The art of instructing the infant deaf and dumb. To which is annexed the method of educating mutes of a more mature age ... practised ... by the Abbé de l'Épée / By John Pauncefort Arrowsmith.

Contributors

Arrowsmith, John Pauncefort.
L'Epée, Charles-Michel de, 1712-1789.

Publication/Creation

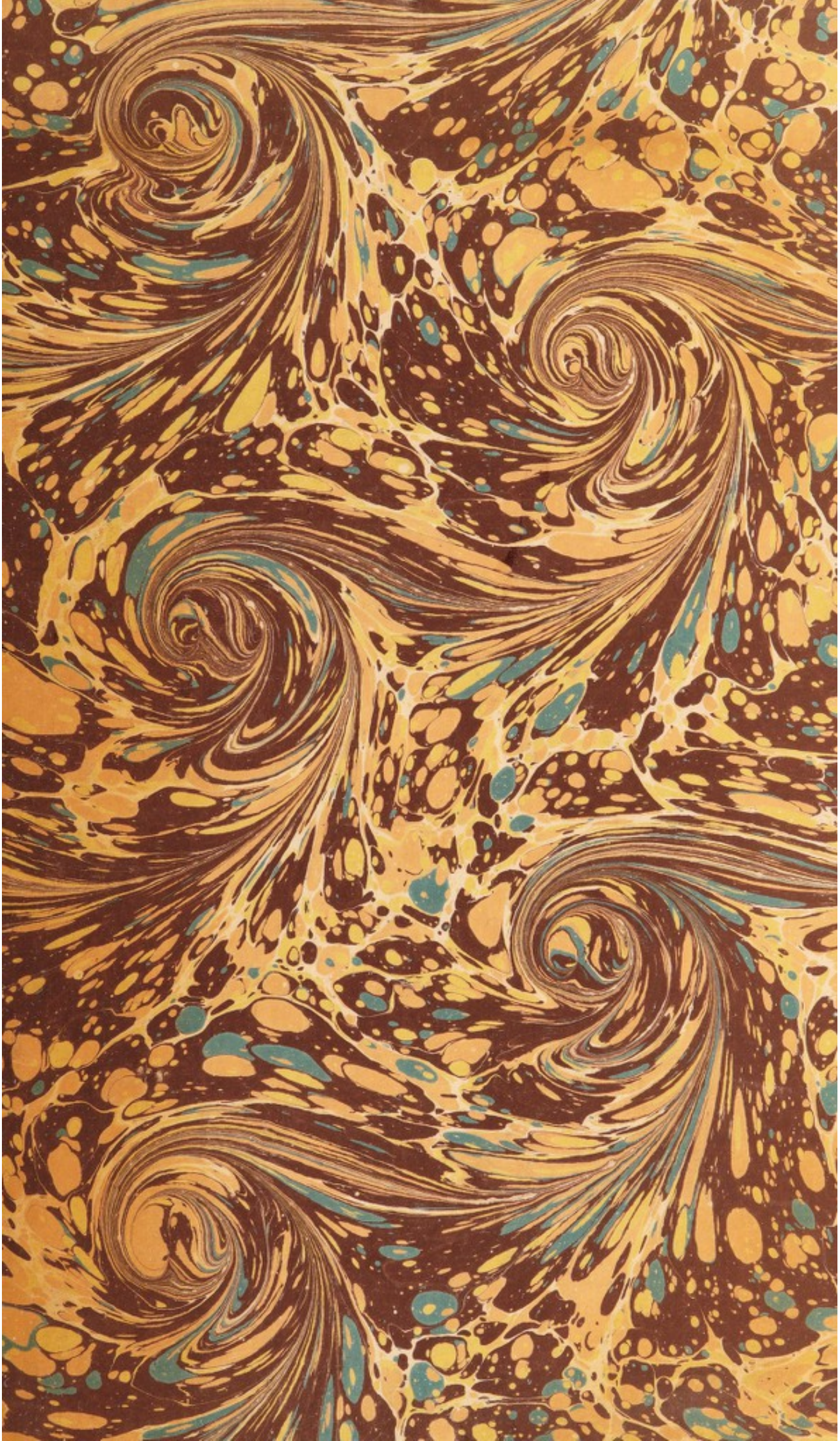
London : Taylor and Hessey, 1819.

Persistent URL

https://wellcomecollection.org/works/vrpnytu5

License and attribution

Wellcome Collection
183 Euston Road
London NW1 2BE UK
T +44 (0)20 7611 8722
E library@wellcomecollection.org
https://wellcomecollection.org



Mr. Arrowsmith.

The Artist & Subject of this Work was born Deaf & Dumb.

THE ART

OF

Instructing

THE

INFANT DEAF AND DUMB,

BY

JOHN PAUNCEFORT ARROWSMITH.

ILLUSTRATED

WITH COPPER PLATES, DRAWN AND ENGRAVED BY THE AUTHOR'S BROTHER,

AN ARTIST BORN DEAF AND DUMB.

TO WHICH IS ANNEXED THE

METHOD OF EDUCATING MUTES

OF A MORE MATURE AGE,

WHICH HAS BEEN PRACTISED WITH SO MUCH SUCCESS ON THE CONTINENT,

BY THE ABBÉ DE L'EPÉE.

LONDON:

PUBLISHED BY

TAYLOR AND HESSEY, 93, FLEET STREET,

AND SOLD BY

T. ARROWSMITH, 37, SLOANE SQUARE.

1819.

CONTENTS.

The Method of educating Mutes of a more mature Age which has been practiced with so much success on the Continent by the Abbé de l'Epée.

Page

CHAPTER XI.

CHAPTER XII.

CHAPTER XIII.

CHAPTER XIV.

CHAPTER XV.

The manner of instructing the Deaf and Dumb to Articulate.

CHAPTER I.

INTRODUCTION.

MUCH has been written on the subject of educating the deaf and dumb, by gentlemen who have themselves taught and instructed them with great success; and who have been the means, through a bounteous public, of establishing asylums for the exclusive purpose of educating indigent persons of this description. It is to be feared, however, that those establishments have operated like scarecrows with teachers in general, who have been induced, in consequence of the establishment of such asylums, to think there must be so much difficulty in educating these unfortunate mutes, that none are competent to undertake the charge but such as have attended an asy-

lum for instructions, and have thereby acquired a thorough knowledge of all the mysteries of this seemingly occult science. These newly initiated artists, instead of taking off the mask, which was worn by their predecessors, have put another on still more hideous, and thereby dazzled the ignorant with their quackery.* In the sequel I shall endeavour to convince the public, that the difficulty of instructing the deaf and dumb has been in idea, not in practice; and that any parent or teacher, may educate a child born under such privations, as usefully as can be effected at any of the public asylums.

The education of the deaf and dumb has for ages been conceived a matter of great

* I understand, it is usual to give a considerable sum of money to a teacher at an asylum for such instructions; and that the person who has learned the mystery, is bound in a bond, to a certain amount, not to take a pupil, in the same manner, for a number of years after he has been so taught. This is making a trade of it indeed!

difficulty, and even by some an impossibility. Very few persons, consequently, have given themselves the trouble of investigating the subject; yet all who have attempted the education of them have succeeded beyond their own most sanguine expectations.

About sixteen years ago, I was applied to by a gentleman, who had been in company with a brother of mine, who was born deaf and dumb, to know where and how he was educated. It appeared, that a friend of this gentleman had a daughter, twelve years of age, born deaf and dumb, and a family of ten children besides, who could hear and speak. The latter were sent to school; whilst this unfortunate mute was kept at home in a state of ignorance, because the parents imagined that this misfortune precluded all hopes of instructing her. If the child had been blind, I should have been less surprised at this conduct; for I have always considered the want of sight as a greater obstacle to the acquisition of know-

ledge, and, in every respect, a more melancholy privation than that of hearing.*

* Before I proceed further, I must here beg leave to differ in opinion from some writers, as to which of the two objects, the blind or the deaf and dumb, is most to be pitied. It has been contended by some, that the comparison is greatly in favour of the blind. I cannot agree with them, under any circumstances, and shall here give you the answer of two deaf and dumb scholars of the Abbé Siccard, to the following question, which evidently proves the reverse.

Q. "Do the deaf and dumb think themselves unhappy?"

The following is the answer of Massieu.

A. "No; because we seldom lament that which we never "possessed, or know we can never be in possession of: "But should the deaf and dumb become blind, they would "think themselves very unhappy; because sight, is the "finest, the most useful, and the most agreeable of all the "senses. Besides, we are amply indemnified for our mis-"fortune, by the signal favour of expressing by gestures, "and by writing our ideas, our thoughts, and our feelings; "and likewise by being able to read books and manu-"scripts."

The following is the answer of Clerc.

A. "He who never had any thing, has never lost any "thing; and he who never lost any thing, has nothing to "regret. Consequently, the deaf and dumb, who never

I answered the gentleman's letter so much to the satisfaction of the parents of the deaf and dumb child, that, with no other instructions than those contained in my letter, and a print of the manual alphabet which I sent them, the child was put to a common school, not to an asylum; and, in three years time, the girl could read, write, and understand so much, as to be as useful as any other child in the family. A few years after I wrote the letter, I saw the girl, who could then talk with her fingers as rapidly as myself; and she thanked me for my letter, which she said was the means of her education.

A poor man from Buckhaven, in Fife-shire, with a family of eight children, who

" heard or spoke, have never lost either hearing or speech;
" therefore cannot lament either the one or the other.
" And he who has nothing to lament, cannot be unhappy;
" consequently the deaf and dumb are not unhappy. Be-
" sides, it is a great consolation for them to be able to
" replace hearing by writing, and speech by signs."

had heard of my brother, lately came to Edinburgh on purpose to see me, in the hope of obtaining some information as to the most eligible method of instructing two of his daughters, one eight, and the other twelve years of age, who were born deaf and dumb. The latter, a very interesting girl, accompanied him, being the first time she had ever been from home. The poor girl was ignorant of every thing. The man was in my company about eight hours, and the girl about half an hour; during which time I taught him the manual alphabet, and the girl how to make the letters with her fingers; and further instructed him what to do, or cause to be done, in educating his children. In order that he might not forget the manual alphabet, I desired him to go to the deaf and dumb asylum in Edinburgh, and endeavour to get a print of the manual alphabet, if possible. As he knew the teacher there, from the circumstance of having tried to get one or both

of his children into the Asylum, without success, he was sure the teacher would have given him a print if he had had one; but it seems he had not. The poor man wanted the alphabet, as he told the teacher, for the purpose of trying himself to teach his children the letters; when the teacher told him, if he could do that, he could do every thing. This answer gave the man great satisfaction and pleasure, as he was confident, from what I had told him, he should be able to accomplish that. He left me with his heart full of gratitude and joy, and with the utmost confidence, that his children might be taught to know every thing that is useful.

Too much praise cannot be bestowed on the establishment of the benevolent institutions for educating the indigent individuals of this class. These institutions were established when there was no apparent possibility of meliorating their condition by any other preceptors; consequently, every credit is due to a generous public for their philanthropy.

I must beg leave to differ from the preceptors in one particular. Too much time, and too much labour, as I conceive, have been bestowed upon teaching the deaf and dumb utterance, when the benefit of it to them is by no means adequate to the trouble of learning it, particularly in the manner in which they are now attempted to be taught.

If it were of that utility which some have been pleased to ascribe to it, I would cordially subscribe to the propriety of every exertion being used to acquire speech; for if man, without utterance, were void of reason, as some have pretended, speech would be indispensable.

I will suppose for a moment that I was born deaf and dumb, had attended school, and learned every thing *without* utterance, and you being alike situated, had learned every thing *with* utterance. I should be glad to know, under such circumstances, how it can be made to appear that I am less

rational than you, and what can prevent me from exercising my reasoning faculties, as well as any other person who can hear. The only difference I can conceive is, that I may be a little longer about it, but perhaps I may on that account be more correct; for it cannot be denied, that a written question or answer is more to be depended upon than a verbal one. Does not reason tell us, there is no more connexion between ideas and sound, which affects our ears, than between those ideas and written characters, which affect our eyes. Speech is nothing more than a translation of writing. Those who can hear and speak, make use of it as a more convenient mode of communication, while the deaf and dumb, for want of hearing and speaking, substitute the written language and signs.

It has been observed by an author who is a great encourager of utterance, that this artificial speech is a medium which is found very useful for the indigent deaf and

dumb, because children of this description are placed out in manufactories, and are thus enabled to communicate more easily with their masters. It is evident that the person who made this observation had never been a manufacturer; if he had, he would have given the preference to servants who could not hear and speak. They make the best and most trusty servants, having nothing but their business to attend to, and they are not diverted from it by conversation like the others, while they are no less useful and rational.

I cannot help dwelling upon this subject, because I know the indigent deaf and dumb have lost much useful time in learning utterance, which, without being of absolute use to them, causes great pain and torture to themselves in learning, and makes them very disagreeable companions afterwards.

If parents in affluent circumstances think proper to have their children taught utte-

rance, in the name of fortune let them, as they can afford to pay for their education, and may be pleased to hear them speak; but do not let a public charity be occupied in any thing but what is useful and absolutely necessary.

It is a great pleasure to see so many gratuitous schools established for educating the poor who can hear and speak, and I hope to see the indigent deaf and dumb admitted into those schools; confident as I am that they can be taught with great ease to read, write, and understand so much as to render them useful, agreeable, and happy members of society.

I have often thought, when I have met a man unable to read or write, but who could hear and speak, that he was infinitely a more pitiable object than the instructed deaf and dumb. I know, if two men thus situated, of equal abilities, were to apply to me for employment in any trade, I should not hesitate a moment in fixing on

the latter, as a servant, in preference to the former.

There are asylums established for the exclusive education of the indigent deaf and dumb in most countries; and I shall be very happy to see the education of them introduced into all the charity schools where children are educated who can hear and speak. The masters and mistresses would find but little difficulty, in beginning, to teach them the letters and the meaning of words; but in case their pupils should not be quite equal to the children taught at the first asylums, it must be admitted that a little education is better than none. But I am certain from experience, that a child born deaf, will have a greater advantage in learning at a school where children are educated who can hear and speak, than at a school where none but the deaf and dumb are taught; and the children who can hear and speak will be alike benefited by being taught along with

them. If the deaf and dumb were going to spend all their days in company with each other, then it would be as well for them to be brought up and educated together; but as they will have to depend chiefly upon people who can hear and speak, the sooner and oftener they join their society, the better it must be for them; and the children who can hear and speak, will, from their infancy, become acquainted with the dumb language, and be able, when they grow up, to correspond with any person they may happen to meet with, labouring under the like infirmity. If I had a child of my own, born deaf and dumb, and could not afford to send him to any school, I would not let him go to an asylum, nor to a school where none but the deaf and dumb are taught, if he could be educated there for nothing.

The asylums for the education of the deaf and dumb are so well filled, that thousands must remain without any education, unless

the parents or other teachers will undertake to instruct them.*

* As a proof of this, I read the following paragraph in the Courier of Monday the 25th of May 1819, which I submit to my readers without any comment.

Asylum for the Deaf and Dumb.—" On Thursday, the " 20th instant, was celebrated, the 26th Anniversary of this " most interesting and important Institution, at the City " of London Tavern; his Royal Highness the Duke of " Gloucester, Patron, in the Chair, supported on the right " by the Marquis of Buckingham, President, Mr. Wilber- " force, and others Vice-Presidents; next to his Royal " Highness, on the left, was the Bishop of Oxford, and on " the same side were Lords Gambier, Calthorpe, &c. Vice- " Presidents. The company was truly respectable, nearly " 200 in number, and they evinced the warmth of their " attachment to the Charity by the liberality of their sub- " scriptions and donations. The Noble President, on pro- " posing the health of the Patron, spoke with great energy " and feeling of the benefits conferred on the community, " indeed on mankind at large, by the patronage of his " Royal Highness to an Institution like this, where human " beings were rescued from a condition of exclusion and " ignorance painful to contemplate or describe. His Royal

I have for many years past had it in contemplation to publish all I knew of the

" Highness, in returning thanks, entered with his usual " warmth of philanthropy, into the contrast between the " condition of the taught and untaught deaf and dumb. " Shortly afterwards the company had the most gratifying " proof of his Royal Highness's statement, by the intro- " duction of nearly 40 of the children, out of 186, of " which the school at present consists, who exhibited such " specimens of their progress in writing, cyphering, com- " position, and articulation, as could leave no doubt in the " mind of any one examining them, that they have, by " means of education, been raised from mere automata to " the condition of intelligent, moral, and religious beings. " On the Bishop of Oxford's health being drunk, his " Lordship (who lately pleaded the cause of the Institu- " tion, in a sermon of such eloquence and sound princi- " ples, as will cause it long to be remembered by all who " heard it) observed, that to know the merits of the Asy- " lum for the Deaf and Dumb, was all that was wanted " to ensure it the support of the wise and good in all ranks. " Mr. Wilberforce, with that pure and easy flow of words " peculiar to himself, when warmed in the cause of bene- " volence, set forth the blessings conferred by the Institu- " tion on the objects of it, in a manner that was deeply " felt.

method of educating the deaf and dumb, but I could not make up my mind on the subject until lately, when providence caused to be put into my hands a most valuable book, entitled "*The Method of educating the Deaf and Dumb, confirmed by long experience; by the Abbé de l'Epée*".

"It was stated, that since its first establishment in 1792, "between five and six hundred children had been admitted, two hundred and twenty of whom were girls: "it was also mentioned, that from some late enquiries and "calculations, it is but too probable that in every country "one in less than three thousand is born deaf, and consequently grows up dumb. If this is near the truth, how "can the mind support the thought of the millions of our "fellow beings who have lived and died without having scarcely any pre-eminence above the irrational part "of the creation? Let us turn from this affecting view, "and congratulate the friends of humanity on being "enabled to participate in the refined pleasure of relieving "such objects of compassion. This pleasing consideration had due weight with the company—the amount "of contributions this day reported was near £700. In "short, it was altogether one of the most gratifying festivals ever witnessed."

The moment I read this book, I was confirmed in the opinion, which I had ever entertained, that there is no necessity for the education of the deaf and dumb to be confined to the teachers at the asylums, but that parents, or any schoolmaster or mistress in the world, might as usefully instruct them; and this I have no doubt of proving to the satisfaction of the public, by giving a full explanation of the method adopted in educating my brother, who never went to an asylum for his education, but who has obtained as much or more useful knowledge, than many persons who have been educated at the most celebrated asylums.

It is somewhat extraordinary, that although there have been so many professors in the art of teaching the deaf and dumb, who have promised to publish to the world at large the knowledge of their advances and improvement in the art, no such publication has appeared;—for what reason it may be difficult to conceive, unless they

were afraid of exposing the simplicity and artlessness of their tuition, and thereby losing that popularity and general estimation which the public, for want of knowing better, has been pleased to bestow upon them. I will admit that it could not be expected, that gentlemen, whose labours had been crowned with such brilliant success, would have made known to the public the mysteries of their profession by which they were making a fortune, without some handsome remuneration; nor can the public wonder that their mode of instruction has been kept so profound a secret. Indeed this is the best reason I can assign why children, who can hear and speak, are not allowed to be taught with the deaf and dumb. If they had, it is natural to suppose the magic secret would have long ago been known, because the method adopted at the asylums is perfectly explicable.

There is no more useful knowledge to be obtained at a deaf and dumb asylum,

than can be taught by any schoolmaster or mistress whatever. I have no doubt of proving this fact, by pointing out a plain and easy method of educating the deaf and dumb children in every thing that is useful and necessary, to enable them to understand whatever may be requisite, and make themselves *agreeably* understood by others.

I would strongly recommend the perusal of this Treatise to ladies of benevolence and fortune. Many of them, I am sure, could, and would soon be able and willing to render every assistance in their power to any deaf and dumb person they may be acquainted with, whether in affluent or indigent circumstances. I am confident they would be highly entertained and gratified when they perceived the rapid progress of these interesting fellow-creatures.

My brother is much indebted to many ladies for their assistance, and particularly to a female cousin, who often visited us. She was very attentive to his morals, and

took great care to instruct him in the very essential and important truths of Christianity, subjects which cannot be too much, nor too early, impressed on youthful minds. *

When a child is born, it is impossible to tell whether he has all his senses or not. Of the two senses, *hearing* and *seeing*, the latter is the first you discover, which is highly valuable indeed, and for which we ought to be most thankful, as it is more necessary and comprehensive than the other. In a few

* The good Abbé de l'Epée has observed, "I cannot "help thinking, that we are bound as a solemn duty, for "the neglect of which we are answerable to God Almighty, "to lead those with whose education we are entrusted, to a "knowledge of the great truths of religion, and of the "Author of our being, with all reasonable expedition; so "that should they be early snatched from this life, we might "yet hope that they were sufficiently cleansed and purified "by the spiritual rites ordained by our Saviour, for the "attainment of everlasting felicity; which may very well "be done without entering into the depths of those sacred "mysteries."

months, it is discovered, that a child born deaf, pays no attention to a noise of any kind. After the parents begin to suspect the child's defect in hearing, and, when at length their suspicions prove too well-founded, " What shall we do!" they naturally exclaim, " If the child can ne-
" ver hear, it will be impossible to teach
" him to understand any thing." The child is nursed with the utmost care, and every attention is paid to his bodily health and safety: he eats and drinks as other children. When he was born, he sucked as well as any child; could distinguish nauseous from sweet food, by refusing the one, and taking the other, yet he is deemed incapable of receiving mental instruction.

It is impossible to describe the feelings of parents under such afflicting circumstances. My present object is to contribute my feeble assistance in relieving their minds, and alleviating their distress, by pointing out an easy and rational method of educating their

children, and thereby rendering them useful and happy members of society. Should I but partially succeed in attaining this desirable object, I shall consider myself amply rewarded.

THE ART

OF

Instructing

THE

INFANT DEAF AND DUMB.

CHAP. I.

The manner in which the Instruction of the Infant Deaf and Dumb is to commence by teaching them the Alphabet, and the meaning of Words.

I HAVE a brother, as I have before observed, who was born deaf and dumb at Newent, in the county of Gloucester. My mother had three children, who lived to be educated, besides him. In a few months after he was born, it was discovered that he could not hear; but, in every other respect, he was perfect and sensible. My mother was a woman of a firm mind, and could not be discouraged by a circumstance which was the will of her heavenly Father. No; He had endowed her with sense and wisdom sufficient to enable her to submit with patience to his divine will. I should be happy to see a similar disposition more prevalent. If parents

in general would but recollect that we did not make ourselves, but that the formation of man was the noble work of God, who never made one in vain, I think they would at all times submit with patience to his decrees, and endeavour to alleviate what cannot be effectually cured.

I never heard my mother say she was sorry he could not hear. On the contrary, I have often heard her declare, as he grew up with us, that she was less afraid of his welfare than that of any other of her children.

I remember when I was about three or four years old, I was sent to school, more to be out of the way than for any thing that conld be taught me at that age. This school was kept by an old lady, to whose care the education of my brother was also intrusted. Indeed we went together, and carried our horn books with us, whereon was the alphabet, in large and small letters, figures, and the Lord's prayer. My mother was laughed at by her neighbours for send-

ing my brother to school; and the governess at first agreed with them, in thinking that the child could not learn any thing, because he could not hear. My mother however was determined that the child should persevere in his education, and observed, that it should not be for the want of going to school that he did not learn; and if this lady had not taken him, another school would have been found. At length the old lady, finding if she did not take him she would not have had the other children, consented to do the best she could with him. Much argument took place as to the most simple and easy manner of teaching him, my mother told the governess to instruct him in the same manner as the other children, and to make no difference in his lessons. "But," said the governess, "he can't speak; therefore how can I teach "him his letters?" What puerile reasoning! My mother very properly observed to the governess, that if the child could not

hear, he could see his letters; and this my brother proved to the astonishment of every short-sighted person, for in a little time he knew the 26 letters, large and small, as well as any child in the school. Then vanished all the difficulty; and the governess and her neighbours began to see, what had been predicted by my mother, that he would learn by the window, his *eyes*, as well as any other child could by the door, his *ears*.

At this school, every child went up to his governess to say his lesson twice in the morning and afternoon. My brother, by constantly going up in the same manner, to look at the letters, soon observed the difference between himself and the other children, by taking notice of their mouths; so that at length, when the letters were pointed out to him for his observation, he looked up to the governess, as much as to say, What is it? The governess at last endeavoured to gratify his curiosity, and called the letters by their names, as she

pointed to them; and in a few months he learnt to pronounce the alphabet in his own way, which he does to this day.

At school and at home he was treated in every respect the same as myself and the other children. He was taught to say his prayers evening and morning, by kneeling on his mother or father's lap, and trying to repeat the Lord's prayer. This may be considered by some as useless for a child born deaf; but his mother was determined there should be no difference made between him and the rest, who at so early an age said their prayers more for example than for what they understood of them. He went to church in like manner as we did, and was taught to be as attentive as if he could hear. He was never allowed to be idle any more than another when at school or at home, nor indulged to a greater degree.* As he had more leisure time at

* That parents may not indulge a child thus born too much, and thereby spoil him, I cannot help, by way of

school than any other scholar, I have known him take a handkerchief with him and learn

caution, introducing here the answer of two deaf and dumb scholars of the Abbé Siccard, to two questions put to them in London, on the 2d of June, 1815, on the subject of the difference in learning, by one child and another, and what was meant by a spoiled child.

A lady asked a scholar whose name was Clerc,

"Why, young Armand Godard was not so well in-
"structed as he and Massieu?"

To which he answered,

"Godard is still very young, and his mind has not yet
"acquired a sufficient degree of maturity. Besides, it is
"not in so short a time that one can hope to reach a high
"degree of perfection. With patience and application,
"you will see him one day, I hope, capable of answering
"any question you may be pleased to ask him."

A Spoiled Child.

Massieu's answer—"A *spoiled child*, is a child whom
"his father and mother are fondling upon, instead of
"chastising it, when it is deserving it. Their ill-under-
"stood fondness prevents it receiving a good education,
"and he becomes a good-for-nothing fellow, often capable
"of being troublesome to society. Godard, for instance,
"has been a spoiled child. His parents entrusted him to

to hem it, or knit garters, which he learnt to do very well.

I have often heard my mother say, that if she lived to see him old enough to learn a trade, he should have his choice the same as any other child.

He was as fond of play, and as expert at boyish games, as any of his school companions, and my mother liked much to see him enjoy it; so that sometimes we continued playing when we should have been at school.

" my care, when he was yet young. As he was indolent " and giddy, I wished to give him a little paternal correc- " tion, but they forbade my striking him. Seeing, however, " that he was abusing their goodness, they became, at " length, a little more severe, and since then Godard is " grown with years, a little wiser and more reasonable, " although he be occasionally a little lazy."

Clerc's definition—" It is a child that has been too much " beloved and cherished, and who has not been corrected " every time it deserved it; so that the child, finding itself " its own master, neglects its duty, does neither cultivate its " mind, nor form its heart, and ends with turning out a " good-for-nothing fellow, or at least an ignorant one."

Great allowance should be made for the temper of a child born deaf; he has much more to vex him as he grows up, before he can read and write, and is capable of reasoning. Such children are often obstinate and passionate; every tendency to this disposition should be corrected by strict discipline when young.

It is very natural for the deaf and dumb to be fretful, when they sensibly feel the various privations arising from want of hearing. In order to relieve their minds, show them objects of greater misery and affliction, such as the blind, the insane, the cripple, and teach the child to be thankful to his Maker that he is no worse. The child will soon perceive, as he advances in years, and will explain to you how much more happy he is, by being able to see to write, read, travel, and transact business, than the blind or cripple, with all their advantage of hearing and speech. As he becomes acquainted with the meaning of words, by

writing and the manual alphabet, he will think less of his privation, and endeavour to supply that deficiency by translating his ideas in writing or signs, the same as you translate your's by speech.

After my brother had learned his alphabet, he could soon tell the name and trade of every person in the parish; and I should be glad to know what was to hinder him, or any other child thus situated, who knows his letters.

The moment he convinced his mother that he knew every letter of his horn book, she got several sets of alphabetical counters, large and small, with which he was exercised and taught the name of every thing he could see at home and at school. By these means he constantly gained information from his school-fellows without the knowledge of his mistress.

He was taught to spell many words he did not know the meaning of, and which could not be explained to him at so early

an age. He was thus improving himself, however, in the same manner as other children, who learn to spell words, the meaning of which they cannot at first explain.

If you, who can hear, had not been told that what I am writing upon was called a table, the word might have been repeated to you all your life-time in vain. If an object designated by any word had not been shown you at the moment you were first told the name of it, you would not have known what was meant by the word; neither could you spell it, nor point out the letters which represented the word, unless you had learned your letters, and not only that, but had also learned how to spell. Even when you had so far advanced in your learning as to be able to spell the general words and names of things,—being endowed with the sense of hearing, and that you could likewise spell many words by the sound, which you had never seen in print,—it is only in this

respect you have the great advantage over the deaf and dumb for a few years. I say for a few years, and I will not give you more than two or three before the deaf and dumb scholar of common capacity shall be equal to you in spelling and knowing the name and meaning of every thing he sees, let him go to whatever school he may, if he follow my instructions.

It is necessary for a deaf and dumb child to be taught to write and to know the alphabet with his fingers, before any great progress can be made in his education as to grammar; although much may be done with the alphabetical counters before that period.

To teach the deaf and dumb child (after he has become a little acquainted with the letters) the names of things which can be shewn to him by means of the alphabetical counters, place the letters TABLE, and point to the table, letting them remain for some time, desiring the child to find the

letters and point them out to you in the book; which if he does, it will prove he knows them. Then desire him to notice, and recollect the letters forming the word, which may be done by a sign, putting your finger to your forehead, the seat of remembrance, which the child will comprehend as a token for him to recollect the letters, and what they represent when he is questioned at some future period as to the name, by shewing him the table without the letters. When you have placed the letters TABLE, as above, desire the child to place the small letters t a b l e, which will greatly assist his memory; and when he has done this, hustle the counters together, and desire him to find and place the letters as you did, until he is correct; and be sure to encourage him for his assiduity and attention. The child will be pleased, both at home and at school, with every additional information; and his school-fellows will be equally pleased and happy to render him

every assistance in their power, and in many instances will do so better than the master or mistress. The table being made of wood, he can see the substance and quality of it as well as any child, but still he is at a loss to know their names; and so would you if you had not been told. The table being made of mahogany, and the child seeing that the chairs and chest of drawers are of the same substance and quality, it is very natural for the child to point to them for further information, not knowing but they are also called tables; the child is then told their names, in the same manner, with the counters, as the word table, and by the same means the child may be taught to know a deal table from any other, and in like manner, the name, quality, and use of every thing he can see, before he can write or has learned the manual alphabet. Suppose some thing was shewn to you which you had never seen before, What would be the first question you would ask? Why, the

name of it, no doubt. In the same manner is the curiosity of the deaf and dumb led, when they know the name of one thing to inquire the name of every thing they can see; and this curiosity or desire of knowledge is innate with us all, more or less.

The recollection of things is much easier than that of words, even to us who can hear; consequently, as a deaf and dumb child advances in his learning, if you can explain to him the meaning of any thing by a sign, he will remember it better than by words; for instance, suppose a person called upon you whose name was Wood, and the child asked you the person's name, if you pointed to a piece of wood, he would instantly understand his name was formed by the same letters, and write it down Wood. The same if a person called of the name of Stone, by shewing the child a stone he would comprehend the meaning, and never forget the person's name.

When such names occur, the child will often make some pleasant remark on them, by explaining to you, that with stone you may build a house, and mend the roads; and with wood you may make a fire. By this means he exercises his faculties, and if he forgets to make any remark on a similar word, you can do it for him; by comparing one word with another, he will discover the different sense and meaning, which a word formed with the same letters may express.

Many useful words may be taught the child at this early age by signs, that you cannot do by means of figures; such as *yes, no, good, bad, rich, poor, go, come, right, wrong, up, down, white, black, or any colour, walk, ride, run, trot, gallop, quick, slow, tall, short, stand, sit, kneel, eat, drink, sleep, rise, fall, heat, cold, little, great, much, more, what, which, who, this, that, I, you, him, her, they,* &c.; all which, and many others, are to be explained, as will be found in the Abbé de

l'Epée's Instructions, by natural signs, which the sense of any person will dictate.

Every attention should be paid to the behaviour of the child, and particularly to his morals; he will readily imitate whatever attracts his notice, and you cannot too soon explain to him right from wrong. Take the child on your knee every night to say his prayers. The child will not know the meaning of it at first, any more than other children, but it will lead him, when he gets more informed, to inquire the reason of it; and this will form the ground-work of his infant ideas of religion, upon which alone you must build his future happiness. Also take the child to church as soon as you take any other, and never neglect this duty, unless prevented by illness; this will still lead him to further inquiry as to religion, and the solemnity of the service will strike him with reverence. In every thing respecting which you wish to give him information,

lead him to be the interrogator if you can, and whenever he asks for information, give it him at all times with apparent pleasure and good will, otherwise you will check the exercise of his reasoning faculties, and the child will grow less inquisitive, through fear of giving too much trouble. Never shew the least symptom of impatience yourself; indeed patience is the great desideratum in the operation of instructing the deaf and dumb.

Whenever a child in the school has committed a fault, for which he is to be punished, explain to the deaf and dumb child the cause of chastisement, and let him see the operation; this will caution him against doing the same thing; or tell him, if he does, he will be served in the same manner; and as he grows up, in every instance where the misconduct of any man has brought upon himself disgrace and ruin, explain it to the child, by way of guarding him against the same conduct, and when

an instance happens that honest industry and attention to business have been rewarded, by the acquisition of an independent fortune, and every comfort and happiness in this life, explain to him, that if he ever intends to make his fortune, he must strive to conduct himself in the same manner.

Parents should not think, that the want of hearing is any excuse for not learning in a deaf child, nor suffer him (as he will probably sometimes attempt) to get on their weak side, and thereby get excused from learning his lesson; but if at any time they wish to indulge him, let it be granted through the interference of a third person.

It was usual for my brother's governess to punish a child if he did not sit still, by pinning him to her apron; and if he neglected his book, to put him up her bedroom stairs, there to sit with a fool's cap on his head for half an hour. My brother was one day pinned to her apron, as he had

been many times before, when the old lady happened to have a clean fine white tea-party apron on, instead of her usual strong check one, when a school-fellow, who was wont to have a little fun, excited the curiosity of my brother to something the boy had in his pocket, and my brother, forgetting for the moment he was a prisoner, ran off to look at it, when, to the mortification of the poor old lady, the fine apron was rent in twain. My brother was sensible he had done wrong, and expected to be punished severely. When he went up to his mistress, she showed him how he had torn her apron; he cried, but in the most significant manner, in his defence, observed, by pointing up stairs, and putting his hand upon her lap, that if she had had her usual strong check apron on, it would not have happened: this was the first strong sense of reasoning he ever displayed, and the old lady forgave him. I need not say, she never put her tea-party apron on again,

till after school hours. I told my mother what had happened when I got home, who shed many a tear, which at that time I could not account for, but no doubt it was for joy, on finding the child was endowed with reason. This circumstance was told often at the tea-table.

Having now come to the study of letters, and the mode of explaining the meaning of words, I wish to treat this part of the subject according to its magnitude and utility to the deaf and dumb in their *infancy*, and to press this important part of their education upon the minds of their teachers, parents, and friends, that no time may be lost from the age of four to six, in teaching them the use of the letters, with the book and counters, so as to enable them to understand the meaning of words, and thereby to lead them to sentences, this being the most pleasing and entertaining part of their education. It would be of no use for a child to learn a word without having the

meaning explained; consequently never attempt, when the child is so very young, to give him a word you cannot explain the meaning of, either by a sign or by shewing him the thing designated. There is no greater difficulty in teaching a deaf and dumb child a written language, than there is teaching a foreigner a different language to his own.

From what I have already explained as to the commencement of the education of the deaf and dumb, a child must be very dull indeed, if he does not in twelve months obtain sufficient knowledge of the letters, and the names of most things he can see, and to understand that every thing has a name, and also that every word he sees signifies something.

When a child is thus informed by his eyes, as you were by your ears, you will discover what pleasure the child will evince, and how anxious he will be to be further

informed, particularly if he be of a lively and inquisitive disposition; but there is as much difference in the natural abilities of children born deaf as in others, and when it so happens, a child does not comprehend so quickly as another, do not discourage him; the bud that first opens does not produce the finest flower,—and recollect the word *patience*. If you should have a clock in your house that strikes, take the child to it just before it strikes, and place his head close to the clock, and every time he feels the clock strike, make him count the strokes with his fingers; by this means the child will learn the time of day; show the child the bell in the clock and how it was struck with the hammer. By this means you may be able to elucidate his defect in hearing, by explaining to him that you have a hammer in your head which he has not; but as soon as he gets a little older, show him the dissection of an ear, and explain

in what part his ear is deficient; this will satisfy him completely, and he will be more reconciled to his condition.

The child's feeling ought to be exercised in every possible way, but nothing can contribute so much to enliven this sense as music. If he should at any time be at one end of the room and you at the other, and you wished to draw his attention, stamp your foot on the floor, he will feel it, and instantly look round to see the cause.

My brother's feeling was often exercised in this way by desire of my mother, in order, as she said, that he might avoid the danger of being run over by a carriage; and I have often witnessed the benefit he has experienced from this, by avoiding a carriage in London which he has told me he could feel from the vibration of the ground with his feet.

I am not perfectly satisfied in my own mind that I have made myself sufficiently understood in this important part of my

instructions, and therefore, in order to make the explanation more simple and certain, I shall endeavour further to elucidate the subject, and I trust to convince the public, that the difficulty they have apprehended in educating these unfortunate mutes, has been in idea only.

I know many people have been induced to think that the teachers of the deaf and dumb must have possessed something supernatural to be able to instruct them. However, if my reader is not already convinced to the contrary, I hope he will be by my next lesson.

Having the deaf child before you, and the book with the alphabet in your hand, point to the letter C, and desire, by a sign, the child to find and bring you the counter with C upon it; the child obeys you. In the same manner you proceed for A and T. The three letters being put close together, you have a word before you, which is easy to be explained by showing the child the CAT, an

animal which children are in general fond of playing with, and a word, in consequence of its shortness, easy to be remembered. Then desire the child to bring you the letters CAN; in the same manner then the letters EAT, and the lettters MEAT. Here the child has four words before him, one of which he knows the meaning of; the other three he does not. The child looks about for information, while you get a bit of meat; the instant the child sees the meat, which he knows by sight, and the use of as well as any child, the name of which you can explain by showing him the letters and the meat, he naturally expects you are going to give it to the cat; then point to the cat and to your mouth at the same time, making your jaws to move as in the act of mastication; then by pointing to the word EAT, and the motion of the jaws, the word eat is fully explained.

You see the necessity of proceeding in the most plain and simple method, depending

much upon the most significant signs and gestures, suitable to the capacity of the learner, for a medium of communication. There is still another word for the child to learn much more difficult than the others. A verb is always difficult to teach and explain, particularly when the child is so very young.

Give the meat to the cat, and when it is eating it, point to the words CAT, CAN, laying a stress upon the word *can*, and showing the child that the cat *can eat;* but if the child does not correctly understand at first the meaning of the word *can*, he will soon find the difference between *can* and *cannot.*

For the next lesson, then desire the child to bring you the letters DOG, another animal which a child is fond of; you show the child the dog, and he will instantly comprehend the meaning of the word. Muzzle the dog, and get some meat; then desire the child to give you the letters CANNOT EAT

MEAT, and by laying the meat down, the child will perceive the dog does not do as the cat did, which will tend to explain more fully the word *can*, when at the same time it explains to the child the word *cannot;* and by unmuzzling the dog, the child will see him eat, which explains that the dog can eat meat as well as the cat. But should not the child understand correctly the meaning of the word *can*, do not trouble him too much at first with an explanation. He has done well, if he understands the words *cat, eat meat; dog, eat meat.* In the same manner, you may teach the child, I *eat meat, you eat pye; they eat fish*, or any thing else you please; and thus imperceptibly lead him to a knowledge of nouns, pronouns, verbs, &c. before he can write; so that when he goes to school for that purpose, and to learn grammar, he will be prepared to learn the different parts of speech as well as any other child, and with equal ease. The child will be so much en-

tertained with those lessons, that, instead of considering learning a labour, he will fly to his book with the greatest pleasure and avidity; and you will be astonished to see the rapid progress he will make at so early an age.

The least alteration of the countenance, motion of the hand or head, will be readily understood for approbation or disapprobation, &c. A bright and cheerful countenance is, by every body, interpreted as an approval; a frown indicates the reverse.

The deaf and dumb will seldom mistake your signs, if they are in the smallest degree natural. By paying particular attention to the manner in which the deaf and dumb express themselves by signs, you will soon learn from them how to make yourself understood, by their natural language, gesture, features, &c.

Whenever a friend calls on the parents, introduce the child to him, and get the counters (which you should always have at

hand), and let your friend place his name on the table with them, desiring the child to take notice of the letters; then hustle them together, and desire the child to place them as before, and repeat it until the child knows your friend's name by the counters.

The next time your friend calls, ask the child his name, and he will instantly get the counters, and try to place them as before. Should the child be correct, let your friend reward him with a little money, which a child soon learns the use of. Get a box to put his money in, and keep it locked; this will give the child an idea of saving some of it, giving him a little to spend, teach him at the same time to be generous to his brothers, sisters, and schoolfellows. Be particularly attentive to the child's behaviour to every body, and never suffer his infirmity to make you indifferent in inculcating the practice of this quality. By knowing how to behave himself, he will

be able to judge of the education and conduct of others through life.—Caution the child against keeping bad company.

Having thus taught the child the alphabet, and the meaning of common and useful words, the manual alphabet should next be attended to. The child will soon be able to form the letters with his fingers, as well as his parents and school-fellows, Make the child learn to talk with both hands, and with one, agreeable to the manual alphabets subjoined; they are the same as those in general use at home and abroad.

At the time my brother went to school, there was no such alphabet to be found in print. He was ten or eleven years of age before he saw the manual alphabet; at which time he could write a very good hand: still the manual alphabet was, and is, of great utility to him and his friends. I can talk to my brother in the dark with my fingers; and so may any person who knows the alphabet, by taking hold of his

hand, and forming the letters with his hand and your own, in the same manner as you would with both your hands.

We can also converse in short hand with our fingers and by signs; so that a sentence which would take up twenty seconds to speak, would not occupy us more than five. This short hand could not be understood by a stranger, or by any but those with whom you are intimate.

I would recommend this alphabet to be taught them as early as possible, according to the abilities of the child; and at the age of six or seven, or earlier, if circumstances permit, let the child be sent to school to learn writing and other branches of education. Most people who have never seen a deaf and dumb person who could both read and write, are, for a moment, surprised to see them possessed of these acquirements. I have been asked many times, by very sensible people, how it was possible to teach my brother to write? They perhaps imagi-

ned, that any person before he could learn to write must necessarily hear. When I have answered the question, by saying, "By his eyes and hand, the same as you," the inquirer has discovered that this was not the question he intended to put; the question meant was, "How was it possible "for him to understand the meaning of "words?" And I have satisfactorily answered this question, too, by putting a few questions to the inquirer, viz.

Q. "How did you know the name of a "horse?"

A. "Because, in addition to my seeing "the animal, I was told the name of it."

Q. "How did you know the difference "between a horse and a mare?"

A. "Because I was told and shown the "difference."

In the same manner my brother was taught, when he knew his letters. He was told the letters H O R S E signified the animal which was shown him, and by the

same eyes he could see the difference between the male and female. The advantage you had of my brother, when young, was, that you knew the name of a horse before you learned your letters. He only knew the figure and use of the animal, before he had learned his letters; and it is here again that you have the advantage over the deaf and dumb, that is, from the time you first speak, and until he knows his letters.

The teachers at the deaf and dumb asylums, tell the parents who call upon them for advice, to do the best they can themselves in instructing the unfortunates, but they are not kind enough to direct them how they are to set about it; nor do they advise them to send their children to school. No, no; and for a very good reason; they know if a child was to go to any school he would learn something, and when he had learned one thing, the master or mistress would easily teach him another; so that the world would soon be filled with

conjurers equal to themselves; neither do they recommend children to enter upon their education before they are nine years of age; that is to say, the parents, if they have a pocket full of money, must send their children to them when at that age, because they would not be troubled with them before; whereas if parents, schoolmasters and mistresses, will merely follow the plan I here lay down, a child of common capacity, will at this age be able to read, write, and converse with his fingers so well as to be fully prepared to learn a language of any kind grammatically.

It is not to be supposed that it is possible without much difficulty to make a deaf and dumb child understand the meaning of words peculiarly adapted to the higher sciences, or exclusively belonging to particular arts, whether liberal or mechanical; to such words I recommend teachers not to direct the attention of their pupils, unless it be intended to give them a superior education,

to enable them to practise any particular art: nor is it absolutely necessary that they should be taught any words but such as are used in common conversation, or in public or private lectures on religion, and in books of morality; it will be quite sufficient for them to retain such words and conversation as will enable them to conduct themselves *honestly* and *uprightly* through life.

I know it is the custom of the present day for parents in general to look out for the most refined school in which to place their children to be educated who can hear and speak, so that the children commence their education where they should leave off, and thereby obtain only a superficial knowledge, no sooner learned than forgotten. I advise parents who may have a child born deaf and dumb to send him to an inferior school, where truth and nature predominate, rather than to a school where higher arts and sciences are professed. I am persuaded that a moderate education, such as may be

sufficient to enable him to conduct himself as a gentleman, will be more likely to make him at the same time a *man of virtue and good sense*, than such a one as may be necessary to constitute him a *scholar*.

I particularly recommend parents who may have a child born deaf and dumb, to send him to a school where other children of the same age are sent, so that the child may have an equal chance of improvement in his learning with his school-fellows.

A deaf and dumb child does not like to be excelled by another of the same age as himself; and when he has acquired a spirit of emulation, he will not rest until he equals or surpasses his contemporaries.

The feelings of the deaf and dumb are often very acute, and care should be taken not to play upon their sensibility by any joke without a full explanation, because they are too apt to consider every thing told them to be true.

I have known a neighbour tell my bro-

ther, in fun, as he called it, a circumstance respecting the character of a person for which there was not the smallest foundation, and provided it had been true it would have ruined the character of such person for ever; in consequence of which my brother has been innocently led to propagate a falsehood. I know there are some people in the world who delight in vilifying the character of their neighbours, but whose veracity is at all times doubted by those who know them; therefore the only persons they can impose upon are those who from natural defects are unfortunately more easily deceived.

CHAP. II.

The manner in which the Infant Deaf and Dumb are taught to write and understand short Sentences.

To teach the deaf and dumb to write, is an easy and pleasant part of their education; in the first place, it is proper to give them copies in red ink or pencil, for them to cover with black ink, or you may perhaps find it necessary to guide their hands a little at first.

As soon as you begin to teach the child to write, I would advise you to give him for copies, such words as he knows, or you can explain the meaning of, so that by his writing them over and over again, he will become so familiar with them, that he will never more forget how to spell, explain, or know the meaning of them. The days in

the week, the months and seasons in the year, the names of objects surrounding us, most naturally present themselves to begin with. Make the child explain every word, either by a sign, or by pointing to the object designated, taking care at all times, that the child is perfect in every word, both in orthography and meaning. The child will not be so soon tired as children who can hear and speak, because he is pleased and entertained, and will be constantly amusing himself with writing. My brother learned to write when he was six years old, and in a short time he was capable of writing copies for the other children, equal to his master. This circumstance stimulated the children who could hear, to endeavour to excel him; they could not bear to be told, that my brother, though deaf and dumb, was the best scholar; and my brother was stimulated in like manner, and took great delight in the idea of excelling others who could hear and speak. If I

could assign no other reason than this, why the deaf and dumb should be educated with those who can hear and speak, the utility of the method would be sufficiently obvious.

By degrees, you get on with their copies from words to sentences, and then you may begin to exercise them in grammar. At the time my brother was educated, there was not a book to be procured, which treated on the subject of educating the deaf and dumb in any manner, otherwise, I have no doubt, he would have learnt the English language, or any other, grammatically. However, although the language could not be taught him so perfectly, it was taught him sufficiently to enable him to read the Bible, Testament, and most books to advantage, and to communicate his own ideas, and understand others in writing, together with the manual alphabet, which were great *blessings*. Much is done by the child at the preparatory school, if he has only learnt that

words mean something; and a considerable point is gained, when the learner has acquired a habit, ever so limited, of associating the sign in his memory, with the thing signified.

Nothing can possibly contribute so much to the information of the deaf and dumb as pictures. The vocabulary and plates published by Dr. Watson in 1809, would have been the most useful part of his publication, had the pictures been properly arranged and referred to; but they are jumbled together in such a manner as rather to confuse the ideas than edify the understanding, —like a lantern without a candle.

It is impossible for a child deaf and dumb to find out any thing in this book without a master. My object will be to enable a child to assist himself in his education, in the same manner as other children do, by means of books; for which purpose, it is my intention to publish, as soon as

possible, a more extensive and regular dictionary of useful words, not only entertaining and edifying to the deaf and dumb, but to children who can hear and speak: the meaning of every word to be explained by signs, or by a reference to a drawing, which the child may be able himself to refer to, and clearly apprehend, without being under the immediate eye of a master.

This dictionary and plates will be so admirably calculated to elucidate the meaning of words, that the deaf and dumb child will have it constantly about him for some years, and look upon it as his greatest treasure; and if it please God to spare my brother's life, he intends himself to draw the figures for the engraver.

By means of this dictionary, the parents, or any ordinary teacher, may be able to give a child a lesson, when he can write down half a dozen or more words, for him to learn in the same manner as other chil-

dren; so that the parents or friends of the child, when he is at home, may assist the unfortunate mute in his learning.

I will suppose you have given the child a lesson of half a dozen words, for instance: *head, hand, arm, finger, mouth, ear;* these are words, the meaning of which can easily be explained.

The child is told to look them over, and write them on a slate until he can write them without the book, and when he can do so correctly, and explain their meaning, by pointing out their signification, he will take his book to his master, mistress, parent, or friend, or to a school-fellow, who may be taught very easy how to examine him, who will shut the book and see him write the words on the slate, and point to the object designated, repeating it until he is perfect. This dictionary and plates will amuse a child when he is learning words by means of the counters, and will be of infinite service to him, and greatly assist his

tutor in the education. If the child cannot readily understand how he is to learn his lesson, get a child who can hear and speak, to learn a lesson or two in the same manner you wish him, which will explain it so clearly, that he cannot mistake; but he will be a dull scholar if he does not comprehend you at first.

When you are at a loss to know how to communicate your own desires or wishes to the deaf child, direct a child who can hear and speak, to do that which you wish him to perform; when he, by seeing the other do it, will instantly understand you, and do the same, or he must indeed, be very stupid. This is another strong instance of the utility of educating the deaf and dumb with other children. When the child has learnt one or two hundred words, a day or two in a week should be fixed upon for examining him, as to his recollection of what he has before learned, by shewing him the object without the word, and desiring

him to tell you the name with his fingers, or make one of his school-fellows examine him. The memory of the deaf and dumb has only one channel to assist it—the *eye;* we have two, the *eye* and *ear;* consequently, he requires a more frequent repetition to recollect the words and their signification. By means of the slate, which is the best thing you can give the child to write his lessons upon, you may teach him to learn any thing by heart.

If the child's capacity is good, he will learn for a task, the Lord's prayer in a day, so as to be able without the book to write it on his slate. To learn a lesson, the child begins by reading it over several times. When he thinks he knows part of it, he begins to write it on his slate without the book. By repeatedly doing so, he at last, finding himself, as he thinks, perfect in the whole of his lesson, takes his book to his master, at the same time shewing him that there is nothing on his

slate. He then returns to his desk, and writes it on the slate; when this is done, he takes the slate to his master, who looks it over, and finding it correct, the child is dismissed; and this may be termed saying his lesson.

At the school in which my brother and I were educated, the master gave each child a task to learn at home on Sunday, to say on Monday morning. This lesson was either part of the Catechism, or the Collect for the day. My brother had the same task to learn, which he did in the same manner as the Lord's prayer. This you may conceive was no very entertaining part of his education; because he would be writing words he did not know the meaning of, still it was expanding his ideas, and preparing his mind for a more laborious branch of education, namely, grammar.

A child will gain much information and entertainment in writing short sentences for his copies, the meaning of which you

may be able to explain, such, for instance, as "Will you go to bed?" I hope, by this time, the child knows the meaning of every word of this sentence; if not, it is easily explained, by pointing to *him*, for the word *you*, and reclining your head upon your hand, as indicating the bed which you sleep upon. Again, "Will you go to school?" "Good boys go to school," "bad boys should "be whipped,"—flogged,—punished,—chastised,—corrected, and as many more words as you can make use of, the least in affinity to the word whipped; and explain to the child their meaning is alike, as your fingers are to each other. This will afford you the means of explaining to the child, what he will often want to be informed of, that is, the meaning of a word you cannot well explain, without substituting another of the same meaning which the child does understand. You will often find words you cannot explain to the child when he asks you the meaning of them. In that case, give

him the best answer you can, although the explanation should neither be so full nor so explicit as you could wish. Something may happen at another time that may enable you to explain it more fully. However never turn the child away from you without an answer of some kind.

So soon as the child can write a little, employ him in every thing you possibly can, by sending him on every errand you may want executed. This will teach him to know the use of his education, and stimulate him to examine into, and inquire the meaning of more abstruse subjects than he otherwise would. The more employment you can give the child, by way of exercising his ideas, the better he will be pleased.

CHAP. III.

The Manner in which the Infant Deaf and Dumb are instructed in Religion and Geography.

Let me beg of parents not to neglect taking or sending the mute child to church every Sunday, and let him always take his Prayer-Book with him. As soon as he can read a little, he will be pleased to go at first, if only to show his book. Point out to the child the service, regularly as it is read, and teach him how to find his lessons, psalms, collects, &c. for the day, that he may be able to do it himself. As soon as he has learnt to do so, make him turn down the lessons, &c. every Sunday, for the person who goes with him. I would even advise parents who are themselves presbyterians or dissenters, to send the child to the

church of England, because, as soon as he begins to understand what he reads grammatically, he will gain more information by reading the church-service, than can possibly be acquired at any other church or chapel, where he cannot read what is said. If there should be an organ in the church, let the child sit near it. He will be pleased, by feeling the vibration of the sounds, which will tend to enliven his mind. Indeed, you cannot exercise the child's feeling too much with music, if he should be fond of it. My brother is delighted with music beyond description.*

* The following is copied from the Bath and Cheltenham Gazette of the 14th January 1818, being part of a letter written by G. Chippendale, Esq. of Winwick, illustrative of the sense of feeling in my brother.

"Some years back, probably five or six, a young gen-
"tleman of the name of Arrowsmith, a member of the
"Royal Academy at Somerset-House, of what degree I
"cannot remember, came down into this country, and
"resided some months in Warrington, in the exercise of his

To lead a child to a proper idea of religion, direct his attention to astronomy, and

" profession as a miniature and portrait painter. He was " quite deaf, so as to be entirely dumb. He had been taught " to write, and wrote an elegant hand, in which he was " enabled to express his own ideas with facility; he was " also able to read and understand the ideas of others ex- " pressed in writing. It will scarcely be credited, that a " person thus circumstanced should be fond of music, but " this was the fact in the case of Mr. Arrowsmith. He " was at a gentleman's glee club, of which I was presi- " dent at that time, and as the glees were sung, he " would place himself near some articles of wooden furni- " ture, or a partition, door, or window-shutter, and would " fix the extreme end of his finger nails, which he kept " rather long, upon the edge of the wood or some pro- " jecting part of it, and there remain, until the piece un- " der performance was finished, all the while expressing, " by the most significant gestures, the pleasure he expe- " rienced from his perception of the musical sounds. He " was not so much pleased with a solo, as with a pretty " full clash of harmony; and if the music was not very " good, or, I should rather say, if it was not correctly " executed, he would shew no sensation of pleasure. But " the most extraordinary circumstance in this case is, that " he was most evidently delighted with those passages in

show the child the celestial globe, by which he will obtain a comprehensive view of the power of the Creator, and the wonderful works of creation. You will find it easy to explain to the child, that it is God, the Father in Heaven, to whom our prayers are

" which the composer displayed his science in modula-
" ting his different keys. When such passages happened
" to be executed with precision, he could scarcely repress
" the emotions of pleasure he received within any bounds;
" for the delight he evinced seemed to border on ecstacy.

" This was expressed most remarkably at our club
" when the glee was sung, with which we often
" conclude, it is by Stevens, and begins with the words,
" 'Ye spotted snakes,' &c. from Shakespeare's Mid-
" summer's Night Dream. In the 2d stanza, on the
" words, 'Weaving spiders come not here,' &c. there is
" some modulation of the kind above alluded to; and here
" Mr. Arrowsmith would be in raptures, such as would
" not be exceeded by one who was in immediate possession of
" the sense of hearing.

" These facts are very extraordinary ones; and that
" they are facts can be proved by the evidence of six or
" eight gentlemen who were present, and by turns ob-
" served him accurately."

offered, and he will gradually understand this, as he improves in a knowledge of the meaning of words and sentences in his Prayer-Book. Embrace every opportunity of impressing on his mind, that God is all goodness, and perfect and just to all; that HE, in his wise Providence, had stopped his ears, as he had the eyes and ears of thousands, for good and wise reasons only known to himself; that whatever the Almighty Father does is right; that he is the maker of every thing we can see; that HE sends us light, which is day, and darkness, which is night; the sun to rule the day, and the moon and stars to rule and govern the night. The spring,—summer,—autumn, and winter,—fine weather,—rain, snow,—hail, lightning, thunder; and the *wind*, which (as you can easily explain to the child) no man can tell from whence it cometh, nor whither it goeth; and that it is only known to God himself.

Should the child ask a question about

any thing which cannot be accounted for or explained, tell him it is like the wind. He will immediately comprehend it to be mysterious, and will trouble himself no more about it. Let the child see the terrestrial globe, and explain to him in what part of the world the country he lives in is situated. This will lead him to think of geography, and prepare his mind for expanding his ideas when he is able to read and write grammatically.

Allow the child to see every amusement you can, good and bad. Instruct him to practise what is right, and avoid what is wrong: observing to him, that the former will produce happiness, and the latter misery. These extremes may easily be further explained, by telling him, that good conduct leads to heaven, but bad actions to hell.

CHAP. IV.

The Manner of instructing the Infant Deaf and Dumb in Arithmetic.

ARITHMETIC is another branch of education which is easily acquired by a deaf and dumb child. Numbers, to any extent, may be counted with your fingers, and in this practice the deaf and dumb are very expert. They are taught the different rules in the same manner as other children; and if a deaf and dumb child has common capacity, he will learn as quickly as any other. My brother learned the first four rules of arithmetic in a very few months, and finished his education when he was twelve years old.

CHAP. V.

Observations upon Grammar and the Subject of teaching the Deaf and Dumb utterance, &c.

GRAMMAR is one of the most difficult parts of the education of the deaf and dumb, but it bears no comparison to the pain and trouble of teaching them utterance. There are several useful words, however, which they can be taught to pronounce with great ease, and my brother speaks many very plainly.

The deaf and dumb will be much pleased in learning such words, for instance, as only require the motion of the lips, as *papa*, *mamma*, *paper*, *pepper*, *happy*, &c. &c.; and a few other common useful words, as *yes*, *no*, *good*, *bad*, *never*, &c.; and you may teach them to ask for *bread*, *porter*, *beer*, &c. at meal times. But do not press utte-

rance upon them, if it is the least painful or disagreeable, as its utility never will compensate them for the trouble and pain it occasions them to learn, particularly in the manner they are now taught it at the asylums, independent of the disagreeable sensations their utterance occasions to all who hear them. If a child born deaf and dumb could be taught to speak plainly without suffering so much in learning, and giving so much pain to the hearer, it might be of some use to him. I have every reason to believe it is to be accomplished, but not by the means now adopted.

I have been in company with many people born deaf and dumb, who had been educated at an asylum; but I never met with one possessing all the advantage of utterance, so pleasant and agreeable, or so intelligent, as my brother; and this will be admitted by thousands who know him.

I have often asked those who have been

taught utterance, whether they found it pleasant to speak? and whether it was not painful to them to learn? And I have always been answered, that they suffered so much in learning, and afterwards found it so unpleasant to speak, that they wished they had been made to depend entirely upon reading, writing, and the manual alphabet, as a medium of communication.

It is painful to every body to hear them attempt utterance, and in learning it spoils their features so much, that I have seen very handsome children so much disfigured by it, that in a few years time I hardly knew them. I have before observed, that I lately met with a work published by the Abbé de l'Epée on the subject of educating the deaf and dumb. Before I saw this book, I often had it in contemplation to publish all I knew of the method adopted in the education of my brother, but the thought of the asylums being established

for the exclusive education of the deaf and dumb, deterred me till after I had perused this work.

The Abbé commenced his education of the children, by teaching them to write, because experience had not taught him to begin earlier, otherwise, there is no doubt he would have begun their education sooner. But the method which was adopted in instructing my brother, must evidently be useful to the infant deaf and dumb, in as much as it tends to exercise their reasoning faculties, at a period when their infant ideas begin to expand, and thereby contributes to soothe their tempers, enliven their dispositions, and improve their mental faculties. It has been observed by many, who have seen my brother, that they never saw a person, thus afflicted, with so expressive and intelligent a countenance. From these circumstances they have concluded, that though he was capable of learning what he did at a common school,

another, for the want of the same natural abilities, could not acquire equal knowledge. Does not common sense tell us, that the longer our faculties remain dormant, the less active they will appear? If you were to send a child to school, who can hear and speak at four years of age, and not to send another, nor suffer him to receive any education, till he was nine, you would perceive a considerable difference in the two as they grew up. My brother went to school when he was four years of age, but children who are taught at the asylums do not, in general begin their education before they are nine. When it is considered, therefore, that he had the advantage of five years earlier education than those children received, is it to be wondered at, that he should have appeared so very different from those unfortunate mutes who were kept at home in a state of inactivity and ignorance so long, as not only to sour their tempers, but to cast a gloom upon their countenances, never after-

wards to be eradicated? For want of another and better system, than that adopted at the asylums, thousands of our fellow-creatures must continue little better than the brute creation. It is very extraordinary, that this Book of the Abbé de l'Epée, which was published in 1801, should have entirely disappeared and that there is not a single copy now to be met with. I am inclined to think that the work was suppressed; for if publicity had been given to it, the deaf and dumb would have been educated in common with other children, long before now.

It is evident, from what appears in the *Edinburgh Encyclopœdia*, and the *Encyclopœdia Edinensis*, lately published, respecting the deaf and dumb, and their education, that every pains have been taken to depreciate the method adopted by the Abbé de l'Epée, for the purpose of extolling the teachers at the asylums of the present day. The latter, I have no doubt, have been the principal

cause of endeavouring to make the public believe that the system of education, in every respect, adopted and practised by the Abbé, was useless, and even an imposition upon the public. By these means, they have endeavoured to establish their own magical and occult science, in teaching that which is of no use, *utterance;* tending only to astonish the weak, and to acquire an unmerited applause.*

I will defy them, or any person, to instruct a deaf and dumb child without signs, and I challenge them to produce better signs than what the Abbé made use of. I do most positively deny, that the Abbé ever taught his pupils words without explaining the

* The authors of the *Encyclopædia Edinensis*, on the education of the deaf and dumb, have justly observed, "We do not contemplate the acquisition of speech on the "part of the deaf, in any other light than as one of the "sorts of feats in which the *eclat* and *fame* of the "teacher are more *promoted*, than the welfare of the "pupil."

meaning of them, and every unbiassed person, after perusing his method of educating the deaf and dumb, will be convinced of this fact. Could any thing so chimerical have entered the mind of any man, as to attempt to teach a deaf and dumb child to write a word, without explaining the meaning of it. No person, it may be presumed, would be so foolish as to do this, much less a man of such abilities as the good Abbé de l'Epée. The authors of the *Edinburgh Encyclopædia*, after having totally misrepresented the Abbé's method of education, say, "We have done with the Abbé de l'Epée;": the teachers at the asylums may also say they have done with him; and they would, no doubt, be glad to find every body else of the same opinion. But I must beg leave to differ from these gentlemen, and wish I could find language sufficient to express the sense of gratitude I feel for so benevolent and good a man. The French nation has acknowledged him

to be the greatest character she ever produced by the following eulogy bestowed upon him, which diffused his fame to all nations.

" *Science* would decide for *D'Alembert*, " and *Nature*, says *Buffon; Wit* and *Taste* " present *Voltaire*, and *Sentiment* pleads for " *Rousseau;* but *Genius* and *Humanity* cry " out for de l'Epée; and him I call the *best* " *and greatest of all.*"

What shall I say of these persons who have attempted to degrade and vilify the character of this good and great man, *now in his grave? Shame and Disgrace cry out for them, and such I call the basest and vilest of all.*

If the good Abbé was now living he might well say with Shakespeare;—

" Who steals my purse, steals trash; 'tis something, nothing;
" 'Twas mine, 'tis his, and has been slave to thousands:
" But he that filches from me my good name,
" Robs me of that, which not enriches him,
" And makes me poor indeed "

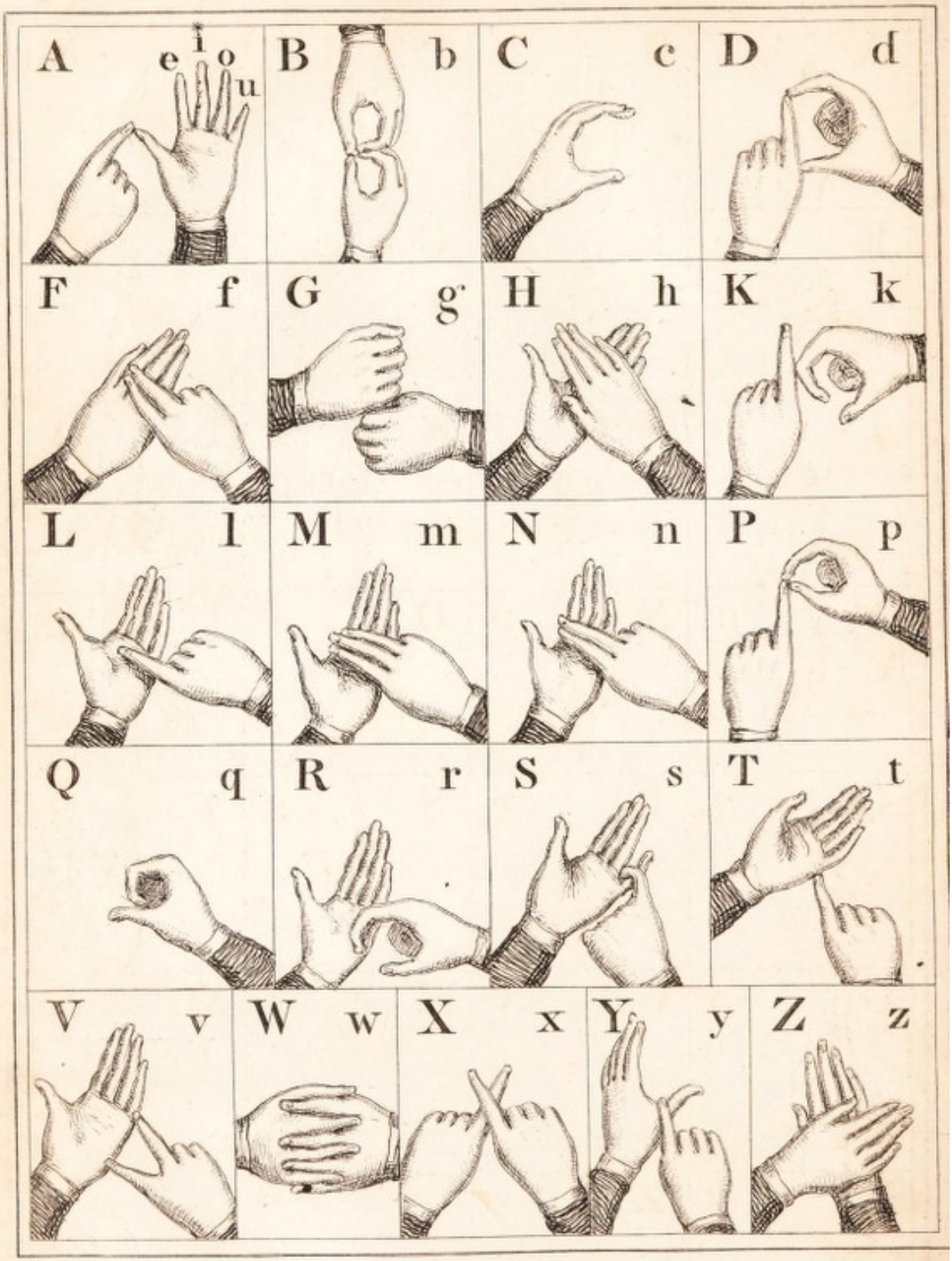
The preceding instructions for the early education of the deaf and dumb, it is to be hoped, may prove useful to these unfortunate infants, and enable them, when they attain a maturer age, to enter upon a more arduous branch of education,---namely, *grammar*, with greater pleasure and profit. I have no doubt, nay, from experience, am absolutely certain, that every person who is capable of instructing youth, will find very little difficulty in teaching a deaf and dumb child the rules of grammar, if he follows the method adopted by the Abbé de l'Epée.

I consider myself as peculiarly fortunate in having met with the Abbé's Work, the most important part of which is subjoined. I am confident, that by adopting the system I have pointed out in the education of the infant deaf and dumb, together with the assistance of the Abbe's method, the public will readily discover, that this interesting class of our fellow-creatures may be as completely and even better educated by their own parents, or by the

teacher of any charity or ordinary school, and at far less expence too, than they can be taught at any public asylum whatever.

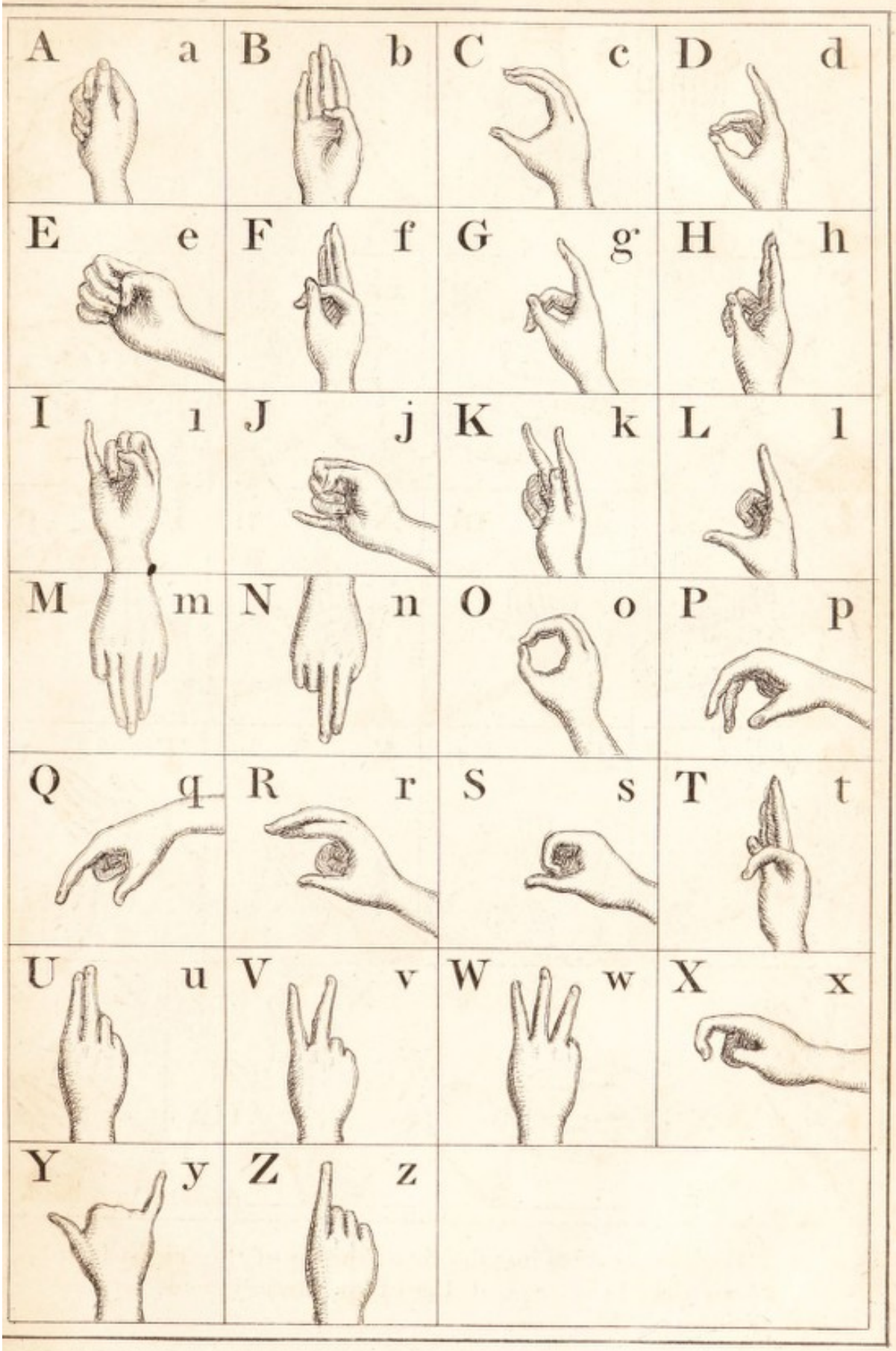
I intend, in the course of a short time, to publish, as a sequel to this Work, a dictionary for the use of the deaf and dumb, which will be illustrated with a very great variety of engravings. In this supplementary work, it shall be my endeavour to communicate all the additional information I can possibly obtain on this subject. In the mean while, I shall receive with attention and gratitude, any hints or suggestions from the ingenious or benevolent for the improvement of the Work. I shall also be particularly obliged to such ladies and gentlemen as may have any books in their possession, relative to the instruction of the deaf and dumb, if they will have the goodness to allow me a perusal of them, that this dictionary may thereby be rendered as useful and complete as possible.

THE MANUAL ALPHABET WITH BOTH HANDS.



*J. Is made by drawing the fore Finger of the right Hand down this Finger and Hand or the reverse.

THE MANUAL ALPHABET WITH ONE HAND.



THE METHOD

OF

Educating

MUTES OF A MORE MATURE AGE,

WHICH HAS BEEN PRACTISED WITH SO MUCH SUCCESS

ON THE CONTINENT,

BY THE ABBÉ DE L'EPÉE.

CHAP. I.

The manner in which the instruction of the Deaf and Dumb is to commence.

It is not by the mere pronunciation of words, in any language, that we are taught their signification: The words *door, window,* &c. &c. in our own, might have been repeated to us hundreds of times, in vain: we should never have attached an idea to them, had not the objects designated by these names been shewn to us at the same time*. A sign of the hand or of the eye has been the sole mean by which we learned to unite the idea of these objects with the sounds that struck our ear. Whenever we heard these sounds, the same ideas arose in our

* Is this like teaching children words without explaining the meaning of them?

minds, because we recollected the signs made to us when they were pronounced.

Exactly similar must be our measures with the deaf and dumb. Their tuition commences with teaching them a manual alphabet, such as boys at school make use of to hold conversation at one end of a form with their companions at the other. The various figures of these letters strike forcibly the eyes of the deaf and dumb persons, who no more confound them, than we confound the various sounds that strike our ears.

We next write, (I say *we*, because in the operations with my deaf and dumb pupils, I frequently have assistance) in large characters with a white crayon, upon a black table, these two words, *the door*, and we shew them the door. They immediately apply their manual alphabet five or six times to each of the letters composing the word *door* (they spell it with their fingers) and impress on their memory the number of

letters and the arrangement of them; this done, they efface the word, and taking the crayon themselves, write it down in characters, no matter whether well or ill formed; afterwards they will write it, as often as you shew them the same object.

It will be the same with respect to every thing else pointed out to them, the name being previously written down; which being first on the table, in large characters, may afterwards be inscribed in characters of ordinary size, upon different cards; and these being given to them, they amuse themselves in examining one another's proficiency, and ridicule those that blunder. Experience has manifested that a deaf and dumb person possessing any mental powers, will acquire by this method upwards of eighty words in less than three days.

Take some cards having suitable inscriptions, and deliver them one by one to your pupil: he will carry his hand successively to every part of his body conformably to

the name on the card delivered to him. Mix and shuffle the cards, as you please; he will make no mistake; or if you choose to write down any of these names on the table, you will see him, in like manner, distinguish with his finger every object whose name is so offered to him; and thus clearly prove that he comprehends the meaning of every one.

By this process the pupil will obtain, in very few days, a knowledge of all the words which express the different parts of our frame, from head to foot, as well as of those that express the various objects which surround us, on their being properly pointed out to him, as you write their names down on the table, or on cards put into his hands.

We are not however, even in this early stage, to confine ourselves to this single species of instruction, amusing as it is to our pupils. The very first or second day we guide their hands to make them write down, or we write down for them ourselves, the present

tense of the indicative of the verb *to carry*.

Several deaf and dumb pupils being round a table, I place my new scholar on my right hand. I put the forefinger of my left hand on the word *I*, and we explain it by signs in this manner: shewing myself with the forefinger of my right, I give two or three gentle taps on my breast. I then lay my left forefinger on the word *carry*, and taking up a large quarto volume, I carry it under my arm, in the skirts of my gown, on my shoulder, on my head, and on my back, walking all the while with the mien of a person bearing a load: None of these motions escape his observation.

I return to the table; and in order to explain the second person, I lay my left forefinger on the word *thou*, and carrying my right to my pupil's breast, I give him a few gentle taps, making him notice that I look at *him*, and that he is likewise to look at me. I next lay my finger on the word *carriest*, the

second person, and having delivered him the quarto volume, I make signs for him to perform what he has just seen me perform: he laughs, takes the volume, and executes his commission extremely well.

The third person singular is next to be explained; I lay my left forefinger upon the word *he*, and with my right, point to some one beside me or behind me, making it noticed that I do not look at him (because I speak *of* him but not *to* him.) I give him also, or cause to be given him, without looking at him, the quarto volume: he carries it in the several ways already described, and lays it down again on the table. I then draw an horizontal line under the three persons of the singular, because the explication of them is finished.

We proceed to those of the plural. I place my left forefinger on the word *we*, and I carry my right, first to myself, then to all who are round the table, and lastly, a second time to myself, by way of manifesting that

I omit no one; upon which we all take hold of the table, and carry it.

The second person plural follows. Laying my left forefinger on the word *you*, with my right I point to the person who is next me on my left hand, and to all round the table in succession, including him next me on my right; but instead of shewing myself, I retire a few paces; they then carry the table, and I cause it to be noticed, that I am at my ease, without any burthen.

We are now come to the third person plural, Having returned to the table, I lay my left forefinger upon the word *they*, and with my right I point to all round the table, beginning with him at my left hand, and stopping at him on the right of my pupil, whom I then take aside; we remain at our ease while the others hold and carry the table.

It is unnecessary to say how much our new student is delighted with this operation. Nevertheless we have to obviate a small

difficulty. I set him to go through all he has seen me do with regard to the persons of the singular and plural. He begins; and falls into an error at the outset, although he cannot be said to be in fault. Having his left forefinger upon *I*, he carries his right to my breast, thinking that my name was *I*, as he had seen me several times designate myself by that word.

To correct this mistake, I immediately desire five or six of those who just now made parts of the *we*, the *you*, and the *they* to join us; each of these, as soon as he is opposite the table, points first to himself, having a finger upon *I*, next to one whom he looks at, and to whom he turns, having a finger upon *thou*, and lastly to a third, whom he does not look at, and to whom he does not turn, having a finger upon *he*: our student forthwith learns to denominate himself *I*, as other people do; and no further difficulty remains.

Thus, in order that our pupil may lose

no time, we hold a language with him that signifies something at the very beginning. He must of necessity comprehend us, if not as destitute of intellect as a horse or a mule; and he will henceforward understand what he writes when upon the model of the verb *to carry* he is made to conjugate *I draw, thou drawest, &c. I drag, thou draggest, &c.*

In short, he will understand, in a day or two, every phrase composed of only one of the six persons of the present of a verb transitive with its objective noun, such as these: *I draw the table, thou draggest the chair; he offers an arm-chair; you push the door; they shut the window;* because all these words express actions, of which the signs are caught in an instant, and because the eyes of the spectators testify that these operations are present.

It is yet too early to enter into a detailed explanation of verbs. What we have shewn with the present of the indicative of *carry* is only a sort of anticipation, extremely useful

indeed, because it furnishes better means of developing the faculties of deaf and dumb persons than the customary mode of beginning with the declension of nouns substantive and adjective, and pronouns; and it is besides more amusing to them, on account of the number of little phrases they acquire by it, which is a consideration of no small weight in the tuition of persons in their condition, who must be allured to study by the pleasure arising to them in their application. Although we confine ourselves to this prelude, our pupils, partly by the help of the masters and mistresses, with whom they board, partly by their amusements when together, transmit to memory, by little and little, other tenses of this first verb, and thus, without knowing it, lay a valuable foundation which we shall shortly build upon. *

* It is evident, from the foregoing chapter, that the master and mistress of any school, where children who can hear and speak are educated, are better qualified to

instruct the deaf and dumb. Children who can hear, have this additional advantage in being educated along with the deaf and dumb, that they not only learn their grammar by rote, but also by practical signs, made to the deaf and dumb, which will leave an indelible impression on their minds. Children who can hear, may soon be taught the manual alphabet so as to be able to hold a conversation with the deaf and dumb, and by these means mutually improve each other,—particularly in spelling.

If any person wished his child to learn French, would he not rather send him to a French school, than to an English one? There cannot be the least doubt but the child would learn more in six months at the former, than in twelve months at the latter school.

A deaf and dumb child, in like manner, will have a much better chance of improving his knowledge at a school where children are taught who can hear and speak, than at an Asylum, where none but the deaf and dumb are taught. This fact is clearly established by the contents of the following chapters.

CHAP. II.

The manner in which the instruction of the Deaf and Dumb is continued.

By the foregoing method our pupils will soon have acquired the idea of a number of nouns substantive. They see a *the* written before each of them. It is therefore right to give them an example of declension, and to get them to make exercises upon it.

This operation is by no means so entertaining as the two preceding. But the deaf and dumb person we are teaching, having already conceived some degree of respect and attachment for his tutor, is easily induced to undertake, and to execute, as well as he is able, whatever is offered for his instruction.

ART. I.

Concerning the Declension of Nouns.

To teach the declension of nouns, we are to make our pupil notice their different articles, cases, numbers and genders, furnishing him at the same time with signs which distinguish each of these properties that apply to nouns.

SECT. I.

Of Articles, and the Signs corresponding to them.

Upon this head we proceed as follows. We make our pupil observe the joints of our fingers, hands, wrist, elbow, &c. &c. and we term them articles. We then inform him,

by writing on the table* that *the, of, of the,* connect words as our joints do our bones (grammarians will pardon me if this definition does not accord with theirs); after this the right forefinger two or three times bent in the form of a hook becomes the systematical sign for an article.

The gender is explained by putting our hand to our hat, for the masculine, and to the ear, the part to which a female's headdress extends, for the feminine.†

The apostrophe is shewn by making an apostrophe in the air with the forefinger of the right hand.

Of, of the, are articles of the second case. Here we must add to the sign for the article, the sign for second, &c. as also the sign for singular or plural, for masculine or

* Why not with the fingers? It seems the Abbe did not begin with teaching the manual alphabet. This I would strongly recommend to be taught as early as possible.

† The letter M for Masculine, and F for Feminine, is more simple and easy when shewn by the Fingers.

feminine. We must take care to observe that *of, from, by,* of the ablative are not articles, but prepositions, having each its peculiar sign according to the use for which it is employed.

SECT. II.

Of Cases, Numbers, and Genders, and the Signs corresponding to them.

In learning declensions the pupil sees clearly the distinction of cases in both numbers. We must have recourse to our dactylology to learn him the terms *nominative, genitive, dative,* &c. we need not trouble ourselves at present to give him the etymology of these terms: but we give to each an appropriate sign. *First, second, third* degree, &c. by which we descend from the first case called *nominative* to the sixth called *ablative,* are signs much more intelligible

than any others we could apply to those terms, even after giving a definition of them. We shall show (Art. 6.) how *first*, *second*, *third*, &c. are distinguished from *one*, *two*, *three*, &c.

The following is a sign for the term *case*, we twirl two fingers round each other while declining; that is, while descending from the first to the sixth.

The elevation of the right thumb, designates the singular; the motion of several fingers the plural.*

We take care to make our pupils remark that the noun singular is made plural, for the most part, by adding to it an *s*.

The two genders are distinguished by a movement of the hand to the place of the hat or the cap, as before described.

* A deaf and dnmb child who has been taught at a prepatory school, to know the numbers, one, two, three, &c. will understand in an instant, when told, that one is singular, and any greater number is plural.

ART II.

Difference of Nouns Substantive and Adjective, and Signs corresponding to them.

In order to make the difference of these two kinds of nouns understood, we take nine cards or nine small pieces of paper. On one of these we write down the noun substantive *Peter*, and place it on our left; on each of the others we inscribe a noun adjective, as *great*, *little*, *rich*, *poor*, *weak*, *learned*, *ignorant*,* and place them on our right.

* Every one of these words can be taught a deaf and dumb child at the prepatory school, and where the reader sees the letters, *P. S.* in italics, it is meant to recommend the parents and teachers to teach the children such words and explain the meaning of them, at the earliest period with the counters, by signs, and the manual alphabet, before the child can write. No preceptor will, I trust, be at a loss to explain any word, after studying the methodi-

Peter enters, and we see that he is a great personage; we take the card having *great* upon it, and place it upon his name. He came in a carriage, and is richly appareled; therefore we take the card having *rich* upon it and likewise put it over the name. We do the same with the two cards having *strong* and *learned* upon them; for Peter appears to be *strong*, and we are told that he is *learned*.

Peter, which is the noun substantive, lies under these four qualities *(stat sub)* and such is the true notion of a noun substantive; to which we superadd the qualities that we deem appropriate. The noun adjective is that which expresses some quality added to

cal signs made use of by the Abbe, and by paying a little attention to my observations.

My object is to impress upon the minds of parents and teachers the necessity of explaining the meaning of every word to a deaf and dumb child, in such a manner, that when he goes to school to learn grammar, he may be as well prepared as as any other Child.

the substantive. The left hand under the right is the sign for the noun substantive, and the right under the left for the adjective.

Nouns adjective being joined equally to substantives masculine and feminine, both singular and plural, without any variation, the substantive with which they are associated determines their gender, number, and case; so that our pupil will decline without trouble whatever adjectives are given him with their relative substantives.

ART. III.

Of Nouns Adjective terminating in able *and* ible, *and of the Signs corresponding to them.*

Nouns adjective that terminate in *able* and *ible*, and are derived from verbs, signify a quality which ought or which may be attributed to a subject.

In the former case we add to the sign representing the quality, a sign representative of necessity; and one representative of possibility in the latter case.

When these nouns adjective are rendered in Latin by the future of the participle passive terminating in *andus-a-um*, *endus-a-um*, they signify a quality which ought to be attributed to the subject in question; and the following are the signs on this occasion. A first sign signifies the action expressed by the verb, as *to love*, *to adore*, *to respect;* a second sign indicates that it is an adjective; a third sign gives us to understand that this adjective must of necessity be attributed to the subject of the phrase. For example: *to adore* is the action of the verb; *adored* is the adjective of it; but *adorable* is a noun adjective which must necessarily be attributed to God, the subject of the phrase.

When these adjectives are turned into Latin by words terminating in *bilis-is-e*, they generally signify a quality which may, and

not which must necessarily, be attributed to its subject; then a first sign expresses the action of the verb: For example, *to elect;* a second announces the adjective *elected;* but a third which represents a mere possibility, gives the word *eligible.*

To express necessity or indispensability, we strike the end of our fore-finger frequently and forcibly upon the table; an action natural to every person asserting a thing to be his right. To express possibility, we turn our head to the right, with a *yes, P. S.* and to the left, a *no; P. S.* which of the two will take place we cannot tell; we shall know only by the event.

When these nouns adjective in *able* are not derived from a verb, but from a noun substantive, as *charitable,* they denote neither necessity nor possibility; but merely a quality inherent in the subject of which we speak.

ART. IV.

Of Nouns Adjective in the Positive, Comparative, Superlative, and Excessive Degrees, and of the Signs corresponding to them.

NOUNS adjective are positive, as *great; P. S.* comparative, as *greater: P. S.* superlative, as *very great; P. S.* or excessive, as *too great, P. S.*

To express *great,* I carry my hand to a certain height, and make the established sign for an adjective. If I would signify *greater,* I elevate my hand after detaining it a little while at the preceeding height, a degree above that height; thus I denote the comparative. When I have to signify *very great,* I make two successive pauses; one at the height assigned to the positive, another at the height assigned to the comparative: after which, I make a further elevation.

And in the last place, for the excessive, I make an ultimate sign announcing my discontent and impatience at this fourth degree of greatness.

Having to express by signs this phrase, ‘ Peter is greater than I ;’ I show Peter, and with my right hand make the sign for *great*, the positive, at which I stop; then, after a short interval, I carry it to a degree higher; this expresses *greater*. I express *than* by lowering my left hand and shewing myself with it, while my right is elevated and shows *Peter*.

The operation will be just the reverse to express ‘ Peter is less than I.’ In that case I shew *Peter* with my right hand, and make the sign for the adjective *little;* after a short pause I bring it a degree lower, which signifies *less*. I express *than* by holding up my left hand, and shewing myself with it, while my right is lowered and shows *Peter*.

The comparison of equality, ‘ he is as strong as you,’ may be represented by

crooking the four fingers of both hands, and putting them together two or three times in this position. See, also, under the head of conjunctions, another mode of representing *as*.

ART. V.

Of Substantives formed from adjectives termed Abstract Qualities, and of the Signs agreeing to them.

NAMES of qualities, as *good, great, wise, learned, P. S.* infer necessarily some noun substantive, expressed or understood, to which they are applied: but if we consider the qualities only which are expressed, without reference to any noun substantive, then these qualities being subject to have other qualities applied to them, become themselves nouns substantive, as *goodness, greatness, wisdom, learning. P. S.*

Our mode of expressing this sort of adjectives, is this: If we would dictate the word *greatness*, for instance, we make first the sign for *great*, which is an adjective; then we subjoin the sign for a substantive, which announces that this adjective is substantified or made a substantive, and can itself receive other adjectives. I give several examples, after which our pupil will commit no mistake, either in reading a book, or in writing as we dictate to him.

ART. VI.

Of Nouns of Number, and of their corresponding Signs.

Nouns of number, or numeral nouns, are divided into cardinal and ordinal. They have each a distinct sign. To signify *three*, we hold up three fingers perpendicularly; but to signify *third*, we hold them down and

advance them horizontally right before us, in order of procession or battle, which indicates that *third* is in a line with the others, and specifies its place. For a cardinal number it is necessary to make merely the first sign: but for an ordinal number the second sign is subjoined to the first. We need not however remark to our pupil that it is an adjective, as the thing speaks for itself.

By holding up as many fingers from one to nine as we have occasion to express tens, and subjoining the sign for a *cypher*, which is the same as for the letter O, we have *ten*, *twenty*, *thirty*, &c. up to *ninety*. An hundred is signified by the Roman figure C; a thousand by M. A very perfect idea of these numbers may be given by providing a parcel of beads strung upon packthread, for our pupil to count out tens, hundreds, and thousands.

CHAP. III.

On the Tenses of the Indicative of the Verb to be.

When our pupil is sufficiently acquainted with the difference between nouns adjective and nouns substantive, we shew him that we make use of the verb *I am, thou art, he is,* &c. to unite the one with the other, when they agree, and, by the addition of a negative, to separate them when they disagree. We give him several examples of it, and make him learn by heart all the tenses of the indicative of this verb, in order to increase the stock of phrases he may acquire, before a complete knowledge of verbs and the other parts of speech enable him to comprehend every thing necessary for his instruction.

The sign for this verb is perfectly natural. By dropping the two hands we shew what the position of a person is, whether standing, sitting, kneeling, &c.

CHAP. IV.

Of Pronouns.

To express a pronoun by sign we draw with a crayon a circle on the table, in which we place a snuff-box, then push it out of the circle and substitute something.

A pronoun is a word used instead of another noun. The common sign for all pronouns is the action just described, though each has its particular sign, according to its particular signification.

ART. I.

Of Personal, Conjunctive, and Possessive Pronouns, and of the Signs appropriate to them.

The pronouns *I*, *me*, *my*, have their distinct signs; without which it would be im-

possible for deaf and dumb persons ever to write fluently, *currente calamo*, any thing dictated by systematical signs.

It must have been observed, that public speakers, when speaking of themselves, make a kind of half circle by drawing the hand towards their breast as they exclaim, *I think*, *I desire*, &c. this action we adopt as the sign for I; but when we say, such a thing belongs to me or is *mine*, we lay one hand upon our breast, as if we were taking a solemn oath, and press gently against it twice or thrice. This is what we all naturally do, when upon the partition of some thing we say to any body, this is for *you*, and this is for *me;* although both these pronouns are personal, yet the second, speaking of oneself, attracts more the eyes of the spectator.

My, *mine*, are possessive pronouns and in reality adjectives. They are expressed by showing ourselves with one hand, and with the other the noun substantive, that is, the

thing we assert as ours. We subjoin the sign for an adjective, as well as signs for the proper number and gender.

From this explication it may easily be understood how to express by signs all other pronouns, whether personal, conjunctive, or possessive.

Thou, thee, indicate the second person, or person to whom we are addressing ourselves; they are personal pronouns. By adding to the first pronominal sign, signs for conjunctive or possessive, and for the proper number and gender, we shall have signs nowise obscure for *thee, thine.*

He, she, indicate the third person, or person of whom we are speaking; they are personal pronouns. By adding to the first pronominal sign, signs for conjunctive or possessive, for number and for gender as the case requires, we shall have clear signs for *him, his, her, her's.*

The pronouns *him, her, self,* which are personal, serve also as conjunctive pronouns: 'I will give *him* or *her.*' 'We ought to love

'*ourselves* with a well regulated love.' It is the same with *you* and *us*; 'we will give *you*;' '*you* shall give *us*.' In the first phrase *we* is personal, and *you* conjunctive; in the second, *you* is the personal and *us* the conjunctive.

They, them, are personal pronouns of the third person plural. Them is conjunctive, as in this phrase, 'I *will* give *them*,' signifying, 'I will give to *them*.'

The possessive pronouns *my, thy, our, your, his, her, their*, admitting of no variation, are the same both when the thing loved, possessed, &c. by many is single, as in this example:—*The Parisians love their king and their archbishop;* and when there are several objects loved, possessed, &c. by many, as in the following, *The Parisians love their curates.*

We may, nevertheless, distinguish this difference by signs. In the first case we indicate the many of whom we speak by waving our hand before them; we then make the sign for possessive, and add that for singular; in the latter case, after the sign for possessive, we add that for plural.

ART. II.

Of Demonstrative Pronouns and of their appropriate Signs.

DEMONSTRATIVE pronouns are signified by approaching the end of one's finger close to the object to which they relate, or by pointing to the object without approaching it.

This signifies *this thing; that* signifies *that thing;* but when they are both found in the same phrase, *this*, signifies simply *this thing* which I show *first;* and *that*, signifies *that other thing* which I show *second;* sometimes indeed they mean quite the contrary, because *this* refers usually to the proximate or latter term, *that* to the remote or preceding term.

ART. III.

Of Interrogative and Relative Pronouns and their appropriate Signs.

THE interrogative or relative pronouns, *who, which, what, that,* have their distinct signs.

They are interrogative when preceded by a Q. signifying question, or when followed by a point of interrogation.

Then the word *who* signifies *which person?* I look at every one present, and ask by an interrogative gesture, such as we all naturally fall into on similar occasions, *which* is he or she who has done or said, &c.

Which signifies *which thing?* we look at every thing at once, and ask by an interrogative gesture, which is the thing (present or absent) upon which the answer is to fall. *What* also signifies *what thing?*

When *which* announces the necessity of chusing out of two or more objects spoken of, we must inspect them all in order to determine our answer.

When these pronouns are only relative, we lay our right forefinger upon them, and then immediately carry it to the noun substantive, or the pronoun standing for it, to which they refer.

When *that* is merely a conjunction placed between two verbs, it is represented by hooking the two forefingers together in the manner of a clasp.

We then inform our pupils that this conjunction governs (that is, requires after it) sometimes the indicative, sometimes the subjunctive; and of course proceed to furnish them the means of determining which of these two modes they should employ in transcribing what we dictate by signs.

That, between two verbs, governs the subjunctive, when the action expressed by the former of the two has an influence, of what-

ever kind, upon the action to be expressed by the latter; as in the following example: —*I desire that you learn your lesson.* Here it is evident that my will has an influence, as a cause, upon the action of your learning your lesson. But it governs the indicative, when the action expressed by the first of the two verbs, nowise influences the action to be expressed by the second, as in this other example:—*Peter says that you learn your lesson.* The action of Peter's telling me you learn, nowise influences the action of your learning; it is but a simple declaration of it.

Therefore, when dictating to our scholar, if the second verb ought to be in the subjunctive, as in the former of these two examples, we make the sign denoting conjunction for *that;* the proper pronominal sign for *you;* and for *learn,* 1. The general sign for a verb; 2. The sign for *present;* 3. The sign denoting subjunctive mood, which we shall describe in its proper place. But if the second verb ought to be in the

indicative, agreeably to the second example, by making no sign after that for *present*, the scholar will immediately understand, as there is no sign for the indicative mood, that the verb ought to be in that mood.

ART. IV.

Of certain words called Improper Pronouns, and of the Signs agreeing to them.

THE words *some*, *many*, *all*, occur every moment in our lessons and our dictamens. We take the following means to explain them by signs.

Having a purse of counters, we take out one, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve, *one by one*, and we count them every time; then we take out a small number, *one by one*, without counting: this is what we call *some*.

After this operation, we take out a handful, and we call that *many* or *much*.

Lastly we empty the whole into a hat, or another purse, and call that *all*, or *every one*. We do not find it necessary to repeat this operation.

We also meet with *alone*, *only*, *nothing*, *none*, *each*, at every turn.

Alone, *only*, terms of exclusion or singleness, are thus expressed :—I send one of my scholars to a corner of the room, while I and the rest are round the table, and I make a sign with my hand expressive of his separation from us; he is *alone;* and such is the sign established for this adjective. *Only* has much the same signification:—'I want bread *alone;*' 'I want bread *only;*' have no obvious difference, therefore the same sign will do. When *only* is used adverbially, the sign for an adjective adverbified, as explained in the chapter of adverbs, may be superadded.

To express by signs the word *nothing*, we put several things into a hat; we take them out again one by one to the last, and we shew our pupil that there is not a single thing left. We then inform him that the words, ' There is not a single thing in the hat,' ' There is *nothing* in the hat,' signifies precisely the same.

The sign for nothing is known to every body. We take the top of our two fore-teeth between our fingers, and draw them away with velocity. All deaf and dumb persons understand this sign, even before they have any thing to do with our instructions.

If you wish to say none, we make the sign for nothing, to which we add the sign for an adjective.

Each is represented in this manner:— There are fifty scholars present, we call upon them one after another to answer by signs to some question. This successive

action of all, without exception, is the sign for each.

But, having been equally satisfied with all, I have given to *each one*, after his explication, four chesnuts. This is the sign for each.

If our readers should be surprised at the meanness of our exemplification, I entreat them to call to mind, that those whom we are instructing are deaf and dumb.*

* An infant deaf and dumb child may be taught the meaning of every pronoun in this chapter by the alphabetical counters and signs.

CHAP. V.

Of Verbs.

Our pupils, as we have seen, have got by heart the different tenses of the verb to *carry*, but remain ignorant of their import. We have now to initiate them in the whole metaphysick of verbs; without a knowledge of which, their education would be extremely defective.

This appears a difficult enterprise, and yet the execution of it is very simple.

Verbs are composed of *persons*, *numbers*, *tenses*, and *moods*. The present of the indicative of the verb *carry*, has already furnished us with signs for the different persons and numbers; all that is further necessary is, to aid, in some small degree, the language of signs, natural to deaf and dumb persons from infancy, by making the application of them serve to designate tenses and moods.

ART. I.

Of the application of Signs to the Tenses of Verbs.

The pupil, though deaf and dumb, had, like us, an idea of the past, the present, and the future, before he was placed under our tuition, and was at no loss for signs to manifest the difference.

Did he mean to express the present action? He made a sign prompted by nature, which we all make in the same case, without being conscious of it, and which consists in appealing to the eyes of the spectators to witness the presence of our operation; but if the action did not take place in his sight, he laid his two hands flat upon the table, beating upon it gently, as we are all apt to do on similar occasions; and these are the signs he learns again in our lessons, by which to indicate the present of a verb.

Did he design to signify that an action is past? he tossed his hand carelessly two or three times over his shoulder: these signs we adopt to characterize the past tense of a verb.

And lastly, when it was his intention to announce a future action, he projected his right hand: here again is a sign we give him to represent the future of a verb.

It is now time to call in art to the assistance of nature.

Having previously taught him to write the names of the days in the week, we desire him to set them down, Sunday, Saturday, Friday, Thursday, Monday, Tuesday, Wednesday; and we then put on each side of his writing what follows before and after the same words under different heads.

PRESENT.

To-day, Sunday, I arrange nothing.

IMPERFECT.

Yesterday, Saturday, I was arranging my books.

PERFECT.

Day before yesterday, Friday, I arranged my chamber.

PAST PERFECT.

Three days ago, Thursday, I had arranged my closet.

FUTURE.

To-morrow, Monday, I shall arrange my papers.

FUTURE.

Day after to-morrow, Tuesday, I shall arrange my drawers.

FUTURE.

Three days hence, Wednesday, I shall arrange my cupboards.

Yesterday, day before yesterday, three days ago, are explained by the number of times we have slept since the day of which we speak.

To-morrow, day after to-morrow, three days hence, are explained by the number of times we are to sleep till the day in question arrives.

We next teach our pupil to lay a restric-

tion upon his motions. To express a thing past, he used to throw his arm backwards and forwards towards his shoulder, without rule; we tell him, he must throw it only once for the imperfect, twice for the perfect, and three times for the past perfect; which in truth is analogous to what is signified, the past perfect announcing an action longer past than the perfect; and the latter being in the same predicament with regard to the imperfect.

We take particular care to make our pupil observe the variation of the termination of verbs in their different tenses, pointing out each of these variations with his finger. We make him remark the different tenses of the indicative; we put them all down, in order, upon an horizontal line, with their respective titles, the table on which they are written being divided for the purpose into equal squares, that are to be permanent.

We show him, that of these tenses there are several that are entitled perfect; as,

1st Perfect.	*2nd Perfect.*	*3rd Perfect.*	*4th Perfect.*
I loved.	I have loved.	I did love.	I had loved.

The signs that ought to express them, present themselves naturally: after having carried the hand to the shoulder, the general sign for a perfect, we make the sign for first, or second, or third, or fourth, by the method given for nouns of number, and so indicate which perfect we mention, and which our pupil is to write, if we are dictating to him; and we find that he is never deceived.

We do not leave him in ignorance of the use of these different perfects, some of which express a definite, some an indefinite time past; and others, a definite or indefinite time past, anterior to another time that is past.

ART II.

Of the Application of Signs to the Moods of Verbs.

The *mood*, means the manner of conjugating a verb. These moods are the indicative, the imperative, the subjunctive, and the infinitive, to which we join the participle, because it has a present, a past, and a future, as other moods have.

To avoid multiplying signs unnecessarily, we give none to the indicative, it being sufficient that no sign indicates another mood, to know that the verb we are considering is in this.

The pupil has remarked a certain sign of the hand and the eye being always made to him, and which he has occasionally made himself, to express a command, we reserve this sign to indicate the imperative. In-

stead of this, however, the two hands joined together, is to indicate the supplicative if declaratory of entreaty.

We very frequently in discourse meet with two verbs joined together by the particle *that*, the first of which expresses a mood of being or acting that has an influence direct or indirect upon the latter. The first announces in some degree a cause, of which the latter will express the effect. This connection of cause and effect, which is expressed in English by the conjunction *that*, and in other languages by terms respectively correspondent, has given rise to a mood, that is manner, of conjugating different from the mood used which expresses simple affirmation.

But it is proper to observe, that the verb which precedes *that*, always announces an absolute or a conditional futurition, as the following example will evince:—'In order 'to acquit yourself well on the day of your 'public exercise, *it would be necessary that*

'*you learned*,' or '*It will be necessary that you* '*learn*,' or '*it would have been necessary that* '*you had learned* thoroughly the themes 'delivered to you.' It is evident in all three examples, that the action of learning is announced as either being or having been necessary to precede the good effect which it will produce, or would produce, or might have produced, supposing the accomplishment of the condition.

It is easy to indicate signs conformable to the above statement, to be made use of in dictating or expressing the grammatical persons of this mood; example;—I desire that you write; to dictate the word *that*, the general sign for a conjunction must be made; for the word *you*, the pronominal personal sign; and for the word *write*, *(scribas,)* 1. The general sign agreeing to all parts of the verb *to write*; 2. The sign for the present tense; 3. The two forefingers hooked like a clasp, which being immediately after the sign for present tense,

no longer signifies a simple *conjunction*, but a *conjunctive* mood.

There are three other tenses or times not of the subjunctive, called by Restaut, the future past, the conditional present, the conditional past, which we nevertheless put under the subjunctive, in order that we may conform in parsing, to use a scholastic term, to the distribution of the Latin grammar which places them there; *amarem*, signifying equally in that language, *I would love*, and *I would have loved*. Having remarked that they are not really of this mood in our language, we characterize them by appropriate signs.

We take this method to explain them:— I write upon the table, 'I move from the 'window and I go to the door; when I shall 'be at the door, *I shall have given* to the 'person who stands between them this snuff-'box, which I have in my hand.' When I set out, the donation is future; it becomes present when I give; but it is past when I

get to the door. We therefore make the sign that corresponds to the action of giving, then the sign for future, and then the sign for past; suppressing the one for present as superfluous, because common sense alone dictates, that, between the future and the past, there must have been a present.

We give the sign for a future imperfect tense to what Restaut terms the conditional present; with the following reason:—

Having ordered a pupil to learn his lesson, I told him that I should return in two hours time to examine him; and I promised to give him a book, provided he were perfect in it. I return accordingly with the book in my hand, and show it to those who are by, telling them I shall give it to him if he is perfect in his lesson. Upon examining him it proves he has not learnt it. I show him the book, and then put it into my pocket with an air, telling him he shall not have it, because he has been idle. The will which I had to give it,

is repressed by want of the condition; and it appears to me, that the cause of restraint, which is anterior to my expression, ought to have the sign of the imperfect.

For the same reason we give the sign of a future past perfect to the tense called by Restaut, past conditional, (I should have given,) because in like manner there was an eventual or conditional futurition, when I set out with the intent of giving, if I found the condition fulfilled; and, in effect, if it had been so, the donation would be already in the past perfect, when I spoke of it, after performing other actions subsequent to the idleness of my pupil, which prevented me from giving him the book that I had promised him conditionally.

The pupil often sees the action signified by a verb expressed without any designation of the person who acts or who ought to act: the action of searching after, without discovering, the person or persons who act or who ought to act, becomes the sign of

the infinitive, or, more properly, the indefinitive, which has no person before it, neither of the singular nor of the plural, and is indicated by the particile to.

By doing as if I drew out a thread or little bit of stuff from each side of my coat, I express the nature of a participle, which takes part of a verb *(partem capit)* and part of a noun. It is really a noun adjective, because it expresses a quality that can be attributed to a noun substantive; while, at the same time, it has the same government as the verb from which it is formed, and of which it expresses the action.

The word conjugation, signifies the assemblage or series of all the persons, numbers, tenses, and moods of a verb. Languages differ very much with respect to the number and variety of the conjugations of their verbs. The English having but one regular conjugation, may be acquired by deaf and dumb persons with greater facility than the French or any other language.

ART. III.

Of Active, Passive, Neuter, and Reciprocal Verbs.

THE verb active is that which represents the grammatical person of a verb as acting without.

The verb passive is that which represents one of these persons not as acting, but as receiving the action of another. In order to make deaf and dumb scholars sensible of this difference, we carry one of them in a chair. Our action is obvious, and we make them remark it. The scholar, who is carried, does not move; his arms, hands, legs, and feet are suspended, and remain as if they were paralytic; by these two signs, we distinguish these two species of verbs.

As to verbs neuter and reciprocal, their explication by signs is more difficult. We

give it here, in order that teachers may have recourse to it, when their pupils have attained a sufficient degree of scholarship to seize the grammatical application; but we pass it over at first, and confine ourselves within limits which we shall presently lay down with those who are yet in the rudiments of speech.

The word *neuter*, signifies *neither the one nor the other*. A neuter verb therefore is neither active nor passive. It is not active, because it does not represent a person acting without, and whose operation is carried to a foreign object. It is not passive, because it does not represent a person as submitting to an operation from a foreign power. It only represents a situation, a state, a quality, an habitude, or an interior operation, as, *I sleep, I breakfast, I dine, I sup, I tremble,* &c. &c.

These verbs have each their particular sign conformable to their signification.

The common sign for all such verbs con-

sists in representing them as being neither active nor passive, by making the sign for negation on both sides, thereby announcing that the operation neither goes without from the person, nor is suffered by the person from an extraneous power, but passes, and is confined within the person.

Let us give an example:—If I want to explain by signs, the words, *I tremble*, I must make, 1. The sign for I, (the first person singular); 2. The motion of a person that trembles; 3. The sign for the present of a verb; 4. The sign for a negation on both sides, *not active, not passive*. (I think it proper to repeat here what I have observed elsewhere, that all these signs are executed in an instant.)

Reflective verbs, are such as express an action, which terminates in the person who acts; so that the same being both subject and object, they take after them the conjunctive pronouns, *myself*, &c. *ourselves*, &c. corresponding to the personal or nominative

before; as, 'I hurt myself;'—'Thou re-'posest thyself;'—'He amuses himself;'—'We suffer ourselves to be too easily de-'jected.'

The signs common to all verbs, consist in the signs we have given to the personal and conjunctive pronouns in both numbers.

With the common class of deaf and dumb scholars, as we do not think of making grammarians of them on a sudden, we call all verbs which express an action or operation, whether internal or external, whether mental or corporeal, in a word, every operation which is not purely passive, from not being produced in us or upon us by an extraneous power, active verbs.

ART. IV.

Of the Regimen of Verbs.

This is an article very likely to confuse the minds of deaf and dumb persons, and requires the particular attention of teachers, in dictating and expounding their lessons.

There are two sorts of regimen, namely, the regimen direct, and the regimen indirect.

A noun or pronoun is under direct regimen when it sustains and terminates the action expressed by the verb, and suffices, along with the agent or nominative and verb, to make up an entire phrase. Thus, in the phrase, *I respect virtue*, the pronoun personal *I*, is the nominative or agent; *respect*, the verb; and *virtue*, the regimen, that is the noun substantive, which sustains and terminates the action expressed by the

verb. It is just the same in this other phrase, *I detest vice.*

In these two examples, *virtue* and *vice*, which come under the direct regimen of the verbs preceding them, are in the accusative, that is, fourth grammatical case; because every verb active requires the noun substantive, by which the action is sustained and terminated, to be in the accusative.

The indirect regimen presents greater difficulty.

A noun or pronoun is governed indirectly when it does not immediately sustain the action signified by the verb. It is a secondary idea which is added to the primary one; but the phrase would be entire without it.

This second regimen or indirect government, is never in the accusative, because the action signified by the verb is not sustained by it directly: — *I present you the book.* Therefore, to the sign for the conjunctive pronoun *you*, must be added the sign for the

dative, that is, third case, the designation of which, by the preposition *to*, is suppressed in common language, but which we do not suppress in dictating or expounding by signs. In the explication of this phrase me make it, *I present* to *you the book*, not omitting the article *to*.

CHAP. VI.

Of Adverbs.

VERBS as well as nouns substantive receive adjectives, but in a manner peculiarly adapted to them. These adjectives are called adverbs, because they are put before or after verbs, to increase or lessen the signification. For example, I say, *I have struck;* but if I add, *forcibly*, this adjective increases the signification of the verb. If, on the contrary, I add *feebly*, this last adjective lessens its signification. This species of adjective is indeclinable, having no case, number, or gender.

We represent it by signs in this way:—If *greatly* is to be expressed, we elevate the right hand a convenient height; then place it over the left hand, which is the sign for adjective, to signify *great:* but to adverbify

this adjective, we transport our right hand to our side, because an adverb is placed *beside* a verb, to modify it, as our right hand is now placed against our side. This third sign, joined to the two preceding, signifies *greatly*. This example will suffice for all other adverbs derived from nouns adjective.

CHAP. VII.

Of Prepositions.

PREPOSITIONS are so called, because they are put before the words they govern.

Each preposition has its peculiar sign, conformable to its signification; but the general sign agreeing to all, is made by bending the fingers of the left hand, and drawing this hand thus from left to right upon the line we are reading or writing, because we then meet with the prepositions *before* we find the word to which they relate, or, rather, which they govern.

Conceiving that for this article the general sign is not enough, we proceed to give separate signs for the prepositions which occur most.

With, is expressed in signs, by holding both hands bent opposite one another, and

showing that there are two or more things together between: the two hands are then in the figure of a parenthesis ( ).

Afore, after:—We write down the word *noon*: all the hours of the morning are *afore*, all the hours which follow it are *after*, it is in the middle between them.

Before, behind:—Every thing that I can see directly facing me, is *before* me; every thing I cannot see without turning my head round, is *behind* me.

In, into, have different signs. *Into* expresses an entrance or penetration; we shut all the fingers of the left hand, and thrust the right fore-finger between; or we put a hand *into* one of our pockets. *In*, notes the place or state of a thing:—'he works *in* 'doors;' we keep the right fore-finger perpendicularly over the table, and put it upon different places successively, without stopping at any one.

Against:—We move the two fore-fingers *against* one another several times, as if they

were going to assault each other, to indicate contrariety. When this preposition signifies contiguity, as, ' *against* the wall,' we approach our hand to the object denoted.

Since, announces the commencement and continuance of a thing. We show the time at which the thing commenced, and run the hand along till it comes to us, or to the time at which the thing ended. As an adverb, this word signifies *seeing that*, which is easily rendered by signs.

During, marks the duration of time :—' I have worked *during* eight hours,' means, ' I ' have employed eight hours at work.' We therefore make, 1. The sign for hour, (with the meaning of which word our pupil is well acquainted, by seeing the graduation of hours on the dial plates of clocks, the sound of whose bells, we tell him, strikes upon our ear, just as the little hammer of an alarm watch strikes upon his fingers); 2. By runnning our hand round the dial plate,

we show that these hours advance; 3. We stop at the eighth; 4. We conclude with the sign for a preposition.

Between, amongst;—To explain by signs the former, our left hand, being in an horizontal position, we separate with the right hand the first finger from the second, the second from the third, and the third from the fourth.

Amongst, signifies, literally, *in the midst.* We represent a great people, in the midst of whom there are great and small, rich and poor, learned and ignorant, lame, blind, &c. &c.

Through:—We express a sign for the preposition very simple, by passing the right fore-finger through the circle formed by the left fore-finger and thumb.

For, is sometimes a preposition, sometimes a conjunction. It announces destination, which we express by putting the right fore-finger to our forehead, the seat of the

mind, and transferring it immediately to the object which is the subject of the phrase.

Nigh, near :—To express by signs the first of these, we place our hand within a small distance of one side; to express *near*, we diminish the distance.

Without :—An exclusive preposition, void of what does not accompany, some person or thing. We therefore explain, ‘ I shall ‘ go *without* you,’ by ‘ *I shall go, you not* ;’ ‘ He is *without* money,’ by ‘ *He money, not* ;’ ‘ You are *without* strength,’ by ‘ *You, strength,* ‘ *not.*’

According :—This word signifies *as* : ‘ *Ac-* ‘ *cording* to St. Paul ;’ *i. e.* ‘ *As* St. Paul said ‘ before, I say after him ;’ ‘ *According* to my ‘ ability ;’ *i. e.* ‘ *As* my ability will permit me.’

Upon, under :—I put my hand upon the table, and make a movement like that of rubbing out a word; this signifies *upon.* I do the same under the table; it signifies *under.*

I am far from presuming that every one of these signs is just and apposite. I shall deem myself under singular obligation to any of my readers who will please to communicate to me others more expressive and simplified.

CHAP. VIII.

Of Conjunctions.

CONJUNCTIONS are so named, because they serve to join *(conjungunt)* one verb to another verb, as in this example:—'I desire 'that you study;' and the second part of a phrase to the first, as in this example:—'I 'shall give you a book *when* you learn your 'lesson well.'

The general sign is, the junction of the two fore-fingers crooked.

We proceed to particular signs for those of most frequent use.

As, followed by *as*, with an adjective between, signifies, *like, equally, in the same degree:* Example:—'*He is as strong as you;*' which signifies, '*He is strong, like you; he is 'so equally; he is so in the same degree.*' It is represented by signs in this manner:—Both

hands being upon the table, I first look at one separately, then at the other separately, then put them close to each other, and view their resemblance when together.

Meanwhile, Meantime:—Words which both signify *during this time*. The signs for *during* and for *this* are already given: we have only to add a sign for *time*. We represent it as hours that incessantly fly away.

Nevertheless has the same meaning as *notwithstanding*. An example will make its purport plain:—'You assign many reasons 'to make me believe that the thing is false, '*nevertheless*, as I have seen the contrary 'with my own eyes, I persist in thinking 'and asserting that it is true.' *Nevertheless*, therefore signifies, 'All that you tell me, is, 'in my mind, *less than nothing* towards 'making me believe this thing to be false.' The sign for *less* is executed by putting the end of the thumb upon the articulation which connects the little finger nd the hand, and running it up to the extremity of

this finger. *Than nothing*, we have given signs for before.

Therefore, is a word which announces exigence. We hit the table forcibly several times with the end of the right fore-finger, and add the sign for an adverb; but of an adverb which connects what we are going to say with what we have before said.

Then, signifies, *at that hour, at the hour that.* The hour is expressed in a definite or indefinite manner, according to the sense of the phrase.

Why, is interrogative, and signifies, *with what view? for what reason?* but coming in the course of a phrase, it signifies, 'tis with *this view;* 'tis for *this or that reason.* The word *reason* is not here taken for the faculty of reasoning, but for the legitimate use we have made of it previous to the pronouncing of a judgment.

Because:—This word signifies, 'Read or 'hear what is about to follow, and you will 'then find the reason of what you have just

'read or heard.' The sign is executed by running the hand along the words which follow the *because*.

For, implies nearly the same thing as *because*, with this difference: *for* seems to create a moment's suspension, and to announce a proof which will require more attention. The way of executing a sign for it, is, showing with the left fore-finger that part of the phrase which precedes the *for*, and, with the right, that part which comes after it, adding a third movement, that of taking away the fore-finger from the forehead and eyes, to denote that attention is demanded.

But, signifies something that stops, 'I was 'advancing,' or 'I would advance; in the 'mean time something stops me.' The sign is natural to every body, being prompted by discretion, or surprise, or admiration.

Although, commonly signifies, 'Whatever 'may have happened, or now takes place, or 'shall hereafter happen;'—'Whatever may

'have been done or said, or is now done or 'said, or shall hereafter be done or said;' '—All that has not prevented me, does 'not prevent me, or will not prevent me 'from ——,' &c.

It is very easy to express this conjunction in our mute language, by the sign for *all which*, interrogative or dubitative, with the additional sign for the past, the present, or the future, as the phrase requires. (In every language this conjunction answers to the words, notwithstanding, all, &c.)

Provided that, conjunctively used, implies a condition which may be either dependent or independent of the will; as in these two examples:—'I will love you *provided that* 'you behave well;' 'We will go abroad to-'morrow, *provided that* the weather be fair.' In both instances it signifies the same as the *if*, dubitative, and may be expressed by the same sign, which is known to every body; both hands are a little elevated, and held right opposite each other; they are balanced

by a future *yes* and a future *no:* there is no telling upon which to determine.

This sign might very well be dictated to our pupils, by rendering it, *after having seen that.*

When, is often interrogative, signifying, *in what time?* The manner of expressing it by signs is, first to turn the head back; then to cast our eyes over ourselves; and, in the third place, to cast them upon objects more or less remote; by this we indicate past, present, future; next we ask, by an interrogative gesture, 'Which of the "three?' and we put our finger on the one of which we speak.

Or:—We present two things, and say, 'Take the one *or* the other, but not both; 'look at them and choose.'

Where, signifies, 'In what place?' The two first of these words have been discussed; we make the sign for them, and then show different places.

Nor. By making the sign for negation

with both hands at the same time, we have a sign for the word *nor*.

I solicit the same indulgence with regard to this seventh article that I have done with regard to the sixth. It is very possible that in the principle of some of these signs I may be wrong; and still more possible that I may not have always selected the best and most significant. I hope for communications from every person who shall observe any thing to amend. I shall endeavour to profit by their remarks, in improving my mode of teaching the deaf and dumb; the promotion of whose good has been the sole motive for undertaking the present publication. Information of what may be defective in it, will enable me to be of still further service to them.

CHAP. IX.

How Deaf and Dumb Scholars give an Account of all the foregoing Explications.

THAT persons who are deaf and dumb, should seize all the grammatical differences we have expounded, and retain with exactness the multiplicity of corresponsive signs, is not easily credited: nay, it is asked, whether the thing be even possible? Yes; doubtless it is so; and when a thing is done, the possibility of it is no longer a question.

Now thousands of every rank and profession who have attended our public exercises or our ordinary lessons, have been, and others daily are, eye witnesses of the fact.

We have a large sheet of pasteboard, which contains on one side the following:— *First Table. — Expressing to what part of*

speech any particular word belongs. The other side of the board contains the following:—

Second Table.—Expressing why any particular word belongs to such a part of speech.

We here present a copy of the Tables.

FIRST TABLE.

Expressing to what Part of Speech any particular word belongs.

No. 1. It is (this word) in the . . . . First / Second / Third } Person.

2. . . . . of the Singular / Plural } Number.

3. . . . . of the Present / Imperfect / Perfect / Past Perfect / Future } Tense.

4. . . . . of the Indicative . . of the Imperative. . . . . of the Subjunctive.

5. . . . . of . . . . . which is a Verb Active. . . . . Passive . . . . Neuter (that is to say) neither active nor Passive.

6. . . . . of Regular . . . . of Irregular Conjugation.

7. It is the Present . . the Perfect of the Infinitive. Active / Passive } of . . which is a Verb, &c.

8. It is the Present . . the Perfect of the Participle Active of . . . which is a Verb, &c. No. 6.

9. It is the Present . . the Perfect of the Participle Passive of . . . which is a Verb, &c. No. 6.

10. It is in the Nominative, the Genitive, the Dative, the Accusative, the Vocative, the Ablative. { Singular. / Plural.

11. Of . . . . which is a Noun Substantive { Masculine. / Feminine.

No. 12. It is the Nominative, Genitive, Dative, Accusative, Vocative, Ablative, } Singular—Masculine. Plural—Feminine.

13. Of.....which is a Noun Adjective.

14. It is the Nominative, Genitive, Dative, Accusative, Vocative, Ablative, { Singular. Plural.

15. Of...which is a Pronoun Personal { Interrogative. Relative. Demonstrative.

16. It is a Particle or a little word that connects Phrases.

17. It is in the Comparative of.... { a Noun Adjective. which is { an Adverb.

18. It is the Superlative of..... { a Noun Adjective. which is { an Adverb.

19. It is an Adverb, that is to say, an Adjective which is joined to a Verb, and which has no Case, Gender nor Number.

20. It is a Conjunction, that is to say, an indeclinable Particle which serves to connect the different parts of the Phrase.

21. It is a Preposition, that is to say, an indeclinable Particle which stands before the words it governs.

Suppose the words "We had understood" are presented to a Deaf and Dumb Scholar to be resolved by this Table, he will point out in No. 1, *First Person;* in No. 2, *Plural;* in No. 3, *Past Perfect;* in No. 4, *Indicative;* in No. 5, *Verb Active;* and in No. 6, *Irregular Conjugation.*

He will then turn to the following Table which expresses why such a word belongs to such a part of speech.

SECOND TABLE.

Expressing why any particular word belongs to such a Part of Speech.

No. 1. It is (this word) in the First Person . . Because it is myself that I speak of.

2. It is the Second Person . . . . Because it is to him or her that I speak.

3. It is the Third Person . . . . . Because it is of him or her that I speak.

4. It is in the Singular . . . . . Because I speak of a single person or of a single thing.

5. It is in the Plural . . . . . Because I speak of several persons or of several things.

6. It is in the Present Tense . . Because I speak of a thing present.

7. It is in the Imperfect . . . . . Because I speak of a thing recently past, or represented as such by the arrangement of the discourse.

8. It is in the Perfect . . . . . Because I speak of a thing past,

9. It is in the Past Perfect . . . Because I speak of a thing which is past antecedently to another thing which is also past.

10. It is in the Future . . . . . Because I speak of a future thing.

11. It is in the Indicative . . . . . Because I speak directly, and without the connection of one Verb with another.

12. It is in the Imperative . . . . Because I speak of a command or a prayer.

13. It is in the Subjunctive . . . . Because I speak indirectly, and join one Verb with another Verb.

14. It is in the Active Voice . . . Because I speak of a subject that acts.

15. It is in the Passive . . . . . Because I do not speak of a subject that acts, but of a subject that is acted upon.

16. It is in the Infinitive . . . . . Because I speak without any designation of person or number.

17. It is in the Present of the Infinitive . . (See No. 6.)

18. It is in the Perfect of the Infinitive . . (See No. 8.)

19. It is called a Participle . . . . Because it takes part of a Verb and part of a Noun. It has the government of a Verb, but is applied to Nouns Substantive like an Adjective.

20. It is the Present of the Participle . . (See No. 6.)

21. It is the Perfect of the Participle . . (See No. 8.)

22. It is Active . . . . . (See No. 14.)

23. It is in the Nominative . . . . Because it begins the phrase and refers to a Verb which is to speak of it.

24. It is in the Genitive . . . . . Because it is the second of two Nouns Substantive, and depending upon or belonging to the first.

25. It is in the Dative . . . . . Because *to*, *to the*, characterize the Dative.

26. It is in the Accusative . . . . . Because it is ruled by a Verb or by a Preposition governing the Accusative.

27. It is in the Vocative . . . . . Because I address myself to him or her.

28. It is in the Ablative . . . . . Because it comes after a Verb Passive, or a Preposition governing the Ablative.

The deaf and dumb scholar being to give a further solution by this Second Table, of the words, " We had " understood," which he has been desired to parse, will point out No. 1, No. 5, No. 9, No. 11, and No. 14.

After seeing this operation will it still be doubted, whether the deaf and dumb scholar has seized the grammatical difference of the word submitted to him, with all the other words belonging to the same verb? But he is able to do the same with every other person, number, tense, mood, and conjugation, whatsoever.

This operation has effectually convinced academicians and other learned men, of various countries, that the deaf and dumb perfectly understand the metaphysic of verbs, and are capable of education as well as those who hear and speak. Even answers given in public exercises, to two hundred questions, in three different languages, (which makes the whole amount to six hundred) particularly on the 13th of August last, in presence of the Pope's Nuncio, and several of his illustrious and dignified brethren of the Church, are not deemed by the learned equally convincing, because they

might have been the effect of memory, independent of intelligence.*

* Any person who doubts the possibility of educating the deaf and dumb at any charity or ordinary school, after reading this book, must be a sceptic indeed; and whoever has taken upon himself the tuition of children who can hear and speak, and feels himself incompetent to instruct a deaf and dumb child, the sooner he resigns his profession altogether, the better.

CHAP. X.

Of the Fecundity of Methodical Signs out of the Sign for the infinitive of a Verb.

THE same operation or disposition of the mind, of the heart, of the body, &c. can be expressed by a verb, by a noun substantive, by a noun adjective, and sometimes by an adverb.

Since the operation or disposition of the same, there must necessarily be the same radical sign, to which are joined other signs to indicate in verbs the difference of their persons, their numbers, their tenses, and their moods; and in nouns, whether substantive or adjective, that of their cases, their numbers, and their genders, and to characterize nouns adjective, substantified or adverbified.

This radical sign is the sign for the infi-

nitive of the verb. I take for example the verb "*to love*," in all its parts, whether active or passive, with all the words derived from, or related to it; such as friendship, love, loved, lovely, loveliness; friend, lovelily, friendly, friendlily, lover, amateur, &c.

All these words have the same radical sign, which is that for the present of the infinitive of the verb *to love*. It is executed by looking at the object in question, and pressing the right hand strongly upon the mouth, while the left is laid upon the heart; then carrying the right with fresh vivacity to the heart, conjointly with the left, and concluding with the sign for the infinitive.

The pupil to whom I am dictating a lesson or a letter, must not mistake in the choice of any one of these words, which are upwards of two hundred and forty in number, comprising all the persons, numbers, tenses, and moods of the verb active and passive, the cases, numbers, and genders of the

nouns substantive and adjective, and the adverbs.

If a part of a verb is to be dictated, I first make the sign for the personal pronoun, which carries along with it that for number; then the radical sign; and, according to what is requisite, the sign for tense and mood. When active, there is no need to notice the voice; but when passive, the sign must necessarily be made, as before explained.

If I want to dictate *friendship*, I make the radical sign, accompanied by the sign for substantive, which will be enough to make it understood that such is the noun substantive I require.

If *love* is the noun I want, I make the same signs as for friendship, only giving a greater degree of vivacity to my action on the mouth and on the heart, because love is more ardent than friendship, even in a religious sense, the sense in which we always employ it.

The word *beloved*, is an adjective, agreeing both to masculine and feminine. The sign for adjective subjoined to the radical sign will suffice.

Is *amiable* the word? I make the radical sign, then the sign for an adjective, but of one terminating in *able* formed from a verb: to this I must subjoin the sign for possible, or for necessary as before laid down.

By substantifying this adjective, as before observed, we have *amiableness*.

The term *friend*, is correlative; it implies two persons having a friendship for each other. Supposing I am one of the two myself, I show myself and make the radical sign; then with the end of my finger either point out the person who is my friend, or indicate his name. Having made the radical sign a second time, I turn the end of my finger towards myself, to show that the friendship of that person is directed to me as mine is directed to him.

Is *amiably* to be expressed? I make the

radical sign, and the sign for adverb (possible or necessary, according to the sense of the phrase); I add a sign announcing that there is no contestation, after that I put my hand upon my right side, to make it understood that it is an adjective adverbified as we have mentioned in a preceding page.

Have I to dictate *amicable?* I make the radical sign, and with a good-humoured smile I give a child a few taps on the ear in a friendly manner. In subjoining to these signs the sign for adverb, the word *amicably* will be formed.

An *amateur*, is a person conversant with painting, sculpture, &c. and fond of seeing productions in those arts. I show the objects of fondness, and make the radical sign.

We have here exemplified what is equally applicable to the infinitive of all verbs, and to the words derived from or related to them.

CHAP. XI.

How Spiritual Operations, which are the object of Logic, may be explained to the Deaf and Dumb.

After what has been offered in the two preceding chapters, it will easily be admitted, that there is no danger of the deaf and dumb confounding any of the parts of speech. It is sufficient for me to give, by signs, to every word its proper signification, and they assign to it of themselves its proper place; (which, by the way, is what very many, whose education has been deficient, cannot do;) so that nothing is beyond the reach of their capacity which we propose to them with clearness and method.

To explain to them the spiritual operations which are the chief subjects of logic, I take the following measures:—

I look attentively at the various rows of my library, and at the busts and the globes on the top; and I engage my pupil to fix his eyes upon them also. Afterwards I shut my eyes, and no longer beholding any of these objects externally, I trace out, however, the height and the width of them, their different shapes and their positions. I remark, and press upon the observation of my pupil, that it is no longer the eyes of my body which perceive them, but that I behold them in another way, as if there were two apertures in the middle of my forehead, through which these objects were still pictured in my head, my eyes being shut.

This I call 'Seeing with the eyes of the 'mind.' No deaf and dumb person will fail to put this to the proof in themselves, upon the spot; and they will all take pleasure in multiplying and diversifying exemplifications.

I am at Paris in my own house, giving

lessons ; but I transport myself in imagination to Versailles, (the place of my nativity), where I once took three of my eldest female pupils to spend a week. They transport themselves thither, in fancy, as readily as I do ; they never call to mind the stay they made there without pleasing sensations.

In idea, I mount the castle, and I trace out, as well as I can, the grand staircase, and the outer rooms ; the females immediately proceed with the picture, particularly that of the gallery, which overpowered them with admiration to such a degree, that they all three changed colour when they entered it.

We then in idea range the park. They walk from grove to grove, and in their description do not leave out the different water pieces, the sight of which surprised them strangely.

I observe to them, it is not the eyes of their body which now see these various objects ; that their body has not changed places : that it is fronting the table upon

which we write; but that these objects are presented by the eyes of the mind, as if still actually visible; and I then say, that the internal painting which is the source of their present entertainment, is what we call, 'An idea, or the representation of an 'object in the mind.'

You have just now in your mind, I say to them, the idea of the Castle of Versailles, the idea of its apartments, of its groves, &c. all these things are material and sensible; you have seen them with your eyes; but that which represents them to you internally we call your imagination.

You have seen that it took two hours and a half to transport you from Paris to Versailles, and several entire days to bring you from Lyons to Paris. Your body cannot travel faster; but as speedily as you please your mind is rambling in the gardens of Versailles, or walking on the banks of the Rhone, while this same body is seated on a chair, or traversing the streets of Paris.

This we term *thinking:* you *think* of the beauty of Versailles; you *think* of the river which runs through Lyons.

You say within yourselves, the Park of Versailles is beautiful; this is what we call *judgment.* It contains two ideas; you have the idea of the park, and the idea of beauty; you unite them to each other by an internal *yes;* this it what we call *an affirmative judgment.* On the contrary, you say within yourselves, that the tower of St. Martin's Gate is not handsome: here again are two ideas, the idea of the tower and the idea of handsomeness: but you separate them by an internal *no:* this is what we call *a negative judgment;* and when you write down what you have thought within yourselves, it forms what we call *an affirmative proposition,* or *a negative proposition.*

I ask if you are willing to return to Versailles, where you appeared to be very much delighted, and reside there constantly. You answer me, that you should like extremely

to do so, provided I go and reside there too. I ask you, why you put in this condition; and you answer, that it is because there is nobody at Versailles who instructs the deaf and dumb; now this is what we call *reasoning*. It contains several ideas which you compare one with another, in this manner: —'Versailles is a beautiful place; I am 'charmed with Versailles; I should like to 'live there: but I should find no instruction 'at Versailles for the deaf and dumb; I am 'fonder of instruction than of the beauty of 'Versailles: therefore I do not wish to live 'there, unless he who instructs us live there 'too.'

Thought and *Love*, we tell our pupils, are not the same thing. You often think of things which you do not love; which, on the contrary, you hate. You think of idleness, of disobedience, of gluttony, when you observe them in some young person; and yet you love none of them.

That which thinks within us, is called our

mind; that which loves, is called our *heart*, and the union of the two, is called our *soul.*

The idea of a soul which thinks and reasons, presents itself to our mind, without form and without colour; we call this idea a simple *conception.*

Thus you have a body and a soul: a body which eats, drinks, sleeps, moves, and rests: a soul which thinks, judges, and reasons. Your soul cannot eat, nor drink, &c. Your body cannot think, nor judge, nor reason.

These operations, as our readers perceive, are, in truth, perfectly simple: and the deaf and dumb seize them with equal facility and avidity.

CHAP. XII.

How Deaf and Dumb persons are instructed in the first Truths of Religion.

When the difference of soul and body is once clearly ascertained, as in the preceding chapter, and the deaf and dumb are become sensible of the superiority and nobleness which thereby distinguish them from brutes that can neither reason nor think, their souls stand eager to follow wherever we lead the way: they take their flight up to heaven, descend again to earth, and plunge into the abyss, with as much promptitude as our own.

They have seen with their own eyes that a house does not build itself, nor a watch construct itself: they have admired this little machine, and have observed, without the least suggestion from others, that the

inventor of it must have had a great deal of ingenuity.

But when we show them on an artificial sphere, the periodical motions of the earth, and the planets round the sun; and afterwards let them see the execution of these in miniature, in Passemont's scientific machinery, their souls are then expanded and elevated with sentiments of delight and admiration, to which all our expressions are inadequate; their surprise soon borders upon extacy when, ascending to the fixed stars, we state their distance from the earth, and remoteness from each other.

They now begin to comprehend that a machine so prodigiously immense, containing so many exquisite beauties vying for superiority, can be the effect of infinite power alone. They see and know the use of artisans' tools in the fabrication of their works: it is unnecessary to make any observations to them concerning the impossibility

of such tools being employed in the fabrication of the universe.

If we write down, that He who made all these things has no body, nor figure, nor colour, so as to come under our senses; scarcely do they deign to cast their eyes over the proposition, because their own good sense alone tells them that it is impossible to conceive eyes, ears, hands, and feet for Him. This is what we call being a *pure spirit*, whose operations are not impeded or retarded as ours are by the heaviness of our bodies.

It is now time to announce that he whose works transport them with astonishment is the God before whom we prostrate ourselves, a spirit eternal, independent, immoveable, infinite, present every where, beholding all things, who can do all things, who has created all things, who governs all things. There is no necessity for hasty strides here; if our steps are slow they will be the more sure, and our patience is amply compensated

by a view of the gradations of respect towards God, displayed in the hearts of our pupils, which, in general, are in exact proportion to the progression of their knowledge of him.

Let us give a specimen of our mode of proceeding in the explication of the divine attributes.

You have not been in this world always, we say to our pupils: you did not exist thirty years ago; you came into the world like other infants, whose birth you are informed of daily; your father was before you; your grandfather was his elder; your great grandfather and great-great grandfather were elder still; each of them had a beginning in his turn: it was God who formed them in the breast of their mothers; it was then only that they began to exist: just so it has been with all the other men who have been born and have died since the beginning of the world. But he who forms all others, cannot have been formed by

another elder than he; therefore, he has had no beginning.

This is not all. Your fathers, grandfathers, great grandfathers, and great-great grandfathers, are all dead. You also will die when God so pleases. They have had an end in this world; you likewise will when you die. Their bodies have been put into the earth when their souls separated from them; yours will also be put into it when you are dead. But God will not die,—he will never have an end,—he has always been, and he always will be; this is what we mean by the word *eternal.*

The independence, and other perfections of God, are explained in the same manner. We do not aim at philosophical or theological demonstration; our design is merely to make ourselves understood, and by our simplicity we succeed.

Hitherto when the name of God was inscribed, the pupils lifted up their hands

and pointed to the sky, a sign which they acknowledged to be void of meaning to them: but it is necessary to be conscious of having a soul, and that the curtain which conceals it from itself should be drawn, before it can discover the indelible seal of the Divinity imprinted on it by nature. Now, indeed, they comprehend that adoration and thanksgiving are due to him. What is performed in our churches is no more a mere spectacle in their eyes, as it used to be; they comprehend that we there ask, and they join with us in asking, whatever is most necessary for the good of our bodies and our souls.

CHAP. XIII.

Method of initiating the Deaf and Dumb even in the Mysteries of our Religion.

By the method we are about to lay down, it is practicable to teach the deaf and dumb even the mysteries of our religion.

You exist, we say to them, you think and you love. Your existence is not your thought: brutes exist, and do not think. Neither is it your love.

Nor yet is your thought your love, because you sometimes think of things which you do not love; neither is it your existence. In fine, your love is neither your existence nor your thought.

Here then are three things in you, distinct from each other, that is, the one is not the other.—You can think of one without thinking of the others; yet these three things are

inseparable; and constitute oneself which exists, thinks, and loves; it is a kind of image or semblance of what is in God: it is what the great Bishop Bossuet termed a created Trinity.

In God there are three persons, the Father, the Son, and the Holy Ghost. The Father is not the Son, neither is he the Holy Ghost.

The Son is not the Father; neither is he the Holy Ghost.

Lastly, the Holy Ghost is not the Father; nor yet the Son.

These three persons are distinct from each other, that is to say, the one is not the other. You can think of one without thinking of the others; yet they are inseparable, and make but one God, a single Spirit eternal, independent, immoveable, &c. This is what we are to believe, because it is what our faith teaches us; and after showing this doctrine in the Scriptures, to such of the

deaf and dumb as are past their childhood, they begin to comprehend the mystery of the Holy Trinity.

The comparison of the soul and the body, which is one man, as it is said in the creed, serves to make them understand how God and man is only one Jesus Christ; and throws a light upon the sacred truths which necessarily result from this ineffable union. We eat, we drink, we sleep, we move by our body; we think, we judge, we reason by our soul. Jesus Christ, as God, is eternal, independent, immoveable, &c. Jesus Christ, as man, was conceived, was born, has suffered, and has died.

The deaf and dumb see with their eyes, that five or six drops of water, poured into a liquor of vivid red, turn it instantly to milk white. We remind them of what they have read in the Old Testament, of the rod of Moses being changed into a serpent, and the waters of a large river into

blood; also of what they have read in the Gospel, of Jesus Christ, by his power, changing the water into wine at the Marriage of Canaan.

From the example furnished by this chapter, the possibility of making deaf and dumb persons comprehend the mysteries of our religion, will, I presume, be admitted; and even the likelihood of their understanding them better than such as have learned them out of their Catechism only.

CHAP. XIV.

That there is no metaphysical idea of which a very clear Explanation may not be given by the means of Analysis, and the help of methodical Signs.

THERE is no word but what signifies some thing; and there is no thing but what can be clearly signified by one or by many words, whether it be a thing depending on the senses, or a thing totally independent of them.

There is no word in any language, of which the signification may not become intelligible by analysis, in making use of other words to the extent that may be necessary to render obvious what was not comprehended before.

These other words may be spoken to any

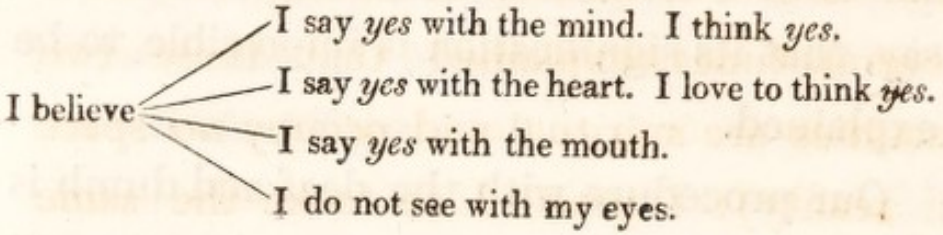
one whose ears are properly organized. If they are not understood when spoken, we explain them by further words; and if these last are not yet sufficiently intelligible, we search for others that are more so: in short, no word remains of which we are obliged to say, that its signification is impossible to be explained.

Our procedure with the deaf and dumb is precisely the same; we continue writing till we attain words comprehended by signs which illustrate what was obscure. Instances of being forced to have recourse to a second operation are rare; if they were frequent it would prove that my ideas were not very clear, and that my expressions were ill chosen.

I have given a specimen of these explications in my methodical instruction; I conceive it will not be amiss to give a further example here, accompanied with a few reflections.

There is perhaps no word more difficult

to explain by signs than this I *believe.*—I effect the explanation of it in the following manner:—Having written upon the table I *believe*, I draw four lines in different directions, thus:—



Which signifies my mind consents, my heart adheres, my mouth professes, but I see not with my eyes. I then take up what is wittten upon these four lines, I carry it to the word I *believe*, to make it understood that the whole is there comprised.

If, after this explication, I have occasion to dictate the word I *believe*, by methodical signs, I first make the sign for the singular of the personal pronoun, as we have shown in its place: I next put my right fore-finger to my forehead, the concave part of it being deemed the seat of the mind, that is, the

faculty of thinking, and I make the sign for *yes:* after that I make the same sign for *yes*, putting my finger to that part which is commonly considered as the seat of what is called the heart, in the mental economy, that is of our faculty of loving, (we have several times explained that these two faculties are spiritual and occupy no space in reality): I proceed to make the same sign for *yes* upon my mouth, moving my lips; lastly, I put my hand upon my eyes, and making the sign for *no*, show that I do not see. There only remains the sign for the present to be made, then I write down I *believe;* but, when written, it is better understood by my pupils than by the generality of those who hear. It is perhaps superfluous to repeat, that all these signs are executed in the twinkling of an eye.

After what I have just stated, and what I have before explained concerning the management of the radical sign, it is easy to

understand how to dictate all the persons, nouns, tenses, and moods of the verb *to believe*, whether active or passive.

With regard to words standing in relationship, *faith*, is the noun substantive; *belief*, is the substantified participle: *credible* or *incredible*, are two adjectives in *ible*, (see page 111,) *incredibly*, is the second of these adjectives adverbified.

The faithful man, in a theological sense, is he who has been baptized and believes; the *infidel*, he who has not been baptized: this concrete, put into the abstract, makes infidelity. The unbeliever is he who has been baptized, but believes not: by substantifying it, we have unbelief.

Credibilis-is-e, is a word in use amongst the best Latin writers, and signifies *credible*, but cannot with propriety be substantified, *credibilitas* not being authorised. The French, though their theologians and philosophers have established *credibilité*, do not acknow-

ledge *credible*. The English have naturalized *credible* the adjective, and have substantified it into *credibility*.

Such is the use of analysis joined to that of methodical signs, on which I beg leave to produce the judgment of a person in the first rank of literature.

"The professor for educating deaf and "dumb persons at Paris, has contrived," says the Abbé de Condillac, "a methodical "art, extremely simple and easy for the "language of signs, by which he gives his "pupils ideas of every species;—ideas, I do "not hesitate to say, more exact, more pre-"cise than those commonly acquired by the "medium of the ear. As we are left to "judge of the signification of words, in our "infancy, by the circumstances wherein we "hear them uttered, it often happens that "we take hold of their sense but by halves, "and we content ourselves with this by "halves all our life. But such is not the

"case with the deaf and dumb instructed "by * * * * * (de l'Epée). His method "of giving them ideas, which do not fall "under the senses, is entirely by analysing "and making them analyse along with him. "He thus conducts them from sensible to "abstract ideas, by simple and methodical "analysis; and we may judge what advantage "his language of action possesses over the "articulate sounds of our school-mistresses "and preceptors.

"I have thought it incumbent upon me "to seize an opportunity of paying a tribute "of justice to the talent of this .... citizen, "to whom I am not personally known, I "believe, although I have been at his aca- "demy, have seen his scholars, and have "obtained from himself a knowledge of his "system."—(*Abbé de Condillac's Course of Instructions, &c*, Vol. II. Part 1. Chap. i.

I add in my turn, that I have thought it incumbent upon me to report this testimony

in favor of a method which it were to be much wished, might be adopted by all who take upon them the instruction of the deaf and dumb.

CHAP. XV.

How the Deaf and Dumb may be brought to understand, in some measure, what it is to hear, auribus audire.

In attempting to explain this article to the deaf and dumb, I go to work as follows:

I direct a large pan to be brought and order it to be filled with water. The water being perfectly settled, I take an ivory ball, or something similar, and drop it perpendicularly in. I make my pupil observe the undulation produced in the water, which would be much greater in a pond or river; but the deaf and dumb having seen this undulatory motion in both, call it to mind very easily. Then I write down as follows:—

'I drop the ball into the water; the water being displaced, runs up and strikes the

edge of the pan.' Not a word of this is unintelligible to my pupils.

Next I take up a screen, or some thing similar, and flapping it in my hand, the curtains flutter and leaves of paper fly about. I blow upon the hands of one of my pupils with my mouth; and call all that *air*. Then I write down further: 'The room is full of 'air, as the pan is full of water: I strike 'upon the table, the air is displaced and 'strikes against the walls of the room, 'in the same manner as the water is dis-'placed and strikes against the edges of the 'pan.'

I now take out my alarum watch, and setting it properly, I make each of my pupils feel the little hammer which strikes against his finger with great rapidity. I then tell him that we have all a little hammer in the ear; that the air being displaced in making its way towards the walls of the room, meets with our ear, which it enters, and causes the little hammer there to move

in the same way that I make the corner of my handkerchief move with my breath. (This is the language I hold with them, and I think it right not to alter it here.) After this I get a person who hears, to stand with his face against the wall, and his back towards me, requesting him to turn round and come forward as soon as he hears me strike upon the table. I strike, and the rest is executed as agreed upon. I show that the air met with his ear, and having entered it, caused his little hammer to move, the sensation of which made him turn round and come forward.

I afterwards send the same person into another room: I strike, and he comes back directly. I declare that the same operation has taken place in his ear, and served him for a signal to come back. It is thus we show that sound is propagated by means of undulating air. (We explain also why this propagation is slower than that of light.) As to what really takes place in the interior

of the ear, anatomists will please to recollect that we are addressing ourselves to persons who are deaf and dumb, consequently that physical exactness is out of the case.

We now inform our students that if they do not hear, it is because they have not in their ears this hammer; or else because it is too much enveloped for the motion of the air to make an impression; or, lastly, because, if it does move and strike, the part upon which it acts is in a manner paralytic.

The explications I have given at various times on this subject, have produced very different effects upon different pupils, some being highly gratified at knowing what it is to hear, others profoundly dejected at not having the hammer in their ears, or at its being enveloped. The first two that attended this lecture, having given an account of it at home, could not suppress their chagrin upon finding that the house-cat and canary bird had both the little hammer in their ears.

From the above it will be easy to guess

the notion which the deaf and dumb form respecting our faculty of hearing.

When all my scholars are in my study, their whole attention engrossed by a picture which they have not seen before, if I stamp on the floor, every one, without exception, whatever their number, immediately turns round; the pulsation they feel at their feet being a sufficient notice that I desire them to look towards me.

A few minutes after, I let them know that twenty persons are in my anti-chamber, who cannot perceive me, nor I them, whom, nevertheless, I shall cause to enter that they may have the pleasure of looking at the same picture. I call them aloud, and they enter immediately. The deaf and dumb comprehend that these persons have experienced a vibration in the ear, something similar to what they themselves felt at the feet when I stamped upon the floor.

The faculty of hearing, therefore, appears to them, an internal disposition of our ears,

rendering us capable of sensations there, of which their own ears are incapable, because the door is shut so as to prevent the air from penetrating, or because they are without the little hammer to strike, or without the drum which it is to strike upon; and as they perceive that the stamping of the foot on the floor produces more or less motion at their feet, in proportion to the force of the stroke, so they conceive that the motion produced in our ears, is more or less felt in proportion to the degree of violence with which the air enters: they have nearly the same idea of it as of a wind blowing with more or less strength.

But as we can give no distinct idea of the difference of colours to a person born blind, neither can we give the deaf and dumb a distinct idea of the difference of sounds produced in our ears by the different articulation of letters.

THE MANNER

OF

Instructing

THE

DEAF AND DUMB TO ARTICULATE.

PRELIMINARY OBSERVATIONS.

To teach deaf and dumb persons to speak, is an enterprise which does not require great talents, but much patience. After reading with attention what I am about to offer upon this matter, every father or mother, master or mistress, may hope to succeed in the attempt, provided they be not discouraged by the difficulties they will infallibly experience on the part of their pupil at first; difficulties they must expect; but, above all things, let them avoid betraying the least symptom of impatience, for it would instantly disconcert him, while yet a novice in this art, and make him abandon a course of instruction, whose value he cannot estimate, and whose first lessons present nothing agreeable.

In my 'Methodical Institution,' printed in 1776, I disclaimed all pretensions to be considered as the inventor of this branch of instruction, acknowledging, that when I formerly took upon me the education of two deaf and dumb twin sisters, it did not enter my mind to take any steps towards teaching them to speak. Nevertheless I had not forgotten, that in a conversation, when I was about the age of sixteen, with my tutor of philosophy, who was an excellent metaphysician, he had proved to me, upon incontestible principles, that there is no more natural connection between metaphysical ideas and the articulate sounds which strike the ear, than between these same ideas and the written characters which strike the eye.

I perfectly recollected that, as a consummate philosopher, he drew this direct conclusion from his premises, namely, that it would be as possible to instruct the deaf and dumb by written characters, always

accompanied by sensible signs, as to instruct other men by words delivered orally, along with gestures indicative of their signification. At that moment I little thought Providence was laying the foundation of the vocation to which I was destined.

Moreover I conceived myself, that it was only by mere arbitrary agreement amongst people of the same country, that the words and writing of any nation signified something; and that it must every where have been signs which had given to words as well as to writing, and to writing as well as to words, the virtue of recalling to the mind the ideas of things which had been shown, by some sign of the eye or of the hand as their names were first pronounced or written, written or pronounced.

Full of these ideas, deduced from the clearest metaphysical truths, I began the education of my two pupils. I soon saw that the deaf and dumb person, under the guidance of a good master, is an attentive

spectator, who delivers to himself *(tradidit ipse spectator)* the number and arrangement of the letters of a word presented to him, and that he retains them better than other children to whom they are not yet become familiar by daily reiterated use.

Experience likewise showed me that a deaf and dumb person, endowed with a moderate share of capacity, learns, in the space of three days from the commencement of his instruction, about eighty words which he does not forget, and of which it is not necessary to repeat to him the explanation. So perfectly are the number and arrangement of the letters of all these words fixed in his memory, that if an error is committed in orthography in writing any of them, he notices it directly.

Charmed with the facility which I discovered of instructing the deaf and dumb by writing, and the intervention of methodical signs, I bestowed no thought upon the means of untying their tongues. One day

a stranger came to our public lesson, and offering me a Spanish book, said that it would be a real service to the owner if I would purchase it: I answered, that as I did not understand the language, it would be totally useless to me; but opening it casually, what should I see but the manual alphabet of the Spaniards, neatly executed in copper plate? I wanted no further inducement; I paid the messenger his demand, and kept the book.

I then became impatient for the conclusion of the lesson; and what was my surprise, when turning to the first page of my book, I found this title, *Arte para ensčnar ă hablar los Mudos?* I had no dificulty to guess that this signified, *The Art of teaching the Dumb to speak;* and I immediately resolved to make myself master of Spanish, that I might be able to render my pupils so great a service.

As I was forward to make mention of this work of Bonnet, upon which great eulogiums

had been bestowed in Spain, I had not been long in possession of it, when a gentleman who heard me speaking about it, informed me that Amman, a Swiss physician in Holland, had published a very good work in Latin upon the same subject, with the title of *Dissertatio de loquelâ Surdorum et Mutorum*, which I should find in the library of a friend of mine.

I procured it without delay; and conducted by the light of these two excellent guides, I soon discovered how to proceed in order to cure, in part at least, one of the two infirmities of my scholars. And here I am to render the justice which is due to those two great authors. The merit of the invention is refused to Bonnet, because history mentions certain persons, prior to him, who had taught deaf and dumb people to speak: and Amman is accused of being a plagiary and a mere copier of former writers.

For my own part, I entertain a lively sense of gratefulness towards them both, as

my masters; and find no difficulty in believing that Amman invented this art in Holland, Bonnet in Spain, Wallis in England, and other learned men in other countries, without having seen one another's works; and even further, that every skilful anatomist might become the inventor of this art in his turn, by meditating a few days on the motions which take place in his organs of speech, and the parts which are contiguous, while considering himself with attention in a glass as he pronounces strongly every separate letter, without previously reading any book upon the subject; which I would fain think ought to be deemed sufficient justification of those two authors.

So simple is my method, that I have now and then offered to wager with men of learning, that I would make them proficients in it in the space of half an hour. After putting this to the test, some of them have confessed, that had they accepted the wager they should have lost. Is it not

very possible, therefore, for some body in France, or elsewhere, to take the same route, which is only following nature step by step, without any acquaintance with my book? And would it not be an injustice to cavil with him about the invention, or to accuse him of plagiarism? Amman has given a very proper answer to those who have brought forward this accusation against him.

It has ever been held lawful to profit by the knowledge of those who have written before us; but a plagiary is a despicable wretch who endeavours to obtain honor from the knowledge of another, as if it emanated from himself, a baseness which we ought to be very scrupulous in imputing to men of eminent abilities.

I shall not enter into the detailed explications which our two scientific authors have given upon the theory as well as the practice of the subject they have treated. Their works are two torches which have lighted my footsteps; but I have taken the route

which appeared to me the shortest and easiest in the application of their principles.*

* From what I have already observed as to the inutility of teaching the deaf and dumb utterance, it cannot be supposed I shall recommend it more than I have done, although I here publish the Instructions of the Abbé de l'Epée for that purpose. No person can read these Instructions without being convinced of the very great difficulty and trouble there must be in teaching these unfortunates utterance, and how painful it must be to them to learn. I shall be happy if I can accomplish the means of teaching them to speak in a manner pleasant to themselves and agreeable to those about them who can hear.

The editors of the Encyclopædia Edinensis positively say the Abbé de l'Epée did not teach his pupils to speak.—What could they mean by this?

CHAP. I.

How we may succeed in teaching the Deaf and Dumb to pronounce Vowels and simple Syllables.

When I am about to teach a deaf and dumb person to pronounce, I begin with making him wash his hands thoroughly clean. This done, I trace an *a* upon the table; and taking his hand, I introduce his fourth or little finger, as far as the second articulation, into my mouth; after which, I pronounce strongly an *a*, making him observe that my tongue lies still without rising to touch his finger.

I next write upon the table an *e*, which I likewise pronounce strongly several times, with my pupil's finger again in my mouth, and make him remark that my tongue rises and pushes his finger towards my palate;

then withdrawing his finger, I pronounce anew the same letter, and make him observe that my tongue dilates and approaches the eye-teeth, and that my mouth is not so open. I shall show him hereafter how to pronounce our different *es*.

After these two operations, I put my finger into my pupil's mouth, making him understand, that he is to do with his tongue what I have done with mine. The pronunciation of *a* commonly suffers no difficulty. That of *e* succeeds also, for the most part: but there are some pupils to whom the mechanism of it must be shown over again, two or three times, taking care to testify no impatience at their unskilfulness.

When the pupil has pronounced these two first letters, I write down and show an *I*; and having again put his finger into my mouth, I pronounce it strongly. I make him observe, 1st, That my tongue rises more and pushes his finger against my palate, as if to fix it there; 2nd, That my tongue dilates

more, as if it were going to issue between the side teeth; 3rd, That I make a kind of smile, which is very perceptible to the eye.

Withdrawing his finger from my mouth, and putting mine into his, I engage him to do what I have just done; but this operation rarely succeeds the first time, or even the first day, although repeatedly attempted; and some deaf and dumb persons can never be brought to execute it, but in a very imperfect manner. Their *i* has too close a resemblance to their *e*. I pass over, at present, the *y* pronounced like *i*.

There is no further occasion for the fingers to be introduced into the mouth. In forming a sort of *o* with my lips, and making a little grimace, I pronounce an *o*; and my pupil pronounces it directly without difficulty.

Doing next with my mouth as if I were blowing a candle or a fire, I pronounce an *u*. The deaf and dumb are apt to pronounce *ou*. To correct this, I make the pupil feel

upon the back of his hand, that the breath which issues from my mouth in pronouncing *ou* is warm, but that the breath produced by pronouncing *u* is cold.

The letter *h* creates a sort of sigh in the pronunciation of vowels which it precedes, and sometimes is not sounded at all; the pupil will learn by use when to give and when to suppress this aspiration.

It will not be amiss, before I proceed, to mention an imprudent expedient which I adopted when I first set about teaching the deaf and dumb to speak, that other instructors may be warned not to fall into the same.

Having attentively studied and clearly understood the principles of my two masters, Bonnet and Amman, I undertook to explain and teach them to my scholars, by the method of question and answer; thus very indiscreetly entering into a long and intricate route. I was throwing away my time and

my instructions; whereas I should have done nothing but operate.

To form an instructor for this art, we need only apprise any one of what naturally takes place in himself in pronouncing letters and syllables; because he has articulated them from infancy without adverting to the mechanism of their utterance. We have no need, in addition to this, to lay down principles to teach him what he is to do in order to speak, since he does so of himself every instant, and what he experiences in himself is quite sufficient to instruct him in what he is to endeavour to bring about in the organs of his pupils.

The case is the same with the deaf and dumb. It is idle to involve them in a detail of principles: it is fatiguing them to no purpose. Under the conduct of an intelligent master, who operates himself, and makes them operate, they need nothing but hands and eyes to perceive and to feel

what takes place in others in speaking, and, consequently, to know what is to be effected in themselves to utter sounds like the rest of mankind.

I thought this episode very pertinent, to prevent such as may be touched with compassion for the deaf and dumb, from imagining that superior abilities are necessary to teach them to speak.

Nor ought I to omit another important article, which will require the attention of those engaged in their tuition. It sometimes happens in our first lessons on this art, that our pupils, having disposed their organs as they see ours disposed for the pronunciation of a particular letter, remain, nevertheless, without utterance, because they make no internal motion to expel air from their lungs. As this failure might easily provoke one to lose patience, we must be upon our guard. In order to remedy it, I place my pupil's hand upon my throat, upon the part called the apple, and make him feel the

palpable difference there when I only dispose my organs to pronounce a letter, and when I actually do pronounce it. This difference is also very sensible in the flanks, at least on the utterance of peculiar letters, *q* and *p*, for instance, when pronounced strongly. I also make him experience on the back of his hand, by the concussion of air, the difference when I pronounce and when I do not pronounce. Lastly, placing his finger in my mouth so as to touch neither my tongue nor my palate, I make him perceive this difference again very sensibly.

If all this should be unsuccessful with a pupil, nothing remains but to squeeze his little finger pretty sharply, which will soon draw some sound out of his mouth by way of lamentation.

To return to our pronunciation.

I write upon the table *pa*, *pe*, *pi*, *po*, *pu*; beginning with these syllables for the following reason, because in every art we should begin with what is easiest, and pro-

ceed by degrees to what is most difficult. I show my pupil that I swell out my cheeks, and press my lips together strongly; then, expelling air from my mouth with some degree of violence, I pronounce *pa*; this he imitates immediately. The generality of the deaf and dumb pronounce this syllable before they come under our instruction, because the motions made in uttering it being purely external, they notice them, and accustom themselves through imitation to perform them.

But having learned to pronounce *e*, *i*, *o*, *u*, by the first operation of which I have given an account, they say *pa*, *pe*, *pi*, *po*, *pu*, off hand: the *pi* alone is often obscure, and continues more or less so for a length of time.

I write *ba*, *be*, *bi*, *bo*, *bu*, because *b* is only the softening of *p*. To make the pupil understand this difference, I put my hand upon his hand or shoulder, and squeeze it

strongly, making him observe that my lips in like manner press against each other strongly when I say *pa*. After that, I squeeze his hand or shoulder more gently, making him observe the gentler compressure of my lips in pronouncing *ba*. He commonly seizes the difference, pronounces *ba* directly, and then *be*, *bi*, *bo*, *bu*.

After *b* and *p*, the consonant easiest to be pronounced is *t*. Therefore I now write *ta*, *te*, *ti*, *to*, *tu*, and pronounce *ta*. At the same time, I cause my pupil to remark, that I place the tip of my tongue between my upper and lower teeth, as also that I make a slight ejaculation with my tongue, which it is easy for him to feel by approaching the end of his little finger. There is scarce any pupil who fails to pronounce *ta* immediately, and then *te*, *ti*, *to*, *tu*.

I next write *da*, *de*, *di*, *do*, *du*, because *d* is only a softer *t*; and in order to render the difference sensible, I strike the palm of my

left hand with the fore-finger of my right, first forcibly, then feebly; this variation gives us *da, de, di, do, du.*

After the foregoing letters, the one most easily pronounced is *f.*

I write *fa, fe, fi, fo, fu,* and pronounce *fa* strongly. I make my pupil observe that I place my upper teeth upon my under lip, and make him feel upon the back of his hand the emission of breath caused by the pronunciation of this syllable.

If he has ever so little ability, he pronounces it directly.

Va, ve, vi, vo, vu, which is but the softening of the preceding, suffers some difficulty; a little patience, however, is sure to conquer it.

All we have hitherto attempted is mere play, and with a very small share of attention and capacity on the part of the deaf and dumb scholars, it does not take them an hour to learn and execute the whole with tolerable clearness; this already gives

them thirteen letters, (including the *h* and the *y*,) which is the full half of our alphabet. What follows is more difficult, and requires more of the scholar's attention; accordingly success is by no means equally prompt.

I write *sa*, *se*, *si*, *so*, *su*, and pronounce *sa* strongly. Then I take my pupil's hand, and having placed it in an horizontal position three or four inches below my chin, I make him observe, 1st, That in strongly pronouncing an *s* I blow upon the back of his hand very sensibly, although my head, and consequently my mouth, are not inclined so as to blow in that direction: 2nd, That this takes place because the end of my tongue, almost touching the upper incisive teeth, leaves a very small outlet for the air, which I emit forcibly, and so prevents it from issuing in a straight direction; while, on the other hand, this air forcibly expelled not being able to return back, is obliged to descend perpendicularly upon the back of the hand under my chin, where the impres-

sion of it is sensibly felt; 3rd, That my tongue presses pretty strongly the upper eye-teeth.

It often happens that a pupil, after giving attention to what he saw me do, putting his hand under his chin, straight pronounces *sa*, then *si*, *so*, *su*. We inform him that *c*, followed by *e* or *i*, is pronounced as if it were *se*, *si* (and that even before an *a*, an *o*, or an *u*, it is pronounced *sa*, *so*, *su*, when a cedilla, or little comma, is placed under the *ç*.)

Za, *ze*, *zi*, *zo*, *zu*, is the softening of *sa*, *se*, *si*, *so*, *su*;—some deaf and dumb persons are brought into the pronunciation of it at the very first attempt; others not till after several.

Sa, *se*, *si*, *so*, *su*, conducts us to *cha*, *che*, *chi*, *cho*, *chu*, which presents greater difficulty.

I write it down and pronounce *cha* strongly, making my pupil observe the grimace we all naturally fall into when uttering this

syllable with vehemence, as is frequently done to scare a cat; then putting his finger into my mouth, I make him remark, 1st, The strong impulsion I give the air in pronouncing this syllable, as well as in the pronunciation of *sa;* 2nd, That the middle of my tongue almost touches my palate; 3rd, That the tongue dilates and strikes, as it were, the eye-teeth; 4th, That it leaves a sufficient vent for the air to issue in a straight direction, without being forced perpendicularly downward, as when I pronounce the letter *s.* The pupil readily perceives this difference, because, in holding his hand opposite my mouth, he feels that the air strikes directly against it when I pronounce the syllable *cha.*

I then put my finger into his mouth, and engaging him to do as I have done, he pronounces *cha,* and afterwards *che, chi, cho, chu;* but, for a time, he always reverts to *sa, se, si, so, su,* unless he employs his finger to

direct the operations of his tongue; practice alone will enable him to do without this help.

Ja, je, ji, jo, ju, is the softening of *cha, che, chi, cho, chu,* and is taught, like the other softenings, by different degrees of compression: much, as in all the rest, depending upon practice and attention.

Now comes something to exercise the patience.—I write upon the table,

ca, co, cu.
ka, ke, ki, ko, ku.
qua, que, qui, quo.

This done, I pronounce strongly *ca.*

Gently applying the hand of my pupil to my neck, I put it in the situation of a man's hand taking hold of my throat to strangle me. I make him feel, that in strongly pronouncing this syllable, my throat is very palpably inflated; and then show him that my tongue draws itself back, after fixing strongly to my palate, so as to leave no vent to the interior air, until forced down-

ward to give the pronunciation of this syllable. I make him also observe the sort of effort which takes place at the same time in the flanks. After this, I apply my hand to his throat in the same manner as I had applied his hand to my throat, and engage him to essay to do what he has seen me do.

Very few of the deaf and dumb succeed in the attempt at first; in which case it becomes necessary to repeat the operation, and make them observe the effect of the pronunciation of this syllable in the throat of their companions: as also the manner in which the tongue cleaves to the palate in preparing to pronounce it. It is necessary to rehearse all this three or four days together with some pupils; but let me earnestly recommend, above all things, the utmost caution not to dishearten them.

Whenever they appear wearied or dispirited with a letter, we should pass on to another: an hour after, perhaps, they will utter on a sudden the one abandoned; then

they should be required to repeat it over and over. Sometimes it also happens, that in endeavouring to make them pronounce a syllable which we show them, *hic et nunc*, they pronounce another untaught.

I have met with pupils, for example, who, whilst I was attempting to make them pronounce *cha* for the first time, pronounced *qua* of themselves; in such case it is advisable to write down *qua*, *que*, *qui*, *quo*, and get them to pronounce it several times running; for this is so much labour saved.

The younger of the deaf and dumb find it difficult, for a long time, to pronounce *ca* without using their finger to dispose their tongue as it ought to be for the pronunciation of the letter *e*: this operation easily leads them to attach it to their palate as much as is necessary to pronounce the syllable *ca*; but the pronunciation of this once effected, it is speedily followed by the pronunciation of all the other syllables arranged in the above three lines.

Ga, gue, gui, go, gu, are softenings of *qua, que, qui,* &c. but we take care to notice, that when *g* is found alone with *e* or *i,* it is in many words pronounced like *je* or *ji:* we also remark, that in the words *gabion, galley,* the pronunciation of *g* is hard, the tongue being then drawn back towards the throat nearly as much as in pronouncing *qua,* and the expulsion of the air almost as strong; 2nd, That in the pronunciation of *guard, guest,* there is more softness, the tongue being less drawn back, and the expulsion of the air less strong. Lastly, That in the syllable *gneur,* the tongue is hardly drawn back at all, and the expulsion of the air still weaker; this third pronunciation of the *g* with an *n,* should proceed from the nose, and the tongue be carried to the upper front teeth, as we shall explain when we treat of *n.*

We do not teach the letter *x* apart: we content ourselves with shewing, that sometimes it has the sound of *qs,* at others that of *gz.*

We are to explain hereafter how we teach our scholars to join these two consonants together.

Being unwilling to separate any of those which are hard in themselves, from those more soft which are correlative, the four consonants called liquids, *l*, *m*, *n*, *r*, are all that remain.

I now write *la*, *le*, *li*, *lo*, *lu*, and pronounce *la*. I make the pupil observe, 1st, That my tongue curls back, and strikes my palate with its point; 2nd, That it dilates very sensibly to pronounce the letter *l* of this syllable, and then instantly contracts to pronounce the *a*. This operation is not unlike the action of a cat in drinking. The deaf and dumb have no great difficulty to attain the pronunciation.

Upon writing *me*, *ma*, *mi*, *mo*, *mu*, and pronouncing *ma*, I make it observed that the position of my lips is apparently the same as for the pronunciation of *b* and *p*; but, 1st, That the compression of the lips against

each other is not so strong as that of *p*, and is even weaker than that of *b*; 2nd, That in pronouncing this letter, my lips do not perceptibly move forward; 3rd, That the prolation of this letter ought to issue by the nose.

I therefore place the back of my pupil's hand upon my mouth, to make him feel the weakness of the compression of my lips, which merely approach one another without any action productive of utterance; I then take his two fore-fingers, and place one on each side of my nostrils, to make him feel the motion which arises there by the prolation of this letter being made to issue from the nose.

This second softening of *p*, and emission of air from the nostrils, proves a dificult task to some of the deaf and dumb; but is nevertheless accomplished with patience, making them essay to produce in themselves, by the means I have just described, what they experienced upon me when I pro-

nounced this letter. Some persons learned in these matters, have said that the letter *m* is a *p* which issues by the nose, and the letter *n* a *t* which issues by the same channel: it is certain, at least, that the letter *n* can be pronounced distinctly by observing the same position as for *t*. It is, however more commodious to carry the end of the tongue behind the upper fore-teeth, pressing strongly against them; and this position facilitates a good deal the issue of the respiration by the nose; this is what I make my pupils remark, pronouncing *na* myself, while his two fingers are against my two nostrils, and causing him afterwards to pronounce *na, ne, ni, no, nu.*

When my common attempts to bring my pupils to pronounce the letter *r*, fail with any of them, I then proceed to put some water in my mouth, and go through the process of gargling; I get my pupils to do the same after me, upon which they readily say, *ra, re, ri, ro, ru.*

I therefore recommend this resource in case of need; there are some pupils, indeed, who fall into tears when desired to go through the operation; so that as to these, we must be content to give them a sight of what takes place in our own throat or in some other persons, in pronouncing this letter.

If, however, this should prove fruitless, there is no occasion to despair; for even those who cannot effect the pronunciation of *ra*, commonly pronounce the syllable *pra* very well, when arrived at that part of our instruction; and this conducts them to pronounce the former, in which they had hitherto failed, as it is then very easy to make them distinguish in themselves the difference of what passes on their lips for the pronunciation of the *p*, with what passes in their throat for the pronunciation of the *r*.

That we may not perplex our pupils with too many difficulties, we do not explain

minutely the variations of the position of the tongue in pronouncing *es*, but confine ourselves to observe merely the difference in the aperture of the mouth, which, for the present, is quite enough. (Although the grimace we make in pronouncing *e* mute and the dipthong *eu* deserves particular attention.)

It is not always easy to make them seize the difference between the grimace produced by this last, and that made in pronouncing *ou*; the latter contracts the windpipe and mouth, the former dilates them; in pronouncing *eu*, the under lip in some small degree pendant; we observe to our pupils, that in blowing upon one's hands in winter to warm them we say *eu*.

CHAP. II.

Necessary Observations respecting the Reading and Pronunciation of the Deaf and Dumb.

We had learned to pronounce the different words of our language before we ever learned to read. We went through the former of these studies without perceiving it: and all the persons with whom we lived were our preceptors in it without thinking about it. Persons foolishly esteemed adepts, have initiated us in the latter of these arts; but they are entitled to very little thanks for our success, as they took no small pains to prevent it. In making us spell a *t*, an *o*, an *i*, an *e*, and an *n*, they set us an hundred miles off *tê*; yet *tê* was what they then made us say. Was it possible to contrive any thing more absurd? In short, we have learned to read, because

our ductility was superior to our master's understanding; for after spelling all these letters, how, in common sense, could they tell us to forget them all and pronouce *té*?

ART. I.

In what manner the Deaf and Dumb are taught to give the same pronunciation to Syllables differently written.

It is not with deaf and dumb as with other children. From pronunciation to reading is but one step for them; or, to speak more correctly, they learn both at once. We are therefore careful to inculcate that we do not speak as we write. It is a defect in our language, but we have not power to amend it; we write for the eye, and speak for the ear.

We set down different syllables one under another, in the following order:—

tê	*lê*	*mê*
tes	*les*	*mes*
tais	*lais*	*mais*
tois	*lois*	*mois*
toient	*loient*	*moient*

and inform our pupils that we pronounce them all alike in this manner, *tê*, *tê*, *tê*, *tê*, *tê*,....*lê*, *lê*, *lê*, *lê*, *lê*,....*mê*, *mê*, *mê*, *mê*, *mê*, we then make them pronounce each of these syllables in the same manner: they comprehend us, and we find that they never mistake.

We take the same method with all other syllables that are pronounced alike and differently written: and our pupils become so thoroughly versed in the principle and practice, that upon dictating to them by the motion of the lips, unaccompanied by any sign, as we shall explain hereafter, they write quite differently from what they see

us pronounce. For example:—We pronounce, *leu mouà deu Mè*, and they write, *le mois de Mai, (the month of May);* I pronounce, *l'o deu fonténe*, and they write, *l'eau de fontaine, (spring water);* I pronounce, *j'é deu la peine*, and they write, *j'ai de la peine, (I am in pain)*, &c. &c.

ART. II.

Of Syllables composed of two Consonants and a Vowel.

Our lessons having been as yet confined to syllables of single indivisible pronunciation, we have fresh difficulties to encounter when we come to those beginning with two consonants, and consequently, requiring two different dispositions of the organs prior to the prolation of the vowel which they precede.

Thus we write *pra, pre, pri, pro, pru;* but

our pupils are sure to say *peura, peure, peuri, peuro, peuru:* we correct this fault by showing them that they make two emissions of voice, whereas we make only one. I apply two fingers of their right hand upon my mouth, and two fingers of their left upon my windpipe, upon which I pronounce very deliberately, as they did, *peura, peure, peuri,* &c. counting one, two, with my fingers, at each syllable respectively; I then let them know that this is wrong, and that they are to do otherwise.

I tell them by signs, that these two syllables, which we have separated, must be united and coalesce so as to make but a single syllable. Their fingers being still upon my mouth and windpipe, I pronounce with precipitation, *pra,* and, in like manner, *pre, pri, pro, pru;* shewing them at each, that I make but one emission of voice: they become sensible of this; they try to do the same, and generally in a little time succeed.

If they should not succeed in a little

time, we must be extremely cautious however, as I have already remarked, not to dishearten them. No man of quick temper, subject to starts of impatience, is fit for the office of their teacher.

The operation last explained will easily suggest the mode of proceeding to make them pronounce all other syllables beginning with a consonant followed by an *r*.

With regard to those followed by an *l*, as *pla, ple, pli, plo, plu*, we must make them feel the application of the tongue towards the palate, to give the pronunciation of the *l* conjunctively with that of the *p*.

ART. III.

Of Syllables ending in n.

In syllables terminating in *n*, as *bran, pan, san*, we tell our pupils the voice must be thrown into the nose; and we apply their

two fore-fingers to our nostrils, one upon each side, gently touching it: we then pronounce *tra, pa, sa*, and cause them to remark that no motion takes place in our nostrils. After that we pronounce, *tran, pan, san*, and make them remark the very sensible motion experienced there. We now put our fingers upon their nostrils, and desire them first to pronounce, *tra, pa, sa;* then direct them to throw their voice into their nostrils, as they felt ours was to utter *tran, pan, san.*

Some take a good deal of exercising before they perform this operation: others perform it immediately. It is some assistance towards it to make them feel, that when they pronounce *tra, pa, sa*, the air emitted from their mouth is warm, and that it is otherwise when their mouth being shut, the air issues only by the nostrils.

ART. IV.

Of Words ending in al, *in* el, *and in* il.

We show the deaf and dumb, that in pronouncing the words *natal, rebel, pupil,* we leave our tongue in the position required by the labial alphabet for the prolation of the letter *l,* without letting it fall to give egress to the air; to demonstrate which we close ovr mouth with our hand. We then do the same to our pupils in the pronunciation of all syllables of the same species, whatever consonants they end with; by stopping the mouth so as to prevent the egress of air, these consonants receive their sound from the vowel which precedes them, and to which they are immediately united.

COROLLARY OF THE THREE FOREGOING ARTICLES.

We have yet to mention another species of syllable terminated by two consonants, each of which gives a distinct sound, as *cons* in *constant*, *trans* in *transport*. We have only to apply to this species the three operations above described. By teaching the pupil to throw the voice into the nose, we cause him to pronounce *con*, as explained in Article iii. By teaching him the coalition of two consonants, we bring him to pronounce *cans*, as in Article ii. And by putting our hand upon his mouth, so as to arrest the organs in the disposition required for the prolation of the letter *s*, we prevent him from uttering *conseu*, as mentioned in Article iv.

Such is, at present, the *ne plus ultra* of my ministry in the reading and the pronunciation of my deaf and dumb pupils. I have

opened their mouth and untied their tongue. I have enabled them to utter, more or less distinctly, syllables of all sorts. I may say, in short, that they can read, and that every thing is completed on my side. It remains with their fathers and mothers, and persons having the superintendance of them, to give them practice, whether by taking that care upon themselves, or by employing some simple reading master, who, after attending our elementary operations, shall very punctually make them go through a lesson daily. The object now is, to give flexibility to their organs by continual exercise. They should also be constrained into speech by having their wants attended to only as they utter them. If this line is not pursued, so much the worse for the deaf and dumb, and for those interested about them; as for me, it is not possible that I can do more.

Before I had to instruct the multitude of deaf and dumb that have been successively pressed upon me, my own application to the

rules here laid down, proved so effective as to enable Lewis Francis Gabriel de Clement de la Pujade to pronounce in public a Latin discourse of five pages and a half; and, in the ensuing year, to lay down a definition of philosophy, detail proofs of its accuracy, and defend it in regular disputation, answering, in all scholastic forms, the objections offered against it by Francis Elizabeth John de Didier, one of his fellow students: (the arguments were communicated.) I also enabled another deaf and dumb scholar to repeat aloud to his mistress the twenty-eighth chapter of the Gospel according to St. Matthew, and to recite the morning service along with her every Sunday. These two examples must be sufficient.

It would not be practicable for me to do as much at present, for this reason:—the lesson given to a deaf and dumb scholar on the art of speaking, is necessarily personal, and serves for him alone. Now, having sixty scholars to instruct, if I allotted only

ten minutes to each, for the purpose of pronunciation and reading, it would take me up ten whole hours. And where is the man whose constitution is able to undergo this continually? And then, how could I continue to carry on the mental part of their education, that part which is the principal object of my concern?

The number of deaf and dumb children in a seminary cannot be brought to read and pronounce, with accurate distinctness, without masters devoted solely to this branch of instruction, to exercise them in it daily.

People of high talents are by no means wanted for the office; whoever brings to it good nature and zeal, and will faithfully put in practice what we have exposed, is amply qualified. The employment being purely mechanical, men of talents are rather to be feared than desired, as they would soon revolt at it, But in stooping to the level of common schoolmasters, we shall have a better chance of finding such as will give in

to it with good will and assiduity: provided, what is indeed essential to secure success, that the avocation form a permanent livelihood for them.

Should any father, or mother, master, or mistress of a deaf and dumb child in the country, be at a loss to understand the feregoing explications, delivered with all the perspicuity I could, as to the manner of teaching deaf and dumb children to pronounce, I have to recommend to them as follows:—

At the age of four or five, when the child is before them or between their knees, let them often raise his face towards theirs; then, bribing his attention with something, let them strongly and deliberately pronounce (but not bawl) *pa*, *pe*. It will not be long before they obtain these two syllables. Afterwards let them say *pa*, *pe*, *pi*, joining by degrees *po* and *pu*.

Having succeeded, they will next take *ta*, *te*, *ti*, *to*, *tu*, gradually as before: and so pro-

ceed to *fa, fe, fi, fo, fu,* always pronouncing *strongly* and deliberately, and letting success be constantly attended by rewards.

They will only be careful not to pass from a first syllable to a second, nor from a second to a third, before the preceding one has been well pronounced. I see very young deaf and dumb children every day, who are taught in this, and in no other way. By the word *strongly,* which I have made use of on this occasion, I mean nothing more than laying a long stress upon the syllable pronounced.

Next, let these fathers and mothers, masters and mistresses, carry this method (of which I am necessarily to suppose them in possession) to some one of greater learning than themselves; and showing him the second part of the work, which is not long, they will request him to read it, and to instruct them how to proceed.

CHAP. III.

The manner in which the Deaf and Dumb are taught to understand by the Eye, merely from the motion of the Lips, without any manual Sign being made to them.

The deaf and dumb have learned to pronounce letters by considering with attention the various modifications of our organs as we distinctly pronounced each, comprehending that they were to modify theirs after the example we were setting them. We were the living picture which they endeavoured to copy; when by our assistance they succeeded, they experienced in their organs a very sensible impression, which they could not confound with the impression produced by a different modification of those organs.

It was impossible not to see with their eyes and not to feel in their organs, that the

pa, the *ta*, and the *fa*, created movements quite diverse from each other. Thus when they perceived these diversities of movement on the mouth of any person with whom they were living, they were as well apprized thereby whether this person pronounced a *pa*, a *ta*, or a *fa*, as we could be by the diversity of sounds striking our ear.

But we are not to imagine that the hard consonants only, such as *p*, *t*, *f*, *g*, *s*, *ch*, produce modifications sensible to the eye, in pronouncing. They produce the most striking, I admit; but it is certain that the other vowels and consonants also have their distinct characteristics perceptible to the sight, as our instructions (Chap. I. page 25,) concerning the method to be pursued for teaching the deaf and dumb to pronounce them evince; it will not be amiss, however, to call in a testimony likely to carry still greater weight, the testimony of experience.

Of the two alphabets we teach our pupils, the manual and the labial, the former is

common to all countries and all people; the latter, different in different nations; the former may be learned in an hour, or thereabouts; the latter takes a considerable portion of time, as the scholar must needs comprehend and carry into practice the whole of what has been said concerning pronunciation in the two preceding chapters.

But when once master of all the respective modifications given to the organs of speech in the prolation of letters, it matters not by which of the two alphabets we address him; he will apprehend us equally by either. We may dictate entire words to him, letter by letter, by the labial as well as by the anual alphabet; he will write them without a fault; I say merely write, not understand, because I speak of a physical operation, and of a child yet untutored in learning.

The deaf and dumb, acquiring very early this facility, and being moreover to the full as curious as other folks to know what is

said, especially if they suppose themselves or any thing interesting to them the subject, they devour us with their eyes, (an expression hardly metaphorical here,) and, if not prevented by the precaution of turning from them to speak, easily discover all we say. This is a positive fact, evidenced every day in the three houses which are receptacles for these children, in so much that I always think it expedient to hint to persons honoring us with visits, to be cautious of uttering any thing before them not proper for them to understand, for fear of having the seeds of pride and jealousy sown amongst them.

I confess, indeed, that they conjecture more than they do strictly perceive, when pains have not been taken to teach them the art of writing solely by inspection of the movement of the lips without the help of any sign. But I am not in haste to teach them this art, which would prove more hurtful than beneficial, until such time as they can write with uninterrupted fluency

and orthographical accuracy from the dictamen of signs, although these signs represent to them neither words nor letters, but only ideas, the knowledge of which they attain by long practice.

Before they attain this habitude, our pupils, like other people ignorant of the difference that exists between writing and pronunciation, whose orthography is consequently wretched, would set down words as they saw them pronounced, to the intolerable confusion, not only of their writing, but of their ideas.

On the other hand, the orthography of words which they have long been in the habit of using, being strongly imprinted on their mind, and then being properly apprised that we pronounce for the ear, but write for the eye, they become sensible that they are not to write these words as they see them pronounced, just as we are sensible that the pronunciation of them is not to be the rule of our writing.

And as the matter spoken of, and the context of the phrase served to direct us in writing differently words sounding exactly alike to the ear, so good sense, which the deaf and dumb possess as well as we do, equally directs their judgment in writing.

It is easily conceived, that in the commencement of this kind of instruction, it will be necessary, 1st, For the deaf and dumb scholar to be directly facing his teacher, in order that he may lose none of the impressions given by the diverse modifications of the organs of speech and parts contiguous, in the labial alphabet; 2nd, For the teacher to render these modifications as strong as possible, that they may be the more perceptible; 3rd, For his mouth to be sufficiently open, to leave the different movements of the tongue visible; 4th, For a slight pause to be made between the syllables of each word the pupil is to write or pronounce, that he may the more readily distinguish them.

There is no necessity for the least emission of voice; nor do I ever make any. by-standers perceive certain external movements, but hear nothing, and know nothing of the purport of these movements: the deaf and dumb scholar, who sees these movements and knows their signification, writes or pronounces conformably, to the astonishment of those present.

It is true that every body who speaks to the deaf and dumb does not take all the precautions I have just enumerated; and it is on that very account if they are not as clearly understood; but, 1st, It almost always suffices an intelligent deaf and dumb scholar to perceive part of the syllables of a word and then a phrase, to enable him to make out the rest; 2nd, Continual practice with their friends at home, very much facilitates their being understood; 3rd, If the deaf and dumb do not understand as much as they might, it is not their own fault, but rather that of the persons speaking

before them, who take not the measures they might take to make themselves understood.

It is in vain to answer that these persons know not the dispositions necessary to be given to their organs in order to render the words they utter sensible to the deaf and dumb;—granted that they do not know them;—that they are a perfect mystery to them; still they give these dispositions to their organs mechanically, without which they could not pronounce at all; and the deaf and dumb, properly trained, will never fail to perceive them, provided the mouth be opened sufficiently, and people speak slowly, giving to each syllable a separate stress.

This is no more than a piece of complaisance which we observe towards foreigners in the rudiments of our language, who, on their side are equally civil towards us, when their language is not familiar to us.

Why then should we refuse the same kindness to the deaf and dumb, our associates, our friends, our countrymen, our kinsmen? Ought we not to deem ourselves sufficiently compensated for this constraint, if of constraint it merits the name, by the consolatory reflection of remedying, in some measure, the defect of their organs, in thus furnishing them the means to gather by the eye, what they are disabled from gathering by the ear?

I think I have how performed the double task I had imposed on myself, which consisted, 1st, In pointing out the route by which the deaf and dumb may be taught to pronounce all sorts of syllables like ourselves; 2nd, In making known the means to render the words which issue out of our mouths, sensible to their eyes and intelligible to their minds, although unproductive of impression on their ears.

May this fruit of my labour be answerable

to its design, or may other teachers arise and throw greater light upon a matter so important.

APPENDIX.

I AM happy to have it in my power to communicate to the public an account of the progress made in the education of the two children (see page 5) by their parents and a schoolmaster in the small village of Buckhaven, in Fifeshire.

The following letter I received from the father of the children, in about two months after I saw him and verbally instructed him how to teach them.

" SIR,

" I take this early opportunity of informing " you of the progress my children have made in their " learning. The oldest I began with writing, and used no " counters; she learned the manual alphabet in one day, " and can now spell accurately and write down distinctly " the name and surname of all the family, by pointing to " any of them.

" She can describe them by their names, as well as the " different relations they stand in to one another, as father " and mother, sister and brother, uncle and aunt; besides a " good many words and names of things, likewise some " sentences. Their minds are beginning to be enlarged,

"and we converse with them with more facility. They "now begin to be more fond of information.

"I hope that in a short time the oldest will be able to "write some sentence or sentences to you, convincing you "of what I now say. From the very short time since "they began, some of the neighbours are not a little "surprised to see what they can do. The youngest I sent "to school, and she is doing as well as can be expected in "so short a time.

"All this, Sir, is accomplished by the directions I got "from you; and I must in my own and name of her "mother return you our very best thanks for the great "interest you have taken in my children, for before I saw "you I had no knowledge of the method of teaching "children who are deaf and dumb. I have sent you some "of her writing, the top line she wrote herself, and the "others she covered the pencil with ink.

"I am,

"SIR,

"Your humble and obedient Servant,

"W. IRELAND."

"*Buckhaven*, 16*th June*, 1819."

About three weeks after I received the above letter, I wrote to the poor man, and requested he would desire the schoolmaster who was educating his youngest daughter to inform me what progress his pupil had made, upon which I received the following gratifying lines from them both.

"SIR,

"I with pleasure perused your's, and that you "wish to know the progress that I am making on my "young pupil that is both deaf and dumb. She is now

"learning to read, write, and understand a great many "words. I really think there will be little more difficulty "in her education than in some that are neither deaf nor "dumb.

"I approve much of your plan, and of your particular "diligence in putting out your excellent book. I add no "more, but remain,

"Your obliged, &c.

"JOHN KINNEAR."

The following was written underneath the above.

"SIR,

"Above you have the teacher's account of the "progress my youngest daughter is making in her learning, "my oldest is doing as well as possibly can be expected; she "can by signs write a good many sentences, and within "these few days I have been giving her an example in "arithmetic, and she can now add two or three lines very "well, provided the amount does not exceed nine; and for "the very short time since I began, her proficiency is as "much as can be expected; and I think that parents or "teachers may teach them if the simplicity of the plan was "laid before them.

"I am,

"SIR,

"Your's, &c.

"W. IRELAND."

"*Buckhaven, 8th July*, 1819."

FINIS.

Printed by J. Hartnell, Wine-office-court, Fleet-street, London.