

which receives as students graduates of the other institutions. This is the only institution to which appropriations are made by the general government, the several States making provision for the education of their own deaf mute beneficiaries as a part of the common school system, the institution being responsible, in most instances, to the State Superintendents of Public Instruction. Their immediate government is intrusted to boards of trustees or directors, which select the principal or superintendent, make by-laws, direct and control the expenditures, and exercise a vigilant guardianship through frequent visitations. Heinicke, however, is followed in an institution established in New York City in 1867, entitled, "The New York Institution for the Improved Instruction of Deaf Mutes," its principal teachers having been associated with the distinguished Mr. Deutsch, of the Jewish institution in Vienna. In this connection it may not be out of place to say that Braidwood is also represented in the Clark Institution for the Deaf and Dumb in Northampton, Mass., where the distinctive principals he advocated seemed to have been followed. This institution was also founded in 1867, having been endowed with a large fund for its support by the late John Clarke, Esq., who took a peculiar interest in the deaf and dumb.

The New York institution may be regarded as having been as independent in its origin as that of Hartford. In 1816 William Lee, Esq., on his return from Bordeaux, France, where he had been consul, brought a letter from Mr. F. Card, the distinguished pupil of the Abbe St. Sarnin, the directors of the institution of that place. The letter was written in excellent English, which Mr. Card had studied, and was addressed to "Philanthropists of the United States," and contained an offer of himself as teacher of the deaf and dumb, and Mr. Lee handed it to Samuel L. Mitchell, M. D., a celebrated physician in this city, who had attained a great reputation as a man of learning and benevolence. Dr. Mitchell's sympathies were at once aroused, and he conversed with Rev. John Stanford, chaplain of the alms-house, who had met a number of deaf mutes in the course of the ministrations, and with Dr. Samuel Ackerly, whom he knew as a man with a heart open to every call of benevolence. These three gentlemen called a meeting at the house of Rev. John Stanford, at which were present, besides themselves, Jones Mapes, Elisha W. King, John B. Scott, Silvanus Miller, R. Wheaton, James Palmer, Nicholas Rooms, and Rev. Alexander McLeod. The meeting resulted in another, more public at Tammany Hall, at which the feasibility of instructing the deaf and dumb was demonstrated by evidence which Dr. Mitchell had collected, then arose the more practical question as to whether there were enough deaf mutes in the city to justify the establishment of a school. The result was the first census of deaf mutes ever made in this country. The Committees appointed presented,