"With a view of discharging this manifest duty, by the erection of a monument to this immortal man in the place where he founded the first German institution for the deaf and dumb, a committee has been appointed," etc., etc. It is not necessary to proceed any farther with the translation of the circular, as the little which remains relates only to the business arrangements of this committee.

We rejoice at every such manifestation as the foregoing, inasmuch as it recognizes the great principle that public honors should be paid, not only nor chiefly to the triumphs of brute force, nor even to the achievements of the mere intellect; but that those who do good to men, however humble their work, should command the respect and gratitude of the world. If, as some one has rightly said, he who causes two blades of grass to grow where but one grew before, should be accounted a public benefactor; in how much higher estimation should they be held, whose untiring benevolence fertilizes the barren soil of the human mind and heart, till the desert blooms, like a garden, with the flowers of lovely affections and the fruits of a useful life! Honor then to Heinicke, and to all who live and labor, as he did, for the stricken children of our race!

VISITS TO SOME OF THE INSTITUTIONS FOR THE DEAF AND DUMB IN FRANCE AND ENGLAND.

BY LAURENT CLERC.

[Mr. Clerc continues his remarks upon the Royal Institution for the Deaf and Dumb at Paris, as follows. ED. ANNALS.]

[CONCLUDED.]

After visiting the classes of the boys several times, I visited those of the girls in the other wing of the institution. The girls are here shut up as in a cloister, and few gentlemen ever have access to them; nor are the teachers of the boys themselves admitted to visit them. An exception was made in my favor. I owed it to the politeness of the director, who alone has the right of entering and giving permission to enter; and he gave me this permission, probably, on account of my being a stran-

ger, returning from a foreign land. It was the recreation hour when I called. The girls were in their garden, and on hearing of my arrival, immediately left their amusements and crowded around me. Some believed they recognized me; others stood gazing; some inquired of others who I was and what I had come for. Their curiosity was soon satisfied, and they politely ushered me into their sitting-room up stairs. They numbered about sixty. With a few exceptions, they all looked very bright and intelligent; most of them were between the ages of ten and sixteen years; all dressed alike in plain clothes; uniformity being rigorously enforced, as is the case elsewhere in the boarding-schools for young ladies. At two o'clock P.M. they were called out to their respective classes, which I attended by turns. Their teachers, with two of whom I had the honor of being acquainted, received me kindly. I had a long conversation with them, especially about the mode of instruction. We agreed in some respects and differed in several others. They were all ladies of fine talents, first-rate education and extensive reading; but of rather too much self-confidence, for we have not yet seen or heard of their ever having produced any very remarkable female scholars. Their apology is that this is wholly owing to a want, on the part of their pupils, of an opportunity to practice. This may be true in a certain sense; but why do they keep their pupils shut up like nuns in a convent, and thereby deprive them of the opportunity of practicing? Why do they not permit them to visit or to receive visits? Why do they never introduce them into the very society they themselves frequent? What inconsistency, therefore, between their excuse and their objection! They say that they fear there may be danger for these unfortunate girls to go out, even when accompanied, in so large a city as Paris. This may also be true. But if their pupils are taught self-respect and know to whom they may resort for protection, and have principles of morality imbued into their minds and the fear of God before their eyes, there will be no ground for the apprehensions of these good ladies who, although unmarried, know very well how to conduct themselves in this world of wickedness, deception and misery.

I remarked among these poor girls several who were very smart and who would become useful members of society, make excellent wives and be good mothers, if they had ever a chance

of being known ; which, alas, will perhaps never happen as long as they continue to be cut off from society. I wish the ladies-professors of the Paris Royal Institution could see what a contrast there is between the present condition of their pupils and our own. Here, in the United States of America, several hundred deaf and dumb of both sexes have married since they left school, and are blessed with hearing and speaking children, which is a great comfort for them in their old age ! There are hardly two dozen of them to be found in any one country of Europe, thus happily situated.

From the Royal Institution, I proceeded to the *Maison de Refuge pour les Sourdes-Muettes Indigentes, Rue des Postes,* (House of Refuge for Deaf and Dumb Indigent Girls, Post Street.) This retreat is the indispensable complement of the Royal Institution ; but it essentially differs from the latter in its conditions of existence. The Institution is a royal establishment endowed by government ; the House of Refuge, one of charity, which is supported only by donations or alms from benevolent individuals. The girls admitted into the Royal Institution receive there, during six years, all the instruction they need. This space of time being over, they must return to their homes, or look for a place to support themselves. Such was, at least, the thought of the administration from the origin of the establishment ; but it was not long before it became evident that, notwithstanding their instruction, it was difficult for these poor girls to find a suitable situation either as seamstresses, workwomen or servants. Their infirmity was an obstacle to all kinds of relation between themselves and strangers. It was, therefore, on this account that a committee of ladies, chosen to watch over the female pupils of the Royal Institution and to provide for their future support, formed the idea of creating the House of Refuge, where might be received, on their leaving the Royal Institution, those among these unfortunate girls, whom the poverty of their parents or friends left without means of subsistence. This House of Retreat was established in 1829. It furnishes these poor girls a home of their own during their lives. Here they are sheltered from the numerous dangers to which they would be exposed, if left entirely to themselves. Here they find comfort and security, and, which is still better, good advice and affectionate protection. A matron, appointed by the

committee and familiar with their language of signs, not only cultivates and develops in them all the good feelings of their hearts, but also superintends the different occupations in which they are employed. Every thing is well arranged in this small community; good order, quickness, cleanliness, facilities for air, exercise and amusements, morning and evening prayers, and religious instruction on the Sabbath-morning. Thanks to the maternal care of this excellent matron, they form a family, if not quite happy, at least peaceable and edifying.

Such was the House of Refuge that I visited on going out of the Royal Institution, from which it is but a few rods distant. I saw forty girls or thereabouts, all still in the bloom of youth, the oldest, as far as I could ascertain, not being above twenty-five, all more or less able to write and read, as all had previously been educated at the Royal Institution; and it was with heartfelt regret that I beheld so many pretty and intelligent looking young girls, doomed to pass their whole lives thus shut out from the enjoyments this world affords. I think they might have been otherwise disposed of, had another plan been adopted for their happiness. I inquired why it had not been thought best to place them among farmers in the country, or in respectable families in the capacity of chambermaids or servants or cooks, etc., and I received the eternal answer, the fear of their being exposed to danger or seduction. These ladies, indeed, must have a poor opinion of the virtues of these poor deaf and dumb, if they think of them as they appear to do.

Another day, elsewhere in Paris, I visited a small private school for deaf and dumb boys under the care of Mr. B. Dubois, the younger, who lost his hearing at four years of age. Mr. D. is a former pupil of the Royal Institution, in which he remained many years, and in process of time became one of the best scholars. Out of school hours, he received daily lessons in articulation from his teacher, and when he left the Institution, which was some years ago, he took it into his head to establish, in Paris, with the assistance of his father and sisters, a school of a novel kind, where none but little boys should be admitted, and in which not one single sign, not even spelling with one's fingers, should be resorted to, as nothing but articulation was to be the mode of teaching. A deaf and dumb man teach other

deaf and dumb persons to speak! what a novelty! what a spectacle! what a wonder!

But to be serious, Mr. D., whom I found to be a young gentleman 26 or 27 years old, of much intelligence and energy, persisted in believing that he could teach them to speak, and do so perhaps better than any one else who heard and spoke. Accordingly, in 1844, he announced his design by a circular which was spread far and wide, and applied to the Minister of the Interior for pecuniary aid in his enterprise. The Minister, ever regardful of suffering humanity, with his usual liberality, granted him an appropriation for the support of ten boys, and if at the end of three years Mr. D. succeeded in his attempt, he might depend upon further patronage.

Mr. D. urged me to visit his school and examine his pupils, then twelve in number, which I did with pleasure the next day. I examined them in this wise. I could not do otherwise, as I do not speak one word myself, and was not permitted at all to spell with my fingers, nor to make any sign whatever, which, however, would have been useless, as his pupils understood none. A small slate was handed me and I wrote on it several words, such as *pain, vin, eau, livre, papier, maison, etc.* (bread, wine, water, book, paper, house, etc.) These words Mr. D. articulated, and the boys wrote them on the blackboard quite correctly. Then I wrote the following question, taking care that none saw or read what I wrote: *Savez-vous qui je suis?* (Do you know who I am?) Then, taking a little boy apart and making him read what I had just written, I requested him to communicate my question to another boy whom I pointed out to him. He did accordingly, and the other boy, who had looked with much attention at the motion of the lips of his fellow-pupil, when the sentence was ended immediately shook his head so as to say no, and taking a crayon, he wrote my question on the board quite accurately, and added his answer which was *Non, Monsieur.* I then begged Mr. D. to tell him my name, and when he had done it, the boy wrote: *Monsieur Clair.* I wrote another sentence with the same caution, and another boy lisped it to another, and the latter wrote *Je vais vous souhaiter le bon soir et m'en aller,* (I am going to bid you good bye and go away,) which was exactly what I had written. The boy, how-

ever, made one single mistake, which was his writing *aller* instead of *m'en aller.*)

The conclusions that I am able to draw from my conversation with Messrs. Dubois, father and son, are that they hold the following views:

1st. A child can be deaf without being mute; he can be mute without being deaf; he can be, at once, both deaf and mute.

2d. Deafness does not cause mutism.

3d. The child who was born deaf, or who became so after his birth, was not necessarily mute. He became so at a later period.

4th. The deaf does not speak, not because he has lost hearing, but because nobody teaches him to speak; because you have made him so by not speaking to him.

5th. Mutism is an infirmity which introduces itself for want of the exercise of the vocal organs.

6th. Hitherto, the deaf from birth has not been observed, nor the deaf who becomes so by accident; hence, therefore, numerous grave errors which taint the present mode of instruction.

7th. Among all the means of communication which are employed in instructing the deaf and dumb, mimicry is assuredly that which presents the greatest inconvenience. It should forever be proscribed from instruction.

8th. The education of a deaf and dumb child should commence with the cradle, and to the mother this first education belongs.

9th. In order to make yourselves understood by the deaf child, to transmit your ideas to him, you should by no means have recourse to any *peculiar* manner of communication; on the contrary, you should employ with him the same mode which you employ with the child who hears; a very simple and rapid mode, indeed, which is speech itself; therefore, speak to the deaf, speak to him often, speak to him always, speak to him from his earliest childhood, and he will finish by answering you; for the child who comprehends speech by the eyes, instead of hearing it by the ears, will bestow all its attention on well imitating you, and the motion of its lips will always be like yours.

Such were some of the arguments of Messrs. Dubois in favor of their method, arguments which those who hear and speak

are better qualified than am I, a poor deaf and dumb man, to settle. But whatever may be their opinion, mine is that Messrs. D. will produce more ingenious automatons than good scholars. It ought also to be recollected that the questions which I had time to propose to them were of the most simple and common kind.

I left Paris early one day in June and reached London the next day in the afternoon. I called on Mr. Watson, the principal of the Institution for the Deaf and Dumb, the week after my arrival. He gave me a hearty welcome, and called one of the professors to accompany and show me all that was worth seeing in the institution. I saw about two hundred little boys and girls at dinner; but had no opportunity to talk with any, as the place was not a proper one for the purpose. Besides, I was told that the children were not allowed to talk while at table. On returning to Mr. Watson's room, I found him engaged with some strangers, and he proposed to me to call again on Monday following and he would be more attentive to me than he could now be. I accepted his invitation with thankfulness, and bade him good bye and went away. Two days afterwards I received a note from him through the Post-office in which he informed me that, in consequence of the work people having taken possession of his rooms, he should not be at home on Monday, and therefore regretted that he was obliged to postpone the pleasure of my visit to some future opportunity.

This meant something that I am not yet able to solve. I had taken the trouble of coming to London for the sole purpose of visiting the Asylum located in old Kent road, and great, indeed, was my disappointment at the receipt of Mr. W.'s note; but I bore it with the patience of a philosopher. Soon after, I left London for Southampton, and Southampton for New York, where I landed safely from on board the steamship *Washington* in fifteen days, after an absence of a year.