

**Tribute to Gallaudet.**

A

**DISCOURSE**

IN COMMEMORATION OF

**THE LIFE, CHARACTER AND SERVICES,**

OF THE

**REV. THOMAS H. GALLAUDET, LL. D.,**

DELIVERED BEFORE

**THE CITIZENS OF HARTFORD, JAN. 7TH, 1852.**

**WITH AN APPENDIX,**

**Containing History of Deaf-Mute Instruction and Institutions, and other Documents.**

BY **HENRY BARNARD.**



**HARTFORD:**

**PUBLISHED BY BROCKETT & HUTCHINSON.**

**1852.**

47-4-16  
23  
1852

---

Entered according to Act of Congress, in the year 1852, by  
**MRS. SOPHIA FOWLER GALLAUDET,**  
in the Clerk's Office of the District Court of Connecticut.

---

12-3055

---

PRINTED BY  
**CASE, TIFFANY & CO.,**  
HARTFORD, CONN.

---

HARTFORD, Jan. 9th, 1852.

DEAR SIR:

The undersigned having listened with much gratification to your truly interesting and eloquent eulogy, of the 7th inst., on the life and services of our esteemed fellow-citizen, the late Rev. THOMAS H. GALLAUDET, of this city, solicit a copy of the same for publication, a general desire having been manifested to see it in print. Understanding that you omitted, in the delivery, a portion of the address prepared for that occasion, it is the desire of the committee, should you consent to comply with their request, that you will furnish them with the entire production, for the press, together with such other matter in connection therewith, as you may wish to publish with it.

With sentiments of great respect,

Very truly, yours, &c.,

THO. H. SEYMOUR.

B. HUDSON.

JAMES H. WELLS.

PHILLIP RIPLEY.

JOHN S. BUTLER.

HON. HENRY BARNARD,

SUPERINTENDENT OF COMMON SCHOOLS.

## C O N T E N T S .

### EULOGY.

### APPENDIX.

- I. Alice Cogswell.
- II. History of Deaf-Mute Instruction and Institutions, in Europe and the United States.
- III. Autobiography of Laurent Clerc.
- IV. Journal of Rev. Thomas H. Gallaudet, during his visit to Europe in 1815-16.
- V. History of the American Asylum. Officers and Instructors of the American Asylum from 1816 to 1851. Subscriptions and Contributions to the American Asylum.
- VI. A Sermon delivered at the opening of the Connecticut Asylum for the Education of Deaf and Dumb Persons, April 20th, 1817, by Rev. Thomas H. Gallaudet.
- VII. A Discourse delivered at the Dedication of the American Asylum, May 22d, 1821, by Rev. Thomas H. Gallaudet.
- VIII. A Sermon on the Duty and Advantages of affording Instruction to the Deaf and Dumb, by Rev. Thomas H. Gallaudet.
- IX. Testimonial of the Deaf Mutes of New England to Messrs. Gallaudet and Clerc.
- X. Discourse delivered at the Dedication of the Chapel of the Connecticut Retreat for the Insane, January 28th, 1846, by Rev. Thomas H. Gallaudet, Chaplain.
- XI. Remarks on Seminaries for Teachers, by Rev. Thomas H. Gallaudet.
- XII. List of Pupils who have been connected with the American Asylum, from April 15th, 1817, to May 1st, 1851.
- XIII. Causes of Deafness and other Statistics.

## E U L O G Y.

IN the autumn of 1807, in the family of Dr. Mason Fitch Cogswell, the beloved physician of our city at the date referred to, there was an interesting child, over whose innocent beauty, and joyous temper, and opening faculties, two summers had shed their fragrance, their brightness and their music. The heart of little Alice Cogswell,—for her name has become historic,—seemed the gushing fountain of glad and gladdening emotions, which fell from her lips in the unwritten melody of childhood's first imperfect words. Her curious ear was quick to catch the lowest tones of a mother's or a sister's voice, and assimilate into her spirit's growth the many sounds with which exulting nature makes every nook of her wide domain vocal. There was about her whole appearance and movements that indescribable purity and joy which suggested to the poet the thought "that Heaven lies about us in our infancy," or that more consoling declaration of Him who took little children in his arms and blessed them, "that of such is the kingdom of Heaven."

Interesting as this child was, she became in the providence of God, in consequence of an attack of spotted fever, when two years and three months old, an object of still wider and deeper interest to her family, to this community, and to the world.

The child recovered from its severe illness, but it was soon painfully evident that the sense of hearing was obliterated, and that to her ear this universe of sound, from the mighty compass of the many-stringed harp of nature, to the varied tones of the human voice, was as silent as a desert; and as is not usual in such cases, the loss of articulation soon followed the loss of hearing.

There is no need of words to realize to you, even if you have not been brought into the experience, or the presence of such calamity,—the mother's anguish or the father's anxiety, when the gladness of this child's heart no longer found expression in prattling converse, and its blank look proclaimed that the voice of maternal affection fell unheeded on its ear. The yearnings of its young spirit for love, or for its little wants, could only find expression in inarticulate breathings, or uncouth explosions of sound.

As Alice grew in years, it was painfully evident, that as compared with children of the same age, having perfect senses, she did not grow in knowledge. The shades of a prison-house seemed to close round her mind, although placed in the midst of cultivated society, teachers, schools, books, and

The boundless store

Of charms which nature to her votary yields;  
The warbling woodland; the resounding shore;  
The pomp of groves and garniture of fields;  
All that the genial ray of morning gilds,  
And all that echoes to the song of even;  
All that the mountains' sheltering bosom shields,  
And all the dread magnificence of Heaven.

Her spirit, gifted with the warmest affections, and the power of an endless life, and of indefinite progression, seemed destined to sit in the loneliness of perpetual solitude. Cut off from all intercourse, through teachers and books, with the great and good on earth, from the majestic contemplation of its own immortal existence, the sublime conception of an Infinite and Supreme Intelligence, and from all communion with the spirits of the just made perfect.

By agencies and in ways, to which I shall briefly advert, modes of reaching, and educating that mind were discovered and applied,—that imprisoned spirit was wooed forth into the light of a gladsome existence,—the warmth of that loving heart was cherished so as to add not only to the cheerfulness of her parental home, and when she passed from girlhood into young womanhood, she was not only clothed with the attractions of personal beauty and accomplished manners, but

displayed the higher attractions of a cultivated mind and a purified spirit—star-illumed, like the depths of the midnight Heavens above us, with bright thoughts and holy aspirations.

Among the teachers who were instrumental in commencing and working this change, the name of Lydia Huntley must not be forgotten, to whom also many of the most accomplished women of our city owe the early culture of their minds and moral tastes, and who under this and another name, by weaving her own happy inspirations into the bridal wreath and the mourning chaplet of her friends, has associated herself inseparably with the household memories of our city and our land.

How touching and beautiful are the lines in which this gifted lady has imagined her favorite pupil, from a higher and purer region, addressing the cherished objects of kindred affection on earth.

Joy! I am mute no more,  
My sad and silent years  
With all their loveliness are o'er,  
Sweet sisters dry your tears;  
Listen at hush of eve,—listen at dawn of day,  
List at the hour of prayer,—can ye not hear my lay?  
Untaught, unchecked, it came,  
As light from chaos beamed,  
Praising his everlasting name,  
Whose blood from Calvary streamed,  
And still it swells that highest strain, the song of the redeemed.

Sisters! there's music here;  
From countless harps it flows,  
Throughout this bright celestial sphere,  
Nor pause nor discord knows.  
The seal is melted from mine ear,  
By love divine,  
And what through life I pined to hear,  
Is mine, is mine,—  
The warbling of an ever tuneful choir,  
And the full, deep response of David's sacred lyre.  
Did kind earth hide from me,  
Her broken harmony,  
That thus the melodies of Heaven might roll  
And whelm in deeper tides of bliss my wrapt, my wondering soul!

But the individual whose blessed privilege it was to plant  
the standard of intelligence in the almost inaccessible fast-

nesses of Alice Cogswell's mind,—to establish for her lines and avenues of communication between the inner and the outer world,—to give her the means and methods of self-culture,—and if not literally to unloose the tongue, or unseal the ear, to unfold to her spirit the harmonies, and clothe it with the singing robes of Heaven,—was THOMAS HOPKINS GALLAUDET.

But his labors in the cause of deaf-mute instruction were not confined to this individual case. Through the agency and coöperation of many others, it was his higher distinction to have founded an institution, and by its success, to have led the way to the establishment of already thirteen other institutions, by which thousands of this unfortunate class have already been rescued from the doom of ignorance and isolation from their kind; and tens of thousands more, instead of remaining ignorant, lonely, and helpless, will yet be introduced to the boundless stores of human and divine knowledge, to the delights of social intercourse, to a participation in the privileges of American citizenship, to such practical skill in useful mechanical and commercial business, and even the higher walks of literature, science and the fine arts, as will enable them to gain an honorable livelihood, by their own personal exertions, and in fine, to all the duties and privileges of educated Christian men and women, capable not only of individual usefulness and well-being, but of adding, each, something to the stock of human happiness, and of subtracting something from the sum of human misery.

But he was not only the successful teacher in a new and most difficult department of human culture, he was a wise educator in the largest acceptation of that word, the early and constant friend of the teacher in every grade of school, the guide and counselor of the young, the untiring laborer in every work of philanthropy—the Christian gentleman, and the preëminently good man. And this truly great and good man was our own townsman, and neighbor and friend. Here was the field of his useful and benevolent labors,—here stands, and will stand the institution which he founded, and with which his name will be associated forever. Here in our



daily walks, are the men and women whom his labors have blessed,—here are the children and youth, the sons and daughters of silence, and but for him, of sorrow, who have come here to this “house of mercy,” which he founded,—to this pool of Bethesda, whose waters will possess the virtue of healing so long as its guardians labor in his spirit,—here the beauty of his daily life fell like a blessing on the dusty turmoil of our busy and selfish pursuits.

From this field of his benevolent labor,—from these public charities, in whose service he spent so large a part of his life,—from his family, where he had gathered up his heart’s best affections of an earthly sort,—from his daily round of neighborly and benevolent offices, it has pleased God to remove him by death. And although the funeral obsequies have long since been performed, and the winds of winter, which ever reminded him of the claims of the poor, are now sighing their requiem over his last resting-place, to which we followed him in the first month of autumn—we, his fellow-citizens, neighbors and friends, have come together, to devote a brief space to the contemplation of his life, character and services. Our commemoration of such a man cannot come too late, or be renewed too often, if we go back to our various pursuits, with our faith in goodness made strong, and our aims and efforts for the welfare of our fellow-men purified and strengthened. But whatever we may do, or omit to do, for his broadly beneficent life and sublime Christian virtues, the world will add one other name to its small roll of truly good men who have founded institutions of beneficence, and lifted from a bowed race the burden of a terrible calamity;—

One other name with power endowed,  
To cheer and guide men onward as they pass,—  
One other image on the heart bestowed,  
To dwell there beautiful in holiness.

THOMAS HOPKINS GALLAUDET was born in the city of Philadelphia, on the 10th of December, 1787. His father, Peter W. Gallaudet, was descended from that branch of a Huguenot family, which fled from France on the revocation

of the Edict of Nantz, and settled afterward near New Rochelle in New York, on the borders of Connecticut. His mother, Jane Hopkins, was the daughter of Captain Thomas Hopkins,—a descendant of one of the first settlers of Hartford, whose name is recorded on the historical monument in the old burial ground in the rear of the Center Church. The family removed to Hartford in 1800, where the son continued ever after to reside.

Mr. GALLAUDET completed his preparation at the Hartford Grammar School for the sophomore class of Yale College, which he entered in the autumn of 1802, in the fifteenth year of his age,—an age, as he often remarked, too young, to enable a student to reap the full advantage of a collegiate course of study and discipline. Although quite young,—the youngest member of his class, and by temperament and habit inclined to be cheerful and even mirthful, he was ever studious, with a reputation for sound scholarship, second to no other in his class,—distinguished for the talent and attainments of its members,—strictly observant of the laws of the institution, and graduated before he was eighteen years old. During his connection with college, he was remarkable for the accuracy of his recitations in every department of study, and was particularly eminent in mathematics, and for proficiency in English composition. To his early attention to mathematics we may attribute much of that discipline which enabled him to summon his mental vigor and resources at will, and to his early and constant practice of English composition, that facility and felicity of expression which characterized his conversation and more elaborate discourses.

Soon after leaving college he entered upon the study of law, in the office of Hon. Chauncey Goodrich—reciting his Blackstone, during Mr. Goodrich's absence in attendance at court, to the Hon. Thomas S. Williams, late chief justice of the State. Here, as in every thing he undertook, he was punctual, and methodical, and his recitations were remarkable for their accuracy. He gave every assurance of his becoming in time a thorough and successful lawyer. The state of his health, which was never robust, compelled him at the

close of the first year, to suspend his legal studies, which he never resumed. The interval, before he entered on his duties as tutor in Yale College, in 1808, was devoted to an extensive course of reading in English literature, and the practice of English composition. His experience as tutor enabled him to review and extend his collegiate studies, and introduced him to the subject of education as a science, and to its practical duties as an art. No one could appreciate more highly than he did the value of even a brief experience in teaching, as a school of mental and moral discipline, and as the most direct way to test the accuracy of attainments already made.

About this time, his health requiring a more active life, he undertook a business commission for a large house in New York, the prosecution of which took him over the Alleghanies, into the States of Ohio and Kentucky,—and on his return, with the intention of pursuing a mercantile life, he entered as clerk a counting-room in the city of New York. But neither law or commerce seemed to open the field, in which he could labor with his whole heart and mind, although he often referred to his early acquaintance with their elementary principles and forms of business and practice, as a valuable part of his own education. Neither did he regard his collegiate education as at all an inappropriate preparation for a life of active mercantile business. He never entertained for himself or his children, the absurd and mischievous notion, which is too prevalent in society, that a man having a collegiate or liberal education, must necessarily preach,—or practice law,—or hold a political office, or trade, or speculate on a large scale,—to be respectable. He regarded the thorough training of the mind, and large acquaintance with books and men, as a fit preparation for any business or pursuit.

Mr. GALLAUDET made a public profession of his religious faith, and became a member of the First Congregational Church of Hartford, under the ministry of Rev. Dr. Strong. In the fall of 1811, he commenced the study of theology at Andover, which he prosecuted with his usual diligence and success, amid all the interruptions and drawbacks of delicate health. He was licensed to preach in 1814, and received im-

mediately an invitation to assume the pastoral relations with a church in Portsmouth, New Hampshire, and from several parishes in Connecticut,—but although admirably adapted for such a life, his Master had work for him in other, and no less important fields of Christian duty.

Mr. GALLAUDET was now twenty-seven years old. His life thus far was a course of diligent and thorough preparation for a life of eminent usefulness in any department of literary or professional labor. His mind was disciplined and enriched by an assiduous improvement of all the advantages of one of the best colleges in our country. He had assured himself of his own knowledge, by his success as a practical teacher. He had devoted much time to the attentive study of English literature, and to the practice of English composition. He had a knowledge of the elementary principles of law, and of legal forms, by an attendance on legal proceedings in court, and in the office of a successful practitioner. He had gone through a thorough course of theological study, and had already officiated with great acceptance as a preacher in a temporary supply of the pulpit in several places. He had seen much of the world, and the transactions of business, in travel, and in the practical duties of the store and the counting-room. He was universally respected for his correct life, as well as thorough scholarship, and beloved for his benevolent feelings, social qualities, and courteous manners. He was ready for his mission. That mission was the long neglected field of deaf-mute instruction, to which his attention had already been turned from his interest in little Alice Cogswell, whose father's residence was in the immediate neighborhood of his own home, and who was also the companion of his own younger brothers and sisters. It was during an interview in his father's garden, where Alice was playing with other children, that Mr. GALLAUDET, then a student at Andover, succeeded in arresting her attention by his use of signs, the natural language of the deaf and dumb, and in giving her a first lesson in written language, by teaching her that the word *hat* represented the *thing*, hat, which he held in his hand. Following up this first step, in such methods as his

C  
t  
o  
C  
th  
th  
an  
ge  
in  
an  
op  
the  
kep  
W  
Hu  
Da  
Na  
me  
ing  
disc  
son  
dur  
com  
tain  
Mr.

own ingenuity could suggest, and what such lights as he could gather from a publication of the Abbe Sicard, which Dr. Cogswell had procured from Paris, Mr. GALLAUDET from time to time succeeded in imparting to her a knowledge of many simple words and sentences which were much enlarged by members of her own family, and especially by her first teacher, Miss Lydia Huntley. This success encouraged her father in the hope, that instead of sending his child, made more dear to him by her privations, away from home, to Edinburgh, or London, for instruction in the schools of Rev. R. Kinniburgh, or Dr. Watson, that a school might be opened in Hartford.

Dr. Cogswell had already ascertained, by a circular addressed to the Congregational clergymen of Connecticut, that there were at least eighty deaf mutes in the State, many of whom were young enough to attend a school, and his Christian benevolence prompted the aspiration and belief that it was not the 'will of our Father who is in Heaven that one of these little ones should perish.' With these data and aims before him, and with such information as he could gather as to the progress and results of deaf-mute instruction in Europe, he addressed himself to the Christian benevolence and kind feelings of his neighbors and friends, for their co-operation. A meeting was accordingly held at his house on the 13th of April, 1815, composed (as appears from a journal kept by Mr. GALLAUDET) of Mason F. Cogswell, M. D., Ward Woodbridge, Esq., Daniel Wadsworth, Esq., Henry Hudson, Esq., Hon. Nathaniel Terry, John Caldwell, Esq., Daniel Buck, Esq., Joseph Battel, Esq., (of Norfolk,) the Rev. Nathan Strong, D. D., and Rev. THOMAS GALLAUDET. The meeting was opened with the invocation of the Divine blessing on their undertaking, by Rev. Dr. Strong, and after a full discussion of the practicability of sending some suitable person to Europe, to acquire the art of instructing the deaf and dumb, Dr. Cogswell and Mr. Woodbridge were appointed a committee to obtain subscriptions for the purpose, and ascertain the name of a suitable person who would consent to go. Mr. Woodbridge was then in the prime of life, and in the

front rank of the mercantile interest of Hartford. By his personal solicitation, and the example of his own liberal subscription, he succeeded in the course of one day in obtaining the pledge of a sufficient sum to meet the expense of the enterprise, and it is safe to say that no other business transaction of his life is now associated with such a train of pleasant recollections. He and Daniel Buck, Esq., are now the only survivors of that first voluntary association, in whose prayers, pecuniary contributions and personal exertions, the American Asylum had its origin. Foremost on the list of subscribers in amount, stands the name of Daniel Wadsworth, who gave to this community, through a long life, a beautiful example of the true uses of wealth, by its judicious expenditure under his own personal inspection, for the promotion of Christian, benevolent, patriotic, and literary purposes.

To Mr. GALLAUDET, the eyes of all interested in the object were instinctively turned, as the one person, qualified beyond all others, by his manners, talents, attainments, and Christian spirit, to engage in this mission. After much prayerful consideration of the subject, and not till he had failed to enlist the agency of others in this pioneer work of benevolence, on the 20th of April, 1815, he informed Dr. Cogswell and Mr. Woodbridge "that he would visit Europe for the sake of qualifying himself to become a teacher of the deaf and dumb in this country." On the 20th of May following, he sailed for New York, in the prosecution of his benevolent object.

Before leaving America, Mr. GALLAUDET penned the following address to the benevolent of our own country, in behalf of the object of his mission.

"Amid all the calamities which have of late darkened the world, it is matter of no small consolation to the benevolent mind, to witness the various efforts which are making for meliorating the condition of man. Nor will the hope that rests on divine revelation be deceived, that these efforts, under the blessing of God, will eventually terminate in the universal diffusion of peace and happiness through the earth. Benevolence directed to its proper object will not be lost. The seed may be long hid in the earth, but a future harvest will

crowd honest labor with success. This is sufficient to encourage those efforts for doing good, which in their present prosecution may be attended with considerable embarrassment, and for the successful result of which, the charity which engages in them must be liberal enough to embrace in its view generations yet unborn.

“ Still it is more grateful to witness the effect of our beneficence, to see the smile which we ourselves have lighted upon the cheek of sorrow, and to hear the sound of cheerfulness which our own charity has raised from the tongue of suffering. And where the object of relief is not only present, but owes its misfortune to some natural calamity or inevitable dispensation of Providence; where the impediments and difficulties under which it labors can be removed, and refined intellectual and moral excellence can be shed upon its character, as it were by the touch of our beneficence, then it becomes a delightful duty to imitate the example of him who went about doing good. To such a duty it is the object of this paper to direct the attention of the benevolent.

“ We have among us a class of our fellow beings, the deaf and dumb, who are deprived by a wise Providence of many resources of improvement and happiness with which the rest of mankind are favored. Their *numbers*, their *condition*, and the *practicability* of affording them relief, address loud claims to every feeling heart. A simple statement of facts will, it is hoped, be sufficient to excite the attention of the benevolent to this interesting subject.

“ At a session of the General Association of the Congregational clergymen of Connecticut, held in Sharon, June, 1812, it was reported by a committee appointed some time before for the purpose, that within the limits of the several associations of the State, there were eighty-four deaf and dumb persons. A copy of this report is in the possession of Doctor Mason F. Cogswell, of Hartford. Now no reason can be given why the whole population of New England should not contain a proportionate number of the deaf and dumb. Taking the Connecticut as the standard, New England contains more than *four hundred persons* in this unhappy situa-

tion, and the United States upwards of *two thousand*. If this be any thing like the true number of those who in New England are shut out at present from almost all the sources of intellectual and moral improvement, what a subject of interest does it present to the benevolent heart.

“At present there is not a single institution of the deaf and dumb in New England. The benefits of such institutions will readily present themselves to the reflecting mind. To say nothing of the inexpressible consolation which would be afforded to parents and friends by establishing schools for the deaf and dumb; nor of the increase of enjoyment and usefulness in this life, which would thus be given to our fellow-men, the one single consideration of their having immortal souls, which may, by learning the glad news of salvation, become interested in that Saviour who died for all men, is sufficient to invest this subject with an importance, which it is thought, nothing but the want of information has hitherto denied it. Indeed it is a matter of some wonder that New England, so attentive to the interests of her rising generation, so conspicuously preëminent among the nations of the earth, for what her civil institutions have done with regard to the education of youth, should so long have neglected her deaf and dumb children. In this respect she is far behind most of the countries in Europe. In London, Edinburgh, Paris, and other towns on the continent, there have been for many years, schools for the education of the deaf and dumb. And the art of instructing them has been carried to such a degree of perfection, that they are taught almost all that is useful and ornamental in life. — T. H. G.

“However much it may surprise those who are unacquainted with the subject, it is a fact capable of the most satisfactory proof, that the deaf and dumb in Europe have been taught, not only to read and write, and understand written language with exact accuracy and precision, but in some cases to understand spoken language, and to speak themselves audibly and intelligibly. Now if the deaf and dumb in our country can, by a proper course of instruction, be fitted for useful and respectable employment in life,—if they can have their minds



open to such intellectual and moral improvement as will render them comfortable and happy on this side of the grave,—above all, if they can be made acquainted with the revelation of God's mercy through Jesus Christ, who can hesitate to promote an object which is pregnant with so much good, and which addresses itself to the most enlarged views of Christian benevolence?

“In pursuance of this object, should it meet with sufficient encouragement, it will become necessary for the intended instructor to visit Europe for the sake of acquiring this art of instructing the deaf and dumb, which has there been carried to a great degree of perfection. For this pursuit, like most others, depends upon the wisdom of experience for its successful prosecution. This paper solicits the aid of those who are inclined to assist the promotion of the proposed object. The honor of our country, the cause of humanity, the interests of religion, plead in its behalf. It is hoped claims so powerful will not be resisted.”

These claims were not unheeded,—the number of subscribers and the amount of subscriptions were enlarged,—an act of incorporation under the style of the “Connecticut Asylum for the education of deaf and dumb persons,” was obtained in May, 1816, which was changed to that of the “American Asylum” in 1819, on the occasion of a grant of a township of public land, by the Congress of the United States, in that year, mainly through the active exertions of Hon. Nathaniel Terry, and Hon. Thomas S. Williams, representatives of this State, seconded indeed by other members from our own and other States, and especially by the then Speaker of the House, Hon. Henry Clay, of Kentucky.

In the mean time, Mr. GALLAUDET was pursuing the objects of his mission in Europe. Encountering unexpected delays in obtaining admission as a pupil into the London Asylum, then under the care of Joseph Watson, LL. D., he had made arrangements to spend a year in the institution at Edinburgh, which was also likely to be thwarted,—when he opportunely gained an introduction to the Abbé Sicard, who was at that time on a visit to London, for the purpose of giving

a course of lectures explanatory of his method of teaching the deaf and dumb, accompanied by Massieu and Clerc,—his favorite pupils and assistants. By this benevolent man, one of the greatest benefactors of the deaf mute, Mr. GALLAUDET was cordially received, and invited to visit Paris, where every facility would be extended to him without fee, or hindrance of any kind. As illustrating the spirit in which Mr. GALLAUDET pursued his work, the following extract from an entry made in his journal, at the time of his greatest discouragements in London, and the day before he heard of the Abbé Sicard's presence in London, is given.

“Our projects are often thwarted by Providence on account of our sins. Alas! if mine have contributed to the production of these difficulties, which have thus far attended the undertaking in which I have engaged, most deeply would I lament the injury which I have thus done the poor deaf and dumb. Can I make them any recompense? With God's blessing, it shall be in devoting myself more faithfully to their relief. I long to be surrounded with them in my native land, to be their instructor, their guide, their friend, their father. How much is yet to be done before this can be accomplished! To Almighty God, as the giver of all good through Jesus Christ, I commend myself and my undertaking. He is able to do all things for me, and if success finally crown my efforts, to Him be all the glory.”

The period of Mr. GALLAUDET's stay in Paris was abridged by an event which is thus recorded in his journal.

“Monday, May 20th. In a conversation which I had with Clerc this day, he proposed going to America with me as an assistant, if the Abbé Sicard would give his consent.”

This suggestion was acted upon without delay. The Abbé's cordial consent was obtained, although he felt it to be a great sacrifice;—and in July, Mr. GALLAUDET had the happiness of embarking for America, with Mr. Laurent Clerc, a highly educated deaf mute, one of the ablest pupils of Sicard, and best teachers of the Paris Institution,—an event of scarcely less importance to the immediate success of the American Asylum, than Mr. GALLAUDET's own consent to

visit Europe in its behalf. How many there are present to-night who can testify to the gratitude to God and his friend, with which Mr. GALLAUDET ever recurred to that conversation in Paris, and to Mr. Clerc's consent to leave his home and his country to devote himself among strangers to the instruction of those who were afflicted like himself.

How touchingly did he refer to that event in his address at the ever memorable gathering of the deaf and dumb in this city, thirty-four years afterward—"What should I have accomplished, if the same kind Providence had not enabled me to bring back from France, his native land, one whom we still rejoice to see among us, himself a deaf mute, intelligent and accomplished, trained under the distinguished Sicard, at that time teaching the highest class in the Paris Institution—to be my coadjutor here at home; to excite a still deeper interest in the object to which he came to devote his talents and efforts; to assist in collecting those funds which were absolutely essential for the very commencement of the operations of the Asylum; to be my first, and for a time, only fellow-laborer in the course of instruction, and then to render necessary and most efficient aid in preparing for their work the additional teachers who were needed."

Although he came to a land of strangers, he now finds himself, as the years pass lightly over him, near his children and grand children, amid a circle of appreciating friends, and a generation of grateful pupils, who will ever shower blessings on him for his many sacrifices and labors in their behalf. Gently may the hand of time continue to fall on his genial temperament and kind affections, and long may it be before one of his surviving associates shall be called on to pay a passing tribute like that in which we are now engaged, to his services and his worth.

The eight months immediately following their arrival (August 9, 1816) in this country, were mainly spent in soliciting pecuniary aid for the Asylum, and in making known its objects to the benevolent, and to all who were directly interested from having sons or daughters afflicted with the privation of the senses of hearing and speaking. With this

end in view, the cities of New Haven, Salem, New York, Albany, Philadelphia, and Burlington, were visited, and liberal subscriptions obtained. The following heading of one of the subscription papers, drawn up by Mr. GALLAUDET, sets forth the views of the institution.

“ A new and interesting charity presents its claims to the benevolent. Its object is to open the sources of intellectual and religious improvement to a very unfortunate class of our countrymen, the *deaf and dumb*. Its views have nothing of a local kind. Its constitution invites to the direction of its concerns, individuals of any of the States. It has chosen for the place of its establishment a central spot in a healthy and economical part of our country, and nothing now is wanting but public patronage to raise it to that degree of permanent and extensive usefulness which the importance of the object to which it is devoted demands.

“ Very considerable funds will be necessary for the support and education of the children of the indigent. It is peculiarly over these unfortunates who are without resources of their own, and who cannot be maintained and instructed by their immediate relations and friends, that the proposed asylum wishes to cast the mantle of its protection.

“ It seeks to restore them to society with habits of practical usefulness, with capacities of intellectual enjoyment, and above all, in the possession of the hope of immortality through Jesus Christ. It expects soon to commence under very favorable auspices. Its principal instructor has visited institutions of a similar kind in London, Edinburgh and Paris. His assistant, who is himself deaf and dumb, is one of the most distinguished pupils of the celebrated Abbé Sicard, and has been for eight years an instructor in the Royal Institution for this unfortunate class of persons in Paris.

“ In Europe, experience has taught the necessity of giving to such establishments considerable magnitude and resources. It is in such alone that this singular department of education can be carried to its greatest degree of excellence, that the pupils can be supported and instructed at the least expense, that they can feel that excitement which is found to

be the result of assembling them together in considerable numbers, and that instructors can be trained for other institutions when they are found necessary. Such establishments now flourish in almost every European state.

“Princes are their patrons, and public munificence has raised them to eminent and extensive usefulness. The first and infant institution of this kind in America, now pleads in the name of those whom it seeks to relieve. Its object it fondly trusts will unite the wishes and secure the aid of all who feel for the honor of their country, for the cause of humanity, and for the diffusion among all minds of that religion whose founder exhibited not only the most endearing trait of his character, but one of the most striking proofs of his Messiahship, in opening the ears of the deaf and in causing the tongue of the dumb to sing for joy.”

After two years of preparation, spent in organizing an association based on the principle of permanency, raising funds, training and procuring teachers, and making its objects known through the press, personal interviews, and public addresses, the Asylum was opened, with a class of seven pupils, on Wednesday, the 15th of April, 1817, in the south part of the building now occupied by the City Hotel. On the Sunday evening following—April 20th—just two years after he had signified his assent to devote himself to this enterprise, Mr. GALLAUDET delivered a discourse, in the Center Congregational Church before a crowded audience, and in the presence of his interesting group of seven pupils, from the words of Isaiah—“Then the eyes of the blind shall be opened, and the ears of the deaf unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing; for in the wilderness waters shall break out, and streams in the desert”—in which he sets forth the advantages likely to arise from the establishment of the Asylum, and the motives which should inspire those who are interested in its welfare with renewed zeal and the hopes of ultimate success. On rising from a fresh perusal of this admirable discourse, written in such pure, polished, and idiomatic English, and breathing so much of the spirit of Him, by whose miraculous agency the

ears of the deaf were opened, and the tongue of the dumb loosened; and contrasting that group of seven pupils, ignorant, isolated and unhappy, and the moral desert in which the deaf mute then dwelt, with the thousands of the same class who have since been instructed, and the thousand homes which have since been cheered and blessed, and all the good, direct and indirect, to the cause of Christian philanthropy which has flowed out of these small beginnings—we seem almost to stand at the well-spring of that river of life, seen in the vision of the prophet, which, flowing out from beneath the sanctuary, and on the right hand of the altar, into the wilderness, a little rill that could be stepped over, widened and deepened in its progress, till it became a mighty stream,—a stream which could not be passed, imparting life wherever it came, and nourishing all along its banks, trees, whose fruit was for meat, and whose leaves for medicine.

From time to time, in the course of every year, before the legislatures of the several New England States, in the halls of Congress, in all of the large cities of the Northern and Middle States, Mr. GALLAUDET, accompanied and assisted by Mr. Clerc, and not unfrequently, by a class of pupils,—continued to present, and advocate the claims of the deaf mute on the benevolent regards of individuals and public bodies. The way was thus prepared for that liberality which has since marked the legislation of the country, by which the education of the deaf and dumb has become part of the public policy of all the older, and most of the new States.

As illustrating the spirit of the man,—and especially the spirit of trust in God,—the looking to his grace for help in all his undertakings, the following extracts are taken from a journal in which, during his early connection with the Asylum, he was accustomed to enter from time to time his progress and private aspirations.

“Sunday, January 25, 1818. I am now surrounded with thirty-one pupils. Mr. Clerc has been ten days absent on a visit to Washington. During the time which has elapsed since the opening of the Asylum, I have had to encounter great trials. Now I am quite exhausted in health and

strength. Oh! that God would appear for me, and make haste to help me. If I know my own heart, I long but for one kind of happiness, that of zealous and cheerful activity in doing good. I have of late began to ponder a good deal on the difficulty of my continuing to be the principal of such an establishment as this, with which I am now connected, will probably be. Most gladly would I hail as my superior here and as the head of this Asylum, some one of acknowledged piety and talents, and of more force of character than myself. Alas! how is my energy gone! How I shrink from difficulties!—Oh! Almighty God! in thy wise providence thou hast placed me in my present situation. Thou seest my heart. Thou knowest my desire is to be devoted to thy service, and to be made the instrument of training up the deaf and dumb for heaven. Oh! turn not a deaf ear to my regrets. Oh! raise me from this bodily and intellectual and religious lethargy, which has now so long prostrated all the energies and deadened the affections of my soul;—Oh! show me clearly the path of duty, and teach me more submission to thy holy will, more self denial and humility—more penitence and perseverance;—Oh! grant me some indication of thy favor and thy love. Oh! touch the heart of my dear friend Clerc with godly sorrow for sin, and with an unfeigned reliance on Jesus Christ. Oh! lead my dear pupils to the same Saviour. Oh! God forsake me not. Cast me not away from thy presence. Take not thy holy spirit from me.”

Again, a few years later, the following entry was made.

“As connected with the Asylum for the Deaf and Dumb, I do hope to feel anxious to discharge my duties in the fear of God. I invoke his grace to qualify me, and I renewedly consecrate myself, soul, spirit and body, to the service of Jesus Christ. I beseech God to guard me against all concern, (1st.) About my own temporal concerns. Oh! may I be led to take no thought in this respect for the morrow, but to leave God to furnish me with what temporal comforts he may see best for me, and not ever form my plans for pecuniary emolument; (2ndly.) Against all undue anxiety respecting the management of the Asylum by its directors. Oh! may I have

a meek, quiet, uncomplaining spirit with regard to all that they may do, however unwise it may seem to be according to my poor, weak, fallible judgment. May I strive each day to do all the good I can to the souls of my dear pupils, and calmly resign every thing which lies out of my own immediate sphere of duty into the hand of him who will overrule all things, however adverse they may seem, for his own glory: (3dly.) Against all uncharitable feelings against any who are associated with me in the internal management of the Asylum. May I rather be careful to examine my own heart and conduct, and consider how far shall I fail of doing my duty conscientiously and zealously. (4thly.) Against any regard to public opinion, while I have the approbation of my own conscience. (5thly.) Against the corruption of my own heart, and my daily besetting sins. Oh! for grace to gain an entire victory over them, and to be conformed in all things to the blessed example of Jesus Christ. Oh God! I implore the aid of thy divine spirit to assist me in all these respects, and to thy name shall be all the glory, through Jesus Christ. Amen and Amen."

It will not be necessary to follow any further in detail Mr. GALLAUDET'S labors in connection with the American Asylum and for the benefit of the deaf and dumb. These labors were eminently judicious and successful; and although in an undertaking of such magnitude there are many agencies and many laborers, and all those who work at the foundation, or even beyond that, who gather slowly the material and the laborers,—and those who work on the top stone, or the ornaments,—perform a necessary and an honorable part, and all deserve to be remembered with gratitude, still, it is instinctively and universally felt that the directing mind in this great enterprise,—in its inception, its gradual maturing, and ultimate organization,—is that of THOMAS HOPKINS GALLAUDET. Of this we are sure, that he worked incessantly and wisely, and out to the full circumference of his duty and ability. His labors and anxieties, necessarily attendant on such an undertaking,—the striking out of new plans and methods, the reconciliation of differing views in different



departments of authority and instruction, until the best working plan was in successful operation, were too much for a temperament naturally so excitable as his, and for a constitution never robust. He accordingly felt it necessary to resign his place as Principal of the American Asylum in 1830, although he never ceased to take an active interest as director in its affairs, and was always consulted up to his last illness with filial confidence and affection, by the instructors and directors of the institution.

Before passing into other fields of his useful life, it would be doing injustice to the deaf and dumb, and especially, to those who have enjoyed the privileges of the American Asylum, not to add, that they have ever shown a filial respect and affection towards Mr. GALLAUDET, while living, and are now engaged in raising the necessary funds to erect in the grounds of the institution, some permanent memorial of their gratitude. The world has seldom witnessed a more novel and affecting spectacle, than was exhibited in the Center Congregational Church in Hartford, on the 26th of September, 1850, where a large number of the graduates of the institution assembled to testify, by the presentation of silver plate, their affectionate respect to their first teachers, Messrs. GALLAUDET and Clerc, as the chief immediate instruments of their own elevation in the scale of intelligence, usefulness, and happiness, and the primary agents in procuring all the practical blessings which education has given, and is still bestowing on the whole class of deaf mutes in this country. Including the present pupils of the Asylum, there were over four hundred of this unfortunate class present, as large, and probably the largest assemblage of the kind ever seen in the world,—with intelligent joy beaming from all their faces, and gratitude displayed in their animated and expressive language of signs. What a striking contrast to the little group of seven pupils, ignorant, lonely, and disconsolate, who gathered in the same place a little more than thirty-four years before! Surely, peace and benevolence have their victories no less than war. Of a truth, 'the wilderness and solitary place have been made glad by the breaking out of living waters,

il  
n  
e  
h  
es  
n,  
id  
he  
rt,  
is  
in  
ig,  
ns  
tly  
nd  
on  
nd  
ent

and the desert rejoiceth and blossoms as the rose,—the ransomed of the Lord have returned with songs and everlasting joy upon their head.'

The repose from constant occupation in the instruction and oversight of the affairs of the Asylum, which his resignation afforded him, was devoted by Mr. GALLAUDET to the prosecution of literary pursuits, as congenial to his tastes and early habits, and as a means of supporting his family. He was distinguished while in college for his facility and felicity in English composition, and the volume of Discourses, preached by him in the chapel of the Oratoire, while studying in Paris, and published in 1817, in which the purity at once of his literary taste and Christian character are displayed would alone entitle him to a prominent place among the worthies of the American pulpit. In 1831, he published the *Child's Book on the Soul*, which exhibits his remarkable tact in bringing the most abstract subject within the grasp of the feeblest and youngest mind. This little volume has gone through a large number of editions in this country and in England, and has been translated into the French, Spanish, German and Italian languages. This publication was followed by several others of the same character, and which were widely read. His *Mother's Primer* has lightened the task of infantile instruction in many homes and many schools, and his *Defining Dictionary*, and *Practical Spelling-Book*, composed in connection with Rev. Horace Hooker, rigidly and perseveringly followed, are invaluable guides to teacher and pupil to a practical knowledge of the meaning and use of our language in composition and conversation. At the urgent request of the American Tract Society, he commenced in 1833, the publication of a series of volumes under the general title of *Scripture Biography*, which was incomplete at the time of his death,—but which as far as published are to be found in most of the Sunday School and Juvenile Libraries of our country. In 1835 he published the first part of a work, with the title of the *Every-Day Christian*, in which he endeavors to delineate certain traits of Christian character, and to lead his readers to the consideration of certain every-

day duties, which are in danger of being overlooked amid the occupations and pursuits of this world. In this volume he unfolds at some length his own ideal of a Christian life as exhibited in the family state, and in the faithful and conscientious performance of a class of duties, which, although unseen, are essential parts of the vast moral machinery which the Almighty Hand is wielding for the accomplishment of the designs of Infinite Wisdom and Goodness. The plan of the work was probably suggested by a movement on the part of many of our public-spirited and benevolent citizens in the winter of 1834-35, to promote the cause of moral reform among the youth of our city. The prosecution of the object, to Mr. GALLAUDET'S mind, was accompanied with too much denunciation of amusements, innocent in themselves, and objectionable only when pursued too far and under circumstances calculated to lead to excessive indulgence, and to vicious associations and associates. His mode of keeping young people out of places of idle and corrupting resort, as set forth in a public address at that time, and more elaborately in this little volume, is to make home pleasant and attractive,—to cultivate the taste and the habits of reading, of fireside amusements and social intercourse,—and to make home attractive not only to the children of the family, but to clerks and apprentices, who may be in the employment or under the guardianship of the head of the family.

Valuable as these publications are, both in the matter and manner of their execution, and popular as many of them have been and still are, they are only the indications of what he might have accomplished in this department of authorship, if he had enjoyed firmer health and more leisure for meditation and study.

I presume it is safe to say, that Mr. GALLAUDET never rose in the morning without having in his mind or on his hands some extra duty of philanthropy to perform,—something beyond what attached to him from his official or regular engagements. His assistance was asked whenever an appeal was to be made to the public, in behalf of a benevolent or religious object, which required the exercise of a cultivated intellect,

the impulses of a benevolent heart, and the personal influence of a character confessedly above all political and sectarian principles.

Not a stranger visited our city, any way interested in public charities, or educational institutions or movements, who did not bring letters of introduction or seek an interview with him,—and no man among us was so ready to discharge the rights of hospitality and courteous attentions to strangers.

There is scarcely an institution or movement among us, devoted to the promotion of education, or the relief of suffering humanity, which did not enjoy the benefit of his wise counsel, or receive his active coöperation. In these and other ways his time and thoughts were so completely occupied, or distracted, that he enjoyed but little leisure for profound meditation, or the original investigation of any subject, and much less for that elaboration, which even the happiest efforts of genius require to ensure a lasting reputation.

Although through his whole life a practical educator and teacher, it was during this period that he distinguished himself as the friend, and efficient promoter by pen and voice, of educational improvement. On all movements in behalf of general education in institutions and methods, he formed his own opinions with his usual caution, and maintained them with courtesy and firmness. While he acknowledged the fact of mutual instruction in the family and in life, which lies at the foundation of Bell's and Lancaster's systems of monitorial instruction, as an educational principle of universal application in schools, and always advocated and practiced the employment of older children in the family, and of the older and more advanced pupils in the school, in the work of instructing and governing the younger and least advanced, he never countenanced for a moment the idea which swept over our country from 1820 to 1830, that monitors, young and inexperienced in instruction and life, could ever supply the place, in schools, of professionally trained teachers of mature age, thorough mental discipline, and high moral character.

Although he always advocated, and applied in his own family and family school, the principles of infant education, commencing with the child while in the arms of the mother and the lap of the father, he kept aloof from the efforts which were so generally put forth in our larger cities, from 1826 to 1832, for the establishment of infant schools, as then understood and conducted. He sympathized deeply in the movement for the establishment of manual labor schools from 1832 to 1838, and was the constant advocate of more thorough physical education in institutions of every grade, from the family to the professional school. Although not strictly the first to present to the people of Connecticut and of New England, the necessity of providing special institutions for the professional training of young men and young women for the office of teaching, his *Letters of a Father*, published in the *Connecticut Observer* in 1825, and afterward circulated in a pamphlet, were among the earliest and most effective publications on the subject.

He was among the most earnest to call attention, in conversation, through the press, and in educational meetings, to the whole subject of female education, and especially to the more extensive employment of females as teachers. His hopes for the regeneration of society, and especially for the infusion of a more refined culture in manners and morals into the family, and especially into common schools, rested on the influence of pious and educated women as mothers and teachers. He was early interested in the establishment of the Hartford Female Seminary, and delivered an address in 1827 in its behalf, which was published. He was connected with the general supervision of the Seminary, and with its instruction as lecturer on composition and moral philosophy, in 1833.

Although, in the absence of such common schools as could meet his views of the wants of his own children, especially in all that regards moral and religious culture, and personal habits and manners, he for years established a small family school for the education of his own children, and the children of his immediate friends, he was ever the advocate of the most liberal appropriation, and of the most complete or-

ganization, instruction and discipline of public or common schools,—and he did much, by pen and voice, to advocate their improvement. As has already been stated, so early as 1825, he fixed for the first time the attention of educators, and to some extent of the public, on the source of all radical and extensive improvement of them and all schools, in the professional training of teachers. In 1827 he was an active member of the Society for the Improvement of Common Schools, of which Hon. Roger Minot Sherman was President, and the Rev. Horace Hooker and the Rev. Thomas Robbins, D. D., the real laborers,—one of the first, if not the first society of the kind in this country. He was a member of the committee of arrangements in the teachers' convention held in Hartford, in October, 1830, of which Noah Webster, LL. D., was President. The discussions in that convention, of such topics as the influence of the school fund as the main reliance of the people for the support of common schools, in which Dr. Humphrey, then President of Amherst College, a native of this State, and a teacher for many years in our district schools, took an active part;—the proper construction of school-houses, on which subject Dr. William A. Alcott read a paper, which was afterward published as a prize essay by the American Institute of Instruction, and circulated all over the country;—the qualifications of teachers, which was ably presented in a lecture by Rev. Gustavus Davis,—had a powerful influence on the cause of educational improvement throughout New England. In 1833 he wrote a little tract, entitled *Public Schools Public Blessings*, which was published by the New York Public School Society for general circulation in the city of New York, at a time when an effort was made, which proved successful, to enlarge the operations of that society.

In 1838, he was the person, and the only person, had in view, to fill the office of Secretary of the Board of Commissioners of Common Schools in Connecticut, when the bill was drafted for a public act "to provide for the better supervision of common schools" in Connecticut. The post was urged on his acceptance, with the offer and guaranty by indi-

via  
St  
hi  
co  
im  
kn  
the  
tak  
mo  
you  
inv  
hel  
of  
ant  
enc  
tire  
nev  
and  
will  
child  
ente  
local  
their  
him,  
had  
tary,  
dress  
He t  
class  
and  
fore t  
semb  
mal s  
the t  
had t  
Schoo  
ers, an  
delive

viduals of an addition of one-third to the salary paid by the State. He declined, mainly from his unwillingness to absent himself as much from his family as the plan of operations contemplated,—and also “because of the apathy as to the importance of this cause, which he had many reasons to know weighed not only on the public mind generally, but on the minds and hearts of good men, and even Christians, who take an active and liberal part in other moral and religious movements. To break up this apathy, requires more of youthful strength and enthusiasm than can be found in an invalid and a man of fifty years of age.” In a conversation held with the individual who afterward entered on this field of labor, through his earnest solicitations, Mr. GALLAUDET anticipated the difficulties which that enterprise afterward encountered, and which he feared would “probably not entirely defeat, but must inevitably postpone its success. But never mind, the cause is worth laboring and suffering for, and enter on your work with a manly trust that the people will yet see its transcendent importance to them and their children to the latest posterity, and that God will bless an enterprise fraught with so much of good to every plan of local benevolence.” The measures of that Board, and of their Secretary, were determined on after consultation with him,—and in all the preliminary operations, those measures had his personal coöperation. In company with the Secretary, he visited every county in the State in 1838, and addressed conventions of teachers, school officers and parents. He took part in the course of instruction of the first normal class, or teachers’ institute, held in this country, in 1839, and again in a similar institute in 1840. He appeared before the Joint Committee of Education in the General Assembly, on several occasions when appropriations for a normal school were asked for. He was one of the lecturers in the teachers’ convention held in Hartford in 1846,—and had the gratification of welcoming to the State Normal School at New Britain, in 1850, the first class of pupil teachers, and of taking part in their instruction. He was to have delivered a public address before one of the literary societies in