate dumb and deaf. Their various governments have, since the foundation laid by their munificent Bourbons, certainly done much to attract the attention of the universe, and to claim the principal merit among the powers of the earth, which are most systematically desirous to ease the afflicted from the oppressive weight of evil. The world looks with admiration at the progress of the schools of De L'Epeé and Sicard, in which the communications of thought are, however, carried on by

a language not intelligible to the generality of men; the glory of their neighbors is, that the first, in despite of seeming impossibility, taught to operate in favor of the speechless the last of miracles, — to impart to them the gift of tongues; and that in England the bounty of private individuals keeps pace with the munificence of the princes of other countries.

The celebrated Sir Kenelm Digby, who figured as an author in the beginning of the seventeenth century, from 1630 to 1660, gives an account of a deaf and dumb young man, who was taught to know what was spoken to him.

Dr. Watson gives (in the Philosophical Transactions, Abridgment, Nos. 61 and 245) a very minute description of the method by which he taught one, a deaf and dumb pupil, to write; and some general notions upon the manner in which he instructed another, a deaf and dumb person, to speak. The first, a Mr. Daniel Whalley, was taught by the doctor to understand the English language mentally, and to become such a proficient in writing, that he could express his own thoughts readily upon paper, and comprehend what was written to him by other persons; the second was Mr. Alexander Popham, brother-in-law to the Earl of Oxford.

It is remarkable, that, notwithstanding instances so conclusive as these, and all which had been done in Italy, in Spain, and in Holland, as well as in England, the physiological fact, that those persons who are born deaf are not necessarily dumb likewise, or

destitute of the reasoning faculties, did not begin to be universally considered, much less admitted, until it received in France a splendid demonstration by the success of the Abbé de l'Epeé in that celebrated experiment which has served as the groundwork of the pleasing comedy distinguished by his name, in the French language, and performed in England under the equally appropriate title of DEAF and DUMB. The progress which had been made in other countries, however satisfactorily in most instances, and convincing in the result, was from lamentable fatality of but partial extension, and seemed, after some uncertain duration, to be lost in obscurity. The consequence was, in the intervals, that many minds, endued with valuable natural qualities, remained buried under the accumulating rust of neglect, and confounded with hopeless ideots. Mr. de l'Epeé's success attracted the attention of monarchs; and many of the most elevated among the crowned regulators of nations have, since that epoch, deemed it highly becoming their glory to notice this science in the manner the most efficient. Several establishments are, at the present moment, in a state of activity in various parts of Europe, under the immediate patronage, and in most instances at the expense of the sovereigns. The example was set by France; Germany followed. The countries in which, judging by the most ancient documents that come to our knowledge, the light of theoretical publicity was first thrown upon this curious subject, have joined in the benevo-

lent undertaking. While the free contributions of private individuals support in England the greatest purely benevolent establishment of the kind perhaps in existence; two other institutions for the children of rich people are rendered productive of very ample incomes to their proprietors and instructers. In Denmark, and in Russia, the respective governments have recently established royal and imperial foundations for the education of the deaf and dumb, to the highest degree of attainment of which they may be susceptible.

Upon a subject so intimately connected with philological and liberal knowledge, and peculiarly interesting to the mind either of curiosity or benevolence, it may be acceptable to know what, in the various institutions of this nature now in being, has been done, where they are established, and by whom, as well as under whose auspices. A sketch of the various methods practised in those institutions will enable the inquiring mind to judge of their comparative advantages, and, if the heart or genius prompt, to continue the extension of the blessing.

The want of an establishment of this kind is a reproach in the system of universal instruction, which, at least in the spirit of our republican institutions, is recognized by the fundamental laws of the United States. Possessed of the knowledge, should the subject be taken up by our Federal or State Legislature, there shall not be wanting a person willing to direct the course of instruction — and disinterestedly.

EXTRACT FROM AN ADDRESS WRITTEN BY MR. CLERC,

READ AT AN EXAMINATION OF THE PUPILS OF THE AMERIGAN ASYLUM.

The origin of the discovery of the art of teaching the deaf and dumb, is so little known in this country, that I think necessary to repeat it. Afterwards I will give you a hasty sketch of our system of instruction — then let you judge whether the opinion of some persons among you is correct, who believe that the sight of the deaf and dumb, or conversation about them, increase their number, and at length make you appreciate the importance of educating these unfortunate beings.

A lady, whose name I do not recollect, lived in Paris, and had among her children two daughters, both deaf and dumb. The Father Famin, one of the members of the society of Christian Doctrine, was acquainted with the family, and attempted, without method, to supply in these unfortunate persons the want of hearing and speech, but was surprised by a premature death, before he could attain any degree of success. The two sisters as well as the mother, were inconsolable at that loss, when, by divine providence, a happy event restored everything. The Abbé de l'Epeé, formerly belonging to the above mentioned society, had an opportunity of calling at their house. The mother was abroad, and while he was waiting for her, he wished to enter into conver-

sation with the young ladies ; but their eyes remained fixed on their needles, and they gave no answer. In vain did he renew his questions — in vain did he redouble the sound of his voice ; they were still silent, and durst hardly raise their heads to look at him. He did not know that those whom he thus addressed were doomed by nature never to hear or speak. He already began to think them impolite and uncivil, and rose to go out. Under these circumstances, the mother returned, and everything was explained. The good Abbé sympathized with her on the affliction, and withdrew, full of the thought of taking the place of father Famin.

The first conception of a great man is usually a fruitful germ. Well acquainted with the French grammar, he knew that every language was a collection of signs, as a series of drawings is a collection of figures, the representation of a multitude of objects, and that the deaf and dumb can describe everything by gestures, as you paint everything with colors, or express everything by words; he knew that every object had a form, that every form was capable of being imitated ; that actions struck your sight, and that you were able to describe them by imitative gestures ; he knew that words were conventional signs, and that gestures might be the same ; and that there could therefore be a language formed of gestures, as there was a language of words. We can state, as a probable fact, that there was a time in which man had only gestures to express the emotions

and affections of his soul. He loved, wished, hoped, imagined and reflected, and the words to express those operations still failed him. He could express the actions relative to his organs; but the dictionary of acts, purely spiritual, was not begun as yet.

Full of these fundamental ideas, the Abbé de l'Epeé was not long without visiting the unfortunate family again; and with what pleasure was he not received! He reflected, he imitated, he delineated, he wrote, believing he had but a language to teach, while in fact he had two minds to cultivate! How painful, how difficult were the first essays of the inventor! Deprived of all assistance, in a career full of thorns and obstacles, he was a little embarrassed, but was not discouraged. He armed himself with patience, and succeeded, in time to restore his pupils to society and religion.

Many years after, and before his method could have attained the highest degree of perfection of which it was susceptible, death came and removed that excellent father from his grateful children. Affliction was in all hearts. Fortunately, the Abbé Sicard, who was chosen for his successor, caused their tears to cease. He was a man of profound knowledge, and of a mind very enterprising. Every invention or discovery, however laudable and ingenious it may be, is never quite right in its beginning. Time only, makes it perfect. The clothes, shoes, hats, watches, houses, and everything of our ancessors, were not as elegant and refined as those of the

present century. In like manner was the method of the Abbé de l'Epeé. M. Sicard reviewed it, and made perfect what had been left to be devised, and had the good fortune of going beyond all the disciples of his predecessor. His present pupils are now worthy of him, and I do not believe them any longer unhappy. Many are married and have children endowed with the faculties of all their senses, and who will be the comforters and protectors of their parents in their old age. (The United States is the first country where I have seen one or two deaf and dumb fathers some of whose children are deaf and dumb like themselves. Will this prove that the Americans are worse than Europeans? By no means. It is the result of natural causes. Many others of the deaf and dumb are the instructers of their companions in misfortune. Many others are employed in offices of government and other public administrations. Many are good painters, sculptors, engravers, workmen in mosaic, while others exercise mechanical arts; and some others are merchants, and transact their business perfectly well; and it is education which has thus enabled them to pursue these different professions. An uneducated deaf and dumb person would never be able to do this.

THE UNEDUCATED DEAF AND DUMB CHILD,

Extract from a poem written on reading an account of the opinions of a deaf and dumb child before she had received instruction. She was afraid of the sun, moon, and stars.

And didst thou fear the queen of night,
Poor mute and musing child?
She who, with pure and silver light,
Gladdens the loneliest wild?
Yet her the savage marks serene,
Chequering his clay-built cabin's scene:
Her the polar natives bless,
Bowing low in gentleness,
To bathe with liquid beams their rayless night:
Her the lone sailor, while his watch he keeps,
Hails, as her fair lamp gilds the troubled deeps,
Cresting each snowy wave that o'er its fellow sweeps:
E'en the lost maniac loves her light,
Uttering to her, with fixed eye,
Wild symphonies, he knows not why.
Sad was thy fate, my child, to see,
In nature's gentlest friend, a foe severe to thee.

* * * *

Being of lonely thought! the world to thee
Was a deep maze, and all things moving on
In darkness and in mystery. But He,
Who made these beauteous forms that fade anon —
What was He? From thy brow the roses fled
At that eternal question, fathomless and dread!

O, snatched from ignorance and pain,
And taught with seraph's eye,
At yon unmeasured orbs to gaze,
And trace amid their quenchless blaze
Thine own high destiny!
Forever bless the hands that burst thy chain,
And led thy doubtful steps to learning's hallowed fane.

Though from thy guarded lips may press
No word of gratitude or tenderness, —
In the starting tear, the glowing cheek,
With tuneful tongue, the SOUL can speak, —
Her tone is the sigh,
Her language in the eye,
Her voice of harmony, a life of praise,
Well understood by Him who notes our searching ways.

The tomb shall burst thy fetters. Death sublime
Shall bear away the seal of time,
So long in wo bewailed!
Thou, who no melody of earth hast known,
Nor chirp of birds, their wind-rocked cell that rear,
Nor waters murmuring lone,
Nor organ's solemn peal, nor viol clear,
Nor warbling breath of man, that joins the hymning sphere
Can speech of mortals tell
What tides of bliss shall swell,
If the *first* summons to thy wakened ear
Should be the plaudits of thy Saviour's love,
The full enraptured choir of the redeemed above?

DISADVANTAGES ATTENDING DEPRIVATION OF SIGHT AND LOSS OF HEARING.

IT has been a topic frequently discussed, whether, had we our choice of the two misfortunes, we should prefer being *deaf* or *blind:* and often as I have heard the question agitated, the *former* has invariably been esteemed the lesser affliction. In opposition, how-

ever, to this decision, and as apparently tending to render the propriety of such a choice somewhat doubtful at least, the well-known fact of blind persons always appearing the most cheerful and happy, while a melancholy shade pervades the countenance of the deaf, has been urged with considerable force, and never very clearly accounted for.

Facts here seem to oppose themselves to theory; and although the former are generally admitted, the latter is as often approved. To account for this apparent inconsistency, and to show that nature bestows on her unfortunate, as well as happier children, a nearer equal share of her bounty than is generally supposed, will be the object of my present inquiry.

The cheerfulness of blind persons appearing to contradict the general dread entertained of becoming one of their number, while the loss of hearing is contemplated with comparatively little emotion, arises, chiefly, I conceive, from the following causes:

1. We form our estimate of the relative degrees of comfort and happiness, enjoyed by those who have lost their sight or hearing, from their conduct and appearance in society. But in thus drawing the comparison we manifestly err; the place and time of observation being favorable to the one and not to the other.

2. We judge abstractedly of their wants and inconveniences, which leads also to an inaccurate and directly opposite conclusion.

Society possesses nearly all the charms for the blind it ever had; but the deaf man is very differ-

ently situated. His loss is aggravated, from witnessing the pleasure which conversation affords to those about him, while he is unable to participate. He sees his friends, 'tis true ; but they are to him little more than the almost animated pictures on the canvas. He is a spectator of *their* happiness, but the more to feel his *own* misfortune.

The blind person, on the contrary, just escaped, perhaps, from the medium of a darkened solitude feels himself alive to all the pleasures arising from social intercourse ; the chit-chat and topic of the day, discussions on literature and taste, the brilliancy of wit, and edge of satire, in their turn engage the attention, and he is a partaker of the entertainments they afford. Music, that "soft soother of the mind," sounds as melodious as ever in his ear ; and, while rapt in the enthusiasm it not unfrequently excites, a lover of this charming science would, with reluctance, give up the pleasure it affords for the restoration even of sight itself.

The sensations that arise from the contemplation of beauty are no longer his, but then he does not witness that delight in which he cannot share. Tantalus would have felt his deprivation less, had he not seen the object of his wish.

Let us now review the deaf man's feelings ; and, to do so most to his advantage, we must follow him into *retirement.* Nature displays her ample volume to his view in all her charms ; her unnumbered beauties pass before him in silent majesty. Such

scenes he contemplates with rapture, and, lost in admiration, no wonder he exclaims, "Thank God, I am not blind!" In his closet, treasures of learning and science afford him means of improvement and delight; books supply him with intellectual gratification, without giving trouble to himself or others; philosophical experiments may enlarge his mind, and their benevolent application warm his heart.

This short view (which might be much enlarged upon) will serve to show, that if in *society* the blind have their advantages, in *retirement* the deaf have theirs; and reconciles the seeming contradiction of the vivacity of the one, and gloom of the other.

If we institute a closer comparison of their respective wants and enjoyments, they will be found much nearer on a level than is generally supposed.

In considering their mutual dependence on the assistance and kind offices of others, it must be confessed that, *prima facie*, the deaf man seems to have the advantage; but a minuter investigation will induce us perhaps to be less confident in our first opinion. The idea of being *led* from place to place is melancholy, and I believe has principal weight among the reasons which induce us to prefer the situation of the deaf; but their dependence, though of a different kind, is very nearly as great as the other. They can pursue their way unaided, it is true, but 'tis the cheerless walk of silence; they see the busy stir of men, are anxious to know the meaning of his haste or her alarm, but inquire in vain; they are in-

troduced, as it were, by one sense to the scene before them, but the motive or design of the actors is unknown from the loss of another. Sight will, in most instances, enable us to escape from, or prevent those accidental dangers, which a loss of it would frequently expose us to; yet I have known a deaf person rode over from not hearing the approach of mischief, which, if heard, a blind one could have shunned.

In case of *fire*, we picture to ourselves with horror the helpless situation of the blind; terrified and alarmed, aware of the impending danger, he is yet unable to take advantage of the warning, but must trust to the precarious fidelity of attendants, who, in such a situation, are impelled, by the strongest law of nature, to seek their *own* in preference to *another's* preservation. In such an awful scene, however, the deaf man is in imminent danger. Night is the season of repose, and those who are incapable of hearing an alarm are most likely to sleep sound and undisturbed. A friend or servant may cry with the voice of Stentor, or thunder at his door, in vain — he sleeps on, or only wakes, alas! to see, without being able to escape from the calamity.

"Horror ubique animos, simul *ipsa silentice* terrent."
Æn. ii. v. 755.

Is a blind man fond of books? he can still amuse himself in retirement, by listening to the reading of another; though this is too frequently found (I fear)

to be an irksome state of dependence ; and should previous habits have formed his taste for exercise of the body rather than the mind, he will feel his loss the greater from the want of such a substitution. The company of others now remains almost his only resource ; here we shall find him cheerful and animated ; but then 'tis only here, for the time he spends alone hangs dull and heavy on his hands. Upon observing to an active young soldier, who lost his sight a few years since in the service of his country, how surprised I was at his still retaining all his natural vivacity, he replied, "I do enjoy myself in company, and therefore I seek it, for you can have no idea how many miserable hours I spend alone." Even those who have shone most conspicuous in the ranks of genius, seem to lament their misfortune with feelings peculiarly keen ; our great epic poet, for instance, had a mind amply furnished with every resource the brightest imagination and profoundest learning could afford, and with singular propriety might the following lines have been applied to him :

"He that has *treasures of his own*,
May leave the cottage or the throne,
May quit the world and dwell alone
Within his *spacious mind*." — HOR. LYRICÆ.

Yet we find him not less affected by his loss than others, who possess not one tenth of his advantages, as the following elegant and pathetic apostrophe clearly shows, which no one surely ever read unmoved :

"Thus with the year
Seasons return; but not to me returns
Day, or the sweet approach of e'en or morn,
Or sight of vernal bloom, or summer's rose,
Or flocks, or herds, or human face divine;
But cloud instead, and ever-during dark
Surrounds me; from the cheerful ways of men
Cut off; and the book of knowledge fair
Presented with a universal blank
Of Nature's works, to *me* expung'd and ras'd,
And wisdom at one entrance quite shut out."

PARADISE LOST, b. iiii.

Should a deaf person have no taste for literature, he cannot, like a blind one, supply the deficiency by resorting to the amusements of society. Society, when it ceased to give him pleasure, began to give him pain.

"Migravit ab aure volupts Omnis, ad incertos oculus."

HER. EP. il 2, v. 187.

After all, then, it is much to be doubted whether this almost necessary exclusion from "the cheerful haunts of men," does not fully counterbalance the evils so finely pictured by Milton and others. Man is naturally a social being — rob him of the pleasures society affords, and you take from him nearly all for which he would wish to live. When alone no amusement awaits him; and the world, when he mixes in it, is little better to him than one vast monastery of the order of La Trapple. Mournful indeed must be that man's lot, who finds no resource in solitude, no charm in society. Not much stress

can be laid on the deaf being able to converse by signs; for, though necessity may have soon made them expert, 'tis a language mostly unknown to others, — that knowledge which is seldom found necessary or useful, we have but little inducement to acquire. They become, from necessity, selfish beings; their enjoyments cease to be in common with those around them, and the intercourse that imparts pleasure to others, is to them a source of disappointment and chagrin. Their infirmity also creates in them a suspicious temper; conscious of their inability to detect, they are too apt to imagine an insult, and thus excite unpleasant feelings in others as well as in themselves.

The loss of sight or of hearing are doubtless very heavy afflictions, but nature makes up the deficiency, in either case, more than those can well imagine, who are still in possession of both. The deprivation of one sense quickens the acuteness of the rest; and although their number is diminished, their powers of perception are improved.

We are all apt to think our own misfortunes the heaviest; but by contemplating the fate of others, we shall find less reason to complain.

> "Neque enium fortuna queranda
> Sola tua est; similes aliorum respice casus
> Mitius ista feres." — OVID'S METAMORPH. l. xv.

This disposition not unfrequently arises also from making a false estimate of the happiness of others,

and is neatly expressed by a French writer, whose name I do not recollect. "Ce qui fait qu' ou n'est pas content de la condition, c'est I' idee chimerique que l' on se forme du bonheur d'autrui."

Should anything suggested in this hasty and imperfect sketch induce but one individual to bear, with increased resignation, the afflictive dispensations of Providence, my satisfaction will be great, as it will afford me the pleasing reflection, that one leisure hour, at least, has not been employed in vain.

THE DEAF AHD DUMB, OR THE ORPHAN PROTECTED.

An historical play was produced on Tuesday the 24 of February, under this title, and received with universal applause. It is translated with alterations, and additions, from a drama by Kotzebûe, who borrowed the materials from a piece represented on the French stage, the production of Mr. Bouilly, and entitled the *Abbé L'Epeé*, or *Le Sourd Muet.*

The Abbé L'Epeé is the founder of an institution for the deaf and dumb, and is still living in the highest estimation at Paris. The circumstances which are here brought into a very moral and affecting drama, are built upon a real fact, that occurred in France several years ago; and the restitution of a noble orphan, deprived of the faculties of speech and hearing,

to his title and estates, was actually effected by the means pointed out in the play.

The story is highly interesting, as our readers will perceive from the Abbé L' Epeé's narrative, extracted from an elegant and spirited translation of Kotzebüe's play, by Benjamin Thompson, Esq. and differing very little from the account delivered on the stage.

"It is about eight years since an officer of the police, in Paris, brought to me a boy who was deaf and dumb. He had been found on the *Pont Neuf*, appeared to be nine or ten years of age, and was of an engaging appearance. The coarse tatters with which he was clothed, made me at first suppose he belonged to poor people, and I promised to take care of him. The next morning, when I examined him more minutely, I observed a certain dignity in his looks. He seemed astonished at finding himself in rags, and I suspected that is was not without some intention he had been thus clothed and exposed. I immediately published the circumstance, and accurately described his person in the newspaper, but without effect. It is not usual with mankind to be too eager in acknowledging those who are unfortunate.

"As I perceived that all investigation was in vain, and as I was convinced that this child was the victim of some secret intrigue, I now merely endeavored to obtain information from himself. I called him Theodore, and placed him among my pupils. He soon distinguished himself, and so entirely justified

my hopes, that after the expiration of three years, his mind expanded, and he was (if I may use the expression) a second time created. I conversed with him by signs, which in rapidity almost equalled thought. One day as we drove past a court of justice in Paris, he saw a magistrate step from his carriage, and was unusually agitated. I asked the reason, and he gave me to understand that a man like this, clothed in purple and ermine, had often embraced him, and shed tears over him. From this I concluded that he must be the son or near relation of some magistrate, who, from his robes, could only belong to a superior court of justice; consequently, that my pupil's native place was probably a town of considerable size. Another time, as we were walking together, we met the funeral of a nobleman. I immediately perceived the former agitation in Theodore, which increased as the procession came nearer. At length the hearse passed us — he trembled and fell upon my neck. I questioned him, and he replied by signs, that a short time before he was conveyed to Paris, he had followed the hearse, in which was the man who had so often caressed him. From this, I concluded he was an orphan, and the heir to a large fortune, of which his relations had been induced to deprive him by his helpless situation These important discoveries doubled my zeal and resolution. Theodore became daily more interesting to me, and I began to cherish hopes of regaining his property for him. But how to begin my inquiries? He had never heard his father's name;

he knew not where he had received existence. I asked him whether he remembered when he was brought to Paris. He answered in the affirmative, and assured me he should know the gates through which he entered. The very next morning we went forth to examine them, and when we approached those which are called *del'Enfer*, he made a sign that he recognized them ; that the carriage was there examined, and that his two conductors, whose features still were present to his mind, alighted with him there. These new discoveries proved that he came from the south of France. He added that he was several days on the road, and that the horses were changed almost every hour. After making calculations from his several statements, I concluded that his native place was one of the principal towns in the south of France.

"After numberless unavailing inquiries, by letter, I at last resolved to make a tour through the southern towns, with Theodore. The various circumstances which he so minutely recollected, made me hope that he would easily recognize the place of his nativity. The undertaking was certainly difficult, for I thought all expectations of success were idle, unless our journey was performed on foot. I am old, but Heaven was pleased to grant me strength. In spite of age and infirmity, I left Paris above two months ago. I passed through the gates *del'Enfer*, which Theodore again recognized. When we had left Paris a little way behind us, we embraced each other, prayed

that Heaven would guide our steps, and pursued our way with confidence. We had visited almost every place of magnitude, and now my strength was beginning to fail, my consolatory hopes were early exhausted, when this morning we arrived before the gates of Toulouse. We entered the town. Theodore hastily seized my hand, and made a sign that he knew it. We proceeded. At every step his appearance became more animated, and tears fell from his eyes. We arrived at the market-place, when suddenly he threw himself on the earth, and raised his hands towards Heaven, then sprung up, and informed me he had now found the place of his birth. Like him, intoxicated with delight, I forgot all the fatigues of my journey. We wandered to other parts of the town, and at length reached this square. He espied the palace exactly opposite to your house ; he uttered a loud shriek, threw himself breathless into my arms, and pointed out the habitation of his father. I made inquiries, and learnt that this palace formerly belonged to the family of Count Solar (D'Harancour) the last branch of which is my pupil : that all his property is in the possession of a Mr. Darlemont, the guardian and maternal uncle of the young Count, by a false declaration of whose death, he became possessed of it. I immediately tried to discover who was the most eminent advocate in Toulouse, that I might entrust him with this important business. You were mentioned to me, sir, and I am come to place in your hands what is dearest to me in the world :

the fate of Theodore. Heaven sent him to me that I might educate him. Receive him from my hands, and let your exertions restore to him the rank and fortune to which he is entitled by the laws of nature and of France."

Darlemont wishes to bring about an alliance between his son, Capt. St. Alme, and the president's daughter; but the young man had been some time attached to Marianna, sister to his friend Faanval, the advocate to whom De l'Epeé had been directed to apply for advice. Darlemont is highly incensed when he learns this, and peremptorily prohibits his son from marrying her. The attachment is, however, mutual, and Franval, respecting the feelings of St. Alme, is unwilling to expose the villany of his father, till he has endeavored to prevail upon him to reinstate the young Count in his rights. In the mean time, Theodore has been recognized by some domestics of the estate. St. Alme, too, who had loved him as a brother, and had sincerely lamented his supposed death, acknowledges the beloved companion of his early years; and torn by contending passions, arising from the conviction of his father's guilt, his own sense of wounded honor, and above all, the wrongs of the young Count, rushes out, resolving to redress them or die. Darlemont, whose lot is that of splendid wretchedness, and who has been for some time, alarmed at the remorse expressed by Dupré, his servant and accomplice in guilt, still satisfies himself that the boy will never be heard of.

Dupré had accompanied M. Darlemont when the young Count was taken to Paris. On the evening they arrived there, he was ordered to procure some beggar's rags, that they might clothe little Julio in them. Darlemont then took him away in a hackney-coach, and returned alone, some hours after, informing Dupré, who expressed his surprise at this, that he had executed a project which he had long devised by leaving the young Count to his fate in the middle of Paris. In order to obtain possession of the Count's estates, it was necessary that his death should be legally proved. Two witnesses were wanting for his purpose, of whom Dupré was one.

Franval and L'Epeé proceed to the house of Darlemont, to assert the claims of Theodore. Darlemont is extremely agitated, when he learns that the celebrated instructer of the *deaf and dumb* has arrived at Toulouse; and especially when he understands that the Abbé has circumstances to communicate to him of the utmost importance. He reluctantly consents to their being admitted; and though every proof is afforded him that his nephew is still alive, he expresses his determination to keep possession of the estates; and even when Theodore is introduced into his presence, he refuses to acknowledge his person. St. Alme, who enters in search of his father, entreats him, on his knees, to prevent the disgrace which must forever attach to them both, if he persists in opposing the just claims of an injured orphan. Darlemont rushes out in a paroxysm of fury: St. Alme follows,

and breaking into the chamber in which he had locked himself, accompanied by Dupré, who threatens to deliver himself and his principal into the hands of justice, procures at length a written declaration from his father, that 'Theodore is the Count d'Harancour, and that he is ready to restore him to his rights.' Theodore insists upon sharing his fortune with St. Alme, and joining his hand in that of Marianna, the piece concludes.

Such are the leading incidents of this play, of which the interest is so powerful, that, in despite of the dullness of some scenes, and the impertinence of others, the expectation is kept alive to the end of the drama. The unwearied benevolence of L'Epeé; the singularity, and yet the unquestionable probability of the action; the proneness of the human heart to feel for a fellow-creature deprived of blessings which we feel to be so very precious; the engaging manners of the youth, who had been exposed in the public streets to perish with hunger, without the means of making known his wants or his injuries to the passers-by; and the providential occurrences by which this innocent victim is brought into the presence of the wretch who had usurped his inheritance, are the chief sources of that delight which the audience seemed to experience from the representation of 'The *Deaf and Dumb.*

We feel particular pleasure in being able to state that the affecting situations of this play do not arise at the expense of morality. The tendency is, on the

contrary, perfectly unexceptionable; and while the author holds up to admiration the character of a French philanthropist, who has devoted his time and talents to one of the most honorable employments which can dignify the human character, the whole affords a striking instance of the protecting care of providence, and serves, in the words of the Abbé, as an additional proof *that sooner or later the most hidden crimes will be discovered; and that nothing can escape eternal justice.*

The piece has been adapted to the English stage with great judgment. The character of Darlemont has been rendered of much higher importance than he possesses in the original. The first scene, which is altogether new, forms a suitable opening to the play, and independent of its use in preparing us by a dialogue between Darlemont and Dupré, for the restlessness, suspicion and horrible apprehensions which set the former constantly on the rack, presents us with an observation which cannot be too often repeated; 'Accomplices in guilt are of necessity the slaves of each other.' An interview between Darlemont and his son is extended and improved; and the transpositions and omissions in the two last acts, by which the denouement is rendered more compact, if not more artful, are also to be placed to the credit of the adapter.

DEDICATION OF THE ASYLUM FOR THE DEAF AND DUMB, AT HARTFORD.

The ceremony of dedicating the American Asylum for the deaf and dumb persons, which has been erected in Hartford through the munificence of the national government, and the charitable donations of many persons of wealth in this and other States, took place on the afternoon of the 22d May. A procession was formed at the Court House, consisting of the members of both branches of the Legislature, the officers and pupils belonging to the institution, strangers and citizens, which proceeded at four o'clock to Lord's Hill, the site on which the Asylum is erected. Upon reaching the Asylum, which is about half a mile from the city, the whole procession were accommodated with seats in the open air in front of the building. The officers of the institution occupied the steps of the principal entrance to the building, which were so elevated as to give the whole audience an opportunity of witnessing the ceremonies. The Rev. Mr. Whittlesy, Superintendent, first addressed the throne of grace in an appropriate and impressive manner, and a hymn, composed for the occasion, was then sung by the audience. The sermon was delivered by the Principal, the Rev. Mr. Thomas H. Gallaudet, in a pathetic and forcible manner, which was immediately succeeded by the

dedicatory prayer by the same gentleman. We forbear to comment upon the excellence of the discourse, as we have learnt, with pleasure, that it is soon to be published. Mr. Gallaudet then explained to his pupils the nature and object of the exercises which they had just seen performed. This prepared their minds to take a part in a scene in which they were so immediately interested; he then prayed with them by signs, in a manner so significant and solemn, as to impress the whole audience with reverence and awe. Another original hymn was then sung, after which the blessing was pronounced.

After the exercises were over, the assembly were invited to view the interior of the building. It is one hundred and thirty feet in length, forty-five in width, four stories (including a basement story) in height, and contains about forty apartments, some of which are very spacious. It is built of brick, in a plain and substantial manner, and is delightfully situated on an eminence opening on all sides to as extensive and rich a landscape as can be found in the eastern States.

Great praise is due to the officers of the American Asylum, and to the gentlemen who compose its corporation, for the zeal which they have uniformly shown for its best interests, and for the courage and perseverance with which they have met and overcome the difficulties with which they have had to contend. But they have now the satisfaction of seeing it placed beyond the reach of competition in

this country, at least so long as its concerns shal continue to be managed with the same prudence and foresight that they have been.

The following are the hymns which were sung on the occasion:

HYMN I.

"To him who remembered us in our low estate — for his mercy endureth forever." — Psalm cxxxvi. 2—3.

How shall the race whom nature's doom
  Consigned to mental night,
Thank those who changed their prison gloom
  To liberty and light.

Who from obscurity and care
  Redeemed their lot distressed,
And bade them in this mansion fair
  Enjoy an ark of rest?

Who can their grateful thoughts explore?
  What signs shall they employ?
Voiceless and mute, how can they pour
  The language of their joy?

Fain would they bless the minds that bend,
  Instruction's page to spread,
And teach them of the sinner's Friend,
  Whose blood for them was shed.

But ah! with what ecstatic zeal
  Shall they His praise express,
Who moved the pitying heart to feel!
  The bounteous hand to bless!

If e'er they meet around His throne,
  Where ransom'd spirits stand,
Then may they learn how high a tone
  Such gifts as theirs demand

HYMN II.

"For our light affliction — which is but for a moment — worketh for us a far more exceeding and eternal weight of glory." —2. Corinthians, iv. 17.

What though we hear not nature's voice
Melodious through the verdant trees,
Majestic o'er the rolling floods,
Or soften'd in the whispering breeze?

What though the gentle tones of love
Unanswered or unnoticed flow,
Nor sorrow's broken accents move
Our minds to sympathetic woe:

Perchance the soul, by sounds of pain
And words of error ne'er distressed,
May from its silent Sabbath gain
A fitness for the clime of rest:

Perchance the 'light affliction' leads
From earth's alluring charms away,
Or moves with warmer zeal to seek
The glories of the 'perfect day.'

But who the raptured thrill can tell,
When from the lips its seal is riven?
When the freed ear shall first essay
Its power amid the harps of Heaven?

THE DEAF GIRL.

Marianne Willis, when beheld in an attitude of meditation, was as beautiful a human being as imagination ever drew. Brow, cheek, lips, just such as a poet would like to describe, and burn to kiss; and her

eyelash, with its long dark fringe, shaded an eye that merited a whole Petrarch sonnet; and then her graceful form, rounded arm, and delicate hand — each deserved its eulogium. But a beauty who cannot speak, is no more to our intellectual beaux than a statue. And yet, where is the great advantage in having the faculty of speech, if it be only employed in lisping nonsense? Perhaps the subject has never been considered. I wish it might be proposed for a *theme* at some of our colleges; it would doubtless elicit as many new ideas from the young students, as a "dissertation on the comparative advantages of Greek and Roman literature."

Marianne Willis was called the "deaf beauty," and she was the only beauty I ever knew, who always turned a deaf ear to her own praises. Yet she was not insensible to the admiration she raised; the ardent, enduring gaze of those who, for the first time especially, beheld her, always called a deeper glow on her cheek, and she would cast down her bright eyes, and turn away, exhibiting that modesty of feeling which is so truly indicative of the purity of the female heart.

A person born blind, raises in the beholder few emotions, save pity. We feel, at a glance, the helplessness and hopelessness of the case. It is otherwise when we see those who are deaf. There is usually more animation (*eagerness*, perhaps, would better express what is meant) in the countenance of such an one, than in that of a person who can speak.

There is, too, a hilarity in the smile of the deaf that seems to ask amusement, not sympathy. And then the oddity of their gestures, the quickness of their motions, the restlessness of their glances, are apt to inspire a corresponding vivacity in the mind of the beholder. In short, we feel that the spirit of the deaf one is awake, and can hold converse with ours, and thus it is much less painful to contemplate a deaf, than a blind person.

But it was always a positive pleasure to look on Marianne, or rather to have her look on you — she was so lovely, and her features always so lighted up with mirth; it was not till she turned away, and you lost the inspiration of her soul-beaming smile, that the idea of the darkness in which that soul must be shrouded, came over you. The melancholy truth then fell so sorrowfully, that tears, even from firm men, were often the tribute of grief for her misfortune. Tears — one glance from her laughing eyes, in a moment dispelled them. She was as happy as she seemed, as happy as she was innocent — she had never known a single sorrow or privation She had been tended and watched over from the hour of her birth, by the untiring, vigilant, and affectionate care of parents, who loved her a thousand times better for the misfortune that made their watchfulness so necessary. They had taught her everything she could be made to comprehend concerning her duties, and scrupulously did she perform them; especially in adhering to truth, she was so strict that

never, even in her gayest moments, did a sign or gesture, intended to deceive, escape her.

This charming creature, much more deserving the epithet *angelic*, than the fine and fashionable belles to whom it is so often applied, lived in the retirement, then almost solitude, of one of the western Counties in the State of New-York. Till she was eighteen, she had never been out of sight of the house in which she was born. About this time, Marianne, to the oft-repeated and urgent request of her aunt, was permitted to visit her, and spend a few weeks in Albany. Her beauty, and the naiveté of her air, were so exquisite, that her relative, Mrs. Drew, in the pride of her heart, could not resist the temptation of introducing the sweet girl to society, and accompanying her to places of amusement, although Mrs. Drew had promised she would do neither. Mrs. Willis had enjoined it on her sister not to indulge Marianne in pleasures, which, as she did not know existed, she did not require to make her happy; but should she once taste them, the remembrance might give her a disrelish for those simple enjoyments that had hitherto made her bliss. Perhaps it will be thought her parents did wrong to allow her to go to Albany, and visit in the family of a fashionable lady. They always blamed themselves. And yet, why should they? When people act from a sincere motive of doing what, on the whole, they deem right, and expedient, and calculated to give happiness to others, or themselves, should a disappointment of these ex-

pectations involve self-reproach? I think not. We may regret misfortune — we should feel remorse only for guilt.

Mrs. Drew should have felt remorse, for she was guilty of violating her word — but she always excused herself from all blame, saying, "Who would have thought just going to half a dozen parties, and a few balls, and once or twice to the theatre, could have been productive of evil consequences?

At the theatre, Marianne attracted the notice of Captain Hall, a young naval officer, who was on a visit to some friends in Albany. He was astonished, almost annihilated by the charms of the deaf girl, and determined to see her again. He was a gay and thoughtless, but a generous as well as warm-hearted man; and the pity he felt for the misfortune of the girl whom he was pleased to style "divine," augmented his passion. Yet, he never dreamed of marrying her — that was entirely out of the question; but he wanted to look upon her, to talk about her, and to engross, if possible, her attention. He was not acquainted with Mrs. Drew, but as his relatives were among the honorable of the city, an introduction to her was very easy. She was quite as much flattered by the bow and compliment he made her on his first visit, as he was by the blush and smile Marianne gave him. Thus they were mutually pleased, and he continued to call daily, and accompany them in their walks and to their parties, always contriving to take the hand of Marianne — and

who would suppose he could relinquish it without a pressure? the only way in which he could express a tender compliment.

Marianne did not, at first, seem at all pleased with his attentions; and to flatter her by the usual modes, was impossible. She could listen to no praises of her beauty, taste, or mind — but she could feel gratitude for kindnesses; and unfortunately she ascribed to the kindness of Hall the opportunities she now so often enjoyed of visiting places of amusement, and she was thankful for his attentions; and it was not long before, when he pressed her hand, he felt the pressure returned.

Mrs. Drew could not but notice the change in her niece. From being constantly cheerful, and testifying pleasure and interest in all she saw, she began to droop, and be melancholy, except in the presence of Hall. She watched for him when absent, she met him with unrestrained joy; and yet she would blush, and be offended, if rallied concerning him. It seemed she had an idea that her love for him must be as secret as it was sacred. Mrs. Drew saw all this, and yet she took no measures to prevent Captain Hall from associating daily with her niece.

At the expiration of a month, Mr. Willis came for his daughter, but she refused to accompany him home, and the uneasiness she testified when he urged her to go, made him suspect something besides the attractions of her aunt's house induced her to wish to tarry in Albany. After some inquiries, so

pointed and particular Mrs. Drew could not evade them, the father discovered the cause of Marianne's tears and emotion. Mr. Willis was a plain farmer, but a man of good sense, and some acquaintance with the world; and moreover, he had a thorough knowledge of his daughter's disposition. He knew if she could be convinced that there was no truth in the heart of the man she thought loved her, or at least, that he would pay the same attentions to any other girl, whose beauty happened to please him, Marianne would renounce him at once. Mr. Willis, therefore, waited on Captain Hall, and frankly told him the mischief his thoughtless gallantry had caused, and asked of him, as a man of honor, to make the reparation of undeceiving Marianne. "I admire your daughter's beauty and disposition," said the impassioned young man; "could she but speak, I should prefer her to any woman on earth."

"Yet, as she never will speak, you have no intention of marrying her," replied Mr. Willis, coolly. "I am not intending to upbraid you, sir, any more than myself and sister Drew. We have all been to blame, and now that dear innocent child, who is free from guile as an infant, must suffer. It is to shorten the term of her uneasiness, that I ask you to undeceive her. The pang of knowing she has been deceived, she must endure."

Captain Hall changed color so many times, and, in spite of his efforts, betrayed so much agitation, that Mr. Willis was convinced his daughter was not the

only sufferer — yet, as he knew the young sailor would never marry Marianne, (indeed he would not have consented that he should) he deemed it his duty to insist that she should not be left in any doubt on the subject. Captain Hall, at length, agreed to what Mr. Willis proposed.

A party was made at the house of Mrs. Drew, and while Marianne watched, with a feverish restlessness, the entrance of every visiter, Captain Hall made his appearance, escorting two very fine ladies. He attended and talked to them all the evening, paying no attention, except by a distant bow, to Marianne. The next morning her eyes were swollen, and her cheeks pale, yet she insisted on starting for home. Her father consented. As they drove out of the city, they met Captain Hall, in a carriage, with one of the ladies he escorted the evening before. Marianne hid her face as soon as she recognized him. He turned pale, as he noticed the action, and stopped his chaise as if to speak. Mr. Willis, with a motion of his hand, and a look, so determined, yet melancholy, that Hall dare not disregard it, bade him drive on. The carriages passed, and Hall and Marianne never met again.

No allusion was ever made by Marianne concerning her lover — and her parents hoped she would again enjoy the simple pleasures of home, and forget the disappointment she had suffered. But the charm that had made life so pure and pleasant; the charm of thinking the professions of those who expressed

affection and interest for her, were sincere, was departed. She had worshipped truth — she found the world false — her spirit was not formed to endure it; and she could not have recourse to the maxims of philosophy, or, what is far better, the promises of Christianity, to aid her to resign her hopes of felicity here, and seek her portion in that world where truth is bliss. She appeared calm and resigned, but there was in her manner an apathy, almost a deadness of feeling, towards those objects and friends that seemed once to interest every faculty of her mind. She never complained of pain, but she evidently declined; her beauty did not fade; she retained her angelic charms till the last; and after her pure soul had departed, the clay it had once inhabited looked too holy to resign to corruption and the worm. She was buried beneath the shade of a broad sycamore, and the white rose-bush planted at her head, still droops over her grave.

LINES

ON VIEWING THE BEAUTIFUL EDIFICE DEDICATED AS THE AMERICAN ASYLUM.

THERE! — stand forever! — God will hold thee up
While lesser things of earth shall pass away —
Such is the fate that mingles in the cup
Of human hopes and human destiny! —
Sure, Heaven will bid *thee* stand unscath'd by time —
Thou, consecrated to him, the ARCHITECT sublime.

Holy retreat of the unspotted soul,
That cannot hear the world's loud tongue proclaim
Its tale of *nothing* o'er the madd'ning bowl,
Where pride and genius sink to guilt and shame ;—
Thou shalt survive, a glory to mankind,
While *we* shall make our graves, nor leave a name behind.

There is no noisy mirth within thy halls,
Though the full flood of life is rolling there !
A thousand tongues — but still no echo falls !
A thousand prayers — but still no sound of prayers !
A thousand hearts may pour the votive song,
But *silence* wings the note, and wafts it heavenward on !

There is no sound of mourning in thy halls,
Tho' thousands there may lift the tearful eye —
But living stillness moves along thy walls,
Where ears are seal'd to long ETERNITY !
A breathing *silence* — where one feels alone,
As if all souls from this mortality were flown !

God has seal'd up all lips — and made them still !
Has clos'd all ears, and bade them hear no more —
And now no discord wakes a warring will,
Nor waves unholy break on passion's shore —
Peace is the watchword on this hallow'd ground ;
Religion speaks in silent eloquence around !

O God ! — thy dispensations none can tell ;
No human mind can tell how dark may be
Thy visitations on us ; — for the spell
Of mortal knowledge centres all in thee ;
Thou art in thy blue home — unknown — and high —
Alone — and one in thy unchanging mystery !

But they shall lift their speechless lips to thee, —
And offer their heart's incense at thy throne,
That they can grasp creation with the eye,
And *see* that man is thine — and Heaven thine own !

O 'tis a glorious thing in man to raise
So proud an altar to his Maker's praise —
'Tis the best offering laid on reason's shrine
And almost makes humanity divine.

INSTITUTION FOR THE DEAF AND DUMB IN PHILADELPHIA.

This institution was established in 1820, and the building erected in 1824. It is constructed of granite; the front is ninety-six feet, and the width is sixty-three feet. The Legislature of Pennsylvania granted eight thousand dollars to the funds of the institution, and to which were added donations from some liberal individuals. The State made provision also for the maintenance of fifty indigent pupils, for several years. Maryland and New-Jersey gave support to the institution; the former by an appropriation of thirty-five hundred dollars for a number of years, to support indigent deaf and dumb children of that State; and the latter by maintaining twelve pupils, for an indefinite period. In 1831, the number of deaf and dumb children in the asylum was about seventy; and it is believed the number has increased since that year. The children are taught industrious habits, and their minds so cultivated by their skillful teachers, that they acquire much useful information. The pupils continue in the asylum from

four to six years. The system pursued in the institution is agreeable to the theory of the Abbé Sicard; and substantially conformable to that adopted in the American Asylum at Hartford.

A VISIT TO THE AMERICAN ASYLUM.

[Extract of a letter to the Editor of the Religious Remembrancer.]

In Hartford you are sensible there exists a pre-eminently benevolent, and most religiously as well as scientifically conducted institution of the deaf and dumb, the superior fame of which can derive but little from any eulogium of mine; however, I feel it as imperative to make a plain statement of my visit on Monday, July 31st, to that school of providential affliction, having been solicited so to do, by the good and learned principal, the Rev. Thomas H. Gallaudet, Mr. Laurent Clerc being absent in Europe. For the number, ages, and conditions of the pupils, the assistant instructers, the wonderful progress of those committed to their various charges, &c., I beg leave to refer you to the last report of the directors. The exercises which took place on my visit were the customary ones; they were more than interesting—they were solemn and affectionate, and their combination with pure and undefiled religion, was heavenly; how could it be otherwise with such a well

informed instructer, and unassuming servant in the glorious gospel of the Kingdom. I was requested to ask a few questions, which being made known by *signs*, their replies on their slates, for their quickness, accuracy, and intelligence, filled me with astonishment. To enumerate the whole would be tedious and unnecessary. Mr. Gallaudet explains different words; afterwards sentences containing those words are given them to write down; the word then in course was *poverty*. The sentence given them was, "Poverty of spirit, through the grace of God, is most commendable." Authority: Jesus said, "Blessed are the poor in spirit." This was no sooner understood by them, than the whole appeared handsomely, and agreeably to the rules of punctuation, put down on their slates. Requested to form sentences themselves, embracing certain words, they did so with singular ease, and void of all embarrassment; on parting and recommending them to God, I expressed a hope that we should all meet in another and a better world, where THEY would, through illustrious grace, praise the eternal JEHOVAH with *voices as loud* as any of the redeemed, and *hear* the anthems of glorious praise equal with the highest order of the heavenly hosts! This wish or prayer being made known to them by their Principal, he required each one in his department to make his reply. On going round for examination, all were solemnly appropriate. One, Miss Morrison, (there are in the institution, three sisters of that name) arrested my attention and

impressed my soul. "We thank you, sir, for your pious wishes; but as for myself, I do not know whether I shall go to *heaven* or *hell*." She was in tears, and the deepest distress. I begged Mr. Gallaudet to make from me the following reply: "Jesus saith, "Him," or her, "that cometh unto me I will in no wise cast out." He requested me to write it on her slate; I did so: she read the gracious declaration of the Son of God, and the tears rolled down her cheeks, and with fixed eyes on the writer, her countenance seemed to express, or more than express, "And is there hope for such a sinner as I!" The whole department or class, the visiters, the excellent instructor, were as solemn as the grave. Not being able to endure the interview any longer, after a continuance of two hours, I bade them, affectionately, farewell! In this institution there appear to be several candidates for glory; some have professed faith in the Lord's anointed: one of these interesting objects of commiseration, Mr. George Comstock, from Newport, R. I., called daily, during my stay at my brother's; he is supposed to be a child of God! Oh, how I wish that I could have conversed with him.

At eight o'clock in the evening, agreeable to previous invitation of the Rev. Mr. Whittlesey, Superintendent of the asylum for the deaf and dumb, I repaired thither with my brother. Mr. Whittlesey is also one of the engaged followers of the Lamb, who, with his amiable lady are both devoted to the cause

of Christ and humanity. Tarried till the hour of prayer, nine o'clock. All the deaf and dumb, with their several instructers, and some of the neighbors were collected. A chapter was read by the Rev. Mr. Whittlesey; the whole school then arose from their seats, with their eyes most devotionally fixed on the Rev. Mr. Gallaudet, who addressed the throne of grace *by signs*. Never, dear sir, did my soul witness a more affecting scene, the whole appeared to be the voice of God from Heaven. Afterwards, all kneeling, I was requested to pray! Perceiving many, but Miss Morrison aforesaid in particular, to be affected, she was called up, when I solicited Mr. Gallaudet to say unto her from me the words of our Lord and Saviour Jesus Christ. "Come unto me all ye that labor and are heavy laden, and I will give you rest." She appeared to be filled with agonizing concern, which prompted me to address a letter to her the day following, to be delivered after I left the city. In Hartford, none who profess our holy religion are known to undeify the Son of God!

From the foregoing statement, the correctness of which you may depend upon, how necessary does it appear, if not absolutely requisite, that the teachers of our youth generally, particularly the instructers of the *deaf and dumb*, should be men and women of unblemished lives, and taught themselves in the school of Christ by the Holy Spirit of the living God, that they might be enabled to teach others, as instruments in his hands, *the way of salvation.*

THE BLIND MAN'S LAY.

[From the Lady's Magazine.]

"At times Allen felt as if his blindness were a blessing — for it forced him to trust to his own soul — to turn for comfort to the best and purest human affections — and to see God always. Fanny could almost have wept to see the earth and the sky so beautiful, now that Allen's eyes were dark ; but he whispered to her, that the smell of the budding trees and of the primroses that he knew were near his feet, was pleasant indeed, and that the singing of all the little birds made his heart dance within him." — LIGHTS AND SHADOWS OF SCOTTISH LIFE.

He sat beside the fountain, on whose brink
A troop of blue-eyed violets ope'd their lids
To the first breezy call of early spring ;
And there — from the grey dawn till twilight's gloom,
Where the soft, springing moss, surcharged with dew,
Yielded its oozing moisture to the touch,
Telling the nightfall near — he mused away
Long hours of silent happiness, save when
The soft and pitying words of love would call
His spell-bound spirit from its blissful thrall ;
Then in the voice of sweetest melody
He breathed his unrepining, meek reply :

Though I hear thee gaily tell
Of the tulip's shaded bell,
Of the wall-flower's varied hue,
And the violet " darkly blue,"
And the crimson blush that glows
On the rich, voluptuous rose —
These no longer bloom for me,
These I never more may see.

But this gentle season still,
Can my heart with gladness fill —
I can hear the spring-winds blow

And the gurgling fountains flow —
Hark ! — e'en now a zephyr breathes
Through the balmy hawthorn wreaths,
Unfelt, unheard by all but me,
It swells so soft, so silently !

I can hear the humming-bee
Flitting o'er the sunny lea,
Wooing every bashful flower
From morn till evening's dewy hour.
All around the voice of birds,
And the lisped and laughing words
Of merry childhood, greet my ear,
With power the saddest heart to cheer.

When o'er earth night's shadow lies,
I hear thee tell of cloudless skies,
And countless stars that twinkle through
Heaven's broad and boundless arch of blue ;
Of snow-white spires and turrets fair,
Soft gleaming in the moonlight air,
Whose dusky depths of shadow lie
Height'ning the brilliant scenery.

Then beneath the pine trees tall,
Near yonder foaming water-fall,
I listen to the stock dove's wail
Far floating through the quiet vale ;
Soft sighing breezes waft to me
The fragrance of the birchen tree —
And the " brawling burnie " wimples by
With a gush of soothing melody.

E'en all sweet sense of these will fade
At times — as though impervious shade
Like that which hides me from the day,
O'er each external image lay —
Then, many a form thou canst not see,
Unfolds its sun-bright wings to me,

And deep within my silent soul
High thoughts and holiest visions roll.

Full many an angel messenger
Comes down my darksome path to cheer,
And all around my sylvan throne,
There seems to wake a dreamy tone
Of solemn music through the air,
So wildly sweet — so silvery clear —
So full of Heaven — no longer tell
The raptures that my bosom swell.

Not all the joys that have their birth
In the vain pageantries of earth,
Are half so fraught with power to bless,
So rich in pensive happiness —
Wrapt in these lonely reveries,
Serene and holy transports rise,
Such as we deem pure spirits know,
Such as from God's felt presence flow.

Thus, when affliction's friendly screen
Shuts out life's vain, illusive scene —
When thus she seals our weary eyes
To all its glittering vanities,
A gleam of heavenly light will pour
Our dark, despairing spirits o'er,
And Faith, with meek and steadfast eye,
Far glancing through eternity,

Sees where the heavenly mansions rise,
Of her bright home beyond the skies,
Whose golden fanes sublimely tower
High o'er the clouds that round us lower.
Then welcome sorrow's shrouding shade;
Fade! scenes of earthly splendor, fade!
And leave me to that dawning ray
That brightens till the "perfect day."

MR. BRAIDWOOD'S ACADEMY IN EDINBURGH,

For the teaching of persons born deaf and dumb, to speak, write and read with understanding. From Mr. Pannant's tour into Scotland.

Mr. Braidwood, professor of the academy of dumb and deaf, has under his care a number of young persons who have received the promethian heat, the divine *inflatus;* but from the unhappy construction of their organs, were (till they had received his instructions) denied the power of utterance. Every idea was locked up, or appeared but in their eyes, or at their fingers' ends, till their master instructed them in arts unknown to us who have the faculty of hearing. Apprehension reaches us by the grosser sense. They *see* our words, and our uttered thoughts become to them visible. Our ideas, expressed in speech, strike their ears in vain: their eyes receive them as they part from our lips. They conceive by intuition, and speak by imitation. Mr. Braidwood first eaches them the letters and their powers; and the ideas of words written, beginning with the most simple. The art of speaking is taken from the motion of his lips; his words being uttered slowly and distinctly. Their answers are slow, and somewhat harsh.

When I entered the room, and found myself surrounded with numbers of human forms so oddly circumstanced, I felt a sort of anxiety as I might be sup-

posed to feel had I been environed by another order of beings. I was soon relieved, by being introduced to a most angelic young creature, of about the age of thirteen. She honored me with her newly-acquired conversation; but I may truly say, that I could scarcely bear the power of her piercing eyes: she looked me through and through. She soon satisfied me that she was an apt scholar. She readily apprehended all I said, and returned me answers with the utmost facility. She read; she wrote well. Her reading was not by rote. She could clothe the same thoughts in a new set of words, and never vary from the original sense. I have forgotten the book she took up, or the sentences she made a new version of, but the effect was as follows:

ORIGINAL PASSAGE.

Lord Bacon has divided the whole of human knowledge into history, poetry and philosophy, which are referred to the three powers of the mind, memory, imagination and reason.

VERSION.

A nobleman has parted the total, or all of man's study or understanding, into an account of the life, manners, religion and customs of any people or natural knowledge, which are pointed to the three faculties of the soul or spirit; the faculty of remembering what is past, thought or conception, and right judgment.

I left Mr. Braidwood and his pupils with the satisfaction which must result from a reflection on the utility of his art, and the merit of his labors, who after receiving under his care a being that seemed to be merely endowed with a human form, could produce the *divina particula aurde* talent, and but for his skill, condemned to be latent in it; and who could restore a child to its glad parents with a capacity of exerting its rational powers, by expressive sounds of duty, love and affection.

PHEBE P. HAMMOND.

Phebe P. Hammond, was an uncommonly beautiful and interesting child. She was the daughter of Elisha Hammond, Esq. of Brookfield, Massachusetts, and born on the 4th of March, 1817. Her perceptions were so quick in infancy, and her attention to every passing object so lively, that the circumstance of her being deaf and dumb was not so much as imagined by her parents. When she was nearly two years old this was accidentally discovered by her not regarding a loud and sharp noise from the hammer of a mechanic. As she had never been sick, to occasion the loss of any of her senses, it was therefore apparent that she must have been deaf from her birth.

When she was two and a half years old, another daughter was added to the family, and it was soon ascertained that she also was in the same situation. The hearts of the parents mourned over the misfortunes of these two lovely children. They appeared to them excluded by nature from participation in the blessings of education and the privileges of an intelligent community. That noble institution, the American Asylum for the deaf and dumb, was then in its infancy, which has since diffused the light of knowledge and the happiness of religious truth to so many interesting and isolated beings, and which, like the Banian of the East, is striking out healthful and vigorous roots, whose 'leaves are for the healing of the nations.'

The attachment of these little silent sisters soon revealed itself in the most touching and endearing forms. Phebe seemed perfectly happy when little Frances was old enough to run about, and play with her. She would lead her with the greatest gentleness, take continual care lest she should get hurt, and watch over her, as with a mother's tenderness. When they were permitted to play out of doors, if she feared anything would harm her sister, she encircled her in her arms, to protect her, and then by her cries, solicited aid and relief from others. If she wished to climb a fence, she would first ascend it alone, trying every part of it, to be sure that it was strong; and then return and help her sister, keeping hold of her with all the strength and firmness in her power, and

extending her little arms on the other side, to lift her tenderly down. It was a sight more pleasing than melancholy, to view those beautiful infants at their healthful sports upon the smooth, green grass, or under the shade of the trees in summer, supplying, as far as they could, the deficiency in nature's gifts, by the sweetest and most cheerful affections.

As they grew older, they expressed a desire to attend school, with other children. Their cousin had charge of the school. She had always loved these little silent sisters, and they were permitted daily to attend her instructions, with the other scholars. She devoted as much attention to them as was in her power, and they soon learned to sew and to write. Their father procured for them the manual alphabet, used at the Deaf and Dumb Asylum, at Hartford. and they were thus taught to spell many words, They were very diligent in their studies, and when visiters came to the school, they were surprised at their exhibitions of writing and needle-work, which excelled all others of the same age in the school.

In the month of May, 1827, these little girls, with their father, and the cousin who had taught and loved them, arrived at the Asylum, in Hartford. Phebe was then ten years old, and Frances only seven and a half.

They soon became cheerful and happy. They loved their teachers, and their fellow pupils. They admired the delightful situation of the asylum, its commodious apartments, and spacious grounds.

Their affectionate hearts were open to every innocent pleasure, and they were treated with a kindness by their companions which made them feel at home.

Phebe, as the oldest, took the utmost care of the clothes of her sister. She wished her to be always neat, and to have everything in its place, and seemed as if she felt it her duty to supply as far as possible the absence of a mother. Her own wardrobe she kept in perfect order. No article could be displaced without her perceiving and restoring it. She was very neat in her person, and careful to preserve her garments from being soiled or injured.

In the April vacation of 1829, they went home for the usual period of four weeks. They had now enjoyed the advantages of education for two years, and their improvement was very obvious. They were exceedingly interesting to all who saw them. When they left their parents, to return to school, it was observed that Phebe had a slight cough. But as she had always enjoyed excellent health, nothing was thought of it. Indeed, she had never been sick in her life. It was therefore with great surprise, as well as sorrow, that her parents received a letter from her instructer, mentioning her illness, and his fears that she might not soon recover.

She was of a very uncomplaining spirit. She knew that her instructer had communicated to her parents an account of her feeble health, and she patiently waited their decision, without any allusions to her own sufferings. When her father arrived, he

was shocked at the alteration which had taken place in so short a time. She was so low as to be lifted in and out of the carriage, and was immediately conveyed home. Hope was still entertained that she might recover. But decided pulmonary symptoms appeared, and her sickness assumed an alarming aspect. The cousin who had taken such pains in her early education, was much with her in her time of disease and depression. She rode with her almost daily. And possessing the facility of communicating with her by signs, as well as by the manual alphabet, frequently introduced conversation on religious subjects.

Phebe still trusted that she should recover, and manifested aversion at the thought of death. She was somewhat irritable and impatient at the commencement of her disease, which was foreign from her naturally placid temper. Her cousin entreated her, by the love she bore her, to open her heart to her, to tell her what were her feelings towards her teachers and companions; and to study her Bible, and prayed to her Heavenly Father. With a most animated countenance, she gave repeated assurances of her happiness at the asylum, of her respect and affection for all her teachers and associates in school; that she was instructed to read her Bible, and pray; that she was taught we are all sinners; that Jesus Christ died to save *penitent sinners;* that our hearts are evil and wicked till the Holy Spirit makes us love God; and that God requires us to pray to him, to love him, and to be afraid of sin.

When inquired of, what was her request in her daily prayers, she uniformly replied,

'I pray that I may love God, and trust in Jesus Christ.'

On September 2d, the following conversation took place between her cousin and herself.

'Does Phebe expect to recover?'

'I cannot tell.'

'Who made you sick?'

'God.'

'Is it right that you should be sick?'

'God is just and good. I love God.'

'Who are sinners?'

'All are sinners.'

'How can we be saved?'

'Jesus Christ died to save sinners.'

'Where shall we go when we die?'

'If the Holy Spirit makes us love God, we shall go to Heaven.'

'If we do not repent and love God, where shall we go?'

'To Hell.'

'What will the wicked do there?'

'They cannot see God.'

'What will those do who go to Heaven?'

'Love and praise God.'

'Is your heart good or bad?'

'Bad. I pray the Holy Spirit may make me good.'

'Does Phebe often pray?'

'Yes, morning and evening, and when I sit up.'

Her affectionate relative was cheered by this clear expression of her religious belief, and the warmth of feeling with which it was imparted. It had been previously observed that she had for some time desired to be carried to her chamber, every afternoon, between the hours of four and five, and there left alone, often until the family retired for the night. There she had been found, communing with her Father in Heaven; and by her silent language of signs, it was perceived that she was imploring pardoning mercy. How affecting the sight, one so young, so lovely, so near the tomb, on whose ear no kindred voice had ever fallen, and by whose lip no feeling had ever been imparted to her fellow-creatures, lifting up her heart in the solitude of her apartment, to Him who seeth in secret, and to whose ear the unspoken thought is audible.

Late one evening, after a long and voiceless communication with the Father of Spirits, she called her mother, and kissed her with much affection. She told her that God was good, that she had prayed for the Holy Spirit, and repeated that passage from Isaiah, 'Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.'

On the evening of September 9th, her mind was filled with exceeding joy. She seemed to have found great peace in believing, and a degree of elevated delight to which she had before been a stranger.

The seed sown in silent and solitary prayer sprang up to a harvest of gladness.

She was much cheered by receiving the annexed letter, from the Rev. Mr. Gallaudet, to whom she was gratefully attached, and who was at that time Principal of the Asylum.

Hartford, Sept. 18, 1829.

My dear Phebe,

I am sorry to hear that you are very sick. Perhaps you may die. God is good. He has made you sick. Be patient. Jesus Christ sees you. *He* is very kind. *He* died on the cross, to save all persons who will trust in him. Trust in Jesus Christ to save you. Can you not pray a little to God in your mind? Try to pray to God. Ask Him to forgive all your sins, and trust in Jesus Christ, and love God. I pray to God to bless you, and if you must die, to take your soul to Heaven, to be happy with him forever. I send my love to Frances, and to your dear father and mother, and brothers and sisters. May God bless you all.

Your affectionate friend,

Thomas H. Gallaudet.

The simplicity of the Christian faith, thus depicted by her revered instructer, was already wrought into the soul of this young disciple. 'Out of the

mouth of this babe, God had perfected praise.' In showing this letter to her friends, she said, 'I love Mr. Gallaudet. I pray for him. I wish you to write to him. Tell him I love his letter. I am glad for it. I do trust in Jesus Christ, and pray to God in my mind. I shall go to Heaven. I desire to see all the deaf and dumb there.'

Towards the close of September, the sufferings usually attendant on consumption of the lungs, increased to a distressing degree. She was restless, exceedingly emaciated, without appetite, and troubled with frequent and painful fits of coughing. Her cousin pointed to that sentence in Mr. Gallaudet's letter, '*Be patient.*' She appeared to be grieved.

'I am sick,' said she, 'but God is good.'

She asked for a sheet of engravings, containing the likness of the Abbé Sicard, and three other distinguished teachers of the deaf and dumb. Pressing the page to her bosom, she said, 'Three of these are in Heaven, and one in Hartford. Mr. Gallaudet gave these pictures to me. I love all my teachers.'

She then raised her weak, emaciated hands, and made signs for all the teachers, told the names of their children, and expressed her love for each. Her cousin, who had been with her constantly for weeks, mentioned a desire to go out for a few hours. Phebe objected, but on being told that a few ladies met for prayer, and would remember her, she readily consented.

'Shall they ask God to restore you to health?'

'No. I would see Jesus.'

'Shall they pray that you may soon die?'

'Yes; and go to Heaven.'

The closing hour now drew nigh, when she who 'would see Jesus,' was about to close her eyes upon earthly things. She seemed gradually sinking. Her nerves became shrinkingly susceptible, so that, notwithstanding her deafness, noise, or loud speaking gave pain to her head, and especially to the region about the right ear. Those ears were soon to be freed from nature's seal, and fitted for the melodies of a more exalted clime. She still spoke of the goodness of her Heavenly Father, and of her desire to die, and go to him.

On the last afternoon of her life, October 5th, the Rev. Mr. Fowler called, and she wished him to pray with her. After he had retired, she expressed gratitude to him, and to her Heavenly Father. In the evening, the Rev. Mr. Foote called; and she desired to have prayers, soon after he entered the room. This was to be his last prayer for her on earth.

'He has often prayed with me,' she said. 'I love him, and God loves him.'

The powers of nature continued gradually and gently to sink, until about twenty minutes past eleven, when her spirit serenely departed to receive the fulfillment of its wishes, and to 'see Jesus.' At the age of twelve, she was taken from her silent pilgrimage on earth, to the full and everlasting melodies of Heaven.

May we not almost imagine the sister she so much loved and confided in, on earth, thus addressing her from a higher mansion?

I dwell where angel-harps
  Pour forth the enraptured lay,
And listen to my Saviour's tone,
  More sweet, more dear than they,—
My voice is loud among the train
  His glorious praise that sing,
Who broke from ear and lip their seal,
  And plucked from Death his sting,—
Yet 'mid such joys, so new, so high,
For thee I bend the wishful eye.

Ah! thou art left alone
Upon the silent earth,
With whom my earliest sympathies
  And budding hopes had birth,—
Our mute and uncomplaining hours
  Serenely took their flight;
One path throughout the day we trod,
  One pillow shared at night;
And still I guard thy lonely sleep,
And shed such tear as spirits weep.

We gazed upon the birds
  That soared on pinions high,
And wonder'd what their song could be;
  From the bright summer sky,
We might not hear the hymning choir
  That made God's worship glad;
Yet walking onward hand in hand,
  Our bosoms were not sad;
For still thy fond confiding eye
Seem'd like a secret melody.

We saw the mother bend
  Caressing o'er her child,
And mark'd the moving of her lips
  Assuage its anguish wild,
And marvell'd in our infant hearts
  What was that mystic sway
Of language, linking thought to thought,
  And charming grief away;
But in thy tenderness I found
Balm for the whole lost world of sound.

When knowledge o'er our minds
  First shed its wondrous ray,
With blended strength we gladly toil'd
  Along the shiny way;
But here, its everlasting tides
  Without obstruction roll,
And pour unutterable joy
  On every sinless soul;
Yet, 'mid such bliss, I think of thee,
Sister, dearest, come to me.

Keep thou the Holy Word,
  That to thy youth was taught,
And make the Ever-Seeing Eye
  The witness of thy thought,
Invoke a Saviour's boundless love,
  To grant his Spirit free,
And at Heaven's pure and pearly gate
  I will keep watch for thee,
And the first sound thy ear shall hear,
Must be, *my welcome*, sister dear.

L. H. SIGOURNEY.

THE DEAF AND DUMB AT PRAYER.

If sweet it is to see the babe kneel by its mother's side
And lisp its brief and holy prayer, at hush of eventide;
And sweet to mark the blooming youth, at morning's purple ray,
Breathe incense of the heart to Him who ruleth night and day —

How doth the bosom's secret pulse with strong emotion swell,
And tender, pitying thoughts awake, which language may not tell
When yon mute train, who meekly bow beneath affliction's rod,
Whose lips may never speak to man, pour forth the soul to God.

They have no garment for the thought that springs to meet its sire,
No tone to flush the glowing cheek or the devotion's fire;
Yet surely to the eternal throne the spirit's sigh may soar,
As free as if the wing of speech its hallowed burden bore.

Were language theirs, perchance their tale of treasured grief and fear
Might cold and unresponsive fall, even on a brother's ear,
So may they grave upon their minds, in youth's unfolding day,
'Tis better to commune with Heaven, than with their fellow clay.

The pomp of words doth sometimes clog the spirit's upward flight,
But in the silence of their souls, is one long Sabbath light;
If God doth in that temple dwell, their fancied loss is gain:
Ye perfect listeners to his voice, say — is our pity vain ?

MARRIAGE OF A DEAF AND DUMB PERSON.

On Monday evening, I witnessed a ceremony which was very interesting on account of one of the persons engaged. This was the beautiful Miss Mary E. Rose, who is deaf and dumb, and who on that

evening was married to Mr. D. C. Mitchell, in the Rutgers street Church, by the Rev. Dr. McAuley.

The ceremony, though short, was imposing, and was performed before a crowded meeting of friends and strangers to the parties, attracted by the novelty of the scene and the circumstance of one of them being a mute. The parties took their station in the middle aisle of the church, and Dr. McAuley commenced by making a very impressive and appropriate prayer. He then, addressing the groom, gave the usual charge, and repeated to him the words of the marriage covenant, to which Mr. Mitchell signified his consent. He then stated that as Miss Rose was a mute, the covenant had been written out in full and explained to her, and that she clearly comprehended it. It was accordingly handed to her; she read it with deliberation, intimated by signs that she understood, and consented. Dr. McAuley presented a pen and ink, and she subscribed the covenant, when the same was done by Mr. Mitchell. The minister then pronounced them *husband and wife*, and concluded with a prayer. The marriage certificate was handed to Mr. Rose, the father of the bride, and the covenant, after having been subscribed, as witnesses, by a dozen or more persons, was delivered to the directors of the institution for the deaf and dumb in this city, in which Miss Rose had been educated.

THE BLIND AND DEAF GIRL.

The pipe's shrill note, the tabor's lengthened sound,
And mingling voices fairly echoing round ;
The loud wild laugh, which o'er the valley rings,
The boy that whistles, and the maid that sings,
Proclaim alike, or indistinct, or clear,
The evening scene of village triumph near.
But who is she, who, by the cottage wall,
So slowly moves, or scarcely moves at all ;
Who, in the setting sun's departing ray,
Pursues with faltering steps her doubtful way ?
The placid hue of beauty on her cheek
Has language which the lips refuse to speak !
Charms with its light, but, as it wins the eye,
Betrays affliction, and awakes the sigh ;
For her, alas ! by wisdom's hand assigned,
No objects rise to animate *the blind*.

* * * * * *

Within the circle where she loves to stray,
Each object smiles, and all, save her, are gay ;
The hum of insects dancing in the beam,
The freshness breathing from the twilight stream,
The setting sun, and from the springing corn,
The lark's last song, on gentle breezes borne,
To other eyes, and other ears convey
Delights she tastes not, though in pleasure's way.
So shines the summer's sun upon the tomb,
Where simple flowers in withering beauty bloom.

EXTRACT OF A LETTER.

FROM THE REV. DR. POOR, MISSIONARY AT BATTICOTTA, IN CEYLON, TO THE PRINCIPAL OF THE AMERICAN ASYLUM.

This morning I went to one of our school bungalonees, in Changarne, to preach. As I rode up to the door, a venerable old man, who stood leaning on a staff within, came forward and took hold of my horse's bridle as I dismounted, which was rather a novel thing, as the people here are generally afraid of horses. In the course of my preaching I proposed many questions to the people, as is my practice, many of which the old man answered with much propriety, and in such a manner as evinced a considerable knowledge of the Christian religion. After the service, I had the curiosity to converse a little with him. As soon as he found that he was permitted to speak familiarly with me, he observed with an air of interest and solicitude, "As you are a priest, sir, I wish to ask you one question; in cases of persons who are born deaf and dumb — is it owing to the sins they have committed in a former state, or to the sins of their parents?" After giving him the best answer I was able to give, and showing him that it *might* have been worse for them, if they had *not* been born deaf, he said, "Is it proper to assist such persons in charity?" "Certainly it is," said I. "Three such descended from my loins, and are in very needy circumstances; can you assist them?"

"Where are they?" "In the house." "Where is your house?" "Near." Scarcely believing the man, I told him I would go and see them. He conducted me to his house about a mile distant, a company of people following us. On my arrival at the place, he called before me three large, well formed persons, a son and two daughters, all the children he ever had, who were from twenty-five to thirty-five years of age. It was truly an affecting sight. I was desirous of ascertaining to what extent the parents were able to communicate ideas.

I gave some account of your labors to the company present — who listened with much attention. But the burden of the old man's complaint was, that he might obtain even a *very small* sum, which would enable him to get his two daughters married. You can hardly understand this subject; but it is true that if a man has a little property he can easily take husbands for his daughters. It is of such importance, that the heathen consider it one of the most acceptable species of charity, to assist poor females with a little property, that they may get married. It is considered, and it is in fact a calamity, to a female here, not to be "given in marriage." I presume twenty dollars would enable the poor old man to marry both of his daughters. After making the three unfortunates a small present in money, (which gladdened their countenances, and drew tears from the eyes of their parents) I told them I would come

there soon and preach, and would bring Mrs. Poor with me. At this they were well pleased, and said they would call all their neighbors.

THE DEAF AND DUMB.

[From Poulsons's American Daily Advertiser.]

Ye kind benevolent, that know
Of intellectual bliss the sum ;
Ye whose expanded feelings glow,
Oh, smile upon the *deaf* and *dumb*.

On them the storms have rudely blown,
They wither on the breast of even,
Receive the flow'rets to your own,
Their fragrance shall ascend to Heaven.

Oh, let *these*, too, in knowledge share,
From the waste mind let darkness flee,
Bid the bright day-beam kindle there
The lamp to immortality !

Though soothing blandishment ne'er cheers
Their solitude, nor utterance kind,
Yet mutual sympathy is theirs,
The language of the kindred mind.

And this shall bless you — and the tear —
Nature's pure accent — shall reveal
Emotions undefined — yet dear,
The tribute which the heart can feel.

Yes ! and the bosom whispered prayer,
Of innocence shall rise, while some
Winged mesenger to God shall bear,
The offering of the deaf and dumb !


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