

ered hopeless, at least so far as their instruction is concerned. In the gospel narrative no intimation is given of any attempt ever having been made to instruct the Deaf and Dumb; and it is mentioned as a thing unknown since the world was made, and as entirely miraculous that the Dumb should speak. The earliest mention in history of efforts to teach the Deaf and Dumb is made by the Venerable Bede, (in his Ecclesiastical History of England) who states that John of Beverly, Archbishop of York, endeavored about 650, to teach a poor Deaf-mute, whom he had received, to use articulate language. Notwithstanding the legendary character of a part of the narrative, it appears that this charitable prelate employed some of the very means of instruction which are now used in schools for the Deaf and Dumb. After the lapse of nearly a thousand years, mention is made of Pierre de Poince, of Spain, a Benedictine Monk, who died in 1584, having attempted to teach a Deaf-mute to write and speak; and Paul Bonnet, Secretary of the Constable of Castile, in a volume dated 1620, explains the method which he had pursued in teaching the Constable's brother, a Deaf-mute, to write and speak. In 1669, the Parliament of Toulouse made valid the written will of a born Deaf-mute, who had learned (how or by the instruction of what master is unknown) to express himself by writing. Jacob Rodrigue Péréira—a Jew, and grandfather of two distinguished French financiers still living—came from his native country of Estremadura in 1734, and established himself at Bordeaux as teacher of the Deaf and Dumb, combining the employment of *mimic signs*, *manual alphabet*, and speech in his instructions. In 1746, the Royal Academy of Caen requested him to give an account of his methods of instruction, and honored him with the expression of its approbation; in 1747, the *Journal des Savants* published an account of the teachings of Péréira; and in 1749, the Academy of Sciences at Paris added the expression of its high approval of Péréira's method and labors.

The Abbe de l'Epée, Braidwood, Watson, and Gallaudet.

But the recognized father and founder of Deaf-mute instruction in France, and of the Paris Institution, is the Venerable Abbe de l'Epée, who seems to have had his attention directed to the subject, and his feelings enlisted in it, in 1760, by meeting with two Deaf-mute sisters, who had been deprived of religious instruction by the death of a priest of the Christian doctrine, Father Vauin, who had undertaken to initiate them into the dogmas of Christianity by the aid of engravings. The first public exhibition of his pupils was made by Abbe de l'Epée in 1771. The institution founded at Paris by the Abbe de l'Epée was erected into a national establishment in 1791. M. Vaisse, the present director of the establishment, remarks, that "it is only in this century, and even in late years, that the subject has obtained all the interest which it wants. The affecting fact which statistics have revealed, of the existence of more than 20,000 of our fellow citizens affected by deafness, finds at this day its consolation in the foundation, more or less recent, of nearly 50 institutions consecrated, in France, to the intellectual restoration of those innocent victims of natural defect. After Paris, Bordeaux and Chambéry, which possess establishments—established (*relevantes*) directly by the State, we see Nancy, Lyons, Toulouse, Poitiers, Caen, Rouen, and forty other towns of our departments, which can, very justly, rank their schools of Deaf-mutes among the most important of their establishments of public utility."*

* "Historique et Principes de l'Art D'Instruire Les Sourds-Muets (1865) pp. 11, 12.