

*Yours sincerely,
F. H. Gallaudet —*

THOMAS H. GALLAUDET.

In continuing our sketches of eminent teachers and educators, we shall dwell* in this number of our Journal, on the life, and services of one who was both a practical teacher, and a widely influential educator,—at once eminently successful in a new, and difficult department of human culture, and in diffusing by pen, voice, and example, sound views as to principles and methods of instruction and discipline applicable to schools of different grades and character. But he was not only a successful teacher, and a wise educator, but the founder of an institution by which thousands have already been rescued from the doom of ignorance, and isolation from their kind; and tens of thousands more will yet be introduced to the boundless store of human and divine knowledge, to the delights of social intercourse, to a participation in the privileges of American citizenship, to a practical skill in the useful and liberal arts, and to the ability generally of adding each something to the stock of human happiness, and subtracting something from the sum of human misery. For his widely beneficent life and sublime Christian virtues, the world has added one other name to its small roll of truly good men, who have founded institutions of beneficence, and lifted from a portion of our 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.

To Thomas Hopkins Gallaudet we may apply his own beautiful paraphrase of Collins's Dirge, "*How sleep the brave!*" &c.

How sleep the good! who sink to rest,
With their Redeemer's favor blest:
When dawns the day, by seers of old,
In sacred prophecy foretold,
They then shall burst their humble sod,
And rise to meet their Saviour—God.

To seats of bliss by angel-tongue,
With rapture is their welcome sung,
And, at their tomb, when evening gray
Hallows the hour of closing day,
Shall Faith and Hope awhile repair,
To dwell with weeping Friendship there

* The following sketch is abridged from a "*Tribute to Gallaudet*. A Discourse on the Life, Character, and Services of Thomas Hopkins Gallaudet, L. L. D., delivered before the Citizens of Hartford, 7th January 1862, with an Appendix, containing History of Deaf-mute Instruction and Institutions. By Henry Bernard. p. 267."

THOMAS HOPKINS GALLAUDET was born in the city of Philadelphia, on the tenth 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 afterwards 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 Centre 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, achieving 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. Here, as in everything he undertook, he was punctual and methodical, his recitations were remarkable for their accuracy, and 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 a clerk in a counting-room in the city of New York. But neither law nor 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 a liberal education must necessarily preach, or practise 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, immediately, 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 career 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 gained 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 own ingenuity could suggest, and with such lights as he could gather from a publication of the Abbé 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 [better known as Mrs. Sigourney].† 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, 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 coöperation. A meeting was accordingly held at his house, on the thirteenth of April, 1815, composed

* We shall give, in a subsequent number of the *Journal*, a brief biographical sketch of Alice Cogswell, whose name is so indissolubly connected with the history of deaf-mute instruction in America.

† Mrs. Sigourney has given an interesting sketch of Alice, in her interesting volume entitled "My Pupils," published by Carter, New York, 1843.

(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 H. 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.

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 twentieth 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 twentieth of May following, he sailed for New York, in the prosecution of his benevolent object.

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 Clero, 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. He accordingly repaired to Paris, where he devoted himself assiduously to the study of deaf-mute instruction until July, 1816,

* Mr. Woodbridge was then in the prime of life, and in the front rank of the mercantile interest of Hartford. By his personal sollicitation, 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 [1866] 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 the community in which he lived, 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.

when he had the happiness of embarking for America with Mr. Laurent Clerc, a highly educated deaf mute, one of the ablest pupils of Sicard, and one of the 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.

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 fifteenth of April, 1817, in the south part of the building now occupied by the City Hotel, in Hartford. 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 Centre 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 set 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

* How touchingly did Mr. Gallaudet refer to that event in his address at the ever-memorable gathering of the deaf and dumb at Hartford, thirty-four years afterwards : — “ 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 (1856) finds himself, as the years pass lightly over him, near his children and grand-children, amid a circle of appreciating friends and grateful pupils, who will ever shower blessings on him for his many sacrifices and labors in their behalf.

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.

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

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 is 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 public-spirited and benevolent citizens of Hartford, in the winter of 1834-35, to promote the cause of moral reform among the youth of that 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. 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.

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 practised 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 1880, 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 organization, 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 Connecticut 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 Octo-

ber, 1830, of which Noah Webster, LL. D., was President. The discussions in that convention, of such topics as the influence of the school fund of Connecticut 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 the State, and a teacher for many years in her 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 individuals 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." 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 that institution, called, in gratitude for his early and constant advocacy of normal schools, after his name, at the first anniversary of the State Normal School in September, 1851.

Mr. Gallaudet was a contributor at different times to the "Annals of Education," while under the charge of William C. Woodbridge, and to the "Connecticut Common School Journal" from 1838 to 1842. In 1839 he edited an American edition of "Principles of Teaching, by Henry Dunn, Secretary of the British and Foreign School Society, London," under the title of "Schoolmaster's Manual" — a truly valuable work, which has gone through many editions in England.

He took an active interest in the lyceum movement, from 1826 to 1840, — and particularly in the Goodrich Association, in 1831, under whose auspices the first course of popular lectures was delivered in Connecticut, — and in the proceedings of the American Lyceum, at its annual meeting in Hartford, in 1838, out of which originated the Hartford Young Men's Institute in the same year. In fine, he sympathized with, and participated, so far as his health and other engagements would allow, in every movement which aimed to elevate, purify and bless society through a wide-spread system of popular education.

In 1837, the county of Hartford, through the exertions mainly of Alfred Smith, Esq., erected a prison, on a plan which admitted of a classification of the prisoners, of their entire separation at night, of their employment in labor under constant supervision by day, and of their receiving appropriate moral and religious instruction. Mr. Gallaudet sympathized warmly with this movement, and in the absence of any means at the disposal of the county commissioners to employ the services of a chaplain and religious teacher, volunteered to discharge these duties without pay. He continued to perform religious service every Sabbath morning for eight years, and to visit the prison from time to time during each week, whenever he had reason to sup-

* An account of this Institute is published in the "Connecticut Common School Journal" for 1839.

pose his presence and prayers were particularly desired. In such labors of love to the criminal and neglected, unseen of men, and not known to twenty individuals in Hartford, the genuine philanthropy and Christian spirit of this good man found its pleasantest field of exercise.

On the sixth of June, 1838, Mr. Gallaudet became connected with the Connecticut Retreat for the Insane,* as chaplain, the duties of which office he continued to discharge, with exemplary fidelity and happy results, up to the day of his last illness.

Mr. Gallaudet entered on his new and interesting field of labor with his usual caution, preparation and thoroughness. No man could study his duties with a more prayerful and earnest spirit,—no one could improve more faithfully every opportunity to become intimately acquainted with the peculiarities of the mental and moral condition of each of the numerous inmates of the Retreat,—no one could aim to act in more perfect accordance with the counsels and directions of the superintending physician,—no one could select with more cautious deliberation the truths of religion which could be advantageously adapted to those who are laboring under mental or moral delusions, or more wisely present the motives which could aid in leading back such to a self-controlling and healthful condition of mind, or administer the consolation that would reach their real or supposed trials. The experience of each successive year furnished accumulating evidence of the usefulness of his labors, and the efficacy of kind moral treatment and a wise religious influence in the melioration and care of the insane. How beautifully did both his manner and success illustrate the wisdom of that law of kindness, which Dr. Todd impressed on the organization of this retreat as the all-pervading and plastic power of its moral discipline! O, how vividly did his mode of conversing with the insane bring back the image and language of that gifted man,—the first physician and founder of the Retreat!—how beautifully did the labors of both realize the language in which Whittier describes the true mode of dealing with the insane!

* Although the directors of this institution were the first to make an appointment of this character, not only for the purpose of daily family worship, and religious worship on the Sabbath for its officers and inmates, but as part of the system of moral treatment of insanity,—still the earliest movement in this direction was made by the trustees and superintendent of the State Lunatic Hospital at Worcester, Mass., in 1835.

To carry out his plans to perfection in this important department of the moral treatment of insanity, and especially in its early stages, Dr. Woodward felt the necessity of having the co-operation of a clergyman of cheerful and yet fervent piety, of large acquaintance with men, and of great versatility in modes of reaching the human mind and heart, and, above all, of that Christ-like spirit, "which, touched with a sense of human infirmity," should not expend itself in passive pity, but in wholesome and practical action for its relief. These qualities and qualifications he knew belonged, in a prominent degree, to Mr. Gallaudet, and to him the chaplaincy in the institution at Worcester was tendered.

"Gentle as angels' ministry,
 The guiding hand of love should be,
 Which seeks again those chords to bind
 Which human woe hath rent apart,—
 To heal again the wounded mind,
 And bind anew the broken heart.
 The hand which tunes to harmony
 The canning harp whose strings are riven
 Must move as light and quietly
 As that meek breath of summer heaven
 Which woke of old its melody ;—
 And kindness to the dim of soul,
 Whilst aught of rude and stern control
 The clouded heart can deeply feel,
 Is welcome as the odors fanned
 From some unseen and flowering land,
 Around the weary seaman's keel !"

Mr. Gallaudet's experience and observations among the insane were not lost upon him as an educator, but furnished him with facts and illustrations, by which, in his practical lectures to teachers, or conversation with parents and others interested in the cause of education, he shed light upon questions of deep and general interest connected with the philosophy of mind, and the reciprocal influence which the mind and body have upon each other,— the elements of moral science,— the education and training of children and youth, both in families and schools,— the preservation of health and reason, and the precautionary measures to be pursued to guard against the ills of the flesh and the spirit, and thus enabling every individual to prevent more than the most successful institution can ever mitigate or remove. To him the Retreat was not only the field of Christian benevolence, but a school of practical wisdom as an educator. In the conviction that a defective and faulty education, through the period of infancy and youth, is the most prolific cause of insanity, and that we must look to a well directed system of education, having for its object physical improvement, no less than moral and mental culture, as the best security against the attacks of this most formidable disease, he dwelt on the importance of paying attention to the physical condition and improvement of schools, to ventilation, to all the arrangements of the yard, to exercise, to frequent intervals of relaxation from study spent in the fresh air and in athletic sports, to the proportionate development of all the faculties, and, in all cases, to the avoidance of undue stimulants to study, especially with young children and with females.

In 1835-6 Mr. Gallaudet was induced by an association of which Mr. Richard Bigelow and Henry Hudson, Esq., of Hartford, were the active members, to visit the western states in reference to a plan of religious education for that section of the country, which, in coöperation with local and individual efforts, and in aid of existing schools,

contemplated a supply of well qualified teachers and the establishment, in each state, of at least one model institution of Christian education. The financial disasters which swept over the country soon after, crippled the means of several of the active promoters of the plan, and it was postponed, never to be renewed under the same auspices.*

Among the religious and benevolent enterprises in which he was particularly interested, may be mentioned the American Tract Society, of the Connecticut branch of which he was for many years president; the cause of universal peace, which he aimed to promote by disseminating information among all men, of the anti-Christian tendency of the war spirit, and by cultivating, in every way, the doctrines and graces of Christianity, commencing always with the individual, and spreading out through the family and the neighborhood, till they embraced the state and the world; and the civilization and Christianization of Africa by means of colonies of free, intelligent, and religious blacks from this country. To the American Colonization Society and its affiliated societies, he was in the habit of looking as the great instrumentality, under Providence, for elevating the condition of the African race in its own home, and wherever the cupidity of other races may have forcibly transplanted it. No man could be more kind and considerate in his attentions and efforts to improve the condition of this class of our population at home, and especially in providing them with the means of intellectual and religious improvement.

After living a life of practical usefulness, such as it is the privilege of but few good men to live, and yet such as every wise man at the time of his death, if he could live his life over again, would aspire to live, Mr. Gallaudet died as every good man would desire to die. Overtaken by sickness in the discharge of his duties at the Retreat, he retired to his own home and his chamber on the night of the twentieth of July, to go no more out, until borne by others to his last resting-place. His disease proved to be an aggravated form of dysentery, and so prolonged and so severe was the attack, that his constitution, never robust, and his strength, which was never vigorous, and which for the last twenty years had been husbanded only with extreme care, sank beneath it; and after forty-six wearisome days and nights, during most of which his mind was remarkably clear and active, and his faith undimmed, he died on the tenth of September, 1851, leaving to his widow and eight children, and the sorrowing community where he was best known, the inestimable legacy of his life and character, and the consoling lesson of his death.

* At a later period a somewhat similar enterprise was undertaken by Miss Catherine E. Beecher, to which Mr. Gallaudet ever gave his counsel and aid, in preparing the class of teachers who have, for the last eight years, assembled in Hartford for a course of preparatory instruction before going west.

In the bosom of his family, — watched over by the gentle eye of affection, — ministered to by children who would keep him yet a little longer from the sky, — the last offices of the sick-room sought by neighbors and friends, who would thus requite his kindness to them, and mark their appreciation of his worth, — without one gathering mist or shade on his hope of a blessed hereafter, secured (to use his own language) not by merits of his own, but by the redeeming grace of God, — he passed through his last tedious sickness, feeling the arm of his Saviour beneath him; and when his hour came, his spirit passed away so gently, that the precise moment was unmarked :

" They thought him dying when he slept,
And sleeping when he died.

" His soul to Him who gave it rose ;
God led him to his long repose,
His glorious rest ;
And though that Christian's sun has set,
Its light shall linger round us yet,
Bright radiant, blest."

Mr. Gallaudet was married, on the tenth of June, 1821, to Miss Sophia Fowler, of Guilford, a deaf mute, with whom his acquaintance commenced while she was a member of the first class of pupils instructed by him at the Asylum. Seldom has domestic life been blessed with so sweet an accord of temper, taste, and views, of family instruction and discipline, and by such a bright dower of clustering charities, — a triumphant testimony to the deaf mutes, of their inherent capability, properly instructed, to take their appropriate position of influence in the family state. In no one position did the distinguishing features of his mind and heart shine out more clearly than in his own home, and in the practical discharge of his domestic and social duties. Here his views, as a wise educator, were illustrated by beginning the work of parental instruction and example in the very arms of the mother, and in the lap of the father, while natural affection tempers authority with love, and filial fear with filial attachment and gratitude. Here he aimed to form habits, as well as principles of truth, temperance, honesty, justice, virtue, kindness, and industry. Here, by example and influence, by well-timed instruction, and judicious counsels, by a discipline uniform in its demands of strict obedience, yet tempered with parental fondness and familiarity, did he aim to fulfil the obligations which God had imposed on him as the head of a family; and in this preparatory sphere of instruction he had the personal and assiduous attention of Mrs. Gallaudet.

TESTIMONIAL AND MONUMENT

TO THOMAS HOPKINS GALLAUDET.

It was the rare fortune of Thomas Hopkins Gallaudet not only to achieve a great and permanent work of beneficence in the institution of the American Asylum for the Deaf and Dumb, but to receive while living, the most touching evidences of filial respect and affection from the individuals and the class whom his deeds had blessed; and, after his decease, to have had erected to his memory by them an appropriate and enduring monument of their gratitude, on the ground which had been the scene of his labors, and of their happiness.

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. Over four hundred of this unfortunate class were present,—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, at the first formal opening of the Asylum, on the 15th of April, 1817! Surely, peace and benevolence have their victories no less than war. Of a truth, 'the wilderness and solitary places have been made glad by the breaking out of living waters, 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 testimonial, which originated with Mr. Thomas Brown of New Hampshire, one of the earliest and most intelligent of the pupils of

* The material, and much of the language of this article are drawn from *Barnard's Tribute to Gallaudet*, and *Prof. Rae's Account of the Monument*, in the *Annals* for October, 1854.

the Asylum, who said in the graphic language of signs, "that his spirit could not rest until he had devised some method of giving expression to the grateful feeling which filled his heart," and was eagerly seized and made the common property of all the graduates and pupils of the Asylum, consisted of a massive silver pitcher for Mr. Gallaudet, and another, of the same size for Mr. Clerc,—each pitcher being accompanied by an appropriate salver.

Upon one side of the pitcher is an engraved scene, representing Mr. GALLAUDET's going to France in the year 1817, to induce Mr. CLERC to come to America to instruct the deaf and dumb. There are figures of the gentlemen, and ships and waves illustrating the passage across the ocean. The building of the Hartford institution is likewise represented. On the other side is seen a picture of the interior of the school; with teachers, and pupils, and apparatus. In front and between these scenes, is the head of the Abbé SICARD, of Paris, the instructor of Messrs. GALLAUDET and CLERC, and said to be a correct likeness. On the neck of the pitcher are chased the different coats of arms of all the New England states; and on the handle are representations of mute cupids, and also closed hands, indicating the sign of the mutes for the first letter of the alphabet.

The inscriptions are as follows. On the pitcher destined for Mr. GALLAUDET, was engraved:—

PRESENTED TO
REV. THOMAS H. GALLAUDET,
FIRST PRINCIPAL OF THE AMERICAN ASYLUM,
AS A TOKEN OF GRATEFUL RESPECT,
BY THE DEAF MUTES OF NEW ENGLAND.
MOVED BY COMPASSION FOR THE UNFORTUNATE DEAF AND DUMB
OF HIS COUNTRY, HE DEVOTED HIMSELF TO THEIR
WELFARE, AND PROCURED FOR THEM THE
BLESSINGS OF EDUCATION.
HARTFORD, CONN., SEPT. 26TH, 1850.

On the salver:—

TO REV. THOMAS H. GALLAUDET,
FROM HIS FRIENDS, THE DEAF MUTES OF NEW ENGLAND.
HARTFORD, CONN., SEPT. 26TH, 1850.

The addresses and other exercises on the occasion of presenting these testimonials were intensely interesting. Well might Mr. Gallaudet say that he should think of that day "as standing out with a strong and memorable prominence among the days of his earthly pilgrimage, and of his former pupils with a father's love." And that love was reciprocated by his pupils with truly filial respect and affection, which was exhibited in a signal manner on his decease.

He had ever been regarded by them as their best friend and benefactor, and when his death was announced, a sadness and gloom pervaded their whole community, such as is felt when a beloved father dies. They were not satisfied with the ordinary badges of mourning and the usual testimonials of respect for their departed preceptor and guide. Their feelings prompted them to perpetuate his memory, and their own sense of his worth, in a more enduring and costly monument. In this work of gratitude and affection their hearts were united as the heart of one man, and their hands put to it bearing offerings for its accomplishment, which if not commensurate with their zeal and interest, were yet limited only by their ability to do and to give. As the plan and design were wholly their own, which they felt unwilling to have modified even by more gifted minds and cultivated tastes, so the embodiment of them was effected by their unaided contributions; not a dollar having been received from any hearing and speaking person.

The credit of the general plan of the structure is due to Mr. Albert Newsam, of Philadelphia, a former pupil of the Pennsylvania Institution, and one of the most skillful engravers and lithographers in the United States. The sculptured group on the south panel was designed by Mr. John Carlin, of New York, a deaf mute artist of growing skill and reputation. The execution of the work, after having been approved by a committee of the Gallaudet Monument Association, composed exclusively of deaf mutes, and formed for this special purpose, was committed to Mr. James G. Batterson, of Hartford, and his sculptor, Mr. Argenti.

Both in design and execution, this is undoubtedly one of the most beautiful monuments of its kind, in the United States; worthy of the noble name which it is raised to honor. Its whole cost was about *two thousand and five hundred* dollars; which was contributed exclusively by the deaf and dumb, over six hundred being able to say that, "I helped to bring into being that beautiful work of art, and of gratitude."

The monument stands in the grounds of the American Asylum, nearly in front of the center building, and consists of, first, a *platform* of Quincy granite, six feet ten inches square, and ten inches thick—the *plinth* is also of granite, six feet square and one foot thick—the marble *base* is five feet three inches square, and eighteen inches thick, richly moulded—the *die* consists of four panels; the south one containing a bas-relief, which constitutes altogether the most attractive feature of the monument.

Mr. Gallaudet is represented in the act of teaching little children

the manual alphabet. Three children are presented, two boys and one girl, and the execution of their faces and forms is very beautiful. The



artist has succeeded remarkably well in transferring to the stone the features of Mr. Gallaudet, and the expression of his countenance.

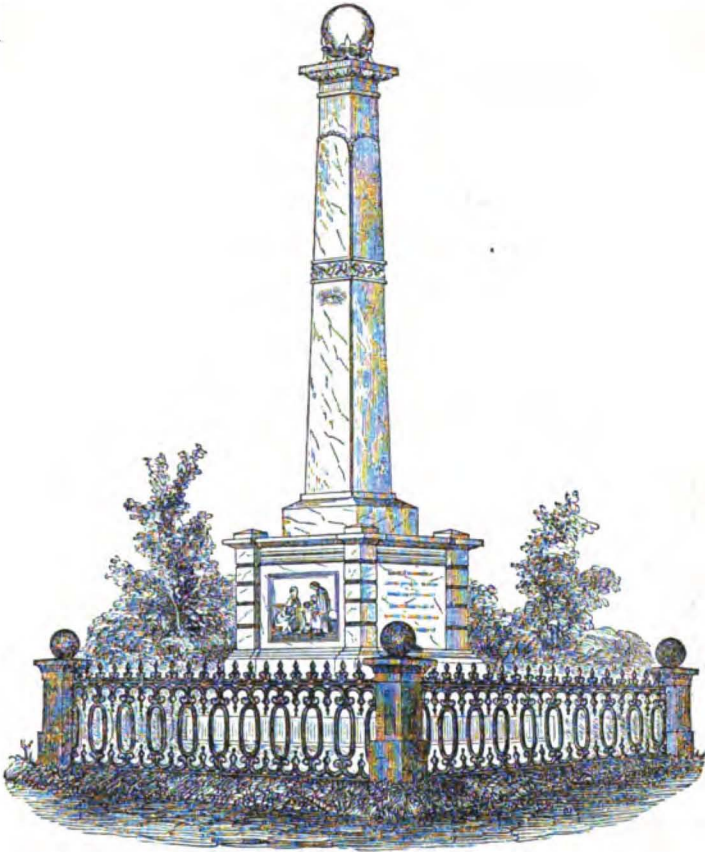
On the north panel, the name GALLAUDET, in the letters of the manual alphabet, is inscribed in bas-relief. On the east panel is the following inscription :—

THOMAS HOPKINS GALLAUDET, LL. D.,
BORN IN PHILADELPHIA,
DECEMBER 10, 1787,
DIED IN HARTFORD,
SEPTEMBER 10, 1851,
AGED SIXTY-FOUR YEARS.

And, on the west panel, is the following :—

ERECTED TO THE MEMORY OF
REV. THOMAS HOPKINS GALLAUDET, LL. D.,
BY THE DEAF AND DUMB
OF THE UNITED STATES,
AS A TESTIMONIAL
OF PROFOUND GRATITUDE
TO THEIR
EARLIEST AND BEST FRIEND
AND BENEFACTOR.

The *die* is surmounted by a *cap*, upon which rests the *base* of the *column*, which is two feet six inches square, the column rising to the height of eleven feet. Upon the south side of the column, surrounded by *radii*, is the Syriac word "Ephphatha,"—that is, "be opened ;" which was spoken by our Saviour when he caused the dumb to speak, and the blind to see. The *band* which connects the two blocks of the



main column, is encircled with a wreath of ivy, the type of immortality; and the column itself is crowned with an ornate *capital*, surmounted by a *globe*. The whole height of the monument is twenty feet and six inches. It is inclosed with a handsome iron fence, with granite posts.

The celebration of the completion of the Gallaudet Monument took place on the 26th of September, 1854, by appropriate exercises and addresses. The principal address was by Prof. Laurent Clerc, which embraced a sketch of the life, services, and character of Mr. Gallaudet, and a history and account of the monument. This was followed by remarks from the Mayor of the City of Hartford, Hon. Henry C. Deming, who married a daughter of Prof. Clerc; by Mr. John Carlin,

a deaf mute of New York; by Prof. C. C. W. Gamage, a deaf mute of the New York Institution; by Rev. Thomas Gallaudet, rector of St. Ann's Church, for deaf-mutes, in New York; by Mr. Thomas Brown, of Henniker, N. H.; by John O. David, of Amherst, N. H.; and, by his Excellency, Henry Dutton, Governor of Connecticut.

There were present on that occasion three hundred and ninety deaf mutes whose names were entered, from sixteen different States, and educated in seven different Institutions. The oldest person was sixty-nine years of age, having finished his studies in Paris in 1805. One hundred and fifty of them were married. Forty-five husbands were present with their wives, thirty-one others whose deaf-mute partner was either absent or dead, and twenty-nine whose partner could hear and speak. Of the one hundred and five families represented, seventy-one had children, amounting in all to one hundred and fifty-four. All of these children could hear except eight, and they belonged to five different families. In three of these families there was one hearing and one deaf child; in another, two deaf children; and, in the other, three deaf ones. The parents of these children were all deaf-mutes. About five per cent. of all the children were deaf-mutes, and the same proportion of families had deaf-mute children in them. Of one hundred and ninety-three men present whose occupation was ascertained, one hundred and thirty-five were mechanics, thirty-six farmers, eight teachers, seven artists, four clerks, two laborers and one merchant. From their appearance, the account given of themselves, and information obtained from others, there was good reason to believe that they were supporting themselves and families in a respectable and comfortable manner. The Governor of Connecticut, after having surveyed the assembly from the elevated platform occupied by the orator of the day, said in a few closing remarks, that he had rarely addressed an audience of equal size, exhibiting the appearance of superior intelligence and respectability. The meeting will long be remembered by them as a bright day in their calendar. The joyous recognition of old friends after a long separation; the renewal of early friendships; the interchange of sympathy at the recital of past sorrows and trials, of congratulation upon the detail of success and good fortune; and especially the satisfaction expressed and felt by all at seeing the great desire of their hearts so happily accomplished, conspired to make the occasion one of surpassing interest, and one which they will never cease to call up among the bright visions of the past.