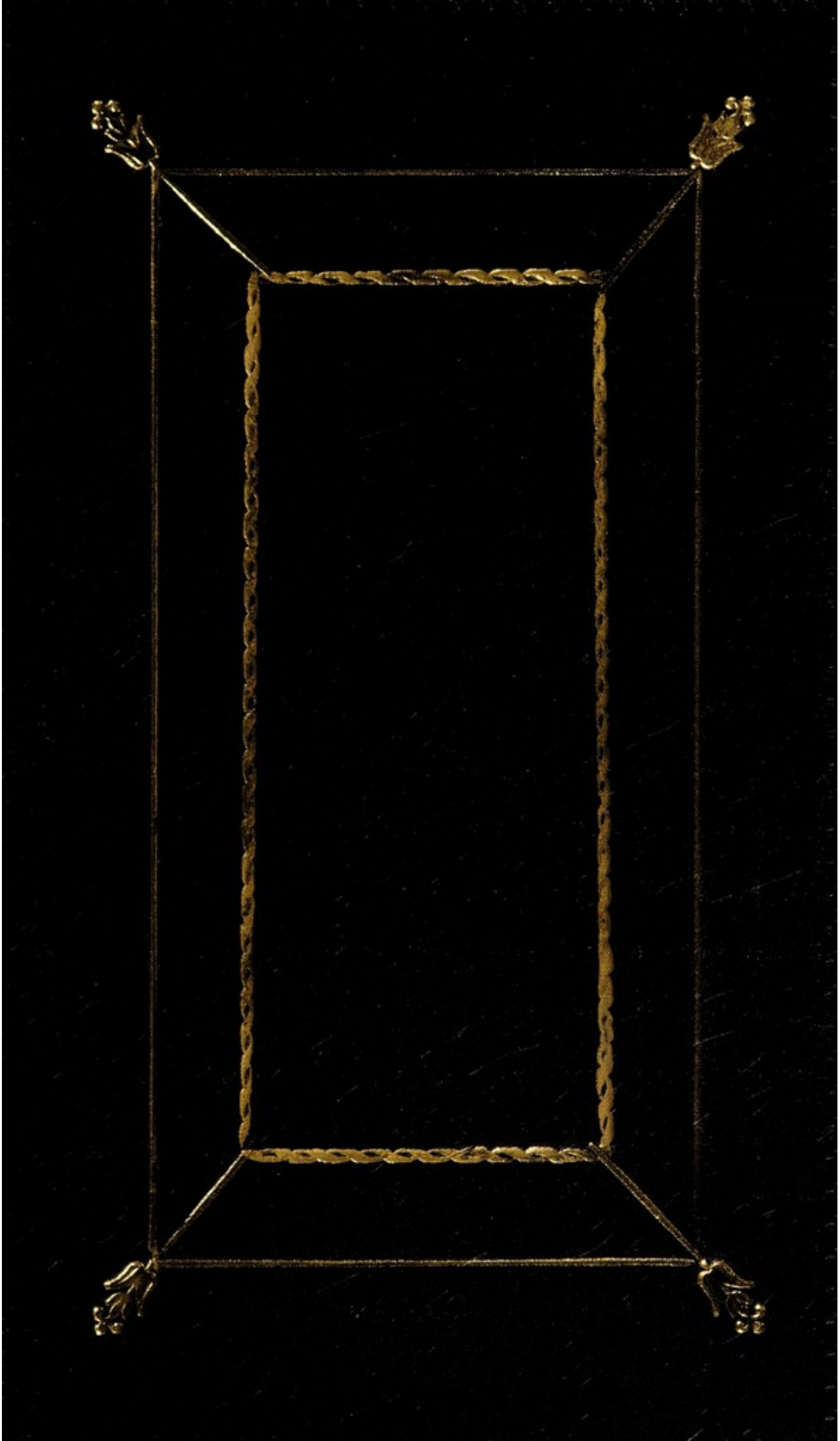

A

NEW METHOD

OF MAKING

Common-Place-Books;

WRITTEN

By the late Learned Mr. *John Lock*, Author of the *ESSAY concerning Humane Understanding*.

Translated from the French.

TO WHICH

Is added Something from Monsieur *Le Clerc*, relating to the same Subject.

A TREATISE necessary for all Gentlemen, especially *Students* of *Divinity*, *Physick*, and *Law*.

There are also added Two Letters, containing a most Useful Method for instructing Persons that are Deaf and Dumb, or that Labour under any Impediments of Speech, to speak distinctly; writ by the late Learned Dr. *John Wallis*, Geometry Professor. *Oxon*, and *F. R. S.*

LONDON:

Printed for *J. Greenwood*, Bookseller, at the End of *Cornhil*, next *Stocks-Market*, 1706.

TO

Mr. Edward Northey,

OF

HACKNEY.

SIR,

I Here Present you with a *Method* of making *Common-Places*, for which I need make no Apology, when I shall have told you that it was writ by that Great Master of Reason and Method, the late Learned Mr. *Lock*.

I know very well that nothing of that Great Man's can fail of meeting with a kind Reception from you, who have so often expressed the Pleasure and Advantage you receive from his *Writings*; and I make no doubt but this *Method* will have its Share in your Esteem, by being observed in the Future Course of your Studies.

I shall forbear saying any Thing of the Usefulness of *Common-Places* in General, it being Foreign to my present Purpose; neither is it my Business here to relate how favourably the Learned, both Ancient and Modern, have spoken of them, and with what Success they have us'd 'em.

It will be abundantly sufficient towards their Recommendation if I tell you that *Tully* was One among the Former, and Mr. *Lock* among the Latter.

But I shall refer you to what I have extracted from the very Learned *Monsieur le Clerc* concerning this Matter.

It may be expected that I should give some Account of this *Method*; all that I shall say at present is, That Mr. *Lock* having drawn it up during his Travels abroad, communicated it to several of his Friends, who mightily importun'd him to make it Publick; but he for a long Time declin'd it, (for Reasons which you will find in his *Epistle* prefixed to this Treatise) till at last, in Compliance with their repeated Requests, he gave it to *Monsieur le Clerc*, who in the Year 1686 Publish'd it in *French*, in the Second

Tome

Tome of the *Bibliotheque Universelle.*

This *Method* having met with General Approbation from the Learned, I thought it a Pity that any Thing of Mr. *Lock*'s should be hid from any of his Country-men, in an unknown Tongue: I have therefore made it speak *English*, and taken the Freedom of Dedicating it to you, with the Addition of Two Letters, (because of their Publick Use) containing an extraordinary and most useful Method how to *Teach* Deaf and Dumb Folks to Speak and VVrite a Language, invented by that Great Man *John Wallis*, Dr. in *Divinity*, *Geometry* Professor in *Oxford*, and Fellow of the *Royal Society*: VVho, let it be Recorded to his Immortal Honour, was the First in *England* that made *Art* supply the Defects of *Nature*, in learning Persons that were Deaf and Dumb to Speak and Write distinctly and intelligibly. The Method that the Doctor prescribes is so Plain, Familiar and Demonstrative, that any Person of Common Ingenuity may attain this Art with Ease, and abundance of Pleasure.

But

But I am afraid, Sir, I have been too tedious, therefore I ſhall only add this, May you goon, as you have already begun, to Cultivate a ſtrict Friendſhip with Virtue and Learning; and while many Young Gentlemen mind nought but the Gratifying their fooliſh Inclinations, may you purſue the Rational Pleaſures of the Mind, whoſe Fruits are Solid Joy and Comfort; incited thereto on the one Hand by the good Example of your VVorthy Parents, as on the other by that of your very Learned *Uncle*, who ſo Glorioufly Adorns the Great *Poſt* he is in.

This, Sir, is the Hearty VViſh and Deſire of

Your Friend and moſt

Humble Servant,

Monſieur *Le Clerc*'s Character of Mr. *LOCK*'s Method,

WITH HIS

ADVICE

About the

USE

OF

Common-Places.

IN all Sorts of Learning, and eſpecially in the Study of Languages, the Memory is the Treaſury or Store-houſe, *but the Judgment the* Diſpoſer, *which ranges in Order whatever it hath drawn from the Memory: But leſt the Memory ſhould be Oppreſſed, or Over-burthen'd*

then'd by too many Things, Order and Method are to be called in to its Assistance. So that when we extract any Thing out of an Author which is like to be of future Use, we may be able to find it without any Trouble. For it would be to little Purpose to spend our Time in Reading of Books, if we could not apply what we read to our Use. It would be just for all the World as serviceable as a great deal of Houshold-Stuff, *when if we wanted any particular Thing we could not tell where to find it.* * It is an Old Saying, That that is the Truest Poverty, when if you have Occasion for any Thing, you can't use it, because you know not where 'tis laid. *Many have Wrote much on this Subject, and I have made Trial of them, but I have never met with a better and more easie Method, than that which I receiv'd from a † Friend, and publish'd in* French *some Time since.*

* *Columella* out of *Cicero, L.* 12. *Cap.* 11.

† He speaks of this *Method* of Mr. *Lock*'s.

And I have found, upon several Years Experience, this Method, *which is very well adapted, not only to the* Latin, *but also to the* Greek *Tongue, to be extraordinary useful. Neither do I ever look upon my* Latin *or* Greek *Collections, but I call to mind the Kindness of that*

Ex-

Excellent and Learned Person, who taught me that Method.

At the Entrance indeed upon any Study, when the Judgment is not sufficiently confirm'd, nor the Stock of Knowledge over large, so that the Students are not very well acquainted with what is worth Collecting, scarce any Thing is Extracted, but what will be useful but for a little while; because as the Judgment grows Ripe, those Things are despis'd which before were had in esteem. Yet it is of Service to have Collections of this Kind, both that Students may learn the Art of putting Things in Order, as also the better retain what they Read.

But here are Two Things carefully to be observed; the First *is, that we extract only those Things which are Choice and Excellent, either for the Matter it self, or else for the Elegancy of the Expression, and not what comes next; for that Labour would abate our Desire to go on with our Reading; neither are we to think that all those things are to be writ out which are called* Γνωμαὶ, *or* Sentences. *Those Things alone are to be picked out, which we cannot so readily call to mind, or for which we should want proper Words and Expressions.*

For Instance, although the Story in that Place of Virgil *where these Words are,*

Discite Justitiam moniti, & non tem-
[nere Divos.

Being warn'd, *by all these Things,* learn to do that which is Just, and not to despise the Gods,

is worth taking Notice of, yet I would not have you Write these Words down, because there is Nothing in the Thing it self, or in the Manner of Expression, that is above the Reach of any Ordinary Capacity.

The Second *Thing which I would have taken Notice of, is, that you don't Write out too much, but only what is most Worthy of Observation, and to mark the Place of the Author from whence you Extract it, for otherwise it will cause the Loss of too much Time.*

Neither ought any Thing to be Collected whilst you are busied in Reading; if by taking the Pen in Hand the Thread of your Reading be broken off, for that will make the Reading both Tedious and Unpleasant.

The Places we design to extract from are to be marked upon a piece of Paper, that we may do it after we have read the Book out; neither is it to be done just after the First Reading over of the Book, but when we have read it a second time.

These Things it's likely may seem Minute and Trivial, but without 'em great Things cannot subsist; and these being neglected cause very great Confusion both of Memory and Judgment, and that which above all Things is most to be valued, Loss of Time.

Some who otherwise were Men of most extraordinary Parts, *by the Neglect of these things have committed great Errors, which if they had been so happy as to have avoided, they would have been much more serviceable to the Learned World, and so consequently to Mankind.*

And in good Truth, They who despise such Things, do it not so much from any greater share of Wit that they have than their Neighbours, as from Want of Judgment; whence it is that they do not well understand how Useful Things Order and Method *are.*

The INDEX.

The

The INDEX.

la	la
le	le
M li	S li
lo	lo
lu	lu
la	la
le	le
N li	T li
lo	lo
lu	lu
la	la
le	le
O li	V li
lo	lo
lu	lu
la	la
le	le
P li	X li
lo	lo
lu	lu
la	la
le	le
R li	Z li
lo	lo
lu	Q lu

Mr.

Epistle. *Mr.* Lock's *Letter to* Monsieur Toinard, *containing a New and Easie Method of making* Common-Place Books, *an exact Index of which may be made in Two Pages.*

'I Do at length, Sir, obey you in Publishing my Method of making *Common-Place Books.* I am ashamed 'that I should be so backward in Complying with your Desires: but that which 'you requested of me, seemed to me a 'Thing so inconsiderable, that I thought 'it not worthy of publick View, especially in an Age so abounding with Fine Inventions as ours.

'You know that I voluntarily communicated this Method to you, as I have 'done to many others, to whom I believ'd 'it would not be unacceptable. It was 'not then, as if I design'd it for my own 'private Use alone, that I have hitherto refus'd the making of it Publick. I was of Opinion, that the Respect which One ought 'to have for the Publick, would not suffer 'me to present it with an Invention of 'so small an Importance; but the Obligations which you have laid me under, and 'our Common Friendship, do not permit 'me any longer to decline the following 'your Advice. Your last, Sir, has wholly 'determin'd me, and I believe that I ought

'not

not to ſtick at the Publiſhing my Method ſince you tell me that you have found it very uſeful after a Trial of ſeveral Years, as well as thoſe of your Friends, to whom you have Communicated it. It is needleſs for me here to relate what Profit I my ſelf have reap'd by the Uſe of it for above Twenty Years.

'I have ſufficiently Entertain'd you with it when I was at *Paris*, about Seven or Eight Years ago, while I might have receiv'd great Benefit by your Learned and Agreeable Converſation. All the Advantage that I aim at from this Writing is publickly to teſtifie the Eſteem and Reſpect that I have for you, and to declare how much I am, Sir, Your, *&c.*

BEfore we come to the Matter in Hand, it may not be amiſs to remark, that this Method is put in the ſame Order that the Collections ought to be put in. You will perceive by the Reading of that which follows what the Heads mean, which you ſee at the Top of the Back of every Leaf, and at the Bottom of this Page.

IONITES.] In the Goſpel of the *Ebionites*, which they called the Goſpel according to the *Hebrews*, the Hiſtory which is in *Matthew* XIX. 16. and the following ones, was thus alter'd; *One of the Rich Men ſaid unto him, Maſter, What good thing muſt I do that I may have Eternal Life? Jeſus ſaid unto him, obey the Law and the Prophets. He anſwered, I have done it. Jeſus ſaid unto him, go ſell*

Adversariorum Methodus, or the Method of Common Places.

I take a White Paper Book of what Size I think fit, I divide the Two First Pages which face one another, by parallel Lines, into Five and Twenty equal parts, with Black Lead; after that, I cut them perpendicularly by other Lines, which I draw from the Top of the Page to the Bottom, as you may see in the Table or Index, which I have put before this Writing. Afterwards I mark with Ink every Fifth Line of the Twenty Five that I just now spoke of.

[*The other Lines are made with Red Lead, but for Conveniency one may make them with Black Lead, which is better for Use than Red Lead.*]

I put at the Beginning of every Fifth Space, or before the Middle, One of the Twenty Letters which are design'd for this Use; and a little farther in every Space, One of the Vowels in their Natural Order. This is the Index or Table of the whole Volume, be it of what Size soever.

The Index being thus made, I mark out, in the other Pages of the Book, the Margin with Black Lead; I make it about the bigness of an Inch, or a little bigger, if the Volume be in *Folio*, but in a less Volume the Margin is proportionably less also.

If I would put any Thing in my Common-Place Book, I look a *Head* to which I may refer it, that I may be able to find it,

it when I have Occasion. Every *Head* ought to begin with some Considerable Word that is Essential to the Matter treated of, and of this Word one must carefully observe the First Letter, and the Vowel which follows it; for upon these Two Letters depends the whole Use of our Index.

I leave out Three Letters of the Alphabet as useless, to wit, K, Y, W, which are supplied by C, I, U, Letters of a like Power. I put the Letter Q, which is always followed by an U in the Fifth Space of Z. By this throwing of the Letter Q into the last Space of my Index, I preserve its Uniformity, and do not at all shorten the Length of it: For it very seldom happens that one meets with an *Head* that begins with Z U, and I have not found so much as One for the Space of Five and Twenty Years, during which Time I have made use of this Method. Yet nevertheless, if it be needful, nothing will hinder but that you may put it in the same Space with Q U, provided you make some Sort of Distinction.

But one may, for more Exactness, assign to Q a Place at the Bottom of the Index, which I have done formerly.

When I meet with any thing worth putting into my Common-Place-Book, I pre-

 sently

ſently look for a proper *Head.* Suppoſe, for Example, the *Head* were *Epiſtle*; I look in the Index the Firſt Letter with the Vowel that follows, which in this Caſe are E I. If there is found any Number in the Space marked E I, that ſhows me the Space deſign'd for Words which begin with E, and whoſe Vowel that immediately follows is I, I muſt refer to the Word *Epiſtle* in that Page what I have to take notice of. I write the *Head* in pretty large Letters, ſo that the principal Word is found in the Margin, and I continue the Line in writing on what I have to remark. I conſtantly obſerve this Method, that nought but the *Head* appear in the Margin, and go on without carrying the Line again into the Margin. When one has thus preſerv'd the Margin clear, the *Heads* preſent themſelves at Firſt Sight

If in the Index I find no Number in the Space E I, I look in my Book the Firſt Backſide of the Page that I find blank, which Backſide in a Book where there is nothing elſe but the Index, muſt be the Second Page.

I write then in my Index after E I the Number 2, and the *Head* EPISTLE at the Top of the Margin of the Second Page, and all that is to be put under this Head in the ſame Page, as you ſee I have done in the Second Page of this Writing.

Since

Since the Clafs E I does folely take up the Second and Third Page, one may make Ufe of thofe Pages only for Words which begin with E, and whofe next Vowel is I, as *Epicurus*,* *Ebionites*, *Epigram*, *Edict*, *&c.* The Reafon why I always begin at the Top of the Back of the Page, and that I affign to one Clafs the Two Pages which face one another, rather than a whole Leaf, is that the *Heads* of this Clafs may appear all at once, otherwife you muft be at the Trouble of turning over the Leaf.

* *See the Bottom of the Third Page.*

Whenfoever I would write a new *Head*, in my Common-Place-Book, I look prefently in my Index for the Characteriftick Letters of the Word, and I fee by the Number which follows them where the Page affign'd to the Clafs of this *Head* is. But if there be no Number to be found, I muft look the Firft Back of the next Blank Page. I mark its Number in the Index, and fo I preferve this Page, with the Right Side of the following Leaf, for this new Clafs. Let the Word be for Example *Adverfaria*, if I fee no Number in the Space A E, I look the Firft Empty Back of a Leaf, which finding in the Fourth Page, I put in the Space A E the Number 4, and in the 4th Page the *Head Adverfaria*, with all that ought to be put under this *Head*, as I have already done.

After that, this Fourth Page with the Fifth that follows it, is referv'd for

the Clafs A E; that is to fay for *Heads* which begin with A, and where the following Vowel in the VVord is E, as *Agefilaus Aeheron*, Anger, *&c.*

VVhen the Two Pages defign'd for this *Head* are quite full, then look for the Back of the next Blank Page: If it is that which immediately follows, I write at the Bottom of the Margin in the Page that I have laft filled up, the Letter V, that is *Verte*, *Turn over*; and likewife at the Top of the Page following. If the Pages which immediately follow are already taken up by other Claffes, I write at the Bottom of the Page laft filled up the Number of the next Back of the Page. I fet down again the *Head* of which it treats, under which I go on to write what I have to put into my *Common-Place-Book*, as if it were in the fame Page. At the Top of this new Back I fet down alfo the Number of the Page which has been laft filled up. By thefe Numbers, which refer to one another, the 1ft of which is at the End of one Page, and the 2d at the Beginning of another, one reads the Matter which is feparated as well as if there was nothing between them. For by this Reciprocal Reference of Numbers, one turns over as one Leaf all thofe which are between them, as if they were join'd together.

You

You have an Example of it in the Third and Fourteenth Pages.

Every Time I put a Number at the Bottom of a Page, I put it alſo in the Index; but when I put only V, I make no Alteration in the Index; the Reaſon of which you will learn by Uſe.

If the principal Word of the *Head* be a Monoſyllable, (or a Word of One Syllable) and begins with a Vowel, this Vowel is at the ſame Time both the Firſt Letter of the Word, and the Characteriſtick Vowel; ſo I write the Word *Art* in A a, and Elf in E e.

It may be ſeen by what I have ſaid, that one is to begin to write every Claſs of Words on the Back of the Page. It may from thence happen that the Backs of all the Pages may be full, while there may be* Right Sides enough which do yet remain empty. If you have a Mind then to fill up the Book, you may aſſign theſe Right Sides, which are yet entirely blank, to new Claſſes.

* *See the Fifteenth, Seventeenth and Nineteenth Pages, &c.*

If any one thinks that theſe Hundred Claſſes are not ſufficient to take in all Sorts of Subjects without Confuſion, he may, following the ſame Method, increaſe the Number to Five Hundred, by adding a Vowel. But having try'd both the one and the other Method, I prefer the former, and Uſe will convince thoſe that ſhall make Tryal of it that it is ſufficient for all Subjects, eſpecial-

ly

ly if they have a Book for every Science, in which they make their Collections, or at least Two, for the Two *Heads* to which we may refer all our Knowledge, to wit, *Moral* and *Natural Philosophy*.

One may also add to them a Third Book, which you may call the *Science*, or *Knowledge* of *Signs*, which respects the Use of Words, and is of far larger Extent than the Ordinary Critical Art.

As for the Language in which one ought to express the Titles, I believe the *Latin Tongue* to be the most Convenient, provided one always observes the Nominative Case, least in Dissyllables, (or Words of Two Syllables) or in Monosyllables which begin with a Vowel, the Change which happens in the Oblique Cases should cause Confusion. But it does not much matter what Language you make Use of, provided you do not mix the *Heads* of different Languages together.

To remark a Place in an Author from whom I would collect any Thing I make use of this Method: Before I write down any thing I put the Name of my Author in my *Common-Place-Book*, and under that Name, the Title of the Treatise I am reading, the Volume, the Time and Place of the Edition, and (what ought never to be omitted)

mitted) the Number of the Pages that the whole Book contains. For Example, I put in the Class *M. A. Marshami Canon Chronicus, Ægyptiacus, Græcus, & Disquisitiones, Fol. Lond.* 1672, *p.* 626. This Number of the Pages serves me for the future to mark the Particular Treatise of the Author, and the Edition that I make use of. I have no more Need to mark the Place otherwise, than by putting in the Number of the Page from whence I have Collected what I have writ over the Number of the Pages of the whole Volume. You will see an Example of it in *Acherusia*, where the Number 259 is over the Number *626*, that is to say, the Number of the Pages where the Place is that is treated of, over the Number of the Pages of all the Volume. So I not only avoid the Trouble of writing *Canon, &c.* but I can also, by the Help of the *Rule of Three*, find the same Passage in any other Edition whatever, by looking the Number of Pages that the Edition I have not made use of contains; since the Edition which I have used having 626 Pages, hath given me 259. I confess one does not always hit upon the very Page, because of the Spaces which may be made in different Editions, which are not always proportionably equal; but nevertheless you are never very far off of the Page; and it is

much

much better to find out the Paſſage within ſome few Pages of the Place, than to be at the Trouble of turning over the whole Book to find it; as you muſt do if the Book has no Index, or where the Index is not very correct.

ACHERUSIA.] *Pratum, ficta mortuorum Habitatio eſt Locus prope Memphim, juxta Paludem, quam vocant Acheruſiam, &c.* This is a Paſſage taken out of the Firſt Book of *Diodorus Siculus*, the Senſe of which is this: The Fields, where they feign the Habitation of the Dead to be, is a Place not far from *Memphis*, near the Marſh called *Acheruſia*, where there are moſt Delightful Fields, with Lakes and Woods of *Lotus* and *Calamus*.

It is not without Reaſon then that *Orpheus* ſays the Dead inhabit thoſe Places, becauſe it is there that the moſt and greateſt Funeral Solemnities of the *Ægyptians* are Celebrated; they carry the Dead over the River *Nile*, and the Marſh *Acheruſia*, and lay them in Subterraneous Vaults.

There are other Stories among the *Grecians* concerning the Shades below, which are very like thoſe Stories which are invented at this Day in *Ægypt*. For they

they call the Boat which carries over the Dead *Daris*, and a Piece of Money is given to the Waterman for his Passage, whose Name in the Language of that Country is called *Charon*. Not far from this Place there is the Temple of *Gloomy Hecate*, also the Gates of *Cocytus* and *Lethe*, shut up with great Brazen Bars; there are also other Gates, called the Gates of Truth, before which stands the Statue of Justice without an Head. *Marsham* $\frac{259}{626}$.

Acts x 21 & 22

EBIONITES.] *Sell all that thou hast, and give it to the Poor, then come and follow me: But at that the Rich Man* began to scratch his Head, *and was not at all pleas'd with the Advice that Jesus gave him. And the Lord said unto him, how say you I have fulfilled the Law and the Prophets, since it is written in the Law, thou shalt love thy Neighbour as thy self; and lo there are many of thy Brethren, the Children of* Abraham, *who have bad Raiment, and die with Hunger, while no Help is administred to them from you, tho' your House abounds with all Good Things? And having turn'd to* Simon, *his Disciple, who sat next him,* Simon, *thou Son of* Johanna, said he, *it is easier for a Camel to go through the Eye of a Needle, than for a Rich Man to enter into the Kingdom of Heaven. Ebion* alter'd this Passage of the Gospel, because he did not acknowledge Christ to be the Son of God, nor a Law-giver, but a bare Interpreter of the Law which was given by *Moses. Grotius* $\frac{136}{1000}$.

HERE-

HERETICKS.] *Nostrum igitur su eligere & optare meliora, ut ad vestra correctionem aditum haberemus. Augustinus Tom.* VI. *Col.* 116. *fol. Basil* 1542. *contra Epist. Manichæi, quam v cant Fundamenti.* "We believed th "other Methods ought to be taken, "Order to make you retract your E "rors; Affronts and Invectives are b "all Means to be avoided, ill Usag "and Persecution are never likely t "succeed; but the only Way to dra "you is by kind Discourses and Exhorta "tions, which may demonstrate our te "der Concern for you; according to th "of the Scripture, a Servant of tl "Lord ought not to be Quarrelsom, b "Gentle to all Men; Apt to teach, Pa "ent, and with Modesty, to reprove tho "that are not like-minded. Let those Pe sons rigorously treat you, who know n how difficult it is to come to the Know ledge of Truth, and to avoid Errors. L those Persons rigorously treat you, wl know not how hard a Matter it is, a and how seldom Effected, to cau Carnal Imaginations to give way to Sp ritual and Pious ones. Let those Perso rigorously treat you, who are not sen ble of the extream Difficulties that the are to purifie the Eye of the inwa Man, in Order to make it capable perceiving Truth, which is the *Sun* 20 the Soul. Let

COI

CONFESSION OF FAITH.] *Periculosum nobis admodum atque etiam miserabile est, tot nunc fides existere, quot voluntates; & tot nobis doctrinas esse quot mores, &c. Hilarius, p. 211. in Lib. ad Constantium Augustum. Basil.* 1570, *Fol.* It is a Thing both Deplorable and Dangerous, that there are now as many Confessions of Faith as there are Wills, as many Opinions as Inclinations, and as many Sources of Blasphemy as there are Vices, whilst we make as many Confessions of Faith as we please, and Gloss upon them as we think fit. And as there is but One God, One Lord, and One Baptism, so there is but One Faith, which One Faith we Renounce when we make many different Confessions; and certainly this Diversity is the Cause that there is no more true Faith to be found. We are convinc'd, that after the Council at *Nice* there was nothing, either on one Side or t'other, but writing Confessions of Faith. And while they contend about Words, while they debate about Novel Questions, while they dispute about Equivocal Terms, while they complain of Authors, while every Body endeavours to advance his own Party, while 24no one can agree,

HERE-

HERETICKS.] Let those Persons rigorously treat you, who know not how many Sighs and Groans it costs before one can attain to any small Knowledge of the Divine Being. Finally, let those Persons rigorously treat you, who were never seduc'd by such Errors as they see you have been deceiv'd by. I pass by that most pure Wisdom, to the Knowledge of which very few Spiritual Persons arrive at in this Life; yet although they know it but in very small Measure, because they are Men, yet they know it without doubting. For in the Catholick Church it is not Penetration of Wit, nor Depth of Knowledge, but the Simplicity of the Faith, which makes People sure and safe.

Barbari quippe homines Romanæ, imo potius humanæ eruditionis expertes, qui nihil omnino sciunt, nisi quod a Doctoribus suis audiunt; quod audiunt hoc sequuntur, &c. Salvianus $\frac{162}{139}$. The Sense of which take as follows. This Bishop speaking of the *Arian Goths* and *Vandals*, They are a Barbarous People, says he, who have not any Taste of the *Roman* Learning, and who are ignorant even of those Things with which almost all the rest of Mankind are acquainted; they know nothing but what they have learnt from their Doctors, and mind nothing but what they have heard from them. Whence People so ignorant as

these

theſe are, find themſelves under a Neceſſity of learning the Myſteries of the Goſpel, rather from the Inſtructions which are given them, than from the Reading of Books. Therefore the Tradition and receiv'd Doctrine of their Maſters are the only Rule that they follow, becauſe they know nothing but what they have taught 'em. They are Hereticks, but they know not that they are ſo. They are ſo indeed in our Eſteem, but they don't at all believe it; yea, on the contrary, they reckon themſelves to be true Catholicks, and Brand us with the Title of Hereticks. They judge therefore of us juſt as we do of them. We are perſuaded with our ſelves that they do Wrong to the Divine Generation, in maintaining the Son to be inferiour to the Father. They imagine that we derogate from the Glory of the Father becauſe we believe them to be Equal. The Truth is on our Side, but they pretend it is on theirs. We give all due Honour to God, and they think that their Belief tends more to the Honour of God than ours. They are wanting in their Duty to God, but this they count the higheſt Duty of Religion; and they make true Piety to conſiſt in that which we have a quite contrary Opinion of. They are then in an Error, but yet they are Sincere; and it proceeds not from an Hatred, but Love of God.

HERETICKS.] For they pretend that by it they do better testifie the Respect they have for God, and their Zeal for his Glory. Therefore although they have not a right Faith, yet they nevertheless look upon it as a perfect Love of God. How these Persons will be punished for their Errors at the Day of Judgment the great Judge of the Universe alone knows. In the mean Time I believe that God exercises his Patience towards them, because he sees that their Heart is more right than their Faith; and that when they do deceive themselves, it is an Affection for Piety that is the Cause of their Error.

CON

CONFESSION OF FAITH.] While no one can agree, while they Anathematize one another, there is scarce any that sticks close to Jesus Christ. What Change was there in the Confession of Faith but last Year? The First Synod of the *Nicene* Council ordains that nothing should be said concerning the *Homousion*; the Second orders and ordains that they should speak of it; the Third excuses the Fathers of the Council, and pretends that they took the Word *Ousia* simply; lastly, the Fourth, instead of excusing, condemns 'em. As to the Resemblance of the Son with his Father, which is the Confession of Faith of these unhappy Times, they dispute whether he is like in the Whole, or only in Part. Behold what Fine Inquirers these are into the Secrets of Heaven! In the mean while, it is upon the Account of these Confessions of Faith about the invisible Mysteries, and about our Faith in God, that we thus Calumniate one another. We make Confessions every Year, and also every Month; we Repent of what we have done, we Defend those that Repent of 'em, and afterwards Anathematize those we have defended: So we Condemn either the Opinions of others in our selves, or our own Opinions in others; and in thus Tearing one another to Pieces, we have been the Cause of each other's Ruin.

FINIS.

A Letter of Doctor John Wallis *to* Robert Boyle, *Esq*; *concerning the said Doctors Essay of Teaching a Person* Dumb *and* Deaf *to* Speak, *and to* Understand a Language; *together with the Success thereof, made apparent to his Majesty, the Royal Society, and the University of* Oxford.

SIR,

I Did acquaint you a while since, That (beside the Consideration of ....., which I had in Hand) I had undertaken another Task, (almost as Hard as to make Mr..... understand Reason) to Teach a Person *Dumb* and *Deaf*, to *Speak*, and to *Understand a Language*. Of which if he could do either, the other would be more easie; but his knowing neither makes both harder: And tho' the former may be thought the more difficult, the latter may perhaps require as much of Time. For if a considerable Time be requisite, for him that can speak One, to learn a Second Language, much more for him that knows None, to learn the First.

I told you in my laſt, that my *Mute* was now at leaſt *Semivocalis*; whereof becauſe you deſire a more particular Information, I thought my ſelf oblig'd to give you this brief Account of that whole Affair, that you may at once perceive, as well upon what Conſiderations I was induced to Attempt that Work, and what I did propoſe to my ſelf as Feaſible therein, as what Succeſs had hitherto attended that Eſſay.

The Task it ſelf conſiſts of Two very different Parts, each of which doth render the other more difficult. For, beſide that which appears upon the Firſt View, to teach a Perſon who *cannot Hear* to *Pronounce the Sound of Words*; there is that other, of teaching him to *Underſtand a Language*, and know the Signification of thoſe Words, whether Spoken or Written, whereby he may both expreſs his own Senſe, and underſtand the Thoughts of others; without which latter, that former were only to ſpeak like a Parrot, or to write like a Scrivener, who underſtanding no Language but *Engliſh*, tranſcribes a Piece of *Latin*, *Welſh*, or *Iriſh*; or like a Printer of *Greek* or *Arabick*, who knows neither the Sound nor Signification of what he Printeth.

Now though I did not apprehend either of theſe impoſſible; yet, that each of them doth render the other more hard, was ſo obvious as that I could not be ignorant of it. For how eaſily the Underſtand-

ing

ing of a Language is attain'd by the Benefit of Discourse we see every Day; not only in those who knowing One Language already, are now to learn a Second; but (which doth more resemble the present Case) in Children, who as yet knowing none, are now to learn their First Language.

For it is very certain, that no Two Languages can be so much different the one from the other, but that the Knowledge of the one will be subservient to the Gaining of the other; not only because there is now a Common Language, wherein the Teacher may Interpret to the Learner the Signification of those Words and Notions which he knows not, and express his own Thoughts to him; but likewise (which is very considerable) because the *Common Notions of Language*, wherein all or most Languages do agree, and also so many of the Particularities thereof as are common to the Language he knows already, and that which he is to learn, (which will be very many) are already known; and therefore a very considerable Part already dispatch'd of that Work, which will be necessary for the Teaching of a First Language to him who as yet knows none.

But to this Disadvantage (of teaching a First Language) when that of *Deafness* is superadded it must needs augment the Difficulty; since it is manifestly evident from Experience, that the most Advanta-

geous

geous Way of Teaching a Child his Firſt Language is that of *Perpetual Diſcourſe*; not only what is particularly addreſs'd to himſelf, as well in pleaſing Divertiſements, or delightful Sportings, (and therefore inſinuates itſelf without any irkſome or tedious Labour) as what is directly intended for his more ſerious Information: But that Diſcourſe alſo which paſſeth between others, where, without Pains or Study, he takes Notice of what Actions in the Speaker do accompany ſuch Words, and what Effects they do produce in thoſe to whom they are directed; which doth, by Degrees, inſinuate the Intendments of thoſe Words.

And as that Deafneſs makes it the more difficult to teach him a Language, ſo on the other Hand that Want of Language makes it more hard to teach him how to ſpeak or pronounce the Sounds. For there being no other Way to direct his Speech, than by teaching him how the Tongue, the Lips, the Palate, and other Organs of Speech are to be apply'd and mov'd in the Forming of ſuch Sounds as are required; to the End that he may, by *Art*, pronounce thoſe Sounds which others do by *Cuſtom*, they know not how. It may be thought hard enough to expreſs in VVriting, even to one who underſtands it very well, thoſe very Nice Curioſities and Delicacies of Motion, which muſt be obſerved (though we heed it not) by him, who without

Help

Help of his Ear to guide his Tongue, ſhall form that Variety of Sounds we uſe in Speaking: Many of which Curioſities are ſo Nice and Delicate, and the Difference in Forming thoſe Sounds ſo very Subtile, that moſt of our ſelves, who pronounce them every Day, are not able, without a very Serious Conſideration, to give an Account by what Art or Motion our ſelves form them; much leſs to teach another how it is to be done. And if, by writing to one who underſtands a Language, it be thus difficult to give Inſtructions, how, without the Help of Hearing, he muſt utter thoſe Sounds, it muſt needs increaſe the Difficulty, when there is no other Language to expreſs it in, but that of Dumb Signs.

Theſe Difficulties (of which I was well aware) did not yet ſo far diſcourage me from that Undertaking, but that I did ſtill conceive it poſſible that both Parts of this Task might be effected.

As to the Firſt of them; Tho' I did not doubt but that the Ear doth as much guide the Tongue in Speaking, as the Eye doth the Hand in Writing, or Playing on the Lute; and therefore thoſe who by Accident do wholly loſe their Hearing, loſe also their Speech, and conſequently become Dumb as well as Deaf; (for it is in a manner the ſame Difficulty for one that hears not, to ſpeak well, as for him that is Blind, to write a fair Hand). Yet ſince

we ſee that 'tis poſſible for a Lady to attain ſo great a Dexterity, as, in the Dark, to play on a Lute, though to that Variety of nimble Motions, the Eyes Direction, as well as the Judgment of the Ear, might ſeem neceſſary to guide the Hand; I did not think it impoſſible, but that the Organs of Speech might be taught to obſerve their due Poſtures, though neither the Eye behold their Motion, nor the Ear diſcern the Sound they make.

And as to the other, that of Language, might ſeem yet more poſſible: For ſince that in Children, every Day the Knowledge of Words, with their various Conſtructions and Significations, is by degrees attain'd by the Ear, ſo that in a few Years they arrive to a competent Ability of expreſſing themſelves in their Firſt Language, at leaſt as to the more uſual Parts and Notions of it, why ſhould it be thought impoſſible that the Eye (though with ſome Diſadvantage) might as well apply ſuch Complication of Letters, or other Characters, to repreſent the various Conceptions of the Mind, as the Ear, a like Complication of Sounds? For though, as things now are, it be very true that Letters are, with us, the immediate Characters of Sounds, as thoſe of Sounds are of Conceptions, yet is there nothing, in the Nature of the Thing it ſelf, why Letters and Characters might not as properly be applied to repreſent immediately, as by

the

the Intervention of Sounds, what our Conceptions are.

Which is ſo great a Truth, (though not ſo generally taken Notice of) that tis practiced every Day; not only by the *Chineſes*, whoſe whole Language is ſaid to be made up of ſuch Characters as to repreſent Things and Notions independent on the Sound of Words; and is therefore indifferently ſpoken by thoſe who differ not in the Writing of it; (like as what, in Figures, we write 1, 2, 3, for *One, Two, Three*; a *Frenchman*, for Example, reads *Un, Deux, Trois*) But, in Part, alſo amongſt our ſelves; as in the Numeral Figures now mentioned, and many other Characters of Weights and Metals, uſed indifferently by divers Nations to ſignifie the ſame Conceptions, though expreſſed by a different Sound of Words; and more frequently in the Practice of Specious Arithmetick, and Operations of Algebra, expreſſed in ſuch Symbols, as ſo little need the Intervention of Words to make known their Meaning, that, when different Perſons come to expreſs, in Words the Senſe of thoſe Characters, they will as little agree upon the ſame VVords, tho' all expreſs the ſame Senſe, as Two Tranſlators of one and the ſame Book into another Language.

And though I will not diſpute the Practical Poſſibility of introducing an *Univerſal Character*, in which all Nations, tho'

of different Speech, ſhall expreſs their common Conceptions; yet that ſome Two or Three (or more) Perſons may, by Conſent, agree upon ſuch Characters, whereby to expreſs each to other their Senſe in Writing, without attending the Sound of Words, is ſo far from an Impoſſibility, that it muſt needs be allowed to be very Feaſible, if not Facile. And if it may be done by new-invented Characters, why not as well by thoſe already in uſe? Which though to thoſe who know their common Uſe may ſignifie Sounds; yet to thoſe who know it not, or do not attend it, may be as immediately applied to ſignifie Things or Notions, as if they ſignified nothing elſe; and ſo long as it is purely Arbitrary by what Character to expreſs ſuch a Thing or Notion, we may as well make uſe of that Character or Collection of Letters, to expreſs the Thing to the Eyes of him that is Deaf, by which others expreſs the Sound or Name of it to thoſe that Hear. So that indeed that ſhall be to him a real Character, which expreſſeth to another a Vocal Sound, but ſignifieth to both the ſame Conception; which is to underſtand the Language.

To theſe Fundamental Grounds of Poſſibility in Nature, I may next add a Conſideration which made me think it Morally poſſible; that is, not impoſſible to ſucceed in Practice. And becauſe I am now giving an Account to One who is ſo good

a Friend to Mathematicks, and Proficient therein, I ſhall not doubt but this Conſideration will have the Force of a great Suaſive. Conſidering therefore from how few and deſpicable Principles the whole Body of Geometry, by continual Conſequence, is inforced; if ſo fair a Pile, and curious Structure, may be rais'd, and ſtand faſt upon ſo ſmall a Bottom, I could not think it incredible, that we might attain ſome conſiderable Succeſs in this Deſign, how little ſoever we had firſt to begin upon; and from thoſe little Actions and Geſtures, which have a kind of Natural Significancy in them, we might, if well managed, proceed gradually to the Explication of a Compleat Language, and withal direct to thoſe Curioſities of Motion and Poſture in the Organs of Speech, requiſite to the Formation of a Sound deſired, and, ſo to effect both Parts of what we intend.

My next Inducement to undertake it, was a Conſideration of the Perſon (which, in a Work of this Nature, is of no ſmall Concernment) who wat repreſented to me as very Ingenious and Apprehenſive, and therefore a very fit Subject to make an Eſſay upon) and ſo far at leaſt a Mathematician as to draw Pictures; wherein, I was told he had attain'd ſo good Ability, which did induce me to believe that he was not uncapable of the Patience, which will be neceſſary to attend the Curioſity of

thoſe

thoſe little Varieties in the Articulation of Sounds, being already accuſtomed to obſerve and imitate thoſe little Niceties in a Face, without which it is not poſſible to Draw a Picture well.

I ſhall add this alſo, That, once, he could have ſpoken, though ſo long ago that (I think) he doth ſcarce remember it. But having, by Accident, when about Five Years of Age, loſt his Hearing, he conſequently loſt his Speech alſo; not all at once, but by degrees, in about half a Year's Time: Which though it do confirm what I was ſaying but now, how needful it is for the Ear to guide the Tongue in Speaking, (ſince that Habit of Speaking, which was attain'd by Hearing, was loſt with it) and might therefore diſcourage the Underſtanding; yet I was thereby very much ſecured, that his Want of Speech was but a Conſequent of his Want of Hearing, and did not proceed originally from an Indiſpoſition in the Organs of Speech to form thoſe Sounds. And tho' the Neglect of it in his younger Years, when the Organs of Speech being yet tender, were more pliable, might now render them leſs Capable of that Accurateneſs which thoſe of Children attain unto, (whereof we have daily Experience, it being found very difficult, if not impoſſible, to teach a Foreigner well in Years the Accurate Pronouncing of that Sound or Language, which, in his tender Years, he

had

had not learned) yet if he can attain to ſpeak but ſo well, as a Foreigner, at his Years, may learn to ſpeak *Engliſh*; what ſhall be farther wanting to that Accurateneſs which a Native from his Childhood attains unto, may, to an indifferent Eſtimate, be very well diſpenced with?

Having thus acquainted you with thoſe Conſiderations which did induce me to attempt it, leſt you may think I build too confidently there upon, and judge me guilty of too much Vanity, in promiſing my ſelf a greater Succeſs than can in Reaſon be hoped for, it will next be neceſſary to give you ſome Account what Meaſure of Succeſs I might propoſe to my ſelf as probable in ſuch an Undertaking.

And as to the Firſt Part of it, (that of *Speaking*) though I did believe, that much more is to be Effected than is commonly thought Feaſible; and that it was poſſible for him ſo to ſpeak as to be underſtood; yet I cannot promiſe my ſelf that he ſhall ſpeak ſo Accurately, but that a Critical Ear may eaſily diſcern ſome Failures, or little Differences from the ordinary Tone or Pronunciation of other Men; (ſince that we ſee the like every Day, when not Foreigners only, but thoſe of our own Nation in the remoter Parts of it, can hardly ſpeak ſo Accurately, as not to diſcover a conſiderable Difference from what is the common Dialect or Tone at *London.*) And this not only upon the Conſideration

laſt

laſt mentioned, concerning the Organs of Speech leſs pliable to thoſe Sounds to which they were not from the Firſt accuſtomed) but eſpecially upon that other Conſideration, concerning the Ears Uſefulneſs to guide and correct the Tongue. For as I doubt not but that a Perſon who knows well how to Write, may attain by Cuſtom ſuch a Dexterity as to Write in the Dark tolerably well, yet it could not be expected that he ſhould perform it with the ſame Elegancy as if he ſaw the Motions of his Hands; ſo neither is it reaſonable to be expected, that he who cannot Hear, tho' he may know how to Speak truly, ſhould yet perform it ſo Accurately as if he had the Advantage of his Ear alſo.

Nor can I promiſe, nor indeed hope, that how Accurately ſoever he may learn to Speak, he ſhould be able to make ſo great Uſe of it as others do. For ſince that he cannot Hear what others ſay to him, as well as expreſs his own Thoughts to them, he cannot make ſuch Uſe of it in Diſcourſe as others may. And though it may be thought poſſible that he may in Time diſcern by the Motion of the Lips, viſible to the Eye, what is ſaid to him, (of which I am loth to deliver a poſitive Judgment, ſince much may be ſaid conjecturally both Ways) yet this cannot be expected, till at leaſt he be ſo perfectly Maſter of the Language, as that, by a few Letters known, he may be able to ſup-

ply

ɔly the reſt of the Word; and by a few Words, the reſt of the Sentence, or at leaſt he Senſe of it, by a probable Conjecture, as when we Decipher Letters written in Cipher) For, that the Eye can actually liſcern all the Varieties of Motion in the Organs of Speech, and ſee what Sounds re made by theſe Motions, (of which nany are inward, and are not expos'd to he Eye at all) is not imaginable.

But as to the other Branch of our Design, concerning the Underſtanding of a Language, I ſee no Reaſon at all to doubt, ut that he may attain This, as perfectly as hoſe that Hear; and that, allowing the ike Time and Exerciſe, as to other Men s requiſite to attain the Perfection of a Language, and the Elegance of it, he may Underſtand as well, and Write as good Language as other Men; and (abating nly what doth directly depend upon ound, as Tones, Cadencies, and ſuch unctilio's) no whit inferior to what he may ttain to, if he had his Hearing as others ave. And what I ſpeak of him in particular, I mean as well of any other Ingenius Perſon in his Condition; who, I beeve, might be taught to uſe their Book nd Pen as well as others, if a right Courſe ere taken to that Purpoſe.

To tell you next, what Courſe I have itherto uſed towards this Deſign, it will ɔt be ſo neceſſary. For ſhould I deſcend to articulars, it would be too tedious; eſ-

 pecially

pecially ſince they are to be uſed very indifferently, and varied as the preſent Caſe and Circumſtance do require; and as to the General Way, it is ſufficiently intimated already.

As to that of Speech, I muſt firſt, by the moſt ſignificant Signs I can, make him to underſtand in what Poſture and Motion I would have him apply his Tongue, Lips, and other Organs of Speech, to the forming of ſuch a Sound as I direct. Which if I hit right, I confirm him in it; if he miſs, I ſignifie to him in what he differed from my Direction, and to what Circumſtances he muſt attend to mend it. By which Means, with ſome Trials and a little Patience, he learns firſt One, then another Sound; and, by frequent Repetitions, is confirm'd in it; or (if he chance to forget) recovers it again.

And for this Work I was ſo far prepared beforehand, that I had heretofore, upon another Occaſion, (in my Treatiſe *De Loquela*, prefixed to my *Grammar* for the *Engliſh Tongue*) conſidered very exactly (what few Attend to) the Accurate Formation of all Sounds in Speaking, (at leaſt as to our own Language, and thoſe I knew) without which it were in vain to ſet upon the Task. For, if we do not know, or not conſider, how we Apply our own Organs in forming thoſe Sounds we ſpeak, it is not likely, that we ſhall, this Way Teach another.

As

As to that of Teaching him the Language, I muſt, (as Mathematicians do from a few Principles firſt granted) from that little Stock (that we have to begin upon) of ſuch Actions and Geſtures as have a kind of Natural Significancy, or ſome few Signs, which himſelf had before taken up to expreſs his Thoughts as well as he could, Proceed to Teach him what I mean by ſomewhat elſe; and ſo, by Steps, to more and more: And this, ſo far as well I can, in ſuch Methods, as that what he knows already may be a Step to what he is next to learn; as in Mathematicks, we make uſe, not of Principles only, but Propoſitions already demonſtrated, in the Demonſtration of that which follows.

It remains now, for the Perfecting the Account which at preſent you deſire of me, only to tell you, what Progreſs we have already made; which had not your Deſires commanded from me, I ſhould have repited a while longer, till I might have made it ſomewhat Fuller.

He hath been already with me ſomewhat more than Two Months, in which Time, though I cannot be thought to have Finiſhed ſuch a Work, yet the Succeſs is not ſo little as to Diſcourage the Undertaking, but as much as I could hope for in ſo ſhort a Time, and more than I did expect. So that I may ſay, the greateſt Difficulty of both Parts being almoſt over, what Remains, is little more than the Work of

Time and Exercise. There is hardly any Word, which (with Deliberation) he cannot speak; but to do it Accurately, and with Expedition, we must allow him the Practice of some considerable Time, to make it familiar to him.

And, as to the Language, though it were very indifferent to him, who knew none, which to begin withal; yet since it is out of Question, that *English*, to him, is like to be the most Useful and Necessary, it was not adviseable to begin with any other. For though he can pronounce the *Latin* with much more Ease, (as being less perplexed with a Multitude of concurring Consonants) yet this is a Consideration of much less Concernment than the other.

To this therefore having apply'd himself, he hath already Learned a great many Words, and, I may say, a considerable Part of the *English*, as to Words of most frequent Use: But the whole Language being so Copious, tho' otherwise Easie, will require a longer Time to perfect what he hath begun.

And this, Sir, is the full History of our Progress hitherto. If you shall hereafter esteem our future Success worthy your taking notice of, you may command that, or what else is within the Power of

Oxford,
March 14.
166½.

SIR, *Your Honour's*

very Humble Servant,

JOHN WALLIS.

The following Account was Writ by the late Ingenious Mr. Oldenburg, *Secretary of the Royal Society.*

THE Person, to whom the foregoing Letter doth refer, is Mr. *Daniel Whaley*, (Son of Mr. ..... *Whaley*, late of *Northampton*, and Mayor of that Town) He was (soon after the Date of this Letter) on the 21st of *May* 1662, present at a Meeting of the *Royal Society*, (of which the *Register* of that Day's Proceedings takes particular Notice) and did in their Presence, to their great Satisfaction, pronounce distinctly enough such Words as by the Company were proposed to him; and though not altogether with the usual Tone or Accent, yet so as easily to be understood: Whereupon also the said Doctor was, by the same Assembly, encouraged to pursue what he had so ingeniously and successfully begun. About the same Time also (his Majesty having heard of it, and being willing to see him) he did the like several Times at *Whitehall*, in the Presence of His Majesty, his Highness

Prince

Prince *Rupert*, and divers others of the Nobility, tho' he had then employ'd but a ſmall Time in acquiring this Ability. In the Space of One Year, which was the whole Time of his Stay with Dr. *Wallis*, he had read over a great Part of the *Engliſh* Bible, and had attain'd ſo much Skill, as to expreſs himſelf intelligibly in ordinary Affairs; to underſtand Letters written to him, and to write Anſwers to them, tho' not Elegantly, yet ſo as to be underſtood; and in the Preſence of many Foreigners (who out of Curioſity have come to ſee him) hath oft-times not only read *Engliſh* and *Latin* to them, but pronounced the moſt difficult Words of their Languages (even *Poliſh* it ſelf) which they could propoſe to him. Since that Time, tho' he hath not had Opportunity of making much farther Improvement, for want of an Inſtructor, yet he doth yet retain what he had attain'd to; or wherein he may have forgot the Niceneſs requiſite in the Pronunciation of ſome Sounds, doth eaſily recover it with a little Help.

Nor is this the only Perſon on whom the ſaid Doctor hath ſhewed the Effect of his Skill, but he hath ſince done the like for another, (a young Gentleman of a very good Family and a fair Eſtate) who did from his Birth want his Hearing. On this Occaſion I thought it very ſuitable to give Notice of a ſmall *Latin* Treatiſe, of this ſame Author, firſt Publiſhed in the

Year

Year 1653, intituled *De Loquela*, [of *Speech*] prefixed to his *Grammar of the English Tongue*, written also in *Latin*. In which Treatise of *Speech*, (to which he refers in this Discourse, and on Confidence of which he durst undertake that difficult Task) he doth very distinctly lay down the Manner of Forming all Sounds of Letters usual in Speech, as well of the *English* as of other Languages; which is, I think, the First Book ever Published of that Kind; (for tho' some Writers formerly have here and there occasionally said something of the Formation of some particular Letters, yet none, that I know of, had before him undertaken to give an Account of all.) Whether any since him have with more Judgment and Accurateness performed the same, I will not take upon me to determine. In his *Grammar of the English Tongue*, (to which this *of Speech* is prefixed) he hath so briefly and clearly given an Account of this Language, as may be very Advantageous, not only to Strangers, for the easie Attainment thereof, but even to the *English* themselves, for the clear Discovering (which few take Notice of) the true *Genius* of their own Language.

* *A Translation of this Treatise of* Speech, *or likewise of the Grammar, with some considerable and useful Additions, is preparing for the Press; the Whole will be looked over by several Learned Men, both of Town and the Universities. If any Gentlemen that have made Observations on the* English *Tongue, will be pleas'd to communicate them to the Bookseller, they shall be carefully inserted in their proper Places.*

A Letter of Dr. John Wallis, *(Geom. Prof.* Oxon, *and F. R. S.) to Mr.* Thomas Beverly, *concerning his Method for instructing Persons* Deaf *and* Dumb.

SIR,

I Have receiv'd your Letter of *Sept.* 22. wherein you tell me the Case of a Family, wherein you are concern'd; which is really very sad. Of *Eight* Children now living, Five are Deaf and Dumb. (And, I suppose, *Dumb* because *Deaf*).

You desire my Directions, how best to supply that Defect: Having had some Acquaintance (I understand) with Mr. *Alexander Popham*, (who, I think, is yet living) whom (being Born Deaf) I taught (about Four or Five and Thirty Years ago) to speak distinctly, (though I doubt he may now have forgot much of it) and to understand a Language, so as to express his Mind (tolerably well) by Writing, and to understand what is written to him by others. As I had, before, taught Mr.

Daniel

Daniel Whaley: Who was Deaf alſo; but is lately dead.

Others, who were not Deaf, but had great Impediments in their Speech, (who Stutter'd extremely, or who have not been able to pronounce ſome Letters,) I have taught to Speak very Diſtinctly, and to Pronounce thoſe Letters which before they could not: So as perfectly to Conquer that Difficulty; at leaſt ſo as that it was very little (if at all) diſcernable.

Some other Deaf Perſons, I have not attempted teaching them to Speak; but only ſo as (in good Meaſure) to underſtand a Language, and to expreſs their Mind (tolerably well) in Writing. Who have thereby attained a much greater Meaſure of Knowledge in many Things, than was thought attainable to Perſons in their Circumſtances; and become capable (upon farther Improvement) of ſuch further Knowledge as is attainable by Reading.

The former Part of this Work (teaching to *Speak*, or to *ſpeak Plain*) is to be done, by Directing them to Apply their Tongue, Lips, and other Organs of Speech, to ſuch Poſtures and Motions, as are proper for the Formation of ſuch and ſuch Sounds (reſpectively) as are uſed in Speech. And, then, the Breath, emitted from the Lungs, will Form thoſe Sounds: whether the Perſon Speaking do hear himſelf, or not.

Of which respective Formation, of all Sounds commonly used in Speech, I have given a full Account (and, I think, I am the First who have done it) in my Treatise *De Loquela*; prefixed to my *Grammar* of the *English Tongue*; first Published in the Year 1653. In Pursuance of which, I attempted the Teaching of Deaf Persons to speak.

And this is indeed the shorter Work of the Two. (However looked upon the more Stupendous.) But this, without the other, would be of little Use. For, to pronounce Words only as a Parrot, without knowing what they signifie, would do us but little Service. And it would by Degrees (without a Director to correct Mistakes) come to be lost in Part. For, like as one who Writes a fair Hand, if he become Blind, would soon forget the exact Draught of his Letters, for want of an Eye to direct his Hand: So he, who doth not Hear himself Speak, must needs be apt to forget the Niceness of Formation, (without a Prompter) for want of an Ear to regulate his Tongue.

The other Part of the Work (to teach a Language) is what you now inquire about.

In order to this; it is Necessary in the First Place, That the Deaf Person be taught to Write. That there may be somewhat to express to the Eye, what the Sound (of Letters) represents to the Ear.

'Twill

'Twill next be very Convenient (because Pen and Ink is not always at Hand) that he be taught, How to design each Letter, by some certain Place, Position, or Motion of a Finger, Hand, or other Part of the Body; (which may serve instead of Writing.) As for Instance, The Five Vowels *a e i o u*; by pointing to the Top of the Five Fingers: And the other Letters *b c d*, &c. by such other Place or Posture of a Finger, or otherwise, as shall be agreed upon.

After this; a Language is to be taught this *Deaf* Person, by like Methods as Children are at first taught a Language; (tho' the Thing perhaps be not heeded.) Only with this Difference: Children learn *Sounds* by the Ear; but the Deaf Person is to learn *Marks* (of those Sounds) by the Eye. But both the one and the other, do equally signifie the same Things or Notions; and are equally (*significantia ad placitum*) of meer Arbitrary Signification.

'Tis then most natural (as Children learn the Names of Things) to furnish him (by Degrees) with a *Nomenclator*; containing a competent Number of Names of Things common and obvious to the Eye; (that you may shew the Thing answering to such a Name.) And these digested under convenient Titles; and placed (under them) in such convenient Order, (in several Columnes, or other orderly Situati-

on in the Paper) as (by their Position) best to express, to the Eye, their Relation or Respect to one another. As, *Contraries* or *Correlatives*, one over against the other; *Subordinates* or *Appurtenances*, under their Principals. Which may serve as a kind of *Local Memory*.

Thus, (in one Paper) under the Title *Mankind*, may be placed, (not Confusedly, but in Decent Order) *Man*, *Woman*, *Child*, (*boy*, *girl*.) And, if you please, the Names of some known Persons, (of the Family, or others,) with Spaces left to be supplied with other like Names or Words, as after there may be Occasion.

Then (in another Paper) under the Title *Body*, may be written (in like convenient Order) *Head*, (*hair*, *skin*, *ear*,) *Face*, *forehead*, *eye*, (*eye-lid*, *eye-brow*,) *cheek*, *nose*, (*nostril*,) *mouth*, (*lip*, *chin*.) *Neck*, (*throat*.) *Back*, *Breast*, *Side*, (*right-side*, *left-side*.) *Belly*, *Shoulder*, *Arm*, (*elbow*, *wrist*, *hand*, (*back*, *palm*,) *finger*, (*thumb*, *knuckle*, *nail*.) *Thigh*, *knee*, *leg*, (*shin*, *calf*, *anckle*,) *foot*, (*heel*, *sole*,) *toe*. With like Spaces, as before, for more to be added, as there is Occasion.

And when he hath learned the Import of Words in each Paper, let him write them (in like manner) in distinct Leaves or Pages of a Book (prepared for that pur-

purpose) to confirm his Memory, and to have Recourse to it upon Occasion.

In a Third Paper, you may give him the *Inward Parts*. As, *Scul*, (*brain*,) *Throat*, (*wind-pipe*, *gullet*,) *stomach*, *guts*,) *heart*, *lungs*, *liver*, *splene*, *kidney*, *bladder*, (*urine*,) *vein*, (*blood*,) *bone*, *marrow*,) *flesh*, *fat*, &c.

In another Paper, under the Title *Beast*, may be placed; *Horse*, (*stone-horse*, *gelding*,) *mare*, (*colt*.) *Bull*, (*ox*,) *cow*, *calf*. *Sheep*, *ram*, (*wether*,) *ew*, (*lamb*.) *Hog*, *boar*, *sow*, *pig*. *Dog*, (*mastiff*, *hound*, *grey-hound*, *spaniel*,) *bitch*, (*whelp*, *puppy*.) *Hare*, *rabbet*. *Cat*, *mouse*, *rat*, &c.

Under the Title *Bird*, or *Fowl*, put *Cock*, (*capon*,) *hen*, *chick*. *Goose*, (*gander*,) *gosling*. *Duck*, (*drake*,) *Swan*, *Crow*, *Kite*, *Lark*, &c.

Under the Title *Fish*, put *Pike*, *Eel*, *Dolaice*, *Salmon*, *Lobstar*, *Crab*, *Oister*, *Crawfish*, &c.

You may then put *Plants* or *Vegetables* under several *Heads*, or *Subdivisions* of the same Head. As, *Tree*, (*root*, *body*, *bark*, *bough*, *leaf*, *fruit*;) *Oak*, *ash*, *apple-tree*, *pear-tree*, *vine*, &c. *Fruit*, *apple*, *pear*, *plumb*, *cherry*, *grape*, *nut*, *orange*, *lemon*. *Flower*; *rose*, *tulip*, *gilover*. *Herb*, (*weed*,) *grass*. *Corn*; *wheat*, *barly*, *rye*, *pea*, *bean*.

And the like of *Inanimates*. As, *Heaven*; *sun*, *moon*, *star*. *Elements*; *earth*, *water*,

water, *air*, *fire*. And (under the Title *Earth*;) *clay*, *sand*, *gravel*, *stone*. *Metal*; *gold*, *silver*, *brass*, (*copper*,) *iron*, (*steel*,) *lead*, *tin*, (*pewter*,) *glass*. Under the Title *Water*; put *Sea*, *pond*, *river*, *stream*. Under that of *Air*; put *Light*, *dark*, *mist*, *fog*. *Cloud*; *wind*, *rain*, *hail*, *snow*; *thunder*, *lightning*, *rainbow*. Under that of *Fire*; *Coal*, *flame*, *smoak*, *soot*, *ashes*,

Under the Title *Clothes*; put *Woollen*, (*cloth*, *stuff*,) *Linnen*; (*holland*, *lawn lockarum*) *Silk*, (*Satin*, *Velvet*.) *Hat*, *cap*, *band*, *doublet*, *breeches*, *coat*, *cloak*, *stocking*, *shooe*, *boot*, *shirt*, *petticoat*, *gown*, &c.

Under the Title *House*; put *Wall*, *roof*, *door*, *window*, (*casement*,) *room*.

Under *Room*; put *Shop*, *hall*, *parlour*, *dining-room*, *chamber*, (*study*, *closet*,) *kitchin*, *cellar*, *stable*, &c.

And, under each of these, (as distinct *Heads*,) the *Furniture* or *Utensils* belonging thereunto; (with Divisions and Subdivisions, as there is Occasion;) which I forbear to mention, that I be not too prolix.

And, in like manner, from time to time, may be added more Collections or Classes of Names or Words, conveniently digested under distinct Heads, and suitable Distributions; to be written in distinct Leaves or Pages of his Book; in such

Order

Order as may ſeem convenient: Which I leave to the Prudence of the Teacher.

When he is furniſhed with a competent Number of Names, (though not ſo many as I have mentioned:) it will be ſeaſonable to teach him (under the Titles *Singular*, *Plural*,) the Formation of Plurals from Singulars; by adding *s* or *es*. As, *Hand*, *hands*; *Face*, *faces*; *Fiſh*, *fiſhes*; *&c.* with ſome few Irregulars; As, *Man*, *Men*; *Woman*, *women*; *Foot*, *feet*; *Tooth*, *teeth*; *Mouſe*, *mice*; *Lowſe*, *lice*; *Ox*, *Oxen*, &c.

Which (except the Irregulars) will ſerve for *Poſſeſſives* (to be after taught him,) which are formed from their Primitives, by like Addition of *s* or *es*. Except ſome few Irregulars; As *My*, *mine*; *Thy*, *thine*; *Our*, *ours*; *Your*, *yours*; *His*, *Her*, *hers*; *Their*, *theirs*, &c.

And in all thoſe, and other like Caſes, it will be proper firſt to ſhew him the *Particulars*, and then the General *Title*.

Then teach him (in another Page, or Paper) the *Particles*; *A*, *an*; *The*, *this*, *that*; *Theſe*, *thoſe*.

And the *Pronouns*; *I*, *me*, *my*, *mine*; *Thou*, *thee*, *thy*, *thine*; *We*, *us*, *our*, *ours*; *Ye*, *you*, *your*, *yours*; *He*, *him*, *his*; *She*, *her*, *hers*; *It*, *its*; *They*, *them*, *their*, *theirs*; *Who*, *whom*, *who's*.

Then, under the Titles *Adjective*, *Subſtantive*; teach him to connect theſe. As,

My

My hand, Your head, His foot, His feet, Her arm, arms, Our hats, Their shoes, John's coat, William's band, &c.

And, in order to furnish him with more Adjectives; Under the Title *Colours*, you may place *Black, white, gray, green, blue, yellow, red*, &c. And, having shewed the Particulars; let him know, These are called *Colours*.

The like for *Taste*, and *Smell*; As, *Sweet, bitter, soure, stink*.

And for *Hearing*; *Sound, noise, word*.

Then, for *Touch* or *Feeling*: *Hot*, (*warm*,) *Cold*, (*cool*,) *Wet*, (*moist*,) *Dry*; *Hard, soft*; *Tough, brittle*; *Heavy, light*, &c.

From whence you may furnish him with more Examples of *Adjectives with Substantives*; As, *White bread, Brown bread, Green grass, Soft cheese, Hard cheese, Black hat, my black hat*, &c.

And then, inverting the Order, *Substanstantive and Adjective* (with the Verb Copulative between:) As; *Silver is white*; *Gold is yellow*; *Lead is heavy*; *Wood is light*; *Snow is white*; *Ink is black*; *Flesh is soft*; *Bone is hard*; *I am sick*; *I am not well*, &c. VVhich will begin to give him some Notion of *Syntax*.

In like manner, when *Substantive and Substantive* are so connected. As; *Gold is a Metal*; *A Rose is a Flower*; *We are Men*; *They are Women*; *Horses are Beasts*; *Geese are Fowls*; *Larks are Birds*, &c.

Then

Then, as those before relate to *Quality*, you may give him some other Words relating to *Quantity*. As, *Long, short*; *Broad, narrow*; *Thick, thin*; *High, (tall,) low*; *Deep, shallow*; *Great, (big,) small, (little;)* *Much, little*; *Many, few*; *Full, empty*; *Whole, part, (piece;)* *All, some, none*; *Strong, weak*; *Quick, slow*; *Equal, unequal*; *Bigger, less*.

Then, Words of *Figure*; As, *Streight, crooked*; *Plain, bowed*; *Concave, (hollow)* *convex*; *Round, square, three-square*; *Sphere, (globe, ball, boul)* *Cube, (die,)* *Upright, sloping*; *Leaning forward, leaning backward*; *Like, unlike*.

Of *Gesture*; As, *Stand, lye, sit, kneel, stoop*.

Of *Motion*; As, *Move, (stir,) rest*; *Walk, (go, come;)* *Run*; *Leap*; *Ride*; *Fall, rise*; *Swim, sink, (drown;)* *Slide*; *Creep, (crawl;)* *Fly*; *Pull, (draw,) thrust, throw*; *Bring, fetch, carry*.

Then, Words relating to *Time, Place, Number, Weight, Measure, Money*, &c. are (in convenient time) to be shewed him distinctly. For which the Teacher, according to his Discretion, may take a convenient Season.

As likewise, the *Time of the Day*; The *Days of the Week*; The *Days of the Month*; The *Months of the Year*; and other things relating to the *Almanack*. Which he will quickly be capable to understand, if once methodically shewed him.

As likewise, the *Names* and *Situations*, of *Places*, and *Countries*, which are convenient for him to know. Which may be orderly written in his Book; and shewed him in *Maps* of *London*, *England*, *Europe*, *the World*, &c.

But these may be done at leisure; As likewise the Practice of *Arithmetick*, and other like pieces of Learning.

In the mean Time (after the Concord of *Substantive* and *Adjective*,) he is to be shewed (by convenient Examples) that of the *Nominative and Verb*. As for Instance, *I go*, *You see*, *He sits*, *They stand*, *the Fire burns*, *the Sun shines*, *the Wind blows*, *the Rain falls*, *the Water runs*; and the like: with the Titles in the Top, *Nominative*, *Verb*.

After this (under the Titles, *Nominative*, *Verb*, *Accusative*,) give him Examples of Verbs *Transitives*; As, *I see you*, *You see me*, *The Fire burns the Wood*, *The Boy makes a Fire*, *The Cook roasts the Meat*, *The Butler lays the Cloth*, *We eat our Dinner*.

Or even with a *Double Accusative*; as *You teach me (Writing, or) to write*; *John teacheth me to Dance*; *Thomas tells me a Tale*, &c.

After this; you may teach him the *Flexion* or *Conjugation* of a *Verb*; or what is equivalent thereunto. For, in our English Tongue, each Verb hath but Two *Tenses*, (the *Present* and the *Preter*) and

Two

Two *Participles*, the *Active* and the *Passive.*) All the rest is performed by *Auxiliaries*. Which (Auxiliaries) have no more Tenses, than the other Verbs.

Those *Auxiliaries* are, *Do*, *did*; *Will*, *would*; *Shall*, *should*; *May*, *might*; *Can*, *could*; *Must*, *ought to*; *Have*, *had*; *Am*, (*be*,) *Was*. And if, by Examples, you can insinuate the signification of these Few Words: you have taught him the whole Flexion of the Verb.

And here it will be convenient, (once for all,) to write him out a full Paradigm of some one Verb, (suppose, *to See*,) through all those Auxiliaries.

The Verb it self, hath but these Four Words to be learned; *See*, *saw*, *seeing*, *seen*. Save that, after *Thou* in the Second Person singular (in both Tenses) we add *est*; and in the Third Person singular (in the Present Tense) *eth* or *es*: Or, instead thereof, *st*, *th*, *s*. And so in all Verbs.

Then, to the Auxiliaries, *Do did*, *Will would*, *Shall should*, *May might*, *Can could*, *Must*, *ought to*, we adjoin the Indefinite *See*. And, after *Have had*, *Am* (*be*) *was*, the Passive Participle *Seen*. And so for all other Verbs.

But the Auxiliary *Am* or *Be*, is somewhat Irregular; in a double Form;

Am, *art*, *is*; Plural, *Are*. *Was*, *wast*, *was*; Plural, *Were*.

Be, *beeſt*, *be* ; Plural, *Be*. *Were*, *wert*, *were* ; Plural, *Were*.

Be (*am*,) *was*, *being*, *been*.

VVhich (attended with the other Auxiliaries) make up the whole *Paſſive Voice*.

All Verbs (without Exception) in the *Active Participle*, are formed by adding *ing* ; As. *See*, *ſeeing* ; *Teach*, *Teaching*, &c.

The *Preter Tenſe*, and the *Paſſive Participle*, are formed (regularly) by adding *ed*. But are oft ſubject to *Contractions*, and other Irregularities, (ſometime, the ſame in both ; ſometime, different.) And therefore it is convenient, here, to give a Table of Verbs (eſpecially the moſt uſual) for thoſe *Three* Caſes. (Which may, at once, teach their *Signification*, and *Formation*.) As, *Boil*, *boiled*, *boiled* ; *Roſt*, *roſted*, *roſted* ; *Bake*, *baked*, *baked*, &c. *Teach*, *taught*, *taught* ; *Bring*, *brought*, *brought* ; *Buy*, *bought*, *bought*, &c. *See*, *ſaw*, *ſeen* ; *Give*, *gave*, *given* ; *Take*, *took*, *taken* ; *Forſake*, *forſook*, *forſaken* ; *Writ*, *wrote*, *written*, &c. With many more, fit to be learned.

The Verbs being thus diſpatched ; he is then to learn the *Prepoſitions*. Wherein lies the whole Regimen of the Noun. (For Diverſity of Caſes we have none.) The force of which is to be inſinuated by convenient Examples, ſuited to their different Significations. As, for inſtance,

Of, *A piece* of *bread* ; *A pint* of *Wine* ; *The cover* of *a pot* ; *The colour* of *gold* ;

A ring of *gold*; *A cup* of *Silver*; *The Mayor* of *London*; *The longeſt of all*, &c.

And in like manner for, *Off*, *on*, *upon*; *To*, *unto*, *till*, *until*; *From*; *At*; *In* (*within*,) *out* (*without*;) *Into*, *out of*; *About*, *over*, *under*; *Above*, *below*; *Between*, *among*; *Before*, *behind*, *after*; *For*, *By*; *With*, *through*; *againſt*; *Concerning*; and, by this Time, he will be pretty well enabled to underſtand a Single Sentence.

In the laſt Place; he is (in like manner) to be taught *Conjunctions*. (Which ſerve to connect, not *Words* only, but *Sentences*.) As, *And*, *alſo*, *likewiſe*; *Either*, *or*, *whether*; *Neither*, *nor*; *If*, *then*; *Why*, (*wherefore*,) *becauſe*, *therefore*; *but*, *through*, *yet*, &c. And theſe illuſtrated by convenient Examples, in each Caſe, as,

Becauſe I am cold; *therefore* I go to the Fire; *that* I may be warm; *For* it is cold Weather.

If it were fair, *then* it would be good walking: *But* (however) *though* it rain, *yet* I muſt go; *becauſe* I promiſed. With other like Inſtances.

And, by this time, his Book, (if well furniſhed with plenty of Words; and thoſe well digeſted, under ſeveral Heads, and in good Order; and well recruited, from time to time, as new Words occur;) will ſerve him in the Nature of a *Dictionary* and *Grammar*.

And

And, in Caſe the Deaf Perſon be otherwiſe of a good Natural Capacity; and the Teacher of a good Sagacity; By this Method (proceeding gradually, ſtep by ſtep,) you may (with Diligence and due Application, of Teacher and Learner,) in a Year's Time, or thereabouts, perceive a greater Progreſs than you would expect: and a good Foundation laid for further Inſtruction, in Matters of *Religion*, and other *Knowledge* which may be taught by Books.

It will be convenient, all along, to have Pen, Ink and Paper ready at Hand, to write down in VVords, what you ſignifie to him by Signs; and cauſe Him to write, (or ſhew him how to write) what He ſignifies by Signs. VVhich way (of ſignifying their Mind by Signs) Deaf perſons are often very good at. And we muſt endeavour to learn their Language, (if I may ſo call it) in order to teach them ours: By ſhewing what VVords anſwer to their Signs.

'Twill be convenient alſo, as you go along, (after ſome convenient progreſs made) to expreſs (in as plain Language as may be) the import of ſome of the Tables. As, for inſtance,

The *Head* is the Higheſt part of the *Body*; the *Feet*, the Loweſt part; The *Face* is the Fore-part of the *Head*; The *Forehead* is Over the *Eyes*; The *Cheeks* are Under the *Eyes*; The *Noſe* is Between the

Cheeks;

Cheeks; The *Mouth* is Under the *Nose*, and Above the *Chin*, &c.

And ſuch plain Diſcourſe, put into Writing, and particularly explain'd; will teach him by Degrees to underſtand Plain Sentences. And like Advantages, a Sagacious Teacher, may take as Occaſion offers it ſelf from time to time.

Thus I have, in a long *Letter*, given you a Short Account of my Methods, (uſed, in ſuch Caſes, with good Succeſs) which to do at Large, would require a *Book*.

I have taken the pains to draw up this Method, (which is what I have purſued my ſelf in the like Caſe,) as appprehending it may be of uſe to ſome others when I am dead. And I am not deſirous it ſhould die with me.

And I have done it as plainly as I could, that it may be the better underſtood.

I have given only ſome ſhort Specimens of ſuch Tables as I had made for my own Uſe, and the Uſe of thoſe whom I was to inſtruct; but to give them at large, would be more than the Work of a Letter; and they are to be varied, as the Circumſtances of the Perſons, and the Places may require, or the Prudence of a Teacher ſhall find expedient.

It is adjuſted to the *Engliſh* Tongue, becauſe ſuch were the Perſons I had to deal with.

To

To those of another Language, it must be so altered as such Language requires. And perhaps will not be so easily done for another Language as for the *English*. The Flexion of Nouns, the Conjugation of Verbs, the Difference of Genders, the Variety of Syntax, *&c.* doth in other Languages give a great deal of Trouble; which the Simplicity of our Language doth free us from. But this is not my present Business.

I Am,

SIR,

Yours to Serve You,

JOHN WALLIS.

FINIS.

Rev. Wm DD Lecturer of Ely Cath.
Randle, Author of "The Elements of
Speech". He died Jan. 24 th 1806
[illegible] He laid claim to the pho
[illegible] of the mode of teach
ing the deaf & dumb.
[illegible] Francis, Ely. "Vox oculis
subjecta" 1783.
See also Ponce, (Peter) Pres Oge
Lion 1884 See also Gordon Supplement
1820 Bon.