Practical lip-reading for the use of the deaf / by E.F. Boultbee.

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PRACTICAL

LIP-READING

FOR

THE USE OF THE DEAF.

By E. F. BOULTBEE.

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TO MY PUPILS,

PAST AND PRESENT, I DEDICATE

THIS WORK,

TRUSTING IT MAY BE USEFUL TO THEM,

AS WELL AS ENLIGHTENING

TO THOSE

WHO KNOW NOTHING OF THE SUBJECT

OF LIP-READING.

E. F. B.

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

The song of bird, the water's fall,
Sweet tones and grating jars,
Hail, tempest, wind, and thunder—all
Are silent as the stars.

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

J. MONTGOMERY.

PREFACE.

THIS little work is an attempt on the part of the writer to accomplish a very difficult task—viz., to interest the general reader, and especially the partially-deaf world, in the dry and technical details of the little-known science of Lip-reading. How far it proves successful, results and the public alone will show. If it adds but a few to the as yet limited number who have taken up the science in order to mitigate in some measure their sad affliction of deafness, I shall be satisfied that my labours have not been ill-spent.

My Lip-reading Teacher friends will see that this work is in no sense intended to instruct them in their profession. It is not for them at all. To such hints as they may find useful, if there are any, they are welcome.

I am preparing, and later on hope to publish, a larger work, as a manual more suited to their calling. It will contain much of my life-work and many technical exercises, which I hope may prove as valuable to others as they have been to myself; for though the world beyond our little professional circle may neither read nor value them, I would not willingly have them lost. These, then, I trust, they will be able to obtain shortly if they wish; but who can say whether this first venture will encourage a further effort or otherwise?

To my critics, who doubtless will be many and great, I wish to say that I have only published the unsolicited Testimonials added in the Appendix after much consideration. One who writes a book must always be open to the charge that it is but intended to advertise the writer. I can but reply with Byron—

> "'Tis pleasant sure to see one's name in print;
> A book's a book, although there's nothing in't."

It is not for advertisement that they are included, but solely to show what some deaf people have to say as to the benefits they have derived from Lip-reading, and so to induce others to follow their example. If they accomplish this, and in addition do me good in my profession, I shall be the first to be thankful.

But apart from this, if each day in the week were thrice as long as it is, then only it is possible I might add to my income and fame. With me already the cry is "still they come." I cannot teach my art to more than I do in the day. Would that I could.

Finally, if I in some small measure succeed in interesting the general public and those partially deaf in the subject, and draw attention to the future unfolded for them, my object will have been achieved; and I shall feel that I, a weak woman, and a young one at that, have in some degree done my part in the sphere of life to which my steps have been so providentially guided.

E. F. BOULTBEE.

Members' Mansions,
Victoria Street, S.W.

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PRACTICAL LIP-READING.

CHAPTER I.

Mainly Introductory.

The Lip-reading Teacher is often told by pupils and friends that, after a life devoted to the science, there must be much to learn connected with it that would not only be interesting to the general public, but more especially advantageous to posterity.

It may be so, but the difficulty is, not *how much* to divulge of what must of necessity to a great extent be a secret system—secret, because no writing can give the experience—but *how to present it* in such a manner as to be interesting to the ordinary reader, and how to arrange the wealth of material that a life's work collects, so that it may not finally be lost. For that, after all, is the main object of the true artist—not in what way he can magnify or even

enrich himself, but whether it is possible to do good to the cause and benefit humanity.

By keeping back the long list of exercises containing technical words and phrases, the fear arises lest one should be thought a quack, anxious not to part with his secret compound, warranted to cure all ills, for ought but gold, and, by confining oneself to the more interesting parts and lively anecdotes, one should be deemed a mere advertiser.

Swayed with such restraining thoughts, one can but throw oneself on the generosity of the reader, with the assurance that these pages are written solely in the hope others may benefit by them, and that pupils and those who are partially deaf may derive a few useful hints.

Doubtless there are few in these days who have not heard something about the wonders of Lip-reading. Children born deaf, or who have become so in early infancy, who cannot hear speech, and therefore cannot imitate it in the usual way, and who are spoken of commonly as "dumb," have been taught, and are being taught, in large numbers to speak in a rational way, and by watching the motions of the lips of others they see what is said to them.

How is it done?

"Have you seen Mrs. ——'s little deaf girl? She has just returned from school, and it is simply marvellous what they have taught her."

"You must be awfully clever, and have enormous patience!"

Remarks such as these are what one hears on all sides from those who desire to be enlightened.

"I wonder if it can be turned to further advantage for the partially deaf?" asks another.

And this latter question is one that is now coming to the fore in the present day. It is one these pages seek to answer; not so much how the deaf child is taught, but how far it can be utilised for the benefit of the deaf and partially deaf, may be set down as one of the main objects of the present little work.

In the first instance the system was applied only to the mute. It is by considering how it originated, and "how it is done" in their case, that we shall be led on to see how the deaf have in it a veritable God-send.

One must of necessity touch upon the *History of the Oral System*, as it is sometimes called. The method whereby the child is taught to speak by word of mouth, to *see the words spoken by others* (which is called Lip-reading), and to read and write both written and printed characters.

As a science, it has been taught to mute children for long ages: at first, of course, dimly; but gradually, as new exponents of the art arose, it has been so perfected that now we have deaf children speaking almost as distinctly as others, and especially is this the case if brought to the teacher when very young.

It is needless to remark that the Oral System is entirely separate, and to some extent antagonistic

to, what is sometimes termed the "Older System" of speaking on the fingers or by signs.

I say "older," but, as a matter of fact, speech-teaching is quite as old, if not the elder of the two.

As regards the advantages of these different methods, of course the Lip-reader and teacher of that art can do no other than recommend the Oral System. It is true the sign method is better than nothing, but not much. It is good only if the Oral Method is not available, which one rejoices to think is now very rarely the case. Even the School Boards are taking it up, and therefore the Oral Teacher can but say once more to those parents who are seeking where and how to have their deaf child taught, "Away with all signs, the other way is better, the other is possible."

Having given up the instruction of children, in order to devote her attention to the greater world of the deaf, the writer feels that she can the more freely give this advice without affectation, and without incurring the stigma of seeking to advertise herself; but, for all that, she owes a debt of gratitude to the little ones. From them she had first to learn that lesson which she now teaches the adult, how his trying lot may be alleviated.

Few know better what brightness, hope, and new life the Oral System can diffuse, and has afforded to the many children who are now mixing with the world, and taking their natural place amid their hearing brothers and sisters.

Those who sometimes pay a visit to our ancient Abbey at Westminster should ask to see the monument of the little English Princess buried there. Her touching story is but little known. Here it is, culled from an old number of the "Monthly Packet":—

She was the child of Henry III., and was born in the Palace of Westminster, St. Katherine's Day, November 25th, 1258. She is described as one of the loveliest babies that ever was seen, and the darling of both her parents.

King Henry was away in France at the time of her birth, and did not return until she was a year old.

She was many years younger than the rest of his children, and it is not surprising that he should have specially delighted in her. At six weeks old she had been styled "the Queen's beautiful daughter," and her christening feast had been celebrated with great ado, 14 wild boars, 24 swans, 250 partridges, 1650 fowls, 61,000 eggs, etc., having been required for the occasion. Two years later Henry made special offerings in Westminster Cathedral in behalf of Katherine, the King's daughter.

By this time the sad truth that their little one was deaf and dumb must have dawned on her parents' minds and quickened their supplications for her at the Throne of Grace; perhaps, too, her health had become delicate, for at three years old it was found needful to give her change of air, and she

was sent to Swallowfield, in Berkshire, to be under the care of Emma, Lady of Swallowfield.

While here, a little kid was brought from the Royal forests to be her play-fellow, the King continually sent messengers to enquire after her health, and once, when a better report was brought, bestowed, in the joy of his heart, a goodly robe on the welcome messenger.

Katherine was afterwards moved to the Castle of Windsor, and there she died, aged three-years-and-a-half.

This pretty little one, though language had she none, nor speech, had entwined herself closely round the hearts of both father and mother; for Queen Eleanor could not be comforted for her loss, and Henry, whom a rebellion in Wales had much harassed, when he heard the news, actually took to his bed with low fever. A gorgeous funeral, and costly gifts to Katherine's nurses, were the last proofs Henry could give of love to his little dumb child, and these, you may be sure, he did not withhold.

Before her death he also caused a silver statue of her, as large as life, to be placed over her tomb in Westminster Abbey.

Though so many years have passed since it was erected, one cannot but feel for the bereaved English King, and musingly ponder on what might have been, and on the joy that would have filled his heart, had the little lips been taught to lisp even the one sacred name of "Father" into his kingly ears.

CHAPTER II.

History of Lip-reading as Applied to the Deaf Mute.

It is difficult to say how far back the Oral System really dates, but with respect to our own country we are not without indications that it was known to a slight extent as early as the seventh century.

The Venerable Bede (673-735) gives, in his "Ecclesiastical History," the quaint and pathetic account of a deaf and dumb youth who was not only taught to speak by St. John of Beverley, but was also by this medium converted to Christianity, by obtaining his pupil's attention, and causing him to imitate the movements of his lips and tongue. The following is Bede's description of the mode adopted:

How Bishop John Cured a Dumb Man by Blessing Him (A.D. 685).

Bishop Eata died, and was succeeded in the prelacy of the church of Hagulstad by John, a holy man (afterwards St. John of Beverley), of whom those that familiarly knew him are wont to tell many miracles:

Some of which miracles we have thought fit to transmit to posterity.

There is a certain building in a retired situation, and enclosed by a narrow wood and a trench, about a mile-and-a-half from the Church of Hagulstad, and separated from it by the river Tyne, where the man of God used frequently, as occasion offered, and particularly in Lent, to reside with a few companions.

Being come thither once, at the beginning of Lent, to stay, he commanded his followers to find out some poor person labouring under any grievous infirmity or want, whom he might keep with him during those days, by way of alms, for so he was always used to do.

There was in a village not far off a certain dumb youth, known to the bishop, for he often used to come into his presence to receive alms, and had never been able to speak one word. The bishop caused this young man to be brought, and a little cottage to be made for him within the enclosure of the dwelling, in which he might reside, and receive a daily allowance from him. When one week of Lent was over, the next Sunday he caused the poor youth to come in to him, and ordered him to put his tongue out of his mouth, and show it to him; then, laying hold of his chin, he made the sign of the cross on his tongue, directing him to draw it back into his mouth, and to speak. "Pronounce one word," he said; "say yea," which in the language of the Angles is the word of affirming and consent-

ing, that is, yes. The youth's tongue was immediately loosed, and he said what he was ordered. The bishop then pronouncing the names of the letters, directed him to say A: he did so, and afterwards B, which he also did. When he had named all the letters after the bishop, the latter pronouncing, and put syllables and words to him, which being also repeated by him, he commanded him to utter whole sentences, and he did it. Nor did he cease all that day and the next night, as long as he could keep awake, as those who were present relate, to talk something, and to express his private thoughts and will to others, which he could never do before. The bishop, rejoicing at his recovery of speech, offered to keep him in his family, but he rather chose to return home.—(Bede's "Ecclesiastical History," book 5, chapter 2.)

"This account" (says Mr. Arnold, in his "Manual for Teachers") "was in the eyes of the people a miracle. But to us who know more of what can be done by the oral instruction of the deaf, it is but the primary instance of a successful attempt made to give speech to the deaf. He had the youth near him in a hut for some time.

"He very probably visited him frequently, and inspired to make the attempt by his strong sympathy, succeeded so well that the youth could not only speak, but understand what was said—afterwards 'on a Sunday in Lent he introduced him to the people, and showed them what he had done.'

"But the most convincing evidence of his employment of artificial means is found in the manner in which he proceeds.

"For he begins with the simple phonetic elements, and advances in the usual order to syllables, words, and sentences, as an oral teacher would do.

"The young man, too, knows, by the motion of the bishop's lips what he tells him to do.

"It is therefore, in the opinion of many, a veritable instance, and the first on record, of the successful oral instruction of deaf mutes in England."

But in this, as in many other things, we owe much to our foreign neighbours, and among them especially to *Pedro Ponce de Leon*, a celebrated Spanish Benedictine monk of noble family, who lived 1520-1584.

"It is to him that the honour is due of having first proved practically that dumbness in deaf mutism is a secondary consideration, resulting from deafness, and that by a special system of education it can be removed." His achievements were well known, and commented upon by many writers of his time. He appears to have instructed two brothers and a sister of the Constable of Castile, and afterwards a son of the Chief Justice in the use of speech. He left an account of his works in manuscript. They are, however, not in existence, having apparently been destroyed by fire at the same time as the monastery at Ona.

Another foreigner to whom we owe much at this

early date is *Juan Pablo Bonet*, a Spanish priest who, it is thought by some, had access to Ponce's manuscripts. Whether this is so or no, there can be no doubt that he did more than anyone else to perpetuate the work of Ponce.

He was a well-educated and most capable man of business, and employed as Private Secretary to the then Constable of Castile, whose brother became deaf at a very early age, much to the grief of his mother, the Duchess.

Bonet, doubtless knowing what had been accomplished by Ponce for the Constable's predecessor, and perhaps having conversed with some of Ponce's pupils and relations who remembered him and his mode of teaching, undertook with great success the instruction of this child. In 1620 he published a work on the methods used for teaching the deaf to speak, which has lately been translated from the original Spanish by H. M. Dixon, M.A., with an introduction by A. Farrar, F.G.S. At first Bonet paid little attention to Lip-reading, but in a later edition of the work he appears to have given it fuller attention, and found its utility beyond question.

He died in 1629, having perhaps done more than any other at this early period to initiate the public into the teaching of the deaf by the Oral system.

The first Englishman to deal with this science was *John Bulwer*, who in 1648 published a work called "*Philocophus*, or the Deafe and Dumbe Man's Friend." It treats of the education by speech and

language for the deaf, and of Bonet's work in Spain.

He was followed in 1662 by *William Holder, D.D.*, and *Dr. John Wallis*, a Professor at Oxford, who severally gave their attention to the method. They practised on a few pupils, and wrote on the subject.

About this date the system must have been pretty widely known, for we find that each Continental country furnished its learned men, who doubtless in all honesty thought they were the first discoverers of the method of teaching speech to the deaf.

Among these the most noted was perhaps *Dr. John Conrad Amman*, a learned Swiss physician practising in Holland, who in 1690 published a work, "*Surdus Loquens, or the deaf man speaking.*" This volume was translated into various languages, and was thought so highly of that he extended and published it again under the title of "*Dissertatio de Loquela,*" an interesting book, giving an account of the various sounds, which he describes in detail.

These works comprise almost all the literature of importance that has come down to us from those times on the subject.

Prior to the eighteenth century, most of the early teachers were content to let their methods die with them. Not so those of later date, and no doubt the two men who stand out as being head and shoulders above their fellows at this time are the *Abbe de l'Eppe* and *Samuel Heinicke.*

The former of these did good and benevolent work

for the deaf, but as he laboured on other than Oral Lines, one can but acknowledge his zeal, and pass on to the Great German Teacher, Samuel Heinicke, 1723-1790, who may be said to have been the founder of the German Oral System, which is undoubtedly that which is followed in England at the present time, and which Bonet and Wallis inaugurated.

Nothing much was done in England to extend this German system till the year 1857, when a Manchester merchant, having two deaf children, and wishing to have them educated, sent to Rotterdam for a teacher, and obtained Mr. Van Asch, who came to England to undertake their training. He soon afterwards opened a private school in London, and is at the present time in New Zealand, where he is still giving his life to the work.

In 1867, in London, mainly owing to the princely generosity of the Baroness Mayer de Rothschild, a school for Jewish deaf and dumb children was founded. Mr. Van Praagh was appointed as Master, and his success was so great that the Baroness determined to endow a school which should be undenominational. Thus through her influence and indomitable perseverance two separate schools were formed, the one for Jews alone being removed to Notting Hill, W., the other having its quarters in Fitzroy Square, W. It was to this Jewish School that Mr. Schonteil, a well-known teacher, came over from Vienna. It is now presided over by Mr. S. Kutner, at the New Home, Wandsworth Common, S.W.

Another teacher of note in these more modern days is Miss Hull, who commenced to teach the deaf in a private school at Kensington, in 1863, using at first both speech and finger spelling, but confining herself to the latter method only when the pupils were deaf born. In 1868 she adopted Professor A. Melville Bell's visible speech symbols, and the more she studied the Oral System, the more was she convinced of its superiority, and that it was manifestly our duty to restore to the deaf the power of speech, by the art of Lip-reading.

In 1872 Miss Hull visited several schools in the United States, among them that of Miss Rogers, The Clarke Institution, Northampton, Massachusetts (now conducted by Miss Yale), and the Horace Mann School, at Boston, then under Professor A. Graham Bell, and the present Head Miss Fuller. Returning to England in 1873, she for ever put aside the use of the finger alphabet in her school, and has continued steadfastly to promote the education of the deaf by speech and speech-reading.

In 1878 a Training College for the instruction of Teachers of the Deaf was opened at Ealing, the existence of which is due chiefly to the energy and pecuniary help of B. St. John Ackers, Esq., who saw the need of properly qualified teachers. He gives to this day both time and money to benefit the cause of the deaf, being convinced, after visiting numbers of institutions and schools, that the German System is the one, and only one, that will prove

effectual in the end. Mr. A. A. Kinsey was appointed principal of the college, and occupied that post till his death.

In 1879 classes were opened by the late Dr. W. Stainer in the London School Board, and much good work is being done by an efficient staff of teachers, under an able superintendent at the present time.

We have, then, these two systems side by side. On the one hand, the system of Heinicke, who was a born teacher, and saw it was essential that all instruction and knowledge should be communicated by the spoken word, and Lip-reading substituted for hearing. His success soon became known, but the concealment of his method put him at a great disadvantage compared with the benevolent Frenchman, the Abbé de l'Eppe.

Heinicke's system, as we understand it now, enables the deaf to use their voices in the shape of language, and the sense of sight is taught to recognise the varying motions made by the lips and tongue in speaking. In fact, it enables them to converse as do hearing people; thus they naturally learn much they would have been in ignorance of, had they been left to the companionship of those who only understand by signs. They listen, as it were, with their eyes. They are no longer shunned, but looked upon with wonder and interest. The system gives them an increase of bodily health, constant speech increasing the respiratory action,

and consequently inducing greater development of the lungs, making them thus less prone to pulmonary diseases.

In addition to this, they have an improved expression of countenance, they lose the dull heavy look of a deaf mute whose facial muscles are chiefly used in the process of mastication. Their lives are happier, their disposition improved, and their suspicion of hearing persons decreased.

They are less likely to marry among their deaf allies, and can be instructed in the duties of religion and daily life by any clergyman.

On the other hand, De l'Eppe, by his system, gave signs as the language of thought. When translated either with the written or spoken word, we soon find they do not follow in the grammatical order of any language, and that conversation is carried on, especially by the pupils, in a very confusing method.

The late Mr. A. A. Kinsey, to whom I have already referred, who did much in his day to diffuse the Oral System in England, refers in one of his pamphlets to this. He proves most convincingly how injurious is the system of teaching by signs: "The order of the sign language," he says, "is an inverted order, and totally at variance with the construction of the English language; so far from assisting its pupils to a correct expression, it tends to prevent their attaining it." He gives an authentic literal translation of the Lord's Prayer from signs used at an asylum for deaf mutes:

"Father your and mine Heaven; name Thy hallowed; Kingdom Thy come, men and women all; will Thy done, angels obey people all like; day this, day every, give bread, drink, clothes, things all, temptation we fall not; but devil bondage deliver; for Kingdom Thy, power Thy, glory Thy, for ever. Amen."

Heinicke saw clearly that there could be no combination of these two methods—they are antagonistic in principle. They have been tried together, and to some extent are being taught in combination in a few schools both here and in America; but the pupils hardly learn sufficient speech to be able to use it as a means of communication. They naturally fall back upon signs instead of voice for the purpose of language. But the story of how a combination of the two methods has been tried and found wanting both in England and America is a long one, and scarcely comes within the scope of the present chapter, which at the most is intended as the merest sketch as to how the Oral System came about.

One cannot be too thankful that at length it has taken firm root among us. Meetings and conferences have been held to sing its praises and discuss the subject in many cities, not only in England, but in all quarters of the world. The Conference at Milan, in 1880, brought about lasting results, and though old ways and worn-out methods die hard, and we would be the last to take bread out of another's mouth, yet, when we consider the inestimable benefits

conferred on a sufferer, the Lip-reader cannot but rejoice when intelligent thought overcomes prejudice, and each fresh blow is gradually shattering that old worn-out system which only binds the poor deaf mute the more closely with the cruel shackles of solitude and misery.

CHAPTER III.

The Oral System as Applied to Deaf Children.

We have seen that deaf children can be taught in three ways:

1. The French System, by manual alphabet and signs.

2. The Oral System, by speech and lip-reading.

3. The Combined System, which embraces signs and speech.

There is yet another method which must be noticed, especially as it is put forth as being suitable for those who are partially deaf. It is known as the Auricular System, and its chief exponent is, perhaps, Dr. Urbants-chitsch, of Vienna. He advocates the teaching of speech through the ear alone, and claims that, providing the slightest sense of hearing remains, success may be ensured, and speech taught by cultivation and gentle nurture of that delicate organ.

It is possible that there may be something in this—in some cases. There are so many varieties and grades of deafness that it would be wrong to say it is an improbable remedy. Even the patent-

medicine vendor finds some whom his drug suits, and who are willing to give their testimonial of miraculous cure.

A little common-sense should, in all such cases, be our guide. If the nerve-power be defective or overwrought, then surely the physician prescribes rest rather than continued and forcible use of the nerve.

All speech is produced by imitation, either through the eye or ear, and, therefore, if the child be totally deaf, the teaching must necessarily be through the eye; but if there is a remnant of hearing, the ear doubtless helps. It may be stimulated by use, and, providing the nerve is not injured thereby, as it might be in some instances, this method may be tried with beneficial results. If, therefore, a child is apparently deaf, and makes no attempt to speak, it is of course a case for the physician in the first instance, and he, if a wise man, will proceed with caution, and recommend the help of the Lip-reading Teacher, who will both train the child to observe, and be the last not to take advantage of such assistance as may yet be afforded by the ear with safety.

To describe how each of these three methods are taught would be a long and tedious task, and interesting only to the expert.

Some little indication, however, of how mute children are trained in the Oral System is necessary in order to demonstrate how beneficial it has proved to those who have become deaf or partially so.

Your medical specialist has told you your child is

deaf. You experience a great shock, not as yet realising all that it means. You cling to the hope that he hears, even after it has been definitely proved that he cannot. Experience has not yet taught you how sensitive he is to vibration, and when someone walks heavily across the room, and he turns round, you say: "I am sure he can hear! He is only backward. Speech will come by-and-by."

Gradually the despairing thought is realised that he will never hear your voice. You watch him, shut off from all intercourse with his young companions, alone—silently—but with bright, intelligent eyes, scrutinising every movement you make, and oft-times imitating your action in a sad, pathetic manner.

It may be the case is not quite so sad. Having learned to talk a little, some malignant fever may have deprived your child of his hearing-powers. He does not hear even his own voice. Now is the time for a mother's care, for many a little one has, in like circumstances, left off speaking and become dumb. Rouse yourself, therefore; teach him to read the movements of your lips, and so convey thoughts to him. What the gain is, only those who know from experience can tell. "What joy when they find they can understand! The world becomes a different place. Their faces light up; games and laughter are no longer meaningless; the mind gradually unfolds, the pent-up thoughts find vent, and the brain begins to work with even more activity than

that of a hearing child, because not distracted by passing words and sounds."

In order to explain the better how such children are taught, it will be convenient to divide the life into four stages:

1. From babyhood to the time he is brought under proper control, in order to fit him for instruction.

2. The development of articulation.

3. The connection of certain movements of the lips with the objects and actions they represent. This embraces the teaching of language, the power of understanding what is said, and expressing it, both vocally and in writing.

4. The ordinary school curriculum, together with abstract ideas and figurative language.

First Stage—Baby Life.

Needless to say, a child well brought up has a great advantage over one who has had but little early training. It is not fair to any child to spoil, still less to neglect him, because he is deaf.

This seems to be more recognised in America than in our own country. There, schools have been established even for babies, where they can be guided and trained to speak from the age when hearing children begin to talk. Thus they are brought under proper control, fitting them for instruction which is to follow.

Parents are not always the wisest of people. In some cases they underrate the capabilities of the

children, and too often give way, when a little judicious management would be for their good. Not that it is wise always to refuse the child; but no parent should allow him to think that *because he cries* he will have what he wants.

By all means let a blue sash be put on instead of a red one, if this pleases the little one, and you have found out that is what is desired. Do not put every little eruption down to naughtiness and bad temper. The thing is, to be *most patient*, and exercise great tact and judgment. Children vary so much in temperament, that even a frown may be punishment sufficient for one, while for another more severe treatment is needed.

The first rule for all children, deaf and hearing alike, is, *teach the child to obey;* he will be the happier for it. Very little difficulty will be experienced if you treat him with kindness and firmness. It is good to put him through sundry very elementary physical gymnastic exercises, both for extending the chest and in order to train the observational faculties and imitate with precision. Lastly, never make a sign; give him your little commands by word of mouth, and show him, by doing the action yourself, what you would have him to do. He will quickly understand, and be proud to obey. "Fetch your boots," "Sit down," "Shut the door," etc., etc.

Always speak as if he could hear, at the same time making him look at your mouth, and speak rather

slowly and distinctly. Further, all breathing, tongue, and mouth exercises are beneficial, as these lead up to that next and most important stage, the development of Articulation.

Second Stage.

By Articulation is meant those sounds, either vocal or non-vocal, which pass from the mouth, obstructed by teeth, lips, tongue, etc., as the case may be. We were all taught, as children, that there were twenty-six letters in the alphabet, five of them vowels and the remainder consonants; that the vowels are vocal, and the consonants, hard and soft, can only be sounded in conjunction with a vowel—*dee-o-gee*, we learnt, spells dog, *eff-a-tee* spells fat, etc.

The Oral Teacher has to train the little deaf ones in quite another way. An alphabet has been invented that teaches the exact "power" of given combinations; the children do not recognise the letter by *name*, but by the *power*—in their case it is not *sound*. It is not till some time afterwards that they are taught the alphabetical names, and then only for spelling purposes.

The reader will find, on thinking the subject out, that A has five different sounds, and that to pronounce each of them the mouth is altered in shape—*e.g.*, notice these differences in the following words:

1. Father, rather, arm.
2. Call, war, fall.
3. At, apple, lap.

4. Ace, frame, gain.

5. Care, hair, pear.

And it is the same with all other vowels. Instead of their being five in number, the Oral System teaches about seventeen. Now note the position of the articulating organs for the other sounds—*i.e.*, the consonants, which do not necessarily require the interposition of an attendant vowel, but can be enunciated alone. You will understand this the more clearly if you commence a word beginning with a consonant, such as risk (r-isk); suddenly stop the voice upon r—, and is not the sound uttered without the help of a vowel? Take other words: Cold—k-old; make—m-ake; sham—sh-am; ride—r-ide; bad—b-ad; lamb—l-amb. We see that each sign, whether a vowel or consonant, has its proper elementary sound or power, and necessarily its proper formation, which it is the teacher's task to point out. The majority of these positions are easily recognised; and for those others which are rather similar the sense of the word soon helps to show which is correct, though, as a matter of fact, the differences, when pointed out and practised, are recognised by a well-trained eye. As with the powers, so also it is with words; many, when pronounced separately, appear somewhat similar, but, with time, discrimination is easy, even when unguided by the context which they usually have, and so readers are not put to such a severe test.

The Oral System, then, is based on the phonetic

principle. Every sound, we will not say letter, has a definite position and movement of the articulating organs; and, before it is possible to read, *i.e., to see these sounds,* so to speak, which are put into combination to form words, and the words into phrases and sentences, it is necessary to know *how* the sounds are produced, and to understand their mechanism.

It is interesting to note here that several letters known in our language as consonants are either superfluous, or represent not simple, but complex sounds. For example, c, the third letter of the alphabet, has no characteristic sound of its own. In the words *cake, corner, coat,* it represents k; in the words *cider, cypress, cell,* it represents s. Originally c had the sound of k; but now, before the vowels e, i, y, it has the sharp sound s, as in *receive, city, cypher.*

G also has two sounds. In its soft pronunciation it is j, as in *gem, age, ginger;* while in the words *girl, gum, gain,* it has its original hard sound. G coming before "n" is silent, as in the words *gnat, gnaw, gnash,* etc. Before "t" *gh* is silent, as in the words *bought, slight, right,* etc.

There are many consonants which are not represented by any single sign or letter, but require the combination of several letters for their representation. For instance, the sound *ch,* heard twice in the word *church; th* in truth, thin; *th* in then, this, loathe; *sh* in shell, hush; *ph* in graphic, phial; *gh* in cough, trough. So, also, one letter or combination

of letters has to stand for more than one sound: "S" in seas has the sound of "s" and "z" respectively; *ch* in church has the sound of t-sh; *ch* in chemist has the sound of k; *ch* in machine has the sound of sh.

In several combinations there are silent letters: *psalm, gnat, know, hymn, calf, debt, dumb, mortgage, sign, height*, etc.

The following articulations, which are tabulated, are the sounds the deaf child has to develop:

Non-Vocal.	*Vocal.*
Neutral.	
H	
Continuous Sounds.	
Wh	W
F	V
Th	Th
Sh	Zh
S	Z
Explosive Sounds.	
P	B
T	D
K	G
Compound Explosive Sounds.	
Ch (t-sh)	J (d-zh)
X (ks)	X (gz)
Qu	Y
Lingual Sounds.	
	L
	R
Nasal Sounds.	
	M
	N
	Ng
	Nk

We now turn to the vowels, of which there are seventeen. We find with them that one sound is often represented by two letters:

ū	in the words		tune, few, beauty, youth.
ō	„	„	note, boat, toe, crow.
ī	„	„	die, buy, my, guide.
ē	„	„	people, ceiling, key, leaf.
ā	„	„	ale, break, veil, they.

These are merely a few instances out of many.

"Ough" has many sounds, as we see in the following words:

plough	bought	through
trough	thought	hiccough

This little extract from "Tit-Bits" may entertain and explain, if it does not edify:

THE FRENCHMAN AT HIS ENGLISH STUDIES.

Frenchman: "Ha, my good friend, I have met with one difficulty, one very strong word; how do you call t-o-u-g-h?"

Tutor: "Tuff."

F.: "Tres bien, tuff; and snuff, you spell s-n-o-u-g-h, ha?"

T.: "Oh, no, no! S-n-u double f. The fact is, words ending in o-u-g-h are a little irregular."

F.: "Ha, ver' good! 'Tis beautiful language. T-o-u-g-h is tuff, and c-o-u-g-h is cuff. I have one very bad cuff, ha?"

T.: "No; we say koff, not cuff."

F.: "Kof, eh bien. Tuff and kauf; and, pardonnez-moi, how do you call d-o-u-g-h—duff, ha?"

T.: "No, not duff."

F.: "Not duff? Ah, oui! I understand—it is doff, hey?"

T.: "No! D-o-u-g-h spells doe."

F.: "Doe! It is very fine; wonderful language. It is doe; and h-o-u-g-h is hoe?"

T.: "Oh, no, no! You should say hok."

F.: "Hok! And the thing the farmer uses; how you call him—p-l-o-u-g-h, plok? Ha, you smile! I see I am wrong—it is plof? No, it is ploe, like doe. It is beautiful language, ver' fine—ploe!"

T.: "You are still wrong, my friend. It is plow."

F.: "Plow! Wonderful language! I shall understand it ver' soon. Plow, doe, kof, and one more, r-o-u-g-h. What you call General Taylor—rauf and ready? No, certainement; it is row and ready?"

T.: "No; r-o-u-g-h spells ruff."

F.: "Ruff, ha! Let me not forget. R-o-u-g-h is ruff, and b-o-u-g-h is buff, ha?"

T.: "No; bow."

F.: "Ah, 'tis very simple, wonderful language; and I have had what you call e-n-o-u-g-h, ha! What you call him?"

The order in which these sounds are taught varies in different Oral Schools. Once mastered, they are given in combination, not necessarily to form words,

but to give facility in Lip-reading; for instance, sf, ths, pt, ks, ksts, etc. Then vowels are given, with the articulation.

The seventeen vowels I mentioned are as follows; each has its distinct sound:

ä	as heard in	father	a	as heard in	add
â	„	fall	e	„	etch
o͞o	„	hoof	i	„	ill
ou	„	out	ī	„	idle
o͞	„	over	oi	„	oil
er	„	earn	ā	„	aim
oo	„	foot	ē	„	eat
u	„	fun	ū	„	fume
o	„	odd			

It is during this period that many words are recognised; but at this stage it is the aim of the teacher not that the child should learn language, which he picks up with astonishing rapidity later on, but rather to the development of articulation, in order to secure flexibility of the voice and accurate Lip-reading.

Third Stage.

This, it will be remembered, embraces the connection of certain movements of the lips, with the objects and actions they represent, including the teaching of language, the power of understanding what is said, and expressing it vocally and also in writing.

In some senses this is the most difficult of the four stages into which, for the general reader, I have

divided the child's school-life. The most difficult, because you see a gigantic task crowding upon you, and yet have to exercise patience, spending time on correcting the pupil's articulation, for are you not teaching the child to speak, as well as giving him language? Would you like it to be said: "I'd rather have my child dumb than talk like that?" And certainly it is the most difficult for the Oral Teacher to explain to the uninitiated.

It is at this stage that the work becomes most absorbing, the child, having mastered what has gone before, with intelligence awakening, now begins to take delight in the instruction he receives.

For the teacher, also, much of the drudgery, if it can be called such, is over, and, like an author is delighted and fascinated as he feels his work growing beneath his pen, so he glows with pride as, bit by bit, the hidden life of a yearning little soul develops under his guiding hand.

Other children acquire knowledge of language by hearing people speak. It comes with growth by progressive imitation. So is it with deaf children, only in this case the power of imitation comes through the eye instead of the ear.

Several books have been compiled on the mode of imparting language to the deaf child. Most of these are manuals for the teacher, and interesting only to them. Each teacher has no doubt a special method, and no more is claimed for the few hints set forth here than that they have been followed with

success, and are intended rather to interest the layman than as a guide to the Oral Teacher.

First, then, the names of simple objects are taught, and the child questioned concerning them—those immediate surroundings met with in everyday life, and which are absolutely necessary, are perhaps the best. The object thus named is then built up into a sentence. The word is first pronounced, the child sees it on your lips (*i.e.*, he lip-reads it), and articulates what he sees. The same word is then written, and copied by the child, and, when finished, he reads what is written.

The next step is to connect the name and the article together. What is that? That is a hat. Thus giving both the question and the answer, and following up with many different objects. The child is at length able to grasp the idea that he must connect the written word and the spoken word with the object the word represents.

This is language in its primitive form. After acquiring quite a small vocabulary of names of things, the formula is changed to: Who is that? That is—— This leads up to the question: Where is——? Show me——

Children always delight in learning actions, and therefore, give me, look, walk, run, put on, put under, etc., are next readily learnt. Numbers follow, days of the week, colour, shape, size of objects, prepositions, and so on.

It has been said that this is perhaps the most

interesting period of instruction of the child's life—to watch the genuine eagerness of the little pupil as the mind unfolds under careful and thorough instruction. Astonishment and delight are depicted on the once dull features, and not once nor twice it happens that so amazing seem the facts put before them that they will exclaim with incredulity and in all earnestness: "I do not believe you." It is on this account that no teaching requires more thought, preparation, and experience than ours. It must be so when we consider that ideas have to be imparted; and, the knowledge of language being nil, that also has to be built up from the ever-growing vocabulary that it is our one effort to increase.

We see, then, that the first course of language-teaching comprises simple questions and answers, always making the child repeat the answer and the question. This pedantic way of answering is however discontinued later on, as we reach the next stage. It is preferable at the commencement, as it enables the teacher to make sure the child has the sentence complete; it gives practice in speech, and a chance of correcting any mispronunciation, at the same time teaching insensibly grammatical construction.

The further development of our art consists in the description of objects, models, and pictures; of actions and events taking place everywhere and at all times (beginning in the school-room), of daily events, in the shape of a diary, and leading on to the

great outside world. Letter-writing, arithmetic, the telling of stories, the why and the wherefore of everything, has to be gone into with much patience. This is most important, bringing out, as it does, the reasoning faculties of the child. Natural history, beginning with domestic animals, and, as time goes on and the fourth stage is reached, leading to the more scientific names; the elements of physical geography, such as a child can appreciate; of botany, showing the uses of trees, foliage, and herbage, the value of flowers, utility of grass and grain; natural philosophy (*i.e.*, the common phenomena of Nature—frost, snow, ice, wind, rain, vapour, mist, stone, rock, etc.).

History, starting with the pupil's life and companions in school, is made a preparation for the further study of what has taken place in the past; reference to things and persons known to have existed, and perhaps not seen by the pupil (dead relations), lead on to the great ones passed away in history. It is, however, impossible to describe how the language is built up, step by step, here a word and there a phrase, without writing a long treatise, and even then it could be but inadequately done—the picture would not represent the poetry; suffice it to say that the immediate surroundings in every subject are first talked about, and a superstructure built upon them.

A few words here with respect to the religious instruction of the deaf child will not be out of place,

though this of itself requires and deserves a chapter to itself.

Bible history is of course taught as any other history; but to give religious instruction and teach doctrine is naturally a very difficult task, and one that requires prayerful study and Divine aid in addition to one's own application.

To engraft into the child's mind that there is a power greater than man's, the existence of the spiritual world, of Divine punishments and rewards, eternal life—all these are perhaps best conveyed by contrasting life (animate and inanimate) with death; by pointing to the convulsions of Nature, the change of seasons, frost, snow, summer heat, and winter's cold, which are the workings of Almighty God. These abstract ideas can only be conveyed by speech, and will serve for many a lesson.

The works of Nature the child feels he cannot do. The work of man he can comprehend, and to some extent realises that when he is older he may be able to accomplish or imitate. The contrast between the littleness of man and the Almightiness of the Deity soon leads him to grasp the idea of an All-wise God. Then we point out that, just as children obey their parents, so people must obey God, the Heavenly Father, and keep his Commandments; that animals are under the service and control of man; and man, by his industry and patience, has done wonderful things, yet in comparison with God he is the smallest being.

From such thoughts as these we pass on to the Revealed Word, and, as in other teaching, so in that of Scripture history, we do not begin with the Book of Genesis, but modern times. Referring to the church, good prayers, men of evil tempers, liars, thieves, people who are sent to prison for wickedness, men in the army and navy who are punished or shot for wrong-doing—God tells in His Book these things are not to be done; and, as we see men who do them are put in prison, so God will punish us after. We must obey God's commands. Those delivered by Moses are as simple as can be, and these are but reiterated by Jesus, and comprised in the Lord's Prayer and the Sermon on the Mount, and inculcating duty towards God and duty towards our neighbour. The difficulty of keeping even these simple commands leads on, naturally, to the way which God has provided for the salvation of those who fall, but repent, and believe in God, and trust themselves to the Saviour's keeping to help them to live better lives; the Saviour's life and work in the New Testament up to His death, repentance; and finally we deal with the Old Testament.

It is almost impossible at times to realise what a deaf child misses or is deficient in, and therefore it is better to take nothing for granted, and never tire of telling the most trifling of facts. Who, for instance, would imagine that a deaf girl, whose father had been ill, wrote a letter, saying she was "sorry for father's ill-feeling!" Another child,

after talking to a well-known artist at his private view of beautiful pictures of the Holy Land, asked if he had been there. "Yes, of course," was the reply, "or how could I have painted them?"

Who but an experienced person could fathom the depth of wonder of the child's mind as she looked with awe on the artist, and then asked her teacher had she been to Heaven. What was the drift of such a question?

It was not until some little while after that the mistaken idea revealed itself. Her religious instruction, not having been imparted systematically or carefully, she was under the impression that the Heavenly Jerusalem she had learned about in hymns and pious talk with her mother was the Haven of Rest, and one and the same as the City of Jerusalem. Knowing the history of the Saviour, how He lived in the Holy Land, and of His also being in Heaven, what more natural than that she should be somewhat confused, and when she saw before her such striking pictures, with the lovely lights and shades, sunsets and golden dawns, it is but little wonder that they formed in her mind a picture of the Heavenly Land? If it is true that a certain gentleman only visited Jericho in his tour through the Holy Land because, as a child, his mother constantly told him to "Go to Jericho!" and he obeyed her, as a dutiful son when the opportunity arose, the deaf child may surely be excused for her confused ideas.

But to return to the child. He soon learns to ask

innumerable questions, and thus accumulates abundance of information. After a few years of perseverance on the part of teacher and scholar, he is ready to take his place, with a little extra supervision, with his friends at an ordinary school of hearing and speaking children. This is a great advantage. They will necessarily have to be associates through life, and therefore the more a deaf child mixes with the hearing world, the more prepared will he be to compete with and share in the duties and trials and vicissitudes of life.

Fourth Stage.

It will be seen, from the special training a deaf child receives, that the powers of observation must naturally become very acute; and, when we consider that, in addition to this, no sound from the outside world can distract, the mind is more readily able to concentrate itself upon school-work. On this account it is no wonder that a deaf child can often compete successfully with those who have the advantage of hearing-powers. Still, as a supplement to the ordinary school curriculum, much that is peculiar to the deaf has yet to be learned—subjects which, owing to his affliction, he is necessarily backward in, and which need special attention and not a little extra supervision on the part of the teacher. All children require a few extra lessons, according to their peculiar abilities or what their future is to be. One has lessons in foreign languages, another in

shorthand; one in music, another in fencing; so that it is not to be wondered at that the deaf one needs to work hard, if he would add to his abilities in a deficient subject.

Among these subjects, voice production must, for one who cannot hear his own voice, necessarily be of great importance. Reading aloud should be practised; distinctness and firmness of utterance insisted upon; accent, emphasis, pause, which all help to give modulation, have all to be carefully pointed out.

Accent is the stress of the voice laid upon a syllable of a word, and helps to show the meaning of the word. If carefully noted, there are many rules to help the scholar.

Emphasis is the stress, by means of which prominence is given to a word in proportion to its significance in the sentence. Take, as an instance, the following sentence:

I am going to ride to London to-morrow.

According to where you lay the emphasis, the sentence has its meaning. It can be turned in five different ways. Emphasise the pronoun, and the sentence answers the question, Who is? *am* going shows determination; to *ride* shows not walk or drive; to *London* shows not any other place; *to-morrow* the time when.

Another subject in which extra help is needed is *composition.* No one can write well, unless they are well-read and versed in a subject. The scholar should be guided in the kind of book and papers he

reads—taught to store the mind with good literature. The use of *synonyms* also must be studied. There are many good books on the subject, which, with a little supervision, the pupil will find most helpful. Lessons on analogy, showing the partial resemblance between two or more things, which in other respects are entirely different. Thus a ship and a carriage are analogous, both, in their different ways, being used for locomotion. This leads on to the analogy between abstract ideas: darkness and affliction, prosperity, brightness, food, education, etc., etc.

As all this diversified instruction goes on, the scholar will begin to appreciate the use of figurative language, and recognise the beauties of *metaphor* and *allegory* when he comes across them.

Much more could be told by the experienced teacher of the exceedingly interesting tuition of deaf children; but mercy for the reader, and the remembrance that this is intended only as a brief sketch, rather than a treatise, causes one to realise that sufficient has been written.

CHAPTER IV.

The Oral System as Applied to the Adult Deaf.

Thus far the beneficial advantages of Lip-reading to the mute child have been considered, and most people will acknowledge that they are many and great; but these are not all who may be benefitted. Dumb children form but an infinitesimal minority in comparison with the greater world of deaf adults, who are wearily passing their days totally ignorant that in Lip-reading a remedy lies close at hand which would gladden their lives, and put new vigour and hope into their souls.

It is because this is so, and because so few know of it (and many of those who do, think it is something too miraculous or too technical to be available in their case), that in the few odd moments snatched from the busiest of lives, and at the expense of much midnight oil, these pages are given to the world.

A German doctor has stated that "every third person between twenty and fifty years of age is deaf, at least with one ear." How he arrives at his statis-

tics is not stated. It may be true. Who is to contradict it?

The statement is startling, and certainly shows that there are far more cases than a casual observer would imagine. Doubtless there are numbers who do not care to publish their infirmity to the world, preferring rather to make the best of such powers as they possess, than to endure the ostentatious sympathy of strangers. Any effort, therefore, which tends to make Lip-reading better known as a possibility for the deaf, and anything which will interest the public in this comparatively unknown science, must be advantageous.

The question is, How far has it been proved to be beneficial to deaf adults? Is it of any use in home life? Society? Business? Is it equally efficacious in what is termed senile deafness? Will it help the barrister, the tradesman in business, her ladyship in the baronial hall, and her maid among the servants? Can all learn it, and how long will it take to master, and, when learnt, is it easily retained and kept up?

All these are points which this chapter seeks to answer. Before, however, taking them in detail, the unhesitating answer to them all is in the affirmative. If children who have never heard a sound, and whose very language must first be taught them, can read and reproduce your silent utterance, how much more can the adult do so who has become partially or totally deaf, and who already possesses

the power of speech, and knows intuitively how words follow each other and the sense they convey. Reason tells us that it must be far easier for the latter than the former. Then why, it may be asked, is so little known about this system. Why, indeed?

Probably because there are so few teachers of the art, because it has been so much confined in this country to mute children, and lastly because so little has been written on the subject for the general public.

Let every deaf person know, then, for a certainty that no case is hopeless. This system of seeing the words without hearing sound—hearing by sight, as it has been aptly termed—can revolutionise the lives both of the deaf and the partially deaf; it provides the long-sought remedy. Learn this too little known art, and let not so much of life's joy pass by without even an effort to gain a rightful share in it.

The dawning of a better day of light and hope is to be found in this. The career of usefulness can be restored to the burdened father; the despair of an anxious mother need no longer be endured. It provides hope for both young and old, and even in senile deafness it has proved a boon. The confused hum of conversation around may, it is true, still strike the dull ear; but if only there is sight, and a companion near from whose lips can be read the joke at which all laugh so heartily, the old man need no longer feel the noise a burden greater than he can bear; no longer need he cause distress to others by

retiring from the merry board, or even shut himself up within himself in resigned despair.

Turning again to the different points and questions raised by our anxious inquirer, they may perhaps be best answered in detail by relating a few stories and incidents, some pathetic, some with their comical side, and all culled from a variety of sources, and jotted down from time to time in the teacher's note-book. This method will not only tend to strengthen our testimony, as coming from unprejudiced witnesses, but will also perhaps be the most entertaining way of presenting a dull subject.

Truly the deaf person's lot must be a hard one! *How* hard only the bread-winner knows who is suddenly stricken, and is told the sad news at last that his hearing will never be regained. Think of the mother with her growing boys and girls, the brilliant conversationalist, the rising barrister or solicitor, the struggling clerk, and the hard-worked railway servant, hundreds of whom must relinquish all hope of employment, with blighted prospects and lives rendered comparatively useless! The experience of those who have been in very high altitudes, above the zone where animal life ordinarily exists, where an awful stillness reigns around, and the pain of an intense silence can be more felt than described, provides us with some idea of the feelings and utter loneliness of those deprived of hearing. Deafness has also a very depressing effect on the mind. The fear of being troublesome, the awkward-

ness of mistakes, and the utter dependence upon the kindness of others for a knowledge of what is going on in the social world around, causes a shrinking from their fellows, a retiring into the mental shell. There they brood over what might have been, in contrast to what actually is.

Can we wonder, or can we blame, if sometimes in such cases thoughts turn too much on self, forgetting the blessings that are and that might be yet, in a half-envious longing for those which are denied?

Instances where conversations have been maintained in railway carriages and public conveyances between two strangers, one of whom was unconscious that the other was deaf, are of common occurrence.

A lady and gentleman had been conversing during a long journey. On leaving the carriage the lady left her muff, and a fellow-traveller called after her to point out the loss, apparently without effect. At length the husband turned, with the words, "Please excuse my wife, she did not see you were speaking. She is quite deaf." It was only then that the passenger (though much interested himself in our subject, having a daughter of his own at that time learning to lip-read) found out that the lady had been reading her husband's words by sight.

To show how a barrister has been beholden to the system, here is an instance that comes from America:

"Mr. L—— began to lose his hearing at the age of twenty-one, soon after he was admitted to the

bar, and seven years later became totally deaf. When his hearing began to fail, he determined to keep his place in his chosen profession if possible, and had recourse to every known device for aiding audition. As his hearing gradually decreased, he increased the size of his ear-trumpet, but found its use so disagreeable that when his deafness became total he threw it away with a feeling of relief. 'Thank God, it is all over now,' he wrote, 'and I am for ever released from the unsightly thing that I never touched without a shudder.' This was ten years ago, and since then Mr. L—— has depended entirely upon speech-reading, finding it much more satisfactory than the aids to hearing formerly employed. Thanks to the skilful training he has received from his wife, he is able, in his office duties, to read without difficulty the speech of any person who articulates well. In court, where it would be difficult and sometimes impossible for him to follow all that is said, especially the taking of evidence, &c., he has an assistant who sits facing him, and repeats, without voice, every word that is spoken by lawyers, witnesses, and judge. His own voice is good, so that, with no other aid than that above mentioned, he is able, in the trial of a case, to attend to the examination and cross-examination of witnesses, interpose objections to evidence, make arguments to the court and jury, and, in short, do all that any lawyer must do in the trial of a contested case. He has a large and successful practice."

—(From the Rochester Daily Paper for our Little People, January 20th and March 29th, 1892.)

Another extract is of a much older date, and shows that, although in some respects its statements are somewhat "far-fetched," yet that there is "something in it," and that at a comparatively early date a little was known of our art, and some believed in its efficacy.

It is taken from "Pages from a Private Diary," published by Smith, Elder, and Co.:

"The new Professor of Geology at Oxford found some kind words to say in his inaugural lecture about Dr. Plot, who wrote the natural histories of Oxfordshire and Staffordshire . . . the work itself is far above contempt. It proves the good doctor to have been a curious observer. He has recorded, for example, instances of the now common practice of Lip-reading by deaf people:—'But I have more wonderful passages relating to *women* than any of these yet to declare, whereof the first and strangest is of one *Mary Woodward*, of *Hardwick*, in the parish of *Sandon*, who, loosing her hearing at about six years of age, by her extraordinary ingenuity and strickt observation of the people's *lipps* that convers't with her, could perfectly understand what any person said, though they spake so low that the *bystanders* could not hear it: as has been frequently experimented by the right Honorable the Lady *Gerard*, and divers others of her *neighbours* now living, with whom she could go to

Church, and bring away as much of the sermon as the most attentive *hearer* there; all which she did, not with difficulty, but so much ease and satisfaction that if one turned aside, and spake that she could not see his *lipps*, she thought herself much disobliged. Nay, so very well skilled was she in this *Art* (which we may call Labiomancy), as 'tis generally believed (though I could get no personal testimony of it, some persons being dead, and others removed into *Ireland* who sometimes lay with her) that in the night time when in *bed*, if she might lay but her hand on their *lipps*, so as to feel the motions of them, she could perfectly understand what her *bedfellows* said, though it were never so dark. For confirmation of the possibility and truth whereof, there are many parallel *Histories* sent us from abroad of persons that have done the same in all particulars. . . .'"

Here we see the advantages.

The disadvantages of being ignorant of the art are, on the other hand, amusingly portrayed by Leech, in *Punch*. The old chestnut will doubtless be recognised by many, and always bears repeating.

A gentleman rushing to catch his train, which the guard had signalled to start, pushed against a deaf man, sauntering up the platform. He was not in too great a hurry, however, to turn politely, and say, "I beg your pardon."

Deaf man: "Eh?" (holding his hand to his ear).

Gentleman (very loud): "I—beg—your pardon."

Deaf man: "Oh! What for?"

Gentleman (loudly): "I trod on your toe."

Deaf man: "Eh?"

Gentleman (angrily): "I—trod—on—your—toe."

Deaf man: "Why did you do that?"

Gentleman (very angrily): "An accident."

Deaf man: "What say?"

Gentleman (frantically making a bolt to the carriage): "An accident."

Deaf man: "An accident? Where? When? Good gracious! Serious? Anyone killed?"

The gentleman had plenty of time to answer these questions, and many more, if he liked, as the train had gone before he could reach his carriage.

Reverting to more serious matters, one of the greatest advantages of Lip-reading will be found in the *gradual disappearance of all nervousness* in society, and shyness in talking to strangers. This is experienced especially by the fair sex when shopping. What a trial it is—one of women's greatest pleasures is her greatest bane. Knowing there is much noise around them, deaf ladies are often uncertain whether their wants have been clearly made known in a sufficiently audible voice, and added to this they have the self-consciousness that the polite young man behind the counter is not only shouting his replies, but at the same time is visibly restraining the mirth that puckers up around his mouth as he speaks. Everyone in the place, too, is looking at the distinguished customer, knows what is being bought, and all about it. Think of the difference there must

be to such an one when the answers to questions can be seen on the lips of the assistant every whit as plainly as if it had all been written on a tablet. It is the same when paying calls and attending social gatherings. No longer dependent on their ear trumpet, what was formerly disliked above everything becomes life's greatest enjoyment.

Closely connected with this nervousness is *suspiciousness of others.* It is certainly a prevalent opinion, whether there is any truth in it or not, that deaf people are suspicious. We will not discuss the question here, but when we consider the cruel things often spoken out openly enough in their very presence, with an ill-concealed titter from others to follow, there is no wonder if they are.

Lip-reading does away with this, for who with any sense would make disparaging remarks in the presence of one who it is known can lip-read? If they did, the cutting rebuke would soon alter matters, and teach them the folly of repeating a like rudeness.

But the deaf who lip-read will find that there is no longer any ground for this suspiciousness, and that, whereas formerly they repelled, now they attract. People will wonder at their cleverness, ask questions about it, and, with curiosity aroused, will desire to assist them. Thus a more kindly feeling springs up.

On the other hand, who can be surprised if the deaf are at times avoided, when from past experience

people know they will have to raise their voices so that the whole world may hear? What a comfort it must be to realise that there is no longer any necessity for shouting.

This is the most common concomitant of deafness, as its abolition is the most common effect of Lip-reading. Indeed, it is a curious mistake, made by friends of those who are learning, or have learned, the art, and whom they have not met for some time, to imagine that the power of hearing is improving. It is not always the case, as the following story shows:—

A deaf gentleman meeting a friend, who asked him how he was, having read the question from his lips, replied he was "Very well indeed."

The friend thereupon said, as he turned aside his face, "I am glad your deafness is so much better."

"Eh? What d'you say?"

Friend (in a louder voice): "I am glad your deafness is so much better."

"What? What? I can't hear you."

Friend (shouting in his ear): "I am *glad your deafness is so much better.*"

Here you see mistakes were made on both sides—by the deaf man in falling back on his affliction, and not trusting to his newly-acquired powers; and by his friend through ignorance of the deaf man's ability to lip-read.

We know how the deaf are debarred from the benefits of educational classes, lectures, sermons,

and other privileges, and even the enjoyments of the theatre. "It is useless, my dear, for me to go. I could not hear a word!" Why, the remark is as common as it is true.

But do you mean to say, it will be asked, that Lip-reading can be utilised to such an extent as that these can be enjoyed, or even appreciated? Most certainly, if only it be possible to secure a front seat, or, at any rate, a position from which the speakers' lips can be seen. Indeed, an actor and a preacher, with distinct articulation, and having clean-shaven faces, are excellent for practice!

A young girl who was only partially deaf, but having learned to lip-read, was able recently to benefit by some lectures on "First Aid to the Injured" to such a degree that she came out well in the examination, and was given her diploma. As she herself said, had she not learned to lip-read she certainly would never have passed.

From a *health point of view*, lip-reading is decidedly efficacious—as the saying is, it "takes people out of themselves." They are so eager to see what is said around that they have no time to think of their own troubles. Irritability of temper, head-aches, unstrung nerves from the constant strain of listening, are all mitigated. Therefore health is decidedly improved, and there is a greater chance that what hearing they possess will be retained longer than would otherwise be the case.

But the one question above all others is, Can it be

learned or taught in a reasonable time? It can. Is it possible to acquire it at home from books? No.

In the first instance, the skilled teacher must be consulted. The number of lessons necessarily varies, but even a dozen will do wonders. After that a few useful exercises, such as are appended, will improve matters, but, generally speaking, those who commence find they need a few more lessons. It is an accomplishment that has to be learnt.

Nearly everyone asks how long it takes to learn; but that depends on so many things—eyesight, natural ability, the teacher that is chosen, and the bodily conditions under which it is undertaken. As people vary in the time they take to acquire other accomplishments, and, in fact, never finish learning, so it is with Lip-reading, only there is this difference, that when once it is mastered it can never be forgotten, and the pupil goes on instinctively improving, and gradually becomes more and more an adept in the art.

It is often asked, Does it not involve constant practice? Of course, in this, as in everything else, practice makes perfect, but as to forgetting what has already been learned, I repeat, there is no such thing in the Lip-reader's art, and therefore, in proportion as it is noticed that deafness increases, so also it will be found that the powers of Lip-reading improve.

Even those who travel will derive advantage, for Lip-reading is, and will be still more, a world-wide art, common to all languages. With a very little

extra practice, they will be able to lip-read any language. Those who have accomplished the art in their own tongue will find, when visiting the south of France or Italian lakes that, though they are a little non-plussed on the outward journey, on their return they are almost as *au fait* with it as they were in the mother tongue.

But probably the most pleasing feature in Lip-reading is that it renders the deaf interesting and attractive, from the very fact of being able to carry on a conversation, and, instead of feeling put on one side as impossible to entertain, they can, with comparatively little inconvenience, now hold their own with anyone. Others recognise this, and they have the satisfaction of knowing that, though deaf, they are not stupid, and not spoiling the pleasure of others, but rather contributing towards the general enjoyment.

Look at the subject from another point of view. Supposing that Lip-reading is not acquired, what follows? Deafness may increase till articulate speech can no longer be heard without artificial aid, and the only thing to do is for friends to communicate by writing, through an ear trumpet, or by the deaf-and-dumb alphabet. With reluctance, and probably with some degree of shame, an ear-trumpet is procured. Soon it is found that a stronger one is required, and still a stronger, till at last speech cannot be heard through one at all.

The finger-alphabet and signs are then resorted to. But this is slow work. It takes years to learn,

to understand when you are spoken to in a rapid manner, and to carry on a conversation by these means. Besides, speech is the natural way. God has given us tongues; then why not use them? Learn this art! See the speech, if I may use such a term, of others, and be your old self again, a comfort to yourself, the friend and joyous companion of former days, a blessing to husband, wife, or child—nay, to all.

But, like all good gifts, the acquirement of Lip-reading will not come to those who only sigh. It must be sought for, like Hope, at the bottom of the box. Those who have become adepts have testified to its great benefit in high terms. They speak of happiness—the difference it has made to their social intercourse, the comfort with which they can now converse. The ear-trumpet is no longer needed, while the uninitiated, in place of being made sad, are under the impression that deafness is not present.

"I have been learning to lip-read," said a lady.

"Whatever for? What a funny thing to do!" replied her friend.

"Because I am deaf."

"No! are you really? I never should have known it."

Another lady, writing from America, says: "So many of my friends say 'Is not your hearing improved by your trip?' I really feel that my progress is noticed by others; but, best of all, it is apparent to myself."

CHAPTER V.

How the Art of Lip-reading is Taught to the Partially Deaf.

So stupendous is the undertaking of training a mute child, that deaf people, and especially those who are advancing in age, may well be excused for doubting the probability of their being able to acquire the Art of Lip-reading.

"Have I to go through all that?" they will ask, as they read. The dread fear rises up before them as a spectre. What with seventeen vowels, consonants without number, and so much to *unlearn* that one has been accustomed to, the mind is bewildered, even at the thought of it. It is to be hoped that this groundless fear has been already guarded against.

That all this has to be learned is true, but not by the partially deaf pupil so much as by the adept teacher. It is here that the necessity for the skilled exponent of the Art comes in, for it would be impossible to teach the deaf to lip-read, unless the task were undertaken by one who knew also how to teach the dumb to speak. The ground-work, the A.B.C.,

the why and wherefore of each movement of tongue and lips, the control of the breath, must, and can only, be acquired in this way.

No; let the partially deaf be assured that theirs is a very different case. It is true some of the same course has to be gone through, but they have this great advantage: the child has to be taught to *speak*, while the deaf person *can speak already*, and has but to learn to *lip-read*. The child has to acquire sound, language, the formation of words, spelling, sentences, and the meaning of idioms, phrases, and everyday sayings. All these are already known by the adult, and can be passed over, to a great extent, so the task is a far lighter one than might at first sight be expected. To make this clear, consider for a moment some few of those thousands of idiomatic phrases in everyday use, which to us convey their own meaning intuitively. Yes, to us; but not to the mute child, who has to learn their significance systematically as a lesson. With him, "to turn the tables on anyone" is literally to perform that act of strength. So is it with others. Here are just a few out of the thousand collected together in the teacher's note-book:

To run away with an idea,
To run a risk,
In the long run,
To break a promise,
To break a journey,
To break up,

To tell upon (one's health),
All at once (suddenly; all at the same time),
To be the making of,
To take pains,
To get rid of,
To take the opportunity,
Not a little,
To make light of,
To slip through the fingers,
To cut one's way through,
To make one's hair stand on end,
To throw cold water upon,
Out at elbow, etc., etc., etc.

The lay mind, it will be seen from this short list, can have but little idea either of the literal view a mute child takes of such phrases, or of the labours of those who have accumulated them by long experience. Little, too, does it imagine how often the smile has, over and over again, to be restrained with bit lips, lest the pupil should be discouraged from divulging that perplexity of mind which rages within, and which it is so necessary for the teacher to fathom.

All this, it will be readily seen, is unnecessary with the adult, to whom, practically, all that need be taught is how to train the eye that it can recognise quickly those positions and movements of the tongue and lips which are required when we give forth those sounds which are represented by letters, and which, when strung together, form the spoken word. It is,

then, these positions mainly which the deaf have to study. Some of them have already been touched upon in the first part of this work. In many cases the sounds which have to be learned by the deaf and "dumb" alike are easily recognised; but there are others, the accuracy and the delicate shades of which alone differentiate them from others, can only be recognised and taught by the experienced teacher showing, rather than explaining, the difference. Even then it is not until there has been some little practice that the learner becomes familiar with these positions and the sound they produce.

We will suppose, then, that the would-be lip-reader is before us—deaf, but not so much so that it is impossible to hear a few words and directions. In the case of those termed "stone deaf," the matter naturally becomes slightly more complicated and the instruction a little different having to be carried on in the first instance, and for a little time, by writing. The mouth and features of the teacher must be watched intently, and, beginning with some of the more simple positions, the following powers are learnt:

H.

This is the most simple of all, it being merely a rapid expulsion of breath, or an aspiration. It has no distinctive formation and possesses no full articulate sound. It is never used alone, and therefore takes the formation of the succeeding vowel. It is heard in the words *hop, hope, hoe,* etc.

Wh and W.

The non-vocal sound wh, as most generally pronounced by the Scotch and Irish (heard in the words what, where, white, etc.), with its vocal equivalent w (heard in the words were, way, etc.), is seen to be merely that the lips are rounded, as one would do for whistling; and such words, however, as *who, whole, whoop,* etc., are pronounced hoo, hole, hoop.

F and V.

F, as heard in the word *fife,* with its vocal equivalent *v,* as heard in the word *valve,* is seen to be the incisor teeth resting gently against the middle part of the lower lips.

Th.

For th, as heard in the word *thin, thunder,* etc., with its vocal equivalent *th,* as heard in the word *then, thus,* etc., the tip of the tongue is seen between the edges of the front upper and lower teeth.

Sh and Zh.

Sh, as heard in *shall, hush,* etc., is seen to be a slight protrusion of the lips. The vocal equivalent *zh* is heard in such words as pleasure, leisure, etc.

S and Z.

S, as heard in *hiss, seas,* etc., is a more difficult sound to distinguish. It is one of the last sounds a person who is becoming deaf ceases to hear; so that if Lip-reading is learned in good time, there is ample

time to practise and become familiar with it before the sound is lost.

Notice the teeth are almost closed, the top of the tongue is against the inside border of the front lower teeth, the front and top of the tongue raised to the palate, and the sides in contact with the back and side upper teeth. Z is heard in the word *zeal*, etc., and has the same position as s, plus the vibration of the vocal chords.

P and B.

P, as heard in the word *pipe*, is seen to be a slight, though decided, contact of both lips, then a quick opening and abrupt emission of breath. Its vocal equivalent B, as heard in the word *bib*, etc., has the same formation, though the pressure of the lips is somewhat more decided, whilst a slight momentary vibration of the vocal chords is perceptible.

T and D.

T is heard both initially and finally in the word *tight*. The lips and teeth are slightly open, the edge of the whole tongue is seen in contact with the inside border of the upper teeth. The position is then opened by the quick removal of the tongue, accompanied by a slight depression of the lower jaw. D, the vocal equivalent, has the same relation to t as b has to p.

K and G.

For the formation of k, with its vocal sound g, as

heard severally in the words *cake*, *gig*, the lips and teeth are seen to be open, the back of the tongue, by elevation, being brought into contact with the soft palate, the breath is retained in the pharynx, and the parts are abruptly separated. A distinct movement is to be seen outside of the throat, and also the lower jaw to be somewhat retruded and dropped slightly.

Ch and J.

Ch is a compound sound, being formed of t-sh; it is heard in the word *church*, both initially and finally. The tongue is seen to rise to the front upper gum; the lips protrude before the position is closed. J, being the vocal sound, is necessarily a compound formed of d and zh, as heard twice in the word *judge*.

X.

X is a compound of k and s, and heard in the word *exercise;* while its vocal sound is heard in *example*, and is compound of g and z.

L.

The sound l, a continuous vocal sound, as heard in the word *all*, is seen to be the fore-part of the tongue slightly curved upward, and placed in contact with the front part of the upper gum and laterally with the upper teeth.

R.

The character of this sound, as heard in rat, in its formation, is not unlike that of l. The front of the

tongue is, however, receded from the teeth and slightly curved upward.

The vibratory, or slight trilling, sound of r is, in correct English pronunciation, only heard initially. Where r occurs finally, at the end of a syllable or word, the sound takes the form of that of the vowel *er*, or its short equivalent *u*.

Q.

This sound, heard in *queen*, is a compound of k and w. It is a redundant sound, and, with its faithful attendant *u*, is either complex (*i.e.*, equivalent to k and w), as we hear in the words *queer, quiet, quill*, etc., or it sounds like *k*, as in the word *opaque*.

M.

This is a nasal sound, heard in *male*. The lips are closed as for p, but not opened (except to pronounce the succeeding element, where necessary). The pressure of the lips is slightly more intense than for p.

It is as well to practise words which appear alike. Thus: Pat—mat; pet—met; pale, pail—male, mail; part—mart; etc., etc.

N.

This is another nasal sound, heard in *name*. The tongue is in position for *t;* but, as in the case of the sound *m*, the pressure is slightly longer.

Ng.

This sound is not composed of *n* and *g*. It is produced by the contact of the back of the tongue with the soft palate; it is somewhat similar to k, except that in this the vocalised breath is passed through the nose. We find the sound in the words *sing*,' *ring*, *wing*, *thing*, etc. Sometimes ng has the power of ng and g, as in the words *language*, *finger*, *linger*, etc.

Nk.

A sound heard in the word *think*, is a compound of ng and k.

Y.

This sound, heard in the words *yard*, *easy*, is in appearance like the short vowel "i."

Vowels.

A vowel is a stream of breath being allowed to issue freely, but with certain conformations of the mouth, without either any alteration in the position or any motion of the organs of speech, from the moment the vocal sound commences till it ends.

(Neutral) A, as heard in *father*. This sound requires no active assistance from the lips or tongue. The tongue lies quite flat in the mouth, in order not to interfere with the passage of vocalised breath.

(Long) A, as heard in *fall*. The tongue is seen in position as for a (neutral), teeth apart, lips somewhat rounded and contracted.

(Short) O, as heard in *pot*. The position is seen to be a shade more open than for a, as in *fall*.

(Long) OO, as heard in *food*. Lips appear rounded and approximated almost together, yet leaving free egress for the vocalised breath.

(Short) OO, as heard in *foot*. This position is slightly more open than for oo in food, as above.

(Long) Er, as heard in *fern*. The back of the tongue is somewhat raised from the a position, whilst the jaws are sensibly approximated.

(Short) U, as in *fun*. The position rather more open than for er.

(Long) E, as in *feel*. The tongue rises convexly within the arch of the palate, and presses laterally against the side and back teeth, leaving only a narrow aperture for the vocalised breath. The tip of the tongue is in slight contact with the inside edge of the lower incisor and canine teeth. The teeth are noticed to be slightly apart.

(Short) I, as heard in *fill*. This may be described generally as the short sound for "e" (long). The position of the tongue is, however, slightly more depressed.

(Short) E, as heard in *fell*. From the "i" position the tongue is slightly depressed, this still further enlarging the oral channel in the mouth.

(Short) A, as in *fat*. From the position of "e," the tongue is slightly depressed for "a." It is seen that a short, quick expiration of breath accompanies the short vowel sounds, with abrupt check action of the vowel chords.

The compound vowels are so called, as in a measure they are combinations of two others articulated quickly together. Thus i, as heard in *idle*, may be said to be a compound of a and i.

Ou as heard in *found* may be described as a compound of a-oo = ou.

O as heard in *over*, o-oo = o.

Oi as heard in *oil*, a (long) and i (short) = oi.

A as heard in *age*, ai = a.

U as heard in *use*, i-oo = u.

These, then, are the chief sounds that the partially deaf have to learn to recognise in others. They are not all; but, having mastered these thoroughly, much has been accomplished towards the acquirement of the art of Lip-reading. It may be said that even this seems a good deal, and would take a long time to learn—not so long as many think, though on paper or in print it certainly looks a great task.

But we must remember that, after all, it is only what everyone knows naturally. The difficulty arises because we have never been taught to recognise the different positions in which we place the tongue and lips; and it is these natural positions, which we know so well, which the teacher of Lip-reading points out, and impresses upon the pupil in such a way that the sound is instantly identified when spoken by another.

After understanding and knowing these letter-sounds separately, the mind must be trained to re-

ceive the sounds in combination and as a whole, conveying an idea, either in words or sentences, in the natural way in which people speak. This is not altogether easy, because everyone does not pronounce alike; there is no fixed standard, even among educated people, therefore the slight differences noticeable must be tolerated as much by the eye as by the ear.

Some words when combined in sentences differ considerably when pronounced emphatically or separately. For instance, when *this year* is said quickly and naturally, we notice that the majority of people say *thishyear;* Let us see—Let's ee; How do you do—How-j-doo; I want to see—I wan-too-se; Cream and sugar — Crem-n'shooger; etc., etc., etc.

The tendency is not to keep words separate. They are apt to run themselves together, and more particularly is this the case in speaking than in reading. When listening, it appears as if the spoken words have no real breaks between them, as in writing, but the syllables run on continuously till the speaker pauses. It is in this way certain words have actually become fixed together. Thus: Fourteen night—fortnight; house keeper—housekeeper.

Were it not for the schoolmaster and printer, who insist on keeping our words fixed and separate, our language would soon degenerate, as we know in time past it has done, by the way in which the names of places are pronounced. For instance, we pronounce

Worcester, Wooster; Gloucester, Gloster; Cirencester, Sisiter; etc., etc.

A good reader does not so much see the words, as the whole line or sentence before him; and so it is with Lip-reading—as advancement is made in the art, we do not see the words separately, but rather running together as they are heard. It is on this account that a few exercises are added, which may be read over with advantage.

CHAPTER VI.

Practical Suggestions.

In venturing to give in this chapter a few hints to those who have to some extent learnt the art of Lip-reading, it must be remembered that it is often very difficult for the teacher, however conscientious, to criticise the pupil too minutely. To do so, even if it did not offend, might in some cases discourage, and thus do more harm than good. Hence the advantage of such general hints as these. They apply to no one, yet to everyone. The good mechanic will see that every part of his work is perfect before it is put together. If but one part is wrong, the whole will not work, or, at any rate, is out of harmony with the rest. So the anxious Lip-reading Teacher, having the good of the pupil at heart, must point out faults, however trifling, and however disagreeable may be the duty.

Some err in one point, some in another, and therefore it is hoped that these few practical suggestions, even though in some cases they may only amuse,

may yet in others be found useful by those who recognise among them their own difficulties or failures.

Nor is it solely the Lip-reading pupil who may possibly derive a benefit. All who are slightly deaf may do so.

To hurt the feelings of the deaf is the last thing that a kind heart wishes to do, and the merest hint that a friend is more deaf than formerly is a cruel blow, but at times very necessary; while the remark that a few Lip-reading lessons would be beneficial to one who can hear fairly well when spoken to directly, but not otherwise, often results in very desponding thoughts, which we would willingly spare our friend. No one likes to be told of failings, however apparent they may be to others. But what no one cares to do is the teacher's duty, and, as no two people have exactly the same faults and failings, one can only, I repeat, give hints without laying down fixed rules for guidance, and let those who will appropriate them.

It cannot be too strongly impressed upon the student that, in order to become proficient as a good Lip-reader, it is necessary, above every other point, to study with the utmost determination not so much the eyes, which perhaps we are naturally more inclined to look at, as the lips of the speaker.

Who does not know what depths of expression, looks of love or hate, joy or sadness, are conveyed by the eyes; hence we naturally turn to them. We

are only too quick to read in them approval or disapproval of all our actions and words.

It is perfectly true that we must not neglect to notice any of the features. The whole countenance must be studied. The muscles which play so prettily about the mouth, the smiling dimple which comes and goes, the angry frown, and the lines of anxiety—none of these should be overlooked. Still, we must remember that, after all, it is with the lips that we have chiefly to deal.

It may be objected by some that this intent gaze at another's mouth suggests a distinct want of politeness. The remark is only too familiar: "If I look intently, I see a hand go up to a collar or necktie. Evidently something is thought to be awry."

Here, then, is a first hint.

Do not gaze with too fixed a look into the mouth of the person speaking to you. If he or she happens to have a set of false teeth, can you not imagine what the poor victim suffers? Besides, this would be a bad habit to acquire. But still, when so much is at stake, when such untold benefits may accrue, it is better to err a little on the score of politeness, rather than to remain ignorant of a knowledge and science that can somewhat restore to you the lost enjoyment of your life. Therefore, while you bear the caution in mind, and use judgment, you must at the same time be a little selfish on this point, and rather harden yourself to disregard entirely what others think about you. Remember, also, that when they

know you are learning to acquire this valuable art, in a moment all is explained. They understand why you looked in such a steadfast manner at them. They feel no longer hurt, but, on the contrary, are interested and delighted if they can help you even to the slightest extent.

Besides this, there is such a thing as gaining a reputation as a *good listener*. You may not have realised this. People generally like such flattering attention, especially the aged, and it often makes the most wearisome person interesting.

How little the old man, whose mind is wandering back to his childhood's day, thinks, as he goes over, for the hundredth time, his old, well-worn tale, that you, the poor patient listener, who used to shudder with impatience, now meet him with delight, knowing that you can have an hour's Lip-reading lesson, and that, too, free of charge!

If you can only cultivate this listening attitude, you will be astonished, after a little time, at the increase of your observational powers. Indeed, so great is the benefit to be derived from it, that it is well to place the practice of it in the forefront of Lip-reading effort. I must caution all that slow will be the progress if this awakening and training of quick perception be not resolutely encouraged.

Is it not Lock who says: "To observe every little difference that is in a thing argues a quick and clear sight, and this keeps the understanding steady, and right in its way to knowledge"?

It is surprising how often this is overlooked, if not neglected, by both the learner and teacher. One hears of cases where those learning to Lip-read have plodded on for perhaps a whole year, in a half-sleepy mechanical way, without gaining any more ground than they did in the first three months. They have been learning in this dreamy fashion, without knowing how to improve themselves, thinking, perhaps, that repetition alone was needed, whereas it is most essential to be always on the alert.

W. B. Carpenter, in his "Mental Physiology," says:

"The power of immediate and acute perception is one eminently capable of being increased by habitual attention. We are here concerned not so much with that exaltation of the *discriminating consciousness* of sense-impressions, as with the augmentation of the power of *taking cognisance* of the objects that excite sensations, which depends upon a rapid exercise of that higher faculty by which those sensations are interpreted. It would be easy to adduce many examples of the improvement of this faculty by practice; so that individuals who have cultivated it in particular modes derive from ordinary sense-impressions an amount of information which they could scarcely have been supposed capable of conveying."

He then gives, as an instance, the way in which a celebrated conjuror prepared himself and his son for the performance of a trick which was called "second sight."

He goes on to say: The success of it mainly depending upon the rapidity with which the information given by sense-impressions could be apprehended and interpreted, and the accuracy with which they could be remembered.

"In the first instance, Houdin put down a single domino, and required his son to name the total number of points without counting them, which each could readily do. Two dominoes were then tried; and, after a little practice, the total number of points on both was correctly named by each *at the first glance*. The next day the lesson was resumed, and they succeeded in naming the points on *four* dominoes at a single glance; on the following day those of *six*; and at length they found themselves able to give, without counting, the sum of the points of *twelve* dominoes. This result having been attained, they applied themselves to a far more difficult task, over which they spent a month.

"The father and the son passed rapidly before a toy-shop or any other displaying a variety of wares, and each drew paper and pencil from his pocket, and tried which could enumerate the greater number of the objects momentarily seen in passing. The son surpassed the father in quickness of comprehension, being often able to write down forty objects, whilst his father could scarcely reach thirty; yet, on their returning to verify his statement, he was rarely found to have made a mistake."

Any training like this is an immense help to the

lip-reader, and, when the perceptive faculties are sluggish, makes it easier to exercise and exert the will power to watch narrowly the speech of those around.

This habit of quick perception is therefore exceedingly desirable. It must be practised not only occasionally, or when the attention is attracted by something unusual, but systematically and earnestly, by constantly reminding yourself of its necessity, until the habit becomes a fixed one. In fact, efficiency in the art of Lip-reading mainly depends upon the way in which these faculties of attention and perception are cultivated, and the direction which they take. You will soon find that, in proportion as you neglect to attend to the senses, you cease also to be conscious of external existence, and consequently relapse into a dreamy state, dead to what is done and said around you. In this way you pass quite contentedly into a state of reverie or selfishness. Since the body is not needed for any of the voluntary acts of the mind or the will you become torpid and low-spirited, disinclined to mix in any of life's enjoyments, a species of social hermit, doing no good in the world, neither deserving nor giving pleasure. In fact, your life becomes merely existence. Is it not time that the reader, if this, even in some slight measure, describes his state, should rise again to some degree of manliness, and shake off this oyster-in-the-shell kind of life! Let Lip-reading be the knife to open the shell.

This will necessarily take time. No language, not even "Lip-language," as it is sometimes termed, can be learned in a day. Having, however, acquired the theory, it is not memory alone, but rather observation, with exercise and time devoted to it, that will bring your efforts to a practical issue.

It is necessary to emphasise this, because those who have long done with tuition are often anxious to obtain proficiency without the trouble of application and exercise, which is of course impossible. You need smart active intelligence.

Confidence.

Another disadvantage which many experience who can lip-read, and on which a few hints may be useful, is a lack of confidence.

If they only possessed it they would be able to surmount many difficulties which crop up during conversation in odd ways and at unexpected times. The lack of these qualities has been keenly felt by many, and proved to be not only a decided hindrance, but also shows the importance of a little training in this branch of our subject.

This is well illustrated by a few sentences which I have gathered from communications received from former pupils.

"I wish," says one, "I had better nerve, for I think it would help me much. A gentleman I met said he did not believe in it (Lip-reading), and, to test me, said he would say something under his

breath at a distance. Fortunately I followed, although I had a splitting headache, but it was nervous work with a perfect stranger, and having to repeat the sentence!

"With regard to my Lip-reading, all those who know me think I am getting on splendidly, and were I a younger man should never despair of being able to understand everything and everybody. As it is, I can talk quite easily with my wife and sisters and some few men, but find the male sex much more difficult to get on with."

Here you see it is one who, while perfectly able to carry on a conversation, lacks this assurance of which I speak. He consequently does not derive from his skill that advantage which he might, if only he had more confidence in himself.

Self-confidence in every person is in some degree essential, but especially so with the deaf. Unfortunately, deaf people are perhaps naturally shy, or, should it be said, retiring?

At least one lady in the highest society could be mentioned who is thus affected. She has gradually withdrawn herself altogether from intercourse with her friends. "Her ladyship's unfortunate shyness" is made the excuse for not entertaining the county, that naturally looks up to her for recognition, and wonders why she lives the life of a hermit; whereas, if the truth were known, she is not the least shy, but is simply without confidence in her own powers.

As we know, it is by no means unusual to desire

the repetition of a sentence, even by those who are able to hear perfectly, especially when a room is full, when everyone is talking together and the buzz of conversation is general, or when for the moment one's attention is attracted by some distant object, or even when one is absent-minded. In our lack of confidence, we reluctantly leave the request unmade, and too often we pretend that we have understood perfectly.

Now, if this presence of mind is lacking in us, how much more must it be the case with the deaf or the Lip-reader, for whom the repetition of a question sometimes not once alone, but even twice or thrice, is necessary? Happy are they who are not afraid to "ask for more," and are determined to overcome their reluctance, until at length such requests become unnecessary.

Cultivate self-reliance, so as to be always ready with an answer, and even to put in a word when not addressed—in fact, to use your intelligence. These qualities will not come unless you work for them.

Here may I add a word of caution to those friends of the deaf, who, in the course of conversation, are sometimes apt entirely to ignore their presence, or who draw them into a discussion without having previously explained what is the nature of the conversation? By such thoughtlessness the learner is led to advance views and opinions which are sometimes manifestly absurd, and the result is a laugh at their expense. A laugh! Yes; but at what a

cost. Another inducement has been afforded to one already too much disposed to it to retire into obscurity, and thus infinite harm has been done to one whom they would have been the very last to discourage.

Tact.

The best thing to be done under certain circumstances, in order to avoid appearing strange and awkward in manner, is another point that needs attention by the lip-reader.

It is anything but pleasant to be placed in such a predicament as was a deaf lady who happened to be travelling alone.

Quite unintentionally, she gave another lady a dreadful fright. She had almost reached the end of her journey, and was sitting quietly in the snug corner of a first-class carriage, wrapped in rugs, clothed in furs, and shielded with a thick veil from the cruel, wintry blast, when the train drew up at the last stopping station.

All was at once bustle and confusion, tickets were loudly called for, examined, and collected. Hurried adieus were being exchanged all around, and among them were those of a lady who had taken possession of the corner seat opposite the one of our deaf friend.

Long and animated was the conversation between the two parting friends. Many a laughing jest and repartee flew from one to the other, but in these the deaf lady, perhaps thinking solely of her own mis-

fortune, and setting her face in stern resolve to live it down, could take no interest.

Presently final good-byes were said. The time for departure had arrived. More good-byes, more laughter, with waving of hands, and with last words, the friend departed, expecting the train to depart also. What those last words were it is hard to say, but with many smiles, and a face beaming with good-humour, the lady turned, expecting the usual tactful sympathy of a first-class occupant; but, horror! she encountered, in place, the stony, unmeaning gaze, not of the maniac, as she thought, but of the desponding lady, who was ignorant of how much cause there was for mirth in the late conversation, or perhaps thought she was the subject of it.

Not a word passed. To say that our good-humoured friend was startled conveys but a poor idea of the scene which followed. With the lightning rapidity of a thief, she collected her wraps, bounded on to the platform, and sought refuge from her terror in another compartment.

If the train had not been thus delayed, who can say what deed of mystery might have been enacted!

The warning whistle was heard, the last "Take your seats" and banging of doors, and the train was off, but not before the guard and everyone waiting on the platform had peered inquisitively into the carriage at the poor, innocent cause of all the commotion.

So rapid had been the movements of her late

companion, that she could hardly realise what had happened. It first struck her as altogether very comical, then it dawned upon her that she herself was the object of the lady's terror; and with sore feelings, and hurt to the quick, she sank again into her corner. Who shall say what thoughts rushed through that wearied head?

But can we not see how such a scene as this might be easily avoided? A ready smile, and "I beg your pardon, I am deaf," "I could not hear what you were saying," "I suppose we are just off now," or any little remark, however trivial, would at once restore tranquillity, or, at any rate, would have been infinitely better than total silence. Surely this story should teach the deaf the value of a little energy. Too often they are content to relapse into listless silence just at the very moment when, with all their wits keenly alive to all that is going on, they should be reading what others are saying around them, and ready to put in an intelligent remark or a sympathetic smile. There is nothing dishonourable in this, the others are talking aloud, though you cannot hear them. People have no secrets in public. Those who engage in conversation relying on the fact that there is no one but the deaf near them, should remember that in these enlightened days there are more lip-readers than they imagine. I wonder what a certain gentleman would think, when he reads here that his proposal of marriage to a certain lady was laughingly read from his own lips by a third

party, a little deaf girl who it was thought could not hear?

Eyes, Sir, eyes, take the place of ears in these days. I trust he will only laugh when he sees this in print, and will forgive the bright little deaf one who so merrily wrote up the whole scene for her teacher. But I must return to my subject—tact and deportment under trying circumstances.

We all of us find it one of the chief difficulties of life always to do and say the right thing at the right moment. This is among the greatest and most valuable accomplishments of the "born hostess." In these days it forms a necessary part of the training which goes on in every lady's nursery and schoolroom where children are taught from their infancy not only to think of other people as well as themselves, but also to think of other people before themselves, and, as a crowning perfection, not to think of themselves at all.

We see the result of this early training in every gentle home. There is nothing that we more admire than the tactful, yet imperceptible, way in which the cultured entertainer puts in a moment all at their ease, especially if any little *contre-temps* occurs. Some kind action or apt word is forthcoming to divert attention, so that the feelings of the guest may be spared. We all strive after this. If we occupy any position in life, we are, to a certain extent, successful; but how miserably conscious we sometimes are of imperfections! If we, then, with

all our wits about us, experience this, how much more must those who lack the sense of hearing feel their disadvantage intensified if for a moment they lose command of the situation.

The following is a case in point: A lady was receiving one of her husband's friends for the first time. She was a good lip-reader, very much at her ease in Society. Consequently, she only betrayed her deafness to her most intimate acquaintances; and any chance acquaintance rarely discovered her secret.

It was summer-time. She had been chatting very merrily over a cosy cup of tea in the garden. Everything went well till it became necessary for her to pause a moment in her conversation, in order to make the fresh tea. It happened that, while looking intently (a critical moment, truly) to see if the water boiled, the gentleman asked some trivial question. She had no idea he spoke. With a look of surprise, he repeated his remark. Still she vouchsafed no reply, and did not look up. Calmly, she proceeded with the arrangement of her cups. An awful pause ensued.

She could not make it out, but inwardly, out of the depths of her heart, she felt she had committed some unpardonable mistake; while the bewildered gentleman, on his side, could not imagine what he had said to offend, in his innocent question, and probably went away from the house with the idea that his friend's wife was—well, sadly lacking in politeness and the courtesies of life.

The moral from this story furnishes another useful hint to the deaf lip-reader: always continue to converse when your gaze is necessarily turned aside to other things. When you must be otherwise occupied, keep the reins of a conversation in your own hands, and, if you can possibly do it, let no one else "get a word in edgewise."

Had the lady I have alluded to kept to this golden rule, all would have been well—two innocent souls would not have been made uncomfortable, and she would not for a considerable time have felt "hot all over." She also will, I trust, forgive this betrayal of confidence, when she sees her own experience reproduced for the benefit of suffering sisters.

But the question will arise, Is it possible to acquire this ease and perfection of manner? It is, as we have seen, early training that produces it in the schoolroom; and what is Lip-reading but beginning A B C over again? Not less than the science itself, this should be striven after; you cannot afford to neglect it. You must learn to take the initiative in conversation. Never miss a chance. Get the lead, and keep it. You will soon find that it is much easier to lead than to be led.

Prepare yourself as much as possible for the particular occasion. It is so easy to drift into speechlessness. Train yourself to be a good talker. Read up all about the people you are going to meet. If they are public persons, consult the books they have written, or the pictures painted, or speeches made,

or whatever the work may be that interests them; talk to them about it. If you know into whose company you are going, you can generally guess the tendency the conversation will take, and thus you will be able to save yourself, and not make blunders. Be ready to seize upon any clue you may get, if you lose the thread of talk; and so, having picked up your stitches, you start again.

But you say: All this is most fatiguing, and a great mental strain. At first it may be so, if you are not naturally gifted; but, with training, it can be accomplished gradually. After all, it is more an effort of the will-power than anything else. One must have an ideal before one to work up to.

Another hint is, before going out to dinner or elsewhere, strive for a quiet afternoon—or, at any rate, a quiet hour before. Have a cup of good soup before leaving home, so that you may be "fit" and do justice to yourself.

Perhaps you will say, that, even putting your deafness aside, it is not your nature to take such a prominent place; your deafness has caused you to take a secondary position, and this has grown upon you, until to do otherwise is impossible. In that case you must train yourself to take your place in Society with others, and you will find that the effort will benefit you more than you imagine.

General Hints.

1. But remember, that in order to talk well you

must have a fund to draw upon. You must read. Study in order to keep up with the times. The newspapers should be read, so that you may be able to discuss any event of daily interest. Magazines in these days are almost an impossibility, so many have degenerated into picture books. Most of these you will naturally avoid. But there are many that must not be neglected.

Mrs. Bell, the wife of an American, Alexander Melville Bell, became deaf at the age of four-and-a-half years from scarlet fever. She writes in the "Atlantic Monthly" of her experience.

She says: "Upon the habit of reading rests all my success in speech-reading. I have thought carefully over all my experience, and the result at which I have arrived is, that not only is success dependent upon reading, or, rather, on the extension and intimate knowledge of language imparted by reading, but good Lip-reading is impossible without it."

She adds: "It is no uncommon occurrence for my husband to talk to me, for perhaps an hour at a time, of something in which he is interested. Very rarely do I have to ask him to repeat, and at the end I should be able to back myself against almost any hearing person to give the substance of what he has said nearly word for word."

2. In addition to books you must study people, also. Strive to make yourself a living personality. It is so easy to drift into a mere vegetable existence, of no importance in the world. Let every effort be

put forth to live as a thinking, intelligent being. Consider not only the influence you would acquire, the good you could do, which of itself would infuse brightness into your life, but also that you are causing your friends to feel at ease by leading them to talk on interesting topics; and then surely you will not fail to persevere.

3. Do not be afraid to occasionally ask a question, and when asked always wait to *see* the answer before continuing your subject. You will often find that some people are nervous, and slow to realise that you comprehend them; let these see by your next remark that you have understood them perfectly. If you were simply an ordinary deaf person, without any knowledge of Lip-reading, and you were continually to ask for the repetition of a trivial sentence, "Speak a little louder, sir, I am rather deaf," there might be some excuse for shrinking from the task of engaging you in conversation; but once they understand that you can lip-read, you will be astonished how eager they are to do all they can to help you, particularly so if, when you are learning, you explain to them how helpful it is to you. When they realise what it is to you, you will have no lack of interested helpers.

4. The next point is a most important one. Be sure and speak distinctly *yourself*, however others may speak to you, and whether you can read their words or no. In order to avoid misunderstanding, your own utterance must be clear and unmistakable.

It is a fallacy to think that lack of bodily strength prevents you from speaking out; it is not power of voice that is required, it is distinctness. Let each word end distinctly, so that every terminating consonant is heard. Do not let your voice drop at the end of the sentence. Remember always to speak so that the last word can be heard equally well or better than the first.

5. The suggestion that you should avoid monosyllables as much as possible should be noted.

What is more monotonous than the continual "Yes," "No," "Really," "Fancy," &c., when listening to your friends? This caution is given because at some time it will inevitably happen that you will put in your "Yes" in the wrong place. Then will ensue one of those awful pauses which are so painful to all concerned.

6. Never be afraid to say, "I beg your pardon," when you have lost the thread of the conversation. "What did you say?" or even "Um?" is better than nothing. Perhaps a more natural way is to repeat part of the sentence, or the last few words you *did* understand, with a note of interrogation in your voice. You must not appear to be ill at ease and nervous.

And here a word to hearing friends who read these remarks.

You know how irritating it is to find all you have said has been thrown away or misunderstood by your deaf friend, and you have to tell it all over again.

It is just as annoying to a deaf person to have the same thing repeated again and again, while all the time he or she knows quite well what you have said the first time. Give time for what has been said to be comprehended before a repetition is volunteered.

But in both cases the remedy is their own. After you have taken the trouble to try and interest them, they should, in common courtesy, evince their interest by saying something to show they appreciate your kindness.

Do not shout at your deaf friend, nor yet allow him to speak too loud, when there is a lull in the conversation.

Lip-reading of course depends on the eyesight, and in a general way, if this is good and the light fair, the reader can see the articulation, the pauses, and the entire facial expression so much better if at some little distance from the speaker.

7. With regard to the important question as to whether it is well for the lip-reader to betray his infirmity—it is most advisable not to do so. It is not so with other sufferers. The stammerer, even, in order to avoid the use of a word which will cause him trouble in utterance, skilfully twists and turns his sentence, till at times he finds himself saying something quite different to what he intended. Although there is a distinct disadvantage in this mode of procedure, yet there is this consolation, that the one with whom he holds the converse knows nothing of his affliction.

The lame man does not wish the whole world to know he is lame; the blind with one eye does not label the other "Glass"; so the deaf is under no obligation whatever, after he has once learned to see what is said, to tell everyone of his deafness. Otherwise it is probable that once you tell your friend that you are deaf, and only understand what is said by reading the lips, he will at once begin to make hideous facial contortions. He will speak with strange movements of the lips in a most unnatural way.

You wish him to speak naturally, otherwise, when the grimace comes, you may be inclined even to laugh, and offence may be given.

8. There are many little artifices which will make it easier to lip-read. Always seat yourself, and you will find that, with a "Come, sit here," your friend falls naturally into the right position for you to see clearly.

If he has already taken his seat in a wrong place, make some excuse to show something to him, and so move him. It is so much easier when a good light is on the countenance; not necessarily a full light, or that the face should be directly turned to you. In some cases it will often be found easier to read speech from the profile view, at almost any angle, rather than from a full view of the lips.

No set rule, however, can be laid down. People vary so much. Watch the face in an intelligent, natural, and easy manner. If you make mistakes,

as surely you must expect to do when learning, join in the laugh which they occasion, but in future be more careful.

If you happen to be in a room with friends, and are tired, or perhaps do not want to talk, it is a good plan to take up a book or paper, you may then be quite sure that nobody will disturb you; otherwise a lady may have in hand some knitting or other work that does not require close attention, then you can watch the talk, and keep on the alert, in case anyone addresses you, whereas, if your eyes are cast down, there are only the old and too well-known objectionable ways of getting your attention, and these methods draw attention to your deficiency.

Never feel that your friends do not want you to know what they are talking about. If this *were* so, knowing you can lip-read, they would keep back what they had to say till a more opportune time.

When you are out with a companion, do not suddenly, without any explanation, stop to gaze into a shop, or turn into one; make some remark to this effect:—"I want to look at this or that." "Wait a minute; I want to go in here." It is so much better than letting others imagine that you are close and reserved, cross, or merely wish for their company because it is better than being alone.

It may be that one or more of these points have come within the experience of many; at any rate, they have come within that of the writer, who, ever on the alert for what may benefit her pupils and

profession, has jotted them down first in her note-book, and then here.

Deafness is truly a living nightmare; half the pleasure of life is gone, both to you and the friend who wishes to talk to you. But bear it patiently, and, when all else fails, look intelligent. In an optimistic spirit take comfort in the thought, as some people do who say, "It almost makes me resigned to be deaf, when the nonsense some people talk is repeated to me."

CHAPTER VII.

Selected Exercises.

It has already been observed that, in order to lip-read with anything like proficiency, it is necessary, in the first instance, to have a few lessons from a competent teacher. Whether it is at all possible to acquire the Art without this preliminary aid it is difficult to say. Possible, not probable, is perhaps the correct answer; certainly not without a great deal of labour and some disappointment. At any rate, the pupil will make much more rapid progress with this aid, and will be the first to acknowledge, after a course of lessons, that the time has been well spent.

As, however, the bare possibility is admitted, the following exercises are added, to help anyone who may wish to make the experiment. It is hoped also that they will prove a help to pupils who wish to practise at home some few of the teacher's instructions.

Of course, in order to take advantage of these exercises, the sympathetic aid of a patient friend

must be enlisted. Failing this, even a looking-glass is better than nothing; but, naturally, in this case, half the practice will be lost, seeing that the pupil knows what the word is that is watched, whereas, with a friend, ignorance of what is coming often proves an incentive to perseverance, and, indeed, gives a little brightness and some amusement to an otherwise dull lesson.

First, then, let us take the vowel-sounds: a few words showing each of these are given. They should be practised over and over again, first keeping to one vowel, and going through the list, and then changing their order. This will be found most beneficial in helping pupils to recognise the vowel-sounds in words of one syllable. Let them be repeated naturally and distinctly by a friend, the pupil taking care to sit with his back to the light, so that the light may fall on the face of the speaker:

a, as heard in the word *father*—

farm	cast	chart	staff
fast	star	shaft	farce
sharp	path	harm	last

a, as heard in the word *all*—

ball	sauce	sport	fault
shawl	ought	mourn	raw
sword	false	chalk	salt

o, as heard in the word *on*—

fox	chop	top	swan
shot	wash	loft	block
loss	pot	dot	watch

oo, as heard in the word *food*—

shoot	jew	soup	move
group	roof	fruit	loose
rule	suit	moon	shoe

oo, as heard in the word *foot*—

put	wood	full	rook
to	bull	soot	should
could	wool	puss	shook

ou, as heard in the word *out*—

vow	plough	howl	doubt
rouse	stout	drown	pound
pout	mouse	scout	ounce

o, as heard in the word *over*—

oath	most	post	woe
slope	coast	float	know
cold	show	note	boast

er, as heard in the word *fern*—

first	curl	verse	mirth
pert	shirt	term	burst
search	worth	earl	her

u, as heard in the word *fun*—

one	rust	crumb	sponge
fun	tough	slut	flood
ton	come	nut	must

e, as heard in the word *feel*—

tree	seen	we	eve
east	mean	key	thief
chief	sheep	seal	cheer

i, as heard in the word *sit*—

lip	chin	swim	silk
fish	width	whip	bill
build	win	kiss	flit

e, as heard in the word *end*—

fen	sent	said	mess
health	thread	deaf	lead
guess	felt	smell	best

a, as in *and*—

clap	span	swam	gas
man	snap	fact	plan
lamp	last	sham	ant

i, as heard in the word *pine*—

guy	guise	chime	shy
light	like	buy	price
wipe	right	aisle	knife

oi, as heard in the word *oil*—

toil	voice	buoy	spoil
royal	toy	joy	choice
soil	coin	void	joint

a, as heard in the word *fame*—

snail	face	break	fête
tale	eight	shame	prey
veil	ray	rein	gauge

u, as heard in the word *use*—

mute	youth	view	ewe
few	feud	due	fuse
duke	juice	suit	stew

After these can be read with some facility, in order to make the mind quick and receptive, it may be well to pass on to words of two syllables. The following will be found useful:

social	woven	letter	remind
paper	father	feeble	amuse
welcome	silver	notice	elbow

mischief	infant	never	voyage
soldier	fellow	toilet	poker
widow	to-day	evil	motive
July	weather	whistle	clever
chemist	servant	tremble	photo
twenty	another	bishop	saucer
leather	birthday	daisy	flower
sometimes	yourself	neighbour	many
twilight	lion	winter	lecture

Words ending with "*n*" are often an obstacle to the lip-reader, and require practice. A few are given:

kitten	action	fashion	garden
spoken	swollen	prison	lighten
woven	gladden	fortune	mountain

Words of three syllables are often easier to be read than shorter words. The reason for this is because one syllable helps to another, the latter half of a word often giving the clue to what may have been lost in the first syllable. It is well to practise a few in the same way:

unfortunate	endeavour	considerably
language	confusion	adoption
cultivated	opposite	midsummer
gunpowder	unusual	evolution
interview	remarkable	gentleman
ridiculous	American	possession
astonished	fortunate	mischief
examination	undertake	delicious
overlook	sufficient	September
holiday	resolution	submission
remember	magazine	punishment
several	character	studio
melody	anybody	society

everywhere	academy	catalogue
understand	separate	railway
fatherless	flower pot	palpable
execute	monument	salary
habitation	bookbinder	observation
November	botany	etc., etc.

Words containing the sound of "sh" are sometimes puzzling at first:

cial — shl in commercial, artificial
sial — shl in controversial, circumstantial
tial — shl in martial, essential, partial
ceous — shus in farinaceous, argillaceous, rumentaceous
cious — shus in ferocious, gracious, conscious, precious, spacious, vicious
tious — shus in sententious, cautious
cean — shn in ocean
cian — shn in optician, politician
sion — shn in mansion, pension, passion
tion — shn in mention, action, nation, portion
cien — shn in efficient, sufficient
tian — shn in gentian
sion — zhn in confusion
gious — jus in religious
geous — jus in advantageous

When the pupil is ready to lip-read short sentences of easy words, they ought to be said naturally and fluently—not each word given with a pause between. A few are here given as an illustration. They also make the pupil careful and accurate:

So am I.	We are not.
Who was that?	So are we.
I shall go.	If you please.
Never mind.	Perhaps so.

No such thing.
How are you?
I saw you.
How hot it is.
In a moment.
Allow me.
Of course.
I think so.
Wait a bit.
Are you sure?
It's no use.
I'm not used to it.
I think she's waiting for me.
He didn't hear me.
She waved her hand at me.
I was uncertain what to do.
Now for it.
After that, may I come?
It was not to be so soon.
It will not do.
I thought so too.
Tell me some of your adventures.
Come up here; I'll run and open the door.
It made me proud to hear them.
I tried to sleep but couldn't.
I don't know what I said or did.
I'll make one some day.
I wish you hadn't said that.
Don't go near. Come away.
He's nearly well now.
Did you hear them laughing?
Give me your hand.
Lie down and rest.
I'll go with you. It will be safer.
That's not enough for me.
Who sent for me?
Make way there.
I'm too old to be tormented.
What's the reason of all this?
I looked, but couldn't find any.
What was I telling you?
It's true after all.
Let's go in.
Do they live near?
It's a good omen.
Now's your time.
Where are you going?
We are near neighbours.
How did you know that?
That would not suit us at all.
And so it was arranged.
What have you done to them?

What d'you think?
It's very good of you, I'm sure.
I wouldn't stand it if I were you.
Will five shillings be enough?
I've a jolly good mind to try.
Are you going to stop it?
It's rather a good thing.
Did they say so?
We'll say no more about it.
What was his name?
There was no room to sit.
They stayed in the house.
It did not last long.
I sat up in bed and listened.
I don't know; I never saw him again.
No hurry.
That's how it all began.
There was no more to be said.
Now where are you?
How could you expect it?
Did you come by train?
They will let him, I'm sure.
To tell the truth, I thought so, too.
I want to see them.
I thought you knew.
Very well; that's the best I can do.
That's all I want to know.
I wonder at you, of all people.
It's a bit hard on you.
I'm not afraid in the least.
You're a bit behind the times.
What I mean to say is this:
It seems to me that you are out of order.
You can't do it.
I would rather not.
You made a mistake.
No; not at all.
What a miserable day it is.
Don't stay away long.
It was long before that.
I'm so glad to see you.
I don't think they will be long.
Are you going out?
Take that plate away, will you?
Do you understand me?
There was a high wind last night.
Which theatre are you going to?
I believe you've just dropped this.

When what has gone before has been accomplished, the pupil may well proceed to more advanced instruction, and the following exercises, containing longer words, are given as a specimen of what is necessary:

interesting evidence
additional force
the testimony given yesterday
delayed settlement
in view of the recommendations
drag on indefinitely
amateur attempts
weight and importance
general engagement
the liveliest concern
distribution of certificates
the aggregate amount
the novel practice
hopelessly complicated
falling asunder
growing dissatisfaction
severely criticised
no alternative available
immediate attention
natural opponents
inevitable difference
permanent importance
effectual measures
exemplary patience
power and authority
etc., etc.

In ordinary speech, the tendency is, if a word ends with a particular sound, and the next word begins with the same sound, to pronounce it once. At any rate, in Lip-reading only one sound is visible. For instance, in the words *stiff finger* three letters "f" are written, but only one seen:

brief visit = bre'visit
cab proprietor = ca'proprietor
some more = som'ore
etc., etc.

orange juice
large shoes
foolish joke
village charity
each general
much shelter
fresh chance
next chapter
great joy
sad change
odd jumble
iron chain
thin jacket
terrible charge
usual journey
sharp point
club ball
solemn moment
keep back
superb portrait
damp mist
some pain
plum pudding
grebe muff
warm bath
take care

active voice
brief vision
vague counsel
weak character
ride down
good dinner
human knowledge
gone now
downright nonsense
most necessary
loud noise
afternoon tea
fine day
wet day
hard times
terrible danger
land lady
good lemonade
feel tired
last letter
well now
sudden light
train load
right time
small lamp
author's zeal

oak grain pause suddenly
big gun useless zinc

A few longer sentences are given next, the idea being to put the more advanced pupil on his mettle, so to speak, and to see correctly and quickly. The subject of each sentence having no connection with what has gone before, there being no context to guide to a right solution, such sentences are very difficult to read, and should be well practised. This is a good preparation for ordinary conversation, when people, without any warning, start a new subject:

"The sun is all very well," said an Irishman, "but the moon is worth two of it; for the moon affords us light in the night time, when we want it, whereas the sun is with us in the day-time, when we have no occasion for it."

"One reason we get along with ourselves so well is that we have lived with ourselves so long as to get accustomed to our own eccentricities and disagreeableness. If we were to meet our own duplicate we should most likely look farther before selecting our companion."

"We lead but one life here on earth. We must make that beautiful, and, to do this, health and elasticity of mind are needful; and whatever endangers or impedes these must be avoided."

"Travelling is no fool's errand to him who carries his eyes and itinerary along with him. The travelled mind is the Catholic mind educated from exclusiveness and egotism."

"Mankind are always happier for having been happy; so that if you make them happy now, you make them happy twenty years hence by the memory of it."

"Kind words and liberal estimate and generous acknowledgments are ready appreciation and unselfish delight in the excellences of others—these are truest signs of a large intellect and a noble spirit."

CHAPTER VIII.

Appendix.

A few of the pleasant sentences which have been written by those who have become adepts in Lip-reading may interest. One says: "Everyone is delighted. You cannot think what a difference the Lip-reading has made to me. I have not used my ear-trumpet since I came home; formerly, I never thought of going down to a meal without it. Many thanks for the great help you have given me."

"I feel my lessons have been a decided help, and shall certainly look you up whenever possible."

"I have been staying in the same house with my cousin. I am sure you will like to know that all her relatives are quite delighted to find so much improvement in her powers of holding intercourse—not only that she knows so much better what we said to her, but the effort on her part seemed to be a pleasant exercise instead of a painful strain."

"We all think —— very much improved. My sister says it is wonderful what you have done for her."

"Now that I am familiar with the ground-work, I hope, with continuous practice, eventually to completely master the Art, and thus prove no unworthy pupil of yours."

"Am pleased to tell you I am making good progress with Lip-reading. I should like you to see the result of all the trouble and patience you showed in teaching me."

"I am *so* much obliged to you for all your kind and successful help to my daughter."

"The general opinion, as regards the subject which interests you, may be summed up in ——'s words: 'Oh, I say, you *have* got on a lot!' Or, if you prefer a more precise specimen of English: 'I find that during the last few days you seem to hear me much better, but doubtless that is the effect of your Lip-reading lessons, and not due to any improvement in your power of hearing.'"

"My Lip-reading is of the greatest service to me. We recently had a mission at our church, and, if I had not been able to read, I might just as well have stayed at home. As it was, I could read everything the missionary said, although it was a great strain. I don't feel as if my eyes had recovered yet. You are so used to successes that I doubt if you will feel gratified at what I have told you!"

"Miss —— said I was to be sure and say that she

thought I was getting on wonderfully with my Lip-reading, and I really do feel so much better for the lessons; and above all else is the freedom from the dreadful headaches I used to have while people were screaming in my ears."

"I am glad to tell you I have found my Lip-reading a decided help, though I want to get much better at it; still, I have certainly found it a help, and it encourages me to try. I am just far enough on the road to know that I want to go much further."

"I am getting on splendidly, but I don't know if you would be satisfied. We have had two visitors lately, who have been much interested. They both thought it wonderful. One was a very old friend, whom I have not seen to talk to since I had the lessons."

"It seems so odd to me to think that anyone could doubt the advantages of Lip-reading, and of course it is only those who know nothing about the matter who do so. As for me, it has made all the difference in my life.

"Reading the life of Fawcett, and how he conquered the difficulties of his blindness gave me a great spur in my life, just when I wanted it most. Deaf people can conquer their difficulties also, and they can do twice as much with Lip-reading to aid them; and Lip-reading makes us more like other people. I have met with many people who would never believe that I could not hear, and many did

not find it out till long afterwards. Some of my experiences that way have been very amusing.

"I can say most emphatically that Lip-reading is the greatest blessing to a deaf person, and has the power to help them in their intercourse with their fellow-men, to take a position in society, and to do work in the world, in a far greater degree than any other means."

"I went the other day to see an invalid lady at one of the hotels, quite a stranger, but I had heard of her, and thought she would like flowers. About the middle of my visit we were speaking of a deaf lady, and I remarked I had persuaded her to practise 'Lip-reading,' like myself. I thought the invalid looked perplexed, so I had to explain that I was deaf. She wouldn't believe it, and said she would never have thought it possible, &c. I said I was sorry I had let it out, it would have been fun to have gone away without her knowing; but I did not think. That is only one of many such cases. Sometimes it has happened that the people did not find out for some time after. I was once told at a table d'hôte in Florence that I could make a fortune by being a Russian detective! as I could make out a good part of what some people were talking about at the other end of the table; only it was not really fair on them to go on long!"

"I am much interested in Lip-reading, and only regret that we did not hear of you before!"

"I found I got on better with French lips than

Italian ones, and when I see you I will tell you how I caught two women making *remarks* they little guessed would be, as good little children are always told to be, 'seen, and not heard.'"

"Thank you over and over again for your kind help, which I know will be a lifelong boon to me."

"Don't you feel a wee bit proud when you see two people, who would be sitting like dummies, having a good time, and all owing to you? I know I feel grateful to you every day of my life, and this isn't gush."

"We went out to dinner on Wednesday evening, after I left you. I got on better than another woman who was not nearly so deaf, but who had not tried Lip-reading. She asked me about it."

"I enjoyed my visit to my friends, and got on capitally. They were very kind. I thought you would be interested to hear that 'my brightness and patience were an example to everyone.' You must take that as a feather in your cap, as it is owing to your help that such a thing can be truthfully said of me."

"One of my chief regrets at leaving London is that my delightful lessons must end."

Such are a few from among the many grateful messages which have been sent in from pupils and friends. They have been selected almost at random, or as bearing upon such points as have been touched upon.

It only remains to take this opportunity of publicly

thanking the writers and the many others who have expressed their gratitude in such kind words, and to beseech their pardon for incorporating their extracts in this little work without permission. One result they will inevitably have: They will show to others the undying affection which exists between those who have striven to help them in misfortune, and those who recognise that the effort has not been altogether in vain. More than that, they emphasise not only the possibility, but the certainty of our art as the great remedy for deafness, while they show that there exists a living sympathy with the sad, silent world; and that efforts are being made by an ever-increasing circle of friends and believers to anticipate in some measure that glorious time spoken of in Holy Writ, when the "ears of the deaf shall be unstopped," and "the tongue of the stammerers shall be ready to speak plainly."

THE END.

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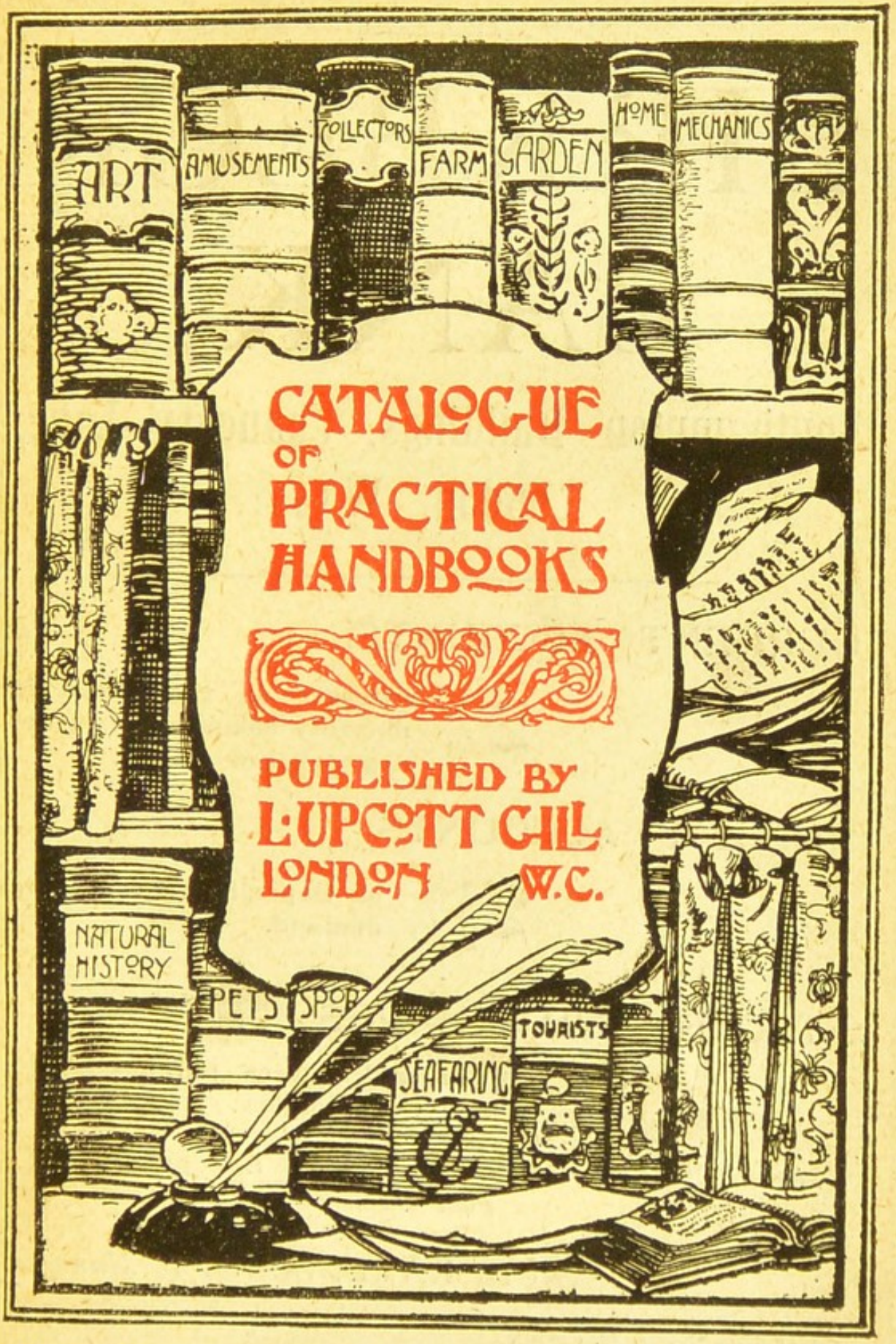

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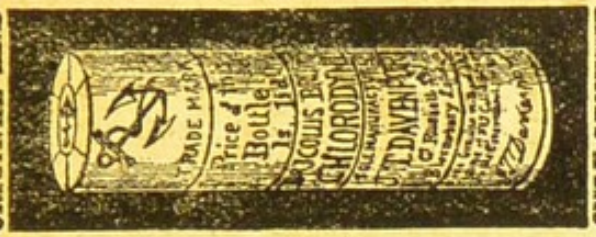

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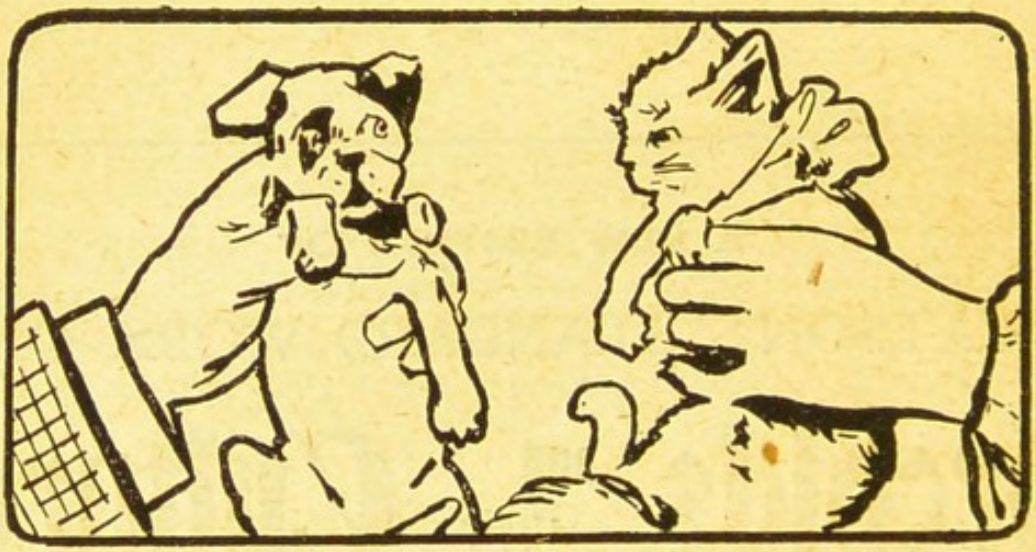

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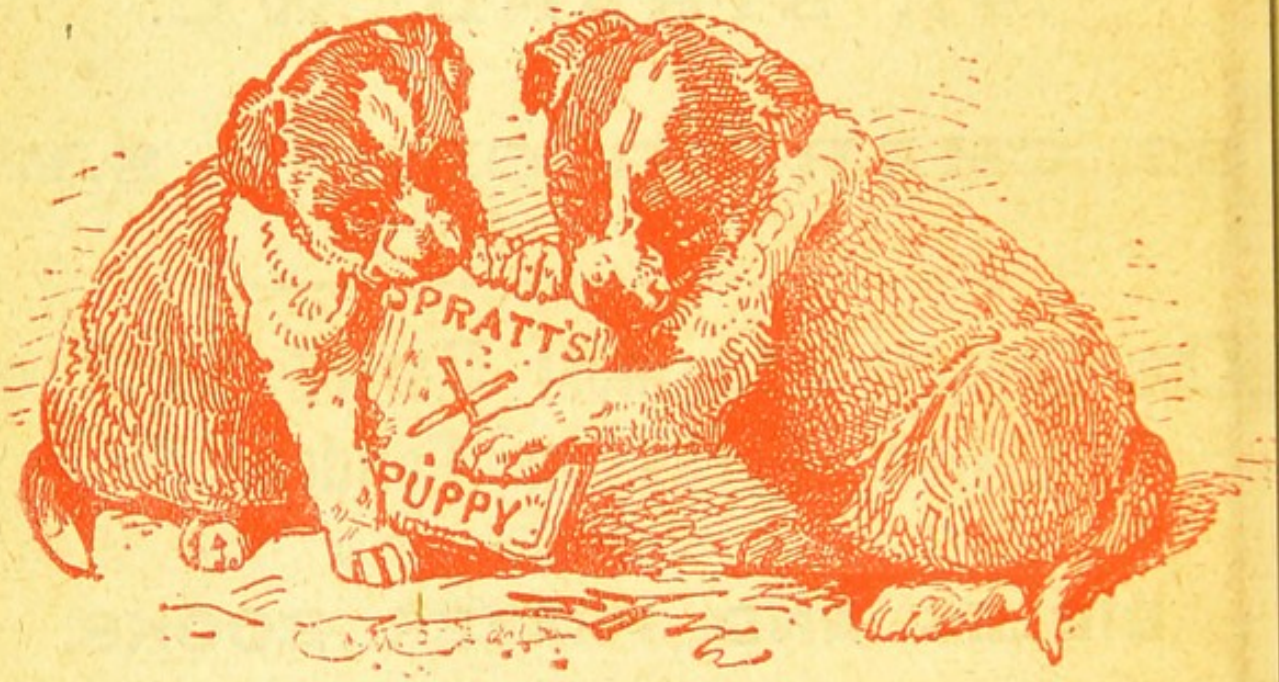

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