

could be taught a conventional language. He immediately put his idea to the test, and the success which crowned his work was ample evidence of its practicability. Unlike many of his predecessors in the work, this noble-minded man sought not to surround his art with an air of mystery, nor to conceal his methods. On the contrary he gave great attention to the training of suitable persons to spread and continue the work which he had begun; and, moreover, he used every possible occasion to excite public interest in his undertaking, and to win support and friends for those to whom he had devoted his life and fortune. Such, indeed, was the zeal of this benevolent man, that, when offered the revenues of an estate by Joseph II of Austria, he requested instead, that a school be established for the education of the deaf. De l'Epée died in 1789, and to-day, before the great Cathedral of his native city, Versailles, there stands a statue erected to his memory. In the garden of the Paris Institution also, there is another statue, the workmanship and donation of a deaf-mute sculptor named Martin. Here de l'Epée is represented holding in his left hand a tablet bearing the divine name, Dieu, and below this is its dactylologic representation. With his right hand he makes the initial letter D, while his eyes are bent affectionately upon the figure of a youth, who with intent gaze on the tablet before him, is eagerly endeavoring to imitate the characters thereon. De l'Epée's labors were not lost. His mantle fell upon worthy shoulders in the person of the Abbé Sycard, a man of great energy and acute reasoning faculties. Sycard retained in general, the system of de l'Epée, making such additions,

however, as he deemed important and beneficial. His *Cours d'Instruction*, an admirably written work, develops his principles and processes. In another of his publications, *Theorie des Signes*, he gave an ideological vocabulary together with instructions designed to give the reader a knowledge of the sign language. This, however, cannot be accomplished by means of any written work, but can be acquired only through the personal instruction of a teacher. Sycard died in 1822, leaving the charge which had been intrusted to him, in a healthy and prosperous condition, and, it is pleasing to note that it still retains the same vigor.

A few years after de l'Epée had entered upon the work in France, a German soldier, named Heiniche, was attracted in the same direction. While serving as a soldier in the Saxon army, he chanced upon a deaf and dumb boy whom he endeavored to teach. After quitting the army he attended the University of Jena for a year, in order to qualify himself as a teacher. In 1772 he was given charge of the first institution established by the government in Germany. Heiniche taught by means of pictures, originally, but, afterwards he adopted the system of Amman, a Swiss physician of Haarlem, who maintained that without speech, thought and language were impossible. Hence, Heiniche was practically, as Amman was theoretically, the founder of the Pure Oral System which still prevails in Germany, and is often called the German System. The German Schools, though numerous and well supported by the government, are generally small, and there is a lack of unanimity among the teachers. Conventional signs and dactylology are ex-