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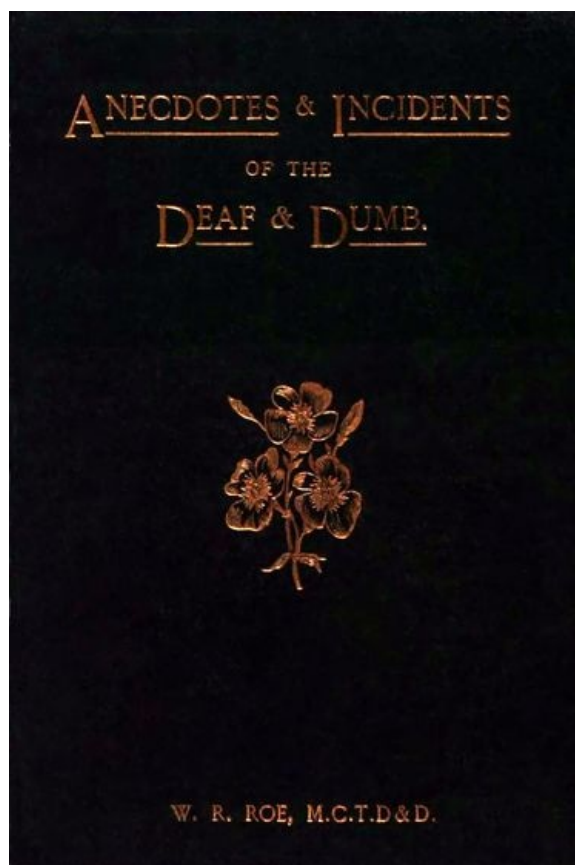
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\*\*\* START OF THE PROJECT GUTENBERG EBOOK ANECDOTES & INCIDENTS OF THE DEAF AND DUMB \*\*\*



## ANECDOTES & INCIDENTS OF THE DEAF AND DUMB.

W. R. ROE, M. C. T. D. & D.,

Head Master Midland Deaf and Dumb Institution, Derby,  
Author Of "Alice Gray: a True Story;" &c.



**PREFACE.**

The Deaf and Dumb cannot help themselves as others can. From the cradle they are cut off from their fellow creatures. They can only cry, like the dumb brute, to make their pains and wishes known. God only can know the bitterness of heart, the desolation of the deaf and dumb child of the poor, as it grows up in a world without speech or sound—a lifelong silence! A mother's smile it may understand, but her soothing voice never comforts or delights it. While others grow in love, and life, and intelligence, its heart is chilled and its mind enfeebled. Only under suitable instruction, given at an early age, can the deaf mute become anything but a burden to others and to himself.

The anecdotes in the following pages will doubtless be read with considerable curiosity, and it is hoped that the Midland Institution for the Deaf and Dumb at Derby will receive some pecuniary assistance by the publication of this little book.

There are 1119 Deaf and Dumb in the Institution's district, which comprises six of the Midland Counties.

The Institution is supported by voluntary contributions.

W. R. R.

*Midland Deaf and Dumb Institution,  
Friar Gate, Derby.*

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**ANECDOTES  
OF THE  
DEAF AND DUMB.**

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**ASK A BLESSING.**



A little boy was admitted as a pupil into the Institution for the Deaf and Dumb at Derby. Previous to his admission he had given his parents and friends a great deal of trouble, and fears were entertained that he would be none the less troublesome to those in charge of him at the Institution. Happily however, owing to the firmness and kindness of his teachers, he very soon yielded to the rules and became a good, obedient boy. At length the time came for the vacation, and, amongst others, this little fellow went home for his holiday. The dinner hour arrived, and sitting down with his parents, he looked up at his father and put his hands together. He wanted his father to ask a blessing. The father made the boy understand he did not know what to say, then the poor little fellow began to cry. At last he thought of a plan, he would ask the blessing himself; and so he spelt on his fingers the blessing he had learnt at the Institution, and got his friends to spell on their fingers after him letter by letter and word by word, and thus overcame the difficulty in which he was placed.

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## DEAF AND DUMB CLERGYMEN.

In America there are four deaf and dumb clergymen working in connection with the Church Missions to the Deaf and Dumb. There are also in connection with the same mission eight lay readers, all of whom are deaf and dumb.—*Deaf Mute World*.

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## HOW TO SAVE THE RATES.



In a vast majority of cases where the deaf and dumb are allowed to grow up uneducated and uncared for they become inmates of Workhouses or Lunatic Asylums. Many years ago L—— K—— was taken from a workhouse in Derbyshire where he had been for a number of years, and educated and apprenticed to a suitable trade; he is now a steady, industrious man, married, and himself a *ratepayer*. This is only one of many similar instances that have come within our experience. In some other cases they are struggling to support widowed mothers and sisters.

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## FATAL ACCIDENT TO A DEAF AND DUMB BRIDE ON THE DAY OF MARRIAGE.

The following is taken from the *Manchester Mercury and Harrop's General Advertiser*, June 10, 1800:—"On the 12th ult., in the Island of Anglesea, Mr. Henry Ceclar, a gentleman well known for his pedestrian feats, to Miss Lucy Pencoche (the rich heiress of the late Mr. John Hughes, Bawgyddanhall), a lady of much beauty, but entirely deaf and dumb. This circumstance drew together an amazing concourse of people to witness the ceremony, which, on the bride's part, was literally performed by proxy. A splendid entertainment was given on the occasion by the bridegroom; but a dreadful catastrophe closed the scene, for the bride, in coming down stairs, made a false step, and fell with so much violence against a chair that she immediately expired."

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## M. BERTHIER.

This gentleman, who is now senior professor in the Paris Institution for the Deaf and Dumb, is described as a man of rare merit, probably superior in literary abilities and acquirements to any other deaf mute from birth that any country can produce. He is the author of several works that would do credit to a well-educated man whose knowledge of language had been acquired through the ear. On a recent occasion of a public exercise at the Institution he was decorated by the President of the Republic with the Cross of the Legion of Honour, the first time such a distinction had ever been conferred on a deaf and dumb person.

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## "HIS RIGHT NAME."

In a letter received by the head master at the Deaf and Dumb Institution at Derby, a lady writes about a little boy she had assisted in obtaining admission into the Institution, and said that "During the little time (18 months) that William has been in the Institution he has improved

wonderfully." She writes—"You know he used to be so wild, dirty, and careless; he was always interfering with everybody, in fact he went in the village by the name of Troublesome Dummy. All is changed; he is a nice clean, well behaved boy, and people are beginning to call him by his right name, William. We shall never forget what you have done for him."



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## AN INGENIOUS BOY.

We were lately shown a curiosity in the shape of a sewing machine entirely of wood. It was whittled out of ordinary pine with an ordinary jack-knife by an ordinary boy—no, not an ordinary boy; it was the handiwork of a deaf and dumb boy who resides at Massachusetts. A machine was left at the house of the boy by an agent, and the lad, with considerable ingenuity, made a counterpart of the machine, and did it wholly with a jack-knife.

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## "MIGHTY PROUD."

At a meeting held in a country village in aid of the Deaf and Dumb Institution, Derby, a number of the pupils were present on the platform. One of the speakers called attention to a bright looking little fellow, and asked the audience if they knew him? and amidst general laughter spoke of the boy's earlier years, how he had seen him running about barefooted and dirty, playing with the worst boys in the streets; but now completely changed in his habits and character. He went on to relate a little incident he had himself observed a few weeks previous, when the boy was home from the Institution for his holiday. The little deaf and dumb boy was coming along the road, looking clean and bright, and carrying a book in his hand, when four of his old gutter companions, all in dirt, and who ought to have been at school, saw him, and one of them shouted out, "Hello, here's owd dummy comin;" and all four went to meet him, and tried to make friends with him, but he thought they were scarcely clean enough for his company, and quietly passed on his way towards home. The boys were surprised, and stared at each other for some time; at last one of them said, "Oh, ain't he got mighty proud?"



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## A DEAF AND DUMB SCULPTOR AT BRUSSELS.

A deaf and dumb sculptor named Van Louy de Canter has recently obtained two prizes, one a silver medal with a ribbon of Belgian colours, and a second class award for his best work in marble; the other a bronze medal; he has also an honourable certificate from the Belgian Exhibition of 1880. It is encouraging to hear of his success, and to know that from his devotion to the art, he will persevere in the right way to be a credit to his country and to his numerous friends among the deaf and dumb.

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## MONOGRAPH of the COLLEONBOLA & THYSANURA.

By SIR JOHN LUBBOCK, BART, M.P., &c.

This work is one of the many magnificent contributions to the literature of natural history issued by the Royal Society. It treats of curious animals which the author considers as more nearly allied to the Insecta than to the Crustacea or Arachnidæ. It is magnificently illustrated with 78 plates (31 being coloured), and the whole of the illustrations were executed by a painstaking deaf and dumb artist, Mr. Hollick. It will mark an era in the study of those neglected, but intensely curious animals, and we doubt not will repay both author, and artist, and the Society for the labour bestowed upon it.—*Daily Paper*.

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## THE COUNTESS OF ORKNEY.



The following curious anecdote is related of Mary, Countess of Orkney. She was deaf and dumb, and was married in 1753, by signs. She lived with her husband, who was also her first cousin, at his seat, Rostellan, on the harbour of Cork. Shortly after the birth of her first child, the nurse, with considerable astonishment, saw the mother cautiously approach the cradle in which the infant was sleeping, evidently full of some deep design. The Countess having perfectly assured herself that the child really slept, took a large stone, which she had concealed under her shawl, and to the horror of the nurse—who, like all persons of the lower order in her country, indeed in most countries, was fully impressed with an idea of the peculiar cunning and malignity of "dumbies"—raised it with an intent to fling it down vehemently. Before the nurse could interpose the Countess had flung the stone—not, however, as the servant had apprehended at the child, but on the floor, where of course it made a great noise. The child immediately awoke, and cried.

The Countess, who had looked with maternal eagerness to the result of her experiment, fell on her knees in a transport of joy. She had discovered that her child possessed the sense which was wanting in herself.

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## EPITAPH



In St. Modwen's Churchyard at Burton-upon-Trent, Staffordshire, the following inscription has been copied from the tombstone of a deaf and dumb man:—

This Stone  
Was raised by Subscription  
To the Memory of  
THOMAS STOKES,  
An eccentric and much-respected deaf and dumb man,  
Better known by the name of  
DUMB TOM,  
Who departed this life Feb. 25th, 1837,  
Aged 57 years.

"What man can pause, and charge the senseless dust  
With fraud, or subtlety, or aught unjust?  
How few can conscientiously declare  
Their acts have been as honourably fair?  
No gilded bait, no heart ensnaring meed,  
Could bribe poor Stokes to one dishonest deed:  
Firm in attachment, to his friends most true—  
Though deaf and dumb he was excell'd by few.  
Go ye, by nature formed, without defect,  
And copy Tom, and gain as much respect."

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## A HAPPY DEATH BED.



Not long ago there died in the county Wexford, in Ireland, a deaf and dumb shoemaker named Henry Plunkett. He had for many years been a true and sincere christian, and therefore when he came to die he was not afraid, but rejoiced at the thought of meeting his Saviour. During the last few hours of his life on earth he suffered much pain; but he was quite sensible, and made signs that if the house was piled up with gold he would not take it all and live, for, he said, pointing his hand upwards, "I wish to go up." To the woman who attended him he signed, "Do not fret, not never; I am going to Jesus." "The contrast between the white face—white as marble—and the long jet black hair and beard is striking," wrote the clergyman who sent this account, shortly after his death. But beautiful as he looked in death, he looks far more beautiful in heaven, where he now is, clothed in the white robe of Christ's righteousness, which he has provided for all who truly love and serve him.

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## THE COMING MAYORALTY.

The state coach for the Lord Mayor elect will be furnished by Mr. J. Offord, of Wells Street and Brook Street, who has also supplied the chariot for Mr. Sheriff Johnson. The coach for the new Lord Mayor is quite in harmony with modern ideas and taste. The side windows, instead of being rounded off in the corners as formerly, are cut nearly square, to follow the outlines of the body. This novelty renders the body of the carriage much lighter than usual, and more elegant in appearance. Another 'innovation' is the painting. It has hitherto been usual to paint the under part of the carriage white or drab, relieved by the same colour as the body, but in the present case the whole vehicle has been painted a dark green, the family colour of the Lord Mayor elect, relieved by large lines of gold upon the body, and gold and red upon the under carriage. The natural elegance of this arrangement of colouring is heightened by the beautiful heraldic paintings of the City arms and those of the Fishmongers' and Spectacle Makers' Companies, of which Mr. Alderman Lusk is a member. These have been executed by Mr. D. T. Baker, the celebrated deaf and dumb artist.—*The Times*, 1883.

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## THE DEAF AND DUMB IN TEXAS.

Deaf and Dumb men have a poor chance in Texas. One of them went to a farmhouse, and, when asked what he wanted, put his hand in his pocket to get a pencil, and he was at once shot down by the farmer, who thought his visitor was feeling for a pistol.

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## THE INDIANS AND DEAF AND DUMB.



They are quite sure the Indians were delighted by the reception tendered them by the children of the public schools and the inmates of the Institutions for the Blind and Deaf and Dumb last Friday, in the Academy of Music, but their happiness was made complete, on Sunday evening, at the La Pierre house, by a visit which they received from six of the pupils, all girls, of the Deaf and Dumb Institute, accompanied by the Principal, Mr. Foster, and one of the teachers. On their arrival at the hotel they were received by Mr. Welsh, the humane commissioner, and shown into a well furnished private parlour, when they were introduced, one by one, to General Smith and his Indians, whose faces plainly showed the delight which their hearts felt. They at once singled out the two girls who had taken part in the reception at the Academy, and bestowed upon them special marks of friendship.

Tea being announced in a few minutes, the whole party proceeded to the dining room, where they were seated at well spread tables, three Indians and one mute at each. Here the striking similarity between the signs used by the Indians of the West and our deaf mutes was plainly observable in the spirited conversation which ensued. The merry laughter which broke forth from these usually quiet stolid men was sufficient to mark their keen appreciation of what was said. One old chief, slightly confused, sought to excuse his awkwardness with the knife and fork to one of the young ladies, by stating that at home he never used them, but ate with his fingers. They exchanged signs for butter, coffee, milk, meat, bread, salt, sugar, knife, fork, &c., which were remarkably similar.

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After tea the whole party assembled in the parlour, and then began a scene indescribable. The Indians, wild with delight, talked away to the mutes, who, equally happy, seemed to catch and understand everything they said. They described their homes, their hunting expeditions, their wives and children; how they lived and how they buried their dead. One of them gave a very graphic account of the great snowstorms which frequently occur among the mountains. One told about the wars he had engaged in, and the number of scalps he had taken, and then asked the teacher if he had ever killed a man, and on receiving a reply in the negative, seemed quite disgusted. Another, a great rider, said that with them the horses had plenty of grass to eat, and were fat, but here, in the city, they had none, and were consequently very poor. Another old chief, a very fine looking man, stated that he had a large family of children at home, and then asked the smallest of the girls if she wouldn't go home with him, promising to bring her back as soon as she had taught his little boys and girls how to make signs like the mutes.

These wild men seemed thoroughly at home in the presence of the children, their habitual restlessness and reserve disappeared; they had met for once white persons with whom they could converse without the tedious process of interpreting, and the conversation, as Mr. Welsh expressed it, went directly to their hearts. In parting with their young visitors, the Indians freely expressed the pleasure which their visit had afforded them, then sorrow at the separation, and promised to relate all that had occurred to their friends and kindred in the West.

When it is remembered that all this and much more took place between a delegation of wild Indians and six mute girls attending the Institution in our city, it certainly will be considered remarkable, and probably never before in the history of civilization has such a meeting occurred. As a means of communication with the wild tribes roaming over our western plains, the capacity of the sign-language of mutes can hardly be over estimated, and a few well-trained mute missionaries could, without doubt, be made the instruments for accomplishing much good among this down-trodden despised race.—*New York Herald*.

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## EXHIBITION, 1851.

At the great Exhibition in 1851 there was exhibited a set of oak tables and cabinet of Stanton oak, combined with glass and ormolu, etc., made and carved by three deaf and dumb persons; the castings by Marsh, of Dudley.

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## A MATE FOR LAURA BRIDGMAN.



etty Hutson lives in the city of Wilkes-Barre, Pennsylvania, a girl seventeen years old, who has been deaf and dumb and blind from birth. She is active in her nature, and has a remarkably intelligent mind. Through the one medium of gestures, as perceived by the touch, she understands wonderfully well, and in turn makes herself understood. She will wipe dishes and put them away with scrupulous care and exactness; will go down the cellar alone at her mother's bidding and get apples; then, running up with astonishing rapidity, will give them to anyone she is bid, and put her own into her pocket. At a motion from her father she will go upstairs and get his best hat, deciding by touching his broadcloth suit which hat he wants. She knits and sews in a very creditable style, and manifests a desire to learn to do other kinds of work. She is neat and orderly in her habits, and ever acts in a ladylike manner, while in disposition she is cheerful as a sunbeam, and as playful as a kitten. For about one year, at irregular intervals, a young minister of the name of J. B. Howell, devoted one hour each week to her instruction, and she

made some advancement, novel as his method was; but in June last he went to Brazil as a missionary, since which time she has been without instruction until recently. She is now receiving daily instruction by means of the manual alphabet. It is, however, to be regretted that her present teacher is an entire novice in the work she has undertaken, but as she has large sympathy for her, and individual experience as to the needs of her pupil, it seems safe to hope that she may lay a substantial foundation, upon which some more accomplished person may build an education which will make this greatly afflicted being equal to Laura Bridgman, of world wide fame.

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## A THOUGHT OF THE SOUTH SEA ISLANDERS.

Among some of the islands of the South Sea the compound word for "hope" is beautifully expressive; it is "manaolona" or "swimming thought"—"faith" floating and keeping its head aloft above water, when all the waves and billows are going over it—a strikingly beautiful definition of "hope," worthy to be set down along with the answer which a deaf and dumb person wrote with his pencil, in reply to the question "What is your idea of forgiveness?" "It is the odour which flowers yield when trampled on."

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## DEAF, DUMB, BLIND, AND LAME.





avid Simons, of Boston, is deaf and dumb; he is also blind; likewise he is lame. Penniless he is, and houseless. Finally, he is black, which may or may not be considered a misfortune. No,—finally he was run over by a team and dreadfully bruised. Yet we suppose that John Simons still desires to live, for he consented to be carried to a hospital.  
—*Deaf Mute Advance.*

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## INTERNATIONAL EXHIBITION.

(From *The Graphic*, May, 1874.)

Messrs. Doulton and Co., who have done so well with stoneware, dignifying the simplest material by giving even to the most ordinary and cheapest articles shapes of real beauty, exhibit in Room 9 a most praiseworthy set of examples (3719) of very remarkable art and character, demonstrating principally possibilities of wall decoration. On the floor at the base of the division are some noble pieces of graphite stoneware contributed by Mr. Frank A. Butler, who is deaf and dumb.

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## A YOUNG GENIUS.

(From the Journal of the Society of Arts, May 1, 1874.)

Another artist who has made his mark on the ware by the originality of his forms is Frank A. Butler. He is quite deaf and almost dumb. He is one of many thus heavily afflicted who have passed through the school. He began his artistic life as a designer of stained glass, but his invention was not needed, nor, I dare say, discovered in the practice of an art which is almost traditional. I introduced him to the new work, and in a few months he brought out many new thoughts from the silent seclusion of his mind. A bold originality of treatment, and the gift of invention, are characteristic of his work. He has struck out many new paths. A certain massing together of floral forms, and ingenious treatment of discs, dots, and interlacing lines indicate his hand.

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## THE LITTLE DEMERARIAN.



A little coloured deaf and dumb girl in Demerara came to Mrs. H—'s school, and wished to learn to read. It was thought impossible to teach her; the missionary's wife therefore shook her head, and made signs for her to go home. But she would take no denial; so Mrs. H— sent to England for the "Deaf and Dumb Alphabet." It was astonishing how quickly the child was taught to read the New Testament, from which she learned to know Jesus as her Saviour. One day she signed to her kind teacher, "Missie, me too happy. You would think when me walk out that there were two people in the road; but it is Jesus and me. He talk and me talk, and we two so happy together."

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## DRAUGHTS.

Mr. James Wyllie (the Herd Laddie), the greatest living draught player, has been in Aberdeen for a whole week, playing in public against all comers. He played altogether 98 games, of which he won 79, lost 3, and 6 drawn. It is worthy of notice that three of the draws were secured by Mr. Benjamin Price, a deaf mute, and a well known local player.—*Scotsman.*

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## THE UNWELCOME TAP.



Isabella Green was a young woman who was completely blind and deaf, and she was brought before a number of eminent surgeons to see if anything could be done for her. Her sad condition had been produced by violent pain in the head. The only method of communicating with her was by tapping her hand, which signified no, and squeezing it, which signified yes. The surgeons concluded that her case was incurable, and in reply to her earnest inquiries she received the unwelcome tap. She immediately burst into tears, in all the bitterness of anguish. "What!" said she, "shall I never see the light of day, or hear a human voice? Must I remain shut up in darkness and silence as long as I live?" A friend who was present took up a Bible and placed it to her breast. She put her hands on it, and asked "Is this the Bible?" Her hand was squeezed in reply. She immediately clasped it in her hands, and held it to her bosom, and exclaimed, "This is the only comfort I have left. I shall never be able to look upon its blessed pages, but I can think of the promises I have learned from it." And she then began to repeat some of the promises—"Cast thy burden upon the Lord, and He will sustain thee;" "Call upon me in the day of trouble, and I will deliver thee;" "My grace is sufficient for thee," &c. She dried her tears, and became peacefully submissive to the will of

God.

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## COROT AND HIS PUPIL.



Corot the Artist had a deaf and dumb pupil. The young fellow was employed in copying one of his master's beautiful pencil drawings, when he even tried to imitate a stain of glue which was on the paper. Corot, when he saw it, smiled, and said, or at least wrote, "Très bien, mon ami; mais quand vous serez devant la nature; vous ne verrez pas de taches." " (Very well, my friend; but when you are before nature you will not see any stains.)"

M. Jean Baptist Corot, the great French landscape painter, died February 23rd, 1875, aged 79.



## DUMB FOR TWO YEARS.

Two years ago, says the *Auburn Advertiser*, George Scott, one of a gang of desperadoes in New York City, committed a robbery, for which he ought to have received ten years in prison. When he was arrested he feigned to be deaf and dumb. Upon his trial he made much of his infirmity, and the result was that he succeeded in escaping with a sentence of two years. Being transferred from Sing Sing to Auburn prison, he still kept up appearances, by means of which he escaped from doing heavy work, but was assigned to duty in shoe shop No. 1 as waiter, being supposed to be fit for no more valuable service. He was sharp, ready and intelligent, and generally well behaved, though hot tempered. Keeper Bacon, under whom he was placed, had him always under strict surveillance, but never was led to suspect by anything in his conduct that he was not deaf and dumb. Indeed, he says that he once saw Scott, who always went in the shop by the name of "Dummy," so roused up and maddened by something that had occurred, that he thought he would go crazy, yet he gave no sign that he was otherwise in respect to hearing and speaking than he seemed. About two months ago Dummy's time was up, and he was discharged. To give him a start in life again, keeper Bacon hired him to do some gardening. Principal keeper Gallup did the same thing. He worked in this way for two or three weeks. While at his work children would talk to him and play round him, yet he was always apparently oblivious to their presence. But Dummy had a tongue and could use it, and his hearing was as keen as anybody's. One day he fell in with a fellow convict who had just been discharged from prison, and they went off up the street together, talking gaily. Captain Russell, foreman in one of the departments of the prison shoe shop, who was in the street, overheard their conversation; and on another occasion it happened that one of the keepers met Dummy at Louis Schuch's and talked with him for a long time.

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## THE BACHELOR OF SCIENCE.

A fact without precedent has just happened at the Sorbonne. A young deaf mute, M. Dusuzeau, underwent recently with success the examinations for the degree of "Bachelor of Science." This distinguished pupil has answered by writing all the questions which have been put to him. This success, unexpected a few years ago, greatly honours the Imperial Institution in Paris, and is due to the high standard which its learned director, M. Vaisse, maintains in the studies, and to the devotedness of the censor, M. Valade Reoni, head master of the instruction, and who has been the affectionate master of M. Dusuzeau.

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M. Dusuzeau was married on the third of March last, at the church of St. Germain, l'Auxerrois, Paris, to Miss Matilda Freeman, daughter of James B. Freeman, Esq., of Philadelphia, in the presence of a distinguished circle of friends. Miss Freeman stayed in England some months in 1882, and is therefore well known to many of our deaf and dumb friends.

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## LIKE THE COPY.



Flourence B—, a little girl in the Deaf and Dumb Institution at Derby, was painting in water colours during her leisure hours. She had been told to be very careful with the card she was painting, and do it exactly the same as the copy, and to these instructions she strictly adhered. When the card was finished she took it to the head master, who at once noticed a black spot painted on a bright flower. On being told she had spoilt the card with doing this, she replied "But it's like the copy," and at once produced it, when it was found that by some means an ink spot had got on the copy.

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## "DRUNKEN BILLY."



A poor deaf and dumb man, who might be said to be entirely friendless in the world until the Institution of the Deaf and Dumb was formed at Derby, was continually in trouble, owing to his intemperate habits. "Drunken Billy," as he was called by some, had however a tender place in his heart, and we frequently visited him at his lodgings and assisted him in various ways. After a time Billy was persuaded to sign the temperance pledge, and began to attend the lectures and services for the adult deaf and dumb. For a time all went well, but one hot summer day one of his fellow workmen, who ought to have known better, knowing that Billy had signed the temperance pledge, offered him a shilling if he would drink a glass of ale he held in his hand. The temptation was too strong for Billy to resist, and having taken one, it was not easy for him to resist a second, and in the end poor Billy got taken up by the police. The head master of the Institution at Derby appeared, by request, to interpret the evidence, and it transpired that Billy had been sent to prison in the same month, June, each year, for the seven previous years. The magistrates however expressed their reluctance at sending Billy to prison, and asked him, through the interpreter, if he would try and keep sober, and if he would again sign the pledge; this he promised to do, and the magistrates on the bench not only dismissed the case, but each became subscribers of one guinea annually to the Deaf and Dumb Institution. Billy, true to his promise kept sober, and again attended the services for the deaf and dumb, and when nearly 70 years of age gave a brief lecture of his "Life's Experiences" to the deaf and dumb, which caused considerable amusement, especially his remarks about Derby fifty years ago. Billy was always thankful for the help rendered him by the Institution, and frequently said "If he might have his way he would be glad to die and get to heaven where he could hear." Poor Billy's life was a hard one, for death took a good wife and four little ones during the first ten years of his wedded life, and one by one the whole of his relations passed away. Billy has now done with temptation, and recently passed away to the majority, his last remarks bearing testimony to the value of the Institution for the Deaf and Dumb.

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## RAPID BICYCLE TRAVELLING.



esterday week a young man named Sydney Cornwall, of Coventry, started at six o'clock in the morning for Salisbury (a distance of 128 miles) on a bicycle. On the morning following his friends received a letter from him, posted at Taunton, stating that he had reached that place and had yet fourteen miles to go that evening; and a subsequent letter on Wednesday morning informed them that he had arrived at his destination at six o'clock on Tuesday evening, having stopped the previous night at a hostelry some miles beyond Taunton. This young man is deaf and dumb, and his enquiries for the right road must have cost him some considerable time. The driving wheel of his machine is only forty inches in diameter.—*Bicycle News*.

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## HEROIC CONDUCT OF A DEAF AND DUMB GIRL.



On Tuesday last an inquest was held by Mr. Michael Fullam, Coroner, at Aughaward, near Ballinalee in this County, on the body of a respectable middle class farmer named James Prunty. It appears the deceased, a feeble old man of 76 years of age, went into an out-house occupied by his own bull for the purpose of cleaning it out, and while in the act of doing so, the bull broke its chain and turned on him. By the interposition of providence, his daughter, a deaf mute, happened to come that way, and looked into the bull-house, her attention having been attracted by seeing the door lying open; and there, at the instant her eyes rested on the interior, she saw her aged father tossed high in the air above the bull's head; when he fell on the ground the bull gored him with his horns, pawed him with his feet, and raged with fury. The daring girl—the poor deaf mute—did not hesitate for an instant, but with most surprising presence of mind rushed to the rescue. She caught up the old man's stick which she saw on the floor as she entered, and seizing the bull by a copper ring in his nose, she thrashed him soundly on the head. The struggle was terrific—it was one of life and death, both for herself and the old man who now lay helpless at her feet. The bull did not tamely submit to his chastisement, but directed his assault on the lone girl; he tore her from her ankle to her armpit, struck her on the breast, and dashed her against the wall: but still she clung with a death grasp to his nose, and belaboured him with the stick, until she finally conquered and forced the infuriated animal to yield to her command. She then threw away the stick, and changing the ring into her right hand, raised the disabled old man from the ground and carried him on her left arm outside the door, forced back the bull, and closed the door in his face. Such heroic conduct as this has seldom been manifested by the bravest of men, but it is almost beyond credence that the deaf mute who was examined before the jury through an interpreter could have performed such an extraordinary feat. Yet so it was, and the jurors one and all were thoroughly satisfied with the clear and intelligible description of the most minute particulars of the occurrence exhibited by this most wonderful girl. It is sad to say that after all her exertions, the poor old man died in an hour after his release from the bull-house. The jury handed to the coroner the following memorandum at the close of the proceedings:—

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"We cannot separate without putting on record our entire admiration of the heroic conduct of Bridget Prunty (an orphan and deaf mute), who, at the risk of her life, relieved her aged father, James Prunty, from the furious assault of his own bull, (from the effects of which he died yesterday), by catching him by a ring in his nose, and while holding him back, carried the old man on her left arm out of the house in which he was attacked: and we urgently recommend her to the notice of those benevolent gentlemen who appreciate and reward such an act of noble daring for the preservation of human life."

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"Given at Aughaward, 22nd Jan., 1878,  
BARTHOLOMEW QUINN, Foreman."  
(For self and fellows),

*Longford Journal.*

We are glad to say that on hearing of the bravery of this little deaf and dumb girl, Mr. Harman, M.P., at once sent £5, and many other friends also shewed their appreciation of the girl's conduct in a practical way.



The following touching lines were composed by a *Deaf* friend after seeing the account in the "Longford Journal":—

THE BRAVE DEAF MUTE.

The tale of bravery I tell,  
Will your attention hold,  
Though not performed on battle field,  
Nor by a warrior bold.

An Irish girl, to whom the Lord  
Nor speech nor hearing gave,  
Tho' but a poor deaf mute was she,  
Her heart was stout and brave.

Deaf, dumb, yes, poor and motherless,  
Friendless and obscure;  
Only her father left to her,  
And he was old and poor.

A farmer he, and owned a bull,  
That in a shed was chained,  
For it was savage, but one day  
Its liberty obtained.

The poor old man was unaware  
The bull had broke its chain,  
Until the beast upon him turned  
Ere he the door could gain.

The dumb girl neared the open shed,  
As she the threshold crossed;  
Oh! dreadful sight, her father high  
By savage bull was tossed.

She could not hear if help was nigh,  
She could not call for aid;  
So quick to rescue him she ran,  
Too brave to feel afraid.

One hand she slipped within a ring,  
That through its nose was placed;  
And with her father's stick upraised,  
The angry bull she faced.

Oh! then ensued a struggle, fit  
To fill her heart with dread;  
While at her feet her father lay,  
To all appearance dead.

Long and fierce the battle raged  
Between the bull and maid;  
Nor would she yield, tho' by its horns  
Her side was open laid.

Blow after blow upon its head,  
With heavy stick she rained,  
Until the savage beast was cowed,  
And she the victory gained.

And then the stick away she threw,  
(But held on as before,)  
Her father with one arm she raised,  
And slowly neared the door.

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Then back into the shed she forced  
The bull, and slammed the door,  
While in her aching, bleeding arms,  
Her father's form she bore.

But, sad to say, her father dear,  
Whom thus to save she tried,  
Had been so injured by the bull,  
In one short hour he died.

An orphan now, alone and poor,  
Homeless, and deaf and dumb;  
Oh, who will help some christian friends,  
To make for her a home?

If you who read these simple lines,  
With speech and hearing blest,  
And have it in your power to aid  
And comfort the distressed,

Oh! think of this brave-hearted girl,  
And help her in her need;—  
With voice and pen on her behalf  
For timely help I plead.

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## A VICTORY.



eter Sims, a deaf and dumb boy, was walking past a large shop one day in winter, when he saw a beautiful pair of skates in the window. He had often wished for skates that he might skate upon the ice, and when he saw these he desired to have them. He looked; no one was watching; he thought, "I can take these skates easily, and no one will know."

Before he had been sent to school this boy had been a very bad boy; he had often stolen little articles, but now he was learning about God, and he knew that God had said "Thou shalt not steal." As he stood looking at the skates this commandment came into his mind, and there was a struggle in his heart. His old bad nature said, "Take the skates;" his conscience answered, "No, for it is wrong to steal." At last he made the signs, "steal, bad, not" (he was seen, though he did not know it), and went on without taking them. He had gained a great victory over the temptation of the devil, and the next time he was so tempted the fight was not so severe, as sin had less power over him.

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## THE QUEEN AND THE DEAF AND DUMB.

Not far from Osborne House, Isle of Wight, there lives a poor man in a small cottage, who a few years ago had a deaf and dumb daughter, who used to do a great deal of knitting for the Queen. Her Majesty frequently visited this woman, and used to talk to her on her fingers. The deaf and dumb woman is now dead, and during her illness the Queen visited her and talked to her for her comfort. Her Majesty apologised that she could not now talk so fast as when she was young.

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## EXAMPLE.



Vanuncey, a little deaf and dumb boy, was admitted to the Institution, at Derby, and night and morning he would watch with keen interest the other boys kneeling at the bed-side, and spelling on their fingers their prayers. In a few days the little boy learnt the alphabet, and the head master on going upstairs to look round, was surprised to see him kneeling reverently by his bed-side, eyes closed, and spelling on his fingers the alphabet right through. A strange prayer, the reader will think; but not so to our Heavenly Father, who doubtless would accept it as the poor boy's best offering.



## THE CONVERTED MUTE.



uring a revival of religion in one of the New England villages, a son of the clergyman returned home for a brief visit. The lad was a deaf mute, and had spent his first term in the Deaf and Dumb Institution, just then commencing its history. His parents having no knowledge of the language of signs, and the boy being an imperfect writer, it was almost impossible to interchange with him any but the most familiar ideas. He, therefore, heard nothing of the revival. But before he had been at home many days, he began to manifest signs of anxiety, and at length wrote with much labour upon his slate, "Father, what must I do to be saved?" His father wrote in reply, "My son, you must repent of sin, and believe in the Lord Jesus Christ." "How must I do this?" asked the boy again upon his slate. His father explained to him as well as he could, but the poor untaught boy could not understand. He became more than ever distressed; would leave the house in the morning for some retired place, and would be seen no more until his father went in search of him. One evening, at sunset, he was found upon the top of the hay, under the roof of the barn, on his knees, his hands uplifted and praying to God in the signs of the mutes. The distress of the parents was so intense, that they sent for one of the teachers of the Asylum, and then for another; but it seemed that the boy could not be guided to the Saviour of sinners. One afternoon the father was on his way to fulfil an engagement in a neighbouring town, and as he drove leisurely over the hills, the poor inquiring and helpless son was continually in his thoughts. In the midst of his supplications his heart became calm, and his long distracted spirit was serene in the one thought that God was able to do his own work. The speechless boy at length began to tell how he loved his Saviour, and that he first found peace on the very afternoon when the spirit of his father on the mountains was calmed and supported by the thought that what God had promised he was able to perform.

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## "NOTHING BAD."



On entering the school room one morning, one of the little deaf and dumb girls quickly turned over her slate, and colouring in the face. The teacher asked, "What have you been doing?" The girl signed, in reply, "Nothing bad, sir." On turning over the slate we found the girl had written "Drunkenness clothes a man with rags."

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## A SAD CASE.



— L — lived near Derby. Hers was a sad case—deaf, dumb, and so nearly blind that she had to be led about; moreover, she suffered from extreme weakness in the legs, and was delicate on the chest. Her father being dead, it was difficult for her to obtain the necessaries of life, and it was thought the workhouse must be her future home. The case was brought under the notice of the Committee of the Deaf and Dumb Institution at Derby, who decided not to let her go into the workhouse without trying what could be done for her. Accordingly she came under their care, and gradually became stronger; but the difficulties in the way of her education, owing to her sight, were not easily overcome, in fact she had to be taught as one perfectly deaf, dumb, and blind. She however made good progress, and is now a good tempered, hard working girl, actually earning her own living. She can wash and scour and knit and sew quite as well as many persons blessed with the senses of sight and hearing. She frequently attends the meetings for the adult deaf and dumb, and always has something interesting to say, especially on religious subjects.

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## A DEAF AND DUMB CLERGYMAN.

Among those who were ordained deacons on Trinity Sunday last year by the Bishop of Winchester was Mr. R. A. Pearce, who is deaf and dumb, and who is to devote himself specially to Missionary work among the deaf mutes in the diocese of Winchester. The Rev. C. M. Owen, Secretary to the Mission, believes that this is the first instance of a deaf and dumb man being ordained in the Church of England.—*Irish Ecclesiastical Gazette*.

The Rev. R. A. Pearce has had the honour of being presented to the Queen. Mr. Pearce has visited the Institution for the Deaf and Dumb at Derby.

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## A DEAF MUTE'S BEAUTIFUL ANSWER.

The Rev. R. Stewart says: "I knew of a gentleman who went to a Deaf and Dumb Asylum to make known to the inmates the way of salvation through Jesus Christ. He asked questions by means of writing them on a blackboard. One day he wrote the question, 'What does God do with the sins of the people who believe in Him?' One of the lads wrote below the question, 'All our sins were written in God's book, but Jesus came and drew His bleeding hand across the pages where the sins of the people were entered who believe in Him; thus covering over with His own blood the transgressions of His people.' Was this poor deaf and dumb lad right? Yes, indeed, for 'The blood of Jesus Christ, God's Son, cleanseth us from *all* sin.'"

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**"I MUST HELP."**





The following little incident will show how interested the deaf and dumb are in trying to help Institutions struggling to obtain monetary support in order to admit the numerous cases pressing for admission. A number of the pupils from the Institution at Derby were present at a meeting, when the head master was advocating its claims for support. At the close of the meeting a deaf and dumb young man came up and said, "I have been very pleased with what I saw the children do, they will soon be very clever. I hope the people will all help you; other people helped me to get a good education, now *I must help* others who are deaf and dumb to go to school. I will try and collect £5 for you." True to his promise he did collect £5, and sent it saying, "Next year I must try and collect £10." A little time since he called at the Institution with the handsome sum of £10, which he had collected in pence from 371 persons. Several other deaf mutes have shown their interest by collecting £1 to £3 from time to time.

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## CANON FARRAR WITH THE DEAF AND DUMB.

The *Washington Post* gives an account of Canon Farrar's visit to that city. He was interviewed by one of their reporters as to what he thought of the place, and he replied that he was greatly pleased, but what interested him most was the Deaf Mute College. He was of opinion there was nothing of its kind in the world. The Canon was conducted through the College by Dr. Gallaudet, the president, who explained to him the various arrangements, after which Mr. Olof Hanson, a Swede, who has mastered English since the loss of his hearing, delivered orally the following address:—Two and a half centuries ago the Pilgrim Fathers laid the foundation of the nation. America may in a sense be called the child of England—and a well-grown child, of which she need not be ashamed. In visiting this country, therefore, you do not, we trust, feel like a stranger, but, as it were, among relatives and friends. Archdeacon Farrar is no stranger to us; his beautiful "Life of Christ" is a well-known volume in many a public and private American library, and there are few who have not read his noble eulogy on our departed hero, General Grant. As a friend then, we bid him welcome. Permit me now to say a few words about the instruction of the deaf in this country. In 1817 the first deaf mute school in America was founded at Hartford, Connecticut; there are now upwards of sixty schools for the deaf and dumb in the United States, and to day more than 7000 pupils receiving instruction. The minds of the deaf are just like those of other people, and only need to be developed. Although the avenue of the ear is closed, through the other senses information is imparted, and sight, being the most convenient, is chiefly made use of in instructing the deaf; but to teach them persons of experience and intelligence are required, and to obtain such teachers money is necessary. Our Government has wisely recognised this, and it accordingly makes liberal provision for educating the deaf, as well as the hearing, all our institutions being supported mainly by the Government. It was long doubted that the deaf could master the higher branches of study, and it has been reserved for this college to see if they can. In this country we have the deaf as teachers, lawyers, chemists, artists, clergymen, editors, &c. Many take a most creditable rank among the hearing persons in their professions. Among the graduates of this college will be found some of the most intelligent and best educated deaf mutes in the world. The college is the only one of its kind in existence. Two young men from the old world have come all the way here to obtain an education which they could not get at home. They are cordially welcomed, and we hope many more will come until the time arrives when they have a college of their own, where they may acquire the advantages of a high and liberal education. Mr. Francis Maginn, son of the Rev. C. A. Maginn, county Cork, was then introduced to Canon Farrar, and his address read by Dr. Gallaudet. "As one of the two students from Europe just alluded to by my friend, I have the pleasure of welcoming my distinguished countryman, Archdeacon Farrar, to Washington. Having acquired the rudiments of my education in the metropolis of Great Britain, where you from Sunday to Sunday expound the unsearchable riches of Christ, and being a native of Ireland, where my father ministers in the Church of Ireland, it is but natural I should express my deep gratification that you should have come amongst my American brethren in affliction. I am sure, sir, that you have felt as I have done when coming to the great and prosperous United States, that the American people is one of which we may well be proud—a great and highly civilised people, with whom we are connected by every tie of blood, and every relation of business—they are a people who bear our civilisation, in many things improved, our language, literature, laws, and religion. In an educational point of view the nation is prominent, and her silent children have the advantages of spacious institutions, supported by her revenues. It is greatly to be regretted that our brethren in Great Britain enjoy none of these elaborate advantages of intellectual culture. Whilst Mr. Foster's Act benefits thousands, and while \$15,000,000 are annually voted for the masses, one third of the mutes of right school age are being left uneducated. What that means, the English have no conception, or they would not be apathetic or unconcerned; no class when uneducated is more entirely cut off from all human intercourse than the deaf and dumb." The Canon, in reply, expressed his thanks for the cordial reception given him, and concluded with a short prayer, which was interpreted by Dr. Gallaudet, President of the Deaf and Dumb College.

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## DEAF AND DUMB SOLDIERS.

**D**uring the Franco-German War, an army corps of 400 deaf and dumb Frances-Tireurs were led to battle against the Germans.—*Paris Journal*.

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### ROBERT S. LYONS.

**R**obert S. Lyons went about Ireland last summer visiting the deaf and dumb, and talking to them about Jesus. He was then home for vacation from America, where he had gone to study, in order to fit himself to be a missionary to the deaf and dumb. We all hoped that he would have entered on his duties as such this summer, and that many of his deaf country men and women would have been helped by him on the way to heaven. But God has ordered it otherwise. He died at his father's residence, near Newtownstewart, after a long and painful illness, on the evening of Friday, the 5th of June last.

Mr. Francis Maginn, who is also deaf and dumb, went with Robert Lyons to America last autumn, and left his studies in the College that he might take care of him on the journey home, has written some reminiscences of his friend, of which the following is a part:—

"It was my privilege to be his companion on his return to Washington, and to share the same rooms. He spent much time in Bible reading and prayer. He was attacked in February last with a serious illness, which he bore with wonderful patience. At one time his death was expected. We sat up one night watching for his last breath, but life was lengthened.

He seemed to improve for a while, and was able to go out for a drive in the President's carriage. Every comfort was his, supplied by the kind ladies of Dr. Gallaudet's family. Flowers, books, pictures; every delicacy possible constantly sent to tempt the appetite; but his strength scarcely increased. Prayers were daily offered on his behalf. Even a little girl prayed daily for him, and said, 'I know God will hear my prayers, and he will recover.' But such was not the will of God. He was sent home, and given up to my care. The voyage was fine four days, when a gale arose which lasted five days, and tried his strength terribly. He seemed sinking, and said, 'I will not live to see my parents again.' I said, 'You will, if you trust in God, and if it is His will.' When we came to see lights of the Irish coast we felt joy and comfort. Arrived in Londonderry he had scarcely any strength to stand. When Newtownstewart was reached his relations and I knew each other by our troubled and anxious faces."

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His sister wrote that on the last two occasions that his mother talked to him of his sufferings his reply each time was, "If we suffer with Him (Jesus), we shall reign with Him." Again, he said he left himself in the hands of his Lord, to take him or leave him as He pleased. He breathed his last in the arms of his brother John, on Friday, the 5th of June, at 10.30 p.m. The end was so peaceful that they could not tell when the last breath was drawn.

The funeral took place on Monday, the 8th, when the long procession of vehicles, some forty or fifty in number, bore testimony to the love and respect with which he was regarded in his own neighbourhood. Next after the chief mourners walked Samuel Carrigan and young M'Causland, two deaf mutes who loved and honoured him. Many others would have been present also, had it been in their power, for Robert had the love and regard of all the deaf and dumb who knew him.

*Copy of a letter given to R. S. Lyons on leaving America, by Dr. Gallaudet, President of the College:—*

National Deaf Mute College, Kendal Green,  
Near Washington.

MY DEAR ROBERT,—I want to give you more than a mere "good-bye" in words, as you take your leave of us. I want to tell you how much I have been pleased with your course here as a student, how gratified I have been to see your pleasantness in your work, and how thoroughly you have won my respect and esteem; and then want to add that your patience and cheerfulness under the heavy cross of extreme illness has made you seem a real hero. It is an added pleasure to think that this heroism is of that sort which those sons of men alone exhibit who are filled with the spirit of our good and glorious leader, Christ. I believe, dear Robert, that you have that spirit, truly and fully, and I am sure it will sustain you in all future work. As you go far away over the ocean to your home, to your loved ones, and to that work which God will give you to do, my prayers will follow

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you daily that God will give you health and strength to do His will, and, above all, that the "peace of God" which passeth knowledge may fill your soul. Wishing you every blessing that earth and heaven can bestow,—I am, yours in loving friendship,

E. M. GALLAUDET.

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## HELEN SILVIE.



Helen Silvie was a Scotch girl. She was born in the village of Dunblane, situated on the beautiful banks of the river Allan.

She lost her hearing by fever when about five years of age, and two years after she was sent to the Edinburgh Institution for the Education of the Deaf and Dumb.

She was a very shy child, and would not speak any words after she became deaf, so she soon forgot how to do so, and when her education was begun, she was nearly like a child born deaf.

For a time she was peevish and discontented; her mind was dark. But so soon as she began to understand, it was as if light shone into her mind, and she became cheerful and happy like her companions.

At first she did not seem very clever. But after two years she began to improve fast, and soon was one of the best pupils in the Institution. She was very amiable and affectionate, and a great favourite with her companions.

When she grew up she became an assistant in the school, she taught one of the junior classes in the early part of the day, and instructed the girls in sewing in the evenings. For some years she was thus usefully employed. But her brother wished her to go and live with him, and keep house for him at Bannockburn, and she consented and left the Institution.

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After a time Helen wished to return to the Institution. So she wrote a letter to a friend and asked her to find out if she would be allowed to become a teacher again. But the Superintendent of the Institution was ill, and no answer was sent to her letter. Then Helen thought she would go herself to the Institution and see if they would employ her. It was winter. She set out from Stirling in a steamer on the last day of the year 1845, and arrived at Granton Pier at night. It was dark. A gentleman offered to conduct her up the pier, but he did not know the way. He should have turned to go towards the town, but he led her straight on. They came to the edge of the pier, and in an instant both were plunged into the sea. They were soon picked up, and carried to the hotel. Helen soon seemed quite well, and she was sent on to the Institution. She felt so happy at being again among her old friends that she did not soon go to bed. She thought herself much better than she was. She caught a very bad cold. In a few days inflammation of the lungs came on. Her sufferings were very great, but, she bore them patiently; and on Sabbath morning, the 18th of January, 1846, her spirit took its flight to her Saviour's bosom.

Her pastor, who visited her on her death-bed, was much pleased to see how fully she trusted in Jesus. He said of her after she died "I think of her as one of the spirits of the just made perfect."

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## A CAT ASSISTING A DEAF AND DUMB WOMAN.

The chill wind was moaning, the rain falling drearily, and day darkening rapidly, when a lady might have been seen walking along quickly through Eccles Street. She was thinking of home, with its bright warm fire, and how soon she could get in out of the cold and wet.

Suddenly she stopped, as a feeble cry arrested her footsteps, and looking round, she perceived a cat crouched against some steps. The storm was beating on the poor harmless creature, and night coming on.

The lady did not turn away and hurry on, as some selfish people would have done, but pitied and

called the poor cat. It looked so forlorn, and gave a frightened glance in her face. Gaining courage from what it saw there, it trusted her, and jumped up, curled its tail over its back, and trotted contentedly after her. The lady went on. When she looked back now and then, there was pussy trotting steadily behind.

Presently the lady knocked at a hall door, and when it was opened they passed into a bright room, and pussy sat down to dry before a warm fire, where two other cats, sleek and well fed, kept her company. Well, our puss, whose name was "Gipsy," very soon was lapping a saucer of warm milk. After that she looked at the fire, and winked her eyes until she fell asleep.

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Sarah Darby, who is deaf and dumb, was at that time living in this house. Pussy became very fond of Sarah, and liked to sit in her lap because she was kind to it. Now Sarah did not think a cat could help her, but she knew that God commands us to be kind to helpless creatures, and He always rewards us when we obey Him.

You will wonder how a cat could help anyone, so I will tell you. Sometimes Sarah was alone in the house, and when a knock came to the hall door there was no one to tell her but puss, and puss did so. How? She jumped down off Sarah's lap, and looked up in her face every time a knock came, and after the door had been opened got on her lap again, and waited for the next one. So this is how the cat helped the deaf and dumb woman.

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## THE EARL OF SHAFTESBURY.

**A**t a meeting in aid of the deaf and dumb held in Dundee, at which Lord Panmure presided, a number of deaf and dumb children were present and put through an examination. The question was put on the blackboard, "Who is the greatest living statesman of Great Britain?" One of the boys instantly wrote, "The Earl of Shaftesbury." The chairman patted the boy on the head, and asked, "Why do you think the Earl of Shaftesbury is the greatest living statesman?" The boy answered, "Because he cares a great deal for the like of us deaf mutes."

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## DEAF AND DUMB LADY'S IDEA OF MUSIC.



**A** lady who graduated from the Institution at New York some years ago, was questioned as to the capacity of the deaf to enjoy music; she wrote: "I think all deaf persons have an idea more or less vague of musical sounds. It comes to all who cannot hear through the sense of touch. The vibrations of the chords of a piano, when strongly played, are sufficient to produce real enjoyment by means of feeling to one who can touch the case merely. The soft, tremulous notes, even convey an impression through the nerves, similar, I fancy, to that which others obtain through the ear. But the real music for us comes through the eye. The rippling of waves, the tremulous vibration of leaf and blossom and twig, all these sights make for us a harmony perhaps as perfect as the most finished orchestra."

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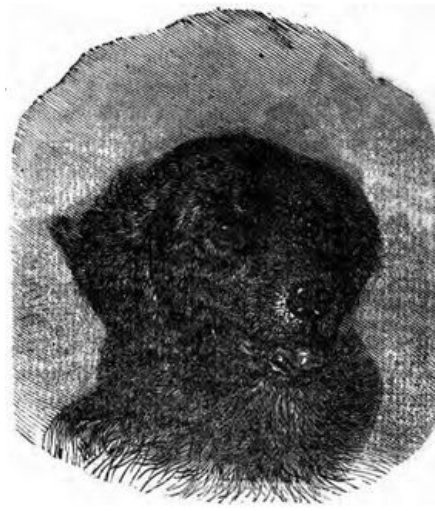
## HALF A SCORE DEAF MUTES.

**O**n Tuesday evening last the Stamford Corn Exchange was crowded with people eager to see half a score little deaf mutes from the Institution at Derby. The children—six boys and four girls—caused considerable amusement, and also pain to think they should be so afflicted. The youngsters can draw, read, and write in a way that is surprising, and some of the faces were marked by unusual brightness and intelligence.—*Stamford Mercury*, Sep. 18th, 1884.

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## A DUMB DOG.



**A** deaf and dumb lady living in a German city, had, as a companion, a younger woman, who was also deaf and dumb. They lived in a small set of rooms opening on the public corridor of the house. Somebody gave the elder lady a dog as a present. For some time, whenever anybody rang the bell at the door, the dog barked to call the attention of his mistress. The dog soon discovered, however, that neither the bell nor the barking made any impression on the women, and he took to the practice of merely pulling one of them by the dress with his teeth, in order to explain that some one was at the door. Gradually the dog ceased to bark altogether, and for more than seven years before his death he remained as mute as his two companions.

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## "CLEANSING FROM SIN."



**D**atthew Jones, a poor deaf and dumb boy, once wrote the meaning of Jesus Christ's blood washing away sin. Being asked if he was afraid God would punish him for his sins, he wrote this answer, "No, for when God sees my name down in His book, and all the things I have done wrong, and all that I have left undone, there will be a long account; but He won't be able to read it, because Jesus Christ's bleeding hand will have blotted all the account out, and He would see nothing on that page but the Saviour's blood, for I have asked Him to wash all my sins away."

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## THE BIBLE AND THE DEAF AND DUMB.

**T**he following is taken from the British and Foreign Bible Society's Report for 1885, being an extract from one of their agents in Belgium named Gazan:—"For the last fourteen years Gazan has been in the habit of getting shaved by a barber who also keeps a drinking saloon. Though not a member of a temperance society Gazan is an abstainer, and is none the less welcome, and he occasionally is able to sell to persons who frequent the place. One day last year when the barber's shop was full, a man was there who had often prevented people buying, and when Gazan left began to say all the harm he could of him. This he heard from the barber's wife, who expressed great annoyance at it. Some time after a young man, deaf and dumb, called upon Gazan and gave him to understand he wanted a Bible. With the aid of a pencil they carried on a conversation, in the course of which Gazan showed him several passages marked in the Bible. This was on a Sunday morning, and in the afternoon the deaf and dumb young man came back to attend the service, for which Gazan lends his room; and he continued to come Sunday after Sunday, when by signs and giving him passages to read he was interested in the service. He was introduced to the deaf and dumb evangelist in Brussels, and having found work as a printer, is living there now, lodging at the house of M. Crispells, who holds the service at Louvain. On Christmas Day he went to Louvain to see Gazan, and showed him a number of texts which had been pointed out to him during his former visits, and showed remarkable familiarity with the Scriptures. This deaf and dumb young man is no other than the son of the man above referred to, who had spoken against him in the barber's shop. The conversion of his son has had a remarkable effect upon him; he is now quite a changed man, and does all he can to assist Gazan and to induce people to buy his books."

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## CORK TEMPERANCE EXHIBITION.

The following were won by deaf mutes:—Both certificate and prize, E. Morgan, for painted album; A. Corkey, doll's dress; B. Henderson, same; J. Giveen, stitching; J. O'Sullivan, knitting; G. Seabury, laundry work. Also, prizes were won by J. Armstrong, handwriting; L. Corkey, texts in Bible album; E. Phibbs, doll's suit; E. Gray, knitting. A Bible album made by deaf mutes at Cork was much admired. Each page has a picture with a great many texts written round it.

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## GOOD INFLUENCE.



A few years since an aged man, who had long been a sincere and devoted christian, was placed in the same ward in the Infirmary of N — with a deaf and dumb youth. The former received and enjoyed the visits of the chaplain, whilst the latter was considered inaccessible to instruction. An arrangement was at length made for the good old man to partake of the sacrament of the Lord's Supper, when he made, as it appeared to the chaplain and matron, the singular request that the young mute might partake of it with him. A secret was then divulged which had been known only to the two patients themselves. Having spent a long period of time together, the old man had improved the opportunity thus afforded to effect intercourse with the youth by signs, and had been enabled, by the Divine blessing, to convey to him a knowledge of salvation through a crucified Redeemer. There appeared every reason to believe that the poor fellow possessed an enlightened understanding and a renewed mind, and he was allowed to participate in the desired privilege.

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Shortly after this the old man died, and when the youth was made sensible of the event, his countenance brightened with joy; he waved his hand and pointed up to the sky to intimate that he was gone into heaven. After a time the mute followed his kind friend and instructor. When he felt himself dying, he first put his fingers in his ears and took them out again, to show that his ears would be unstopped; he then put out his tongue and pointed to heaven, to show that that would be unloosed.

These facts were communicated to a friend by the matron of the Infirmary—herself an eminent christian, who has since died, and who did not doubt that the youth had obtained a correct and experimental knowledge of the gospel of salvation.

## A DEAF AND DUMB MAN IN THE REVISION COURT.

On Thursday afternoon a singular scene was witnessed during the proceedings of the Revision Court, at Ashton-under-Lyne. A man named James Booth, of 3, Dog Dungeon, Hurst polling district, was objected to by the Conservatives, and Mr. Booth, their solicitor, announced that the man was deaf and dumb, but just able to utter a monosyllable now and then. Mr. Chorlton, the Liberal solicitor: What can I do (laughter)? Mr. Booth first by writing asked what the man's name was, and then began to talk to him with his fingers, but being an indifferent chirologist he made very poor progress. He had merely elicited that the man was the owner when Mr. Chorlton began to grow impatient, and inquired, Why don't they both go to the Isle of Man for a week (laughter)? Nothing more could be got out of the man except a "yes" or "no" after questions had been patiently propounded by Mr. Booth in the dactylogic alphabet. At length the Barrister spied a rent book, and this was pounced upon and the vote allowed very joyfully, to save further trouble. The dumb man then spake, stuttering, and with great effort, I claim my expenses. Mr. Chorlton: He's got those words all right, at any rate (laughter.) Mr. Booth: He can talk a little but hear nothing. Recourse was again had by Mr. Booth to his digits, and he interpreted to the court that the man was a hat body maker, and wanted 5s. 6d. The Barrister: I will allow 5s. The money was handed to the man, and he went away smiling.—*Newcastle Journal*.

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## JULIA BRACE.



ulia Brace, a deaf, dumb, and blind woman, who died in August, 1884, in her seventy-eighth year, was well known all over America, at least wherever attention has been paid to the education of deaf mutes. In the year 1810, when about four years old, she lost her sight and hearing from malignant sickness. At that time there was no school for deaf mutes. It was not until after she was turned nineteen years that she entered school, and she remained there between twenty and twenty-five years. During her long stay at the school her case always attracted particularly interesting attention on the part of visitors. In many ways she could render much service in the daily work of the Institution. She could even distinguish clothes belonging to different pupils, and was therefore employed in sorting and putting them away. She had a good many curious and amusing ways. For instance, when girl-pupils, dressing, took their turns before the looking glass to comb up their hair, she always insisted on having her turn, and would stand there to comb hers like any one else. But one thing was noticeable. She had a very clear notion of her own rights, and would not allow any interference with them. Sometimes her idea of a personal right was rather out of a common course, but she had no question about it, and probably could not see how any one should have.

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Her case is not to be compared with that of Laura Bridgman, who possessed mental powers of a higher order. She had not got the benefit of early, assiduous, and special care that was given to the latter, and probably she had a much less acute mental constitution at the outset of her education. Her education began late, and at a time when very little was known of the proper way of education for a case like hers; and she consequently did not make much progress in language. However, it has been found quite easy to communicate with her as to all the common events of her daily life.

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## "AN AMUSING STORY."



here is an amusing story hailing from Munich. During the past year the professor of Aesthetics in the University, whose lectures are proverbially wearisome, delivered his lectures (as usual) to a scanty audience. There were five students in all, who, week by week, melted and grew "beautifully less," until at last but one was left. This solitary individual, however, seemed to concentrate in his own person all the diligence, application, and punctuality of his frivolous fellows. At the conclusion of the last lecture of the course the professor approached him and praised him for these admirable qualities, and proceeded to inquire of him, "What is your name, my young friend?" No answer. "What country are you from?" Absolute silence. The matter was soon elucidated, for it was discovered that the patient and persevering disciple was a poor deaf mute, who had taken refuge from the severe cold of winter in the warm lecture rooms of the University.

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Mission.



he following is extracted from "The Christian Leader":—At a Christmas competition of blind readers which took place on Friday and Saturday, 21st and 22nd December, 1883, in the Mission Hall in Bath Street, Glasgow, was found a blind deaf mute among the blind hearing competitors. Educated when young in the Institution for the Deaf and Dumb, he was able to do for himself until he lost his sight two or three years ago. He had then to make use of his fingers in reading as well as speaking; and in spite of the formidable difficulties in the way of his learning the embossed type, he made a most creditable appearance on Saturday and gained a special prize. The remark made by one of the examiners when this man was reading will, we are sure, express the thought of all who peruse these lines—"How thankful to God we ought to be for the use of our faculties, and especially for this precious blessing of sight!" This blind deaf mute is Mr. Daniel Hunter Ardrossan, one of the members of the Ayrshire Deaf and Dumb

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## A DEAF MUTE'S HEROISM.



About five o'clock on Sunday afternoon several gentlemen standing on Vine Street Wharf witnessed an act which was highly commendable. Thomas Hall, a lad of nine years, having strayed from his parents, was at play upon the wharf mentioned, when his foot slipped and he was precipitated into the strong tide of the Delaware. A deaf mute named Argus Cornish, an eccentric genius, who does odd jobs along the wharves, and who, an outcast himself, seems to take pleasurable pride in protecting others, and has already saved several lives, although standing with his back to the scene of accident, seemed, as his name implied, to have a hundred eyes. Without any hesitation he stripped off his coat and shoes, and plunging into the water, in a short time brought the boy safe to land. Argus' heroism should not be overlooked. —*American Paper.*

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## THE RIGHT HON. W. E. GLADSTONE AND THE DEAF AND DUMB.

**M**r. Gladstone, on being presented with the freedom of the Worshipful Company of Turners, gave an address from which the following is an abstract:—

I went a few days ago to examine the collection of works prepared at Messrs. Doulton's Pottery to be sent to the Exhibition at Philadelphia. Those works were delightful for the eye to behold. They were also highly satisfactory on the distinct ground that the price of production appeared to be so moderate; but, most of all were they delightful to me, because they were true products of the soil. There was a high faculty of art as it seemed to me developed in the production of those works, and that faculty of art had grown up in Lambeth. It was the Lambeth School of Art from which Messrs. Doulton derived an abundant supply of workers to whom they could intrust the preparation of those admirable objects. Among the works I would mention one. It was a beautiful piece of work produced by a youth who from his birth was both deaf and dumb. Now, consider what it is to be deaf and dumb; what a cutting off of resources; what a stinting of the means of training and improvement; and then consider, notwithstanding this, how it was through an inborn resolution in the centre of his being it was in the power of this lad to make himself a producer of works that could command admiration on the score of beauty, again showing how the energies, if rightly directed, can be forthcoming when required.

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## A DEAF AND DUMB GIRL'S DREAM.

(WRITTEN BY HERSELF.)

**I** had a dream on the 26th of January. I was going for rolls, and going back I met Gracie, a friend of mine, and she and I spoke quite well—we were not deaf and dumb. A poor boy, very ragged, carried a basket with some coloured glasses and stones, very bright, and some curious musical instruments that I had never seen before. He walked behind us, and he called to Gracie, and she turned to him, and he said to her that he wanted her to buy many of them; that they were a penny each. We took them up and looked at them, and they were very curious. She chose a bright red one for a brooch, and bought it for a penny. Then he said to me "Will you buy some?" But I did not want to be tempted to buy, and he told me a great deal about its very beautiful sounds; that it was more beautiful than all the others, and nothing could be more beautiful to hear in this world, and he showed me how to play on it, and we heard beautiful sounds. So I changed my mind, and wanted it very much, because I could hear it. Then I saw a policeman come up to us because he heard the beautiful music; and he laughed very much, and looked so very happy. I said to the poor boy, "Thank you very much for your showing me how to play on it." And he was very glad as he went away. Gracie went home, and I went home, carrying my glass organ with me.

The above appears to us specially interesting; it is a curious circumstance that a deaf and dumb girl should seem to hear sound in her sleep.





## A DEAF AND DUMB COUNCILLOR.



apotrine Moller, a Russian Councillor of State, son of General Moller, and nephew of the tutor to the Grand Dukes Nicholas and Michael, has just died at the age of eighty-three. He himself, his brother, and sister were all born deaf and dumb. He was educated in the Deaf and Dumb Institution in St. Petersburg, rapidly learnt to read, and showed such ability that he was first admitted into the Imperial Chancery and afterwards into the Council of State.

## DEAF AND DUMB BOY AND HIS MOTHER.



achariah was a deaf and dumb boy, thirteen years of age, who was being educated in an Institution for the Deaf and Dumb, after an absence of four years he went home to see his mother. When he entered her house, in company with his benefactor, she was sitting in a state of intoxication, which greatly affected him. He took his pencil, and thus attempted to show her the evil and danger of such conduct, and gave her much good advice. After retiring with his friend, at whose house he went to lodge, his countenance became very sorrowful, and the tears trickled down his cheeks. His friend asked him the occasion of all this, when he wrote "that he was thinking if he got to heaven how sorry he should be not to find his mother there."



## SPEED OF MANUAL SPELLING.



In reply to a question "What is the number of words a good hand speaker can make or say in one minute?" A deaf mute says, "Take the average number of letters per word of the English language as five; this is the number decided upon by the Postal Telegraph department. The average of the Bible is about 4-1/8."

A good hand speaker can go through the alphabet ten times in one minute. I have proved this by personally testing several deaf mutes.

The pauses between words occupy the space of one letter each, so we must deduct one sixth of the whole thus:—

Letters in alphabet	26
Number of times spelt	10
	---
Total letters per minute	260
Deduct about one sixth for pauses	45
	---
Average letters per minute	215 ÷ 5
	---
Result	43 words per minute.

## PORTOBELLO SWIMMING CLUB.

**O**n the mornings of Wednesday and Thursday the deep-diving medal of this club was competed for by five members. The depth of water varied from 13 to 18 feet. Mr. Robert Smith was very successful in recovering the plates from the bottom, bringing up six on the first and two on the second morning, with which number he secures first honours. The second place was taken by Mr. J. Wallace James. Mr. Smith, the medallist, is deaf and dumb.—*Scotsman*, Aug. 29th.



### "DEAR TAMMAS."

**A** poor old deaf man resided in Fife; he was visited by his minister shortly after coming to his pulpit. The minister said he would often call and see him; but time went on, and he did not visit him again until two years after, when, happening to go through the street where the deaf man was living, he saw his wife at the door, and could therefore do no other than inquire for her husband. "Weel, Margaret, how is Tammas?" "None the better o'you," was the curt reply. "How, how, Margaret," inquired the minister. "Oh, ye promised twa years syne tae ca' and pray once a fortnight wi' him, and hae ne'er darkened the door sin' syne." "Weel, weel, Margaret, don't be so short! I thought it was not so very necessary to call and pray with Tammas, for he is so deaf ye ken he canna hear me." "But, sir," said the woman, with a rising dignity of manner, "the Lord's no deaf!" And it is to be supposed the minister felt the power of her reproach.

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### ROYAL SCOTTISH ACADEMY EXHIBITION FOR 1880.

**J**ohn S. Rennie Reid, a young Aberdeen lad, now resident in Edinburgh, who, though labouring under the great disability of being deaf and dumb, has for some years back been an enthusiastic art student, has succeeded in procuring admission for three oil paintings, each of which gives good indication of his deftness and skill in the delineation of nature, and the ardour with which he has followed up his studies. "Hide and Seek" represents some children playing at that game in a hay field. "Largo, the Beach at Low Water" gives us a pretty coast scene, with figures on the beach. "Baiting the Line" is a very effective study of a common incident in fisher life.

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### IN DERBY POLICE COURT.

A few years since the Head Master of the Deaf and Dumb Institution at Derby was sent for, with a request that he would hasten to the police court to see what could be done with a little deaf and dumb boy. The sketch is a faithful picture of the little fellow as he stood in the dock charged with stealing. The police, in giving their evidence, said that many complaints had been made of the boy's conduct. One lady complained of his illusing her dog, another a cat, and another killing her bird; others that he was always throwing stones or stealing, and that he had actually tried to upset a railway train. It appeared that twice previously the boy had been taken up by the police, but owing to his tender age nothing could be done with

**A** The Mayor, addressing the Head Master of the Institution, said something must be done with the



**THE SAME PUPIL AFTER ONE YEAR'S TRAINING.**

boy; unfortunately he was getting worse and worse; the case was a very sad one, the boy being deaf and dumb, but the public must be protected. The other magistrates present concurred with the Mayor's remarks, and after consulting with



**PUPIL AS TAKEN FROM THE POLICE COURT.**

Mr. Bailey, J.P., Chairman of the Committee of the Institution, who was on the bench at the time, the boy was sent direct to the Institution, where food was given to him, after which his photograph was taken. The

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sketch given on the previous page is copied from it. The boy settled down, but not without giving considerable trouble; it was not to be expected that a boy, though so tender in years yet hardened in bad habits, should at once conform to the rules of the Institution. The teachers were not, therefore, greatly surprised to find him early one morning prowling in a quarter of the Institution to which he had no proper means of access. From time to time his teachers had difficulties to contend with not easy to describe. There has, however, been a gradual improvement in the boy's life and character. The sketch given above is from a photograph taken when the boy had been in the Institution one year.



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## **AN INTERVIEW WITH LAURA BRIDGMAN.**



**W**e presume most of our readers will have read of Laura Bridgman, who is without any perfect sense except that of touch. A correspondent of the "Christian Union" gives an interesting account of an afternoon spent with her, from which we make the following abstract:—

If any one supposes that by reason of her deprivation she is queer or awkward in person or manners, he is altogether in error. There is nothing at all singular in her appearance. When I entered the parlour, a member of the family with whom she lives was playing on the piano, and close behind her, on a low seat, there was a very slight, very erect, quiet, self-possessed looking person, who seemed to be listening to the music, while her hands were busy over some crocheting or some similar work. She would have been taken for a guest who was fashioning some pretty article whilst being entertained with music. The expression of her face was bright and interested; and one watching her satisfied look would have been slow to believe that she did not hear. The green shade over her eyes indicated that she was one of the blind. She had on a brown dress, a blue ribbon at the

neck, a gold ring and chain, and a watch or locket in her belt—a neatly attired, genteel, lady-like person, looking about thirty-five (though her age is not far from forty-four), with soft, brown hair, smooth and fine, a well shaped head, fair complexion, and handsome features. That was Laura. As soon as she learned that she had a visitor who knew people in the town where her nearest kindred live, she came swiftly across the room, leaving her work on the centre table as she passed it, and grasped my hand, laughing with the eagerness of a child. Then she sat down face to face with the lady who has charge of her, and commenced an animated conversation, by the manual alphabet, easily understood by one who has practised it; but the slight-of-hand by which the fingers of the friendly hostess, manipulating on Laura's slender wrists, communicated with that living consciousness shut in there without one perfect sense except of taste and touch, was something mysterious, inscrutable to my duller sense. Yet that the communication was definite,

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quick, missive, so to speak, manifest enough, for Laura's face beamed, and she was all alert. Partly by the letters and partly by signs she said a great deal to me. She "ought to be at home to be company for mother," she said; and, once or twice, she fashioned the word "Mamma" very distinctly with her lips. She asked if I knew a member of her family now dead, and said "that was a long year after Carl died." She seemed brimming over once with things to tell me, and wanted me to know about her teaching some of the blind girls to sew, which she takes great pride in, threading the needle, and making her pupils pick out their work if it is not done nicely. She is a good seamstress herself, does fancy work, and can run a sewing machine. Next, she caught hold of my hand and led me up two flights of stairs to her room to shew me her things; but the first movement was to take me to the window, where she patted on the glass and signified that I should see what a pleasant prospect there was from it. And there she, who had never seen or heard, waited by my side in great content while I looked and listened. Yet her face was radiant, and she stood there as if she both saw and heard. I wish I could bring before all those who are discontented with their lot, repining because God has withheld something from them or taken something away, the cheerful face of this lady, who has so little, but who accepts it as though she had all, who has never seen a human countenance or heard a human voice, who in the infinite glory and beauty of this outward world has no part, shut in by herself in that silent, dark, unchanging, awful loneliness. Next she showed me how springy her bed was. Then she took off my shawl, and showed me all the pretty things and conveniences she had in her room, opening every box and drawer, and displaying the contents. Her jet chain she laid against her neck, her bows and collars and embroidered hand-kerchiefs were taken up one by one, and deftly replaced in their proper receptacles. Her writing materials, sewing implements, little statuettes, trinkets, large Bible—I had to see them all. Lastly she took out a sheet of paper, pressed it down on a French writing-board, examined the point of the pencil, and wrote her autograph, "God is love and truth. S. N. Bridgman." And then from her needle-case and spool-box produced a cambric needle and fine cotton, and showed me how to thread a needle, which was done by holding the eye against the tip of her tongue, the exquisite nicety of touch in it guiding her to pass the thread through. It was done in an instant, though it seemed impossible to do it at all, and then she presented me the threaded needle triumphantly, having secured it by slipping a knot. Going down to the parlour again, she told me how kind it was in Dr. Howe to fit her up such a pretty room; and then I must go into the school room, whither she led me by the hand, and introduced me to several of her friends among the pupils, and when I took my departure she would have the teacher go with me to the door to tell me which car to take.

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## A DEAF AND DUMB BOY'S DEVOTION.



nder the trees standing by the left bank of the Thames, and sheltered from its waters by a mound of earth, is an old but comfortable boathouse. A few roughly-hewn steps lead from the mound to the water's edge, where some six or seven boats rock idly on the surface. Over the door of this tottering mansion hangs a wooden board, with the words "Timothy Gainsad" inscribed in large letters upon a black ground. A gush of light and warmth issuing from the door guides the weary traveller to a haven worthy of his choicest desires. Well can I remember the dark outline of St. Paul's Cathedral, lifting its rounded dome in massive grandeur to the skies, and the faint outline of the opposite bank shining dimly in the distance. I remember, when a lad of seven, a rich and influential lady coming down from Yorkshire to spend the winter months in London. She brought with her a dumb boy attendant, whom she had adopted and treated with the greatest kindness. One dark night she hired a boat, and rowed out upon the river. Scarcely was she lost in the river mist ere the flood gates of heaven were opened, the rain came down in torrents, the waves dashed against our rude pier and threatened to dislodge it, while now and then an occasional streak of lightning, accompanied by a clap of thunder, lit up the dark surface of the river. My friends had gone off in a boat in search of the lady, and I was alone in the room. Seated on a stool by the side of a blazing fire, I was reading an interesting novel, when the door was violently pushed, and the dumb attendant of the young lady rushed in, seized a life belt from the wall, and made for the door. I ran to intercept him; but guessing my purpose, he raised the stool and brought it down with a crash upon my head. I staggered back to the wall and fell, and he disappeared through the door. With a reeling head I tottered to the door, and looked out upon the river. "Great heavens!" I exclaimed, "he will be dashed to pieces!" For there, revealed by a flash of lightning, was the dumb boy, standing on the rail of the bridge, preparing to plunge into the surging waters below. A short distance from the bridge was the boat occupied by the terrified lady. It was fast sinking, and as he plunged from the bridge it sank. I saw him come to the surface, stunned and bleeding; I saw him raise the life-belt in his hand, and throw it to his mistress. She caught it, and his face lit up with joy; then—he sank! His mistress was saved, and some time after the dumb boy's lifeless body was washed to the shore, and laid in an honourable grave. Over it stands a beautiful angel of white marble, holding a scroll inscribed with these words:—"Here lies Gustavus Arisild, who died in the surging waters of the Thames to save his mistress."

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## THE DEAF MUTE'S FAITH.

**O**ne day a minister's servant brought a subscription book and laid it on his study table, saying, "A dumb man brought it, sir." On looking at the book, a thought struck the minister that he should not let that dumb man out of his house without seeking his soul's good. He invited the man in, and after kneeling in prayer before the man, and putting a subscription into his hand, the following conversation took place in writing. The minister wrote: "My dear friend, have you found the Lord Jesus Christ to be precious to your soul? Are you born again?" The dumb man answered, "Yes, I understand what is meant by 'born of the Spirit,' it means a 'new creature' in Jesus." The minister was not quite satisfied with the answer, and therefore he asked, "When were you made a 'new creature,' and how?" He answered, "I was under the impression of sin six years ago, but I prayed to God for Christ's sake to give me a new heart, and I felt joy and peace in my mind. I prayed O Lord, have mercy on me a poor sinner. I also read the Psalms of David." In order to bring out distinctly whether he really arrived at scriptural peace, for he feared that, after all, the dumb man's faith might turn out to be only a vague and wavering confidence, the minister asked him again "If God were to call you away this night, would your sins be brought against you, and would you have to answer for them all?" He answered, "I trust in God for Christ's sake, because Jesus died for me. All those who trust in Jesus' precious blood are cleansed from all sin. He is mighty to save." The minister then asked, "Was it through the instruction you got at the Deaf and Dumb Institution that these good impressions were made upon your mind?" He answered, "My teacher used to teach the Bible to all deaf and dumb pupils, but I did not feel any grace from God till I was afraid to meet God for sins; then I looked to Christ by faith and got peace." The minister then asked, "Will you write a sentence for me to read to poor sinners, from a dumb man that cannot speak?" He then wrote as follows—words which he meant to be used by the reader:—

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"O Lord, have mercy upon me a poor sinner!"  
"O Jesus, save me from death and hell!"  
"O Jesus, take me away to heaven and eternal bliss!"  
"O Jesus, take care of me every day!"

"Will you sign your name to all this?" then asked the minister. He immediately complied with the request. We only give the initials J— G—.

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## DEAF, DUMB, AND BLIND.

**A**n examination of students who were deaf, dumb, and blind took place on Washington Heights. The principal, Dr. Isaac L. Peet, gave various interesting exhibitions of their skill and accomplishments. A blind, deaf, and dumb boy, about fourteen years old, who had had less than a year's instruction, was given an order to count out twenty crayons and put them under a mat. The order was given by means of the sign language, transmitted by feeling the motion of the hands of the person who communicated with him. The order was correctly performed amid the applause of the audience. A blind deaf mute also wrote several sentences on a type-writer, and on another type-writer a deaf mute without hands wrote by means of a stick inserted in his coat sleeve.

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## ORDINATION OF DEAF MUTES IN PHILADELPHIA, U.S.A.

**E**arly all the deaf mutes connected with the Protestant Episcopal Church in this city assembled yesterday morning in the church of the Covenant, to witness the ordination into

the priesthood of two deaf and dumb men. The ceremony had been long talked of among the deaf mutes, and as none of this class of persons had ever before been ordained to this order in the church in this country, there was a widespread desire among the Episcopal community to be present at the ceremony. The church was well filled when the exercises began. Owing to the length of the services, the regular morning prayer was omitted, and after hymn 153 had been sung, Rev. Thomas Gallaudet, D.D., Principal of the Deaf and Dumb Institution in New York, who was to preach the sermon, was introduced. Dr. Gallaudet prefaced his sermon by saying that when a deaf mute was addressed, the words were not spelled out, but that the ideas were represented by signs. Ideas about the intellect were conveyed by a sign about the head, those relating to the sensibility by a motion near the heart; in short, the sign language was as distinct and individual as the English language. Rev. Mr. Chamberlain, of Iowa, stood up in the chancel as Dr. Gallaudet began his sermon, and interpreted the sermon to the deaf mutes who sat in a body near the front of the chancel. Dr. Gallaudet sketched the progress of deaf mute education from the establishment of the first school in Hartford by his father in 1817. As illustrating the individuality of the sign language, he mentioned that while he was in Brussels in August last he preached to a congregation of about twenty deaf mutes, English, French, Belgian, and his sign language was comprehended perfectly by all. "Sounds," he said, "are only outward symbols of ideas, just as signs are." At the conclusion of the sermon, Rev. Henry W. Syle and Rev. Arthur M. Mann were presented for ordination, the former by Rev. Dr. Miller, and the latter by the Rev. Dr. Atwell, of Toledo. Sitting within the chancel, one at each end of the communion table, were Bishop Stevens and Bishop Bedwell, of Ohio, while nine other clergymen surrounded them. Among them the placid countenance and venerable form of Rev. W. H. Syle, father of one of the candidates, was especially noticeable. Bishop Stevens then read the exhortation, and it was interpreted by Dr. Gallaudet to the two candidates, who stood in their robes at the chancel rail. Eagerly did they watch the motions of the reverend gentleman as he conveyed to them the words the Bishop was speaking. The Bishop then asked Mr. Syle the questions laid down in the prayer book. As Dr. Gallaudet finished interpreting each question, Mr. Syle handed a slip of paper on which was written his answers, to Rev. Mr. Clere, of Phillipsburg, who read it aloud. Rev. Mr. Mann then arose, and Bishop Bedwell stated that the questions and answers would be interpreted. He asked the same questions asked by Bishop Stevens, and Mr. Mann slowly communicated his answers, using only his right hand in replying. The ceremony of laying on of hands was then performed, Bishop Stevens and several others laying their hands on Mr. Syle's head, and Bishop Bedwell performing that office for Mr. Mann. The Sacrament of the Lord's Supper was then administered to the newly ordained priests, and they were welcomed within the chancel rail. A special invitation was given to the deaf mutes to commune immediately after the clergy, and there were enough present to occupy the long chancel rail twice. The sacrament was then administered to the congregation, and the audience was dismissed with the benediction by Bishop Bedwell. On Saturday, the second biennial session of workers among the deaf mutes in the Episcopal Church was begun in St. Stephen's Church. Rev. Dr. F. J. Clere, of Phillipsburg, was elected President, and Rev. Mr. Syle secretary and treasurer of the conference. An address of Bishop Howe, and papers by Messrs. Clere and Syle were interpreted to the conference by Dr. Gallaudet.—*Philadelphia Inquirer*, 15th Oct., 1883.

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## PICTURES BY DEAF AND DUMB ARTISTS IN THE ROYAL ACADEMY, 1876.

- No. 1301. "Despatches." T. Davidson.  
" 30. "Elter Water, Langdale." C. E. Emerson.  
" 1235. "The late W. A. Langdale, Esq."  
" 1247. "Portrait of a Lady." Mrs. North, deaf from girlhood.

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## WHAITE'S WATER COLOUR EXHIBITION, MANCHESTER.

"The Staff of Life," by F. T. Tavarè, is a drawing worthy of Hunt for its literal truth.—*Manchester Courier*.

March 25th, 1876.

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FAIRLY DONE.

**A** good story is told of ex-governor Magottin, of Kentucky, who is a good talker and likes to do most of the talking himself. Recently, in making the journey from Cincinnati to Lexington, he shared his seat in the car with a bright-eyed, pleasant-faced gentleman. The Governor, after a few common-place remarks, to which his companion smiled and nodded assent, branched into a description of the scenes that he had witnessed in different parts of the country, grew eloquent over the war, described with glowing speech the numerous horse races he had witnessed, talked learnedly of breeding, and told thrilling stories of his battles with the Indians in the North-West. The hours slipped rapidly away, and when the train was nearing Lexington the two exchanged cards and parted with a cordial shake of hands. The Governor drove to an inn, and to a number of friends he remarked that the ride had never seemed so short before. "Then you must have had pleasant company aboard." "You are right. I met a gentleman of unusual intelligence. We conversed all the way over. I never was brought in contact with a more agreeable man." "Indeed! Who was he?" asked his friends. "Wait a minute; I have his card," and the Governor felt in his pockets and produced the bit of pasteboard. "His name is King." "Not Bob King?" shouted a dozen in one breath. "Yes, gentlemen; Robert King—that is the way the card reads," was the proud reply. A roar of laughter followed. "Why, Governor, Bob King is as deaf as a post; he was born deaf and dumb!"

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## A NOVEL SITUATION.



during the past year a gentleman had occasion to visit a certain city in New England. He arrived at night, went directly to his accustomed hotel, and to bed, slept soundly throughout the night, and in the morning discovered his watch had stopped. When he opened the door of his room another gentleman was taking in his boots on the other side of the corridor, and of him our friend asked if he could tell him what time it was. To his surprise, the gentleman took no notice whatever of the question. He asked again, "Sir, will you be good enough to tell me what time it is? My watch has stopped." No answer. The gentleman, without looking up, shut his door and disappeared. At that moment two other gentlemen came walking down the corridor, and Mr. X. asked of them the same question. The two gentlemen, without looking to the right or left, continued their walk without an answer or sign. "Well," thought Mr. X, "this is very curious." However, he went back to his room. Presently the bell rang for breakfast, and immediately a waiter entered the room, seized him by the arm, and began a series of gesticulations. Mr. X. lost his temper, and burst forth with "What in the name of goodness is the matter?" when the waiter cried "Oh," and vanished, laughing. Mr. X. began to think something was very wrong, but went down to breakfast. When he entered the *salle a manger*, which commonly had a dozen or twenty people at the tables, he found the hall filled with gentlemen in black coats, all feeding gravely, and in silence. A waiter silently beckoned him to a place, and when he was seated he said to his neighbour—"Sir, will you be kind enough to tell what all this is about?" No answer. The person, like Charlotte in Werter, went on eating bread and butter. Our friend began to feel decidedly queer, and getting out of his seat, went to the nearest waiter and piteously besought him, for heaven's sake, to tell him what was the matter with the house. "Oh," said the waiter, "don't you know? Why this is the Deaf and Dumb Convention, which meets to-day at Hartford."

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## THE DEAF AND DUMB BOTH HEARD AND SPOKE.



Vincent Ogden was recently charged with begging, under the pretence of being deaf and dumb, at Launceston. P. C. Barrett said that he saw the prisoner in the butcher's market. He was making signs, and pretending to be deaf and dumb. He took him into custody, and after they arrived at the police station asked him his name; he made no reply at first, but subsequently said he was called William Ogden, that he was a native of Manchester, and had just come out of Bodmin Gaol. Committed for two months, with hard labour.

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## ENTERTAINMENT BY DEAF AND DUMB.

**T**he inhabitants of Mansfield had some most enjoyable meetings on Monday last, when a number of the pupils from the Deaf and Dumb Institution at Derby gave some very interesting illustrations of blackboard sketching, including animals, birds, fishes, &c. In reply to the question asked by one of the audience, "What have you come to Mansfield for?" A little girl, amidst considerable laughter, wrote "To get money." The gentleman then asked her what work she would like to do on leaving school? The reply was "I would like to be a lady's

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## LORD SEAFORTH.



Lord Seaforth, who was born deaf and dumb, was to dine one day with Lord Melville. Just before the time of the company's arrival, Lady Melville sent into the drawing-room a lady of her acquaintance who could talk with her fingers, that she might receive Lord Seaforth. Presently Lord Guildford entered the room, and the lady, believing him to be Lord Seaforth, began to spell on her fingers quickly. Lord Guildford did the same, and they had been carrying on a conversation in this manner for about ten minutes, when Lady Melville joined them. Her female friend said, "Well, I have been talking away to this dumb man." "Dumb!" exclaimed Lord Guildford, "Bless me, I thought you were dumb."

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## A "SUPPOSED" LUNATIC IN DERBY.



At the Borough Police Court this morning, a man, who said his name was "Jim," but from whom no further information could be obtained, was charged with being a wandering lunatic. Sergeant Parker said that, at a quarter-past one o'clock on Monday afternoon, his attention was called to the prisoner, who was on the Midland Railway platform. He noticed that the prisoner was wandering about in a strange manner. After making enquiries, he had telegrams sent to Bath, the replies to which were to the effect that the prisoner had been found wandering about the line there greatly excited, that they did not consider he was right in his mind, and that they had given him written directions to enable him to obtain a ticket for Derby, which he succeeded in doing. He spoke to the man, and thought he wanted to go to London; but when the London train came in he could not prevail upon him to take a ticket. He had £1 8s. in his possession, and also some tea, a razor, basket, and other articles; but no letters or anything from which they could find out his address. He took him to the police station, where the police surgeon examined him on Monday night, and pronounced him to be of unsound mind. The doctor promised to call again this morning, but had not yet done so. The Bench remanded the man until the following morning, so that the police surgeon might attend and give evidence.—*Derby Daily Telegraph*.

The alleged lunatic,—the deaf and dumb man, whose only name was Jim, and who had been charged with being a wandering lunatic, was again brought up. Mr. W. R. Roe, head master of the Deaf and Dumb Institution, said that he had been sent for, and that he had been communicating with the prisoner by means of signs, and found that he was deaf and dumb, and totally uneducated, but certainly of *sound* mind. The police surgeon again appeared, and said he had examined the man, and had come to the conclusion that there was no indication of insanity about him. The prisoner was discharged and handed over to Mr. Roe, who promised to take care of him till something was heard from his friends.—*Derby Daily Telegraph*.

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The man was kept at the Deaf and Dumb Institution for a few days, when it was found that his friends were residing on the other side of Bath. It transpired that the man had been on a visit to some friends at Bath and could not make the authorities understand where he wanted to go, hence the error in sending him to Derby.—W. R. R.

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## A CLEVER GYMNAST.



Alter Stevens, a member of the British Mission to the Deaf and Dumb, last year won the first prize for "all round performances" at the Gymnasium of the Young Men's Christian Association. The prize consisted of a very handsome gold and silver medals with silver buckle and strap. He was successful in 1883 and 1884 in winning second prizes, but this year he carried off in grand style the much-coveted first prize. His performance on the horizontal bar was truly marvellous.

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## WILLIAM DE COURCY.

**T**his boy was educated at a Deaf and Dumb School. He was fond of learning, and soon had many companions. One of the delights of his life was visiting the farmyard which was attached to the Institution. William had been taught to be kind to dumb animals. He watched the little birds with much interest, and liked to feed them. There was one bird which came daily to be fed which he used to call his own. He was eager for religious instruction, and soon knew God made him, and that Jesus was his best friend, and that sin was displeasing to God. He loved Jesus much, and often signed about Him to his school fellows. After William had been at school for some years he was taken seriously ill, and he was asked if he were afraid to die? His reply was, "No, I know that God sent His Son to save me." Shortly before he died his school mates signed to him that Jesus was kind. William smiled, and then signed in answer, "Yes, Jesus is kind," and shortly after fell asleep, his happy spirit took its flight to that world where there are no deaf and dumb.



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## A DEAF AND DUMB SCULPTOR.

**T**here has just been placed outside St. Saviour's Church, for the Deaf and Dumb, Oxford Street, London, a statue of "The Good Shepherd," which has been entirely modelled and carved by Mr. Joseph Gawen, a deaf mute, who was a pupil of the late Mr. Behnes, and an assistant of the late Mr. Foley, R.A. The statue is pronounced by competent judges to be an admirable work of art. He also executed a marble bust of the wife of Sir G. E. Hodgkinson. Some years ago he produced a splendid model in competition for the Wellington Memorial.

## BUXTON.

**T**he Entertainments given on Tuesday in the Pavilion by Deaf and Dumb children from the Institution at Derby drew large audiences. The children looked bright and happy, and their personal appearance was a sufficient indication that they were taken good care of at the Institution. Mr. Roe gave some interesting illustrations of teaching the dumb to speak on the oral system by placing the youngest girl on a chair and explaining how sounds were produced. Mr. Roe asked various questions as to names and objects orally, to which answers were instantly given in the same way. The Institution at Derby is an excellent one, and the Committee of management deserve the warmest thanks for what has already been achieved, and we hope will be materially assisted in north Derbyshire by all christian people who have at heart the welfare of an afflicted class of society.—*Buxton Advertiser*, Sept., 1884.

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ne of Her Majesty's Inspectors of Schools recently visited the Institution for the Deaf and Dumb at Derby, and says the children wrote some texts which pertinently answered some questions on religion which were given to them. In answer to the question "Who made the world?" a little girl at once wrote on the blackboard "In the beginning God created the heaven and earth." The second question was "Who are sinners?" One of the boys wrote "All are sinners and have come short of the glory of God." A little Irish girl was then asked "How do you hope to be saved?" The child wrote "This is a faithful saying and worthy of all acceptation that Christ came into the world to save sinners." In answer to the question "What does the Bible say about the righteous?" a little girl wrote "The righteous are as bold as a lion." The last question proposed was "How can you show your love to Jesus?" when one of the pupils at once wrote "He says if ye love me keep my commandments."



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## HER LATEST AND BEST.

**A** little girl was admitted to a Deaf and Dumb Institution, and in due course, before she had obtained a thorough knowledge of language, learned "Little Jack Horner." Two nights afterwards, when the deaf and dumb pupils were kneeling at prayer, they were surprised to see this little girl kneel down and earnestly repeat "Little Jack Horner." It might be said she was offering the latest and best thing she had.



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## THE LITTLE DEAF AND DUMB PREACHER.



**I**n a small town in Germany lived a locksmith and his wife, to whom God had given one child, a girl, who rejoiced the hearts of her parents as she grew up strong and happy. But the father longed for a son, and God heard his prayer, and a boy was born to him. Now indeed there was joy in the home; but their happiness was soon saddened, for the child was found to be deaf and dumb. He was otherwise a beautiful boy, with large blue eyes. What could they do for him but pray?

"Ah, if only the Lord Jesus was here now," spoke the father once, "how would I seek Him, and bring our child to Him; how would I pray Him to lay His hand on our dear child, too, and give him hearing."

"And I know He certainly would," the mother answered.

"But the Lord Jesus is with us, though we see Him not; let us entreat Him for our child."

At length the boy was three years old. His eyes were full of intelligence, and he seemed to understand everything around him. The God-fearing habits of his parents had a great influence over him. At family prayer the mother held the little one on her lap, his hands clasped together, and when the father asked a blessing on their frugal meal, the little child would also stand behind his stool, and would never taste a morsel before it was asked. [Pg 88]

It was advised that the boy be placed under the care of a famous physician in a neighbouring town. The father would leave untried nothing possible for the welfare of his boy, and so very soon set out on his journey. The sun was already set when they reached their destination.

Then the father took the boy's hand, and they went together to a relative's who lived in the town. But what a different home from that which the boy had left: the relative did not believe in the Word of God, but only thought of pleasure and doing according to his own wisdom. So long as the father was with him the child was content. He would not move from his side, and at night slept locked in his arms. But the father could not stay long; pressing business compelled his return home. His departure was very sorrowful for the child, and the father felt it no less.

At length the dinner time came. All was prepared, and the family gathered round the table, and with a good appetite began the meal. But the dumb child sat not; he stood behind his chair and waited. The others told him to sit and eat, but he understood not. His lips were speechless, but he made signs that they should pray. The people understood him, but would not show they did. Then the child ran to each, and, with a supplicating look, tried to clasp their hands together. A feeling of shame came over them. They wished to quiet him, but dared not try. Should they pray? They had never done it, but the child waited. At length the wife stood up, then the husband, and then all the others, for they did not know what else to do, and the wife prayed, with trembling voice, "Lord Jesus, come to our meal and bless it, and grant us Thy mercy." [Pg 89]

Thus did the dumb child become a holy messenger, and, though he was speechless, witness for God where He was entirely forgotten.

But how was it with the child? Was his coming so far any use? Was he cured? No; the doctor could do nothing for him, and he remains speechless still. But later he attended a deaf and dumb institution, where he learnt reading, writing, and arithmetic, and many other useful things. Above all, he has learnt to know for himself the Lord Jesus, and to be resigned to the affliction God has laid upon him. He still lives, and is a God-fearing young man, and the joy of his old parents. He has learnt the trade of bookbinding, and can well support himself. Speaking with his sister of the old times, he said in the deaf and dumb language, smiling, "Ah, God has made me deaf and dumb that I should preach of the holy Jesus."



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## A NAVAL CHEF D'EUUVRE.



ervase Murray, a deaf and dumb young man, the son of a poor widow living at Balbriggan, has just completed a miniature merchant ship, which in mechanical structure, symmetrical build, and neatness of finish, is not probably surpassed by anything of the kind to be seen in Ireland. It has been minutely inspected by competent judges, who assert that its *tout ensemble* a more perfect piece of ingenious workmanship they have never seen; nor could the most experienced ship carpenter do more justice to the various compartments, appendages, and riggings than has its mute architect, with but very indifferent apparatus—a penknife, a file, and a bradawl being the principal instruments employed in the work. It measures exactly six feet from the figure head to the helm, and is precisely the same extent in height from the top of the mainmast to the keel, the width being of proportional dimensions. The materials are all of the best description, are tastefully polished or painted where necessary, and are so exactly fitted in every part as to baffle the detection of any conspicuous fault whatever. It is fully manned with a crew of little wooden men, and officers in uniform, and completely equipped with boats, capstan, blocks, hawsers, cables, davits, cat-heads, bars, bolts, buckets, chocks, compasses, and even three brass

cannons; in short with everything that may be seen in a large ship. She bears the significant name of "The Star of the Sea." Had he been able to exhibit it, as he intended, at the late Dublin Exhibition, there is no doubt that it would have attracted considerable attention, which perhaps might have led to a substantial recognition of merit having been awarded to a poor dumb youth, the chief support of his widowed mother, as a well-deserved recompense for the patience and native talent displayed in the construction of this tiny chef d'œuvre of naval art, which must have given him an immense amount of trouble and anxiety during the two years he has been engaged in building it.—*Irish Journal*.

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## ALEXANDER FERGUSON, THE FAMOUS DEAF AND DUMB SWIMMER.



Alexander Ferguson, a dock mason of Dundee, (though now in employment at Irvine), has rescued forty-seven persons from drowning—one paper says fifty-one—in the Tay, Forth, Clyde, Dee, Tyne, Mersey, Wear, Ayr, Irwell, Calder, Humber, and other rivers in England, Scotland, and Ireland. He is thirty-nine years of age, and made his first rescue when about ten years old. We have before us accounts cut from the newspapers and other publications, from which we give the following particulars of some of the rescues and swimming feats:—

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At Troon Dock. One Sunday a boy, who was playing with his companions at the quay, missed his footing, and fell into the harbour. Alexander Ferguson, observing the occurrence, pulled him out in a very exhausted condition. A purse of £15 was presented to him.

At Ayr Harbour. A boy named William M'Lean, aged 12 years, fell into the water and was just disappearing when A. F. leaped into the water and rescued him.

At Androsan Harbour. A boy named Robert Bodman, aged 10 years. He was rewarded with the sum of £16 by merchants and gentlemen.

At Llanelly Harbour. A boy named Francis Cornwall, 10 years old.

At Towey Dock. Richard Pearce, 11 years of age.

In the Camperdown Dock, Dundee. Alexander Yule, 10 years of age.

At King William Dock, Dundee. James Anderson, a bricklayer.

At Devonport Dock. A girl named Victoria Napier, 10 years of age.

At Dundee Pier. A boy named Alexander Robertson, 10 years old, for which he received the rescue medal of the Forth Swimming Club and Humane Society (1864.)

At Falmouth Dock. Sarah Armstrong, 11 years of age.

At Lime Dock. Oliver Markham, 7 years old.

At Maldon Dock. A girl named Jessie Brown, 12 years of age.

At Camperdown Dock. Mr. Alexander Doig, merchant of Forfar.

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At Swanage Dock. A girl named Catherine Bruce, aged 14 years.

At Portcawl Dock. A boy named Albert Jones.

At Exmouth Dock. A girl named Alexandrina Nelson, 14 years old.

At Victoria Dock. A boy named Charles Blair, 8 years of age.

At Alexandra Dock. Richard Harrison, 8 years old.

At Earl Grey's Dock, Dundee. Peter Band, 8 years of age.

At Teignmouth Dock. Edgar Thorpe, 8 years of age.

At Alnwick Dock. Cæsar Franklin, 10 years old.

A brave man. The last official act of the late Mayor of Great Yarmouth was to present the silver medal of the Humane Society to Alexander Ferguson, mason, of Dundee, for having saved the life of Charles Cullen, a private in the 55th Regiment, who fell overboard the steamer "Juno" on returning to Inverness. Ferguson dived and saved him, but ran great risk of being drowned, Cullen having fallen under the paddle wheel, which was in motion.

Gallant rescue from drowning in the River Mersey, off Garston, near Liverpool. On Thursday afternoon four young lads had an exceedingly narrow escape from drowning in the ferry harbour; they were amusing themselves with a boat, when they overbalanced and fell into the water; this was noticed by Alexander Ferguson, mason, who was standing on the jetty, and he, without divesting himself of any of his clothes, swam to their rescue. Having succeeded in getting hold of three lads, he landed them ashore, and then struck out for the other, who by this time had almost disappeared, his hands only being visible above the water. Ferguson landed him ashore also. After some time all the four were able to walk home to Liverpool. A large crowd was on the jetty at the time, and great excitement prevailed. Ferguson deserves great credit for the courage and presence of mind he displayed, and it is believed that but for his efforts the lads would have been drowned.—*Liverpool Mercury*, 1872.

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#### GREAT SWIMMING FEATS.

1. Fourteen miles down the river with the rapid ebb tide, from the middle buoys opposite the Tay ferries to far buoy at the mouth of the river Tay, in 5-1/2 hours (1859.)

2. Across the Frith of Clyde from Carrought, Ayrshire, to Ailsa Rock; 8 miles in 3 hours, through strong currents.

3. Across the Frith of Forth, from Buckhaven, in Fifeshire, to North Berwick; 18 miles in 7 hours (1862.)

4. Across the Bay of Leece, from the Mull of Galloway Lighthouse to Barrowhead; 10 miles in 4 hours.

5. Across the mouth of Loch Ryan, from Ronmach, in Ayrshire, to Kirkcolm Point in Gallowayshire; 4 miles in 2 hours.

6. From John O'Groat's House to Stoma; 8 miles in 2-1/2 hours, through dangerous currents (1873.)

7. Across the strong-currented river to Cardell Point, on the east of Cantyre, from Penrioch, on the coast of Arran; 11 miles in 3-1/2 hours (1874.)

8. Across the Frith of Clyde from West Kilbride, in Ayrshire, to Grombe, on the east coast of Arran, a distance of 12-1/2 miles in 4-1/2 hours (1874.)

9. Across the Frith of the Clyde from Port Glasgow to Cardross; 9 miles in 2-1/2 hours (1874.)

In all these instances he was followed by persons in boats.

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We are informed that he has received presents for rescuing lives of the value of £300, besides twenty suits of clothes, and has also won many cups and other prizes in swimming and diving matches, and has also received several gold and silver medals.

Alexander Ferguson has on several occasions been present at the services for the adult deaf and dumb held at the Institution at Derby.



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### A DEAF MUTE'S GRATITUDE.



**M.** Felix Martin, an artist, deaf and dumb from his birth, has just executed a group representing the Abbé de L'Epée teaching a deaf and dumb youth. He desires it to be placed in the Court of the Sourds et Muets Institution at Paris, to which he gives it in recognition of the debt of gratitude which he and his deaf mute brethren in misfortune owe to the Abbé for their moral and intellectual emancipation.

### SIR WALTER SCOTT ON THE DEAF & DUMB.

**S**ir Walter Scott in his novel "Peveril of the Peak," uses the following language as to the deaf and dumb of his day:—"All knowledge is gained by communication, either with the dead through books, or more pleasingly through the conversation of the living. The deaf and dumb above are excluded from improvement, and surely their institution is not enviable that we should imitate them." Aristotle considered the deaf and dumb as incapable of acquiring knowledge; while St. Augustine insisted that they could not be instructed in the holy faith of the Catholic Church. Could the worthies come back to this world they would be slightly amazed at the practical refutation of their prophecies.

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### UNEDUCATED.



What would any of us be without education? By education, I mean not book-learning only, but the training in good habits which is given in well-ordered homes and schools.

Can any one read the following true story of a deaf and dumb man without feelings of the deepest pity for the poor fellow left untaught and untrained, to wander at will over the wild though beautiful country of his birth. Was he happy? Read the story, and judge for yourselves.

A few years since an artist visited Ireland to sketch the wild and rocky scenery for which parts of the coast are celebrated. One of the places he went to was so poor and uncivilized that there was no house better than a cabin to be found in the whole district. In a cabin, therefore, he took up his abode.

One day he was busily engaged sketching some high cliffs, at the bottom of which the wild waves dashed in fury. His seat was in a position as perilous as it was grand.

Presently he observed a creature approach, whose appearance at first puzzled him exceedingly. A nearer view showed him that it was a man clothed in a goatskin, but with the gait and manners of one wholly unused to civilized society.

The artist thought that he was about to encounter an escaped lunatic, and, although no coward, he confessed to a feeling somewhat akin to fear passing through him as he looked down at the depths below, and calculated how small a push might launch him into eternity. Then he remembered something about the advantage of being civil to madmen, and determined to try and ward off his impending fate by a show of civility. Beckoning the poor creature to him, he commenced to talk to him, to show him his drawings, and to offer him a share of his lunch. The man made no reply, but apparently assured by the artist's manner came up close, sat down beside him, and was soon deeply absorbed in devouring his portion of the lunch and in admiring the pictures. Still he never spoke, only uttered some unintelligible sounds.

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The artist congratulated himself on the success of his experiments; but, nevertheless, he thought that on the whole "discretion was the better part of valour," and after a little he got up and returned to his lodging, the man following him at a distance.

On arriving at the cabin he related his adventure, when the people exclaimed, "Ah! it's only poor dummy!" and assured him the poor fellow was perfectly harmless, but he was wholly untaught, had received no training in a Deaf and Dumb Institution, and lived in this wild neglected manner. He was never asked to work, but roamed about at will, being fed by the neighbours, who would give bits to him as they would to a dog.

The artist was greatly touched by what he heard, and continued to be kind to the poor deaf and dumb man, who, on his part, attached himself to his patron in the most docile manner. Every morning he went to carry the artist's drawing materials, waited on him during the day, and only seemed too delighted if he could perform any little service for him. In return the artist could only reward him by kind looks and a share of his sandwiches. Once he offered him money, but it was received in such a manner that showed plainly he did not understand its value. And the neighbours said it was no use to give him money: *food* was the only thing he seemed to care for.

At last the time came for the artist to return home. When it dawned upon the poor deaf mute he was about to lose his friend, he set up the most piteous wailing, and refused to be comforted, not even by the choicest morsels of food.

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The artist, when relating it afterwards, said "that he was never more moved in his life than to see this unfeigned sorrow, and to feel himself unable (owing to the man not having been trained in a Deaf and Dumb Institution) to convey one single idea of suggestive consolation."



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## TRADES OF THE DEAF & DUMB IN ENGLAND AND WALES.

**T**he following particulars showing the trades of the Deaf and Dumb are taken from the last Government Census of 1883:—

### FEMALES:—

315 domestic servants, 12 teachers of the deaf and dumb, 74 charwomen, 158 washing and bathing service, 22 bookbinders, 21 cloth manufacturers, 146 manufacturers of silk and cotton goods, 62 making lace, carpets or trimmings, 580 milliners and dressmakers, 75 tailoresses, 28 straw hat and bonnet makers, 99 seamstresses, 12 glove makers, 19 baby shoe makers, 6 brush makers, 15 paper bag makers, 9 workers of porcelain, &c., &c.

### MALES:—

24 artists (painters), 24 artists (engravers), 5 sculptors, 18 indoor domestic servants, 37 gardeners, 28 commercial clerks, 28 messengers, 47 engaged in harbour and dock service, 37 farming on own account, 3 farm bailiffs, 463 agricultural labourers, 15 nurserymen, 13 grooms, 2 veterinary surgeons, 2 gamekeepers, 40 bookbinders, 55 printers, 26 lithographic printers, 26 engine fitters and machinists, 11 watch and clock makers, 41 bricklayers, 137 carpenters and joiners, 61 masons, 99 painters and paperhangers, 75 cabinet makers, 21 French polishers, 22 wood carvers, 12 carvers and gilders, 12 coach-makers, 15 wheelwrights, 43 saddlers, 42 shipwrights and carpenters ashore, 5 innkeepers, 1 maltster, 5 brewers, 17 butchers, 19 bakers, 4 confectioners, 44 worsted stuff and cloth makers, 344 tailors, 507 shoemakers, 23 pattern makers, 10 hair dressers, 10 brush makers, 29 basket makers, 18 wood turners, 23 coopers, 71

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coal miners, 22 brickmakers, 22 workers of porcelain, 29 glass makers, 11 jewellers, 55 blacksmiths, 65 iron and steel manufacturers, 14 tin plate workers, 360 general labourers, 11 engine drivers, stokers, &c., &c.

There are in Great Britain and Ireland about 20,000 deaf mutes.

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## A WILL MADE BY PANTOMIME.

**T**he Supreme Court of Maine recently, after a six days trial, sustained the will of Horatio N. Foster, who was deaf and dumb, seventy-six years old, who could neither read, write, nor use the manual alphabet. The will, which was made by pantomime, devised 7000 dols. Only one similar case it is said was ever tried in the United States, and that was in North Carolina.

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## A BRAVE DEFENDER.

**A**fter reaching our encampment (at Jenin in Palestine) our dragoman told us that the people of the village were so quarrelsome and thievish that it was never safe to stop a night there without an extra guard, and he had engaged the brother of the sheik of the village to occupy this responsible post. This man was a great, tall, athletic-looking fellow, but a deaf mute. While we were taking our dinner he came into our tent, brandishing a revolver. He expressed to us by signs how safely we might lie down and rest, because he (brave fellow as he was) by the aid of that revolver would protect us from all harm. Directly after our waiter—Dominicho—came in and informed us that the guard had borrowed this revolver from our dragoman, Ali Solomon, but that he stood in mortal dread of the weapon he had flourished before us so heroically; that he refused to touch it till all the charges were withdrawn from it. With such a champion for our defender what cause could there be for fear?—*In Bible Lands.*

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## A DEAF AND DUMB LAWYER.

**M**r. Lowe, a gentleman who has been deaf and dumb from his infancy, will, we understand, be called to the Bar by the Society of the Middle Temple on Saturday next. He has had a good legal education, and is considered very clever as a conveyancer.—*Brighton Gazette*, Nov., 1829.

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## A DEAF AND DUMB MAN ON THE BIBLE.

**T**he following remarks on the Bible were written by a deaf and dumb young man 26 years of age:— "The Bible is more valuable than all other books in the world. It is divided into two parts, the one called the Old Testament and the other the New Testament. The former was written by inspired men, directed by the Spirit of God; the latter contains the news of the Gospel, written by the witnessing disciples while Christ was on the earth. The Bible informs us of the guilt of sin, of the punishment of the wicked, of the Saviour who died to save men from dangerous destruction, of the way of forgiveness by Christ, of the condescension of Him, of the mercy and love of Him, and of the happiness which Christ has promised to His disciples.

The Bible teaches us how to do good to others, how to help them in distress, how to avoid temptation, how to love and obey God, how to pray to God to keep us out of dangerous things, and pray to God for our parents, for their children, and for our other friends.

The Bible is a very precious gift from heaven, and contains many precious truths, therefore we should reverence it.



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## UNEDUCATED DEAF MUTE'S IGNORANCE OF GOD.



uncey Thompson wrote after having been under instruction in the Deaf and Dumb School for six years:—"When I was at home, I knew one word, 'God,' but I did not know what it meant, nor how the world was made, and my mind was very hard and uncultivated, resembling the ground that is not ploughed, and I was perfectly ignorant. I thought then that my mind would open when I was a man: but I was mistaken, it would not have opened if I had not come to school to be taught; I would have been ignorant and have known nothing that is proper, and no religion would have come toward me. I must study my Bible till my life is departed, and I hope God will please never forsake me."

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## DO THE DEAF & DUMB THINK THEMSELVES UNHAPPY?

Two deaf and dumb scholars of the late Abbé Siccard were asked—Do the deaf and dumb think themselves unhappy? The following is the answer of Massien:—"No; because we seldom lament that which we never possessed, or know we can never be in possession of; but should the deaf and dumb become blind, they would think themselves very unhappy, because sight is the finest, the most useful, and the most agreeable of all the senses. Besides, we are amply indemnified for our misfortune by the signal favour of expressing by gestures and by writing our ideas, our thoughts, and our feelings, and likewise by being able to read books and manuscripts."

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The following is the answer of Clerc, the other pupil, to the same question:—"He who never had anything has never lost anything, and he who never lost anything has nothing to regret; consequently, the deaf and dumb who never heard or spoke, have never lost either hearing or speech, therefore cannot lament either the one or the other. And he who has nothing to lament cannot be unhappy; consequently the deaf and dumb are not unhappy. Besides, it is a great consolation for them to be able to replace hearing by writing, and speech by signs."



## A DEAF MUTE'S IDEAS BEFORE INSTRUCTION.

The following extract from the correspondence of a deaf and dumb pupil with his teacher is a fair specimen of the natural condition of the deaf and dumb before receiving instruction:—

"Before I came to school I thought that the stars were placed in the firmament like grates of fire, and that the moon at night was like a great furnace of fire; I did not know how the stars and moon and heavens were made; but I supposed that the people, like us above the firmament, kindled the moon and stars; and I did not know whether the heavens was made by art or not. I thought the world little and round like a table, and was always intending to go to the end of it."

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## OBSERVATIONS OF DEAF & DUMB CHILDREN.

A gentleman called to see some little deaf and dumb girls who had been present at a large meeting in aid of the Institution on the previous day, when the gentleman asked, "What did you think of the great meeting yesterday?" "I thought," replied a little girl of ten summers, "people would give great money for deaf and dumb school." To another little girl the question put was, "Did you observe any difference in the behaviour of the people present at the meeting?" "I saw some smile, and I believe some were fretting." "What do you think was the reason that some fretted?" "I thought they fretted about the deaf and dumb and about God."

## A DEAF & DUMB BOY'S REMARKABLE DREAM.



William Brennen, aged about fourteen and a-half years, having been awakened from sleep, his first words were that he had been dreaming; and when he got into the school-room he commenced writing upon his slate as follows, assuring his teachers that he described exactly as he thought he saw and heard in his dream, and from his character for truth there was no doubt he did so:

I was dreaming about God; that he sent Jesus Christ, who came into the world from heaven. He was present with twelve men; they saw Him, and were frightened. He said, "Will you love God, and why?" They said, "He is the creator of all things; He saved us from our sin; He was walking on the water; He made them to live on the water and on the land. He spoke unto them, whose names are Disciples. I saw them by dreaming.

He said unto me, "Will you love God, and why?" I said unto Him, "Because He made me in a happy state and holy; he brought me to heaven from this world." His face was luminous and beautiful; he had a long beard, his hair was short and shining—I could not look at him. He wrote judgments of mankind—some were very good. When they died he took some to heaven, and some were sent to hell. His robe was very bright, like a cloud round the sun.

I could hear more than all the people in the world. I was more obedient to God. There was not the sun, nor the moon, nor the stars. I saw Addington—(one of his friends who had died lately)—who was in heaven. He shook hands with me. He was more tall than you. [Pg 107]

I saw Adam and Eve: God made him by His word. He made him of the dust of the earth. He breathed into his nostrils the breath of life. God said, "Thy name is Adam." He took a rib of the man whilst he slept; he made woman by taking the rib from a man. Her name was Eve. He made them in a happy state and holy. He made a garden of Eden. He sent them to live in the garden. God said, "Thou shalt not eat of the fruit of the tree of knowledge."

I saw God making the world and all things. First the world, firmament, sun, moon, stars, land and water. God made the water with His breath, He gave it into the world. He made the sun, moon, stars very quickly with his word. He made the sun of part of the earth, from the world, and the moon of a little part from the sun, and the stars of a very little part from the moon. He did not make anything with His hands, but by His word.

I saw the world before the sun was made—it was all earth. He made Europe, Africa—all! and with His breath He made the sea. (Here his action was remarkable. He drew on his slate the continent and islands, blew with his breath with scarce any motion of his lips, and showed that the waters instantaneously flowed through their channels, and the seas were formed.) God made the firmament by His word; it is like silk paper, it is all round the world: there is water over it and clouds under it, and the sun shines through it, and the moon, and the stars. (Here he described by gestures the motions of the earth, the sun, and moon, and that there were countless stars, larger much than the sun; that there was no axle on which the world moved, nor anything to keep it up like a cord, but that it was moved and upheld by the breath of the Almighty.) [Pg 108]

There were many angels with him.

He had not a loud voice, and his eyes see the sun before him and behind him.

He spoke very kindly to me; I saw many spirits in heaven; they were worshipping God and obedient to God; they did not speak; they listened to God and were obedient to Him; and God was often speaking to them; and they loved Him. He was commanding them to look at evil and right things in the world, and they were very bright like clouds; thou couldst not see them, because they were invisible.

Angels are often in the world; they are always present with us, and in every place, separating the people's hearts, good from bad. God tells them to separate the good from the bad; and they are always soaring with their wings. Their wings have not feathers; they are like the clouds. The angels are soaring always, and standing on the air and the clouds; they never are flapping with their wings; they are never tired, nor sleepy, nor hungry, nor thirsty, nor eating, nor laughing, nor smiling; I saw some more crying a little, because the people have sin *from them*. They are very beautiful like the sun. God is more bright than an angel. They can walk on everything in heaven and in the world, and in hell they are not burned. God was sitting on the clouds, and on the air, and on the water. He is still, quiet; He never laughs. (His gestures here were striking in an astonishing degree, and his whole mind seemed overcome, with a sense of the Divine greatness and glory.) God was very kind to the angels, more than all the world.

## DUMB.



"Open thy mouth for the dumb in the cause of all such as are appointed to destruction.  
"Open thy mouth, judge righteously, and plead the cause of the poor and needy."—Prov. xxxi. 8, 9.

"Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

"And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or seeing, or the blind? have not I the Lord?"—Exodus iv. 12, 11.

"But when that which is perfect is come, then that which is in part shall be done away."—I Cor. xiii. 10.

"But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth."—Psalm xxxviii. 13.

"All things are full of labour; man cannot utter it; the eye is not satisfied with seeing nor the ear filled with hearing."—Ecclesiastes i. 8.

"And he said unto them, Go ye into all the world and preach the gospel to every creature."—Mark xvi. 15.

"And how shall they preach except they be sent? as it is written, how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."—Romans x. 15.

"And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness."—Isaiah xxix. 18.

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

"Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert."—Isaiah xxxv. 5, 6. [Pg 110]

"But as it is written, To whom he was not spoken of, they shall see; and they that have not heard shall understand."—Romans xv. 21.

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am the chief."—I Timothy i. 15.

"As they went out, behold, they brought to him a dumb man possessed with a devil.

"And when the devil was cast out, the dumb spake; and the multitudes marvelled, saying, It was never so seen in Israel."—Matt. ix. 32, 33.

"Now when John had heard in the prison the works of Christ, he sent two of his disciples,

"And said unto him, Art thou he that should come or look we for another?

"Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

"The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

"And blessed is he whosoever shall not be offended in me."—Matt. xi. 2-6.

"Then was brought unto him one possessed with a devil, blind and dumb; and he healed him, insomuch that the blind and dumb both spake and saw."—Matt. xii. 22, 23.

"And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus feet; and he healed them; insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel."—Matt. xv. 30, 31. [Pg 111]

"And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit:

"And wheresoever he taketh him, he teareth him; and he foameth, and gnasheth with his teeth, and pineth away; and I spake to thy disciples that they should cast him out, and they could not.

"He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

"And they brought him unto him; and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

"And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

"And often it hath cast him into the fire, and into the waters to destroy him; but if thou canst do anything, have compassion on us, and help us.

"Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

"And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

"When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou deaf and dumb spirit, I charge thee, come out of him, and enter no more into him.

"And the spirit cried, and rent him sore, and came out of him; and he was as one dead; insomuch that many said, He is dead.

"But Jesus took him by the hand, and lifted him up; and he arose."—Mark ix. 17-27. [Pg 112]

"And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

"And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;  
 "And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, be opened.  
 "And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.  
 "And he charged them that they should tell no man; but the more he charged them, so much the more a great deal they published it;  
 "And were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak."—Mark vii. 32-37.

## UNITED STATES OF AMERICA.

The Tenth Census Report of the U. S. of America for 1880 contains some interesting statistics of the deaf and dumb, and apparently show a considerable increase as compared with the whole population.

	1850.	1860.	1870.	1880.
Total population	23,191,876	31,443,321	38,558,371	50,155,783
Deaf Mutes	9,803	12,821	16,205	38,878
No. of Deaf Mutes in each million of population	423	408	420	675

Out of 33,878 there were 18,567 males and 15,311 females. The number of native deaf mutes was 30,507, and foreign 3,721. White, 30,661; coloured, 3,217, including 3 Chinese and 37 Indians.

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## CAUSES OF DEAF-MUTISM.



he intermarriage of blood-relations is doubtless one cause. In one school for the deaf and dumb 25 per cent., in another 20 per cent., and in others 15 per cent. of the pupils are said to be the off-spring of marriages between blood-relations.

Davy mentions the following case observed by Menière:—A married couple, being cousins, who enjoyed excellent health, had eight children, of whom four were born deaf mutes, another was idiotic, another died when five years of age, and two others suffered from absolute deafness, which only made its appearance later on.

In the Institution at Derby there are three sisters, and also a younger sister at home, all born deaf and dumb, the parents being own cousins. On the other hand, there are at the same Institution several children having deaf and dumb brothers or sisters, where no relationship exists between the parents, notably one family, in which both parents are healthy, and in which there are four deaf and dumb children. In the same county there are other cases of three, four, and even six in a family, yet there has been no relationship between the parents. In addition to the born deaf, measles, bronchitis, typhus, scarletina, and other diseases are the causes of deafness, and consequently dumbness.

Cases are known to have resulted from lightning, fright, boxing on the ears, and where young children have been allowed to fall on the head, etc.

Damp houses are said to be a cause of deafness. In Paris among eight children born in a family, five were born deaf, and these had all been born in a damp house. The family who had previously lived in the same house had three children, among whom were two born deaf and dumb. It is sometimes said that certain unhealthy trades in which the parent or parents are engaged are responsible for some of these cases, but the only complete statistics are those of Nassau, the results of which are as follows:—

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Among	27 Pipe-makers	3 deaf mute children, therefore	1 deaf mute to	9.0
"	146 Stonemasons	4	"	36.5
"	186 Brass-founders	5	"	37.2
"	106 Potters	2	"	53.0
"	590 Carpenters	8	"	73.7

"	176 Earthenware-makers	2	"	"	"	"	88.0
"	381 Sailors	3	"	"	"	"	127.0
"	1,716 Bricklayers	11	"	"	"	"	156.0
"	1,309 Smiths	7	"	"	"	"	187.0
"	374 Vat-coopers	2	"	"	"	"	187.0
"	1,894 Tailors	10	"	"	"	"	189.4
"	2,911 Shoemakers	15	"	"	"	"	194.0
"	1,614 Joiners	8	"	"	"	"	201.7
"	2,006 Vinters	9	"	"	"	"	222.8
"	514 Coopers	2	"	"	"	"	257.0
"	1,380 Bakers	5	"	"	"	"	276.0
"	49,201 Farmers	104	"	"	"	"	473.1
"	18,211 Labourers	24	"	"	"	"	758.8

Meckel says that in the families of tradespeople, who are constantly exposed to a damp unhealthy atmosphere or other injurious influences, deaf-mutism occurs most frequently. Moreover, Meckel has found that deaf-mutism is more frequently met with in flour-mills than elsewhere. Among 990 millers in Nassau, there were found eight deaf mutes, or one deaf mute to 123.7.



### A DEAF AND DUMB BOY NOT AFRAID TO DIE.



Bernard Grimshaw, a little deaf and dumb boy, lay seriously ill in the sick ward of an Institution, and was asked, "Would you be afraid to die?" "No! because Christ has taken away the sting of death, if we believe in Him that He died for us; and we should not be afraid of death, if we believe in Him that He died for us; and we should not be afraid of death because He has promised to give eternal life to all believers."

"What do you consider the best thing you have been taught, since coming to the Deaf and Dumb Institution?" "I have learned about God and His beloved Son Jesus Christ, and the Bible. That is best."

### A DEAF AND DUMB SEXTON ROBBED.



George E. Fischer, the deaf and dumb sexton of the St. Mary's Avenue Congregational Church, put out the lights and started for his boarding house at 10 o'clock at night. He had gone but a short distance from the church when he was pounced upon by unknown persons, who approached from behind and knocked him down. After striking him another blow the fellow went through his pockets, taking every cent he had. Fischer is a hard-working man, but is in poor health, and will feel the loss heavily.—*Omaha World, May 24th, 1886.*



### ACUTENESS OF EDUCATED DEAF MUTES.



One evening the senior class of girls and boys in a School for the deaf and dumb were invited to put any questions they wished to the Teacher; amongst others, the following (which show considerable acuteness and reflection) were proposed to him:—Who made God? Were there any angels before the world was made? Before the world was made, how was God eternal? Do you know, are there houses in the moon which people inhabit? Do you think the dwellers in the moon have got the sin as well as ourselves? Will there be a new world when this is burnt up? How do you know the scriptures to be the word of God? Do the angels know when the last day will come?

## A RUSSIAN DEAF AND DUMB YOUTH'S REPLY.

**A** young Russian, of great talents, though deaf and dumb, who had been to a Deaf and Dumb Institution to be taught, with a view to become the master of a similar Institution in Russia, was asked the difference between intelligence and discernment? He said "Intelligence is a faculty, by which we distinguish good and evil, what is useful and what hurtful. I think discernment is the faculty of distinguishing the greater and less degrees of good and evil."

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### THE AGE OF DEAF MUTES.

**T**he question is frequently asked, "Is there a greater mortality among the deaf mutes than there is among the total population?"

The statistics so far published, on the whole, show a somewhat greater mortality among the deaf and dumb than that among the total population.

It may, however, be stated that the deaf and dumb having to labour under greater difficulties, generally succumb more easily in the struggle for existence than their more favoured fellow-creatures.

In Bavaria, in 1871, there were 4,348 deaf mutes; 557 of these were between 31 and 40 years of age; 556 between 41 and 50; and 852 were 50 years and upwards. In Prussia there were 23,579; of these 3,057 were between 31 and 40 years of age; 2,540 between 41 and 50; and 3,609 were 50 years and upwards. In 1883, the North Midland Counties of England had 705 deaf and dumb: 148 of these were under 5 years of age; 83 were 15 years; 81 were 20 years; 227 were 25 years; 127 were 45 years; and 39 were 65 years and upwards.

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### DEAF MUTES IN THE TOWN AND COUNTRY.

**W**ilhelmi tried to ascertain by means of his statistics in what proportion deaf mutism occurred in towns and in the country, and found that it preponderated in the country.

		Deaf Mutes.	Deaf Mutes among 10,000 Inhabitants.
In Magdeburgh	{ In the Towns	181	5.2
	{ In the Country	338	6.7
In Erfurt	{ In the Towns	81	5.4
	{ In the Country	186	8.5
In Pomerania	{ In the Towns	378	8.3
	{ In the Country	1259	12.8

### COMPARATIVE NUMBERS OF THE SEXES OF DEAF MUTES.

**I**n all countries where statistics have been compiled, the number of male deaf mutes exceeds that of the female. In 1871 there were in Prussia 12,736 male and 10,843 female deaf mutes. In England and Wales in 1883 there were 4,408 male and 3,280 female deaf mutes. In Staffordshire 264 males and 217 females. In Leicestershire 64 males and 50 females. In Lincolnshire 112 males and 93 females. In Nottinghamshire 96 males and 75 females; and in Derbyshire 121 males and 88 females.

### PROBABLE NUMBERS OF THE DEAF & DUMB.

**T**here is an increasing desire on the part of the various Governments of the world to give information likely to be useful to the instructors of the deaf and dumb, but it has been

proved beyond doubt that the Census returns in many cases are not altogether reliable, the numbers being considerably understated. The following Table by Hartman, compiled from the various census returns, shows the per centage to the population:— [Pg 119]

**EUROPEAN COUNTRIES.**

	Date of Statistics.	Total Population.	No. of Deaf Mutes.	Deaf Mutes among 10,000 Inhabitants.
1 Germany	1877	39,862,133	38,489	9.66
2 France	1872	36,102,921	22,610	6.26
3 Great Britain and Ireland	1871	31,631,212	18,152	5.70
4 Italy	1871	26,413,132	19,385	7.34
5 Austria	1869	20,394,980	19,701	9.66
6 Hungary	1870	15,417,327	20,699	13.43
7 Spain	1860	15,658,531	10,905	6.96
8 Belgium	1858	4,529,560	1,989	4.39
9 Netherlands	1869	3,575,080	1,119	3.35
10 Sweden	1870	4,168,525	4,266	10.23
11 Norway	1865	1,701,756	1,569	9.22
12 Switzerland	1870	2,669,147	6,544	24.52
13 Denmark	1870	1,864,496	1,156	6.20

**NON EUROPEAN COUNTRIES.**

1 United States of America	1870	38,558,371	16,205	4.20
2 Argentine Republic	1870	1,743,199	6,626	38.07
3 British Colonies in N. America	1871	583,535	470	8.05
4 In the West Indies	1871	905,730	690	7.62
5 In Africa	1871	330,460	529	16.01
6 In Australia	1871	305,730	56	1.83

In Prussia (1875) the Census showed a population of 24,604,351, the number of the deaf and dumb being 24,315, or 9.9 to 10,000 of the population. In India there are, it is said, over 200,000 deaf mutes. The total number in the world is supposed to be over 700,000.

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**KING GEORGE IV. & THE DEAF & DUMB BOY.**



When King George IV. visited Ireland a deaf and dumb boy determined to send a letter to His Majesty. The following extracts taken from this characteristic letter will be interesting:

"Wednesday, 4th July, 1821.

"My dear George,—I hope I will see you when you come here to see the deaf and dumb boys and girls; I am very sorry that you never did come here to see them.

"I will be very glad to see you, if you will come here often to see me. Did you ever see the deaf and dumb in London? You must write a letter to me soon. Would you like to see me at Claremont? I could not go to London, because there is too much money to pay to the captain of a ship for me.

"Do you know Grammar, Geography, Bible, Arithmetic, Astronomy, and Dictionary? I know them very little. I am very delighted that I am improving much. Perhaps I will be an assistant of the Deaf and Dumb School. Where were you born? Would you like to correspond with me? I would be very fond of you. You ought to write a long letter to me soon. What profession are you of? I never saw you; I am very, very anxious to see you indeed, and would like to see the King of England very much.

"Will you send us some deaf and dumb children, and give us money to pay for educating them.

"I am, your affectionate friend,  
"THOMAS COLLINS."

The answer was as follows:—

"To Thomas Collins, Deaf and Dumb Institution, Claremont, Glasnevin, near Dublin.

"Sir Benjamin Bloomfield is commanded by the King to present to Thomas Collins ten pounds for being a good boy."

"Phœnix Park, 3rd Sep., 1821."

With these ten pounds the boy was afterwards apprenticed to a printer.

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## POOR SAM TRANTER.

The lot of the *uneducated* deaf and dumb in this world is a pitiable one, and their isolation is keenly felt. Often have we seen some of this portion of suffering humanity unable to plead for themselves, or tell their tale of woe or hardship. Such was the condition of poor Sam Tranter. Though Sam was never in a Deaf and Dumb Institution, his skill and plans for worldly prospects were extraordinary. In his boyhood he was left friendless and uncared for, but persuaded a shoemaker to give him work, at which poor Sam was fairly successful; owing, however, to the man's ill treatment he had to leave, and, to save himself from starving, went in the workhouse. After a brief stay he again went forth to try his hand as a shoeblack, and after various attempts to shift for himself, he began to master difficulties by wonderful energy and perseverance, and there is no doubt had the poor fellow been properly taught in a Deaf and Dumb Institution, he would have risen in life. After a time Sam commenced selling cockles, mussels, and oysters.

From a small beginning he increased, and in course of time he took a shop, and employed five women, at which he said he had made as much as £20 some weeks. Owing, however, to his lack of education, the poor fellow was continually robbed, and eventually got into trouble through debt, and was worried with summonses; hence his failure as a cockle and oyster merchant. He then took a stall, and afterwards a shop for the sale of gingerbread, &c.; this was also doomed to failure. He then tried street-hawking with a barrow, to keep himself from the workhouse; but this also failed, and his barrow was seized for debt.

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Poor Sam was again penniless, friendless, and homeless, which compelled him once more to seek refuge in the Union, where he afterwards died after great suffering, at the age of 60 years. His remains were followed to the grave by a few deaf and dumb friends. Poor Sam might have said with David "Whilst I would do good evil is present with me."



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## FAITH COMETH BY HEARING.



A deaf and dumb Lady said that the first time she went to church after she was impressed with the truths of christianity, she saw over the pulpit the words "Faith cometh by hearing," which caused her great unhappiness; for, she thought, that as she had no hearing she could never have faith. Shortly after, however, she saw this text in the Bible, and observed that it was followed by "and hearing by the Word of God," which gave her so much delight, as shewing her a way in which it was possible for faith to come even to her, that she clasped the Bible to her heart.

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## MASSIEU.





ne of the best educated and most distinguished deaf mutes was Massieu, who gave the following remarkable replies to questions put to him by various friends:—

"What is hearing?" "Hearing," said he, "is auricular sight." Another party asked him whether he made any distinction between a conqueror and a hero? "Arms and soldiers made a conqueror; courage of heart a hero. Julius Caesar was the hero of the Romans; Napoleon the hero of Europe," was the answer he wrote on the blackboard, without hesitation.

In reply to the following questions, he instantly wrote answers. "What is hope?" "Hope is the blossom of happiness." "What is happiness?" "Happiness is pleasure that ceaseth not; and misfortune is grief that endeth not." "What is the difference between hope and desire?" "Desire is a tree in leaf; hope is a tree in flower; and enjoyment is a tree in fruit." Another pupil standing by wrote, in reply to the same question, "Desire is the inclination of the heart; hope is a confidence of the mind." A stranger asked Massieu, "What difference do you think there is between God and nature?" His reply was "God is the first maker, the Creator of all things. The first beings all came out of His divine breast; He has said to the first beings, ye shall make the second; to the second ye shall make the third beings; His wills are laws; His laws are nature."

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"What is time?" "A line that has two ends, a path that begins in the cradle and ends in the tomb." "What is eternity?" "A day without yesterday or to-morrow, a line that has no end." "What is God?" "The necessary being, the sun of eternity, the mechanist of nature, the eye of justice, the watch-maker of the universe, the soul of the world." The deceptive and acute question, "Does God reason?" was put to him, it is said, by Sir James Macintosh, Massieu at once wrote, "Man reasons because he doubts; he deliberates, he decides; God is omniscient; He knows all things; He never doubts; He therefore never reasons."

Lucien Buonaparte once asked Massieu, "What is laziness or idleness?" "It is a disgust from useful occupation; a disinclination to do anything; from which result indigence, want of cleanliness and misery, disease of body and the contempt of others." In writing this answer the gestures and looks of Massieu were in perfect accordance with the ideas that might be supposed to exist with him and the words he was writing. When he had finished the last word he turned round, and then his whole person, with his countenance and his eyes, exhibited one of the justest pantomimic representations of laziness which it is possible to conceive. After he had a moment dwelt upon this personification, which his fancy suggested to him, he made an expressive transition to the looks and manners of a person filled with that dread and abhorrence which the idea of laziness should ever inspire.

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## GRACE ANNABLE.



Grace Annable was deaf, dumb, and blind, and although her form and features were well proportioned, she was a great sufferer from constitutional weakness; yet her temper was mild and affectionate. Strange to say, Grace was a capital nurse, and was much attached to several very young children, some being mere babies; in order to ascertain whether they were crying, she would pass her hand most carefully over the mouth and eyes, and soothe their little distresses with all the care and success of a talkative nurse. Grace was fond of fruit, and would beat the pears and apples from the trees, and could select the best with as much judgment as if she had been possessed with the sense of sight.

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She frequently went in a field to gather wild flowers, to which she was directed by the pleasantness of their odour. Her sense of smelling was remarkably exquisite, and appeared to be an additional guide to her fingers. Grace would feel and admire ornaments, etc., and would never break or injure the most brittle things even in a strange room.

A gentleman once made several experiments with her in order to test for himself her reported abilities, and expressed great surprise that one thus afflicted should be able to accomplish so much. Grace has, after a patient life, passed away into that land where deafness and dumbness is for ever unknown.



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## A DEAF AND DUMB BOY AND HIS BROTHER.



Brownlow Harrison, a bright little boy who had spent a few years in the school for the deaf and dumb, was watching with great earnestness for his father, who was to fetch him home for the summer vacation. Brownlow had made unusual progress during the last half-year; this he himself knew, and made him intensely anxious that his younger brother, who was also deaf and dumb, should be admitted as a pupil in the Institution. Brownlow himself at once wrote to the Committee as follows:—"When I was at home I was ignorant, and I don't know about God; but I am now taught about religion, and it is wonderful; I will be taught before I leave school. My dear brother cannot read, and he cannot understand; I wish he will come to school, for he don't know about God and angels, and all things good or bad. I am afraid he will grow wicked if he is not taught. I will feel thankful to the gentlemen to send my deaf brother to school."



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### Transcriber's Note:

In the anecdote entitled "[DEAF, DUMB, BLIND, AND LAME](#)," the character is named once as David and once as John in the original text. This discrepancy has not been changed.

Punctuation and alternative spellings have been retained as they appear in the original text.

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