

## Sowing and Reaping.

A sower went forth to sow,  
His hands were full of seed,  
The seed was good and true,  
And the life that it would breed.  
The sower sowed with care,  
He had no measure,  
To sow his seed in the furrows,  
Of the earth and the seed,  
Which he sowed broadcast  
To the earth. At last  
The seed was sown, and the seed,  
Alas! that they were but weeds.

A sower went forth to sow  
In the heart was the faithful glow  
Of the love and zeal  
Of the men who feel  
That the best should grow  
The seed for others  
The seed for his brothers  
And far were his seeds  
Of judges and deeds  
Which with pain and care  
And in earnest prayer  
He sowed broadcast  
To the earth. At last  
His fields were filled with the best,  
And each rain and sun did the rest.

A reaper with low bowed head,  
And heavy, reluctant tread,  
Was forced to stand  
On his weed-strewn land  
Which none might reap in his stead  
For late sowings,  
For late sowings,  
The reaper from the seeds  
Of his evil deeds,  
In his shame and sin,  
Must be called in  
To be buried with pain  
In the task, but in vain  
That he might struggle or weep,  
That which he sowed he must reap.

In harvest, when fields were white  
A reaper went forth in the light,  
And the radiant morn  
And the golden morn  
Faded his soul with a strange delight  
There was no weeping,  
In his glad reaping,  
But merriment and wealth  
Which had come to him by stealth  
For his slaves were great,  
Then his heart, elate,  
Asked the angels, Why?  
And their low reply  
Was heard by his ears alone,  
That he was reaping what he had sown.

Christian World

## Deaf Education.

WRITTEN BY DR. GALLAUDET, THE AMERICAN  
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From the New York World

To come into any sort of sympathy with the deaf and dumb, even when one is dealing about them, an effort must be made to put one's self in their place, and then, at least to realize how the world would seem if every incident of sound, every sweet voice of friends, the charms of music, the songs of nature should not only cease out had never been. But this is not easy, if, indeed, it be possible.

Bulwer, in his "Last Days of Pompeii," has described the condition of the blind, and no one has I think that of the deaf, when he makes Nydia, the blind flower girl, sing

"The blind girl's home is the house of night,  
And its beams empty voices."

The problems attaching to the education of the deaf and dumb have commanded the attention of some of the greatest minds in the civilized countries of the world.

Five hundred years ago scientific men began to challenge the long accepted conclusion that one born deaf could never be taught, and hence must stand before the law among the imbecile and the idiot. Learned treatises were written by Juan Pablo Bonet in Spain, Jerome Cardan in Italy, John Conrad Amman in Holland, John Bulwer, self-styled the philosopher, in England, and many others, showing how the deaf might be educated, and in some instances describing isolated cases where they had been successfully taught. But the establishment of the first schools for the deaf dates back only to the middle of the eighteenth century, when two gifted men without concert, started, one in France and the other in Germany, what were destined to become permanent institutions for the education of deaf mutes.

The names of the founders of these schools—Charles Michel de l'Epée and Samuel Heinicke, stand in history among the greatest benefactors of our race. For, if he be worthy of high praise who "causes two blades of grass to grow when but one grew before," what shall be said of those who made it practicable to lift the veil of brutal life-long ignorance from the minds of thousands of God's children whose only disability was the absence of the hearing machine?

De l'Epée and Heinicke, while working for the same end, employed methods widely different from each other, and the comparative value of these methods, the manual and the oral, has been made

the subject of controversy for a century and a half.

As very often happens under such circumstances, experience and careful scientific investigation have shown that neither method employed to the exclusion of the others, leads to the largest or best results, but that the greatest good to the greatest number is attained by a skilful combination of both.

### THE FOUNDER IN AMERICA.

It is doubtless known to many readers of *The World* that Dr. Thomas Hopkins Gallaudet, a Connecticut clergyman, was the founder of deaf-mute education in America. After spending eighteen months in Europe seeking information as to the process of educating the deaf, he organized the first school for deaf mutes in this country at Hartford, Conn., in 1817. Accidental circumstances, or, as some would say, providential, led my father to make use of the method of De l'Epée, to the exclusion of that of Heinicke, and for fifty years very little effort to teach the deaf to speak was exerted in the schools of the United States.

While this is to be regretted, it is true that under the public provisions then made, which gave the deaf-mutes of the country on an average not more than six years in school, much more education could be given, and of a more valuable sort, by using only the manual method than would have been secured by the employment of the oral alone. And the deaf of the country, educated without speech up to the year 1867, were intelligent, self-supporting, God-fearing, happy men and women, far superior as a class to the educated deaf of Germany, where the oral deaf method has always held exclusive but, of late years, not un-disputed sway.

During ten years next preceding 1867 much discussion was had in Massachusetts and New York with regard to methods of teaching the deaf, and the merits of the oral methods were urged by persons who had visited some of the German schools. This interest led to the establishment in Massachusetts and New York in the year 1867 of schools in which the oral method was to be alone employed.

I had then been for ten years at the head of a small school for deaf mutes at Washington, D. C., in connection with which I had succeeded in securing the aid of Congress in 1861 for the establishment of a collegiate department wherein the deaf youth of the country might secure the higher education.

### STUDYING METHODS ABROAD.

In the winter of 1867, I called the attention of the directors of the institution to the movement for oral teaching, and they at once authorized me to make a careful examination of the most prominent schools for the deaf in Europe, with a view of determining whether any modification of our methods were desirable. In a tour covering six months, I visited all the States of Middle and Northern Europe and carefully inspected more than forty schools.

I submitted a report of those investigations, with the conclusions I drew from them, to my board of directors, in which I recommended that every deaf child in the country should be given an opportunity to learn to speak. This policy involved a radical change of opinion on my part, for I previously had been a staunch supporter of the manual method. But the results I met with in many of the European schools satisfied me that in the matter of teaching the deaf to speak our country was falling far short of its duty.

In the following year, 1868, I invited the principals of the schools for the deaf in America to meet in conference at Washington, and a majority of them assembled in the college in May of that year. I laid my report before them and the subject of articulation teaching received more attention than any other.

Two or three of the principals on their way to the conference had visited the newly established oral schools in Massachusetts and New York. Their testimony, which agreed with mine on the schools of Europe, induced the conference to take action which has led to what may be called a revolution in the system of educating the deaf in this country.

Of course the changes came slowly at first, and at a convention of instructors held at Indianapolis in 1870, I was called "the renegade son of a worthy sire," because I had departed from the policy inaugurated by my father in 1817. But this did not alarm me, for I was confident my father, had he been living,

would have approved my course, which by no means involved an abandonment of the method he made use of.

### PURE ORALISM NOT ENOUGH.

The recommendations I was led to make after visiting Europe were far from being satisfactory to the purist founders of the new schools in Massachusetts and New York. For un-questionable proofs fell under my notice in Europe that with very many deaf and dumb persons the attempt to acquire speech was a failure. The speech of a large proportion was so imperfect as to be of no practical value. A great number lacked that quickness of vision and mental perception which are essential to success in the difficult art of understanding speech simply from the motion of the lips. And with a considerable proportion the very imperfect results in speech, only possible to their limited capacity, by no means justified the time and labor necessarily expended. Furthermore, I found that some of the ablest and most successful oral teachers in Europe, those being in Germany, the cradle of oralism, made use of many of the distinctive features of the manual method, notably the language of signs.

I was led, therefore, to recommend, not the substitution of the oral for the manual method in the schools of this country, but the introduction of oral teaching into all schools, so that no deaf child should be denied an opportunity to acquire speech.

This policy has, most happily for the interests of the deaf, found increasing favor not only in America, but is being urged in Europe, even in Germany, long the stronghold of pure oralism. In the United States and Canada, to day, out of eighty-six schools only about twenty—most of these being small private schools—are conducted on the pure oral plan, while in all the others speech is taught.

At a largely attended convention of teachers of the deaf, held at Flint, Mich., early in July of this year, the system now prevalent in the United States received a most significant endorsement. In this convention there were representatives of all shades of opinions and differences of practice. Having held meetings for many years without any formal organization, this convention adopted a constitution in which it was distinctly declared that no single method could meet the wants of all the deaf.

### THE SO-CALLED "NEW" METHOD.

Some of the readers of *The World* will remember an article published last autumn from Dr. S. Millington Miller, assuming to give many facts relating to the education of the deaf, and announcing that a "new method" was coming into vogue, and was about to supersede all others. Dr. Miller posed in quite a number of newspapers as the apostle of the "new" dispensation of oralism, to the amusement of the profession at large, rousing the indignation of many by what seemed to be intentional misrepresentations on his part, but which were no doubt nothing worse than the blundering natural to a presumptuous dilettante.

I answered articles by Dr. Miller in the *Outlook* and in the *Medical Record*, pointing out errors by the dozen. No doubt many were misled by his careless utterances, but it is to be hoped no permanent injury has been done by them.

A much more serious and dangerous propaganda of oralism has been before the public during the past five years, of which the millionaire inventor of the telephone, Prof. Alexander Bell, is the avowed leader and chief supporter, from a financial point of view. Prof. Bell in the years of his early manhood had a few private deaf mute pupils, whom he taught to speak, largely through the use of the very ingenious system of visible speech, invented by his distinguished father, Prof. Alexander Melville Bell, the well known elocutionist and philologist. The younger Prof. Bell married, about the time he invented the telephone, a brilliant and highly educated daughter of Gardner G. Hubbard, then of Cambridge, Mass.

### PROF. BELL'S ATTITUDE.

Miss Hubbard lost her hearing in early childhood and was very successfully educated under the pure oral method. The prominent position she holds in society at the national capital, communicating with those who meet her by the use of speech alone, gives ample proof of the success, in her case, of the method used in her early training. And it is quite natural that her husband and intimate friends should claim that all deaf persons may be edu-

cated by the means which have done so much for her.

Prof. Bell, wishing to use some of his great wealth for the benefit of his fellow-men, conceives that this cannot be devoted to a better purpose than promoting the prevalence of the oral method in the education of the deaf of America. For his generous purpose in this enterprise he must be credited with the noblest motive, but I call his "propaganda" dangerous, because his distinctly an enthusiast, with no practical experience in the education of the deaf as a class. It does not follow that a kind of treatment notably successful in certain cases will do well with all. No thing could be more unscientific, un-professional, at variance with the testimony of experience, nor more cruel, than to attempt to stretch all the deaf on the Procrustean bed of a single method.

One of the most noteworthy proofs of the inadequacy of a single method, especially when this is the pure oral, is the attitude taken within a few years by many of the most intelligent graduates of oral schools in this and other countries.

Petitions to Government, resolutions of conventions, articles in newspapers, have been multiplied on every hand declaring the oral method to be insufficient and praying for the adoption everywhere of the policy and practice of the combined system schools of America. No testimony could be more conclusive than this of individuals who have themselves become conscious of the defects of the system on which their education was conducted.

If I seem to speak positively on this point it is because after a life time spent in the closest possible relations with the deaf it is hard for me to be patient with those whose enthusiasm, not to say prejudice, leads them to ignore the plain proofs of long experience.

### THE COLLEGE FOR THE DEAF.

It has been my happy lot to have had somewhat to do with the establishment and successful development of the College for the Deaf at Washington. This institution, liberally sustained by the Federal Government, has for thirty years freely given the higher education to hundreds of the deaf youth of the country. Besides the collegiate training, ample facilities are afforded for the preservation and improvement of the speech of those who possess this valuable accomplishment, as a great majority of our students do. But such partisans of a single method are some of the pure oralists of New England and New York that they do all in their power to prevent their pupils from entering the college at Washington. And on the heads of their misguided teachers rests the responsibility of the rejection of scores of bright young deaf people of a most valuable course of training offered them without cost by a beneficent Government.

The college is by no means doing all it can do for the deaf. It is proposed to enlarge its usefulness next year by the addition of a technical department, accommodations for which are now being erected. And in other ways no doubt its usefulness will be increased in the future. But should I be called on to leave it to-morrow I should have the satisfaction of knowing that, in God's good providence, the efforts of a lifetime in behalf of my deaf brothers and sisters had not been wholly in vain.

EDWARD M. GALLAUDET.

### A Plea for Home Affection.

Let us take time for the good-by kiss. We shall go to the day's work with a sweeter spirit for it. Let us take time to speak kind words to those we love. By and by, when they can no longer hear us, our foolishness will seem more wise than our best wisdom. Let us take time to be pleasant. The small courtesies which we often omit because they are small will some day look larger to us than the wealth we have coveted or the fame for which we have struggled. Let us take time to get acquainted with our families. The wealth you are accumulating may be a doubtful blessing to the son who is a stranger to you. Your beautifully kept house, busy mother, can never be a home to the daughter, whom you have no time to care for.—*Roseleaf*.

The old scriptural sobriety was effectual doing; ascetic sobriety is effectual dullness.—*H. W. Beecher*.

There is an oblique way in reproof which takes off the sharpness of it.—*Pope*