

First annual report of the trustees and superintendent of the Ohio Asylum for the Education of Idiotic and Imbecile Youth, to the fifty-third general assembly for the year 1857.

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FIRST ANNUAL REPORT

OF THE

TRUSTEES AND SUPERINTENDENT

OF THE

OHIO ASYLUM

FOR THE EDUCATION OF

IDIOTIC AND IMBECILE YOUTH,

TO THE

FIFTY-THIRD GENERAL ASSEMBLY

FOR THE YEAR 1857.

COLUMBUS:

RICHARD NEVINS, STATE PRINTER,
1858.

OFFICERS OF THE INSTITUTION.

TRUSTEES,

HON. WM. DENNISON, JR.,COLUMBUS, O.
HON. ASHER COOK.....PERRYSBURG, O.
N. S. TOWNSHEND, M. D.....Avon, O.

SUPERINTENDENT,

R. J. PATTERSON, M. D.

MATRON,

MISS EMILY C. WHITMAN.

TEACHER,

MISS JULIA B. BURBANK.

REPORT OF THE TRUSTEES.

To the General Assembly of the State of Ohio :

The Trustees of the Ohio State Asylum for Idiots respectfully submit to your honorable body this, their first annual report.

In obedience to the act of April 17, 1857, entitled "an act to establish an Asylum for the education of Idiotic and Imbecile youth," the undersigned, having accepted the appointment of Trustees of said Asylum, met in the city of Columbus in ten days from the passage of the act referred to, and, after taking the oath of office, entered upon its duties by appointing Wm. Dennison, jr., President of the Board, and N. S. Townshend, Secretary.

R. J. Patterson, M. D., has been appointed Superintendent of the Institution. In securing the services of this gentleman the Trustees consider themselves, and those in whose behalf they act, as especially fortunate. Dr. Patterson's professional standing, his intimate acquaintance with the various forms of mental deficiency and derangement, acquired while a medical officer in the Lunatic Asylums of this State and of Indiana; and above all, his well known interest in behalf of this particular class of unfortunates, furnish the best possible guaranty of the success of the Institution under his charge.

To obtain at the outset the best information respecting the management of such institutions, one or more of the Trustees, accompanied by the Superintendent, (who traveled at his own expense) visited the asylums at Syracuse, N. Y., and at Barre and South Boston, Mass. The superintendents of these institutions afforded us every facility for obtaining the information desired. In addition to the valuable information obtained, one result of these visits was a firmer conviction in our own minds of the great practical benefit of such institutions. We saw in operation a system of physical and mental training, so well adapted to the condition of this class, that it rarely fails to secure manifest improvement. Children utterly helpless and painfully disgusting in their habits and appearance, have been transformed into neat, orderly, and happy beings, and their powers of body and mind so developed as to enable them to enjoy life and earn their own support.

A large house opposite the asylum for the Blind has been leased for the use of the Institution for a term of five years, with the privilege of extending the time, or of purchase if the General Assembly shall so direct. It was not found possible to rent a suitable building for one or two years only, nor did it appear to be good economy to make the necessary fixtures and improvements for so short a period. The building obtained has been fitted up mainly out of the materials of the old state offices at a very moderate expense, and is now nearly ready for the accommodation of about thirty pupils.

The services of Miss Emily C. Whitman, one of the teachers in the asylum at Syracuse, have been obtained as Matron, and Miss Julia B. Burbank, from the

same asylum, has been engaged as Teacher. These ladies have commenced their labors. It is no slight advantage thus to obtain experienced and accomplished teachers in the beginning.

Sixteen pupils have already been received, of whom seven pay wholly or in part, and *nine* have been received as State pupils. Applications for admission are made much faster than our preparations for their reception.

Of the sum appropriated for this object by the last General Assembly, a small balance remains unexpended as will be seen by reference to the account of the Treasurer of State with the asylum. A large portion of this sum was expended in fitting up the building, and adding the necessary school rooms and dormitories. When the enlargements now in progress are completed, with the further addition of a room for a gymnasium, for which considerable material from the state buildings already referred to is on hand, it is not expected that any further expenditure for buildings will be required.

The amount believed to be necessary for the completion of the improvements in progress, together with the current expenses for the year ensuing, has been carefully estimated. These estimates are exhibited under the head of accruing liabilities and estimates for the coming year, from which it will be seen that while the actual disbursements have not wholly absorbed the appropriation of \$3,000 made by the last Legislature, that accruing liabilities, in excess of that amount, have been incurred, chiefly on account of the improvement and enlargement of the building occupied by the Institution, from which the Trustees would gladly have been relieved, but which could have been done only by inducing the owner to have borne the expense, in consideration of such an increased rent as would, in effect, have covered the outlay, it not being supposed that the alterations and addition of building will materially add to the practical value of the property after it shall cease to be used for public purposes, as it may, upon the removal of this Institution.

Under these circumstances the Trustees felt, they would best consult the permanent interests of the State by making the improvements as they have done, which they trust will receive the sanction of your honorable body.

It is proper, however, to add, that out of abundant caution, they had an understanding with the owner of the premises, that can be perfected at any time prior to the first of April next, by which the State can be reimbursed for a considerable portion of such improvements upon the terms above indicated.

By the act establishing this asylum, the Trustees are authorized to receive proposals for donations of land or money. The object and wants of the institution have been fully set forth through the public press, and donations requested, but up to the present time no donations of land or money have been offered.

We were also charged to "make inquiry in regard to a site for the erection of suitable buildings for the institution, and procure a plan of the same." As at present advised, the Board know of no situation more eligible for the erection of permanent buildings than that which has been temporarily secured. It is a convenient distance from the business part of the city, and near enough to have the advantage of all the city improvements, such as sewerage, gas, &c. There is also in the rear of the building, and immediately contiguous to it, sufficient land that can be obtained at a reasonable rate. We are not, however, prepared to recommend its immediate purchase. It has not been thought needful to present a plan for a new building, inasmuch as that now occupied is commodious and well arranged, and will admit of almost any extension that may be desired.

In conclusion, we would respectfully suggest the propriety of speedy measures to ascertain the number of Idiots and Imbecile persons in the State. Such an investigation should certainly precede the erection of public buildings for their accommodation. Guided by the ratio in other States, where careful enumerations have been made, we cannot suppose the number in Ohio to be less than two thousand, while probably it far exceeds that number. Of these at least one-fourth are

of suitable age, and in other respects, favorable cases to be greatly benefitted by the special training afforded in public asylums. We trust the interest now manifested for this class will increase until ample provision be made to secure to all our feeble minded youth the best kind and degree of education of which they are susceptible.

Respectfully submitted.

ASHER COOK,
N. S. TOWNSHEND,
W. DENNISON, jr.,
Trustees.

EXISTING LIABILITIES NOVEMBER 1, 1857.

For salaries and wages.....	\$370
furniture.....	350
fuel.....	70
gas fixtures.....	350

ACCRUING LIABILITIES.

For furniture.....	\$330
buildings in process of completion.....	475
plumbing, baths, closets and cistern.....	300
furnaces.....	300
registers and ventilators.....	40
gymnasium.....	500
rent of buildings due April 1, 1858.....	400
rent of buildings due November 1858.....	250

CURRENT EXPENSES FOR 1858.

For salaries and wages.....	\$2,500
groceries and provisions.....	630
fuel, &c.....	130
	<hr/>
	\$6,995

SUPERINTENDENT'S REPORT.

To the Board of Trustees :

GENTLEMEN :—In May last, by your appointment and direction, I entered upon the discharge of my duties as Superintendent of the Ohio Asylum for the education and training of Idiotic and Imbecile youth.

For the purpose of qualifying myself more perfectly for the discharge of my official duties, I immediately visited, and carefully examined, various institutions of other States, endeavoring to learn, as far as possible, the construction of buildings for the improvement of Idiots and Imbeciles, their condition, capabilities for improvement, treatment, &c., &c.

My visit was to me a most gratifying one, greatly strengthening and confirming my faith in the utility of, and the necessity for, such institutions, and the practicability of elevating the condition of the Idiotic and Imbecile youth of our State.

During the month of June, the work of improving and preparing buildings for the reception of pupils was commenced, under your general direction. This work has been urged forward with as much rapidity as has been consistent with the nature of such improvements, or a due regard for the strictest economy.

It has been a matter of regret that we have been so long delayed in the preparation of our buildings, thus preventing the reception of pupils in time to effect important improvement in their condition, prior to the annual meeting of your Board. The delay has, however, been unavoidable, and I trust your Board, and the public, who have a right to demand at our hands compensating results, will not expect too much of a new institution in the brief period of its first few months existence. It needs now, in its infancy, to be cherished but for a season, and it will yield an abundant harvest of good.

The results obtained in the institutions of other States and countries, fully justify the belief that idiotic and imbecile youth are susceptible of an education useful to themselves, to the community and the family, equal in degree with such education as the blind and deaf mutes are susceptible of.

The *principle* was long ago established, in providing *special* means for the education of the blind and deaf and dumb, and is now recognized as applicable to the idiot, "that defective physical organization, or any physical infirmity, with consequent mental and moral characteristics, constitute no bar to their enjoyment of the public provision for education, where the education is practicable."

Accordingly the design and object of this institution, as established by legislative action, is to furnish *special* means of education to that portion of the youth of the State, not provided for in any of its other educational institutions. "The education proposed for our pupils, includes not only the simpler elements of instruction usually taught in common schools, but embraces also a course of training in the more practical matters of every-day life, the cultivation of habits of cleanliness, propriety, self-management, self-reliance, and the development and enlargement of a capacity for useful occupation." As promotive of these objects, pupils will receive such physical training, and such medical, moral, and hygienic treatment as their peculiar and varied conditions demand.

On the third day of August the first pupil was admitted, and from that date till the present, at various periods, sixteen have been received, all of whom are now under instruction and training. Of these, nine are from families who are in ind-

gent circumstances, and consequently are supported at the expense of the State, as directed by law, and seven are supported wholly or in part by their friends.

Such has been the anxiety on the part of guardians and parents to obtain admission for their children and wards, that some of our pupils who are in indigent circumstances are at present supported at private expense, with the hope, on the part of their friends, that, at no distant day, such appropriations will be made as shall justify their continuance at the institution at public expense, when private means shall have been exhausted.

These pupils are promising subjects for improvement, and it is sincerely hoped that their removal will not be required, for want of means for their support.

There have been already applications for the admission of fifty pupils. Most of them belong to families in indigent circumstances, and consequently cannot gain admittance until the means shall have been provided for their support.

By advice and direction of your Board, the services of Miss Emily C. Whitman, teacher in the New York Asylum for Idiots, were obtained for this institution. Miss Whitman entered upon the discharge of her duties as Matron on the fifteenth of July. She has since the opening of our school till the first of November, filled also most efficiently and acceptably the office of Teacher.

By like advice, the services of Miss Julia B. Burbank, late teacher in the same asylum, have been secured. Both of these young ladies have been successful teachers, and come to us with much valuable experience in the education and training of idiots. The Ohio Asylum has been fortunate in securing their aid, and we are under many obligations to Dr. H. B. Wilbur, Superintendent of the New York Asylum for Idiots, for the interest he has manifested for our success, in supplying us with two of his most efficient teachers. His various acts of kindness and sympathy will not be forgotten by us.

NUMBER OF IDIOTS.

In regard to the number of idiots in Ohio we have no means, from any statistical record, of knowing, with even an approach to accuracy.

The returns given in the report of the Secretary of State are known to be very incomplete. Several counties had made no returns up to the time of publishing that report. Some of the most populous counties report no case of idiocy, where many are known to exist. Hamilton County, with its large population, embracing the city of Cincinnati, reports only one case of idiocy under fifteen years of age. Eight hundred and sixty-eight are returned from the various counties reported upon, which is beyond a doubt less than one-half the true number. Even the United States census for 1850, imperfect as it was believed to be, returned for Ohio fourteen hundred idiots.

It is not easy for a parent to persuade himself that his child is an idiot, and when asked by the enumerating officer, who is an unsympathising stranger, in regard to the number of idiots in the family, it is not strange that an evasive or incorrect answer should be received.

It is proper to remark that the defectiveness of these returns is in no respect chargeable to the Secretary of State, but partly to the inefficiency of the enumerating officers in the various districts of the State, and partly to the reluctance of parents to make public the fact that there are idiotic children in their families.

In the States of Massachusetts, New York, and Connecticut, where more accurate enumerations have been made than in Ohio, it has been ascertained that there is at least one idiot to every thousand of the population of those States.

The Commissioners on Idiocy appointed by the General Assembly of the State of Connecticut, after a patient and thorough investigation, report one-fifth of one per cent. of idiots, or one for every five hundred of the population of that State.

Allowing the proportion for Ohio to be as in Massachusetts and New York, one

for every thousand of the population, or one-half as great as in Connecticut, and we have from two thousand to twenty-five hundred idiots and imbeciles in our commonwealth, about one-fourth of whom are, it is believed, are under fifteen years of age, and suitable subjects for training and instruction.

In several of the European States the proportion of idiots is much greater than in the United States. In the Alpine districts they constitute at least ten per cent. of the entire population. Great Britain has one to every two hundred of her population; France one to about every three hundred.

CONDITION OF IDIOTS.

The condition of idiots, as all are prepared to admit, whether in private families or in public receptacles, is, for the most part, wretched in the extreme. Their habits are low, filthy and degrading. In the family they are a constant source of anxiety or humiliation, and upon the community a tax.

Many of them who are in alms-houses are mal-treated and abused, ill fed and scantily clad. They are surrounded by influences and associations which serve only to sink them deeper in degradation and fatuity. In the families of the indigent they are but little better cared for, many of them being hid away from sight, in some unfrequented room, where they are allowed to sink into hopeless debasement, without even an effort being made for their rescue and improvement.

Of the 16 pupils who are now inmates of this institution, 3 could not, when admitted, make known their wants; 2 could not feed themselves; 13 could not dress or undress themselves; 5 were speechless; 4 others could speak imperfectly only a few monosyllabic words; 4 could pronounce some words, but could not form sentences; none of them knew the names of the different colors; 15 did not know the alphabet; 13 could not count; one only could read words of one or two syllables; one only could knit and do plain sewing; 2 could not walk; and 3 could walk only insecurely, and with a tottering gait.

In regard to the condition, &c., of idiots, the Connecticut Commission on idiocy remarks as follows:

"When first brought to the Asylum, he is generally feeble, wanting in muscular development, often partially paralyzed, sluggish, and inactive; the circulation of the blood is very imperfect, especially in the extremities; there is a general unhealthy look; the nervous system is frequently deranged; the gait and voluntary movements generally awkward and irregular; he is usually addicted to slaving and automatic motion of the head, hands, lips, or tongue; the senses are undeveloped; the eye is perfectly formed, but the retina communicates to the brain no definite idea of form, color, or size; the ear is without defect, yet often the sweetest notes of music and the most hideous and discordant sounds pass alike unheeded. His mind is as much degraded as his physical nature—only his instincts of hunger, thirst, fear, rage, and resistance have been developed. It is needless to add, that while in such a condition moral emotion is impossible. Such is the condition of very many of those who are brought to these institutions for training. It would be difficult to conceive of cases apparently more hopeless.

"The object of training is to change this torpid, sluggish, inert condition, to health, vigor, and activity; to send the healthy red blood coursing through the veins and arteries; to overcome the automatic movements, and subject the nervous system to the control of the will; to substitute for the vacant gaze of the idiot, the intelligent, speaking eye, which recognizes the hues of beauty in the rainbow, and reads in the countenance of friendship, the look of reproof or the glance of love; to accustom the inattentive ear to recognize the stern tones of rebuke, or the gentle accents of affection; to notice and enjoy the melodies of the songsters of the grove, or the more expressive songs warbled by human voices; to accustom those lips which have hitherto uttered only unmeaning and discordant sounds, to speak, if not with all the graces of oratory, at least with distinctness and fluency.

"A further object of training is to overcome the filthy and degrading habits in which the idiot has hitherto indulged ; to transform this gluttonous, beastly creature, into a man, capable of observing all the proprieties of life, no longer greedy, selfish, voracious, and quarrelsome, but temperate, quiet, courteous, and thoughtful of the interest of others ; to rouse the hitherto dormant intellect, to induce mental activity, and stimulate thought and study ; and above all, to awaken the consciousness of his responsibility to God, and of his duties toward his fellow man.

Do you say that the attainment of these objects is beyond the power of humanity ? We answer that this result has been accomplished, and is now in the process of accomplishment, in every school for idiots in this country and Europe. It requires, indeed, patience, intelligence, and love, all in active exercise ; but these qualities have not yet deserted our earth, and there yet live men and women whose names should be held in everlasting remembrance, for that moral heroism which has led them to devote the best years of their lives to the elevation of these, the lowest and humblest of our race."

It is difficult to give an unexceptionable definition of an idiot, and the books are unsatisfactory. Blackstone says, "An idiot, or natural fool, is one that hath no understanding from his nativity, and therefore is by law presumed never likely to attain any."

Esquirol says, "Idiocy is not a disease; it is a CONDITION in which the intellectual faculties have never developed themselves enough to enable the person to receive the instruction common to those of his age and station in life."

Seguin says, "Idiocy is an infirmity of the nervous system, which has the effect of removing the organs and faculties of the mind from under the control of the will, and giving him up to the dominion of his instinct and cutting him off from the moral world."

Dr. Ray has defined idiocy to be "that condition of the mind in which the reflective and all or a part of the affective powers are either entirely wanting, or are manifested in the slightest possible degree."

Dr. Howe says, "without pretending to any scientific accuracy, idiocy may be defined to be that condition of a human being in which, from morbid causes in the bodily organization, the faculties and sentiments remain dormant or undeveloped, so that the person is incapable of self-guidance and of approaching that degree of knowledge usual with others of his age."

Dr. Wilber says, "idiocy is the want of a natural or harmonious development of the mental, active and moral powers of a human being, and usually dependent upon some defect or infirmity of his nervous organization."

Precise, unexceptionable definitions are exceedingly difficult, and perhaps none of the foregoing are faultless ; nor is it essential to a correct understanding of the nature and treatment of idiocy, that they should be. All, we think, regard idiocy as a *condition* (rather than a disease), concomitant of defective physical organization.

The word idiot, from *idios*, peculiar, justifies us in including within its meaning, persons of various shades and degrees of intelligence, from the simpleton down to the human being who reaches that *maximum* of incapacity which Seguin denominates the *type* of an idiot—"one who knows nothing, can do nothing, and wishes for nothing."

In elucidation of this subject, Dr. Howe remarks, that "there are different degrees of idiocy. There is the absolute idiot—the unfortunate creature who has hearing, but who seems not to hear ; sight, but seems not to see ; who never learns to talk ; who cannot put on his own clothes, or feed himself, or do the simplest thing. There is the *imbecile*, who cannot take care of himself at all, but can do pretty well under the direction of others. There is the simpleton, who thinks he is a man, and who hangs on the skirts of society, the victim of some and the butt of others. * * * "It may be supposed, from the tenor of our remarks, that we

are not much disposed to draw any sharp line of distinction between idiots and other human beings; and still less disposed to deny them the attributes of humanity, and sink them to a level with the brutes. * * * We maintain that they have the germs of the human faculties and sentiments, which in most cases may be developed. Indeed, the number of persons left by any society in a state of idiocy, is one test of the degree of advancement of that society in true, and Christian civilization."

CAPABILITIES OF IDIOTS FOR IMPROVEMENT.

The testimony is now happily abundant and indubitable, that young idiots and imbeciles can be very greatly benefited and improved, physically, mentally, and morally.

A distinguished American gentleman (George Sumner, Esq.), in a letter to Dr. Howe, of Boston, gives the following account of the Parisian school for idiots:

"During the past six months, I have watched with eager interest the progress which many young idiots have made in Paris, under the direction of Mr. Séguin, and, at Bicêtre, under that of Messrs. Voissin and Vallée, and have seen, with no less gratification and astonishment, nearly one hundred fellow beings who, but a short time since, were shut out from all communion with mankind—who were objects of loathing and disgust—many of whom rejected every article of clothing; others of whom, unable to stand erect, crouched themselves in corners, and gave signs of life only by piteous howls; others, in whom the faculty of speech had never been developed; and many, whose voracious and indiscriminate gluttony, satisfied itself with whatever it could lay hands upon;—these unfortunate beings, the rejected of humanity, I have seen properly clad, standing erect, walking, speaking; eating, in an orderly manner, at a common table; working quietly, as carpenters and farmers, gaining by their own labor the means of existence; storing their awakened intelligence by reading, one to another; exercising toward their teachers, and among themselves, the generous feelings of man's nature, and singing in unison songs of thanksgiving."

"The fact, I have said, is now clearly established, that idiots may be educated; *that the reflective power exists within them, and may be awakened by a proper system of instruction*; that they may be raised from the filth in which they grovel, to the attitude of men; that they may be taught different arts, which will enable them to gain an honest livelihood; and that, although their intelligence may never be, perhaps, developed to such a point as to render them the authors of those generous ideas and great deeds which leave a stamp upon an age, yet still they may attain a respectable mediocrity, and surpass in mental power the common peasants of many European states."

MEANS RESORTED TO FOR IMPROVEMENT.

These are numerous and varied. Prominent among the earlier expedients, are gymnastic and calisthenic exercises. Systematically and persistently enforced, they give precision of movement to the limbs, promote physical strength, activity, self-confidence, and powerfully assist in securing and fixing the attention.

When the mental deficiency is traceable to existing physical disease, appropriate medical or other treatment, suited to the removal of that disease, will be demanded. The habits of the pupil are all to be controlled. Bathing and a prescribed diet, the manner and times of taking food, the hours for sleeping and waking, for exercise and rest, for amusements and labor, are all to be regulated and brought into requisition.

"The cultivation of the faculty of speech is a work of great difficulty, often requiring one or two years of patient labor before the enunciation of the first word. Instruction in this, as in everything else where idiots are the pupils, must be of the

most elementary character. It is necessary, for instance, in teaching the compound sounds, such as *ch, th, gr, br, cr*, to resolve them into their original elements, and teach the child each constituent, at first, separately, and afterwards in combination. The attention is attracted and the perceptive faculties cultivated by lessons in objects; form and size are taught by blocks of different sizes and forms, which the pupil is required to insert into corresponding cavities in a board; color by wooden figures of the same form but of different hues. Practice in working with crewels, and picture lessons have also proved of great advantage.

"Words are next taught, not letters, for a *word* can be associated with an object, in the mind of a pupil, while letters can not; next, the ideas of form and size, already acquired, are put in practice by writing and drawing; geography is taught by outline maps, and the elementary principles of grammar by exercises dictated by the teacher.

"The idea of number is, perhaps, the most difficult of acquisition for the idiot. Very few can count beyond three or four when brought to the Asylum. This incapacity is overcome by patient and repeated exercises, until, step by step, the mysteries of numeration, addition, subtraction, multiplication, and division have been unraveled. The process is slow and painful, but it is at last crowned with success.

"In the development of the moral nature, great difficulties are encountered. The comprehension of an abstract idea is far beyond an idiot's capacity; his conception of goodness must be derived from the manifestation of it in his teachers and friends; of sin, from his own misconduct or that of others; hence, with him, love must be the key note of all progress, and under its genial influence, his stubborn and refractory nature will yield like wax before the fire; his vicious and hurtful propensities become subject to control; and learning to love "his brother whom he hath seen," he soon attains to some knowledge and love for "God whom he hath not seen," and his humble, childlike faith should put to the blush many, who with more exalted intellects are wandering in the mazes of unbelief.

"Not far from one-fourth of all the idiots in any State or country, are susceptible of improvement by the treatment we have described. In the countries where cretinism prevails, pupils over seven years of age are not considered as capable of successful instruction, but in other countries idiots are received up to the age of fifteen or sixteen, and in the English schools up to twenty-five or thirty, even. There is, however, far less hope of material progress in adults than in children; and it is hardly desirable that those beyond fourteen or fifteen should be placed under instruction. Epilepsy, not an infrequent concomitant of idiocy, is a serious bar to improvement, and where severe, entirely precludes the idea of any considerable success."

Mr. Sumner, before mentioned, in describing to Dr. Howe a day at the *Bicêtre*, says:

"The number of pupils in the school has varied, for some time past, from 80 to 100. At 5 o'clock they rise, and pass half an hour in washing, combing and dressing; the monitors, pupils more advanced, aiding those whose instruction has but recently commenced. They then pass into the hall of classes, and range themselves in a double line, no easy task for beginners; when they sing a simple morning prayer, repeated to them by the teacher.

"After this, they make their first breakfast of a single slice of bread. The class for the education of the senses now begins, and fills up the time till 8½ A. M. In the first or highest division, several occupy themselves in surface or landscape drawing; and others, less advanced, in geometrical drawing upon the blackboard. The third division, divided into sections, is of those who are exercising the senses of smell, taste, sight, observing color and form, by the method before described. The sense of hearing is exercised, among other means, by the pupils learning to distinguish and name, while blindfolded, the natural sounds as produced by the cords of a bass viol. Meanwhile, the youngest class of 18 or 25, is going through its elementary gymnastics of the moving power.

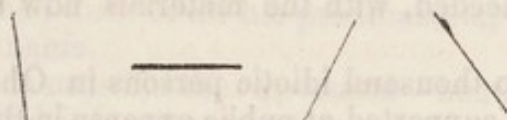
"From $8\frac{1}{4}$ to 9 A. M. is taken up by the study of numeration and arithmetic. Here the whole school is divided into frequently changing groups, according to the various capacities developed. The lowest of all is ranged in a line, and taught to count aloud up to 30; a series of sticks, balls and other material objects, being given them at the time. This helps to ameliorate their speech, and to stimulate to imitation those who have not that faculty. Another group is set to climb upon ladders, counting the rounds as they ascend, and thus the muscular system, and knowledge of numeration are simultaneously developed. A higher group is of those who count up to 50, with counters, and who by means of them, get an idea of unity, plurality, subtraction, addition and equality. A higher group still has learned to count to 100, and another is learning by means of movable figures taken from a case, the combination of numbers. Higher still, are boys working upon their slates, or going through calculations upon the blackboard, with a facility and precision that any pupil of Warren Colburn might envy.

"From 9 to $9\frac{3}{4}$. Breakfast, of soup and a plate of meal. The pupils are here seated at a table, and eat with a fork and spoon, the more adroit aiding those less so.

"From $9\frac{3}{4}$ to $10\frac{1}{2}$. Recreation in open air, running, playing ball, driving hoop, or cultivating a small plat of ground, the hire of which, for three months, each one may gain by a certain number of tickets of good conduct.

" $10\frac{1}{2}$ to $11\frac{1}{4}$. Reading classes, in which all take part, divided, however, into various groups, as before.

" $11\frac{1}{4}$ to 12. Writing class. Here the lowest group is taught only to trace upon the blackboard, with a ruler, these lines—



"The next group is taught to make upon the board the rudimental characters, as

I I I C C C O O O

making three in each line. After this, they write on slates, and when further advanced, the monitor being ready to guide their hands, they write in ruled books. The highest class rules its own books, and writes alternately a page of large and fine hand."

"12 to $2\frac{1}{2}$. Gymnastic."

" $12\frac{1}{2}$ to 1. Music."

"1 to $4\frac{3}{4}$. Manual labor. In this all take part; some as shoemakers, some as carpenters, or rather cabinet-makers, and some as tillers of the ground. One of the best exercises of the body, inasmuch as it compels the idiot to walk and balance himself unaided, is that of wheeling a barrow, charged with a weight proportionate to his strength. The most stupid may soon be taught this. Others, more intelligent, wield spade and pick-ax most energetically and profitably; but nowhere does their awkward intelligence appear more satisfactorily, than in the workshop of the cabinet-maker. When one of them has sawed through a plank, or nailed together two pieces of wood, or made a box, his smile of satisfaction, the consequence of 'something attempted, something done,' the real result of which he can estimate, is beautiful to see. Nor is their work by any means to be despised. With one cabinet-maker as teacher and monitor, they performed, last year, all the work necessary for their school-room and dormitories, as well as for a good part of the great establishment of Bicêtre. At shoemaking, they show intelligence; but this is too sedentary an occupation for them. Some, however, who have quitted the school, work at it; but the greater number of them become farmers and gardeners.

"After this manual labor, they dine, and after dinner play till $6\frac{1}{4}$ P. M.

"From $6\frac{1}{4}$ to 7. German class; the lowest group is taught to articulate syllables; the highest as much as in any grammar-school.

"From 7 to 8½ is passed in reading to one another, or in conversations and explanations with the teacher upon things which may excite the reflective power. Two evenings in the week this hour is devoted to a concert and a dance. After this comes the evening prayer, sung by all; and then, fatigued but happy, they retire to rest.

"Such is a day at the school at Biçêtre. Every Thursday morning, the teacher takes them to walk in the country, and then inculcates elementary notions of botany designating by their names, and impressing by smell taste and sight the qualities of different flowers and useful vegetables which they see. At the same time, he explains, by locality, the first elements of geography. On Saturday evening, there is a distribution of tickets of good conduct, three of which, I have before observed pay the rent of a garden, and one of which may buy off for another, with the consent of the teacher, the punishment adjudged for certain slight acts of negligence. You will see, at once, the effect this must have upon the generous sentiments of the pupils. The sentiment of possession is developed; the rights of property taught; but its duties and its true pleasures are at the same time impressed."

For a detailed account of receipts and expenditures, you are referred to appendix D.

The appropriations needed for the coming year, though not large, are proportionably greater than will hereafter be required, on account of certain accruing liabilities incident to the opening of a new institution, and also the necessity for the erection of a room for a gymnasium, which is regarded as indispensable. The cost of such a building as is needed, with the materials now on hand, will not exceed the sum of \$500.

There are doubtless two thousand idiotic persons in Ohio, who are not only not producers, but are mainly supported at public expense in the various districts where they reside. At a cost of \$100 each, the state is taxed \$200,000 annually for their support. Many of those who to-day are a public charge, might have been, if allowed early proper treatment, producers instead of consumers only, earning an honest livelihood, a comfort and blessing to their friends. Viewed, therefore, by the very low standard of finance, they should, on the score of economy alone, receive such knowledge and kinds of education, as will enable them comfortably to subsist by the labor of their own hands.

In conclusion, we trust that help and sympathy will not be denied the feeble because from weakness they lag in the race, or because from darkness they have never been able to find the true way. Their feebleness, amid the darkness that surrounds them, will secure the needed help and light. The wounded must not be left to perish upon the field, but the fragments must be gathered up.

While other classes of infirm youth, and even the vigorous and strong, have been long and liberally helped, shall not the hitherto most neglected, and at the same time most afflicted, receive some small share of the State's bounty which has been so long withheld from them? Have they not a moral, a social right to such aid?

These helpless idiots must be gathered up and cared for. Justice and mercy, so long delayed, must not longer be withheld from them. They are human beings, among us, and a part of us, upon the verge of mental death, and yet forbidden the boon of death. They must be lifted from their degradation, and placed upon the platform of humanity. Their reasonable wants must be supplied, until they can be taught such useful arts and occupations, as will enable them ultimately to supply their own reasonable wants. They must be governed and controlled with parental kindness, and treated at all times with genuine sympathy. Their bodies and minds must be strengthened, and they must be taught to comprehend the idea of obedience, of a God, and moral obligation.

R. J. PATTERSON.

APPENDIX A.

ORIGIN OF THE TREATMENT AND TRAINING OF IDIOTS.

BY EDWARD SEGUIN.

None but God can do anything of himself alone. Hence the question of priority in human discovery is always contested. If the truthful history of any invention were written, we should find concerned in it the thinker, who dreams, without reaching the means of putting his imaginings in practice; the mathematician, who estimates justly the forces at command, in their relation to each other, but who forgets to proportion them to the resistance to be encountered; and so on, through the thousand intermediates between the dream and the perfect idea, till one comes who combines the result of the labors of all his predecessors, and gives to the invention new life, and with it his name.

But, in good faith, this man is but the expression—honorable and often honored—of human fraternity. And it is only from this point of view that the full benefit of the discovery is seen: being the common property of mankind, it gives us wider and deeper feelings of mutual dependence or solidarity. A short notice of the origin of the treatment and training of the unfortunate idiots will be an illustration of this law of mutual dependence.

In the year 1801, the citizen M. Bonnaterre discovered, in the forest of Aveyron, France, a wild boy. This naked boy was marked with numerous scars; he was nimble as a deer, subsisting on roots and nuts, which he cracked like a monkey, laughing at the falling snow, and rolling himself with delight in this white blanket. He seemed to be about 17 years of age. Bonnaterre permitted this wild boy to escape, but afterwards retook him, and sent him, at his own expense, to the abbé Sicard, director of the Asylum for the Deaf and Dumb, at Paris.

Sicard had just succeeded the illustrious abbé L'Epée, and Bonnaterre thought him to be the most suitable man to perform the miracle of which he dreamed—the education of this creature, the most inferior that had ever been seen under the form of humanity, but he was mistaken. Sicard exhibited, for some days, to the learned and curious, the being, who was constantly throwing away his clothes and endeavoring to escape, even by the windows, and then left him to wander, neglected, under the immense roofs of the school for deaf mutes.

But the wild boy of Aveyron had been seen by all Paris. If the crowd of visitors had found him a subject of disgust, he excited in the mind of the thinkers and philosophers a livelier interest. Some of those who had held conversation with Franklin on the liberty of the world were still living, and by them the subject was brought before the Academy of Sciences, where it produced interesting and fruitful discussions.

Two men were particularly conspicuous for their interest in the wild boy of Aveyron, viz., Pinel, physician-in-chief for the insane, author of the *Nosographie Philosophique*, who declared the child *idiotic*—the sequel proved him correct; and Itard, physician-in-chief of the deaf and dumb, who asserted that the subject was *simply entirely untaught*. Itard did more; he named him Victor, doubtless as a sign of the victory which education should achieve in him over brute nature. Bu

he did more yet ; he received him into his own house, employed a governess for him, and devoted to him a portion of his time, otherwise so fully occupied, for six years.

This devotion of Itard to this child and to science is the more worthy of praise, as, based upon a metaphysical error, his efforts were constantly met by disappointment, and yet he never yielded to the feelings of discouragement. His errors were these : he obstinately saw in the *idiot* the savage ; and resting in his studies, as well as in his faith, on the materialistic doctrines of Locke and Condillac, his teachings sometimes reached the senses of his pupil, but never penetrated to his mind and soul. He gave to his senses certain notions of things, he even excited in him a physical sensibility to the caresses bestowed upon him ; but he left him destitute of ideas and of social or moral feelings, incapable of labor, and, consequently, of independence. He was, in the end of that painful and fruitless trial, immured in a hospital, where he passed the remainder of his life.

But if these six years were almost lost to the wild boy of Aveyron, they bore their fruit in the mind of Itard. Although closely occupied in his investigations of the diseases of the ear, he often thought of the experiment of his youth, and sometimes he regretted the renown which attached itself to his name as a surgeon—a renown that sent him patients from all parts of Europe, but left him no leisure for his philanthropic study and experiment.

It was in this state of mind that Itard, in 1837, was consulted by the celebrated Guersant, principal of the children's hospital of Paris, in the case of a young idiot. "If I was younger," cried Itard, "I would charge myself with his care ; but send me a suitable man, and I will direct his efforts." Guersant spoke to him of myself. Itard was a fellow student in medicine of my father. "If Seguin will accept," Itard did me the honor of saying, "I will answer for the result." From this sketch it will be seen that three men took the lead in the grand enterprise of the amelioration of the condition of idiots : Bonnaterre, the generous and enthusiastic protector of the boy of Aveyron ; Pinel, whose discriminating diagnosis has so much illumined the subject of idiocy ; and Itard, whose devotion, patience, and sagacity opened up the method of amelioration.

When Guersant offered me the perilous honor of continuing the unfinished labor of Itard, I was just recovering from an illness, thought at one time to be mortal. However, the desire of sending my name to the ears of one whom I expected never to see again, gave me strength to attempt the enterprise. Itard communicated to me the details of what he had done with his first pupils, and I studied all that had been attempted or performed after him.

Gall, giving a strong impulse to the investigation of the functions of the brain, had called up the question of the cause of idiocy : a skillful theorist, he thought he had discovered in idiots proofs of the truth of his system of phrenology. The authors who succeeded him—Georget, Esquirol, Lelut, Foville, Calmeil, Leuret, Pritchard—seem, on the contrary, to have studied idiocy only to use its phenomena for the destruction of the system of Gall, but not for the benefit of the poor idiots, whom they declared incurable. With their single polemical object in view, they spent thirty years in measuring and weighing the heads of living and dead idiots, and they arrived at the following conclusions :—

1. No constant relation exists between the general development of the cranium and the degree of intelligence.

2. The dimensions of the anterior part of the cranium, and especially of the forehead, are, at least, as great among idiots as among others.

3. Three-fifths of idiots have larger heads than men of ordinary intelligence.

4. There is no constant relation between the degree of intelligence and the weight of the brain.

5. The different degrees of idiocy are not measurable by the weight of the brain.

6. A cranium, perfectly formed, often encloses a brain imperfectly formed, irregular, &c.

7. Sometimes the brain of idiots presents no deviation, in form, color, and density, from the normal standard ; it is, in fact, perfectly normal.

All these anatomo-psychological facts they professed to have established,* but of the education and treatment of idiots not a new word was uttered during thirty-five years. At the end of that time my first labors were performed in the studio of Itard, where he bestowed on me the most valuable gift an old man can offer to a young one—the practical result of his experience.

Itard was often sublime during these interviews, when, a prey to horrible sufferings, symptoms of his fatal malady, he discussed with me the highest questions. His features would contract, and his body writhe in his anguish, but his mind never lost its clearness and precision for a moment. I there learned the secret of his influence over the idiots, as I did that of his weakness in philosophy, till the time when he died, at Passy, in 1838.

The desire of knowing if *mental medicine* had no better remedies than his writings, for my first patients, induced me to conduct them to Esquirol, to whom we went every week. Esquirol, the oracle of the mental medicine, had nothing to teach me ; but he was a man of exquisite tact, and he gave me most excellent counsels upon the application of the processes which I suggested to him. His approbation encouraged me in my efforts, while I was maturing in my mind the theory which he never knew.

This theory, my only superiority over my predecessors, is no more separated from the men of our times, than were my early experiments from the men of the preceding generation.

The *New Christianity*, by St. Simon ; the oral and written lessons of his now lamented disciple, Olinde Rodrigue ; the *Philosophy of History*, by president Buchez ; the *Encyclopædic Review*, by Carnot and Charton ; the *Popular Encyclopædia* of Pierre Leroux and Jean Reynaud—my familiarity with all these, except the first—such are the living springs whence I drew the elements of my initiation to the mysteries of the laws of philosophical medicine.

The bases of these laws are these : unity of God, manifested in his three principal attributes ; unity of man in his three manifestations of being ; the idiot, like other men, a likeness of God, infirm in the modes of expression of his trinity.

1. Infirm in his mobility and sensibility. 2. Infirm in his perception and reasoning. 3. Infirm in his affections and will. One and triple infirmity, reparable in the individual, as it was in the human race, for the idiot by a proper training, for mankind under the sweet but terrible lessons which history records.

It is not worthy of the spirit of the nineteenth century, thus to make the idiot—this creature which, up to the present time, has been looked upon with disgust—serve to enlighten the science of anthropology, to prove that the true theory of man's nature is derived from a better knowledge of the Divinity, and thus to withdraw one of those veils spread between us and our Creator, called mysteries now, but which the future generations will recognize as truths.

But it is not sufficient to have discovered the true philosophical principle ; it is necessary to apply it. In this application, pure practical work, tested only by experience and comparison, all that was not historically and chronologically in its place, was recognized as false, useless, and impossible. After such an elimination of every arbitrary means of instruction and progress, the treatment of the idiot then followed the same march which the education of the human race had been pursuing during the lapse of ages. So, the first necessity of a people and of an individual, is that of an active and sensitive force, by which man is enabled to go, act, combat, and triumph. This necessity caused, for the primitive races, the introduction of athletic

* See *Compendium of Practical Medicine*, by Monneret et Fleury.

sports and exercises ; traces of which we find even on the monuments of Thebes and Luxor. Upon these gymnastics of the primitive people, was founded the first steps in the education of idiots.

For those individuals who are destitute of spontaneous action, imitation was found one of the most powerful means of progress. The excitation of the imitative powers ought, then, to hold a prominent place in all the treatment, physiological, psychological, and moral. The sequel of this observation was as follows. In the physiological order, imitation, applied to gestures and gymnastics, gives to idiots attention and aptitude of the body ; while, imitation, transferred from unmeaning gestures to those gestures that have a private or social object, prompt to voluntary, regular action, which can produce *work* at any time, however it may be, simple or complex ; the ability to labor is thus conquered.

It is one of the characteristics of idiocy, that it is constantly represented, in an individual, by one or more than one anomalies, in the functions of the senses, viz : deprivation, imperfection, dullness or exaltation. These sensorial symptoms of idiocy, so variable in their manifestations, since they affect sometimes the touch, sometimes the taste, sometimes the sense of smell, sometimes the ear and oftener still the sight, served so well to corroborate the doctrines of the materialists of the 18th century, that Itard considered them all as constituting idiocy. In consequence, his treatment was wholly directed to the aim of repairing the disorder of the senses. The dogma of the 19th century teaches us, on the contrary, that the senses are not the mind, far less the soul ; that the sensorial development is produced in the race, as it comes out in the individual, immediately after the muscular development ; and that, these being accomplished, the mind and soul, the intellectual and the moral principle remain untouched. Immense revelation ! since that which was regarded by the materialists as the end, is nothing more than the end of the first phase of the human trinity, and, in consequence, as the prolegomena of the treatment of idiots.

Thus it appears that the men who have given the formulas for the treatment of idiots are no less than the leading minds of the 19th century, they are those men who have rescued the science of anthropology, taking it up at the point where the *Bible* leaves it, making man, says the *Book*, "in our image, after our likeness."

The senses, being in man, the doors through which the mind issues and enters we have treated them in idiots, as in the material world, entrances, oblique, too narrow, or defective in any way are treated, i. e., we have straightened or enlarged them. We have also profited, by these openings, to introduce, besides the material notions of the physical properties of bodies, a few simple ideas relating to simple and useful, or agreeable objects. These first ideas have embraced two classes of phenomena—1st, the class of the *wants*, which attaches an idea of usefulness to each object ; a class of unlimited extent, which gradually leads a man from the want of an artificial sole for his foot, to the research of some propulsive agency swifter than steam. 2d, the class of *wonders*, which offers pleasure and discovery, food to the fancy, to every one, to the savage as well as to the civilized, to the idiot as well as to the sage. Michael Montaigne calls curiosity, "that charming fury which urges us all to the incessant search after some *new novelty*." Idiots do not seem to possess that natural curiosity—mother of the beautiful and of all progress—but the teacher can excite it in him.

In order to accomplish this, the idiot should receive a course of treatment similar to that which developed the primitive nations. The glorious effulgence of the light, the gloomy shadows of the darkness, the striking contrasts of colors, the infinite variety of form, the smoothness or hardness of substances, the sounds and the pauses of music, the eloquent harmonies of human gesture, look and speech, these are the powerful agents of their transition from physiological to mental education.

Away, then, with books ! Give us the Assyrian and Jewish mode of instruction. The representative signs of thought where painted, engraved, sculptured in deepness or in relief, sensible to the eye and to the touch ; the tables of the mosaic laws

appear in the midst of thunder and of the lightning's flash ; in the same way, the symbols, under which is concealed the modern mind, should appear to the idiot, under these historic and powerful forms, so that seeing and feeling all at once, he will understand.

In most cases, speech does not exist among idiots. To teach them to speak, it is necessary to bear in mind—1st, that the primitive languages are monosyllabic ; 2d, that they have a rhythm like music ; 3d, that they represent first the wants heightened to the pitch of the acutest feelings. When the idiot can speak, read, or count, to some extent, he has acquired the instruments by the aid of which the education of the mind, already begun, is possible. Let us go on, then, in this second period of the teaching, till the heavens and earth fail to furnish us with the means of progress. The intelligence of every man has its limits ; that of the mind of the idiot will be more restricted. In the foregoing task, there has been a period to teach the idiot to walk, to hold himself erect, to grasp with the hands, to carry, to act, to look, to hear, to speak, to read, and all these follow each other without confusion, like points of different perspective in a landscape ; but one principle has accompanied and controlled all these successive steps—the principle of *moral training*.

That which most essentially constitutes idiocy, is the absence of *moral volition*, superseded by a *negative will* ; that in which the treatment of an idiot essentially consist is, in changing his *negative will* into an affirmative one, his *will* of loneliness into a will of sociability and usefulness ; such is the object of the *moral training*.

The idiot wishes for nothing, he wishes only to remain in his vacuity. To treat successfully this ill will, the physician wills that the idiot should act, and think himself, of himself, and finally by himself. The incessant volition of the moral physician urges incessantly the idiot out of his idiocy into the sphere of activity, of thinking, of labor, of duty and of affectionate feelings ; such is the moral treatment. The negative will of the idiot being overcome, scope and encouragement being given to his first indications of active volition, the immoral tendencies of this new power being repressed, his mixing with the busy and living world is to be urged on at every opportunity. This moral part of the training is not something separate, but is the necessary attendant and super-addition upon all the other parts of the training, whether we teach him to read, whether we play with him the childish game, let our will govern his, if we will enough for himself, he shall become willing too.

The importance of this, the *moral treatment*, has led to inquire into its origin. Long before the physician had conceived the plan of correcting the false ideas and feelings of a lunatic by purgatives, or the cranial depressions of an idiot by bleeding, Spain had produced several generations of monks, who treated, with the greatest success, all kinds of mental diseases, without drugs, by moral training alone. Certain regular labors, the performance of simple and assiduous duties, an enlightened and sovereign volition, watching constantly over the patients—such were the only remedies employed. “We cure almost all of our lunatics,” said the good fathers, “except the nobles, who would think themselves dishonored by working with their hands.” Last and fatal word of an expiring aristocracy—“Idleness or death,” cried she, even in her insanity, and soon the people answered, “Die, then, for those alone who labor have a right to Life and Liberty.”

Is it not a strange thing to contemplate ! These men, withdrawn from the world and from human science, without other knowledge than that of the Christian charity—but in the fullness of their only and holy duty, giving to the insane, calmness in the place of fury, attention in the place of dementia, useful labor in the place of impulse to destruction ; thus, in fact, driving out the demons from these wandering souls. They knew nothing, these poor monks who said to their patients—“In the name of God the creator and orderer, control thy actions.—In the name of God, the great thinker of the universe, control thy thoughts.—In the name of God, the

great lover, control thy passions," These poor monks knew only to act in virtue of their faith, and we—who have with the sublime but blind faith, the reason for its exercise, we do no better than they did, only we know why and how we do it, when we apply their treatment to the idiot.

Thus, thanks to the idiots, that which was, in the hands of the monks of Spain, a divine mystery, is become a fundamental principle of anthropological science. Such is the origin, partly divine and partly human, of the treatment and education of idiots, though we can clearly see that God is at the bottom of this and of all our great discoveries.

APPENDIX B.

HISTORY AND PROGRESS OF IDIOT INSTRUCTION IN EUROPE AND THE UNITED STATES. FROM THE CONNECTICUT COMMISSIONERS REPORT ON IDIOCY.

It was not until the early part of the present century that the condition of the idiot began to attract the attention of the humane. The celebrated surgeon and philosopher, Itard, at Paris, foiled in his attempt to demonstrate his sensational theory by the idiocy of his subject, the famous Savage of Aveyron, was led to consider the possibility of instructing a class hitherto considered hopeless. Being, however, advanced in years, and suffering from the disease which finally terminated his life, Itard felt that his plans must be committed to younger hands for execution; his choice fell upon Dr. Edward Seguin, a favorite pupil of his, and the subsequent history of this noble philanthropic movement has demonstrated the wisdom of that choice. Dr. Seguin possessed an inextinguishable love for his race, indomitable perseverance, a highly cultivated intellect, and a rare degree of executive talent. There were many difficulties to be surmounted, many obstacles to be overcome, ere the first step could be taken; but, before his youthful ardor and enthusiasm, doubts vanished, difficulties disappeared, the thick veil which had enshrouded the mind of the idiot was rent asunder, and these innocent but hapless creatures were rescued from the doom of a life of utter vacuity.

As in other works of philanthropy, so in this, other laborers were ready at once to enter into the harvest. To some of these, undoubtedly, belongs the praise of originating modes of instruction which subsequent experience has proved successful. Among the early pioneers in the cause of the idiot, the names of Belhomme, Ferrus, Falret, Voisin, and Vallee, are deserving of special honor, as having contributed, in various ways, to its success.

Though something had been accomplished in the way of instructing individual cases, it was not till 1838, that a school for idiots was established which could be regarded as successful. In 1842, a portion of the Bicetre, one of the great hospitals for the insane, was set apart for their instruction, and Dr. Seguin was appointed director. He remained in this position for a time; but, subsequently, established a private institution for idiots in Paris.

It was during this period that he prepared his work on Idiocy, "*Traité moral, hygiène et Education des Idiots*," a work which entitles its author to rank with the first professional minds of the day. In his definitions, his classification, his diagnosis, and, above all, in his plans for the treatment and instruction of idiots, he exhibits so thorough a mastery of his subject, such philosophical views, and

such admirable tact, that his treatise is invaluable as a manual to all who may undertake similar labors. In consequence of the revolution of 1848, in France, Dr. Seguin came to this country, and is now connected with the Pennsylvania School for Idiots, Germantown.

The success of Dr. Seguin and his co-laborers, at Paris, stimulated the philanthropic in other countries of Europe to attempt similar institutions. Of these, that established at Berlin, in 1842, under the direction of M. Saegert, has been most successful. Our reports of this Institution are not very late, but it is still, we believe, in a prosperous condition. M. Saegert seems to possess, in a very high degree, that genial temper so necessary for the successful training of this unfortunate class.

Contemporaneously with the organization of the school for idiots, at Berlin, the attention of the benevolent was called to a class of imbeciles, hitherto entirely neglected, but whose numbers seemed almost sufficient to paralyze effort in their behalf.

In Savoy, and the departments of Isere, of the High Alps, and the Low Alps in France, as well as in some of the other mountainous districts of Europe and Asia, especially in the narrow and precipitous valleys of these regions, a disease prevails, known as goitre. Its most marked feature is a prodigious enlargement of the glands of the throat, accompanied, in most cases, with general degeneration of the system. It is attributed by medical writers to impurity of air and imperfect ventilation, to want of sufficient light, the sun penetrating these valleys for not more than one or two hours of the day, to impure water, innutritious food, severe labor, and extreme poverty. The children of these persons are, of course, far more diseased than their parents, and are subject to a form of idiocy called Cretinism. Retaining usually the goitre, they also suffer from feeble and swollen limbs, distorted and deformed features, pale, bloodless and tumid skin, and almost entire helplessness. They form, indeed, the lowest grades of idiocy. The number of these poor wretches is almost incredible. In the four departments named above, with a population of 958,000, M. Niepce found, in 1850, 54,000 Cretins, or about five per cent. of the entire population. In several of the cantons, one-third of the whole population were Cretins; and, in some hamlets, as, for instance, in that of Bozel, in the canton of the same name, out of 1,472 inhabitants, 1,011 were either affected with goitre or cretinism.

The attention of a young physician of Zurich, Dr. Guggenbuhl, was attracted to these unfortunates in 1839; and, after two or three years of experiment had demonstrated the possibility of improving their condition, he resolved to devote himself to their instruction. He accordingly purchased from the eminent agriculturist, Kasthofer, a tract of land which he had already put under cultivation. It was situated on the Abendberg, above Interlachen, about four thousand feet above the level of the sea, and commanded a view of one of the finest landscapes in Switzerland. To this elevated and healthful location he brought as many cretin children as he had the means of instructing; and, with a philanthropic zeal and patience which none but those who have witnessed his labors can fully appreciate, he has toiled on, (till impaired health compelled him, some three years since, to entrust his cares, for a time, to other hands,) developing intellect where few would have suspected its existence, and carrying joy to many a household which had mourned over the hopeless idiocy of their children. This institution has been the parent of several others for the treatment of cretins on the continent of Europe, particularly in Wurtemberg, Bavaria, Sardinia, Prussia and Saxony.

Dr. Kern, formerly of Eisenach, established, at Leipsic, in 1846, a private institution for the education of idiots or feeble-minded youth. In 1855, a building was erected for this institution in the village of Gohlis, near Leipsic. Children are received without distinction of birth-place, religion, or sex, their friends or charitable persons paying the necessary charges.

The translation and publication of some reports of the school on the Abendberg by Dr. Twining, and Dr. Conolly's account of the labors of Dr. Seguin and his coadjutors, led to the establishment of a school for idiots at Bath, England, in 1846. Others were organized soon after at Brighton and Lancaster. In the autumn of 1847, an effort was made to establish an institution on a large scale, capable of accommodating the increasing numbers who sought for instruction. In this movement, Rev. Dr. Andrew Reed (whose visit to this country will be remembered with pleasure by many,) was the leader, and to his labors and those of Dr. John Conolly, whose life-long devotion to the cause of the insane have made him known wherever the English tongue is spoken, the success of the enterprise is mainly due. While making preparations for the erection of a magnificent hospital for idiots, the patrons of this institution deemed it desirable to commence, at once, the work of instruction, and accordingly, a school was commenced at the Park House, Highgate, (formerly a nobleman's residence,) on the 27th of April, 1848. This becoming full in less than two years, the committee accepted the liberal offer of Sir S. M. Peto, to devote Essex Hall, Colchester, to their service. This, also, was soon filled and a third building obtained. Meantime, the friends of the idiot were indefatigable in their efforts to procure funds for the erection of their new asylum. In June, 1853, the corner-stone of the new edifice, at Earlswood, near Reigate, Surrey, was laid by Prince Albert. It is intended to contain accommodations for 400 pupils, and is now nearly or quite completed. Its estimated cost is \$175,000, aside from the price of the estate, which contains about one hundred acres. It is intended to elevate Essex Hall into an independent asylum, on the completion of the edifice at Earlswood. Measures have also been recently adopted for the establishment of an Asylum for idiots in the vicinity of Edinburgh, and at several other points in the United Kingdom.

The movement in this country appears to have been contemporaneous with that in England. On the 13th of January, 1846, Hon. F. F. Backus, of Rochester, New York, at the time a member of the Senate of that State, moved a reference of that portion of the State Census referring to idiots, to the committee on Medical Societies, of which he was chairman, and on the 15th of the same month read a report on the subject, prepared with great care, and embodying the results of inquiries made the previous Autumn, urging the necessity of an institution for idiots, in the State of New York, and narrating the success of similar institutions in Europe. On the 25th of March following, Dr. Backus reported a bill for the purchase of a site and the erection of suitable buildings, for an Asylum for Idiots. His bill passed the Senate, and was at first concurred in by the House, but subsequently rejected, on the ground that the party who were then in power had pledged themselves to retrenchment of the expenses of the State. A similar bill passed the Senate the succeeding year but was lost in the House.

On the 22nd of January, 1846, Hon. Horatio Byington, (in whose recent death Massachusetts has lost an eminent citizen, and humanity a benefactor,) offered a resolution in the Massachusetts House of Representatives, for the appointment of a commission to investigate the condition of idiots, in that State. Judge Byington's attention had been called to the subject, according to his own statement, by a letter from Dr. S. B. Woodward, the eminent philanthropist, with whom Dr. Backus had held correspondence previous to his own action, in the New York legislature.

The resolution of Judge Byington passed both houses, and Dr. S. G. Howe, so well known for his labors in behalf of the blind, Judge Byington and Gilman Kimball, Esq., were appointed Commissioners. Their reports were very full and able, and conclusively demonstrated the necessity of providing for the instruction of the unfortunate class whose condition they had investigated. For the purpose of testing the capacity of idiots for instruction, however, an experimental school was established at South Boston, under Dr. Howe's personal supervision. This resulted in the establishment, in 1851, of the "Massachusetts school for idiotic and feeble-minded youth," at South Boston, of which Dr. Howe has a general oversight.

It is not to be understood, however, that idiots had not been instructed in this country, previous to the Autumn of 1848, the period when the experimental school at South Boston was organized. Indeed, there is reason to believe that their instruction had been attempted, with success here, prior to the first efforts in Europe. As early as 1818, an idiot girl was admitted into the American Asylum for the Deaf and Dumb, at Hartford, Conn., and remained under instruction till 1824. Others were received during nearly every subsequent year, and some of them made very considerable progress. In all, thirty-four idiots have been pupils at that institution, and the success which has followed the efforts for the instruction of several of the cases, of which we have a detailed narrative, would do no discredit to any Asylum for Idiots, either in Europe or this country.

In 1839, an idiot boy was received into the New York Institution for the Deaf and Dumb, and remained for three years, under the instruction of Prof. Morris, with very favorable results.

The same year Dr. S. G. Howe commenced the instruction of an idiotic blind child, at the Perkins Institution for the Blind, in South Boston.

In July, 1848, Dr. H. B. Wilbur, of Barre, Mass., who had for several years taken a deep interest in the condition of idiots, opened a private institution for their instruction, which, both under his administration and that of his successor, Dr. Geo. Brown, has met with the most gratifying success.

Other gentlemen in Massachusetts devoted a large measure of zeal and energy to the promotion of this good work. Among these it may not be invidious to name Mr. George Sumner, whose eloquent letters from Europe, describing the school at Bicetre, rendered efficient aid to the incipient organization of the Massachusetts School for Idiots, and Dr. Edward Jarvis, whose valuable statistics on the subject of insanity and idiocy, recently published, have laid the country under obligation.

The Legislature of New York, though before any other in taking cognizance of the subject of idiocy was more tardy in its action than that of Massachusetts, and it was not till 1851, that an experimental school was established at Albany, and Dr. Wilbur, who had already had three years experience in the instruction of imbeciles, at Barre, was elected its Superintendent. In 1854, the corner-stone of the State Asylum for Idiots, was laid at Syracuse, and in August, 1855, the school at Albany, already permanently established, was removed to the new edifice. The Asylum occupies a commanding site, to the south-west of the city of Syracuse, and while its architectural beauty renders it an ornament to the enterprising city whose liberality secured its location, and to the State whose munificence provided such ample accommodations for this hitherto neglected class, its internal arrangements are so admirable as to make it a desirable model for institutions of the kind.

Pennsylvania has also established a school for the training of idiots, at Germantown, now in its third year of successful progress under the care of Dr. Joseph Parrish.

During the past year, Connecticut, Kentucky and Ohio, have taken the first steps toward the establishment of similar institutions.

RESULTS DEDUCED FROM THE INVESTIGATION OF THE SUBJECTS OF IDIOCY IN CONNECTICUT.

Over one-fifth of the whole number reported are paupers; of the others a large number are in indigent circumstances. Seventeen families have been reported in which there were more than one idiot. In these seventeen families there were fifty-one idiots, being an average of three to each family. In two cases there were five in one family.

Our statistics of causes, so far as reported, are believed to be reliable; 310 out of 531 reported an adequate cause. Of these causes, following the order of the

tables, we find consanguinity of parents to have been a probable cause in twenty cases ; epilepsy, in seventy-six ; self-abuse in nineteen ; vicious habits of parents, in ninety-five out of 235 cases reported, and of these intemperance specified in seventy-six, and this existing with both parents in thirty cases ; with the father alone in forty-three cases, and the mother alone in three.

Feeble condition of one or both parents was a probable cause in thirty-three cases of 163 reported. Deficient mental capacity in one or both parents, in sixty-five out of 185 cases reported. Tendencies to consumption, scrofula or eruptive disease, was a possible cause in forty-one cases of 145 reported.

The existence of idiocy, insanity, epilepsy, blindness or melancholy, on the part of one or both parents, was a probable cause in seventy of 164 cases reported.

The mother was subjected to fright or grief during the period of gestation in fifty-three of 108 cases reported.

There are two or three towns in the State in which there are families of idiots, in which parents and children are all imbecile. In one instance, where a pauper female idiot lived in one town, the town authorities hired an idiot belonging to another town, and not then a pauper, to marry her, and the result has been that the town to which the male idiot belongs, has for many years had to support the pair, and three idiot children.

In one instance, where three children had been idiots, they had been kept by their unnatural mother in a close room, in the most filthy condition possible, tied with a short rope around their necks, and never suffered to stand, or to take the fresh air ; neighbors and others had remonstrated, but in vain. It is not surprising that under this treatment, two of the three had died. It was surprising that they lived to adult age.

In regard to the physical and mental condition of the idiots reported, we gather the following facts from the tables :

- Of 159 reported, eighty-six were stupid and inactive.
- Of 128 reported, forty possessed no sensibility to musical sounds.
- Of 252 reported, sixty-six could not dress or undress themselves.
- Of 248 reported, forty-one could not feed themselves.
- Of 225 reported, ninety-nine could not talk intelligibly.
- Of 174 reported, 103 could not frame a regular sentence.
- Of 226 reported, 171 could not count above ten.
- Of 163 reported, ninety-two were gluttonous.
- Of 185 reported, eighty-nine were filthy in their habits.

APPENDIX B.—II.

AMERICAN ASYLUM, }
HARTFORD, March 3, 1856. }

L. P. BROCKETT, Esq. :

DEAR SIR : In yours of the 11th ult., you refer to an article in the American Annals of the Deaf and Dumb, describing the cases of two Idiot children who had been under instruction in this Institution, and request me to give the date of their instruction. The first of them entered in 1844, and remained with us a year and four months. We knew that he could hear, and that mental imbecility was the reason of his not speaking ; still, we gave him regular instruction, principally by signs ; and his improvement was as described in the article alluded to, con-

siderable. The other was received in 1846, and sent home after a trial of three months. These cases were selected from quite a number of a similar kind, not because there was anything peculiar in the result of efforts made for their improvement, but because they came under my immediate care after attention had been directed to this class of persons by some experiments made in Europe, and because I knew them to be Idiots and not deaf mutes, at the time I commenced teaching them. The conclusion I came to, then, was, that the condition of Idiots might be much improved, and that their feeble minds might be strengthened and developed to much greater extent than had generally been supposed.

You wish me to communicate such particulars as I may choose, in regard to early efforts in this department of Christian philanthropy in our Institution. On this point, I would say that Idiots have been brought to us for instruction nearly every year since the Asylum was opened in 1817. It is very generally supposed that every child unable to speak, whether from want of hearing, or of intellect, is a proper subject for instruction in a school for the deaf and dumb. In conformity with this opinion, we have generally received mute children, when we knew that they had perfect hearing, unwilling to deprive their friends of the last remaining hope of their improvement, without giving them a fair trial. We have admitted in all, thirty-four mute children, some of whom could hear perfectly and others partially, who, after remaining with us from a month to two years, were sent home for incapacity. Not that we considered them incapable of making any improvement under favorable circumstances; for many of them did learn the alphabet, the names of a few common objects, and their own names, with the ability to form letters with a crayon; but we found them unable to acquire a knowledge of written language in the way, and by the methods adopted and pursued with intelligent deaf-mutes.

The first feeble-minded youth taken as a pupil, which was in 1818, was kept here until her death in 1824. She attended school regularly, but never learnt more than a dozen words, and could not construct a perfect sentence. She was permitted to remain to accommodate friends who could afford to pay for the care taken of her, without expecting any further mental improvement. With merely alluding to the case of seven others previously received, most of whom made some improvement under our instruction, I will mention a few particulars of a lad received in the summer of 1837. He was fourteen years of age, could hear perfectly, and could speak single words so well as to be understood. He had not at home, been brought under any control, or been taught to do anything useful. He spent his time in roaming about the neighborhood, sitting listlessly in the sun or sleeping in the shade. We very soon cured him of his wandering habits, and trained him to useful employments. He learned to scour knives, to wipe dishes, to bring in wood and water, and to do various kinds of light work in the kitchen, to which he became very much attached, and where he was inclined to spend most of his leisure time. He attended school regularly for a year. He learned the hand-alphabet, and the names of many things with which he was conversant, improved somewhat in his articulation, and was fitted by his short stay with us, to be a comfort, comparatively, instead of a source of constant anxiety, to his parents, who had three or four other children in the same condition.

From the above statement, you will see that from the year 1818, onward to the present time, we have had children deficient in intellect under regular instruction, and that the conclusion we came to in most cases was, that they were susceptible of improvement under a course of training and discipline adapted to their capacity. In fact, this conclusion was forced upon us by the result of experiment, in nearly every case. It is a little remarkable that some of these children with perfect hearing, learned to use signs in communicating with others, who could not or did not, with all the pains taken at home and at school, make use of articulation for that purpose.

In conclusion, let me assure you that I feel deeply interested in the enterprise in which you are engaged, and I trust that you will so present the subject to our next Legislature, as that prompt and efficient action shall be had for the relief of the unfortunate Idiots of our State.

Very respectfully and truly,

Your friend and obedient servant,

WM. W. TURNER.

APPENDIX C.

HISTORY, IN REGARD TO IDIOT INSTRUCTION IN OHIO.

We have not, we fear, the data upon which to found a correct and complete history of the humanitarian movements in behalf of idiot instruction and improvement in Ohio. Some, doubtless, whose names are not known to us, and whose benevolent acts and influences are unrecorded, have aided in awakening an interest in the public mind, which has resulted in establishing the Ohio Asylum for Idiots.

First of all, it is believed that to a citizen of Ohio, is due the credit of having caused the first public action in behalf of idiots in the United States. It was at Philadelphia, Pa., in the month of October, 1844, at the first meeting of the Association of Medical Superintendents of American Institutions for the Insane, of which Dr. Woodward, of Massachusetts, was President, and Dr. Kirkbride, of Pennsylvania, Secretary. The importance and need of Asylums for the care and instruction of Idiots in our country, was at this meeting brought to the immediate notice of that body, by Dr. William M. Awl, of Ohio, in a few introductory remarks. He was followed by other members, who also spoke upon the matter, and a committee, consisting of Drs. Brigham, of New York, Awl, of Ohio, and White, of New York, was appointed, who, at a subsequent session in Washington City, in May, 1846, made an able report thereon to the same Association, Dr. Brigham, of New York, having, by special request of Dr. Awl, been appointed the Chairman, instead of himself.

In the month of March, 1850, the Hon. Pinkney Lewis, of the Senate, introduced a resolution, which passed, appointing S. Hanbury Smith, M. D., then Superintendent of the Ohio Lunatic Asylum, to report at the next session of the General Assembly, upon the subject of Idiocy and Idiot instruction, as follows: "First, to make inquiry into the expediency of making provisions, on the part of the State, for the support of the Idiotic and Imbecile portion of our population: particularly it shall be his duty to report the results of experiments already made, and now being made, in the education of the Idiotic: also into the number of this class of population in Ohio: and, finally, into the economy of supporting and educating this class of our population in institutions adapted to their case, as compared with their support as at present provided."

We are not aware that Dr. Smith made any report as contemplated in the above resolution.

In January, 1854 His Excellency, William Medill, then Governor of Ohio, in his annual message, called the attention of the General Assembly (in alluding to the various objects of benevolence) to the condition of Idiots, as follows:

"There is a class of persons with equally strong claims upon our sympathies, who do not seem to be embraced within the range or beneficial operation of these

institutions. I allude to the Imbecile and Idiotic, of whom there are said to be a large number in the State."

"Idiocy and insanity, until lately, were confounded, so far, at least, as any efforts were made for their amelioration and relief. The proper distinctions are now observed, and each class are found amenable to different modes of treatment," &c., &c.

In March, 1854, Dr. N. S. Townshend, (at present one of the Trustees of the Ohio Asylum for Idiots,) then a member of the Senate, to whom was referred so much of the Governor's annual message as relates to the subject of Idiocy, made to the Senate a most interesting and able report, which was laid upon the table, and ordered to be printed.

During the winter of 1856, Dr. H. B. Wilbur, Superintendent of the New York Asylum for Idiots, in passing through Columbus with two of his pupils, gave a lecture, and showed his pupils to members of the General Assembly and the citizens of Columbus. The visit of Dr. Wilbur did much to awaken public interest in behalf of Idiots.

During the same year public attention was called, through newspaper articles, to the number of Idiots in our commonwealth, their condition, and their capabilities for improvement, by Dr. R. J. Patterson, and a bill to establish an Idiot Asylum was introduced in the House of Representatives, by Hon. Ralph Plumb. This bill having been introduced near the close of the session, was laid over for want of time properly to consider and act upon it.

In January, 1857, the Hon. Herman Canfield, of the Senate, having visited the Asylum for Idiots at Syracuse, New York, and become, by personal observation, satisfied of the great benefits of such institutions, introduced a "bill to establish an Asylum for the education of Idiotic and Imbecile youth." This bill, passing the Senate with but one dissenting voice, and the House by a large majority, became a law; and thus the Ohio Asylum for Idiots was established.

It may not be improper here to remark generally, that the medical profession has ever stood first and foremost in public, as well as private acts of benevolence and mercy. Thus has it been in regard to the improvement of the condition of Idiots. In Europe, names high in the profession, as Itard, Pinel, Seguin, Belhomme, Ferrus, Falret, Voisin, Vallee, Sægert, Guggenbuhl, Conolly and others; and in the United States, Awl, Backus, Woodward, Howe, Wilbur, Jarvis, Townshend and others, are numbered as pioneers and co-laborers in this department of philanthropy.

P.

APPENDIX D.

EXPENSES OF ASYLUM FOR IDIOTIC AND IMBECILE YOUTH.

DATE.	TO WHOM PAID.	ON WHAT ACCOUNT.	AMOUNT.
1857.			
May 1	Townsend & Cook.	For expenses of official trip east ...	\$300 00
" 1	R. J. Patterson	" salary as Superintendent	100 00
Aug. 3	Wm. Lindsay	" estimate of brick mason work ..	100 00
" 4	Philip Nell	" 12 days' carpenter work	16 50
" 6	Doyle & Gallaher..	" walling well, &c.....	26 05
" 10	Wm. N. Smith	" 11½ days' carpenter work.....	23 00
" 10	Wm. Lindsay	" estimate of brick work	50 00
" 17	Philip Nells.....	" 9¾ days' carpenter work.....	13 40
" 18	Wm. N. Smith	" 5 " " "	10 00
" 19	Wm. Twiggs	" 5 " " "	7 50
" 19	Jos. Davis	" 4 " " "	5 50
" 19	Chas. Zatton	" 9 " " "	11 70
" 20	Richard Hodgkins..	" 19 " " "	28 50
" 22	Wm. Lindsay	" estimate on brick mason work..	30 00
" 25	Jno. Brapley	" 1 cow and calf	35 00
" 26	Conrad Staib.....	" 29,200 bricks	109 50
" 26	Wm. Trevitt	" 7,000 "	24 50
" 27	Geo. McDonald....	" groceries	75 14
" 29	Hughes & Bebee ..	" furniture	11 45
" 29	W. Twiggs	" 9 days' carpenter work.....	13 50
" 29	Wm. Hendel	" 11 loads sand	12 25
" 31	Wm. N. Smith	" 59 days' carpenter work	89 17
Sept. 2	Wm. Williams.....	" estimate of plastering	40 00
" 9	Wm. N. Smith	" 27½ days' carpenter work.....	43 40
" 20	Wm. Williams.....	" estimate on plastering	50 00
" 22	Gibson and Lofland.	" 1 door-frame and casings.....	10 00
" 22	James Cheny.....	" 5,750 oak shingles	31 60
" 24	Wm. Williams.....	" estimate on plastering	50 00
" 28	Chas. Zatton	" 17 days' carpenter work	22 10
" 28	Wm. N. Smith	" 46¾ days' carpenter work.....	75 00
Oct. 3	R. J. Patterson	" amount paid sundry persons for labor and materials, as per schedule, with accompanying bills, on file in this office.....	1,251 64
" 15	Theo. Comstock ...	" 354 feet lumber.....	13 44
" 26	R. J. Patterson....	" amount paid for marketing, per schedule	120 88
			\$2,866 62

Recapitulation of Receipts and Expenditures of the Ohio Asylum for Idiots, for the year ending November 1, 1857.

RECEIPTS.

Appropriation \$3,000 00

DISBURSEMENTS.

Paid for current expenses for support	\$426 67	
“ on account of new buildings and improvements ...	1,739 25	
“ for two cows	70 00	
“ salary of Superintendent	100 00	
“ expenses of Trustees east	300 00	
“ for furniture	237 70	
		<hr/>
		2,866 62
Balance in the treasury, Nov. 1, 1857		\$133 38

There has been received, in addition to the above appropriation, on account of paying pupils, the sum of \$319, now in the hands of the Superintendent, which, if the Board so direct, may be applied to the liquidation of sundry claims on account of support.

(CIRCULAR.)

OHIO STATE INSTITUTION

FOR THE

EDUCATION OF IDIOTIC AND IMBECILE YOUTH.

This Institution has been established by the Ohio Legislature on a permanent foundation, and located in the city of Columbus.

Commodious buildings, in a healthy and accessible location, and a special system of management, training and instruction, render it a desirable residence for all children deficient in intellect.

The design and object of this Institution, as established by legislative action, are to furnish *special* means of education to that portion of the youth of the State not provided for in any of its other educational institutions. Those only can therefore be received who are of a proper attending age, and who are in other respects suitable subjects, as contemplated by the law; and for such time only as shall, in the estimation of the Board of Trustees, suffice to impart all the education practicable in each particular case, and in conformity with the regulations hereinafter specified.

The education furnished by the Institution will include, not only the simpler elements of instruction usually taught in common schools, where that is practicable, but will embrace a course of training in the more practical matters of every day life; the cultivation of habits, of cleanliness, propriety, self-management, self-reliance, and the development and enlargement of a capacity for useful occupation. As promotive of these objects, pupils will receive such physical education, and such medical, moral and hygienic treatment as their peculiar and varied conditions demand.

Children between the ages of six and fifteen, who are idiotic, or so peculiar or deficient in intellect as to be incapable of being educated at any ordinary school, and who are not *epileptic*, *insane*, or greatly deformed, may be admitted by the Superintendent, with the advice and counsel of the Executive Committee. Applications in behalf of others shall be referred to the action of the Board of Trustees.

The parents, or next friends of those in whose behalf applications are made for admission as pupils, shall make answers in writing to such questions as the Superintendent may prescribe.

They shall, moreover, if of sufficient ability, engage to pay such reasonable sum, for the education and support of pupils, and furnish them with such proper clothing while in this Institution, as shall be stipulated by the Superintendent; and they shall, in all cases, be bound to receive them back when required, free of expense to the Institution.

As provided by the law, "the directors of county and city infirmaries, or the township trustees in any county where there is no county infirmary, may remove to said asylum, any idiotic and imbecile youth who may be properly admitted therein; and in such cases, said directors or township trustees shall support said

youth at said asylum, from any funds under their control applicable to the support of such infirmaries or township poor."

The State pupils will be selected in equal numbers, as far as may be, from each judicial district of the State, from those whose parents or guardians are unable to provide for their support: "Provided, that no youth shall be admitted as a State pupil as aforesaid, unless the probate judge of the county, where said youth shall reside, shall certify that he or she is in indigent circumstances, and has resided in the State at least one year previous to such application." State pupils will be expected to come provided with a supply of neat and substantial clothing, adequate for the first six months. A bond will be required in all cases, to insure the removal of the pupil, when required by the Superintendent, free of expense to the Institution.

There will be a vacation during the month of August, unless otherwise directed by the Board, at which period all pupils must be removed by the parents or guardians, unless otherwise directed by the Superintendent.

The law provides, that "it shall be the duty of the Trustees of this Asylum to receive propositions for donations of land or money, for the benefit of said Institution." All propositions in regard to donations, as herein contemplated, should be directed to WM. DENNISON, Esq., President of the Board of Trustees, Columbus, O.

Applications for the admission of pupils, and all other general correspondence, should be directed to R. J. Patterson, M. D., Superintendent, Columbus, Ohio.

ADMISSION OF PUPILS.

APPLICATION.

I hereby request that —, of — county, may be admitted as a paying pupil (or if in indigent circumstances, as a beneficiary), into the Ohio Asylum for Idiots.*

—, —, 185 .

OBLIGATION.

In consideration of — being admitted into the Ohio Asylum for Idiots, I promise to pay to the Superintendent thereof, or to his order, quarterly in advance, the sum of — dollars and — cents, or at the rate of — dollars per annum, for board and tuition; to provide, or pay for, all requisite clothing and other things necessary for the health or comfort of said pupil, and remove —, when required by the Superintendent, without expense to said Asylum.†

Witness my hand, the — day of —, 185 .

I hereby guarantee the performance of the above obligation.

* To be signed by a guardian, near relative or friend, and forwarded to the Superintendent of Ohio Asylum for Idiots, Columbus, O.

† The obligation is to be signed by responsible persons as principal and surety; if from a distance, and unknown, a certificate affording satisfactory evidence of sufficient ability, must accompany the bond.

with at said asylum, from any funds under their control applicable to the support of such inmates or township poor."

The State pupils will be selected in equal numbers, as far as may be, from each district of the State, from those whose parents or guardians are unable to provide for their support: "Provided, that no pupil shall be admitted as a State pupil as aforesaid, unless the private ledger of the county, where said pupil shall reside, shall certify that he or she is in indigent circumstances, and has resided in a State at least one year previous to such application." State pupils will be placed in groups provided with a supply of books and materials for study, adequate to the first six months. A fund will be required to be raised to insure the support of the pupils, when required by the Superintendent, free of expense to the education.

There will be a vacation during the month of August, when all pupils directed to the Board, as which period all pupils must be removed by the parents or guardians, unless otherwise directed by the Superintendent.

The law provides, that "It shall be the duty of the Trustees of the Asylum to receive propositions for donations of land or money, for the benefit of said Institution." All propositions in regard to donations, as herein contemplated, should be sent to Wm. Darraman, Esq., President of the Board of Trustees, Columbus, O. Applications for the admission of pupils, and all other correspondence, should be directed to H. J. Robinson, M. D., Superintendent, Columbus, O.

It is the duty of the Trustees of the Asylum to receive propositions for donations of land or money, for the benefit of said Institution. All propositions in regard to donations, as herein contemplated, should be sent to Wm. Darraman, Esq., President of the Board of Trustees, Columbus, O.

ADMISSION OF PUPILS

I hereby request that _____ county, Ohio, be admitted as a paying pupil, and it is indigent circumstances as a (pupil) in the Ohio Asylum for the Deaf and Dumb.

Witness my hand, this _____ day of _____, 18__.

In consideration of _____ being admitted into the Ohio Asylum for the Deaf and Dumb, to pay to the Superintendent thereof, or to his order, quarterly in advance, a sum of _____ dollars and _____ cents, or at the rate of _____ dollars per annum, to board and tuition; to provide, or pay for, all reasonable clothing and other things necessary for the health or comfort of said pupil, and repairs, when required, to the Superintendent, without expense to said Asylum.

Witness my hand, this _____ day of _____, 18__.

I hereby guarantee the performance of the above conditions.

* To be signed by a guardian, near relative or friend, and forwarded to the Superintendent of the Asylum at Columbus, Ohio.

The obligation is to be signed by responsible persons as indicated and certified; if from a stranger, and without a certificate attesting responsibility of sufficient weight, must accompany the pupil.