

emphasis, that the educated deaf-mute requires no charity in the sense of alms-giving. He is not, however, above the need of that charity, so sweet to us all, that "vaunteth not itself," "seeketh not her own," and "is kind." It is for the gentle ministrations of courtesy and neighborly kindness that we plead in behalf of our deaf-mute brother and sister. That they may be made welcome at our firesides and in the social circle; that they be admitted to our associations and asked to participate in our efforts for the good of others; in short, that they be made to feel that they are actual members of general society, and not educated pariahs.

Thus, and thus only, shall we do our full measure in imitating Him who gave eyes to the blind and ears to the deaf, and who says to us all, "Follow me."

## THE HIGHER EDUCATION OF DEAF-MUTE WOMEN.

BY LAURA C. SHERIDAN, INDIANAPOLIS.

LIBERAL provision for the dissemination of knowledge has been the source of the greatness of this nation, and the bulwark of our republican form of government. But not until recently did the country awake to the important fact that, to insure the greatest degree of progress, a high state of culture is as necessary for woman as for man—for the beings who must be the mothers of our great men and mould the impressible years of childhood as for those who cast the ballot. So there has been much agitation of the question of the higher education of woman within the last few years, the result of which is that the doors of colleges and universities are opening to her everywhere.

But what have we heard of the question in the silent world? Nothing. Are deaf-mute women different in nature, mind, function, and influence from their hearing sisters? No. Has the National Deaf-Mute College, whose professed object is "to give to competent deaf-mutes and others, who by reason of deafness cannot be educated elsewhere, a thorough education in the studies usually pursued in American colleges," opened its doors to woman? It appears not; and that there is no plan under consideration among her friends to provide for her some similar institution.

Must we then conclude that in this enlightened age, when a

state of culture is being acknowledged as the natural prerogative, the prime condition, of every healthy intellect, one-half of the "competent deaf-mutes" have been ignored? Hardly that. The National College was probably at first considered a doubtful experiment, even by many of its friends, and it was natural that the expediency and desirability of a higher education for girls also should not be taken into consideration until the wisdom of that experiment had been demonstrated. But this reason for silence or apathy on the part of the friends of deaf-mute women no longer exists, for that college is already a grand success. And is it not quite time that measures were being taken to provide for deaf girls the same advantages?

Deaf-mute girls cannot be expected to be the inaugurators of such a movement, be they ever so earnest. They are not the independent beings their hearing sisters are, who through the ear and the press come in contact with every variety of mind in the world. All they know has been taught them, and what they read is often but imperfectly understood. They look to their instructors for advice and encouragement in all things, for their short school life has not prepared them for independent thought.

Yet we ask for them only the aid and hearty "God speed" already given their brothers. Judging by the ambition and progress of girls in the early school-room, can we believe they would pursue the higher education any less enthusiastically and successfully under the same favorable circumstances? In Indiana Asbury University the first honors were taken this year by a lady, and there were only four in a class of thirty-three. Last year the scientific honors were taken by a lady. Eight years ago that university opened its doors to women with reluctance, if we may believe reports. Now, a young girl stands at the head of its more than four hundred students, and it is stated on the authority of the faculty that she translated all the classics from the original text without the aid of "ponies," her great hobby being to deserve what she aimed at—first honors.

The world has lost immensely by being so long in awaking to the importance of an equal education for woman. If her sphere is narrower, is it of less consequence?—is it less susceptible to the influence of a refined and exalted intelligence?

While we deny it to be impossible for highly-educated deaf women to turn their superior knowledge to pecuniary advantage, that argument in behalf of such an education is regarded as an

inferior one. It is the immortal soul and mind we are pleading for; the gratification of that yearning in the breast of every sentient being which demands something higher and better than what it recognizes within itself. Think you that this throbbing, restless, craving life never exists in the heart and brain of the deaf girl? Can you read the soul of the intelligent one? Silence sits around it, yet longing deep and unutterable. Her institution life has awakened within her a dim consciousness of her own powers. Perhaps she is one who out of utter darkness has emerged into the gray light of early mental morn. Mind is groping 'mid the shadows for the reality of grand truths but faintly traced there. She cannot grasp them, and turns with eager eyes to the paling east, where there is light—but not for her. Alas! her whole life is an early morn, burdened with that cry of the spirit that has issued from knowledge-seekers in all ages—"What is it?—where is it?—how shall I find it?"

The deaf are more dependent upon a liberal education for happiness than any other class, and there is no reason to suppose that they would use it to less advantage to the world; therefore, both philanthropist and economist must perceive the importance of educating them thoroughly. The practical thinker, who recognizes that universal intelligence is the great lever on which the world is to rise to greatness and the race to perfection, cannot ignore the deaf-mute. Numerically, he is becoming an army; uneducated, he is so much lost force; and it is apparent that the deaf-mute boy or girl who has the necessary courage, patience, and powers of application to overcome the herculean difficulties of a college course possesses the metal of which the men and women are made who make the world move. There are places for such in the world where they may better it, directly, as workers or thinkers, and indirectly as inspirers, leaders, and elevators of their class.

Deaf-mute instruction is yet in its infancy. Who can tell what wonders the future may bring forth, beside which the past may pale?

There are considerations which make the higher education of deaf-mute women of more especial interest to themselves and their class.

I. It would raise still higher the general standard of deaf-mute intelligence. Who can doubt that the hope of entering college has already spurred to hard study in his primary-school

years many a boy who otherwise would have been incited to only ordinary application, and that the respect the graduates of the National College are receiving from the world is raising the aspirations of all deaf-mutes for higher attainments?

II. It would hasten the establishment of high classes in all our institutions, and thus in another way elevate the standard of deaf-mute education. The masses always follow their leaders as nearly and rapidly as possible. These classes have been frequently recommended as the best places in which to prepare students for college; so the greater number of students there are to prepare for college, the greater the probability that these classes will be established.

III. It would hasten the time when the entire hearing world shall acknowledge the equality of the deaf. The greater the number of polished and highly-educated deaf-mutes sent out into business and social circles, the sooner will come this recognition so earnestly longed for by sensitive, high-minded deaf-mutes.

IV. It would supply our institutions with a greater number of deaf lady-teachers, who would also be much better qualified for their work than those employed at present. Teaching is an avocation in which woman has shown herself peculiarly successful, and in the hearing world she is fast monopolizing the profession. In this city there are 150 women teachers and less than twenty men; half the superintendents, and thirteen out of twenty principals, are women. Surely, when in proportion to their number more deaf than hearing women are forced to self support, and when by reason of their infirmity they are debarred from so many other fields of labor, they should be duly represented in deaf and dumb institutions. Yet out of 323 instructors of deaf-mutes in America, including superintendents and the faculty of the college, only 105 are deaf, and it is reasonable to suppose that the majority of the latter are gentlemen.

Our plea is made, briefly and imperfectly to be sure, but with all earnestness of conviction and purpose. We hope that this matter will be taken into early and serious consideration by the friends of deaf women, and that, when this higher education is provided for them, there will be no effort made to lower the standard of the curriculum below that pursued by the other sex.

*Where* this education shall be provided for them, and *how*, we

leave to our friends, confident of their good-will and generosity. Knowledge is no longer a bug-bear to be held up to woman as something to obtain which she must sacrifice womanly feeling and delicacy, and we trust that much more able pens than ours will soon put in a plea for the higher education of deaf women.

The reader will readily perceive that the writer never received the higher education; but dreams, longings, and ambitions for it, buried in the cruel grave of misfortune and stern necessity, haunt her memory at times with a sadness inexpressible.

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

BY THE EDITOR.

WE have before us the latest reports of the American, New York, Pennsylvania, Kentucky, Ohio, Indiana, North Carolina, Illinois, Georgia, Missouri, Louisiana, Wisconsin, Michigan, Mississippi, Columbia, Alabama, Le Couteulx, Minnesota, New York Improved, Clarke, Arkansas, Maryland, Nebraska, Boston, West Virginia, Oregon, Maryland Colored, Colorado, Montreal Catholic, Halifax, and Montreal Protestant institutions.

The aim and purpose of this annual review of the institution reports have been explained in previous years, and the explanation need not be repeated here. But there is one feature of it with regard to which we wish to say a word.

While the value of the review has been generally, and in some cases signally, recognized, the wisdom of giving so much space to extracts from the reports has been questioned, and a friendly critic inquires whether these extracts are inserted because no other matter can be obtained.

To this inquiry we give a negative answer. While we should be glad if there were a greater pressure of original contributions, so as to afford us more opportunity for selection among them, yet there is no lack of valuable material for the *Annals*. Two years ago the type was changed, enabling us to give in a volume of 256 pages an amount of reading matter equivalent to about 307 pages of the former type, but our space is still insufficient, and the numbers frequently exceed the proposed limit of 64 pages. At the present time we have on hand an accumulation of translations and extracts from foreign periodicals