

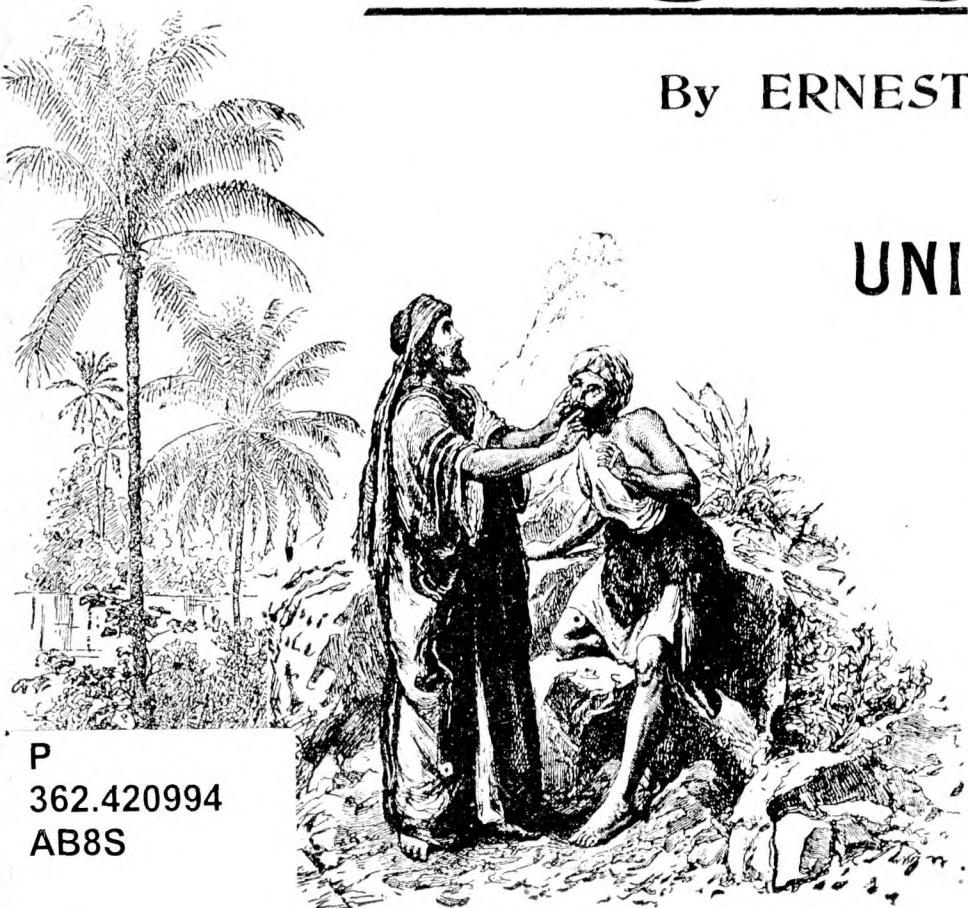
The Story of the
Deaf and Dumb and the
Language of Gesture

By ERNEST J. D. ABRAHAM.

UNIQUELY ILLUSTRATED.

The Profits of this little Booklet are to be wholly
devoted to the expenses of the forthcoming Con-
gress of the Deaf and Dumb of Australia, to be
held in Melbourne, in December, 1903.

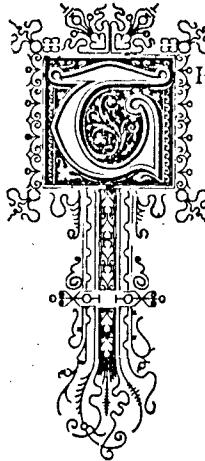
PRICE = SIXPENCE.



PREFACE BY . . .

S A M U E L J O H N S O N , M . A . ,

Principal, South Australian Institution for the Blind, and Deaf and Dumb.



THE writer of this little Booklet has had a unique and extensive experience of Educational and Missionary work among the Deaf and Dumb. Few men have had better opportunities of examining all sides of Deaf Mute problems, and none has made better use of those opportunities. During the past ten years his name has been the property of the Deaf and Dumb the world over, and his labours to ameliorate their condition have been crowned with remarkable success. He commenced his work amongst the Deaf Mutes at an earlier age than most of his contemporaries. At fifteen he was in charge of a Free School for Deaf Mute children, in the south of London. At seventeen he was elected Minister to the London Gospel Mission by the Deaf Mutes themselves, and at the same time he was private tutor to a Deaf youth, who is now well-known in the Deaf world. At twenty he accepted the post of Superintendent of the Bolton, Bury, and Rochdale Branches of the Manchester Adult Deaf and Dumb Society, he secured the Deaf Mutes of this district a permanent Institute, and an income sufficient to support it. At twenty-four he became editor of the "Deaf Chronicle," a Magazine having a circulation of less than 1,000, he changed its name to the British Deaf Monthly, and in two years the circulation went up to 15,000. It became the organ of the Deaf and Dumb of the United Kingdom and the Colonies, and also of the Instructors of the Deaf. For some time MR. ABRAHAM had as colleagues on his editorial board, the late W. S. BESSANT, Principal of the Royal Schools for the Deaf, Manchester, and P. DODDS, Principal of the Royal Schools for the Deaf, Exeter. There are few books on the education, etc., of the Deaf that MR. ABRAHAM has not reviewed. He has lectured extensively on their behalf, visited America in connection with the work, and for ten years was in constant communication with the Instructors of the Deaf in all parts of the world, and has thus gathered together a mass of information in relation to their education, statistics, etc., etc.

MR. ABRAHAM founded the Institute of Missionaries to the Deaf and Dumb, the Guild of St. John Association of Deaf Mutes, and the British Deaf Mute Bureau. Four years ago, at a time when he was editing three high-class reviews, besides writing serial stories and superintending an Adult Deaf and Dumb Society, he was (for the third time) prostrated by a severe nervous collapse, from which he has never rightly recovered. Two years later he was advised by his physicians to try the Australian climate. In August, 1901, he accepted, for three years, the post of Chaplain to the Adult Deaf and Dumb Mission of Victoria, and is now engaged in raising funds to erect a Church and Institute, and to found a Farm and Home for the Aged and Infirm Deaf Mutes of Victoria. When MR. ABRAHAM left England some 7,000 people attended a farewell picnic given in his honour, and presented him with an Address and a purse of gold, subscribed to by Anglican, Wesleyan, Presbyterian, Baptist, Congregational, and Unitarian Ministers, Members of Parliament, Mayors, and the public generally. His fellow Missionaries, and the Headmasters of the British Deaf and Dumb Institutions, headed by the REV. W. B. SLEIGHT, Member of the Royal Commission on the education of Deaf Mutes; and SIR A. H. FAIRBAIRN, Bart., Treasurer of the Royal Association in aid of the Deaf and Dumb, showed their appreciation of his services by a purse of sovereigns and an address presented to him in Exeter Hall, London.

As the profits of this little Booklet are to be wholly devoted to the expenses of the forthcoming Congress of the Deaf and Dumb of Australia, to be held in Melbourne in December, 1903, for the purpose of furthering the work to which MR. ABRAHAM has consecrated his gifts and his life, it will surely meet with a ready and extensive sale.

BRIGHTON, August 7th, 1903.

S A M U E L J O H N S O N .

The Story of the Deaf and Dumb.



INTRODUCTION.

MORE or less submerged among all peoples are individuals composing a peculiar race, with a language bearing somewhat the same relation to speech as the earliest picture-writing bears to modern script. In them an imaginative mind may recognise representatives of our pre-historic ancestors, at the epoch when they conversed mainly by gestures, and before their inarticulate grunts and cries began to be shaped into a language. This submerged remnant dwells in a world of its own. From its scattered members nature withdraws that glorious sense which enables us to enjoy the exquisite raptures of sound. Life passes before them like the views of a cinematograph, living but silent. Much knowledge that is made easy for us by our hearing has to be gained by them in the same tedious way as our knowledge of the moon and stars—by the unaided sense of vision. I refer to the deaf and dumb.

POPULAR FALLACIES.

Whilst the work of caring for the deaf and dumb is one of the noblest ever undertaken by man, it is also one of the least understood. Persons that are suffering from any affliction that can be seen, such as the blind and the lame, call forth our ready sympathy and help; but, because we see no infirmity, no physical difference in the deaf and dumb when we pass them in the street, we conclude that they do not need any special

provision. How different the real state of the case is, it is part of my mission to explain.

Having lived among the deaf and dumb for the greater portion of my life, I am often astonished and amused, sometimes hurt, at the little even otherwise well informed persons know concerning them. In many a press paragraph I have seen them styled "deaf and dumb mutes," as if dumbness were different from muteness. Schools for deaf children are confused with institutes for deaf adults, and both mixed up with asylums for idiots. It is popularly supposed that a deaf and dumb married couple invariably have deaf and dumb children, although nearly every deaf and dumb married couple can furnish conclusive evidence to the contrary. Nearly all the deaf are the offspring of hearing parents.

CAUSES OF DEAFNESS.

According to the best recent statistics—those collected by Dr. Fay in his *Marriages of the Deaf in America*—fewer than ten out of every 1,000 deaf persons are the children of deaf parents—less than one per cent. About half the cases of deafness are congenital, due to obscure causes only beginning to be made out. The remainder are due chiefly to disease, including scarlet fever, measles, congestion of the brain, influenza, typhoid fever, convulsions, whooping cough, colds, mumps, and teething disorders. In very many cases skilled medical care and nursing will avert this sad consequence; but there is reason to think that with some there is a latent tendency to deafness that even a slight constitutional disturbance will bring to the surface.

SUPPOSE YOU WERE DEAF !

My first duty is to bring the true condition of the deaf and dumb home to you.

Supposing YOU were deaf and dumb, what would you lose, and what gain?

The late Rev. H. R. Haweis, in one of his interesting books, enters into an ingenious speculation on this subject. He is comparing blindness with deafness, and, quite rightly, concludes that deafness is the greater deprivation. With the view of ascertaining what a person loses by being deaf, he stuffs his ears with cotton wool. A friend in the same room is assisting his observations. Mr. Haweis describes his sensations from his chair:

"I sit, then, in my chair, stone deaf. . . . I notice the bird on his perch; his mouth is wide open; he looks to me as if he were in a fit. I point at him in an alarmed manner. My friend shakes his head with a smile—the bird's only singing. I can't say I'm glad to hear it, for I can't hear anything. Presently my friend rises and goes to the door; opens it—what on earth for? Why, in jumps the cat. I suppose he heard it outside. It might have mewed till doomsday, so far as my ears were concerned. My strange companion has no sooner sat down on his chair than he jumps up as if stung. He points out, in answer to my bewildered look, that the legs are loose. He must have heard them creak, I suppose. Then he goes up to the clock, and begins winding it up. He must have noticed that it had left off ticking. I might not have found that out for hours. Another start! He rushes from the room; I follow. The maid has spilt the coal-scuttle all down the stairs; he probably heard the smash. My wife might have fallen down and broken her neck, and I should have known nothing about it. No sooner are we alone again than he once more rises. I know not why; but I perceive he is met at the door by someone who has called him. It is of no use for anyone to call me."

"There happens to be a kettle on the fire, and at a particular moment my prudent friend rises. I should never have thought of it; the kettle is going to boil over. He hears. All this is unsupportable. I am being left out of life; it is worse than being shut up in the dark. I tear the wool out of my ears. . . ."

Then his friend proceeds to tell him of many other things he missed through his temporary deafness—the sound of music in the next room, the patterning of rain on the skylight, the crack of a hot coal exploding in the fire, the postman's knock, a band playing outside, a church bell, Punch and Judy in the distance, the whistle of a train, the pleasant noise of the fire, the buzz of an imprisoned bee, a ring at the door and a visitor's well-known voice—each sound prompting to some duty or precaution, or suggesting some pleasant train of thought; concluding: "Of all which things, my poor friend, you knew nothing, because your ears were stuffed with cotton wool."

"I am being left out of life!" pathetically cries the Rev. H. R.

Haweis, at the end of the experiment. It is precisely so with the deaf and dumb. The best of them are retarded five years and more in their mental development. Hearing is the key to our social life; and without hearing much that passes must remain unknown or obscure.

THE DEAF IN HISTORY.

The helplessness of average parents when they have a deaf child is a type of the attitude of the hearing to the deaf for many thousands of years. How the deaf fared in the rudest ages may be inferred from the fact that among savage tribes like the Australian aborigines the deaf were either killed in infancy or the hardships of their existence did not permit them to survive. In the historical ages, almost up to the beginning of the last century, they were generally classed with idiots.

"To instruct the deaf no art could ever reach;
No care improve them, and no wisdom teach."

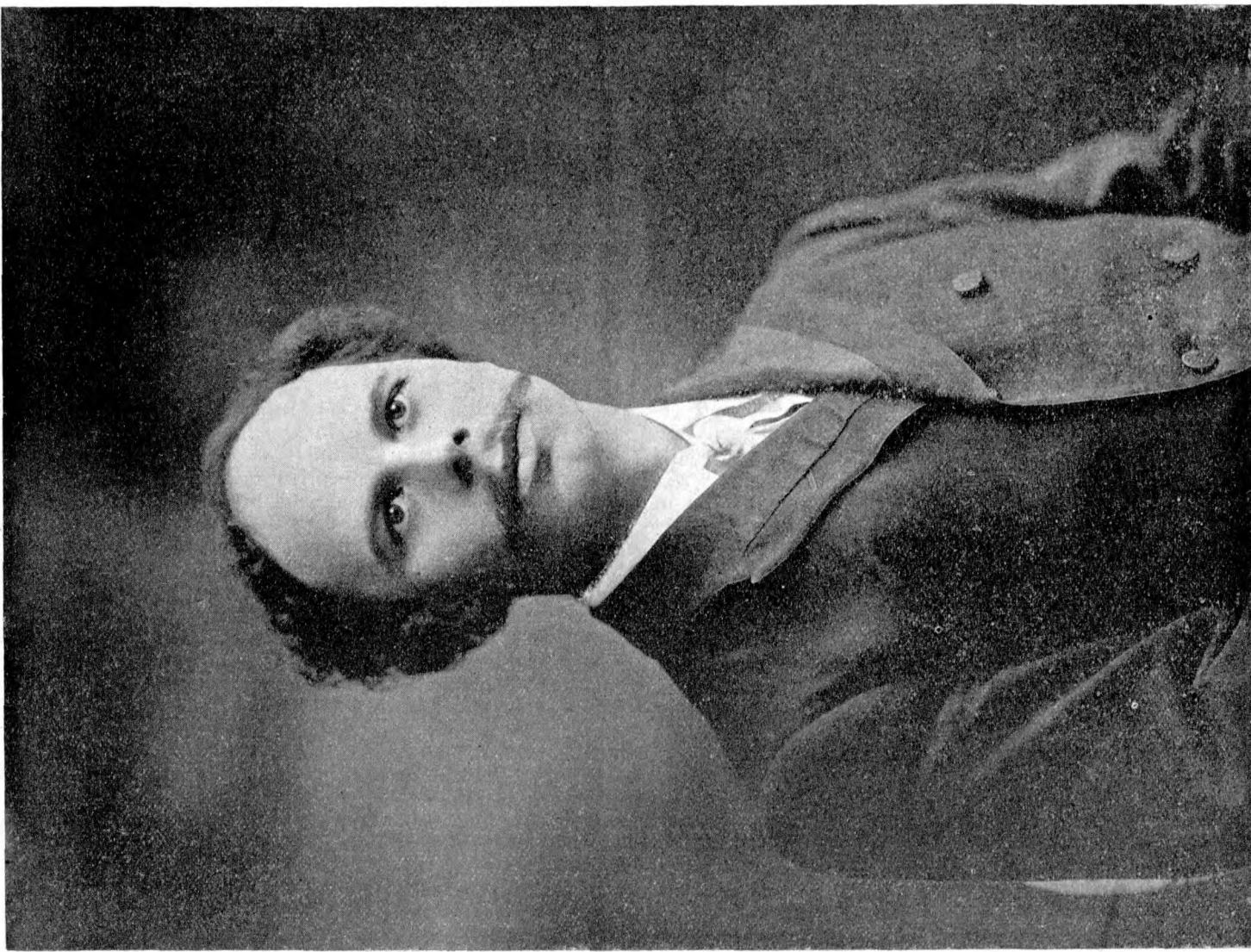
are the words of the Roman poet, Lucretius, who merely put in verse the opinion of his age. Aristotle pronounced the deaf senseless; the Spartans suffered them not to live; St. Augustine made use of the strange argument that, since "Faith comes by hearing," the deaf were doomed to everlasting perdition.

It was not, however, their deafness, but its resulting dumbness that struck early observers, who thought this dumbness was caused by defects of the brain or vocal organs, or by demoniacal possession—by anything but the simple true cause, their inability to hear the sounds they otherwise would have imitated. The unhappy deaf-mutes were treated, therefore, as soulless animals, or shunned as devil-rid. These superstitions regarding the deaf are still current among unenlightened peoples.

The great instructor of the deaf, the late Rev. T. Arnold, saw in the miracle related in St. Mark, vi., 31-37, the germ of the education of the Deaf and Dumb. It is remarkable that our Lord is represented in this passage as using signs to reach the mind of the afflicted one. The Venerable Bede relates how St. John of Beverley caused a deaf-mute to speak; and this seems indeed to have been a genuine and partially successful attempt to impart instruction.

The way was paved for the systematic teaching of the deaf by the theorist, Jerome Cardano (born 1501), who refuted the dictum of Aristotle that connected thought is impossible without speech. Cardano showed that deaf-mutes might learn language through the eye—that is, by means of signs and writing; and saw no reason why they should not thus receive a liberal education—an opinion shown by experience to be correct.

The first authentic practical work in teaching the deaf was that of the Spaniard, Ponce de Leon (1520-1584), a learned Benedictine monk. This was followed by a few spasmodic attempts to teach individual deaf-mutes at different periods.



ERNEST J. D. ABRAHAM,
SUPERINTENDENT AND CHAPLAIN OF THE ADULT DEAF AND DUMB MISSION OF VICTORIA,
PRESIDENT OF THE AUSTRALIAN DEAF MUTE CONGRESS, 1903,

In 1760, Braidwood founded his famous private school in Edinburgh for the deaf children of the wealthy; but the first serious attempt to teach the deaf and dumb on a large scale was made in Great Britain in 1792, at the unfortunately-named London Asylum for the Deaf and Dumb—an institution to which generations of deaf-mutes owe their soul's deliverance. The first teacher was Watson, a nephew of Braidwood. Almost simultaneously, schools were opened in Germany and France, by Heinicke and the Abbé de l'Epée; the former adopting the system of instruction that since has been modified into the Pure Oral method; the second using signs and finger-spelling; whilst Watson, in England, used a combination of both.

At the beginning of the last century there were but eight small schools for the deaf and dumb in the whole world, and they were in Europe. Now there are some 600 schools in all parts of the globe, of which Europe has more than two-thirds.

A new era in British education of the deaf and dumb began in 1870, with the passage of the Elementary Education Act, when School Board classes for the deaf were opened in London and one or two provincial towns. The Act was formally extended to the blind and deaf in 1893, as recommended by the Royal Commission on the subject; and the education of the deaf being thus made compulsory, the length and breadth of the land is searched for deaf children, and all those discovered are sent to school.

In our Australian States, however, with the exception of the inclusion of the "Institutions" for the deaf and dumb in the "charity" grants, the Governments have hitherto taken no practical interest in the education of their deaf-mute children, yet every possible provision has been made for the hearing and speaking. Parents of deaf-mute children in Australasia are at liberty to allow their deaf offspring to grow up in a state of ignorance, a burden for life to themselves, their parents, and to the State in which they reside, for, although we have the schools, there is no law to compel parents to send their children to them.

IMPRISONED SOULS!

The mysterious inner principle we call the soul—the "spiritual man"—is essentially the same in a deaf-mute as in a hearing person. The only difference is that the deaf-mute's soul is apparently unreachable. It is a soul in prison. The physical form that it inhabits is imperfect; the ordinary channels through which it should gain knowledge of this world are closed. It looks out upon the wonders and strange happenings around it, but they are to it as writings in an unknown character. Neither has this soul any means by which it can make known its thoughts. It is benumbed. It has no language—no means of communication with the outer world excepting a few vague signs—no channel through which a knowledge of God can be conveyed—life passes before it as a living picture, mechanically,

silently, mysteriously. Such is the awful condition of the deaf-mute before education.

How is it possible to release these souls from prison? How reach them? How communicate with them? How raise them? The answer to these questions, deemed for thousands of years insoluble, is the crowning miracle of the past miraculous nineteenth century.

The liberation of deaf-mute souls is now in progress every day in every civilized nation on earth. The contrast between an educated deaf-mute and some less fortunate brother is almost incredible. Indeed, there is a much greater gulf between them than there is between an educated deaf-mute and a hearing person.

NOTIONS OF THE DEAF AND DUMB . . . BEFORE EDUCATION . . .

The thoughts and feelings of the Deaf and Dumb before education, as gathered from their own writings after being educated, are very interesting, they appear to have no idea of God, the following are a few of the ideas of mutes before instruction. A French mute writes—"I had, before being instructed, no idea of God, nor of any being more wise and powerful in the sky than a man in the world, but I was taught in French by my nurse in Paris that there was such a being called 'Dieu' (God). I considered the being very cruel. While I was on the wharf at Beaufort with my father, when quite a boy, we were waiting for the coming of a steamboat. It was an exceedingly hot day, and we were out of patience. I told him that 'Dieu' was very cruel."

"I have no recollection of having formed any idea that there was a God, or any other being superior to man."

Extracts like the foregoing might be multiplied indefinitely. Thousands of deaf-mutes in Europe and America, after becoming able to give an account of their early thoughts, have been questioned as to their ideas of God; and their answers have been perfectly uniform in the point, that no one of them ever originated the idea of a Creator and Governor of the world from his own reflection. What ideas some of them had attached to the word God, pointed out to them in books, were derived from the imperfectly understood signs of their anxious friends, or from pictures. In this way, many of the Deaf and Dumb acquired the notion that there was a great and strong man in the sky, a being to be feared rather than loved. Others received from pictures the notion that the being so often pointed to in the sky, was a venerable old man, with a long beard and flowing robes. For instance, Massieu, the celebrated pupil of Sicard, gave the following account of the impressions he received from the attempts of his parents to make known to him the existence and the duty of worshipping God:—

"My father made me make prayers by signs, morning and evening.

"NEARER MY GOD TO THEE," in the Language of Gesture.

BY MISS ADA PRITCHARD, of the Adult Deaf and Dumb Mission of Victoria.



POSING BY ERNEST J. D. ABRAHAM, F.I.M.D.

- | | | | | |
|-----------------------------|--------------------------------|-----------------------|---------------------------------|---|
| 1. Nearer. | 4. That raiseth me. | 7. The Sun gone down. | 10. My rest a stone | 13. Steps unto Heaven. |
| 2. My God to Thee. | 5. Still all my song shall be. | 8. Darkness. | 11. Still in my dreams I'll be. | 14. All that thou givest me in mercy given. |
| 3. E'en though it be Cross. | 6. Though like the wanderer. | 9. Be over me. | 12. Then let my way appear. | 15. Angels to beckon me. |

PHOTO BY SARONY, 114 Elizabeth St., Melb.

I put myself on my knees; I joined my hands and moved my lips, in imitation of those who speak when they pray to God."

"In my infancy I adored the heavens and not God: I did not see God, I saw the heavens (the sky). When I prayed on my knees I thought of the heaven. I prayed in order to make it descend by night upon the earth, to the end that the vegetables which I had planted should grow, and that the sick should be restored to health."

When asked if he gave a figure or a form to this heaven, Massieu replied:—"My father had shown me a large statue in the church in my country; it represented an old man with a long beard; he held a globe in his hand; I believed that he dwelt beyond the sun." Massieu further relates that he felt joy when his prayers were answered to his wishes; and, on the contrary, was accustomed to threaten heaven with angry gestures, when he saw that hail had destroyed the crops, or his parents continued sick.

From these statements we can gain an insight into the moral condition of the uneducated deaf-mutes, and on the material which the teacher has to work upon.

SYSTEM OF INSTRUCTION.

There are three systems of deaf-mute education; the Oral, the Silent, and the Combined. The third is merely the other two combined. Under the Oral System we group the Auricular method, or instruction by means of ear-tubes, etc.; the Oral method, which uses speech and lip-reading, with slight help from the manual alphabet and signs; and the German Pure Oral method, which totally eschews both finger-spelling and signs. Under the Silent System we group the Sign-manual method, in which signs and the manual alphabet are employed; the writing method, in which writing is used instead of speech or signs; and the manual alphabet method, in which every word has to be spelled with the fingers or written. A continuous battle is waged between the advocates of the various systems and methods. The just medium is to be found in the American "Combined" system, which adopts the method to the child, not the child to the method; and has thereby obtained the best average results in the world.

HOW THE DEAF . . . ARE TAUGHT TO SPEAK.

The miracle of teaching the deaf to speak is not a "miraculous miracle" but a miracle of exceeding great patience. Though so difficult to discover, it is easy to explain. First of all, the child has to be taught to breathe properly; and the vocal organs, relaxed through disuse, have to be brought into a normal condition. Then the speech teaching proper begins. The teacher takes first, say, the simple breathing sound, "h," and teaches it by breathing upon the child's hand through the mouth, then holding a hand to the child's mouth. The

child soon understands that it has to imitate what is thus shown it, and the first step is gained. The character "h" is written on the blackboard, and pointed to when the sound is made, and the sound has to be made when the character is pointed to. Thus, the child learns that the written character stands for the breathed sound. The sound "ah" may then be taught. The teacher places one of the child's hands on her throat, and says: "Ah!" The other hand of the child is held to its own throat. The child opens its mouth as it sees the teacher do, and tries to produce a vibration like that it has felt on the teacher's throat. Soon a sound comes. It may not be "ah," but it is another step gained; and the child is commended. The lesson goes on until a good "ah" is obtained, and the name of the sound is written on the blackboard and learned, as we have seen with "h." These examples will sufficiently illustrate the method of teaching the elementary sounds, instruction and drill in which and their combinations may occupy the whole of a deaf child's first year of school life. Compare this with the time taken by a hearing child to master his a, b, c, and to spell words of one syllable.

DEGREES OF DEAFNESS.

Deafness is relative, ranging from absolute inability to hear to slight dulness of hearing. The degree of deafness often determines the system or method of instruction employed. The deaf may be classed as follows:—

Deaf-mutes.—Those who, from birth or very early childhood, hear absolutely nothing.

Semi-mute.—Those who have lost their hearing after the acquisition or partial acquisition of speech.

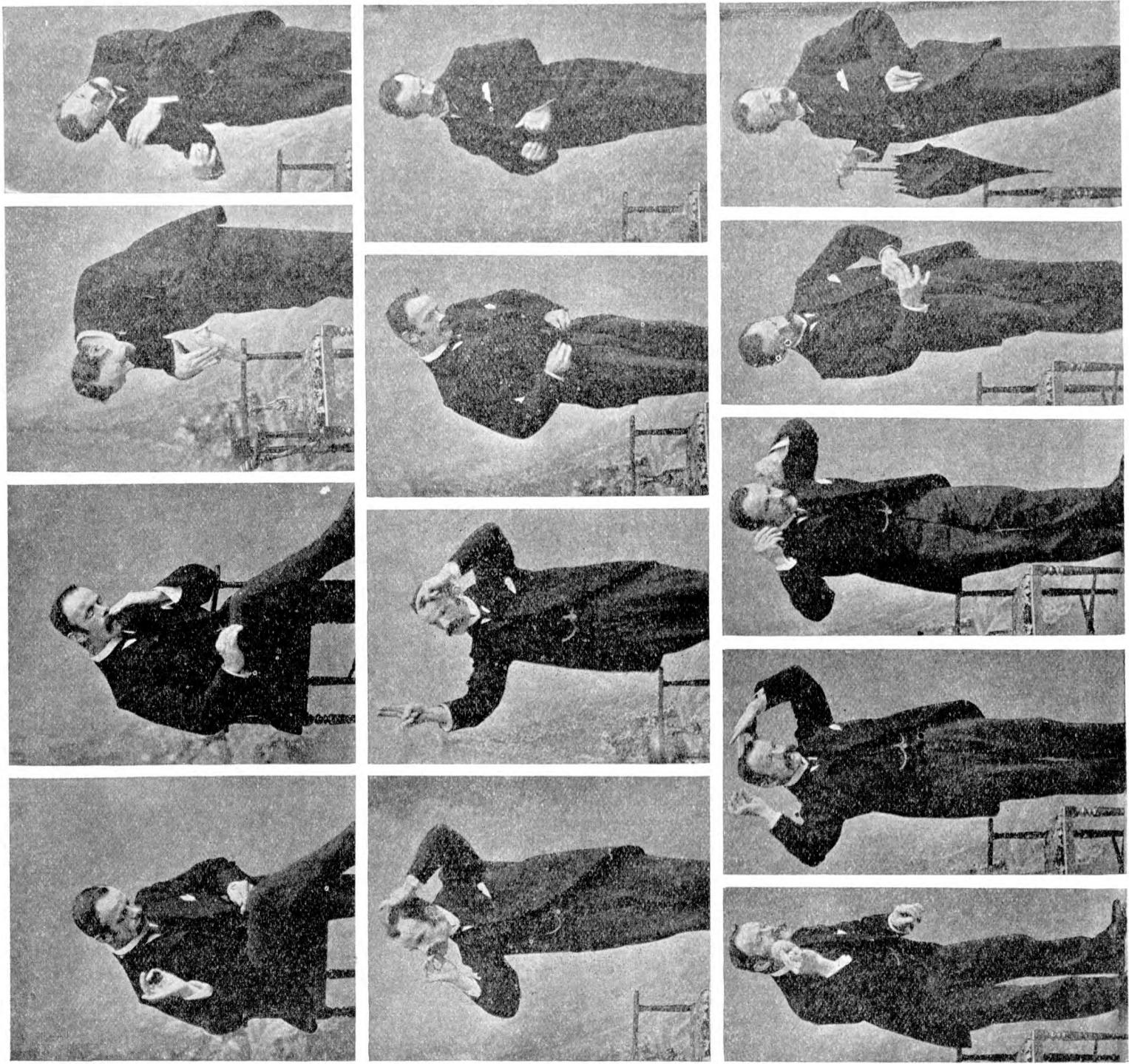
Semi-deaf.—Those whose hearing power is sufficient for oral conversation, and who are generally spoken of as "hard of hearing."

NUMBER OF DEAF & DUMB.

There are in the world a greater number of deaf-mutes than people imagine. Ask any person of average intelligence how many deaf-mutes there are in the United Kingdom, and he will usually answer—generalizing from the few he has known—"Oh, I suppose a few hundred, possibly one or two thousand." But the census for 1891 gives the number as 19,692, and about 10,000 were also returned as "deaf only." Altogether about 30,000 deaf and deaf and dumb persons. In the United States of America there are 50,000, Germany has 40,000, France 22,000, Italy 20,000, India 200,000. In the whole world there is estimated to be considerably more than a million deaf-mutes. In all countries the number of male deaf-mutes exceeds that of the female.

Humorous Recital, "THE WHIMSICAL WAYS OF WOMEN"

By the Deaf Mute Humorist, MR. W. A. PATERSON, of the Adult Deaf and Dumb Mission of Victoria.



1. Sewing.
2. Yawning, tired of work.
3. Washing.
4. Plaiting the hair.

5. Twisting the hair up.
6. Curling the fringe.
7. Putting on the skirt.

8. How does it look?
9. Just a little.
10. The last hat pin,

11. Putting on the veil.
12. That diamond ring.
13. Good day.

PHOTO BY SARONY, Elizabeth St., Melb.

CHILDHOOD OF THE DEAF.

A deaf-mute child may reach its second or third year before its inattention to slight sounds and its not attempting to learn to speak proclaims it to be deaf. Up to about four years of age the deaf child is much like other children. He can play with hearing children with little or no sense of unlikeness.

At the age, however, when the hearing child begins to listen and to understand the conversation of his elders, the deaf child begins to feel there is some invisible barrier between him and them. He notices that they communicate among themselves by motions of the lips, too rapid for him to follow by sight, and which to him are meaningless, and when imitated by him are not understood. He notices too, that they communicate with him in quite a different manner, and that they regard him as if he were peculiar—not as they. He, however, knows of nothing wanting in himself—sight, taste, smell, and touch are all the senses he knows, and he has them all. He can run about and laugh and play. Life seems as fair and full to him as to any other child.

But by degrees he realizes his loneliness. His hearing playmates go to school but he remains at home. His mind comes almost to a standstill, whilst theirs continue to grow. Although he may still join in their sport, he notices the same barrier between him and them as between him and his hearing elders. It is impossible for him not to feel that there is some unknown singularity about himself that puts him out of touch with others. This consciousness renders him shy and sensitive; which traits together with his reluctance to submit himself to the pity and patronage of others; his suspiciousness—born of bitter experience—of attempts to practise upon his infirmity; his keen jealousy of anything resembling a slight; his occasional outbreak of moroseness and bad temper under pressure of the consequences of his infirmity, render him liable to be misunderstood, neglected, and even punished or ill-treated, under the erroneous impression that he is naturally unamiable. Not that all deaf children develop such traits; but they are very apt to do so if by judicious treatment they are not made to feel, so to speak, as normal as possible. A deaf child of deaf parents or a deaf child brought up with other deaf children is as bright, lively, good tempered and free from self-consciousness as any ordinary child. The conclusion follows that if the hearing relatives of a deaf child would endeavour to explain to him the converse among themselves as much as possible by natural signs, they would help at the same time developing his mind and preserving him from some of the saddest consequences of his affliction. When speaking of themselves or of other members of the family, and of articles, parents should point to the person or article, at the same time repeating orally, "Father," "Mother," "Polly," "John," "sugar," "eup," "plate," "boots," etc. The child will sooner or later grasp that the lip movement is the name of the person or article pointed to.

Some hearing parents out of mistaken kindness pamper and spoil

their deaf offspring. The infirmity of deafness is bad enough without the addition of infirmities of temper and character, produced or encouraged by defective training.

The sorrow and anxiety caused to parents by the discovery that their child is deaf may be mitigated by the reflection that their child need not therefore be less happy or less useful in the world. There are positions in which deafness is rather an advantage than otherwise.

In but very few cases is hearing ever restored. In view of the serious consequences to the child should his education be neglected during the fruitless search for a remedy, it is advisable, how bright soever may be the hope of cure, to proceed with his education as if deafness were known to be irrevocable.

To all up-to-date institutions for deaf children are attached aural specialists, whose business is to see that all curable cases receive appropriate treatment. Too many parents go from specialist to specialist, and from quack to quack, when the case might safely be left in the hands of an institution aurist, and the child's education suffer no neglect.

THE SCHOOL AGE AND THE SCHOOL.

The usual school age for the deaf child is seven years. In these days there is no difficulty in obtaining his admission into one or other of the residential schools for the deaf. Experts are nearly unanimously in favour of institutions as against day schools; for at an institution alone is it possible to give an environment which may be to the deaf child what the home environment is to the hearing one. At home the hearing child is able to apply what he has learned at school, to settle difficult points by appeal to his elders, to forward his education in a manner that to the deaf child is generally impossible.

In Bristol, England, for instance, it was found that the deaf children being taught under the School Board made much more rapid progress in their studies when the day school was transformed into an institution; besides being far more amenable to the correction of irregular attendance, truancy, bad discipline, habits and influence, uncleanliness, immorality, and scant religious training—in fact, everything constituting the whole formation of their future life and character.

Further proof of the superiority of institutions over day schools may be seen in the condition of the average deaf child of hearing parents on first going to school. He is totally unable to speak, read, or write; a few natural signs constitute his only language—if language it may be called. He is mentally on a level with the infant of two years, and his brain is slightly less than the hearing child of his own age. He has to be taught not merely a language, but language itself.

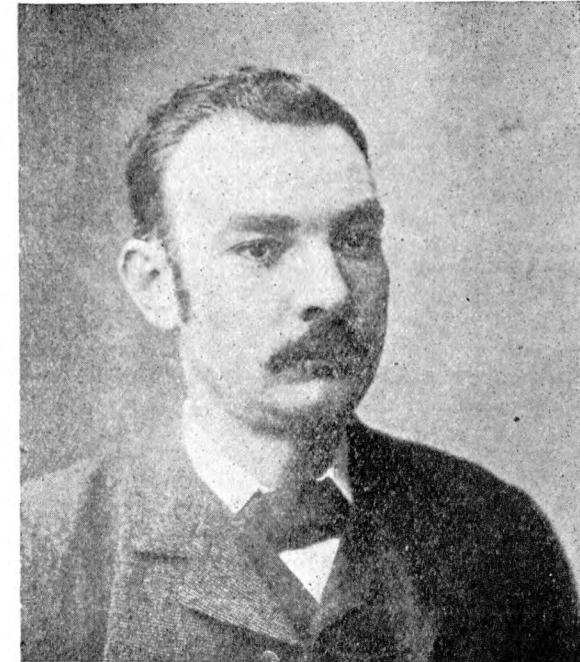
In intelligence, knowledge, and language, the deaf child of deaf-



MR. S. W. SHOWELL,
Missionary to the Deaf and Dumb of Queensland.



MR. MATTHEW MILLER,
Hon. Sec. 1903 Australian Deaf Mute Congress.



MR. E. SALAS,
Missionary to the Deaf and Dumb of South Australia.

GESTURES BY MR. ABRAHAM.

1. Sly.

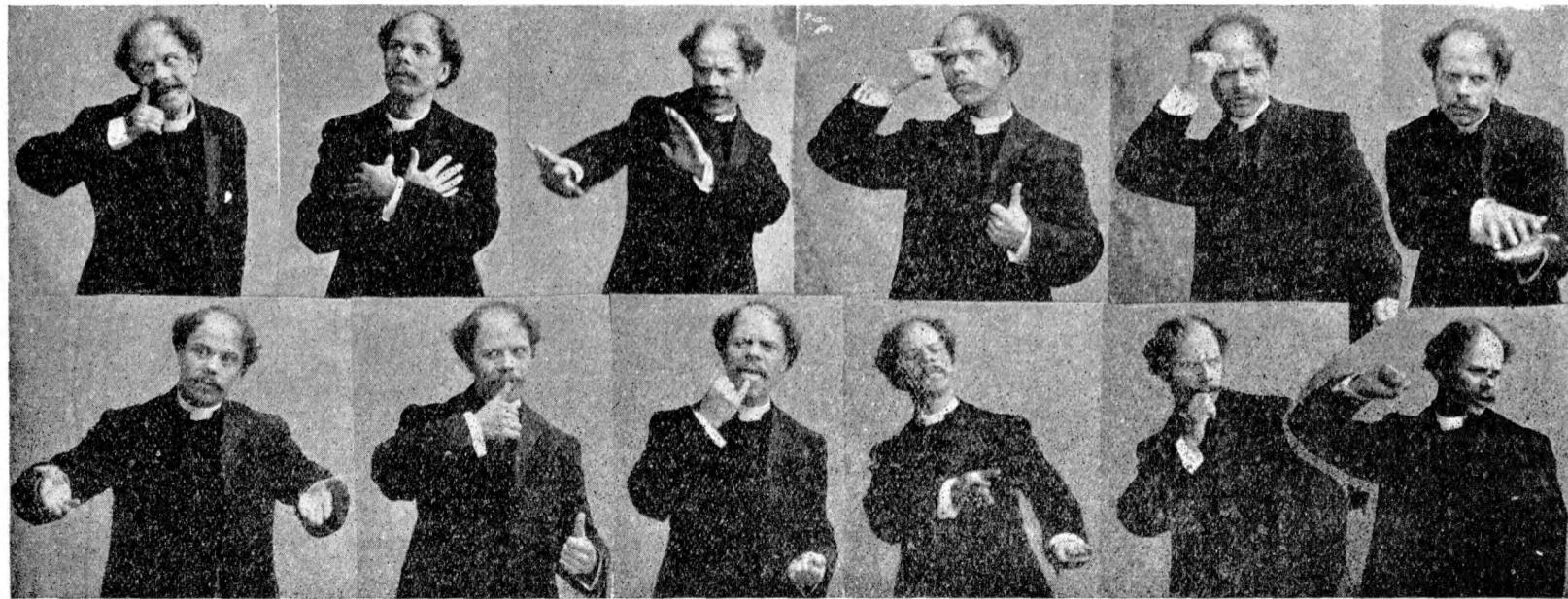
2. Love.

3. Hate.

4. Clever—Thoughtful.

5. Ignorant—Stupid.

6. steal.



7. No desire to give an opinion.

8. Sweet.

9. Sour.

10. Scorn—Contempt.

11. Jealous.

12. Bother it.

mute parents is far ahead of the deaf child of hearing parents. The kindergarten for the deaf has scarcely yet been introduced in Britain and her colonies, but is becoming recognized as a necessity, utilizing several important years of a deaf child's life that are at present allowed to run to waste.

A MODERN SCHOOL FOR THE DEAF. . .

Many improvements have been made in apparatus for teaching and in institution appointments since the days of Braidwood and Watson. A modern Institution for the Deaf is a veritable palace, with its spacious class-rooms, dining-room, and dormitories; its reading-room, gymnasium and swimming-bath; its hospital for isolating disease; its magnificent grounds, where the pupils have their own little gardens, their hutches for rabbits and guinea-pigs, their enclosure for play and drill, their cricket and football field. Nowadays there is no happier or more desirable lot for a deaf child, be he rich or poor, than to be an inmate of one of these institutions, where so much more can be done for him than at home, or at a day-class; and where he enjoys the congenial society of children like himself.

But, although some of our institutions answer to this description, it is not true of all.

Splendid, however, as the provision for the education of the deaf is thus made in Great Britain and the Australian States, it is far eclipsed by the schools of the United States of America, with their perfectly equipped workshops and staffs of expert instructors, by whom deaf artisans are turned out capable of earning their living immediately on leaving school. Our institutions, at present, merely prepare the children for apprenticeship by elementary hand and eye training.

THE EDUCATIONAL AND DOMESTIC DEPARTMENTS.

There are no two opinions on this subject. It is one of the few upon which experts do not differ. I therefore cannot do better than quote Dr. Richard Elliott, principal of the oldest school for the Deaf and Dumb in the world. He says:—

"Each Institution has at least two departments, the educational and the domestic, the latter important enough, but certainly less so than that which is the sole cause of its existence; and yet sometimes the latter has been unwisely allowed to have a greatly preponderating influence. In such a case the view taken of the Institution itself by those who governed it seemed to be that it was of the nature of an industrial school or orphan asylum, and that as such the principal aim was to feed and clothe the pupils, to get the work of the Institution

done by them, not as an education, but simply from the point of view of what we must call a false economy. Education was looked upon as a thing which could well be left to take care of itself. And in any conflict between the two departments education always went to the wall. Such a state of things, dependent upon entire misapprehension of the objects and possibilities of deaf-mute education, has passed, or will soon pass, away with the enlightenment of the governing bodies themselves. It could not stand in face of an efficient inspection from an independent authority."

THE SUPERINTENDENT—

NECESSARY . . [.

QUALIFICATIONS.

"The question further arises, can the two departments be separated so that each will act entirely efficiently when controlled by two distinct and independent officials? In other words, Is a dual government of undoubted efficiency possible? It would be contradicting universal experience everywhere else to answer this question in the affirmative. And it is the same here. By the exercise of great forbearance on the one side or the other, open squabbles may be avoided. But in this, the most favourable condition, it often happens that to secure this result, defects, which responsible authority would at once remedy, are passed over for the sake of peace and quietness. There may be a constant presence of watchful irritation on one part or the other at any little, even unconscious, stepping over the hazy border-line which separates the one department from the other. 'Give' may be all on the one side and 'take' on the other. Friction of this kind is inimical to the best interests of the work and to the comfort and efficiency of all engaged in it.

"The American plan, as described by Dr. Gallaudet to the Royal Commission, seems to be founded upon wisdom. He says, Report § 59, 'It is laid down as a principle that the best thing to be got in the interior organization of such Institutions is a man who is an experienced teacher, and who is capable of assuming the executive control of the entire Institution. The reason for this may be briefly stated thus: that though the domestic department may be thought on casual reflection, to be separate from the education department, yet the same individuals, the pupils, are under these two kinds of management, and very often there is friction, if two heads are governing.' The Royal Commission found in most of the Institutions in this country 'the head of the Institution looking after the teaching and domestic arrangements.' We think we may therefore safely say that wisdom and experience alike testify to the desirability of having an efficient 'Superintendent' of our model Institutions, if full efficiency and the real comfort of all the inmates is to be secured."

SCHOOL LIFE OF THE DEAF.

When the deaf child first goes to school he is put in the elementary oral class, but before speech instruction really begins, his vocal organs, which are usually much relaxed by disuse, have to be brought into condition, and he generally has to be taught to breathe. Then he is taught to make the various elementary sounds, starting with the simplest, that compose the English language. To induce him to make sound, he is made to feel the vibration of his teacher's larynx when sound is being emitted, and the breath that issues from his teacher's lips in uttering the non-vocal consonants; and a sharp child requires little incitement to try his best to produce similar effects. Sound being made producible at will, is moulded by various adjustments of the lips, tongue, and teeth into the required forms—vowels and consonants. These the child learns to read from the face, as well as to pronounce himself; he also learns their written forms. Syllables and short words come next, simple sentences follow. To teach the meaning of words, objects, pictures, and pantomime, all have to be employed; even in pure oral schools it is found impossible to dispense entirely with pantomime in this primary instruction. To teach pronouns, the inflections of adjectives, verbs, and adverbs, prepositions, conjunctions, and interjections, highly elaborate artifice has to be employed; and in many instances the proper use of words and idiomatic phrases has to be learned by rote. The Gonin method of teaching language has been adapted to the instruction of the deaf, and with excellent results.

After a year's oral training it is usually evident whether the child is capable of making reasonable progress by that method. If not, he is relegated to the "silent" system, where signs and manual spelling take the place of speech. By this system progress is much more rapid.

The great object of all methods, the common aim of all teachers, is to give the deaf child language. Arithmetic, geography, history, scripture, and other subjects are begun as soon as the child's proficiency in language renders it possible; and each new subject serves to increase the child's command of language. Drawing and sloyd, with sewing, cooking, and laundry work for girls, are subjects that can be taught from the outset, and that serve to relieve the monotony of language lessons.

Educational walks and excursions are taken with the teachers; annual sports, picnics, amateur theatricals, lantern lectures, seaside trips, visits to the circus and pantomime come at intervals.

The pupils have their own cricket and football competitions, and their boys' brigades. All that is possible is done to brighten their lives, as well as to discipline their minds and bodies. On the whole the institution years may be reckoned among the fullest and happiest of the deaf child's life.

ADULT DEAF & DUMB MISSION AND MISSION WORK. . . .

Soon after the early institutions began to send out pupils into the world to make their own way in life, these old pupils felt the need of meeting-places for worship and recreation. Headmasters, too, wished to be of use to their pupils in adult life. Benevolent persons wished to save the deaf from the perils of the streets and the temptations of the public-houses. Christians of all denominations pitied their spiritual destitution. All these and other reasons prompted the formation of adult deaf and dumb societies, missions, churches, and institutes for the deaf and dumb.

The first mission, like the first school, originated in Scotland, in 1822. The founder of this mission was Robert Matthew Burns, a deaf-mute, who also founded the London Mission to the Deaf and Dumb. He was succeeded in London by John Jennings, another deaf-mute, whose pupil and successor I myself have the honour to be.

These adult deaf and dumb societies proved so beneficial that they are now recognized and supported as indispensable public charities. Several of their Institutes, as in London, Liverpool, Manchester, Glasgow, Edinburgh, and Adelaide, are handsome buildings.

In time these adult deaf and dumb societies developed into quite elaborate organizations, under the management of committees of local ministers and gentlefolk. In their offices and institutes became concentrated all the social and religious work for the deaf that otherwise—if done at all—would have been wastefully divided among many organizations for the hearing. The saving in time alone will be appreciated when I explain that an expert in the silent language can learn and decide a deaf-mute's business in about one-fifth the time an ordinary person would take to do it.

An Institute for the Adult Deaf and Dumb is a veritable hive of industry.

APPRENTICESHIP.

The deaf child of sixteen on leaving school, becomes immediately an object of solicitude to the local Adult Deaf and Dumb Mission, which may have advised his parents what to do with him in his infancy and assisted them to send him to school. The question of apprenticeship now becomes pressing.

Apprenticeship is provided for in a few cases by the parents; but usually the services of the missionary to the adult deaf are called upon and to him falls the difficult and responsible business of finding an employer willing to teach his trade to an imperfectly educated deaf-mute lad of sixteen. Masters raise all kinds of objections; the loss of time in communicating their instructions in writing or by imperfectly understood lip reading, the keenness of competition in all trades and pro-

“THE VILLAGE BLACKSMITH,” in the Language of Gesture.



POSING BY MR. ERNEST J. D. ABRAHAM, F.I.M.D.

- | | | | | |
|----------------------------------|--|--|------------------------------------|--|
| 1. Under. | 6. With large and sinewy | 11. His face is like the tan, | 16. Week in, | 21. You can hear him swing his heavy sledge, |
| 2. A spreading chestnut tree, | 7. Hands | 12. His brow is wet with honest sweat, | 17. Week out, | 22. With measured beat and slow, like a sexton |
| 3. The village | 8. And the muscles of his brawny arms | 13. He earns what'ere he can, | 18. From morn, | 23. Ringing the village bell |
| 4. Smithy stands, | 9. Are strong as iron bands. | 14. And looks the whole world in the face, | 19. Till night. | 24. When the evening sun is low. |
| 5. The smith a mighty man is he, | 10. His hair is crisp, and black and long, | 15. For he owes not any man. | 20. You can hear his bellows blow, | 25. And children coming home from |

By J. E. MUIR, of the Adult Deaf and Dumb Mission of Victoria.



26. School.
27. Look in at the open door.
28. They love to see the flaming forge,
29. And hear the bellows roar,
30. "And catch the burning sparks that fly
31. Like chaff from a thrashing floor.
32. He goes on Sunday to the church,
33. And sits among his boys,
34. He hears the parson pray
35. And preach.
36. He hears his daughter's voice
37. Singing in the village choir,
38. And it makes his heart rejoice. It seems
to him like her mother's voice.
39. He needs must think of her once more,
40. How in the grave
41. She lies,
42. And with his hard rough hand he
wipes a tear out of his eyes.
43. Toiling.
44. Rejoicing,
45. Sorrowing,
46. Onward through life he goes,
47. Each morning sees some task begin,
48. Each evening sees it close.
49. Something attempted,
50. Something done,
51. Has earned a night's repose

PHOTOS BY SARONY, 114 Elizabeth Street, Melb.

fessions, the hundreds of youths possessed of all their faculties who are always obtainable, etc. The painful consequence follows, in many cases, after months of weary searching, the missionary in despair relaxes his efforts, and the deaf lad has to enter the ranks of unskilled labour and be a common drudge all the remainder of his life.

To avoid this terrible yearly wrecking of many useful lives, I would suggest one or other of two alternatives—lengthen the school term and include in the curriculum the teaching of trades by practical experts, as is done so successfully in America, or let the adult deaf and dumb missions make provision for the teaching of such trades in which the affliction of deafness would rather assist them in becoming extra skilled than otherwise. From an ideal point of view, the latter solution is preferable, and will probably be the one ultimately adopted. This, however, will require time and means. Doubtless in time Governments will see the wisdom of encouraging, by substantial grants, organizations that undertake the teaching of these afflicted ones to become skilled workmen, thus enabling them to earn an honest livelihood without going through the trying ordeal of fighting for employment against such obstacles as are here shown.

SECONDARY EDUCATION FOR THE DEAF. . .

Since the deaf child starts school life several years behind the hearing child in mental development, whilst the rate of progress is slower, and since they remain the same number of years at school, he leaves school at the age of sixteen—more often before that age in Australian schools, the authorities being powerless, there being no law to compel attendance up to a certain age, as is the case in England—very much behind the hearing child who leaves at fourteen. The hearing child has passed the seventh standard; the deaf child is fortunate indeed if he have entered the fifth. Even then his knowledge of the outer world is very limited when compared with that of the hearing child.

To meet the evident need for secondary education for the deaf, evening classes have been formed in connection with the missions for the adult deaf and dumb. The movement for secondary or higher education for the deaf is still in its infancy in Greater Britain, although in the United States such education is well organized, and in Gallaudet College for the Deaf—a Government Institution—with its splendid facilities for higher education, an ideal is provided that raises the standard of deaf education throughout the country.

Secondary education, as provided by the Adult Deaf and Dumb Missions, is merely a continuation of the work done at school; language, reading, writing, drawing, arithmetic, speech, lip-reading, and manual training, are among the usual subjects. Since these classes are not compulsory, they are made as attractive as possible by means of

frequent lantern and object lessons, and by the offer of rewards for regular attendance and good work.

When the deaf lad leaves school, he is at a critical age, and if there were not the recourse of the mission, he would be far more liable to fall into evil ways, as was the case in the days before missions were, when the young adult deaf frequented the corners of the streets, the public-houses, etc., to their mutual demoralization and frequent ruin. Many are the deaf-mutes now leading respectable lives in their old or middle age, who attribute their rescue from drink and other evils to the missions.

Nor are we to infer from these cases that the deaf are worse than normal men. It is a sad consequence of their infirmity that—unless exceptionally well educated—they can rarely find congenial society among the hearing; so that, when sent from a school where they had companions and friends of their own class and age into a world of strangers—almost foreigners—they become melancholy and lonely, and grasp at the first hand of fellowship that is held out to them by one-like themselves. The shorter the time that elapses between their leaving school and their introduction to the missionary the less the danger.

THE EDUCATED DEAF MUTE.

I have given you, I hope, a vivid idea of the condition of the deaf-mute before education—without a language, well-nigh without a soul, and sunk into the lowest depths of animalism. Let me conclude my remarks upon education by describing to you a type of the educated deaf-mutes, who, with a loving spirit we cannot but admire, devote the best part of their leisure to trying to help their less fortunate brethren by personally working for their local adult missions.

The well-educated deaf person, or semi-mute, then, is usually mute no longer; he can speak intelligently, and to some extent follow the speech of others by watching their faces. Mentally, he is better equipped than the average hearing person, for he reads more, and retains more of what he reads. He can write as sensibly as anyone; can hold his own in business or trade with any of his hearing competitors. He reads the newspapers, and can give you an interesting opinion on the political crisis, or what not, and render good reasons for it. He has his hobbies, such as photography, cycling, shooting, chess, gardening, etc., and whatever he takes up he excels in. He has many friends among the hearing, and enjoys their society. He is a thorough man of the world, a ratepayer, an elector, and an all-round useful member of the community.

EMPLOYMENT FOR THE ADULTS.

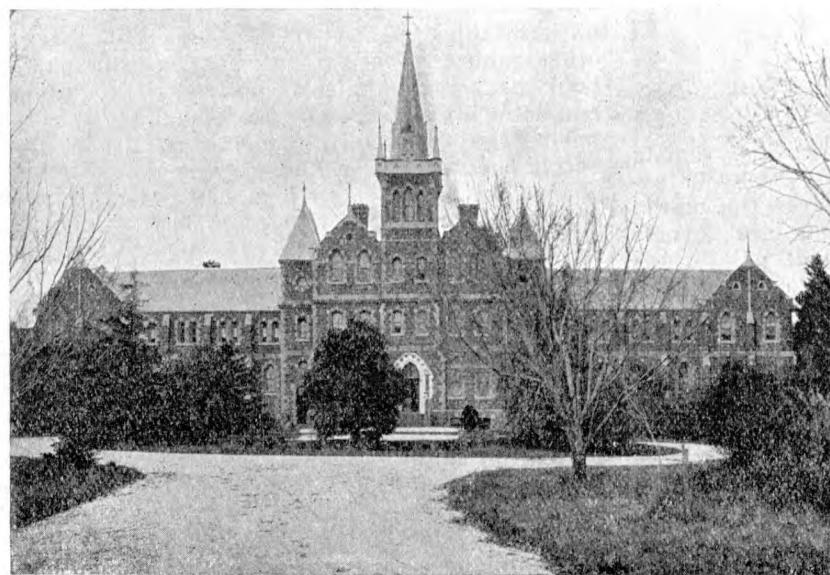
The finding of employment for adults, who through slackness, illness, or other causes, have been thrown out of work after their terms of apprenticeship has expired, often involves scores of visits on behalf



MR. SAMUEL WATSON, Principal.



NEW SOUTH WALES INSTITUTION for the Blind, and Deaf and Dumb, Sydney.



VICTORIAN INSTITUTION for the Deaf and Dumb.



MR. W. D. COOK, Principal.

Photos. by Sarony, Elizabeth St., Melbourne.

of a single mute, and exacts the utmost address on the part of the missionary. Many of the better-educated deaf are able to find places for themselves; but the majority are more or less dependent upon the services of the missionary as an interpreter and pleader. The deaf make excellent workmen, and employers often remark that they are more attentive to their work than hearing employés. It is difficult to obtain a trial for a deaf-mute, but when a good man once gets a footing, his services are valued and retained.

TRADES OF THE DEAF.

As for trades suitable to the deaf, there is a greater variety than is generally supposed. I need hardly tell you that there is nothing to hinder the deaf from working as artisans, sculptors, tailors, shoemakers, bakers, farmers, gardeners, composers, and as artisans and labourers of all descriptions; but it may surprise you to know that the deaf have succeeded in trades and professions that, at first thought, we would think absolutely closed to them. Thus, deaf persons have succeeded as physicians, dentists, lawyers, insurance and book agents, commercial travellers, managers of large businesses, foremen, merchants, and traders. We are apt to forget how much can be done by using writing as a means of communication. Thus, a young German physician, named Neffenheimer, became stone-deaf. Did he therefore throw up his profession? By no means; he conversed with his patients in writing, and is very successful and popular. Writing, indeed, has some advantages over speech; one has to be shorter and more definite; and the written words are available to refresh the memory.

ABSURD PREJUDICE.

It is a curious fact, however, that a certain prejudice exists against the work of persons known to be deaf. The work may be excellent, but if the author of it is known to be a deaf-mute the public take it for granted that it must be inferior. Now, there are several clever deaf artists, whose works are hung on the line at exhibitions and are very popular; but, say the artists, out of their bitter experience, were they generally known to be deaf-mutes, the public would not give their work a second glance or thought. As an example, I may mention that popular animal painter, the late Mr. W. H. Trood, whose humorous animal paintings are the delight of the million. The fact that he was stone-deaf was carefully confined to the inner circle of his acquaintance; had it become generally known, it is doubtful whether even the commanding merit of his works would have saved them in the eyes of the people.

This prejudice, of course, is utterly absurd. It is a relic of the old superstition that the deaf and dumb are little better than idiots. The work of the deaf, when judged on its merits, holds its own anywhere.

I could give many instances illustrative of this absurd prejudice, even on the part of supposed intelligent people, the following, however, will suffice:—Some years ago an article and a story, the work of a deaf-mute journalist, were sent to the editors of a widely-read newspaper and a well-known magazine, at the same time their attention was drawn to the fact that the writer was deaf and dumb. Both were returned with thanks. A few weeks after the employer of the deaf journalist attached his own journalistic nom-de-plume to the same manuscripts and again forwarded them to the same editors. Both were accepted and paid for.

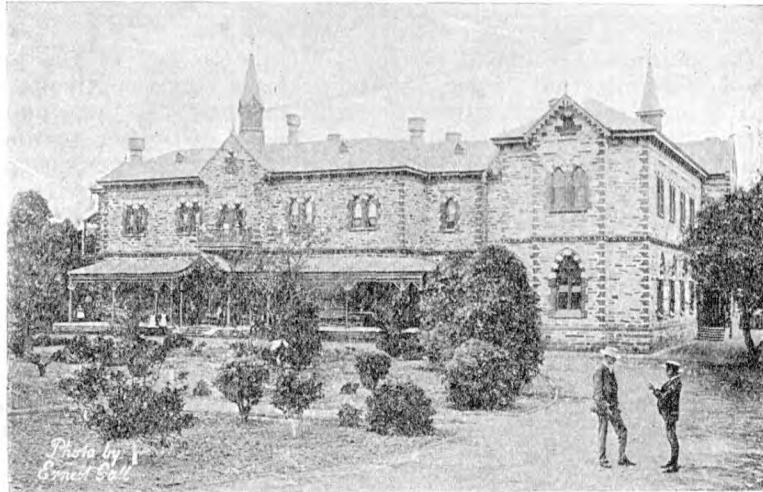
A MODERN ADULT DEAF AND DUMB INSTITUTE.

A modern institute for the adult deaf and dumb is a many-sided place. There is a chapel, specially arranged so that every worshipper has a clear and unobstructed view of the silent service. Then there is a spacious lecture-hall, with a very ample platform, which may be used at will as pulpit, stage, lecture rostrum, platform for public meetings, or to accommodate tables and chairs at tea parties when space is at a premium. Adjoining is a kitchen, with a great stock of utensils, and the requisites for the teaching of cookery and laundry, lessons being regularly given to the female members of the mission. On each side of the platform is a dressing-room, available also for small classes. There is a gymnasium, and adjoining it a recreation-room, with a billiard-table, bagatelle-board, ping pong, chess, draughts, dominoes, and other games. The institute has its own magic-lantern, and a well-filled book-case, with a goodly collection of daily papers, illustrated weekly and monthly newspapers and magazines; class-rooms, an office for business and committee meetings, bath, lavatory, and cloak-room accommodation for both sexes, and residence for the missionary in charge, keeper, etc., with a spare room or two for strangers, complete the appointments of the up-to-date adult institute.

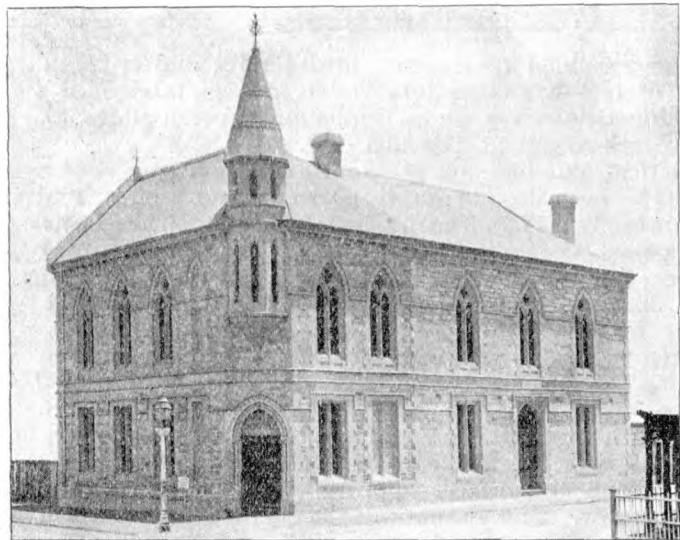
The institute is open every evening, and at all times during the day a deaf-mute up from the country on his holidays, out of work, or otherwise disengaged may practise in the gymnasium, study, or read.

Every Sunday, morning and evening, services are held in the sign and manual language, and in the afternoon there are bible-classes, where instruction is given orally as well as in the sign language. There is also a week-night service. In the winter there is a weekly lecture, and on the other evenings classes. Saturday evenings are the grand recreation nights, when there is usually a very full attendance of happy mutes, male and female. Interest is maintained in the games by clubs, competitions, and matches, at home and abroad. For out of doors there are cricket, football, and other clubs; whilst a temperance society does good and necessary work, and a savings bank affords encouragement to thrift.

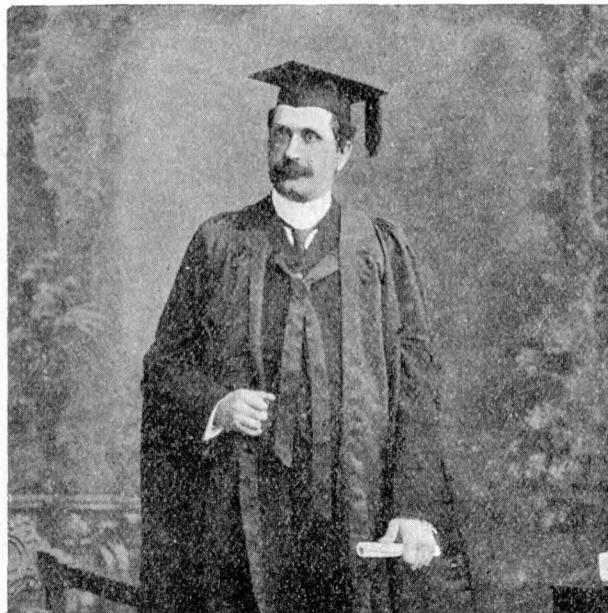
In summer the venue is out-of-doors, so far as possible. The foot-



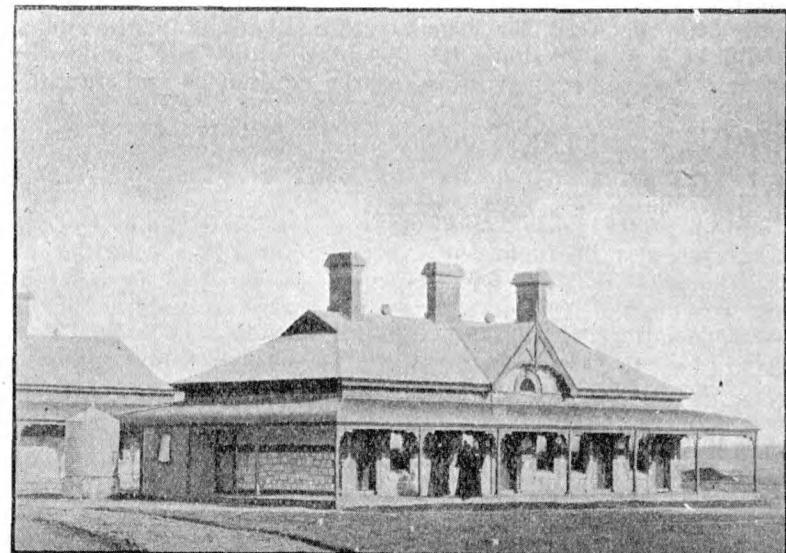
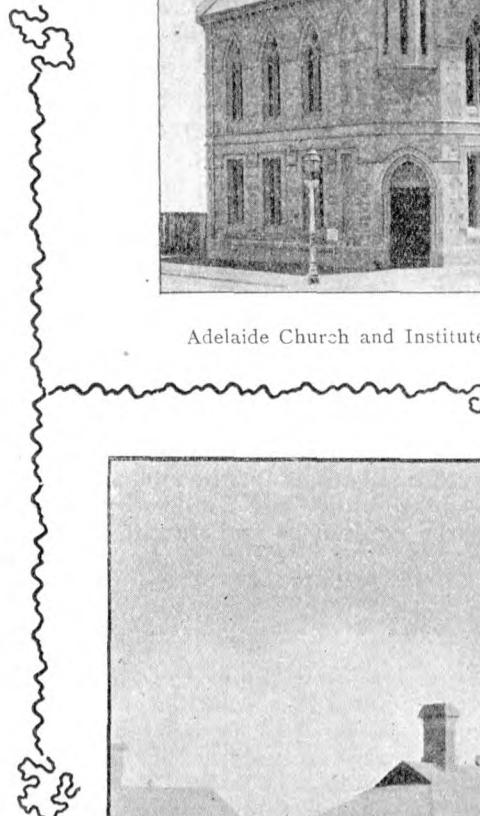
South Australian Institution for the Blind, Deaf and Dumb,
Brighton, Adelaide.



Adelaide Church and Institute for the Adult Deaf and Dumb.



SAMUEL JOHNSON, M.A., Principal.



One of the Cottages at the Home for Aged and Infirm Deaf-Mutes,
Parafield, Adelaide.

ball field is re-arranged for cricket, lawn-tennis, and croquet. Amateur photography of late has come into vogue, and the interest is well maintained by competitions for photographs and lantern slides, and the provision of a "dark-room" at the institute.

The practical outcome of the continuation classes is that illiterate deaf-mutes have been taught to read, write and cipher; and that the slow and painful reading of many just from school has been improved, until reading has become a pleasure, thus providing a life-long source of amusement and profit for spare hours. Several of the better educated adult deaf willingly devote part of their leisure to the work of helping their less fortunate brethren to attain the same level.

The institute also has its annual events, such as the grand summer outing to some place of interest or pleasure. Then there is the annual tea-party, usually in the early months of the year, when the lecture-hall is filled with guests from near and far, and when every available inch of space is required for tea tables, and when after tea the inevitable cinematograph or conjurer appears, or a dramatic performance is given in dumb show. The annual meeting is also an important function, when the work of the year is reviewed, and prominent clergymen, representative of all denominations, give the deaf members the benefit of their godly counsel.

Institutes for the adult deaf are supported by voluntary contributions, donations, and legacies. The deaf, as a class, being poor, can help more with labour than with money. The work has not even yet completely found its way to the sympathies of the public; who, although they readily see the need for schools and institutions for the education of deaf children, and workshops for the adult blind, find a difficulty in appreciating the need for institutes for the adult deaf and dumb.

THE PRIVATE LIFE OF THE DEAF.

Passing on to the private life of the deaf and dumb it will be evident that when a deaf-mute is isolated among the hearing, he is apt to be somewhat solitary and neglected. Even if he be a facile lip reader, he can make little of conversation that is not addressed to and modulated especially for him; and hearing persons who have the time or patience for long written or painfully "mouthed" conversations are not many. The easiest mode of communication is the sign and finger language—when it is mastered.

Certain difficulties that may arise in deaf households, owing to the deafness of husband and wife, are got over in several ways. A hearing servant is sometimes kept, or a hearing relative lives with them; and their hearing children in time become ears to their parents. Often a small dog is trained (if training is necessary) to notify the family when there is a knock at the door. The attachment of the bell wire to a picture, which is thus made to swing when the bell-handle is pulled, is a frequent device to ensure attention to callers; an arrangement by

which the pulling of the bell causes a weight to fall to the floor is perhaps a more effectual device, for the deaf are very sensitive to vibrations. We have seen an electric "bell" for the deaf; the pressing of the button causing a conspicuous slip of cardboard to swing to and fro. For awakening themselves in the morning, some deaf persons merely put an alarm clock under their pillow, and are awakened by the vibrations. Other devices are an attachment to a clock whereby water is made to fall upon the sleeper's face at a certain hour, and another attachment by which a kind of fan is made to descend several times upon the sleeper's face. In the north of England, where "knockers up" can be engaged for the small sum of 2d. or 3d. per week, the deaf-mute workman, when going to rest fastens a piece of string round his wrist and the other end is passed through a hole at the top of the front door. As the "knocker up" passes on his rounds, he gives the string a vigorous pull, which is of course sufficient to wake the soundest of sleepers.

The hearing children of deaf parents usually become experts in the sign and finger language, and many such are among our best teachers and missionaries. They pick up speech, if not from their parents, from hearing inmates of the family, relatives, or neighbours. The deaf are fond of one another's society, and frequently exchange visits.

Before the establishment of missions, there is reason to believe that morality was at a much lower ebb among the deaf and dumb than among the hearing of the same class. The teaching and example of the missionaries, however, the removal of some temptations, and protection against others, has brought them morally into line with the rest of the community.

MARRIAGES OF THE DEAF.

When a deaf-mute marries it is usually another deaf person, or a hearing relative of a deaf person. Such unions are the most natural and prove the happiest.

The marriage of the deaf with the deaf is a question that has been long and keenly debated. Some extremists maintain that the deaf should marry hearing partners or not at all, and so lessen the liability to have deaf children. That the deaf, as a class, are more liable to have deaf children than the hearing is, unfortunately, too true; but it is not found that they lessen this liability by marrying hearing partners. The researches of Dr. Fay, editor of "The American Annals of the Deaf," are conclusive on this point. Out of 5,072 children born from marriages of deaf with deaf, the number of deaf children was 429, or 8.458 per cent.; but out of 1,532 children born from marriages of deaf with hearing, the number of deaf children was 151, or 9.856 per cent.

The marriages to avoid, according to Dr. Fay's researches, are the marriages of deaf or hearing persons with deaf relatives to deaf or hearing partners with deaf relatives; and marriages between relatives. Of marriages between deaf partners, one of whom had deaf relatives and the



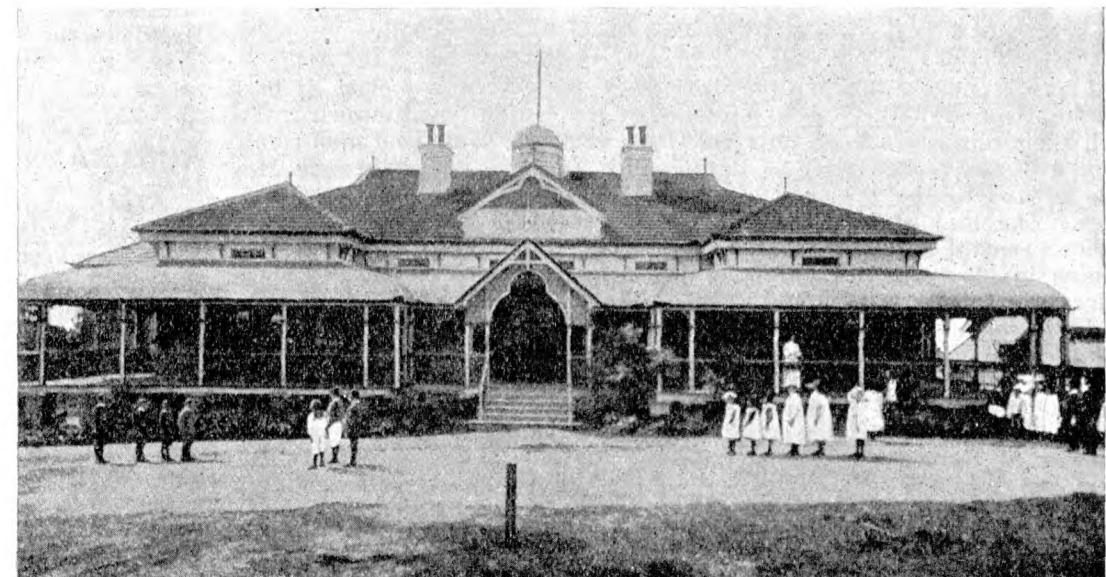
Tasmanian Institution for the Blind and Deaf and Dumb.



MR. S. D. SCOWN, Superintendent.



MR. ISAAC DICKSON, Superintendent.



Queensland Institution for the Blind and Deaf and Dumb.

other had not, one marriage in every fifteen resulted in deaf offspring—showing that a deaf person known to have deaf relatives incurs a heavy responsibility in marriage--though such marriage cannot in all cases wisely or safely be discouraged. The liability to deaf offspring of deaf persons who have no deaf relatives is a negligible quantity. I cannot leave this part of the subject without drawing emphatic attention to the fact that hearing persons with cogenitally deaf relatives are as liable to transmit the defect as deaf persons similarly situated.

OLD AGE.

When the infirmity of age is added to that of deafness, the lot of the deaf would be indeed pitiable were it not for the missions, which grant relief or pensions as found necessary; but there is yet much to be done in this direction. Adequate relief cannot be given in all cases through lack of funds, so that it is still too frequently a missionary's sad duty to confess his impotence by getting some forlorn creature into the Benevolent Asylums. To the deaf, this is almost equivalent to solitary confinement, hence the need of complete special provision, not only for the aged and infirm, but for those who suffer from other afflictions as well as deafness, such as the blind deaf-mute, and the mentally deficient.

In sickness, and in the last extremity, the missionary continues the faithful friend and consoler of his deaf and dumb parishioners; and at the grave-side he interprets the funeral service to the mourners.

BLIND DEAF-MUTES.

I have room for but a few words regarding the small class of persons imprisoned both in soul and body—the blind deaf-mutes. To reach their minds we have only the sense of touch to depend upon; but, strange to say, when once communication is opened up through the sense of touch, the progress made is as rapid as with ordinary deaf-mutes. The loss of an additional sense seems to give additional power to those remaining. The case of Laura Bridgman is described by Dickens in his "American Notes." A more recent case is that of Helen Keller, who easily passed a difficult examination—including Latin, Greek, German, mathematics, geometry, etc.—qualifying her to enter Radcliffe College (United States) on level terms with hearing, speaking, and seeing students. It is a prodigious feat, which really demands a book to itself. The instruction of Helen Keller is a great educational experiment, which will lead to advances in educational science.

THE MISSIONARY TO THE DEAF AND DUMB.

As a specialist on the deaf and dumb, the experienced missionary, especially if he has been a teacher, is unsurpassed. He knows the deaf from infancy to old age; he is intimately familiar with their peculi-

arities of thought and expression; he has the key to their minds and hearts. He can compare the results of various methods of instruction and appraise their relative value with a certainty that no teacher or Government Inspector has ever approached.

The work of the missionary to the deaf is as difficult, as various, and involves as much self-sacrifice, as the work of any missionary to foreign tribes. It is a Christ-like work, and to be done successfully demands a Christ-like spirit. Infinite patience is needed to reach the minds of the illiterate deaf, infinite love to touch their hearts, infinite labour to do all that the necessity of their affliction requires. His duties can hardly be over-estimated. Their number is multifarious, their importance vital. He is pastor, teacher, relief-officer, interpreter, guide, philosopher, and friend. The deaf and dumb go to him with all their troubles. When they leave school he procures their apprenticeship; when unemployed, he tramps about with them from one employer to another until he has found them work; when ill, he is there with the doctor to interpret, reassure, or even nurse. When, through sickness or want of employment, they get into difficulties, he helps them. He interprets at their baptisms, marriages, and funerals. Regularly he preaches to them, expounding the Scriptures, and with burning, if silent, eloquence, making the Word sink deeply into their hearts. Secular instruction he conveys by means of lectures, or in classes, or individually. He encourages the illiterate to learn to read, and the ex-scholars to practise their reading until it becomes a pleasure. He adds to the joys of their lonely lives by organising excursions, parties, rambles, and promotes the formation of clubs and gymnastic exercises. He visits the sick and poor and lonely, and rescues many from evil lives. His one pair of ears does duty for all his flock, and, in the most literal and Scriptural sense, he "opens his mouth for the dumb."

AUSTRALASIA.

There are residential schools for the elementary education of deaf mute children at Melbourne, Victoria; Sydney, New South Wales; Adelaide, South Australia; Perth, West Australia; Brisbane, Queensland; Hobart, Tasmania.

There are missions for the adult deaf and dumb in Melbourne and Adelaide, and an association for the adult deaf and dumb, which, unlike the two former named organisations, is not independent, but is under the auspices of the school. The two latter societies have their own institutes. The Melbourne deaf and dumb have £3,000 in hand, and expect to lay the foundation stone of their building this spring. An adult mission has also recently been founded in Queensland.

In addition to school, church, and institute, a farm and home for the aged infirm, mentally deficient, blind, deaf, and unemployed deaf mutes exists in South Australia. Indeed, the deaf mute of this State is better provided for than in any country in the world. The provision is ideal. They are cared for from the cradle to the grave. Adelaide may well be called "the deaf mutes' paradise."

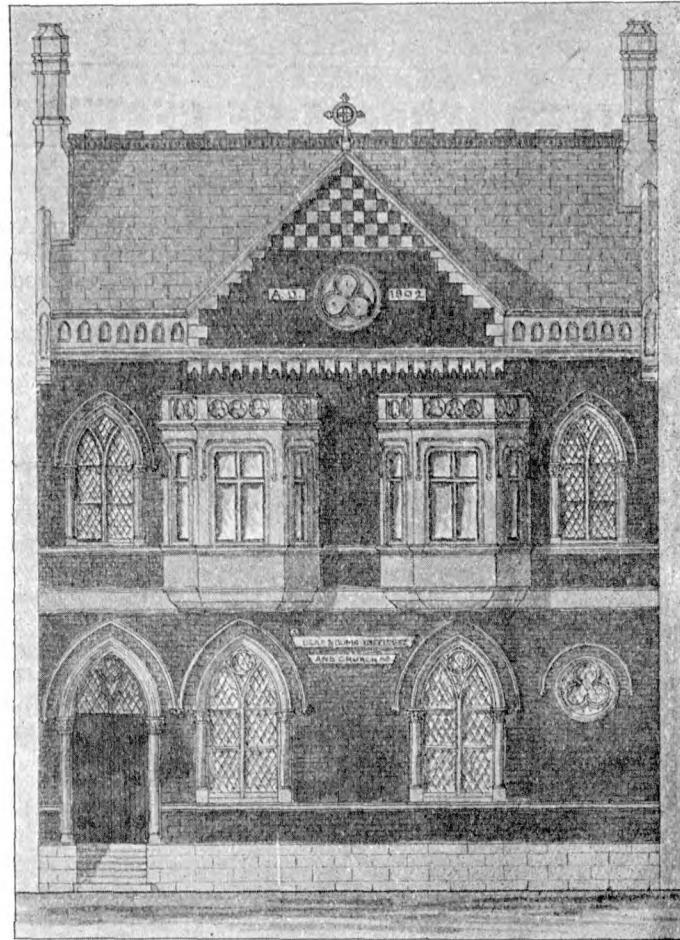
There are 500 deaf mutes in Victoria, 400 in New South Wales, about 200 in South Australia, and 100 in Queensland.



Sydney Church and Institute for the Adult Deaf and Dumb.



West Australian Institution for the Deaf and Dumb.



Front Elevation of the Proposed Church and Institute
for Adult Deaf and Dumb of Victoria.



FORM OF BEQUEST.

I bequeath the sum of £ to the treasurer for the time
being of the* for which the receipt
or of such treasurer shall be sufficient discharge.

"A provision for the deaf and dumb is one of the best subjects for a
bequest that can well be imagined."

"What a blessed memorial would this be for any testator, and how much on
the pathway of our Saviour's example. Who, when the maimed, and the halt, and
the lunatic, and the dumb, and the afflicted with sundry and sore diseases were
brought to Him, looked on them, and had compassion on them, and healed
them all!"—Dr. Chalmers. * See Page 3 of cover.

THE LANGUAGE OF GESTURE.



We read in the second chapter of the Acts of the Apostles, how the Apostles "were all filled with the Holy Ghost, and began to speak with other tongues," and how the multitude that listened, comprising "devout men out of every nation under the sun," "were confounded, because that every man heard them speak in his own language."

We are amazed at the greatness of this miracle. And yet, with the language of signs, this same great miracle is possible to-day. More than once have I myself addressed an audience of many languages by means of gestures, and been thoroughly understood.

Give a master of the language of gesture an audience representing all nations and all languages, and he will address them so that all will hear the message, each in his own familiar tongue. This audience, too, may be a mixture of the most learned and the most ignorant of all lands, yet will they all, from scientists to savages, hear the message in the languages they are accustomed to, whether the languages are difficult or simple, coarse or refined. The audience will see the outward and visible signs, which they will clothe in words according to their ability.

The Origin of Language itself is a tempting subject for speculation—and none the less when we consider that we really know so little about it that even the greatest philologists usually avoid the question altogether. But, although the fascinating idea that the gesture language represents a distinct stage of human expression, through which man passed before he came to speak, has no substantial support from facts; yet we have facts that give strong ground for holding that, whilst infant man was still in his stammering or "baby talk" stage, gesture was far more important as a means of eking out expression than since the development of speech it has become. There are tribes of men, such as the Puris and Coroados of Brazil, whose spoken language is so poor that they have to use gestures to make themselves understood. The Puris, for the words "yesterday," "to-day," and "to-morrow," have but the one spoken word, "day." To express "yesterday," they say: "Day!" and point behind them; for "to-day," they say again: "Day!" and point to the sky; whilst for "to-morrow" they say yet again: "Day!" and point forward. But we must not forget that there are also civilized races, as the Italians, who make free use of gestures, although their spoken tongue is highly developed.

The language of gesture is the language to which we all resort when words fail us—the language in which even animals and babes indicate to us their wants, and the language in which we make our first communications to men whose spoken tongues we do not speak or understand. It is nearer to naked thought than any other; it is the most literal representative of thought.

Signs reach the mind more quickly than words, and occur to us

before words; and this is why a man's first impulse in time of danger is to make signs. The mind works in signs twenty times as fast as in speech. For this reason, as well as because of my long association with the deaf and dumb having accustomed me to it, I prefer to think in pictures and signs rather than in words. Indeed I am so accustomed to thinking pictorially that I frequently have a difficulty in expressing my meaning in words.

Nearly all of you, however, think in words. You can almost feel the imaginary sounds forcing their way through your quivering lips. But with the untutored savage and the deaf-mute it is different—they think not in words but in pictures—they see with the mind's eye, whereas you hear with the mental ear; and of the two modes of thought I consider the mental seeing as the more beautiful as well as the more rapid. And yet we all think in pictures sometimes, as when we are asleep and dreaming; and there are all degrees between the pure picture-thought of the deaf-mute and the pure word-thought of the literary man.

The deaf and dumb are the great masters of the sign language, in using and understanding which they surpass all hearing men. They are most self-reliant travellers; by signs they easily make their wants known to all peoples, and penetrate safely to the remotest parts of the earth. They are excellent interpreters. A deaf-mute conveyed a ship-builder's instructions to some Japanese workmen when the ship-builder himself was quite at a loss how to make himself understood. A man may make himself master of many elaborate languages, yet be outdone as an interpreter by a deaf-mute with his one primitive yet universal tongue.

To illustrate how natural signs are to the deaf-mute, and how ingeniously he invents such as aptly express his meaning, I may mention that at an examination a child was given a piece of pencil and told to give his definition of "lie" and "true." Words were a mystery to this little mute, and to make up a sentence was beyond his power. He had the idea, however, and he expressed it pictorially; thus:

True ————— ; Lie ~~~~~

The uneducated and half-educated deaf use mainly natural signs, invented for themselves, or caught from other deaf-mutes. The deaf and dumb must have some language, or they can express no thought. What strikes them most—some salient feature of any object which they can rapidly describe in the air and easily retain in memory, becomes for them the sign for the object. In this way they make a language for themselves. If they have acquired any words or artificial signs, they reserve them for use when talking to the hearing, or the educated deaf. Among themselves they use only the signs of nature.

Educated deaf-mutes use a number of conventional signs imparted to them by their teachers. Nearly every school, where instruction is given by means of the Combined System, has its own code of conventional signs, which have to be learned separately, just like words. The educated mute in conversation mixes natural and conventional signs.

with finger-spelling, and his language is almost as grammatical as ours. The natural sign language has a syntax, or order of words, but no proper grammar.

I have experienced no difficulty in conversing with the deaf and dumb of any or every nationality. Whilst in the United States, in 1893, I was frequently in the company of deaf-mutes from France, Italy, Germany, Norway, and Sweden, and even North American Indians. We all spoke different languages, yet that was no barrier between us. We conversed in signs. Although we all thought in different languages, we spoke but one.

Whilst in London recently, I was in the company of three Italian deaf-mutes, over for a visit. I spent a day with them, took them to the sights they desired to see, travelled with them by tram, bus, train and boat, ate and drank with them; but never had any difficulty in understanding or being understood.

How natural the sign language is even to ourselves may be illustrated by our national love for the drama. Why has the drama such a hold upon the people generally? Is it the spoken language that attracts? No; it is the gestures—the putting of thought into signs, or pictures. This language has more power to move the heart of man than speech.

When we compare the gesture-language of various nations and that of the deaf and dumb, we find that the secret of its universality is that it is not an arbitrary language, but a language of "pictures in the air," drawn directly from the objects themselves, as well as of things brought directly before the mind by actual pointing out. Some of the signs are symbolical—not far-fetched but natural symbols; as when we point forward for future, backwards for past, and up or down for the present.

Next to the deaf and dumb, the North American Indians are the great masters of the gesture-language. Their nomadic habits and great variety of oral languages makes it continually needful for them to communicate with tribes whose tongues they cannot speak; thus they have developed a gesture-language that serves as a medium of converse from Hudson's Bay to the Gulf of Mexico. The Indian pantomime and the gesture-language of the deaf and dumb are but different dialects of the same language of nature: as a brief comparison will show.

The following natural signs are common to both American Indians and deaf-mutes:—

COME: Beckoning towards self.

SEE: Darting the two first fingers from the eyes.

TO SMOKE: Describing in the air the form of the pipe and curling smoke.

TO HIDE, PUT AWAY, KEEP SECRET. Thrusting hand under clothing of left breast.

RAIN: Hands with fingers pointing downward moved slightly up and down.

RIDE: Two fingers of right hand placed a-straddle on first finger of left, with jerky motion forward as of riding.

SAME: The two fore-fingers laid together.

TRADE, EX-CHANGE, SWOP: Cross the fore-fingers before the breast; or, more distinctly, hold up the two fore-fingers and pass them by each other transversely in front of the breast, so that they change places.

FIRE: Upward motions of fingers to suggest flames; blowing, and pretending to warm hands.

In the following signs there are slight dialect differences:—

YES: Indian: Wave hands straightforward from the face. Deaf-mute: Nodding head up and down, or fist in imitation of head, or downward motions of hand held side-ways.

NO: Indian: Wave the hand from right to left as if motioning away. Deaf-mute: Shaking head or body.

TRUE: Indian: Move finger straightforward from lips. Deaf-mute: Strike left palm with edge of right hand.

LIE: Indian: Move two fingers forward from lips. Deaf-mute: Finger drawn side-ways and backwards from mouth.

THINK: Indian: Pass fore-finger sharply across breast from right to left. Deaf-mute: Make circling motion in centre of forehead with first finger.

WATER: Indian: Imitation of scooping up water with hand and drinking. Deaf-mute: Fist moved forward and downward by side of mouth.

RIVER: Indian: Sign for "water," then waving palms outward, to denote an extended surface. Deaf-mute: Wavy flowing motion of hands and fingers across the body.

The Indian opens out the palms of his hands for "this morning"; the same action by the deaf-mute means "day."

Where the signs are different, as in the case of water, true, lie, yes, no, there is usually no real difficulty. If one sign is not as plain as the other, the parties in conversing will go on making signs for the same thing until one is hit upon that is common to both parties. The Indian sign for water would probably be hit upon by a deaf-mute at his first attempt, should his own sign not be understood.

The sign of the two fore-fingers for same is understood everywhere. It belongs, too, to the sign language of the Cistercian Monks, a body who held the use of speech for secular purposes to be impious;

and it is possible Shakespeare had this sign in mind when he wrote Fluellen's speech: "But 'tis all one, 'tis so like as my fingers is to my fingers."

The nod for "yes" and shake for "no" are universal natural signs. Children from birth shake themselves when angry, or expressing "no"; and they jump or move the body up and down when pleased or expressing "yes." So also do animals, as horses and dogs.

The professional mimics of Greece and Rome had also brought the gesture-language to great perfection. Lucian tells a story of a certain barbarian prince of Pontus, who was at Nero's court, and saw a pantomimist perform so well, that, although he could not understand the songs which the player was accompanying with his gestures, he could follow the performance from the acting alone. When Nero afterwards asked the prince what he would like for a present, he begged to have the player given to him, saying that it was difficult to get interpreters to communicate with some of the tribes in his neighbourhood who spoke different languages, but that this man would answer the purpose perfectly.

An interesting fact having some bearing upon the problem of the Origin of Language, is that deaf-mutes of themselves originate vocal sounds, and make them stand for persons and things. Of course these deaf-mutes do not hear the sounds, it is the feeling or effort of making them to which they attach significance. Some deaf-mutes, too, have spontaneously learned to speak a few words by imitating the lip motions of hearing persons.

In this connection the vocal sounds made by Laura Bridgman, the blind deaf-mute, are of especial interest from the fact that her blindness would absolutely preclude her having imitated any speaking person. Yet she would utter sounds, as "Ho-o-ph-ph!" for wonder, and a sort of chuckling or grunting to express satisfaction. When she did not like to be touched, she would hiss like a cat. She had made for herself as many as fifty or sixty sounds that she used as names for persons she knew, some of which sounds have been written down, as foo, too, pa, sif, pig, ts; but many of them are not capable of being even approximately written.

It is therefore evident that a similarity exists between the process by which the human mind first uttered itself in speech, and that by which the same mind still utters itself in gestures.

The natural gesture-language is as void of inflection as Chinese. The same sign stands for swim, swimming, swum, and all the other inflections of the verb to swim. Adjectives and verbs are not easily distinguished by the uneducated deaf and dumb. "Man—dark—handsome—ride—walk," would be the rough translation of the natural gestures by which a deaf-mute would state that a dark handsome man rides and walks.

The uneducated deaf-mute strings together the signs of the various ideas he wishes to connect, in the order in which they occur to him; and, generally speaking, this order is that of their relative importance. For instance, his usual construction is not "black horse," but "horse

black"; not "bring a black hat," but "hat black bring"; not "I am hungry, give me bread," but "hungry, bread me give."

The deaf-mute is the prince of condensers. His language is the quintessence of brevity. Long-winded speakers are frequently amazed and sometimes suspicious at the speed with which a missionary interprets their utterances to the deaf. No attempt is made to convey their flowers of rhetoric, or follow the tortuous and tautological windings of their unwieldy sentences; the pith only is given.

By a simple look of inquiry, the deaf-mute converts a simple statement into a question; just as we do when we say: "You are well?" in a tone and with a look of inquiry, meaning: "Are you well?"

In fact the expression of the face is quite half the sign language. We British are remarkable among nations for the immobility of our countenances. The average Britisher's face is a blank, a rigid mask, telling nothing of the love, hate, joy, or sorrow that it conceals, and that it is meant to conceal. But in order to talk to the deaf and dumb in their own language, the Britisher must shake off this rigid mask, and let the emotions play freely with the muscles of his countenance. A deaf-mute can put his hands in his pockets and with face and head alone tell you a story. This illustrates the capital importance of facial expression.

As the gesture-language is substantially the same among savage tribes the world over, and also among children who cannot speak, so the picture-writing of savages is substantially the same, and identical with the rude drawings made by untaught civilized children. Like the universal language of gestures, the art of picture-writing tends to prove that the mind of the uncultured man works in much the same way at all times and everywhere.

It is in the sign language that all the best religious work is done among the deaf and dumb. In no other way is it possible to bring the truths of Christianity before them so simply, so clearly and so powerfully. The sign language alone has power to touch their inmost hearts, and to arouse their souls from slumber. The written or printed word, the pale shadow of spoken speech flickering on the lips, neither of these have a tithe of the penetrating and impressing power of the sign language, the oldest of languages, the language, I may even say, in which God lays open His thoughts to men!

THE MANUAL ALPHABETS.

The one-hand alphabet appears to have been invented in Spain, and was originally used by monks under vows of silence. The two-hand alphabet is of later date, and came originally from France. The Americans, French, Italians, and some other nationalities prefer the one-hand form, of which there are several varieties. The British and Colonial deaf prefer the clearer if somewhat slower two-handed form. Helen Keller is said to spell eighty words a minute with the American one-hand alphabet. Fifty words with the two-hand alphabet is very fast.

Schools & Missions for the Deaf & Dumb of Australasia.

Having purused the foregoing pages many benevolently disposed friends of humanity will, no doubt, be desirous of doing something to ameliorate the lot of their doubly-afflicted fellow country men and women. For their guidance I append a list of Australian Deaf and Dumb Schools and Missions, and would, at the same time, most respectfully point out and emphasise the distinct and separate departments of work for the Deaf and Dumb which belong to the **School** and **Mission** respectively.

The two—for there are two—necessary and independent agencies are, the **SCHOOL**, for the Children, to prepare them for the world, and the **MISSION** for the Adults, to take the oversight and guidance of them when they have taken their places in the world. One is the supplement and complement of the other, with one only the work is incomplete, the two united make both complete, and thus, taken in hand first by one and then the other, this interesting class of our fellow country people is the object of almost constant care from the cradle to the grave.

For want of the due perception and observance of this important distinction, the Adult Deaf and Dumb Missions have failed to receive benefits from the benevolence of many who, I have reason to believe, cordially approved of their objects, and wish well to their operations.

It is earnestly to be wished that those who desire, by benefaction or legacy, to "**do something for the Deaf and Dumb**," would distinguish between the different objects which work for that end, and specially indicate, by accurately describing, the form in which they wish the benefit to be conferred—whether (1) at school, by education in youth, or (2) by protection, help, and necessary care in after life, or (3) better still, by both. For them, as for ourselves, the governing influences of life must be two-fold—the parental and the pastoral: the first for the earlier, and the second for the latter part of life—not coincident, but consecutive. Yet from the very nature of the case—the isolation of the Deaf and Dumb from the speaking world—the influence exercised upon them cannot be direct but must be vicarious, the School taking the place of the parent, and the Mission the place of the pastor. If the entire separation of work which this distinction indicates be carefully observed and borne in mind, it will be readily seen that to apply vaguely a variety of designations in describing works of this kind is unfortunate and misleading. We want definiteness, and we find confusion. The words "Asylum," "Institution," "Institute," "Society," and similar terms, are employed indifferently, convertibly, and confusedly. This it is most desirable to abolish. The word which was first used to denote buildings in which the Deaf and Dumb were collected together was "Asylum," but its application was a misnomer, and its retention a mistake. It is never adopted now for any new establishment, and is almost universally abandoned. A legacy left to the "Asylum for the Deaf and Dumb," in general terms must have either many claimants or none at all. This involves needless delay, trouble, and expense. To **PROMOTE EDUCATION**, it should be left to the **SCHOOLS FOR THE DEAF & DUMB**; to **BENEFIT THE ADULTS**, it should **BE BEQUEATHED TO THE ADULT DEAF & DUMB MISSION**, naming the locality in each case.

SCHOOLS FOR THE DEAF & DUMB IN AUSTRALASIA.

New South Wales Institution for the Deaf, Dumb and Blind:

HON. TREASURER: Fred. Phillips, Esq.

HON. SECRETARY: Ellis Robinson, Esq., The Institution, Newtown Road, Sydney.

The Victorian Deaf and Dumb Institution:

HON. TREASURER: Thomas J. Finlay, Esq., J.P.

HON. SECRETARY: Rev. E. J. Watkin, The Institution, St. Kilda Road, Melbourne.

South Australian Institution for the Blind, and Deaf and Dumb:

HON. TREASURER: A. M. Simpson, Esq., J.P.

SECRETARY: Roffe Searey, Esq., The Institution, Brighton, Adelaide.

Queensland Blind, and Deaf and Dumb Institution:

HON. TREASURER: Peter Thomson, Esq., J.P.

HON. SECRETARY: Hon. J. F. G. Foxton, The Institution, Brisbane.

West Australian Deaf and Dumb Institution:

HON. TREASURER: Lieut.-Col. E. W. Haynes, J.P., The Institution, Cottasloe Beach, Perth.

Tasmanian Society for the Blind, Deaf and Dumb:

HON. TREASURER: J. Adams, Esq.

HON. SECRETARY: Samuel Clemes, Esq., The Institution, Hobart.

AUSTRALIAN ADULT DEAF & DUMB MISSIONS.

Adult Deaf and Dumb Mission of Victoria:

HON. TREASURER: E. Newbigin, Esq., Punt Road, Prahran.

HON. SECRETARY: H. Sumner Martin, Esq., B.A., LL.B., Equitable Building, Collins Street, Melbourne.

South Australian Adult Deaf and Dumb Mission and Angas Home for Aged and Infirm Deaf Mutes.

HON. TREASURER: W. Taylor, Esq..

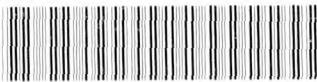
HON. SECRETARY: Samuel Johnson, Esq., M.A., Deaf & Dumb Church, Wright Street, Adelaide.

Sydney Adult Deaf and Dumb Association:

HON. SECRETARY: Ellis Robinson, Esq., Institution for the Deaf and Dumb, Newton Road, Sydney.

Queensland Adult Deaf and Dumb Mission:

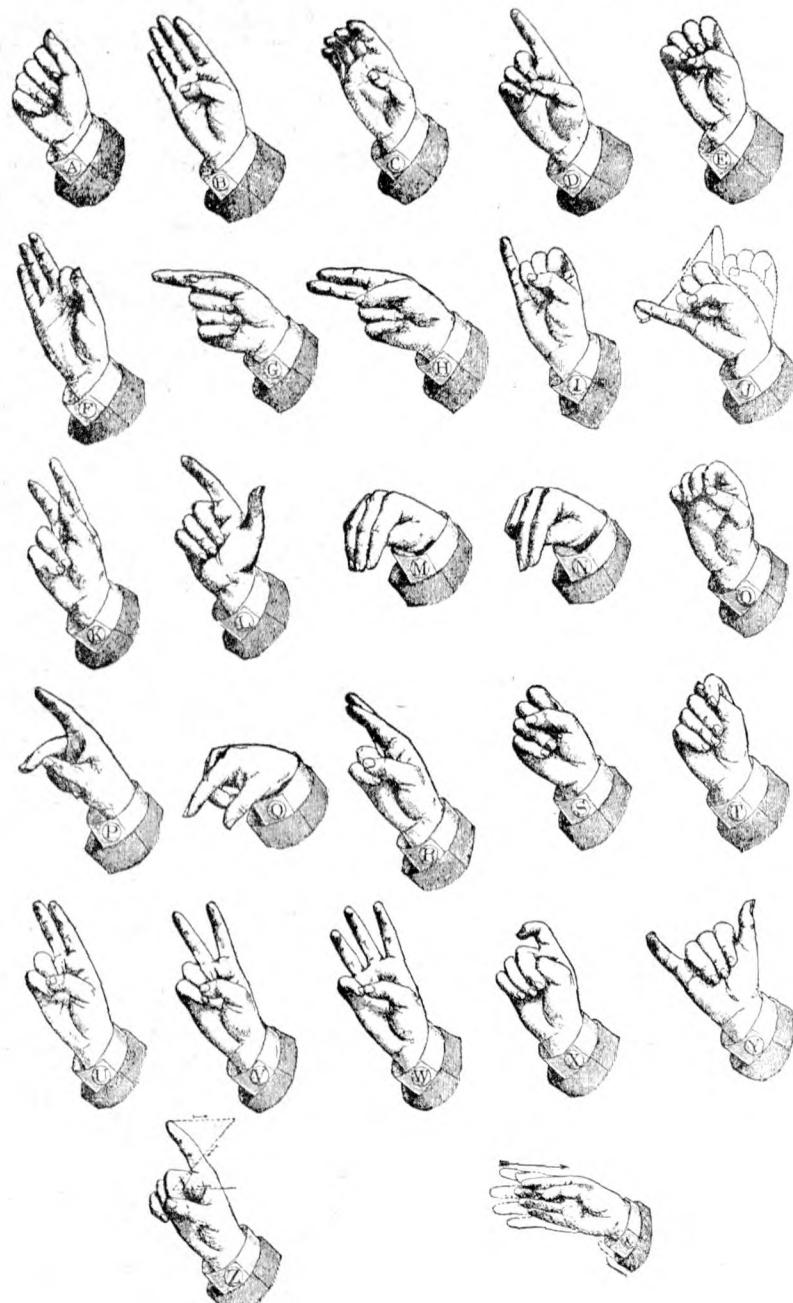
HON. SECRETARY AND TREASURER: Sidney G. Martin, Esq., 295 Queen Street, Brisbane.



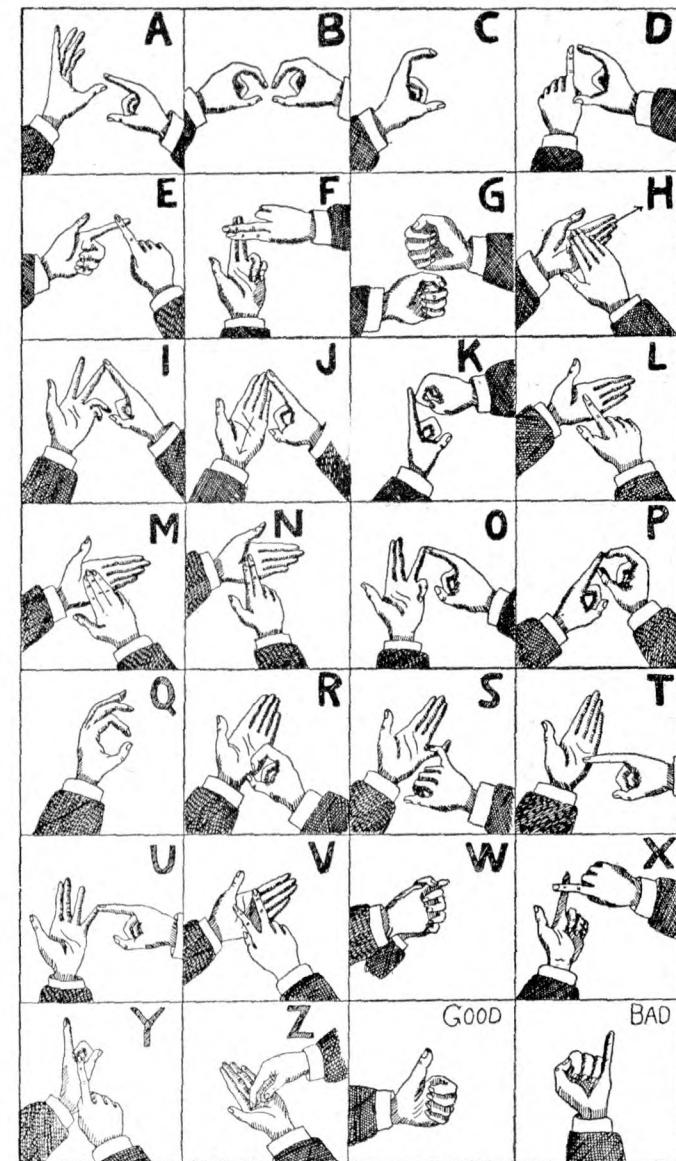
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State Library of Victoria

SINGLE-HAND ALPHABET.



DOUBLE-HAND ALPHABET.



Peacock Bros.,
Printers, Collins St.
Melbourne.