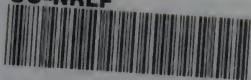


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DISCOURSE

IN COMMEMORATION OF

THE LIFE, CHARACTER AND SERVICES,

OF THE

REV. THOMAS H. GALLAUDET, LL. D.,

DELIVERED BEFORE

THE CITIZENS OF HARTFORD,

JANUARY 7th, 1852.

BY HENRY BARNARD.

HARTFORD:

PUBLISHED BY BROCKETT & HUTCHINSON.

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HARTFORD, Jan. 9th, 1852.

DEAR SIR :

The undersigned having listened with much gratification to your truly interesting and eloquent eulogy, of the 7th inst., on the life and services of our esteemed fellow-citizen, the late Rev. THOMAS H. GALLAUDET, of this city, solicit a copy of the same for publication, a general desire having been manifested to see it in print. Understanding that you omitted, in the delivery, a portion of the address prepared for that occasion, it is the desire of the committee, should you consent to comply with their request, that you will furnish them with the entire production, for the press, together with such other matter in connection therewith, as you may wish to publish with it.

With sentiments of great respect,

Very truly, yours, &c.,

THO. H. SEYMOUR.  
B. HUDSON.  
JAMES H. WELLS.  
PHILLIP RIPLEY.  
JOHN S. BUTLER.

HON. HENRY BARNARD,  
SUPERINTENDENT OF COMMON SCHOOLS.





TRIBUTE TO THE MEMORY

OF

Rev. Thomas Hopkins Gallaudet, LL. D.,

BY THE CITIZENS OF HARTFORD.

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REV. THOMAS HOPKINS GALLAUDET, LL. D., died on the 10th of September, 1851, and was buried on the 12th of the same month, after impressive religious services in the South Congregational Church, which was crowded with mourning friends, the officers and members of the public institutions with which the deceased was connected in life, and with citizens generally. The loss which society and the cause of religion had thus sustained was duly commemorated and improved in several churches of the city on the Sabbaths immediately following. But it was still a very general wish that exercises of a more public character should be had, in which the citizens of Hartford generally might participate.

In pursuance of a call signed by thirty of the principal citizens of Hartford, a preliminary meeting was held in the Lecture Room of the Center Church, on the evening of the 20th of October, 1851, in reference to the adoption of measures for some public tribute of respect to his memory.

The meeting was called to order by Governor Seymour, and organized by the appointment of Hon. Thomas Day, Chairman, and Luzerne Rae, Secretary.

A series of resolutions was presented by the Rev. William W. Turner, which, after brief remarks by the mover, the Hon. Seth Terry, the Rev. Dr. Bushnell, and other gentlemen, were unanimously adopted.

*Whereas*, It having pleased Almighty God to remove by death the Rev. THOMAS H. GALLAUDET, LL. D., a resident of Hartford for half a century, universally known and not less universally beloved and honored, both as a private citizen and public benefactor;

*Resolved*, That, in the view of this meeting, the occasion is one which de-

mands a more public and particular recognition, than properly belongs to the demise of an ordinary citizen.

*Resolved,* That the whole character of the eminent and excellent man whose death we mourn, commanding, as it did, our reverence and admiration while he lived among us, will be long remembered now that he is dead, as a happy union of various and often disunited qualities; of Christian faith and philanthropic works; of liberality without laxity; of firmness without bigotry; of sympathy with the vicious and the criminal in their sufferings, without undue tenderness toward vice and crime; and as furnishing in its whole development, a beautiful proof of the possibility of meeting the most rigorous demands of conscience and of God, and of securing, at the same time, the love and respect of all classes and conditions of men.

*Resolved,* That, by the death of Dr. GALLAUDET, society has lost one of its brightest ornaments; the cause of education a most able and faithful advocate; religion, a shining example of daily devotion to its principles; the young, a kind and judicious counselor; and the unfortunate of every class, a self-denying and never wearying friend.

*Resolved,* That the noblest monuments of the deceased are already erected; and that his name will never be forgotten, so long as the two benevolent institutions, one of which received its existence from the labor of his early manhood, while the other enjoyed the devoted services of his later years, remain to crown the beautiful hills in the neighborhood of our city.

*Resolved,* That a committee of five be appointed by this meeting, to devise such measures as may seem expedient, in further tribute to the memory of Dr. GALLAUDET; and to make all the arrangements necessary to carry these measures into effect.

It was voted that the resolutions adopted by the meeting should be printed in the public papers, and that a copy of the same should be presented by the Secretary to the family of Mr. GALLAUDET.

In accordance with the last of these resolutions, a committee of arrangements was appointed, consisting of the following gentlemen:—B. Hudson, Esq., His Excellency, Thomas H. Seymour, James H. Wells, Esq., Phillip Ripley, Esq., Dr. John S. Butler.

In pursuance of the action of this committee, the following Public Services were held in the South Congregational Church on Wednesday evening, January 7th, 1852.

#### CHANT.

Blessed are the dead, who die in the LORD from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them.

Our days are as a shadow, and there is none abiding; we are but of yesterday, there is but a step between us and death.

Man's days are as grass; as a flower of the field, so he flourisheth.

He appeareth for a little time, and then vanisheth away.

Watch, for ye know not what hour your LORD doth come.

Be ye also ready, for in such an hour as ye think not the Son of man cometh.

It is the LORD: let him do what seemeth him good.

The LORD gave, and the LORD hath taken away, and blessed be the name of the LORD.

#### SELECTIONS FROM SCRIPTURE.

BY REV. WALTER CLARKE.

H Y M N.

BY MRS. LYDIA HUNTLEY SIGOURNEY.

We mourn his loss,—who meekly walked  
In the Redeemer's way,  
And toiled the unfolding mind to shield  
From Error's darkening sway;

Who strove through Nature's prisoning shades  
The hermit-heart to reach,  
And with philosophy divine  
To give the silent, speech;

Who 'mid the cells of dire disease  
In prayerful patience wrought,  
And stricken and bewildered souls  
To a Great Healer brought.

Around his grave let pilgrims throng,  
And tears bedew his urn:  
'Tis meet that for the *friend of all*,  
The hearts of all should mourn.

Yet meet it is our God to praise  
For his example here,  
And for his glorious rest,—above  
The trial and the tear.

P R A Y E R.

BY REV. WALTER CLARKE.

H Y M N.

BY LUZERNE RAE.

He dies: the earth becomes more dark  
When such as he ascend to heaven,  
For where Death strikes a 'shining mark,'  
Through bleeding hearts his shaft is driven.  
Alike the sounds of mourning come  
From humble hut and lofty hall,  
Wherever misery finds a home;  
And all lament the friend of all.

He dies: and still around his grave,  
The silent sons of sorrow bend,  
With tears for him they could not save,  
Their guide—their father—and their friend;  
And minds in ruin ask for him,  
With wondering woe that he is gone;  
And cheeks are pale and eyes are dim,  
Among the outcast and forlorn.

*Thomas Hopkins Gallaudet.*

He lives : for virtue cannot die ;  
 The man departs, his deeds remain ;  
 They wipe the tear, they check the sigh,  
 They hush the sob of mortal pain.  
 Love lasts forever : age on age  
 The holy flame renews its glow,  
 While man's brief years of pilgrimage,  
 End in the dust of death below.

He lives : his memory is the light  
 To which our eyes with reverence turn :  
 To love the true—to choose the right—  
 Are lessons from his life we learn.  
 Give us, O God! thy guiding hand,  
 And teach us by thy word, that we  
 Like him may labor in the land,  
 And follow him to heaven and Thee.

**EULOGY.**

BY HENRY BARNARD.

**DIRGE.**

Paraphrase of COLLINS' "How sleep the brave!"

BY REV. THOMAS H. GALLAUDET, LL. D.

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 early and spontaneous movement of many graduates of the American Asylum, and of deaf mutes in other parts of the country towards the erection of a monument in the grounds of the Asylum, commemorative of their gratitude and affection towards this great benefactor of that class, may supersede the action of the committee in that direction.

## E U L O G Y .

IN the autumn of 1807, in the family of Dr. Mason Fitch Cogswell, the beloved physician of our city at the date referred to, there was an interesting child, over whose innocent beauty, and joyous temper, and opening faculties, two summers had shed their fragrance, their brightness and their music. The heart of little Alice Cogswell,—for her name has become historic,—seemed the gushing fountain of glad and gladdening emotions, which fell from her lips in the unwritten melody of childhood's first imperfect words. Her curious ear was quick to catch the lowest tones of a mother's or a sister's voice, and assimilate into her spirit's growth the many sounds with which exulting nature makes every nook of her wide domain vocal. There was about her whole appearance and movements that indescribable purity and joy which suggested to the poet the thought "that Heaven lies about us in our infancy," or that more consoling declaration of Him who took little children in his arms and blessed them, "that of such is the kingdom of Heaven."

Interesting as this child was, she became in the providence of God, in consequence of an attack of spotted fever, when two years and three months old, an object of still wider and deeper interest to her family, to this community, and to the world.

The child recovered from its severe illness, but it was soon painfully evident that the sense of hearing was obliterated, and that to her ear this universe of sound, from the mighty compass of the many-stringed harp of nature, to the varied tones of the human voice, was as silent as a desert; and as is not usual in such cases, the loss of articulation soon followed the loss of hearing.

There is no need of words to realize to you, even if you have not been brought into the experience, or the presence of such calamity,—the mother's anguish or the father's anxiety, when the gladsomeness of this child's heart no longer found expression in prattling converse, and its blank look proclaimed that the voice of maternal affection fell unheeded on its ear. The yearnings of its young spirit for love, or for its little wants, could only find expression in inarticulate breathings, or uncouth explosions of sound.

As Alice grew in years, it was painfully evident, that as compared with children of the same age, having perfect senses, she did not grow in knowledge. The shades of a prison-house seemed to close round her mind, although placed in the midst of cultivated society, teachers, schools, books, and

The boundless store

Of charms which nature to her votary yields;  
 The warbling woodland; the resounding shore;  
 The pomp of groves and garniture of fields,  
 All that the genial ray of morning gilds,  
 And all that echoes to the song of even;  
 All that the mountains' sheltering bosom shields,  
 And all the dread magnificence of Heaven.

Her spirit, gifted with the warmest affections, and the power of an endless life, and of indefinite progression, seemed destined to sit in the loneliness of perpetual solitude,—cut off from all intercourse, through teachers and books, with the great and good on earth, from the majestic contemplation of its own immortal existence, the sublime conception of an Infinite and Supreme Intelligence, and from all communion with the spirits of the just made perfect.

By agencies and in ways, to which I shall briefly advert, modes of reaching, and educating that mind were discovered and applied,—that imprisoned spirit was wooed forth into the light of a gladsome existence,—the warmth of that loving heart was cherished so as to add not only to the cheerfulness of her parental home, and when she passed from girlhood into young womanhood, she was not only clothed with the attractions of personal beauty and accomplished manners, but

displayed the higher attractions of a cultivated mind and a purified spirit—star-illumed, like the depths of the midnight Heavens above us, with bright thoughts and holy aspirations.

Among the teachers who were instrumental in commencing and working this change, the name of Lydia Huntley must not be forgotten, to whom also many of the most accomplished women of our city owe the early culture of their minds and moral tastes, and who under this and another name, by weaving her own happy inspirations into the bridal wreath and the mourning chaplet of her friends, has associated herself inseparably with the household memories of our city and our land.

How touching and beautiful are the lines in which this gifted lady has imagined her favorite pupil, from a higher and purer region, addressing the cherished objects of kindred affection on earth.

Joy! I am mute no more,  
 My sad and silent years  
 With all their loveliness are o'er,  
 Sweet sisters dry your tears;  
 Listen at hush of eve,—listen at dawn of day,  
 List at the hour of prayer,—can ye not hear my lay?  
 Untaught, unchecked, it came,  
 As light from chaos beamed,  
 Praising his everlasting name,  
 Whose blood from Calvary streamed,  
 And still it swells that highest strain, the song of the redeemed.

Sisters! there's music here;  
 From countless harps it flows,  
 Throughout this bright celestial sphere,  
 Nor pause nor discord knows.  
 The seal is melted from mine ear,  
 By love divine,  
 And what through life I pined to hear,  
 Is mine, is mine,—  
 The warbling of an ever tuneful choir,  
 And the full, deep response of David's sacred lyre.  
 Did kind earth hide from me,  
 Her broken harmony,  
 That thus the melodies of Heaven might roll  
 And whelm in deeper tides of bliss my wrapt, my wondering soul!

But the individual whose blessed privilege it was to plant the standard of intelligence in the almost inaccessible fast-

nesses of Alice Cogswell's mind,—to establish for her lines and avenues of communication between the inner and the outer world,—to give her the means and methods of self-culture,—and if not literally to unloose the tongue; or unseal the ear, to unfold to her spirit the harmonies, and clothe it with the singing robes of Heaven,—was THOMAS HOPKINS GALLAUDET.

But his labors in the cause of deaf-mute instruction were not confined to this individual case. Through the agency and coöperation of many others, it was his higher distinction to have founded an institution, and by its success, to have led the way to the establishment of already thirteen other institutions, by which thousands of this unfortunate class have already been rescued from the doom of ignorance and isolation from their kind; and tens of thousands more, instead of remaining ignorant, lonely, and helpless, will yet be introduced to the boundless stores of human and divine knowledge, to the delights of social intercourse, to a participation in the privileges of American citizenship, to such practical skill in useful mechanical and commercial business, and even the higher walks of literature, science and the fine arts, as will enable them to gain an honorable livelihood, by their own personal exertions, and in fine, to all the duties and privilèges of educated Christian men and women, capable not only of individual usefulness and well-being, but of adding, each, something to the stock of human happiness, and of subtracting something from the sum of human misery.

But he was not only the successful teacher in a new and most difficult department of human culture, he was a wise educator in the largest acceptation of that word, the early and constant friend of the teacher in every grade of school, the guide and counselor of the young, the untiring laborer in every work of philanthropy—the Christian gentleman, and the preëminently good man. And this truly great and good man was our own townsman, and neighbor and friend. Here was the field of his useful and benevolent labors,—here stands, and will stand the institution which he founded, and with which his name will be associated forever. Here in our



daily walks, are the men and women whom his labors have blessed,—here are the children and youth, the sons and daughters of silence, and but for him, of sorrow, who have come here to this “house of mercy,” which he founded, to this pool of Bethesda, whose waters will possess the virtue of healing so long as its guardians labor in his spirit,—here the beauty of his daily life fell like a blessing on the dusty turmoil of our busy and selfish pursuits.

From this field of his benevolent labor,—from these public charities, in whose service he spent so large a part of his life,—from his family, where he had gathered up his heart's best affections of an earthly sort,—from his daily round of neighborly and benevolent offices, it has pleased God to remove him by death. And although the funeral obsequies have long since been performed, and the winds of winter, which ever reminded him of the claims of the poor, are now sighing their requiem over his last resting-place, to which we followed him in the first month of autumn—we, his fellow-citizens, neighbors and friends, have come together, to devote a brief space to the contemplation of his life, character and services. Our commemoration of such a man cannot come too late, or be renewed too often, if we go back to our various pursuits, with our faith in goodness made strong, and our aims and efforts for the welfare of our fellow-men purified and strengthened. But whatever we may do, or omit to do, for his broadly beneficent life and sublime Christian virtues, the world will add one other name to its small roll of truly good men who have founded institutions of beneficence, and lifted from a bowed 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.

THOMAS HOPKINS GALLAUDET was born in the city of Philadelphia, on the 10th 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 afterward 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 Center 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, with 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—reciting his Blackstone, during Mr. Goodrich's absence in attendance at court, to the Hon. Thomas S. Williams, late chief justice of the State. Here, as in every thing 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 clerk a counting-room in the city of New York. But neither law or 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 liberal education, must necessarily preach,—or practice 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 im-

mediately 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 life 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 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 what such lights as he could gather from a publication of the Abbe 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. 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 co-operation. A meeting was accordingly held at his house on the 13th of April, 1815, composed (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 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. Mr. Woodbridge was then in the prime of life, and in the

front rank of the mercantile interest of Hartford. By his personal solicitation, 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 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 this community, 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.

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 20th 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 20th of May following, he sailed for New York, in the prosecution of his benevolent object.

Before leaving America, Mr. GALLAUDET penned the following address to the benevolent of our own country, in behalf of the object of his mission.

"Amid all the calamities which have of late darkened the world, it is matter of no small consolation to the benevolent mind, to witness the various efforts which are making for meliorating the condition of man. Nor will the hope that rests on divine revelation be deceived, that these efforts, under the blessing of God, will eventually terminate in the universal diffusion of peace and happiness through the earth. Benevolence directed to its proper object will not be lost. The seed may be long hid in the earth, but a future harvest will

crowd honest labor with success. This is sufficient to encourage those efforts for doing good, which in their present prosecution may be attended with considerable embarrassment, and for the successful result of which, the charity which engages in them must be liberal enough to embrace in its view generations yet unborn.

“ Still it is more grateful to witness the effect of our beneficence, to see the smile which we ourselves have lighted upon the cheek of sorrow, and to hear the sound of cheerfulness which our own charity has raised from the tongue of suffering. And where the object of relief is not only present, but owes its misfortune to some natural calamity or inevitable dispensation of Providence; where the impediments and difficulties under which it labors can be removed, and refined intellectual and moral excellence can be shed upon its character, as it were by the touch of our beneficence, then it becomes a delightful duty to imitate the example of him who went about doing good. To such a duty it is the object of this paper to direct the attention of the benevolent.

“ We have among us a class of our fellow beings, the deaf and dumb, who are deprived by a wise Providence of many resources of improvement and happiness with which the rest of mankind are favored. Their *numbers*, their *condition*, and the *practicability* of affording them relief, address loud claims to every feeling heart. A simple statement of facts will, it is hoped, be sufficient to excite the attention of the benevolent to this interesting subject.

“ At a session of the General Association of the Congregational clergymen of Connecticut, held in Sharon, June, 1812, it was reported by a committee appointed some time before for the purpose, that within the limits of the several associations of the State, there were eighty-four deaf and dumb persons. A copy of this report is in the possession of Doctor Mason F. Cogswell, of Hartford. Now no reason can be given why the whole population of New England should not contain a proportionate number of the deaf and dumb. Taking the Connecticut as the standard, New England contains more than *four hundred persons* in this unhappy situa-

tion, and the United States upwards of *two thousand*. If this be any thing like the true number of those who in New England are shut out at present from almost all the sources of intellectual and moral improvement, what a subject of interest does it present to the benevolent heart.

“At present there is not a single institution of the deaf and dumb in New England. The benefits of such institutions will readily present themselves to the reflecting mind. To say nothing of the inexpressible consolation which would be afforded to parents and friends by establishing schools for the deaf and dumb; nor of the increase of enjoyment and usefulness in this life, which would thus be given to our fellow-men, the one single consideration of their having immortal souls, which may, by learning the glad news of salvation, become interested in that Saviour who died for all men, is sufficient to invest this subject with an importance, which it is thought, nothing but the want of information has hitherto denied it. Indeed it is a matter of some wonder that New England, so attentive to the interests of her rising generation, so conspicuously preëminent among the nations of the earth, for what her civil institutions have done with regard to the education of youth, should so long have neglected her deaf and dumb children. In this respect she is far behind most of the countries in Europe. In London, Edinburgh, Paris, and other towns on the continent, there have been for many years, schools for the education of the deaf and dumb. And the art of instructing them has been carried to such a degree of perfection, that they are taught almost all that is useful and ornamental in life.

“However much it may surprise those who are unacquainted with the subject, it is a fact capable of the most satisfactory proof, that the deaf and dumb in Europe have been taught, not only to read and write, and understand written language with exact accuracy and precision, but in some cases to understand spoken language, and to speak themselves audibly and intelligibly. Now if the deaf and dumb in our country can, by a proper course of instruction, be fitted for useful and respectable employment in life,—if they can have their minds



open to such intellectual and moral improvement as will render them comfortable and happy on this side of the grave,—above all, if they can be made acquainted with the revelation of God's mercy through Jesus Christ, who can hesitate to promote an object which is pregnant with so much good, and which addresses itself to the most enlarged views of Christian benevolence?

“In pursuance of this object, should it meet with sufficient encouragement, it will become necessary for the intended instructor to visit Europe for the sake of acquiring this art of instructing the deaf and dumb, which has there been carried to a great degree of perfection. For this pursuit, like most others, depends upon the wisdom of experience for its successful prosecution. This paper solicits the aid of those who are inclined to assist the promotion of the proposed object. The honor of our country, the cause of humanity, the interests of religion, plead in its behalf. It is hoped claims so powerful will not be resisted.”

These claims were not unheeded,—the number of subscribers and the amount of subscriptions were enlarged,—an act of incorporation under the style of the “Connecticut Asylum for the education of deaf and dumb persons,” was obtained in May, 1816, which was changed to that of the “American Asylum” in 1819, on the occasion of a grant of a township of public land, by the Congress of the United States, in that year, mainly through the active exertions of Hon. Nathaniel Terry, and Hon. Thomas S. Williams, representatives of this State, seconded indeed by other members from our own and other States, and especially by the then Speaker of the House, Hon. Henry Clay, of Kentucky.

In the mean time, Mr. GALLAUDET was pursuing the objects of his mission in Europe. 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 Clerc,—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. As illustrating the spirit in which Mr. GALLAUDET pursued his work, the following extract from an entry made in his journal, at the time of his greatest discouragements in London, and the day before he heard of the Abbé Sicard's presence in London, is given.

“Our projects are often thwarted by Providence on account of our sins. Alas! if mine have contributed to the production of these difficulties, which have thus far attended the undertaking in which I have engaged, most deeply would I lament the injury which I have thus done the poor deaf and dumb. Can I make them any recompense? With God's blessing, it shall be in devoting myself more faithfully to their relief. I long to be surrounded with them in my native land, to be their instructor, their guide, their friend, their father. How much is yet to be done before this can be accomplished! To Almighty God, as the giver of all good through Jesus Christ, I commend myself and my undertaking. He is able to do all things for me, and if success finally crown my efforts, to Him be all the glory.”

The period of Mr. GALLAUDET'S stay in Paris was abridged by an event which is thus recorded in his journal.

“Monday, May 20th. In a conversation which I had with Clerc this day, he proposed going to America with me as an assistant, if the Abbé Sicard would give his consent.”

This suggestion was acted upon without delay. The Abbé's cordial consent was obtained, although he felt it to be a great sacrifice;—and in July, Mr. GALLAUDET had the happiness of embarking for America, with Mr. Laurent Clerc, a highly educated deaf mute, one of the ablest pupils of Sicard, and 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. How many there are present to-night who can testify to the gratitude to God and his friend, with which Mr. GALLAUDET ever recurred to that conversation in Paris, and to Mr. Clerc's consent to leave his home and his country to devote himself among strangers to the instruction of those who were afflicted like himself.

How touchingly did he refer to that event in his address at the ever memorable gathering of the deaf and dumb in this city, thirty-four years afterward—"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 finds himself, as the years pass lightly over him, near his children and grand children, amid a circle of appreciating friends, and a generation of grateful pupils, who will ever shower blessings on him for his many sacrifices and labors in their behalf. Gently may the hand of time continue to fall on his genial temperament and kind affections, and long may it be before one of his surviving associates shall be called on to pay a passing tribute like that in which we are now engaged, to his services and his worth.

The eight months immediately following their arrival (August 9, 1816) in this country, were mainly spent in soliciting pecuniary aid for the Asylum, and in making known its objects to the benevolent, and to all who were directly interested from having sons or daughters afflicted with the privation of the senses of hearing and speaking. With this

end in view, the cities of New Haven, Salem, New York, Albany, Philadelphia, and Burlington, were visited, and liberal subscriptions obtained. The following heading of one of the subscription papers, drawn up by Mr. GALLAUDET, sets forth the views of the institution.

“ A new and interesting charity presents its claims to the benevolent. Its object is to open the sources of intellectual and religious improvement to a very unfortunate class of our countrymen, the *deaf and dumb*. Its views have nothing of a local kind. Its constitution invites to the direction of its concerns, individuals of any of the States. It has chosen for the place of its establishment a central spot in a healthy and economical part of our country, and nothing now is wanting but public patronage to raise it to that degree of permanent and extensive usefulness which the importance of the object to which it is devoted demands.

“ Very considerable funds will be necessary for the support and education of the children of the indigent. It is peculiarly over these unfortunates who are without resources of their own, and who cannot be maintained and instructed by their immediate relations and friends, that the proposed asylum wishes to cast the mantle of its protection.

“ It seeks to restore them to society with habits of practical usefulness, with capacities of intellectual enjoyment, and above all, in the possession of the hope of immortality through Jesus Christ. It expects soon to commence under very favorable auspices. Its principal instructor has visited institutions of a similar kind in London, Edinburgh and Paris. His assistant, who is himself deaf and dumb, is one of the most distinguished pupils of the celebrated Abbé Sicard, and has been for eight years an instructor in the Royal Institution for this unfortunate class of persons in Paris.

“ In Europe, experience has taught the necessity of giving to such establishments considerable magnitude and resources. It is in such alone that this singular department of education can be carried to its greatest degree of excellence, that the pupils can be supported and instructed at the least expense, that they can feel that excitement which is found to

be the result of assembling them together in considerable numbers, and that instructors can be trained for other institutions when they are found necessary. Such establishments now flourish in almost every European state.

“Princes are their patrons, and public munificence has raised them to eminent and extensive usefulness. The first and infant institution of this kind in America, now pleads in the name of those whom it seeks to relieve. Its object it fondly trusts will unite the wishes and secure the aid of all who feel for the honor of their country, for the cause of humanity, and for the diffusion among all minds of that religion whose founder exhibited not only the most endearing trait of his character, but one of the most striking proofs of his Messiahship, in opening the ears of the deaf and in causing the tongue of the dumb to sing for joy.”

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 15th of April, 1817, in the south part of the building now occupied by the City Hotel. 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 Center 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 sets 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 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.

As illustrating the spirit of the man,—and especially the spirit of trust in God,—the looking to his grace for help in all his undertakings, the following extracts are taken from a journal in which, during his early connection with the Asylum, he was accustomed to enter from time to time his progress and private aspirations.

“Sunday, January 25, 1818. I am now surrounded with thirty-one pupils. Mr. Clerc has been ten days absent on a visit to Washington. During the time which has elapsed since the opening of the Asylum, I have had to encounter great trials. Now I am quite exhausted in health and

strength. Oh! that God would appear for me, and make haste to help me. If I know my own heart, I long but for one kind of happiness, that of zealous and cheerful activity in doing good. I have of late began to ponder a good deal on the difficulty of my continuing to be the principal of such an establishment as this, with which I am now connected, will probably be. Most gladly would I hail as my superior here and as the head of this Asylum, some one of acknowledged piety and talents, and of more force of character than myself. Alas! how is my energy gone! How I shrink from difficulties!—Oh! Almighty God! in thy wise providence thou hast placed me in my present situation. Thou seest my heart. Thou knowest my desire is to be devoted to thy service, and to be made the instrument of training up the deaf and dumb for heaven. Oh! turn not a deaf ear to my regrets. Oh! raise me from this bodily and intellectual and religious lethargy, which has now so long prostrated all the energies and deadened the affections of my soul;—Oh! show me clearly the path of duty, and teach me more submission to thy holy will, more self denial and humility—more penitence and perseverance;—Oh! grant me some indication of thy favor and thy love. Oh! touch the heart of my dear friend Clerc with godly sorrow for sin, and with an unfeigned reliance on Jesus Christ. Oh! lead my dear pupils to the same Saviour—Oh! God forsake me not. Cast me not away from thy presence. Take not thy holy spirit from me.”

Again, a few years later, the following entry was made.

“As connected with the Asylum for the Deaf and Dumb, I do hope to feel anxious to discharge my duties in the fear of God. I invoke his grace to qualify me, and I renewedly consecrate myself, soul, spirit and body, to the service of Jesus Christ. I beseech God to guard me against all concern, (1st.) About my own temporal concerns. Oh! may I be led to take no thought in this respect for the morrow, but to leave God to furnish me with what temporal comforts he may see best for me, and not ever form my plans for pecuniary emolument; (2ndly.) Against all undue anxiety respecting the management of the Asylum by its directors. Oh! may I have

a meek, quiet, uncomplaining spirit with regard to all that they may do, however unwise it may seem to be according to my poor, weak, fallible judgment. May I strive each day to do all the good I can to the souls of my dear pupils, and calmly resign every thing which lies out of my own immediate sphere of duty into the hand of him who will overrule all things, however adverse they may seem, for his own glory: (3dly.) Against all uncharitable feelings against any who are associated with me in the internal management of the Asylum. May I rather be careful to examine my own heart and conduct, and consider how far shall I fail of doing my duty conscientiously and zealously. (4thly.) Against any regard to public opinion, while I have the approbation of my own conscience. (5thly.) Against the corruption of my own heart, and my daily besetting sins. Oh! for grace to gain an entire victory over them, and to be conformed in all things to the blessed example of Jesus Christ. Oh God! I implore the aid of thy divine spirit to assist me in all these respects, and to thy name shall be all the glory, through Jesus Christ. Amen and Amen."

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.

Before passing into other fields of his useful life, it would be doing injustice to the deaf and dumb, and especially, to those who have enjoyed the privileges of the American Asylum, not to add, that they have ever shown a filial respect and affection towards Mr. GALLAUDET, while living, and are now engaged in raising the necessary funds to erect in the grounds of the institution, some permanent memorial of their gratitude. 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. Including the present pupils of the Asylum, there were over four hundred of this unfortunate class present, as large, and 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! Surely, peace and benevolence have their victories no less than war. Of a truth, ‘the wilderness and solitary place 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 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 are 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 of our public-spirited and benevolent citizens in the winter of 1834-35, to promote the cause of moral reform among the youth of our 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.

I presume 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.

Not a stranger visited our city, any way interested in public charities, or educational institutions or movements, who did not bring letters of introduction or seek an interview with him,—and no man among us was so ready to discharge the rights of hospitality and courteous attentions to strangers.

There is scarcely an institution or movement among us, devoted to the promotion of education, or the relief of suffering humanity, which did not enjoy the benefit of his wise counsel, or receive his active coöperation. In these and other ways his time and thoughts were so completely occupied, or distracted, that he enjoyed but little leisure for profound meditation, or the original investigation of any subject, and much less for that elaboration, which even the happiest efforts of genius require to ensure a lasting reputation.

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 practiced 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 1830, 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 or-

ganization, 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 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 October, 1830, of which Noah Webster, LL. D., was President. The discussions in that convention, of such topics as the influence of the school fund 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 this State, and a teacher for many years in our 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 indi-

viduals 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.” The measures of that Board, and of their Secretary, were determined on after consultation with him,—and in all the preliminary operations, those measures had his personal coöperation. 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 this city,—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. Universal intelligence, he has somewhere said, under the influence of sound moral and religious principle, and diffused, in connection with other modes of doing it, through the extensive medium of common schools, so as to embrace the whole rising generation, is to constitute, with the blessing of God, the security, the ornament, and the happiness of the social state, and to render it (what we ought ever to regard as its principal value) the propitious auxiliary to our preparation for a higher and nobler condition of being beyond the grave.

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 ab-



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

On the 6th 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. 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. In their report for that year, both the trustees and superintendent invite the attention of the legislature to the establishment of a chapel, and the introduction of religious exercises, especially on the Sabbath. In 1836, Dr. Woodward again refers to the subject. "A few of our inmates at present go to the churches in the village, and are always gratified by such an indulgence; others spend the day in reading at home; but with a large proportion of them the day passes heavily along, and is spent in idle listlessness or irritation. With the insane I would as far as possible inculcate all the habits of rational life. I wish them to attend religious worship on the Sabbath, for the same reason that other men do, for instruction in religion and virtue. In matters of religion and morality, I would deal with the insane as with the rational mind, approve of no deception, encourage no delusions, foster no self-compla-

cent impressions of character, dignity, and power: I would improve every opportunity, when the mind is calm and the feelings kind, to impress on them that they are men, to excite in their minds rational contemplations, encourage correct habits, awaken self-respect, and prompt to active duty. In aid of this I wish them to attend religious worship, to listen to instruction from the volume of truth, and to receive encouragement to calm and quiet tempers, from its promises of reward to virtuous and upright conduct. Few individuals are so completely insane as to be beyond the reach of moral instruction, and perhaps I may add, of moral responsibilities." With these views a chapel was opened, and religious worship was commenced by regular meetings on the Sabbath, on which all the officers and household of the Hospital were requested to attend.

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 coöperation 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 Christlike 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 preëminent degree to Mr. GALLAUDET, and to him the chaplaincy in the institution at Worcester was tendered. He so far encouraged the application as to visit Worcester, and conduct the religious exercises of the institution for several Sabbaths. He returned to Hartford with a strong conviction that in ministering to the spiritual wants of the insane, and in aiding in their restoration to mental soundness, there was a new field of benevolent activity opened, into which he would enter if such should be the indications of Providence. It was difficult for me, who had been made acquainted with this movement, to see why a man so much and deservedly respected and beloved in this community, who was doing so much good, not only by his direct labors

in every good cause, but by the daily beauty of his life, need go to Worcester to labor for the insane, when we had an institution for this unfortunate class among ourselves, of which we at least ought to be proud, as in reality the pioneer institution of this country in the improved methods of treating insanity, which had already furnished the superintendents of three other institutions, and from which Dr. Woodward had adopted those methods of treating insanity, which have made the State Lunatic Hospital at Worcester known throughout the world.

Believing with Dr. Woodward, that he was eminently qualified for the place, and that such an office could be most advantageously created in our own institution, and that its directors when the subject was fairly presented, would introduce the same, I addressed myself to several of our public-spirited and benevolent individuals, and in less than twenty-four hours received sufficient encouragement to say to Mr. GALLAUDET, and to some of the directors, that in case he should be appointed chaplain, at least one-half of such salary as should be agreed on, would be paid by individuals in Hartford.

Mr. GALLAUDET was appointed ; and he entered on his new and interesting field of labor with his usual caution 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,

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 cunning 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!

The details of the duties and labors of chaplain, as performed by Mr. GALLAUDET, are thus set forth in one of his annual reports to the directors. "Most of these duties are of a very regular and uniform kind. I attend prayers on week days in the chapel, and conduct the religious exercises there on the Sabbath. I keep up a constant daily intercourse with the patients in their respective halls, endeavoring to become familiar with their individual characters and peculiarities, and to do them good in the way of religious counsel, pleasant conversation, and other kind offices. I visit them in their rooms, especially when they are sick, and when cir-

cumstances render it desirable, pray with them, as I do, also, with the attendants and nurses when laboring under indisposition.

“ I attend the weekly reading and sewing parties of the female patients, the customary celebration of the anniversary of American Independence, and other occasions of entertainment and interest which bring many of the inmates of the institution together, performing at such times, such services as are in my power. Occasionally, I go with a party of the patients to visit the Asylum for the Deaf and Dumb.

“ In the course of the year, I render not a few attentions to the friends of the patients from abroad, who are spending some time in the city; receive visits from the patients and the friends of the patients, at my own house; convey messages from those of them who live in Hartford to the Retreat, and from the Retreat to them; and frequently call upon them at their own residences with information to be communicated to them from the physician.

“ Some correspondence devolves upon me, growing out of the relation which I sustain to the Retreat, and my friendship or acquaintance with those who have relatives or friends under its care. I am in the constant habit of learning what it is needful for me to know, in the discharge of my official duties, with regard to the condition of each patient, both when admitted and afterwards, from the physician; while I endeavor, in all that I do, to act in accordance with his views and wishes, I will only add that, as one means of greater usefulness, part of my reading is devoted to such works on insanity and reports of other institutions, as I think will be of practical benefit to me.

“ From year to year, the impression deepens upon my mind, that there is much yet to learn with regard to the physical, intellectual and moral condition of the insane, and much yet to do in ascertaining and applying all the available means of alleviation, of comfort, and of cure. Here is yet a wide, and, to a great extent, unexplored field, in which experience, ingenuity and Christian benevolence may find ample scope for exercise. I am sure, I can say so, from what I ob-

serve in my own appropriate department, with regard to the mental and religious condition of the insane, presenting, as it does, phenomena of the most singular, various, and complicated kinds. Striking and multifarious peculiarities, in these respects, exist among the sane. It would be strange indeed if they were not found to be as many, and as great, among the insane.

“ Each case, therefore, needs to be deliberately and patiently studied by itself, and time must be taken for doing this, that the moral and religious means employed for relief and restoration may be wisely chosen and applied. Hence, in order that the chaplain may be a judicious and successful auxiliary of the physician at the head of an institution for the insane, it is indispensable that he should have frequent and familiar intercourse with its inmates. He thus becomes the better qualified, not only to conduct the customary religious exercises, and to prepare the discourses which he delivers, in a way suited to the condition, and adapted to the benefit of the patients, but also to appreciate the counsels and directions of the physician in his daily interviews with them, and to make these interviews pleasant and profitable.

“ It is by such intercourse, too, that the chaplain gains the confidence and friendly regard of the patients. This opens their minds and hearts to his inspection, and procures for him a moral influence over them which would be very limited and imperfect without this intercourse. It need not, and I think I can say from my own experience, it does not detract from that deference and respect which are due to his sacred office. On the contrary, if this intercourse is wisely conducted, it leads them to esteem the chaplain as their pastor and friend, one who knows them personally, and sympathizes with them individually, and thus to take a deeper interest in his public ministrations, and to be the more profited by them.

“ I have dwelt a little on this topic from the desire that I have to impress its importance upon those who are interested in the insane, or who are interested with the management of institutions for their benefit. For if my labors in the Retreat have been, in any degree, acceptable and useful to its in-

mates, or entitled to any approbation from its directors, this has arisen preëminently from the opportunities which I have enjoyed of daily and familiar intercourse with the pupils."

No one familiar with the internal management and concerns of an institution of this character, and with the phenomena of this disease, can hesitate for a moment to recognize the great benefit of these labors and of religious influence, wisely exerted, to the insane. Many of the patients (we use substantially the language of his reports,) are in a state of convalescence, and are fast recovering their original soundness of mind; and among these and the other patients are a few who well know, by long experience, how to use and prize such privileges. Others are laboring under kinds and degrees of insanity which leave the mind rational with regard to a variety of subjects, religion often being one of them. Some are only periodically affected, and entirely sane during the intervals. Some have perverted moral feelings, obliquities of disposition and temper, while the intellect is capable, in a greater or less degree, of appreciating truth. Of the rest, there are those, indeed, whose minds are so enfeebled or beclouded by their malady, that they may not have any distinct conceptions of religious truth conveyed to them. Yet even these retain some childlike susceptibilities of religious feeling, not wholly inaccessible to the salutary impressions which the outward forms alone of divine worship are adapted to produce. Former associations and habits are not yet obliterated. They often give distinct and pleasant indications that the things of religion are among the few objects which still afford them some gratification; and small as may be the degree of enjoyment and benefit which they thus experience, Christian sympathy delights to provide this solace for them, careful, in the spirit of the Saviour, *not to break the bruised reed, nor quench the smoking flax.*

In estimating the value of these religious exercises there are many things to be taken into account, in addition to their spiritual benefit to the patients, as means of grace that they ought to enjoy in common with their fellow-men around them,—and which things in their aggregate influence, have a

much greater efficiency than many, not familiar with them, would suppose. Such are the following: the necessary preparations to be made for attending the religious exercises in a becoming manner, and which fill up a portion of time agreeably and profitably; the regular return of the stated hour for doing this, and the pleasant anticipations connected with it; the change of scene from the apartments and halls to a commodious, cheerful and tasteful chapel, there to unite in the worship of God; the social feelings induced and gratified; the waking up of formerly cherished associations and habits; the soothing, consoling, and elevating influence of sacred music; the listening intelligently to the interesting truths of the word of God, and uniting with the heart in rendering him that homage which is his first due, as is, beyond doubt, the case with not a few of the patients; the successful exercise of self-control, so strikingly and continually exhibited by those who need to exercise it; the having their own place of worship, and their own minister whom they regard as the peculiar pastor of the little flock to which they belong; the habits of punctuality, order and decorum they acquire, and relish, in going to and returning from the accustomed place of their devotions,—the two sexes having their separate avenues for entering and withdrawing, connected with the male and female sides of the institution, and their appropriate, distinct seats while assembled together; the feeling that, in all this, they are treated like other folks, and act as other folks do, and the subsequent satisfaction, a part of our common nature, which many of them experience in the reflection that they have performed an important duty.

The Sabbath, it may be added, would be, to many of the inmates of the Retreat a monotonous and tedious day, if it were not enlivened and cheered by their coming together for religious worship. This has often been noticed, and also that they manifest a strong and even restless desire to have the usual religious exercises return, when, as will sometimes happen from peculiar circumstances, they have been temporarily suspended.

Of a truth, he has well said, "such labors have their encour-



agement and reward. They have made me familiar with hundreds of individuals, whose afflicted condition, while shutting them out from the usual occupation, privileges and enjoyments of the intelligent and busy world around them, has not in most instances, rendered their minds impervious to the influence of moral and religious truth, nor their hearts inapproachable by the kind offices of Christian sympathy and love.

“How many torpid sensibilities have I seen awakened to respond to the impressions of the fair, the beautiful, and the good; how many consciences aroused to a sense of the right and the wrong, so as to produce the power of self-control and of proper conduct; how many slumbering domestic and social affections kindled up into their former activity; how many religious despondencies, sometimes deepening into despair, changed into the serenity of Christian hope; how many suicidal designs forever abandoned, because life had become a pleasure instead of a burden too heavy to be borne; how many prayers revived on the altars of private and public devotion; how many kindly charities of the soul breathing forth, once more, in deeds of self-denying beneficence.”

In this necessarily hurried and imperfect review of Mr. GALLAUDET's life and services, I have dwelt at some length on his labors at the Retreat and in behalf of the insane, not only because such labors have been more out of the way of public observation, and because they can never appear in a form to be recognized by public gratitude,—but because the physical, intellectual and moral condition of the insane, and the whole subject of insanity,—its nature, causes, and available means of prevention, alleviation and cure, are even now imperfectly understood. Not the least valuable service rendered to the cause of humanity by the Retreat in its management of the insane, and by Mr. GALLAUDET, as its chaplain, and by his conversations with the patients and their relatives and friends, will be found in the light which has thus been shed, on this interesting field, through the community. Thirty years ago, when this institution was established, insanity was regarded in some mysterious and special sense,

as a direct visitation of Heaven, which it was almost an act of impiety to trace to physical causes, and as affixing a reproachful stigma upon the character of the unfortunate sufferer. But the investigations which have been made, here and elsewhere, into the causes of that perversion or impairment of the mental faculties, or moral affections, either entire or partial, which constitutes insanity, have shown beyond all doubt, that it is a physical disease, as much as a fever, or the gout,—that it springs from natural causes, induced by a violation, near or remote, knowingly or ignorantly, of some of the organic laws on which mental functions depend,—that these causes, if not always within the control of the individual, may be, in a large majority of instances, hastened or retarded in their effects, and what is of far more practical importance, can be known and counteracted entirely.

A recent inquiry into the causes of more than twenty-two thousand cases of insanity, in American institutions, demonstrates that while there are more than one hundred and seventy avenues through which this formidable disease makes its attacks on the domains of the soul, a large proportion of these avenues can be closed entirely, by early preventive measures; and that unless this is done, and done soon, with an energy and on a scale commensurate with the magnitude of the calamity, the ravages of the disease will go on increasing in a fearful ratio in this country. Most of the causes of insanity which operate in other countries, are found working here with increased energy, with the developments and results of our peculiar civilization. The very freedom of thought, religion, business, and locomotion, which constitute the glory of our social and political condition, are attended with excessive mental action, with uncertain employment, hazardous speculations, frequent failures and disappointments, abounding means and provocations for sensual indulgences, multiplied dangers of accidents and injury, a restlessness in social life, and painful struggles for showy and fashionable styles of living and the distinction and emoluments of office. Unless this increase of mental activity, and consequent increase of cerebral action, is accompanied by a cor-

responding knowledge of its inevitable consequences, and a corresponding increase of discretion to guide, and of prudence to restrain,—then will insanity go on increasing among us, shaking down the pillars of reason, and not only multiplying retreats and hospitals, but filling our homes with desolation and woe, and consuming all the treasures of joy and hope.

In this connection, it may be well to remark that 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 a letter addressed to me in 1844, he quoted a paragraph of one of Dr. Woodward's reports, as expressing clearly and forcibly his own 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. With this conviction, in all his later educational addresses 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. 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 four years assembled in Hartford for a course of preparatory instruction, before going west.

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 20th 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 10th of September, 1851, leaving to his widow and eight children, and this sorrowing community, the inestimable legacy of his life and character, and the consoling lesson of his death. 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.

In forming any just estimate or analysis of Mr. GALLAUDET's character, we must assign the first and prominent place to his religious views and habits. In his love to God and love to man, are we to find the hiding of his power, as a practical philanthropist. In the language of one who knew him intimately for the last twenty years of his life: "Religion was so interwoven into the whole character of Mr. GALLAUDET, that we can rightly estimate it only in connection with the entire web. Some men, and good men too, as we must regard them, appear not the same in their religious aspect as in business, or in social scenes,—but it may be truly and emphatically said of him, that his religious life was his whole life. In the expressive title of one of his own volumes, he was an *every-day Christian*. There was nothing fitful in his piety: it was of the same evenness and symmetry which marked the other parts of his character. It was not a succession of oases around springs in a desert, linked together by long tracts of sandy waste,—but fed by principle, it found its resemblance in the verdure which borders on an ever-running brook.

"His religion was beneficence where good was to be done or kindness shown. It was honesty, exact and scrupulous, where business was to be transacted between him and his fellow-men. It was conscientiousness, where the rights of others were involved in his plans or his acts. It was self-denial, where the wants of the poor and the unfortunate required not only an outlay of time, but solicitations sometimes painful to make, in gaining the coöperation of others. It was courtesy, where it was often difficult to reconcile the claims of an extensive acquaintance with the discharge of pressing, indispensable engagements. It was humility, towards God, shewing itself in a deep sense of unworthiness. It was penitence, when human weakness yielded to temptation,—penitence sincere, abiding, and fruitful, in meet works. It was cordial trust in the atonement of a Divine Redeemer,—not leading to carelessness, but exciting prayerful efforts to transfer the grace of that Redeemer's character to his own. It was hope,—not now of noontday glare, and now of mid-

night gloom, but hope ever uniform and steadfast, though sometimes bedimmed with a passing cloud. It was joy, not buoyant, like that of the new-born soul, or triumphant like that of the martyr. No one acquainted with his mental characteristics, his habitual moderation,—his almost excessive caution,—his keen insight into character,—his close scrutiny of his feelings, would look in his bosom for joys like these. But to joy such as flows from beneficent acts,—such as the peace of God imparts to the contrite spirit,—such as a hope of casting off human weakness, and mingling through grace among the sanctified in Christ Jesus in a higher life, inspires, to such joy he was no stranger.

“ He had a deep reverence for the sacred scriptures and exalted views of their influence in controlling and purifying the human mind. As an instrument of government in the family, and in society, no one held them in higher estimation. His religious sentiments were those commonly denominated Evangelical. He loved to regard the truths of the gospel in their simplicity, and though as capable as most amongst us of metaphysical speculations, in which he would sometimes indulge in conversation with his intimate friends,—he fell back on the Bible in its obvious meaning for the support of his hope and his quickening in the religious life. Though a firm believer in the necessity of supernatural aid to train man for heaven, he ever urged the serious, regular, prayerful observance of divine institutions and means of moral improvement. On the moulding power of these he relied for forming the Christian character rather than on any measures of mere human devising.

“ Both from principle and native temperament, he was charitable in his estimate of the opinions of others,—but when the occasion demanded, he was ready courteously and firmly to defend his own. The respect with which he was regarded by the religious of every name, shews that this striking trait of his character was duly appreciated.

“ To an unusual extent, he associated this world, its scenes, its occupations, its influences, with a future existence,—regarding the habits, both intellectual and moral,

which we form on earth, as entering with us into that state. ‘*Non omnis moriar,*’ all of me will not die, was an unfailing quickener of his zeal in preparing to perform in another life an agency of benevolence, pure, ceaseless, self-satisfying, eternal. And who can doubt that in some part of God’s wide empire, his happy spirit is now ministering to ‘them who shall be heirs of salvation,’ or planning schemes of beneficence, which earth’s intellect cannot conceive, or earth’s resources execute.”

Such is the religious character of Mr. GALLAUDET, as drawn by one, (Rev. Horace Hooker,) who knew him intimately for a period of twenty years, in his mature manhood, and as testified to by others who knew him as intimately at the same and other periods of his life. Out of whatever theological dogmas as roots, this character may have grown, all will witness that it bore the peaceable fruits of righteousness. Amid the jarring and sometimes belligerent forces of creeds and denominations, it was refreshing to find one character in our midst, who had a charity large enough to act in any good work with others of differing views, and that too without sacrificing the convictions of his own conscience, and at the same time securing the respect of all classes and conditions of men. In the language of Jonathan Edwards, as applied by a distinguished divine of our own city, who differed from him in some points of church doctrine and organization, (Rev. Dr. Turnbull,) “The soul of such a Christian in the midst of other Christians, appeared like such a little white flower as we see in the spring of the year, low and humble in the ground, opening its bosom to receive the pleasant beams of the sun’s glory; rejoicing as ever in a calm rapture, diffusing around a sweet fragrant, standing peacefully and lovingly in the midst of other flowers round about; all in like manner opening their bosoms to drink in the light of the sun.”

What a beautiful and truthful commentary and illustration was his own daily life, of his religious views as set forth in his pulpit discourses, and more elaborately in his *Every-Day Christian!* All of us, who have had occasion to consult or converse with him in the street, in the office, in the



committee-room, in his own house, must have had occasion to notice the equable condition of his mind and heart,—the faithfulness of his memory,—the clearness of his conceptions,—the ability to call into exercise his mental vigor and resources, together with the calm and self-possessed state of his affections, going forth in easy and happy expressions of good will to others. How naturally, how habitually did he improve every occasion of social intercourse, or even a casual meeting, by rational, instructive, and, at proper moments, serious conversation, without casting one shade of gloom over such seasons; and, in his own home, how gracefully were the courtesies of society and the attachments of friendship made subservient to the highest purposes of this life, and of that which is to come. His life was a living sermon, that was read and appreciated by all men.

As a teacher, his success was uniform and preëminent in a widely diversified field of experience. In his college classes, among the deaf mutes, in the Hartford Female Seminary, at the head of his own family school, and as a teacher of teachers, he was distinguished by the same characteristics, and by the same success, viz: the moral influence of his own personal character and actions,—the thorough preparation he brought to every recitation and every duty,—his own clear conception of every principle and every fact which he wished to convey to the minds of others,—his power of arresting and retaining the attention of his pupils, even among the very young, and particularly among the dull and those whose minds were undisciplined,—the simplicity and vividness of his illustrations, and the clearness and logical sequence of his statements,—his power and range of expression, both in pantomime and in spoken language,—and the rigid accuracy which he ever exacted from his pupils in every exercise. In his own peculiar department, in that with which his reputation as a teacher is inseparably connected, he was distinguished for his mastery of pantomime, the natural language of the deaf and dumb, which he has also the merit of having simplified and extended,—for the facility and felicity with which he explained to them the difficulties and use of

written language, and for his powers in unfolding the sublime as well as the simple doctrines of morality and religion,—the ideas of justice, goodness, responsibility, spiritual existence, immortality and God. To Mr. GALLAUDET is universally conceded the no ordinary merit, of being the first to establish for his pupils in the American Asylum the daily and Sabbath devotional exercises by signs, thus securing to them the privilege of social worship, and adding to the restraints on bad conduct and to the motives of a correct life. In all that relates to religious culture, our American institutions are confessedly in advance of European institutions, and this is mainly to be attributed to the methods and example introduced by Mr. GALLAUDET into the American Asylum.

The greatest service rendered by him as an educator and teacher,—his highest claim to the gratitude of all who are laboring to advance the cause of education in any grade or class of schools, is to be found in his practical acknowledgment and able advocacy of the great fundamental truth, of the necessity of special training, even for minds of the highest order, as a prerequisite of success in the art of teaching. In view of this truth, he traversed the ocean to make himself practically acquainted with the principles and art of instructing the deaf and dumb;—to this end, he became a normal pupil under the great normal teacher Sicard, in the great normal school of deaf-mute instruction in Paris. And still distrusting his own attainments, he thought himself peculiarly fortunate in bringing back with him to this country a teacher of still larger experience than himself, and of an already acquired reputation, and thus making the American Asylum the first normal school of deaf-mute instruction on this continent. And beyond this, he was ever the earnest advocate for training, under able master workmen in the business of education, all who aspired to teach the young in any grade of schools. How confirmatory of the wisdom of his views is the success the American Asylum. If he, and such as he, can do so much to improve and confirm the health, to develop the different faculties of the mind, to communicate knowledge, to subdue and control the passions and propen-

sities, and to awaken and train the higher sentiments and holier affections of our common nature, in children laboring under such extraordinary natural deprivations and obstacles as the deaf and dumb, by means of skill, experience, apparatus and perseverance,—surely much, very much more, can be accomplished by the same skill, experience, apparatus and perseverance, with children having all their senses, and under more favorable and favoring circumstances and influences. But do we find such teachers in one out of a thousand, or one of ten thousand, in our common schools, where the mass of our children are educated? Does not society, which sees the necessity of tact, skill, experience, and singleness of aim and life, in teachers of the deaf mute and blind, and employs persons having these qualities and qualifications at a compensatory price, tolerate a degree of unfitness, both in character and preparation, in the teachers of the people, which would not be tolerated in any department of labor that ministers to its material interests and enjoyments?

As an author,—and especially of text-books, and books for children and youth,—while he has done enough to give him a distinct and permanent place in the annals of American literature, he has exhibited such large and wide views of education, such an accurate knowledge of the order and degree and methods of development, to which each faculty should be subjected, such accuracy in defining words and stating principles, and such facility in unfolding the most abstruse and complex problems and propositions, that it is a matter of deep regret, that he did not devote himself to the preparation of a series of text-books for instruction in the English language. I know of no living teacher or educator who can do the work so well. His volume of *Sermons*, published in 1817, his *Every-Day Christian*, his *Child's Book on the Soul*, and his incomplete serial work, *Scripture Biography*," are beautiful specimens of correct and polished composition, as well as of accurate thought and Christian feeling.

As a public speaker, in the pulpit or the lecturer's desk, soon after he entered the ministry and during his early con-

nection with the Asylum, he was eminently popular. As a sermonizer he had but few equals. His subject was distinctly set forth, the topics logically arranged, his language polished, his imagination chaste, his manner earnest, and his voice persuasive. The hearer was borne along by a constantly swelling tide, rather than swept away by a sudden billow. In later life, at least on ordinary occasions, his power as a preacher was weakened by his habit of simplifying his thoughts, and extending his illustrations for the deaf and dumb and for children. But these last qualities made his preaching at the Retreat and the prison particularly profitable and acceptable, delivered as it was with a clearness and sincerity of manner and tone, which won at once the hearts of the sorrowing and the outcast.

To appreciate the character and value of his services as chaplain, both in the county jail and the Retreat, he should have been seen and heard; and especially at the Retreat, not only in his regular religious teaching on the Sabbath and in evening worship, but in his daily visitation among the dim and erratic in soul, and his intercourse with their friends and relatives, who were sorrowing over the wreck of domestic joys and hopes. How simple and wise were his instructions,—how surely did his kindness open the closed doors of their affections,—how like the dew distilled his words of consolation,—how like the notes of David's harp on the unquiet spirit of Saul, fell the tones of his voice over those whose thoughts, it seemed but a moment before, could not rest or be comforted!

His conversational powers were remarkable, and he never failed to interest all who came into his society. To a command of language, at once simple and felicitous, he added a stock of personal reminiscences drawn from a large acquaintance with the best society in this country and in Europe,—a quick sense of the beautiful in nature, art, literature and morals,—a liveliness of manner,—a ready use of all that he had read or seen, and a real desire to make others happy, which made his conversation always entertaining and instructive. He was, beside, a good listener,—always deferential to old

and young, and could have patience even with the dull and rude. With children he was eminently successful, winning their confidence by his kind and benevolent manner, and gaining their attention by the simplicity and pertinency of his remarks. He seemed in society as in the world, to make it a matter of principle "to remember the forgotten," and thus to draw the old and retiring into the circle of the regards and attention of others.

Although below the ordinary height, and singularly modest and unassuming, yet with his erect carriage, and dignified although not formal manners, always respectful and even courteous to others, without challenging any special attention to himself or his office, he succeeded in inspiring a reverence softened by love, which mere personal presence, age or office could not command.

He never spoke ill of any man, and could not listen without exhibiting his impatience, to such speaking in others, and never without suggesting a charitable construction of motives, or the extenuating circumstances of ignorance, or the force of temptation. His sympathy and charity for the erring, whether in conduct or opinion, were peculiar. Those who had never felt the power of temptation, or never cultivated the grace of charity, "which beareth all things, believeth all things, hopeth all things, endureth all things," might deem this a weakness, but to me it seemed akin to the kindness of Him, who was touched with a feeling of human infirmity, and whose mission it was to call sinners to repentance.

He was methodical in the transaction of business to an extent rarely found in men of literary habits. This was partly the result of his home training, and partly of his experience in the counting-room and commercial affairs. It was a favorite theory of his, that every boy before entering college or a profession, should have at least one winter's experience in a store, and one summer's training on a farm.

He was punctual in all his engagements. He thought it was neither just or Christian to make appointments, and then break them on any plea of convenience, or forgetfulness.

He was economical,—not for the sake of hoarding, but from necessity and a sense of justice. “Owe no man anything;” was a precept of perpetual obligation with him.

He was cautious to an extent, which in the opinion of some of his best friends, abridged his usefulness. This may be so,—and I have thought so at times, when I felt the need of his active coöperation in enterprises in which I was particularly interested. But I have had many occasions to admire his wise, forecasting prudence, in keeping aloof from schemes, which although plausible, he could foresee must fail. This caution may have abridged his activity, but it prolonged the day of his usefulness. His path is strewn with as few fragments of enterprises wrecked, as that of any other person, whose mind was always projecting plans of social improvement.

His benevolence was of that practical, universal and preventive sort,—that it can be followed by every body, every day, in something; and if followed by every body, and begun early, and persevered in, would change the whole aspect of society in a single generation. It began with the individual, each man and woman and child, by making the individual better. It worked outward through the family state, by precept and example, and above all by the formation of habits, in every child, before that child had become hardened into the guilty man and woman. It operated on every evil by remedies specifically adapted to meet its peculiarities. It promoted each good by agencies trained for that special work. It looked to God for his blessing, but its faith in God’s blessing was made sure by its own diligent works.

Mr. GALLAUDET was emphatically the friend of the poor and the distressed. He did not muse in solitude on human misery, but sought out its victims and did something for their relief. There was a womanly tenderness in his nature, which was touched by the voice of sorrow, whether it came from the hovel of the poor, or the mansion of the rich. His benevolence was displayed not simply in bestowing alms, although his own contributions were neither few or small

according to his means,—not simply as the judicious almoner of the bounty of others, although no man among us was more ready to solicit pecuniary subscriptions and contributions, (not always the most agreeable or acceptable business in the range of benevolent action,) or give the necessary time to the judicious application of the means thus raised,—not simply by prayers earnest and appropriate, in the home of mourning,—but by the *mode* and the *spirit* in which he discharged these several duties. He did not aim always or mainly to secure the pecuniary contributions of the rich, but what is of far higher value both to the rich and poor, to enlist their personal attention to the condition of the suffering members of society. His wish always was to localize and individualize benevolence so that every man should feel that he has a direct personal interest in some spot and individual of the great field of suffering humanity. He knew from his own heart, that we love that which we strive to benefit, and he was therefore anxious that every man should be found doing *good* to something, or somebody, who stood in need of such personal help. His own life was a practical illustration both of the wisdom and beauty of his doctrine. He took a real pleasure in seeking out and relieving human suffering, and no one could more literally act out his religion,—if to do so, was to visit the widow and fatherless in their affliction.

Although no man could place a higher value on religion, as the personal concern of every son and daughter of Adam, and as the source of inward comfort and strength, particularly to the poor and distressed,—he knew full well that religion did not stand alone in the human mind, and was not the only concern of human nature here below. He felt and acknowledged its connection with the entire life,—with intellectual cultivation, with manners and personal habits, with household arrangements and management, and with the substance and form of parental duty. Hence his labors in behalf of the poor covered a much larger ground than the immediate relief of physical wants, or the utterance of a prayer, or words of spiritual consolation. He labored to impress on the rich and the poor, as householders and tenants,

the Christian duty, the necessity of making the homes of the poor more healthy, comfortable and attractive. He saw the difficulty, if not the impossibility of cultivating the Christian virtues and graces, amid the filth and discomfort of cellars and garrets, and even of such dwellings as the destitute generally occupy. He saw also the necessity of time and mental vigor, if the poor and the laborer are to profit by sermons, and tracts, and lectures. After ten, twelve, or fifteen hours, confinement to hard labor there is neither elasticity of mind or body to entertain serious thought or severe reading. Both body and mind need rest, or at least recreation, and unless a taste for innocent amusements has been created, and easy access to such amusements can be had, the laborer must go to his pillow,—or to the excitements of the shop or of congenial company. Hence, Mr. GALLAUDET'S aims were to secure for all laborers, old and young,—in the factory and in the field,—in the shop, and in the kitchen, *time*,—time to attend to their spiritual and their intellectual improvement;—in the second place, a *taste* for something pure and intellectual,—and in the third place, the means of gratifying these tastes.

In all his plans of benevolent and Christian action, for society or for individuals, he never lost sight of the paramount claims of home and the family state as the preparatory school, in which the good citizen is to be trained up for the service of the state, and the devoted Christian for the service of his Master. The making of a little more money, or the participation of social enjoyments, were with him no excuse for neglecting an engagement with his own children;—nay, when the calls of the public, or the voice of religion itself, would seem to urge to the performance of higher and more important duties, his doctrine was that conscience should weigh these claims, looking to the word of God for instruction, and to the throne of his grace, for guidance, against the sacred trust of discharging his duty faithfully in the domestic circle. In the peculiar position of his own family, he felt these ties and claims the more strongly.

On this, mainly, he rested his final declinature of the urgent



invitation of the trustees of the New England Institution for the Blind, to place himself at the head of that benevolent movement in 1831,—and in 1838, the as urgent solicitation of the Board of Commissioners of Common Schools that he would accept the post of secretary, and the only executive agent in its operations in behalf of education in the State.

There is one responsibility connected with the situation of the head of a family,—that of the guardianship of clerks and apprentices,—the nature and duties of which he took every fit occasion, in conversation, and in his public addresses, to explain and enforce. Many a young man, leaving his parental roof for the first time, breaking away from a mother's tearful advice and exhortations, and a father's last petition to a kind Providence, to seek his fortune in this city as a clerk or apprentice, amid new companions, new trials, and new temptations,—owes his safety to the kind word fitly spoken, or little attention timely shown of Mr. GALLAUDET. And beyond this personal service, how often and how earnestly has he explained and enforced the claims of such young persons, on the constant watchfulness and care of employers,—as the only individuals that can exercise a parental guardianship over them, and who can by making their own homes attractive to them and their own children, preserve them from the allurements of vice and from habits of dissipation.

I shall not, I trust, intrude on the sacredness of family privacy, or private sorrow, in the few additional words which I shall say of his domestic life. Mr. GALLAUDET was married on the 10th 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. He was much with his family,—joining in their innocent recreations,—contributing to their instruction and improvement,—shedding over them the benign influence of his example,—ruling almost with an unseen authority,—his look mild, yet unwavering,—his voice gentle, yet decided,—his manners familiar, yet commanding,—and looking to God continually in prayer, and to his written word for guidance and counsel. In his own home, he sought and found repose and refreshment after his occupation in his own study or his abounding labors abroad; and when sickness visited him, or any member of his family, which it did often and severely, they were all so trained as to minister to each other's bodily wants, and as well as to each other's spiritual necessities.

In bringing this discourse, already too protracted, to a close, I will dwell for a moment on some of the practical lessons, which we should gather from the contemplation of the life of THOMAS HOPKINS GALLAUDET, and bring home to our business and bosoms.

The least we can do to prove ourselves worthy of possessing his name and example among the moral treasures of our

city and State, is to cherish the family,—the objects of his tenderest solicitude and care, which he has left behind him; and by some fit memorial to hold in fresh and everlasting remembrance, his deeds of beneficence to us and our posterity forever. The ashes of such a man, in whose character the sublimest Christian virtues ceased to be abstractions, if his memory is properly cherished, will, like the bones of the prophet, impart life to all who come in contact therewith. The ingenious youth of our city, should be led, by some memorial of our gratitude for his services, to study his life, till its beauty and spirit shall pass into their own souls, and flow out afresh in their own acts of self-denying beneficence.

Whatever we may do for the future, we may at least act in the living present, in the spirit, and to some extent in the methods which have wrought such valuable results in his life. It may not be the lot of any of those who hear me, to pursue the same walk of professional labor,—it may not be the privilege of any of us to open up new avenues of knowledge to those who, in the providence of God, are deprived of all or either of the senses, through which the soul holds intercourse with the outer world; but if we look around in the streets, or neighborhood where we dwell,—if we will open our ears and our hearts in our daily walks, we shall not fail to find, as he always found, neglected or misguided children, who are as truly shut out from innocent pleasures, from all the delights and rewards of virtue, as are the deaf from the voice of men, or the blind from the light of day. We need not go out of the limits of our own city, to find children, who have been accustomed from infancy to sights and sounds of open and abandoned profligacy, and trained, by example, to idle, vicious and pilfering habits, and who, if not rescued soon, will be found hanging round places of public resort, polluting the atmosphere by their profane and vulgar speech, alluring to their own bad practices children of the same and other conditions of life, and originating or participating in every street brawl or low-bred riot, until, in their downward career, there is on earth no lower point to reach. Such chil-

dren can not be safely gathered, or profitably instructed in our public schools. For them, one or more of that class of educational institutions, known as refuge schools, or schools of industry, should be established. But even this will not reach the source or the extent of the evil. The districts of our city where this class of children are found, are the appropriate fields of systematized plans of local benevolence, embracing friendly intercourse with the parents, an affectionate interest in the children, the gathering of the latter into week-day infant and primary schools, and schools where the use of the needle, and other forms of labor appropriate to the age and sex of the pupils can be given,—the gathering of both old and young into Sabbath Schools and worshiping assemblies,—the circulation of books of other than a strictly religious character,—the encouragement of cheap, innocent and humanizing games, sports and festivities,—the obtaining of employment for adults who may need it, and procuring situations as apprentices, clerks, &c., for such young persons as may be qualified by age, capacity and character. By individual efforts and the combined efforts of many, working in these and other ways, from year to year, these moral jungles can be broken up,—these infected regions can be purified,—these waste places of society can be reclaimed, and many abodes of penury, ignorance and vice can be converted by education, economy and industry, into homes of comfort, peace and joy.

It may not be our privilege,—and if it were, we may not have the admirable tact to succeed as he did,—to retune the harp of a thousand strings which misfortune, or the violations of natural laws, on the observance of which mental health depends, or the transmitted consequences of such violations on the part of parents, may have shattered,—to bind up the broken heart,—to pour consolation into the torn bosom of the friends and relations of the insane; but we may, if we will follow his example, help to rear up a generation of youth having sound minds in sound bodies, which will thus be better prepared to withstand the shock of sickness and

misfortune, and even counteract the inherited tendencies to nervous and mental disease.

We may not be called to go into the prison, to preach spiritual deliverance to the captive,—to reclaim the wandering lambs of society back to the fold of the family and the church, and to temper the severity of penal justice with the accents of heavenly mercy,—but we may, by our fidelity as teachers, educators and friends of education, set the feet of the young in the way they should go, so that when they are old they shall not depart therefrom, nor be doomed to wear out a weary and guilty life in the felon's cell, or atone for manifold and heinous crimes against society on the ignominious scaffold. In some allotment of the wide domain of education,—in its large and comprehensive sense, embracing the culture of the whole being, and of every human being for two worlds, we can find objects and room enough for any sacrifice of time, money and labor, we may have to bestow in its behalf. Ever since the Great Teacher condescended to dwell among men, the progress of this cause has been upward and onward, and its final triumph has been longed for and prayed for, and believed in by every lover of his race. And although there is much that is dark and despairing in the past and present condition of society, yet when we study the nature of education, and the necessity and capabilities of improvement all around us, with the sure word of prophecy in our hands, and with the evidence of what has already been accomplished, the future rises bright and glorious before us, and on its forehead is the morning star, the herald of a better day than has yet dawned upon our world. In this sublime possibility,—nay, in the sure word of God, let us in our hours of doubt and despondency, reassure our hope, strengthen our faith, and confirm the unconquerable will. The cause of education can not fail, unless all the laws which have heretofore governed the progress of society shall cease to operate, and Christianity shall prove to be a fable, and liberty a dream. May we all hasten on its final triumph, by following the example of the departed GALLAUDET, in doing good according

to our means and opportunity,—and may each strive at the end of life to deserve his epitaph, “in whose death mankind lost a friend, and no man got rid of an enemy.”

“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.”









# TRIBUTE

TO THE MEMORY OF

## Thomas Hopkins Gallaudet.

Mr. Barnard's *Eulogy on the Life and Character of Rev. Thomas H. Gallaudet, LL. D.*, will be published by Brockett & Hutchinson, Hartford, with an appendix, containing

- I. Alice Cogswell.
- II. Deaf-Mute Instruction and Institutions.
- III. History of the American Asylum for the Education of Deaf and Dumb Persons.
- IV. Journal of Rev. Thomas H. Gallaudet during his visit to Europe, in 1815-16.
- V. Discourse delivered at the Opening of the American Asylum, April 20, 1817.
- VI. Discourse at the Dedication of the American Asylum, May 22, 1821.
- VII. Proceedings on the Presentation of Silver Plate to Messrs. Gallaudet and Clerc.
- VIII. Discourse at the Dedication of the Chapel of the Connecticut Retreat for the Insane, January 6, 1846.
- IX. History of Normal Schools, or Seminaries for the Education of Teachers.
- X. Remarks on Seminaries for Teachers.
- XI. List of Publications by Rev. Thomas H. Gallaudet.

The whole will make a volume of about 200 pages, and, bound in cloth, will be sold for \$1.00. The avails of the edition will be given to Mrs. Gallaudet.

The work will be on sale by Mark H. Newman & Co., *New York*; E. C. & J. Biddle, *Philadelphia*; and Ticknor & Co., *Boston*.

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