

could also write on one side, while the other was exposed to view. Great use could, I think, be made of such an apparatus, and with manifold advantages. It would be easy also to arrange an endless belt, upon upright rollers, so that the teacher could stand behind and write upon it, while himself facing the pupils, and the words should pass around to their view just after they were written.

I shall look with interest for the result of the experiments which you propose to make. I suggested, you remember, a certain class of experiments, on page 236, of Vol. X. Some questions can be settled by experiments on the spot, but others require years for the trial.

Speaking of experiments, allow me to suggest one for you to try on yourself. Look at this word, *mics*, and say what it means. Do you instantaneously recognize it as the same with *mix*, and have the meaning as quickly suggested to your mind? Yet the sound is the same. Hundreds of words can be so metamorphosed, and will you not find by this test, that the visible form of the word, even in your case, plays some part in the suggestion of the meaning?

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OBITUARY OF NAHUM BROWN, AN AGED DEAF-MUTE.

[The narrative given in the following sketch, is of more than common interest, in several points of view. We will add here some particulars in relation to the descendants of Mr. Brown.

Mr. Thomas Brown, of West Henniker, N. H., President of the New England Gallaudet Association of Deaf-Mutes, is a son of Nahum. He was one of the early pupils of the Hartford Asylum. His wife is an educated mute. They have had two children, viz., a hearing daughter, who died early, and a deaf-mute son, Thomas L. Brown, who was educated at the American Asylum, and is now an instructor in the Michigan Institution for the Deaf and Dumb.

Another child of Nahum, older than Thomas, and the only

other child so far as she was not educated whom she had three

One of these children whether so from birth at the age of one year born deaf. He was educated deaf-mute.

The second child, ear, and lost the hearing when ten years old in 1839, being then over he could "still utter his peculiar position ability to converse but imperfectly with They have no children

The third child is A brother of the Smith, of Chilmark son, now about eight years of age, is also deaf and dumb. His father's Vineyard, where his sisters deaf and dumb well.

There may be other children of the family, besides

SAMUEL PORTER

DEAR SIR: My dear friend, this world never turns where there are no deaf and dumb are found in this world we very much covet Abraham is, to some free. He was born

other child so far as we know, was a daughter, born deaf. She was not educated. She married Mr. Bela M. Swett, by whom she had three children.

One of these children is Thomas B. Swett, a deaf-mute, whether so from birth, or in consequence of sores in the head at the age of one year, is not certain, but probably he was born deaf. He was educated at Hartford, and married an educated deaf-mute.

The second child, Wm. B. Swett, was always deaf of one ear, and lost the hearing of the other by measles and mumps, when ten years old. He entered the American Asylum in 1839, being then over fourteen years of age. At that time, he could "still utter many words," but owing, it may be, to his peculiar position, he had lost, if he ever possessed, the ability to converse orally, and very likely he could never hear but imperfectly with either ear. His wife is a deaf-mute. They have no children.

The third child is Nahum G. Swett, who was never deaf.

A brother of the wife of Thomas Brown, (Capt. Austin Smith, of Chilmark, in Martha's Vineyard,) has a deaf-mute son, now about eight years of age, and a deaf-mute daughter, still younger. Neither of the parents are deaf. A sister is also deaf and dumb, and married a hearing man in Martha's Vineyard, who is not deaf, but has five brothers and sisters deaf and dumb. The children by this marriage hear well.

There may be other deaf-mute relatives or connections of the family, besides those we have named.—EDITOR.]

HENNIKER, August, 1859.

SAMUEL PORTER:

DEAR SIR: My dear grandfather is no more; he has left this world never to return. He has gone into the spirit world, where there are no tears to shed, nor sickness nor troubles as are found in this world. He has gone to a place of rest which we very much covet. And I believe he has gone to where Abraham is, to serve Jesus with his ears open and his eyes free. He was born deaf and dumb, and lived to the ripe old

age of eighty-seven years. About three years before he died, his eye-sight began to fail, and a year before, he nearly lost his eye-sight, for he had been very sick, and all his relatives nearly gave him up as hopeless, but he recovered and lived a year longer, being almost helpless, as he could not stand on his legs. We loved him. He left many friends to mourn his death, very much respected by all who knew him. To give you a biography of his life, would fill a book; but I must say, he must be a model for all the deaf and dumb to study and follow. He knew the Sabbath and kept it holy; he knew there was a God, and I have very often seen him speak about Him. I never knew him to speak one false word all my life. Yet he was never educated; all he could do was to write his name and a few other words, and no more.

Here is a sermon delivered by Rev. E. A. F. Eaton, of this place, a great friend to the deaf and dumb, which the undersigned interpreted by the sign-language, as there were in attendance eight of his relatives and children, and three others, all deaf and dumb, making eleven:

“Isaiah, 64 : 6—*We all do fade as a leaf.*”

“The allusion to a leaf, very affectingly illustrates the frailty of human life. The leaf has its season of beauty and freshness, and for a little season drinks in the pure air of heaven, and then it fades and withers, and falls to the ground and returns to the dust whence it came. What unnumbered myriads of leaves have thus perished, that once danced gaily in the summer breeze! So it is with the children of men; they have their spring and summer and autumn. They come forth as a leaf or as a flower, beautiful and fresh, and spend the morning of their days in gaiety and pleasure. During this period, a sudden blast of wind casts many of them down, and they wither in an hour. Others ripen into manhood; and among these the scythe of death often makes fearful havoc. A father or a mother falls by his pitiless strokes, families are broken up, and the mourners go about the streets. Others continue till they are bowed under the weight of

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years, and in a good old age, come to their graves as shocks of corn fully ripe. And thus a whole generation is swept away, and mother earth enfolds them all in her bosom.

"*Verily, we all do fade as a leaf.* The young look forward to many days. Many of them are disappointed by being swept into an early grave by a premature frost. But those who live out all their days, O, how short to them does life appear, as they look back upon it! It has faded as a leaf. How does it become us to improve these fleeting days! How important the words of the wise man, *Whatsoever thy hand findeth to do, do it with thy might; for there is no work nor device, nor knowledge, nor wisdom in the grave, whither thou goest!* It is a great thing, my friends, to be prepared for the event of death. The work requires our most serious attention. May the afflictions which are now upon you, be so blessed of God, and so improved by each one of you, that death may come to you as a friend, to convey you to a better world, a world of unfading glory."

Nahum Brown, was born in Salisbury, Mass. In the days of the revolution, the paper money became worthless, and his father, being in debt and fearful of being arrested and sent to jail, ran away to this place, then almost a wilderness, and afterward Nahum, being only a boy, drove a team with yokes of oxen, loaded with household furniture, with his mother and sisters, through the woods. He arrived safe after many days, and helped his father clear a tract of wooded land and build a log cabin; and also helped his father follow the trade of a blacksmith. He grew up a very industrious man, and much beloved and respected by all his neighbors. He married a hearing woman, and settled down, and by great frugality and industry, he had the happiness to find himself free from debt and the owner of a nice large farm; he being an uneducated man.

He was a great early riser, and very strict in all his dealings, and often would come off victor in any disputes that often happened between his neighbors about land bordering on theirs. He kept the best stock of cattle and the best tilled

land. He knew no idleness nor neglect. He always kept his children well instructed in farm and household work, and he took pride in seeing his children grow up to be useful men and women, and now has taken leave of them and gone to a long, long home, far above this world. Nahum Brown died August 20, aged eighty-seven years.

Yours,

WM. B. SWETT.

#### REPORTS OF INSTITUTIONS FOR THE DEAF AND DUMB.

##### AMERICAN ASYLUM.

The Forty-third Annual Report of the directors of the American Asylum, at Hartford, was presented to the Asylum, that is, to the corporation so called, May 14th, 1859.

The highest number of pupils in attendance at one time during the year was *two hundred and twenty-one*. The whole number of pupils connected with the Asylum during the year, was greater than in any year previous. There were thirteen classes, inclusive of the High Class. There were special instructors, one for each department, of articulation, drawing and penmanship. One of the deaf-mute instructors, Mr. Melville Ballard, a recent graduate of the institution, entered upon his office during the year.

A change has been made in the arrangement for vacation, so that instead of two yearly vacations, there will hereafter be but one, which will extend from the third Wednesday in July to the third Wednesday in September.

The report is mainly occupied with remarks upon several topics in relation to the existing system of instruction and organization in the institution. The subject of articulation is first taken up, to enlighten those who still contend that this ought to be made the prominent end and instrument of instruction. Next, that feature of nearly all existing institutions for the deaf and dumb, the world over, by which the pupils are brought together into one family, is defended in

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