

PROCEEDINGS
OF THE
Second American Conference
ON
CHURCH WORK AMONG THE DEAF,

Held at Philadelphia, October 13-15, 1883.

INCLUDING THE SERMON PREACHED BY THE
REV. THOMAS GALLAUDET, D.D., AT THE
ORDINATION TO THE PRIESTHOOD
OF TWO DEAF-DEACONS.

WITH A LIST OF
DIOCESAN COMMISSIONS, SOCIETIES,
MISSIONARIES AND STATIONS,
AND THE
PRAYER FOR THE DEAF.

PUBLISHED FOR THE CONFERENCE.

New York :
CHARLES H. CLAYTON & CO., PRINTERS AND STATIONERS,
157 & 159 PEARL STREET.
1884.

THE SECOND CONFERENCE OF AMERICAN CHURCH WORKERS AMONG THE DEAF was held in Philadelphia from Saturday to Monday, October 13th-15th, 1883, during the Triennial General Convention.

The Conference was participated in by the Rt. Rev. Bishop Stevens, of Pennsylvania, *President*; the Rt. Rev. Bishops Bedell, of Ohio, and M. A. DeW. Howe, of Central Pennsylvania, *Vice-Presidents*; the Rev. Drs. F. J. Clerc, *Chairman*, and T. Gallaudet; the Rev. Messrs. John Chamberlain, Henry Winter Syle, *Secretary*, Austin W. Mann, and Job Turner; Mr. E. A. Wheeler, of the Central Pennsylvania Commission; Messrs. James Lewis, James S. Wells, and J. M. Koehler, Lay-Missionaries; Messrs. W. R. Cullingworth, Wm. McKinney, and others, of Philadelphia, and a number of ladies. The sessions were held at St. Stephen's Church.

Papers were read by the Rev. Dr. Clerc on "The Proper Modes of Conducting Public Worship," and by the Rev. Mr. Syle on "Preaching." Discussions were had on these topics, and also on Religious Instruction and a Religious Periodical. A committee, consisting of Drs. Clerc and Gallaudet and Messrs. Syle, Wells, and Koehler, was appointed to report to the next Conference concerning the adaptation of the Prayer Book to Mission work among the deaf.

On Sunday, October 14th, at the Church of the Covenant, occurred the first known Ordination of deaf persons to the Priesthood; the candidates being also the first such who had ever been ordained Deacons. Bishop Stevens advanced Mr. Syle, whom he had made Deacon Oct. 8th, 1876, and Bishop Bedell advanced Mr. Mann, whom he had made Deacon Jan. 25th, 1877. The sermon was preached by Dr. Gallaudet, and is, by permission, here printed.

On Sunday evening the Conference attended a Missionary Meeting held by the General Board of Missions at St. Luke's Church, and on Monday evening a Reception given to it by All Souls' Guild.

The next Conference will probably be held in Chicago during the session of the General Convention in October, 1886. Notice will be given in the Church papers and in those circulating among the deaf.

Copies of these Proceedings, and of the Prayer for the Deaf, in large or small type, may be had, free of expense, from Rev. T. Gallaudet, D.D., 9 West 18th Street, New York, or Rev. Henry W. Syle, 2206 Wallace Street, Philadelphia.

PROCEEDINGS.

ST. STEPHEN'S CHURCH, PHILADELPHIA.

Saturday, October 13th, 1883.

The Conference was opened at 3 P. M. by the Rev. Dr. Gallaudet, Chairman of the previous Conference, and Rev. Mr. Syle, its secretary, conducting brief devotions, the latter reading ISAIAH, chap. xxxv, and the former selected Collects and the Prayer for the Deaf.

The Rev. Dr. Clerc was nominated by Dr. Gallaudet for Temporary Chairman, and chosen by acclamation, and Mr. Syle was chosen Temporary Secretary. The Chairman appointed Messrs. Cullingworth, Lipsett, and Syle, a committee on permanent organization. While they were consulting, addresses were made by the Chairman and others. The committee, through Mr. Cullingworth, reported the following organization, which was unanimously accepted:

President—The Rt. Rev. WM. BACON STEVENS, D.D., LL.D., Bishop of Pennsylvania, *ex-officio*, as Bishop of the Diocese wherein the Conference was held.

Vice-Presidents—The Rt. Rev. GREGORY T. BEDELL, D.D., LL.D., Bishop of Ohio, and the Rt. Rev. M. A. DEWOLFE HOWE, D.D., LL.D., Bishop of Central Pennsylvania.

Chairman—The Rev. Francis J. Clerc, D.D.

Secretary and Treasurer—Rev. Henry Winter Syle. (The Secretary subsequently, by permission, appointed Mr. J. M. Koehler his *Assistant*).

Business Committee—Rev. Dr. Gallaudet, Rev. Mr. Mann, and Mr. Koehler.

Dr. Gallaudet and Rev. Mr. Chamberlain were requested to act as Interpreters, so that the proceedings might be carried on simultaneously in signs and orally.

The following letters from Bishops Stevens and Bedell were read by the Secretary, who had also received brief notes from various Missionaries and others interested, regretting their inability to attend.

LETTER FROM BISHOP STEVENS.

DIocese of PENNSYLVANIA, }
EPISCOPAL ROOMS, }
PHILADELPHIA, Oct. 8, 1883. }

DEAR MR. SYLE—In reply to your kind request to be present at the Conference on Saturday afternoon next, I beg to say that I have at that very time to preside at the Children's Missionary Meeting, to be held in the Academy of Music.

I should like so much to be able to be with you, as I feel the deepest interest in your proceedings.

Yours truly,
WM. BACON STEVENS.

LETTER FROM BISHOP BEDELL.

THE GENERAL CONVENTION OF THE
PROTESTANT EPISCOPAL CHURCH,
HOUSE OF BISHOPS.

REV. HENRY W. SYLE :

REV. AND DEAR BROTHER—I very much regret that a previous engagement prevents my attendance at the meeting this afternoon over which you have done me the honor to ask that I should preside.

I beg that you will signify to the meeting that this absence is not to be interpreted as a sign of indifference towards the important work in which the Mission is engaged. It has my heartiest sympathy and prayers. For many years a Director of the Institution of which Dr. Peet was President, it will always be impossible for me to separate my affections from a class of our fellow-churchmen and fellow-citizens whose interests he represented with so much power.

The Mission is now extended to Ohio and beyond it, and I commend the whole work most earnestly to the cordial co-operation of the present meeting.

G. T. BEDELL,

Bishop of Ohio.

At this point the Rt. Rev. Bishop Howe, of Central Pennsylvania, appeared, and was received by the Conference standing, and requested to take the chair. He remarked that he felt a deep interest in the Mission, and had managed to come and see the workers in it face to face. He was very glad there was a Commission in his diocese to supervise and support the work of the Missionaries. There were many cities and large towns in it where deaf people were gathered; he had been surprised to find so many as the Missionaries had brought to his knowledge, and was gratified that our own Church had led in this work.

The Business Committee reported that two papers were offered, viz.: by the Rev. Dr. Clerc, entitled, "Practical Suggestions Concerning the Proper Modes of Ministering in Public Worship to the Deaf," and by the Rev. Mr. Syle, on "The Preaching Adapted to the Deaf." They recommended that for the convenience of some present who could not attend on Monday these papers be now read, in the above order, and that full discussion be reserved until Monday.

Dr. Clerc then read his paper as follows, orally, Dr. Gallaudet interpreting in signs.

PRACTICAL SUGGESTIONS REGARDING THE CONDUCT OF PUBLIC WORSHIP FOR THE DEAF.

BY THE REV. FRANCIS J. CLERC, D.D., PHILIPSBURG, PA.

A Conference, such as this is supposed to be, concerning the interests of the Mission to educated deaf persons is essentially different from one which aims only at modes of instruction. For though none of us can claim to be thoroughly educated, and we are therefore open to instruction and to improvement, yet the progress made by a developed and cultured intelligence is assumed as the basis in the chief work of the Mission. Its care for the unlettered and untaught is largely limited to the endeavor to send them to the schools which private benevolence or the public authority has opened and sustained. But its chief aim and purpose are the religious instruction of intelligent deaf persons; their advancement in knowledge of the principles of the Christian religion, of its doctrines, its ordinances and worship, their observance of the duties which Christianity imposes, and the supply of pastoral oversight and a care for their souls.

In this view of our present assembling, the only questions to be considered as specialties are those that pertain to *methods*—since, naturally enough, there are not two *kinds* of religious culture. All men are redeemed by the precious Blood of Christ. All souls are precious in His sight; all men may be saved. Along the one and only way, at widely separate points, it may be, the individuals of our race are all to be seen in attitudes and occupations that betoken their several minds and purposes. Whether they be blind or deaf, young or old, white or black, is immaterial to the purpose of their being; is of no special moment to those who are considering how they may best be carried onward in their journey. Being ourselves pilgrims along the road, we are, nevertheless, appointed and anxious to do something for others also. Though there is but One God and Saviour, and one common salvation, yet guidance may be given by many various agencies or instruments, each adapted to special need or difficulty; and I suppose we are met to consider what means are best adapted to the peculiar wants of the deaf.

I.—Foremost, it seems, should be the power and opportunity to use the hands in gestures instead of the tongue in speech, or with the tongue in conveying, and the eye instead of the ear in receiving knowledge or impressions. Both may be respectively combined much more fully than the inexperienced imagine. I will not attempt to justify or to urge a richer and fuller ritual, more demonstrative than usually obtains elsewhere, as eminently appropriate and useful in the worship of the deaf; nor will I dwell upon the claims which are urged (and rightly, too, I think) in advocating what may be honorably styled "lip-service," in their behalf. Enough to suggest that the mere form or ceremony of daily life, of public assemblies, of civil processes, of religious worship, conveys a much fuller and richer meaning to the deaf than to the hearing. Out of the silence that enwraps the former, as darkness does the blind, there comes a power from every perceptible form and motion, which leaves its impress on the well-prepared and sensitive ground of their hearts. It may, I think, be assumed without doubt, that every proper ceremonial expression of any religious sentiment will win for itself some interpretation from the deaf through the readiness of every such intelligent eye-witness to learn the meaning of what he sees.

Naturally enough the attention of those who have the management of public religious ministrations to the deaf will be turned to the necessity of assisting their eyes and of using their quickness of sight. Some practical questions have arisen, such as these: What are the best chancel and pulpit arrangements for the convenience of the deaf in public worship? From what direction should the daylight come into the chancel? What artificial light is best suited to their use? What colors should be used as a back-ground for the minister, with ease to the eyes of the congregation? etc.

It may not, however, as readily be assumed that adaptation has been made to meet the want of instruction in abstruse and doctrinal truths, which must be found prevalent even among the best taught scholars of our institutions. This supply naturally comes at a later period in their progress; and doubtless much has already been begun in this way. But the fear of false symbolical teaching, prevailing among hearing persons, based on the supposed sufficiency of mere dogmatic statements or of some reasoning process, has been an obstacle, if not a preventive, to the introduction of much which would be most suitable and powerful in application to the deaf. For example, profound obeisance at the Altar, the reverent use of the sign of the Cross, dutiful kissing of the Altar-copy of the Holy Evangel, the use of Salt, or of Lights, or of Incense, or of colored Vestments, may be deemed by some to be needless, or puerile, or objectionable, in the ritual of staid and sensible people, who have all their senses as

avenues of instruction or of opportunity to utter their emotions and their convictions. Still it should be remembered that the deaf, left without music, without a sound, have need of some equivalent modes of expression, of some additional gestures and ritual signs, to replace that use of the voice and of sound in all its varying tones on which the hearers commonly rely for even the ordinary rendering and enjoyment of their worship. Also, that all persons who are restricted to the use of any single instrument or agency, are apt to become more skillful than others in the management of it, and to depend upon it more generally, and for more varied and fuller purposes. Such adaptations, then, as would enrich the liturgical worship of the Church, when used among the deaf, might, perhaps, be wisely authorized; and it would come within the scope of our Conference (as a body of supposed experts), dutifully to consider and to recommend to the proper authorities what would be the proper adaptations of the Common Prayer and customs of the Church to the needs of a congregation of the deaf.

II. It is well-known, and commonly said among instructors, that there is unusual need of clearness and of distinctness in the presentation of truth to the deaf. As with children, all new ideas should be very carefully and deliberately unfolded and communicated, and time be given for the processes of absorbing and assimilating that which has not previously been known. Education is a slow process; and the reiteration of old, familiar truths, by well-tryed and approved forms of expression, seems absolutely essential to the ideal worship and religious instruction which we would furnish, by the means of sermons, and addresses, and religious teaching, for the deaf. It would seem proper that such a Conference as this should suggest what preparation is needed to secure, in all parts of our Mission field, such uniform and concurrent responses from the congregation as would correspond to and maintain the characteristic manner of worship of the Church.

Very much progress, doubtless, has been made in this direction by those on whom the management of the Mission has devolved. They, doubtless, have attained very definite ideas, and have followed satisfactory methods of dealing with this want. My object has been to state some of the difficulties felt by us who are less proficient, and to draw from others such suggestions as will enlighten us. How shall we all clearly and concurrently express the essential parts of the Christian faith? In reply I will offer some hints:

The *Creed*, the *Lord's Prayer*, and the *Decalogue*, have, I suppose, become almost stereotyped forms in all the schools.

The public *Catechisings* of children, and of Catechumens, must be an easy and familiar instruction.

The words of the *Holy Scriptures* a few years ago were almost wholly spelled in the Chapel Exercises at the National College—in my view an unnatural mode of expression, unfit for religious teaching, and adopted only, I imagine, in order to perfect in the pupils the knowledge of the English language (using the Bible as a school book), regardless of the poetry of their own vernacular so fit to become a version of the poetic Scriptures. Experience has taught me many resemblances between the idioms of poetry in the Scriptures and in the sign language.

In *Holy Baptism*, *Confirmation*, *Holy Matrimony*, and *Holy Communion*, there is apparent need for the double use, by speaking pastors, *pari passu*, if possible, of two languages, of oral words and signs, or for articulation by the deaf, in certain portions of the formulæ prescribed and deemed necessary to a public and binding performance of the official act, when not in signs.

In the *Burial Office* how much there is of natural language! How capable this rite is of enrichment!

In *Public Prayer and Praise* more general expressions and a freer use of pantomime would seem permissible.

For the *Confession of Sins*, for *Absolution*, for the *Visitation of the Sick*, and of *Prisoners*, and in all private pastoral instructions, such methods would be used for intercourse between teacher and taught, or Pastor and people, as their respective degrees of intelligence and of progress would allow.

The use of the *Ordinal*, and likewise of the Office for the *Consecration of Churches*, and for the *Institution of Ministers*, might well be made as impressive as possible, that the ceremonies used might serve for purposes of instruction as to the authority, the meaning, the necessity, and the distinction of the several grades and Orders of the Ministry, and as to the setting apart of holy places and holy things.

These suggestions could readily be expanded by a reference to such modes of liturgical enrichment as would follow upon the division of the several Offices of the Prayer Book which are now perhaps combined, even in ministering to the deaf (though less so, probably, among them than among others), and by urging a specially demonstrative administration of the two Sacraments, and of other rites of worship unrestricted by any narrow prejudices. Yet prejudice, the prejudices of hearing people, are widely prevalent and strongly rooted in the minds of the deaf, unconsciously imbibed by them from shallow, superficial reading, from fondness for news, and gossip, and scandal, and sensational novels, which retail and diffuse the slang of idle, dissipated minds. Against these we ought to caution the deaf, reminding them that the silence in which they live, and the silence that surrounds them, are far more dignified and may tend to a higher morality than the noise and din of vulgar tongues.

A brief discussion followed.

MR. MANN.—I do not agree with the upholders of the articulation system when they claim that the deaf can follow public worship by means of lip-reading. The fact is, that the eye soon wearies of the strain, and if a word is missed, the train of thought is broken and lost. Do not take from the deaf their own natural language—*signs*.

MR. TURNER.—Let me explain my manner of conducting a "combined" service, when hearing-people as well as deaf are present. I like the speaking clergyman to read a sentence or two, and then pause while I repeat it in signs. The signs should be rendered slowly and impressively; to make them as fast as is customary among deaf-mutes prevents hearing strangers from perceiving the meaning of each separate sign. By my way such people declare they can understand every sign perfectly, and they enjoy the service. I once showed them at Staunton, Va., how a deaf congregation could have responsive worship, by stationing my son in the chancel to read the responses.

In illustration of the benefits conferred by the Mission let me relate an incident. In the course of my travels I stopped at Concord, N. H., and had occasion to go into a store. A lady came in, and seeing me talking by writing, her attention was attracted and she invited me to be her guest; she proved to be the sister of a New York clergyman. From her I learned of a deaf girl who had been deserted by her parents in a neighboring town, and by my advice the poor child was sent to the Institution at Hartford, where she has made good progress; the change in her whole appearance is remarkable, and she has been baptized, being my God-daughter.

MR. SYLE.—In order to conduct service profitably it is very necessary that the Church itself be properly planned, arranged, and lighted. Many churches are not adapted to the needs of a congregation dependent on the eye instead of the ear: in particular, the chancels are too low, so that persons a few pews back cannot see the minister; and there is great com-

plaint and actual suffering arising from a glare of light. The light should fall on the minister from in front, not directly by his side; nor, still worse, should it be behind him; it should be somewhat above him; and should be well screened off from the eyes of the congregation. A very good arrangement is a recessed chancel with an arch, behind which there is a line of gas jets. St. Saviour's Church for the Deaf, London, has an apsidal chancel, the reading desks raised six steps, and the altar two more—eight in all. The celebrant, I was told, stands behind the altar, facing the people; this is the most ancient arrangement—as practised in the Basilicas, the original Christian churches, and obviously the most suitable in officiating with such a congregation. The floor of a church for the deaf should be sloping, and the seats should be in curved lines, not, however, forming an entire semi-circle—a quadrant, or even smaller curve, as in Grace Chapel, Fourteenth street, New York, is better.

Mr. Syle then began reading his paper on Preaching, in signs, Dr. Gallaudet reading it aloud; but before it was finished, five o'clock, the time for adjournment arrived. Evening Prayer was said by the Rev. Dr. Gallaudet and the Rev. F. G. Burgess, Assistant Minister of St. Stephen's Church.

Twenty-first Sunday after Trinity, October 14th.

In the morning an Ordination was held in the Church of the Covenant, Filbert street, above Seventeenth, the Rev. Richard Newton, D.D., Rector, when two deacons ministering among the deaf, and themselves deaf, were advanced to the Priesthood—the Rev. Henry W. Syle by Bishop Stephens, and the Rev. Austin W. Mann by Bishop Bedell. By the kindness of the Rector a large part of the church was reserved for the deaf, of whom about two hundred were present, and the services and sermon were interpreted by Drs. Gallaudet and Clerc and Mr. Chamberlain.

At 9 o'clock Morning Prayer was read, and at 10.30 the Ordination began, there being present Bishops Stevens and Bedell, the Rev. Drs. Newton, Gallaudet, and Clerc, Rev. D. S. Miller, D.D., of Philadelphia, an Examining Chaplain of the Diocese of Pennsylvania, Rev. E. R. Atwill, D.D., of Toledo, an Examining Chaplain of the Diocese of Ohio, Rev. Edward W. Syle, D.D., of Philadelphia (formerly in China and Japan), father of one of the candidates, Rev. F. W. Boyd, D.D., of Waukesha, Wisconsin, and Rev. Messrs. Chamberlain and Turner.

The sermon was preached by Dr. Gallaudet, Mr. Chamberlain interpreting:

THE LANGUAGE OF MOTION.*

BY THE REV. THOMAS GALLAUDET, D.D.

And He said unto them, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned."—ST. MARK, xvi., 15, 16.

These and other sayings of our Blessed Lord and Saviour, Jesus Christ, show us very clearly the great work which was to follow His earthly ministry, His indescribable sufferings, His terrible death, His victorious Resurrection, His forty day ministrations, His wonderful Ascension, and the gracious outpouring of the Holy Ghost, *i. e.*, the faithful, persevering extension of the Gospel system, the latter dispensation, the Church of Christ, which beginning at Jerusalem on the Day of Pentecost should eventually spread throughout the world.

The apostles, and those whom they and their successors to the end of

*A sermon preached at the Ordination of the Rev. Messrs. H. W. Syle and A. W. Mann to the Priesthood, on Sunday, October 14th, 1888, in the Church of the Covenant, Philadelphia, Pa.

time should associate with them in the divinely appointed threefold ministry, were to unfold the full Gospel system to *every* creature, so far as Providential circumstances should permit them. The believing ones, with their children, were to be rescued from the fallen condition of the great human family, and baptized into the sacramental life, being made members of Christ, children of God, and inheritors of the kingdom of heaven; while the unbelieving ones, those loving darkness rather than light, were to be condemned, *i. e.*, left to the consequences of their own sad choice.

From the whole tenor of the teaching of the Good Shepherd we perceive that He desires all mankind to enter His fold. And if all who have professed and called themselves Christians could have properly appreciated the unity for which the Saviour prayed on the night preceding His crucifixion, His loving purposes of mercy would have been more speedily realized. The seeds of discord which Satan and His emissaries have sown among Christians, in every generation, have borne bitter fruit, and myriads have thus been robbed of the opportunity of belonging to the royal priesthood in this world, and of reigning with Christ in the world to come. While we lament the slow progress which has been made in the way of preaching the Gospel to every creature, we can, nevertheless, rejoice that in these latter days the children of the Heavenly Father who are deprived of hearing have been reached. After the times when the apostles and their followers had miraculous gifts, by which they could heal the deaf and the dumb, this portion of the human family could not have the Gospel preached to them by the ordinary methods. For centuries deaf-mutes passed their wretched earthly pilgrimage in ignorance and darkness.

But somewhat more than a century ago, kind-hearted, ingenious, indefatigable Christian men appeared in several of the countries in Europe to enlighten the minds of deaf-mutes and lead them up to the knowledge of the Christian religion and to the enjoyment of all its blessed privileges, helps, and hopes. While there was a difference in methods, many of the instructors saw the necessity of cultivating a sign-language (suggested by the natural signs of deaf-mutes and children themselves) for the rapid expressions of ideas and for moral and spiritual culture. It would have been of great service to deaf-mutes in general if their early teachers in different countries could have agreed upon a common sign-language. Such, however, was not the case. The French and the English differed so radically, that we, in America, who received our signs from the Institute at Paris, cannot converse in this way with deaf-mutes in Great Britain and Ireland. The manual alphabets also differ. We use the single-hand, while the English use the double-hand. The underlying idea of both systems is, however, the same—*i. e.*, the use of motions instead of sounds. The former impress the inner life through the eye as the latter do through the ear. Ideas having been graphically and vividly imparted to deaf-mutes in the sign-language, they are trained in the classrooms of the institutions to correctly express these ideas in written grammatical language, and also to understand the sentences of printed pages. I will ask your attention, brethren, for a few minutes to an explanation and illustration of the sign-language which is common to all deaf-mutes in our country.*

I think you will now agree with me that signs are essential to preaching the Gospel to deaf-mutes, and I am sure we will all unite in praising God, that thus the apostolic commission can be more completely fulfilled

*A few illustrations are hereby given: Pressing the right hand on the heart signifies *love*; grinding the heart with the closed hand, *sorrow*; making a circle in the air with the fore-finger, *eternity*; pointing to the print of the nails in the hands is the personal sign for Jesus Christ; pointing up with reverence represents God.

in this age of the world than in any preceding one since the use of miraculous powers.

It fell to my father's lot, he having the cordial co-operation of Mr. Laurent Clerc, the French deaf-mute gentleman who accompanied him to this country, to found the first school for deaf-mutes in the United States at Hartford, Conn., in April, 1817. He was led to a greater appreciation of the importance of signs in the worship of God and the imparting of religious truth than any of the European teachers had felt, for he was the first to establish in the Chapel of his Institution a daily sign service, with instructions from Scripture texts, making, of course, the Sunday services more elaborate and the instruction of greater length. All this soon had its effect upon the youths and children who had come from the obscurity which pervaded their home-life to the cheering and elevating influences of the new wonder-life of this blessed beacon-light. There the gentle Alice Cogswell, of whom the poetess, Mrs. Sigourney, had written, the dear child who was the Providential guide to the education of her deaf brethren and sisters, was nurtured in the genial influences with which the Holy Ghost enlightened her soul until she became a bright example of Christian life. Being faithful unto the end, she was peacefully taken by the angels to the home of the blessed.

Among the first pupils who surrounded my father in his school-room was one who in the course of a few years became his wife. Being born deaf-mute, she had reached the age of nineteen in her country home with no knowledge of her Heavenly Father, and of what He had done for our race through His dearly beloved only-begotten Son. She soon responded to the truth as it was gracefully and graphically unfolded by signs, and in due time was able to read the Book of God. She became an intelligent, consistent, cheerful Christian, and after a long life of usefulness in her own home, and subsequently during her widowhood, in the Institution for Deaf-Mutes at Washington, D.C., she was, as it were, translated to Paradise. Reaching her eightieth year, she had passed an evening with some friends, appearing in perfect health and spirits. Returning to her room, she was found kneeling by her bedside in an unconscious condition. She breathed gently through the night, and on a Lord's Day morning was doubtless blessed with hearing and speech as she joined her husband in the great company of the redeemed. I could refer to many similar instances among deaf-mute men as well as women. I have often been told of the wonderful, gracious, expanding influences produced upon their minds as the Gospel was preached to them by signs.

I learned this powerfully descriptive method of communicating ideas from my mother. I remember well how I watched her face and hands as she affectionately tried to train me in the right way. The ideas came to me directly by signs without any connection with the grammatical arrangement of the English language. In my maturer years it was one of my greatest treats to have my mother tell me by signs what she had done and what she had seen during our absences from each other. Having taught deaf-mutes for fifteen years of my early life and tried to serve them as a minister of Christ and steward of the mysteries of God for thirty-three years, my youthful impressions in relation to this language of motion have become so intensified and settled that I feel that I am a credible witness, when I give my testimony as to its being a clear and distinct language by itself. In conducting a service I have the Prayer Book before me, and put its ideas rapidly into signs; but when I preach to a congregation of deaf-mutes, after spelling out the text with the manual alphabet I lose all consciousness of the English language. I think directly in signs. Pardon me, right reverend fathers and brethren of the clergy and laity, if I have brought thus my own personal experience too prominently forward. It seemed to me one of the best ways to convince

you and the Church at large that signs can make up a real, living language as well as sounds. If this be so, the imparting of the sacramental life, according to our Lord's appointment, cannot surely be limited to the latter. Educated deaf-mutes, it is true, have the Book of Common Prayer, with all its blessed offices, as well as those who hear and speak; but they delight in graceful, graphic signs, as we do in the modulations of the human voice, to bring out the richness and fullness of the services. The systematized use of distinctly-defined signs is the language *understood* by the peculiar people to whom we are specially alluding. There is no reason, therefore, why deaf-mute men, fitted to be admitted to priest's orders, should not minister among their own kind in the language which makes prayer and praise common to those who have assembled (intelligently, notwithstanding their terrible deprivation) around the table of their Lord and Master, the Christian altar, and as they stretch forth their hands so eagerly and earnestly to receive the consecrated elements, and to spiritually feed on the Body and Blood of Christ, to know in their inmost souls the meaning of the encouraging word, "Ephphatha." It may satisfy some who cannot enter fully into these ideas, which seem so clear to us, to know that in the case of these dearly beloved and well-tried deacons, they were some five or six years old before they lost their hearing. They, therefore, retain enough of speech to utter the words of baptism, and also those of the consecration of the elements in the Holy Communion service. They can speak these words as they sign the ideas to the deaf-mute congregation. But the more we think of the whole matter, the clearer we shall see that sounds are outward symbols of ideas, as well as signs, and that in the sight of God for the benefit of His silent children, the language of motion is the real, genuine method of conducting a service, whether it be sacramental or otherwise.

The Christ-like work of enlightening the minds of deaf-mute children went steadily on for years, as one institution after another was founded in different parts of our country, till at length the time came for the more effective preaching of the whole Gospel system to the interesting people who had left the fostering care of their teachers to fight the battle of life in the various avocations which were open to them.

A Bible-Class for the adult deaf-mutes of New York city and vicinity, which it was my privilege to begin in September, 1850, led the way for me to found in New York on the first Sunday of October, 1852, St. Ann's Free Church for Deaf-mutes and their hearing friends, with services arranged for both divisions. Then we had a fair field for preaching all the principles of the Gospel—the glad tidings of the Good Shepherd who gave His life for the sheep. In 1859 the preaching of the Gospel in its fullness was extended to other large cities of our country. It was difficult to find the means to support the work and the men to conduct the sign services and preach the Gospel to these children of silence. But we were providentially encouraged to persevere in patience. At St. Ann's Church, New York, I had several dearly-beloved associates, among whom were the Rev. Dr. Ewer (recently gone to his rest), the Rev. Dr. Pennell, the Rev. Eastburn Benjamin (taken to Paradise some years ago), and the Rev. Stephen F. Holmes. They acquired some knowledge of our signs and manual alphabet, and did what they could for our deaf-mute brethren. But they were called to other fields. At length the Rev. John Chamberlain was led from the Diocese of Iowa to cast in his lot with us. By family ties he had become quite familiar with our methods of communicating with deaf-mutes. For twelve years and upward he has worked steadily on in the Church's mission to deaf-mutes at St. Ann's and elsewhere, and I trust he considers himself permanently consecrated to it. The Rev. Francis J. Clerc, D.D., after years of earnest labor in Missouri and Carlisle, Pa., was instrumental in unfolding Gospel truth to a large

number of deaf-mute residents of Philadelphia, while he was the Rector of Calvary Church, and afterwards while he was the Warden of the Burd Orphan Asylum. While he held the latter position he conducted Sunday afternoon services for deaf-mutes in St. Stephen's Church, the late Rev. Dr. Rudder, Rector, which they have since found to be one of their spiritual homes. Though Dr. Clerc is not at present regularly engaged in Church work among deaf-mutes, he aids it effectively in various ways. It is a great comfort to have him with us this morning, and especially to me when I think of his father and mine as co-pioneers in the education of deaf-mutes in our land. Dr. Clerc's parents having been both deaf-mute, he would doubtless add his testimony to mine in relation to the reality, significance and vital importance of the language of motion in preaching the Gospel to deaf-mutes.

The Rev. Thomas B. Berry, having for several years been a teacher of deaf-mutes in the New York and Maryland Institutions, was ordained a deacon at Christ Church, Rouse's Point, in November, 1871. The devoted Bishop Selwyn assisted the Rt. Rev. Bishop Doane on that interesting occasion. Since that time, having subsequently been admitted to priest's orders, Rev. Mr. Berry has accomplished much for the object to which our attention is so prominently directed to-day. He is now Rector of the Church in Trumansburg, N. Y., and holding services from time to time in the dioceses of Central New York and Western New York. Under the general guidance of the clergy to whom we have made allusion several deaf-mute lay readers have been of great help to our mission.

The increasing general work at length assumed such proportions that it was deemed best to incorporate "The Church Mission to Deaf-mutes" in the city of New York, in October, 1872. The object of this society was to promote the temporal and spiritual welfare of adult deaf-mutes. It at first extended its operations throughout the country, increasing the number of sign services, and founding, in New York City, a home for aged and infirm deaf-mutes. At length, however, the Good Shepherd was pleased to subdivide the field in order to make more effective the invitation to the scattered deaf-mute sheep and lambs to rejoice in the safety of the Gospel Fold.

Just seven years ago, in October, 1876, midst the patriotic rejoicings of our centennial year, at St. Stephen's Church, Philadelphia, the Rt. Rev. Bishop Stévens considered it his duty and privilege to admit to deacon's orders Mr. Henry Winter Syle, a deaf-mute lay reader, who had proved himself eminently fitted to be set apart for ministrations in holy things. Those who took part in that service will never forget its touching associations and softening impressions as they prayed to God to bless the first deaf-mute deacon who had ever appeared in the Church since it was founded in Jerusalem on the Day of Pentecost. The Bishop's sermon on that occasion was printed, and produced abiding impression throughout the great Anglican Communion. Mr. Syle's labors in Philadelphia and vicinity eventually prepared the way for the Diocesan Commissions on Church work among deaf-mutes in Pennsylvania and Central Pennsylvania, and other arrangements for New Jersey and Delaware, giving him a field for which he was responsible, and having no official connection with the society referred to.

On the Feast of the Conversion of St. Paul, January 25th, 1877, at Grace Church, Cleveland, Ohio, the Rt. Rev. Bishop Bedell admitted to deacon's orders Mr. Austin W. Mann, who had been for some time a faithful deaf-mute lay-reader in various Western dioceses. The Bishop having been for years a Director in the Institute for Deaf-Mutes while he was Rector of the Church of the Ascension in New York, entered heartily into this second most encouraging Ordination Service, and has been a friend and father ever since to his deaf-mute deacon. The Rev. Mr.

Mann has persevered in systematizing and extending his work throughout at least thirteen of the Central Western dioceses, and is responsible to the Bishops and Rectors of the parishes in which he works. He has been blessed indeed in his efforts to preach the Gospel to his brethren, having led 160 to become communicants in the various portions of his extensive field.

On a bright Sunday in January, 1880, at St. Paul's Church, Richmond, Va., the Rt. Rev. Bishop Whittle received to deacon's orders Mr. Job Turner, a deaf-mute lay-reader, who had passed the greater portion of his useful life as a teacher in the Institute for Deaf-Mutes in Staunton, Va. With the approval of the Bishops of the Southern dioceses, and the loving co-operation of many of their Rectors, he has striven to preach the Gospel to his fellows throughout his immense district. He has several times been in Texas, and a year ago last spring he accomplished a pilgrimage to deaf-mutes in the City of Mexico. The Bishop of Virginia, with whose diocese the Rev. Mr. Turner is canonically connected, has always manifested a deep interest in this deacon, and I trust will, in due time, have the privilege of receiving him to priest's orders.

In the various departments of Church work among deaf-mutes thus briefly sketched, there are several devoted deaf-mute lay-readers. The hearing mother of a deaf-mute young lady has a Bible-Class for deaf-mutes in St. Paul's Church, Troy, N. Y. I have not time to speak in detail of them and their faithful labors for Christ and His Church. We pray God to bless and guide them all. Though "The Church Mission for Deaf-Mutes" at New York is now limited to the Dioceses of New York, Long Island, Albany, Northern New Jersey, Connecticut, Rhode Island, Massachusetts, New Hampshire, Vermont, and Maine, our society extends a cordial sympathy to all Church Workers among deaf-mutes, and will be glad to print their reports in the Appendix of its own Annual Report. The Second Conference of all Church Workers among Deaf-Mutes is now in session at St. Stephen's Church in this city. May its deliberations be productive of most beneficial results. It would be a grateful task, dear brethren, to give you some statistics on this occasion. I can only say, that the offices of the Church—for Baptism, Confirmation, the Holy Communion, Marriage, and Burial, have been used among deaf-mutes and their families thousands of times, and that the results can only be known at the Day of Judgment.

And now it remains for me to try and say a few words personally to you, my dearly-beloved brethren and well-tried friends, who are about to be advanced to a higher degree of usefulness in the sacred ministry of the Church of Christ. What a pleasant thing it will be for you to remember, midst the ministrations to which you will be called (some of them being very humble, and appreciated only by the Omniscient One), that your ordination, as priests, took place while a General Council of the Church, in its administrative and missionary functions, was intensifying the zeal with which the Gospel should be preached to every creature, thus making it possible for your respective Bishops to lay their hands upon you at the same encouraging service. As you feel the touch of the outward symbol, open your hearts and minds, I beseech you, to receive a rich blessing from the Holy Ghost, proceeding from the Father and the Son. One of you has the encouraging example of your earthly father to help you to be faithful in a long-continued ministry, and you both have, in common, fathers and brethren, counsellors and friends among the clergy and the laity, who will always extend to you loving hands, and give you the best wishes and prayers of loving hearts as they bid you, after the manner of an apostle, never to be weary of well-doing. You and I have been drawn very near to each other. We have grasped each other's hand under the most deeply interesting circumstances of our fleeting pilgrimage. We have consulted

with each other personally. We have sent to each other numerous important letters. We have known each other very intimately. You have given me your confidence. I shall endeavor to be worthy of that sacred trust as we strive, for a while longer, to preach the Gospel to our deaf-mute brethren, till we are borne to Paradise to be ready for the Resurrection, the Judgment, and the mansions of the City of God. Then, indeed, shall the ears of the deaf be unstopped, and the tongue of the dumb shall swell the Song of Moses and the Lamb!

After the sermon the candidates were presented—Mr. Syle by Dr. Miller, and Mr. Mann by Dr. Atwill. The Litany was then said, and the first part of the Communion service. After the Gospel (which was out of St. John, chap. x), the Address to the candidates was then read by Bishop Stevens, interpreted by Dr. Gallaudet. The candidates were then examined, each by his own Bishop, Dr. Gallaudet still interpreting, and each answered in such manner as had been previously directed by the Bishop; Mr. Syle, having prepared the answers in writing on slips of paper, handed each to Dr. Clerc, who read it aloud and handed it to Bishop Stevens. Mr. Mann said each answer by means of the manual alphabet, Dr. Gallaudet repeating it aloud after him to Bishop Bedell. After the *Veni, Creator Spiritus*, and prayer, followed the laying of hands upon each candidate by his own Bishop. The Presbyters ministering among the deaf, Drs. Gallaudet and Clerc and Mr. Chamberlain, united in laying hands on both candidates; Drs. Syle, Newton, Miller, and Boyd, also laid hands upon Mr. Syle, and Dr. Atwill on Mr. Mann.

The Communion Service was then resumed, Bishop Bedell consecrating. The deaf Communicants (of whom about seventy were present, some of them from distant places) received the elements first, from the hands of the newly-ordained priests; and then the hearing Communicants from the other priests. The congregation was dismissed with the Benediction by Bishop Bedell.

Sunday Evening.

The members of the Conference, and a large number of deaf persons and their hearing friends, attended a Missionary Meeting under the auspices of the General Board of Missions, at St. Luke's Church. Through the kindness of the Rev. C. G. Currie, D.D., Rector, the transept was set apart for their accommodation. Rev. Dr. Gallaudet kindly interpreted both the service, which was short and simple, and the addresses by Archdeacon Kirkby, Rev. G. F. Flichtner, Secretary of the Domestic Committee, and Rev. D. H. Greer, D.D., of Providence, R. I. To those who attended the First Conference in New York, in 1881, this meeting recalled the memory of the Rev. Dr. Twing, the beloved and lamented Secretary of the Domestic Committee, who made an earnest and stirring address at one of the services then held.

Monday Morning.

This day's sessions were held in St. Stephen's Sunday-School room. In the morning, after devotions, conducted by Mr. Mann, the Secretary read the minutes of Saturday, and they were approved. He also reported, as Treasurer of the previous Conference, that not a cent had been received, disbursed, or needed—all expenses having been provided for. The cordial hospitality of Dr. Gallaudet and his congregation provided for the entertainment of the members, and their travelling expenses were met by themselves or their respective Missions. The proceedings were printed with an Appendix containing a list of Diocesan Commissions, Societies, and Missionaries, and of the places at which services were held regularly, and the Prayer for the Deaf, set forth by Bishop Stevens, of Pennsylvania, Feb. 8th, 1881, and authorized in various Dioceses. An edition of 2,525

copies were struck off, whereof 2,025 were paid for by the Church Mission and bound up with its Annual Report for 1881, and 500 were paid for by a friend for distribution in behalf of the Pennsylvania Diocesan Commission. The Treasurer's Report was approved.

Rev. Mr. Chamberlain was excused from attendance, his presence being required at New Brunswick, N. J., to interpret at the trial of a case in which a poor deaf woman was concerned.

The reading of Mr. Syle's paper on Preaching, which was begun on Saturday, was finished, Mr. Syle reading in signs and Dr. Gallaudet orally.

THE PREACHING ADAPTED TO DEAF-MUTES.

BY REV. HENRY WINTER SYLE, M.A.

"In that day shall the Deaf hear the words of the Book."—ISAIAH XXIX, 18.

The answer to the question, "What is the best kind of preaching for deaf-mutes?" is to be deduced from the condition and character of the persons who are intended to be addressed. These are an ordinary congregation of deaf-mutes, such as assembles every Sunday in New York or Philadelphia, or such as may be gathered in smaller cities, fewer in number, but of the same general composition. In such a congregation the preacher will find few children or uneducated adults—two classes which alike require such extreme simplicity of ideas, such energy and vividness of pantomime, that it is barely possible to preach satisfactorily to them and to educated adults at once. The probability of such persons being present is, however, sufficiently great to require the preacher—even if he does not recognize their faces—to use simplicity of matter and perspicuousness of manner. On the other hand there will as probably be a sprinkling of semi-mutes, *i. e.*, those who retained their hearing to an age sufficiently advanced for them to have kept, after its loss, a familiarity with verbal language and a consequent power of thinking in words and of mastering the higher ideas conveyed by words, which put them on a level with people who still hear.

Between these two extremes lies the main body of average educated deaf-mutes. These are precisely like their fellow-men in development of the physical nature and of the wants, affections, passions, most closely related thereto. The culture of their intellectual, moral, and spiritual nature may or may not have progressed as far as with the average hearing people.

At the institution where they received their education they doubtless lived in a wholesome Christian atmosphere. But the inevitable tendency of large institutions being to diffuse and weaken individual influence, very possibly they have never received much of that direct, private, personal attention which the parent, the Sunday-school teacher, and the Pastor give to other children.

The period of education has been quite limited—the actual average is five years; and if this seems to compare favorably with the school time of their hearing brothers and sisters, let it be remembered that the deaf are excluded from all that varied knowledge which the hearing unconsciously and without effort imbibe in daily life. They came to the institution at ten or twelve years of age, or even later, ignorant of the alphabet—ignorant, indeed, of everything, except what they may have perceived through other channels than the ear, much of which they had, most probably, apprehended imperfectly and even wrongly. They came in a moral and spiritual state for which there is no name short of *heathen*.

That this last assertion is not too strong has been fully and repeatedly established, both by the testimony of intelligent and well-educated deaf-mutes, and by that of observant and skillful teachers, as to their ideas and general intellectual development before receiving special education.

One instance will suffice, both to illustrate this fact, and to show with what profound and lively emotion the knowledge of our Heavenly Father is

received:—the instance of Massieu, who shared with Clerc the distinction of being the ablest pupil of the Abbé Sicard, the second father of the Paris Institution.

The description Massieu himself gave of his early impressions is found in one of his teacher's works, the *Théorie des Signes*. And Sicard's other great treatise, the *Cours d'Instruction d'un Sourd-Muet*, professes to be a detailed account of the steps by which Massieu's education was conducted, recorded as an example of the method to be pursued. That method was brought to this country by Gallaudet and Clerc, and is substantially the basis of that now generally practised in our schools.

Said Massieu—"My father made me make prayers by signs, morning and evening. I put myself on my knees; I joined my hands and moved my lips, in imitation of those who speak when they pray to God. In my infancy I adored the heavens and not God: I did not see God, I saw the heaven, that is, the sky. When I prayed on my knees I thought of the heaven. I prayed in order to make it descend by night upon the earth, to the end that the vegetables which I had planted might grow, and that the sick should be restored to health."

When asked if he gave a figure or form to this "heaven," Massieu replied: "My father had shown me a large statue in a church. It represented an old man with a long beard, holding a globe in his hand; I believed that he dwelt beyond the sun." Massieu further relates that he felt joy when his prayers were answered to his wishes; and on the contrary, was accustomed to threaten heaven with angry gestures when he saw that hail destroyed the crops, or his parents continued sick.

So inadequate was the conception of God formed by this brilliant but untaught intellect. But after a long course of progressive training, Sicard relates that he led him to the idea of cause and effect, and to perceive that the order of nature, the life-giving sun, the innumerable host of the stars, indicated the existence of a Ruler infinitely wise, sublime, mighty—infinite in every perfection. "This Supreme Being," said the Abbé to his pupil, still agitated with this new and grand idea, "this Supreme Being hears what I am telling you of Him; He bade me make Him known to you. You are, like myself, like all the beings you behold, His creature. His handiwork, His child. He is God—the object of our worship, before Whom heaven and earth and the seas quake and are as nothing!" The Abbé relates that "Massieu instantly became trembling and awe-struck, as if this Divine Majesty had revealed itself visibly and overwhelmed his whole being; he threw himself prostrate, thus offering to the great Being, Whose name then for the first time impressed his attention—the first homage of adoring worship.

"Recovering from this ecstasy, he said to me by signs, these beautiful words which I shall never forget while I have life—"Oh! let me go to my father, my mother, my brothers, to tell them that there is a God; they do not know Him." "They do know Him, my child," replied the teacher: "it is Him they go to supplicate in that temple where in time past they led you, and where you imitated, without understanding what you did, the gestures you saw them make in His presence."

It may not often happen that the knowledge of God bursts upon the mind of the deaf-mute in such a sudden and vivid flash of enlightenment. More frequently, probably, its dawn is so gradual that only by looking back after a considerable time can the soul realize the intensity of the darkness from which it has emerged.

We may hope and believe that in almost all cases there is imparted to deaf children soon after they enter school a knowledge of God and of the Saviour. But starting from so low a point, and in so limited a time, it is evident that the religious instruction they are able to receive at school cannot be very extended; and as the institutions are supported by the State, this instruction is necessarily what is called "unsectarian."

Personal religion is certainly inculcated as to duties in society, at home, and in the closet, but not as to those in the Church and at church. When they leave school their deafness still excludes them from ordinary public religious exercises, and they have not learned to appreciate the sacraments; few denominations except our own have a printed liturgy, and the long intervals of "sitting still, doing nothing but look at the minister and think," as one expressed it to me, are very tedious; while their imperfect acquaintance with the English language hinders their enjoyment of the means available to them in the Bible, the Hymnal, the Prayer-book, and volumes suitable to read during the sermon.

Hence arises a state of things such as is well described by the Rev. Dr. Clerc, speaking of a certain town where there were sixteen or eighteen educated deaf-mutes: "The need of definite teaching as to the history and claims of the Church, and of personal action associating themselves in the Church's membership are very apparent. All are well-disposed, intelligent, moral, respected, industrious, and full of regard for the Name, Word, and Law of God, and yet entirely neglectful of the needful connection with His Church. This condition of things, general in the land, exemplified in a marked way here, calls for a remedy."

Yet the deaf have the same natural faculties of soul and spirit as their hearing relatives and their associates in their own rank in life; the same capacity for receiving and assimilating Divine truth; the same temptations and trials, duties and joys; the same need and the same Saviour.

Therefore the staple subject of the Ambassador of Christ to them should be the same as to others—the great message of the Gospel; and it should be set forth in the same manner, winning its way to their hearts by the simple reality and power and attractiveness of Redeeming Love.

The elements of the message are the same—the being of the One God, the All-Father, mighty, wise, beneficent, just; the existence of sin and suffering in the world around and in our own hearts; the conflict of good and evil, and the consequences of each; man's fallen state, inherent weakness, need of a Saviour and of a Helper; the sufficiency and preciousness of the Redeemer; the ever-ready sympathy and ample aid of the Comforter.

Following from these—our own part and duty: what we must do to be saved, and how we may keep God's commandments and abide in His love.

These great topics are ever apposite, ever fresh, as a new congregation is gathered, or new-comers appear, or the Spirit of God touches effectually hearts exposed to His gracious influences.

In most places itinerant work is all that can now be done with our small corps of missionaries, and on account of the limited number and the scattered state of the deaf themselves it is all that can ever be done. The missionary can come only at intervals of a month or two, for one or two services and a round of pastoral visiting. The friends of the deaf belong to various denominations, and though not over-careful themselves to meet their spiritual wants, yet view with a jealous eye any appearance of drawing them within another fold than "the family church." Under such circumstances it is best to confine the preaching to fundamental truths and elementary personal duties. Let the truths be acknowledged, the duties recognized and attempted, and the Lord will lead those who seek His face, by the way they should go. In some cases we may have the privilege of leading our friends to find a home in the Church and to seek her sacraments. In others our labors may result, to the eye of the statistician, in swelling the ranks of other denominations rather than those of our own. So be it; our aim and our hope are that all may be found in the ranks of the redeemed.

In the great cities, such as New York, Philadelphia and Baltimore, the work has been longer established and is more fully recognized and appreciated, and we have congregations resembling those of ordinary parishes.

With these it is not needful, nor is it advisable, to be forever dwelling on first principles. And in the smaller places, as the work progresses the foundation may be taken as laid, and we may proceed to build up the Church—the Body of Christ—by the consideration of subjects which are second in importance, though only second, to those already mentioned.

Our Church Catechism with admirable wisdom defines the limits of elementary doctrinal teaching. Within these limits, in the Catechism itself, and in the Offices for Baptism, Confirmation, and Communion, and the Daily Prayer, with the scriptural selections arranged for the course of the Christian Year, ample choice of subjects may be found for almost all occasions and all varieties of congregations.

Thus much for the *subjects* of preaching. In their *treatment*, the peculiarities of deaf-mutes indicate certain limitations.

Their minds are not highly cultivated, and hence are deficient in the power and the habit of *analysis* and *generalization*—the capacity of grasping the full meaning of a truth and tracing its developments, and of observing “the analogy and proportion of the faith;” and the faculty of systematizing and expressing clearly what they do know and believe.

Hence strict *unity* should be observed; the divisions of the sermon should be few and simple, the logic clear, the deductions obvious and of immediate practical application.

Again, their knowledge of *words* is very imperfect. Their vocabularies are limited to the requirements of every-day life. They read slowly, with so much stumbling over individual difficulties, that they fail to get a connected and clear impression of the whole text, and still more of the connection and the course of the argument.

Hence it is well sometimes to treat individual *texts* analytically, and at other times to give familiar *expositions* of longer portions; and even occasionally to limit one's self to *translations* into signs of connected passages, with little or no comment interspersed. Thus they are both helped to *digest* a text, and also taught how to *read* connectedly. The translation or paraphrase of long passages is, however, more appropriate for the Bible-class than for the sermon. I have thus read from one chapter to the whole of an epistle, as an introduction to or a summary of its detailed study, with the manifest result of awakening new interest and imparting stimulus and zest to the more careful and minute examination.

The tendency to take figurative language literally, and on the other hand to seek a mystical meaning in the most matter-of-fact expressions, may be encountered occasionally, and demands that care be taken in showing in the pulpit the correct application of the principles of interpretation.

It is highly important to bring out the meaning of single words and phrases with definiteness and precision; the archaic language of Scripture requires this especially; but it will hardly be believed by one unfamiliar with the deaf how many words there are in the passages we consider simplest, in the Bible and Prayer-book, which present difficulties to them.

One winter I read with a class preparing for Confirmation “Instructions in the Way of Salvation” by Bishop Wilkinson, of Truro; it was necessary to explain sometimes a dozen words in one small page. And with an average deaf-mute, who had not attended our service frequently, and followed it closely with the Prayer-book, I should feel doubtful of his correct understanding of the Exhortation in the Daily Prayer, until by inquiry I had ascertained if he knew the exact meaning of the following words, either by themselves or in the connections in which they there appear:

Scripture—moveth—sundry—acknowledge—manifold—dissemble—cloak—lowly—penitent—to the end that—obtain—infinite—*although*—chiefly—assemble (cf. *dissemble*)—render—benefits—set forth—worthy (likely to be taken for “valuable”)—requisite—as well as—beseech—as many as—accompany—the throne of the heavenly grace.

Minds of such a grade deal with the concrete rather than the abstract. Hence liberal use should be made of *illustrations*, and these should be *good*; not so long as to draw attention away from the point to be made; clear and apt; and appealing to the emotions and the intellect with convincing force.

In the choice of illustrations, the most obvious line of exclusion is indicated by the *deafness* of the congregation. They cannot appreciate illustrations drawn from or depending upon ideas of sound, of music, or of poetry—the last, so far as its beauty lies in its *form*, the flow and cadence and sound of the words. *Quotations* from the poets are often highly effective, owing to their condensed, pointed, dramatic manner of expression, which is capable of being well rendered in signs. The eye being the main channel of impressions, preference should be given to incidents which appeal to the eye; and the recital should be cast into a vivid dramatic or panoramic form. The imperfect acquaintance of the congregation with the English, or indeed any written language, bids us avoid illustrations and, in general, topics whose interest lies in nice verbal distinctions, and quotations whose elegance and force prove on close examination to lie in the wording to such an extent that translation into signs dissipates their charm. And the limited education of those we are addressing requires us not to assume much historical or scientific knowledge on their part to enable them to understand allusions.

Of *manner*, comparatively little need be said. It should be clear, earnest and reverent. The preacher impressed with the importance of his theme, and remembering that he stands in the House of God as His messenger, will be free from the littleness of attempting to show off his own skill and elegance in sign-making. Especially will he be free from the exaggerated realism of pantomime that is in such danger of passing into vulgar buffoonery. At the same time he will remember that all his labor in the preparation of his matter is thrown away, if equal pains be not taken with its delivery.

He should be sufficiently self-conscious, sufficiently master of himself, to “see himself as others see him,” and to regulate his every gesture with reference to the eyes that are fixed upon him. The solemnity of the place and the occasion, the gravity of his responsibility for the souls to whom he is bearing the Word of Life, will impart suitable sobriety of demeanor. He should not allow excessive self-consciousness to produce timidity or constraint, a hurried, vague, wooden manner. Among hearing people, in our country, a repression of gesticulation in ordinary conversation may be considered evidence of culture and refinement; but the greatest preachers have not shunned energy, yea, vehemence of action. Chalmers made the chandeliers ring. Luther broke an oaken desk with his fist. Whitfield “preached like a lion. Sometimes he stamped, sometimes he wept, sometimes he stopped, exhausted by emotion, and appeared as if he were about to expire.”*

And if such vigor of gesture be a suitable accompaniment, a recognized element, of eloquence among the hearing, what folly to forbid it when it is the one means of making a lively and lasting impression upon the deaf! Who that ever saw David E. Bartlett preach or pray, can forget his impassioned earnestness, drawing him entirely out of himself! I have seen him, in describing prayer, go down on his knees on the chapel platform before two hundred children, and every heart was thrilled and awed. Genuine emotion, finding natural expression, will not fail of instant recognition and sympathetic response. And every power of body as of mind, the *whole man*, is most fitly and nobly used in setting forth the glory and the love of the Lord God Almighty.

* *British Quarterly*, April, 1857, quoted in Hoppin's *Homiletics*, p. 667.

The remainder of the Conference was devoted to a general discussion of various matters, principally suggested by the two Papers read.

Mr. MANN—We must have reference to the preparation of our people by their education in the State schools. The lessons taught there in childhood are deeply impressed; and errors in theology are often made by inexperienced teachers. On leaving school I found I had much to unlearn and to learn. For instance, at the Institutions little is taught about the sacraments, and little idea is given of public worship. A few years' acquaintance with the public services of the Church produces a much better understanding of these matters.

Dr. GALLAUDET—Let me express a few thoughts suggested by these two Papers. After many years' experience I must confess I have not attained to all that is desirable, though I have done the best I could. Teaching about the sacraments has been cultivating hard ground.

With the increase of workers we can labor more thoroughly. I am very glad to see so many assembled here. The subjects raised by Dr. Clerc are important. Do not be impatient; we have indeed had many discouragements, but I am glad to know you have worked patiently; and there has been substantial progress.

A service like that of yesterday would not have been possible thirty years ago. When my friend Mr. Syle was made a deacon, many objected to a deaf man being admitted to the ministry, thinking that speech was essential in administering Baptism and in consecrating and delivering the elements at Holy Communion. They are enlightened now; the work done by our three deaf deacons has established what was doubted. The meeting of the General Convention was a providential time for this Ordination to the Priesthood.

When we have larger means I hope we shall perfect the details of our work. As a rough block of marble is gradually worked up by the sculptor, so with our enterprise; it is by no means complete yet. It was my part to strike out the block in the rough; it may be for others to polish it up—perhaps after I am called away.

Some think that deaf-mutes receive enough special education at school so that when they leave there they can mix with hearing people at church. This is an error. There is undoubtedly a call to us from God to look after the deaf-mutes who have left school. Many difficulties were encountered at first—in particular, pastoral visiting was very difficult on account of the scattered state of the people. Now there are more of us at work we can look more closely after the people in each district.

The laborer is worthy of his daily bread. I hope this will be appreciated, and also the need of more laborers. Even in New York we require help—Mr. Chamberlain and I are often called out of the city.

This Conference is a pleasing sight. Our Conferences have no power to make laws, they are meetings for consultation and interchange of thought, giving us ideas to carry with us to our widely separated fields of labor.

I am grateful to God for leading us on, and especially that the prejudice against our Church has diminished, and it is more and more generally admitted to be the most suitable for the deaf on account of having a printed liturgy. If God be our leader, the opposition and distrust of men will fade away. We can pray for their enlightenment, and for a blessing upon them, and go on quietly with our efforts. I am glad to know the deaf are better instructed about the necessity of the sacraments.

St. Ann's Church, New York, is prospering with its two congregations of deaf and hearing people. Having such excellent and long-trying associates as Mr. Krans and Mr. Chamberlain to look after them I feel free to absent myself more for itinerant work. Circumstances differ in different places; it may be expedient to have a separate church for the deaf in Philadelphia,

instead of such a combination, as at St. Ann's. There is no need for an invariable and universal rule in such matters. I try to feel my way.

When out of the work in other places fostered by St. Ann's there grew the society called "The Church Mission to Deaf-Mutes." I thought it might suffice for the whole country. But when the missions in charge of Messrs. Syle and Mann developed and enlisted local interest, and it appeared that each district could support its own work without aid from New York, I was rejoiced. People in each locality will give more liberally to an organization of their own than to one with headquarters at a distance, even with the expectation of work being done in their own field in return.

We have been laying foundations. Yesterday's Ordination was a great event and most encouraging. It made me feel ten years younger.

Mr. MANN—I am glad of a chance to say a word on one point. The people of this country are greatly divided among so many religious denominations, and Christian charity is often lacking. We should pray for reunion. The Presbyterians, Methodists, etc., have money to support churches of their own, and it is well they should do so; but in one direction they should not attempt it, and that is, among the deaf. It would be a very bad thing if various denominations were to try and form congregations of deaf-mutes, because there are so few of them in any given place. If there were twenty-five deaf-mutes in a city, each denomination would have only one or two members for a minister to preach to and the whole would be forever quarreling. The effect of unity and of numbers would be lost. But when all are united in one church there is great gain of efficiency. Let other denominations try; I am confident that in five years they will find that they can gather only a handful here and there. I see no good in discussing the relative advantages of different denominations. We can trace the history and the doctrines of our Church to the Apostles—that is enough.

Mr. TURNER—Many deaf-mutes feel confused in using the Prayer-book. I find it helps them to number the successive parts of the service, marking the alternative anthems, etc.

The arrangement of a church is an important matter. There should be no windows behind the minister; an apsidal chancel is good, or one like that in the Church of the Covenant. In one church I saw a series of pictures representing the life of our Saviour—a good idea.

Illustrated books are very desirable for deaf-mutes. Many years ago, before I was appointed a teacher, Miss Cushing, a lady of eighty, showed me a book 150 years old, a Gospel History with many pictures. I suggest printing such a book for general distribution.

At a service in Christ Church, Louisville, Ky., the Rector showed me an old book by Baxter, and desired me to read extracts from it; I was greatly pleased with it and recommend it strongly.

Some say it is better for people to join various churches. I say it is well enough for the hearing, but how about the deaf? In church they sit or stand still and get no spiritual benefit. But in the Episcopal Church they can, with the Prayer-book, join in the whole service and be enlightened. I knew a man whose family were Baptists. He was very bad. I persuaded him to become acquainted with our Church and the Prayer-book, and he was reformed.

Dr. GALLAUDET—I have a personal remark to make. It appears that almost all our missionaries have come from different denominations—indeed only one of us who are here assembled was born and bred in the Episcopal Church. For myself I claim that it was not I who left my ancestral Church, but my ancestors who left theirs, and I did but return to it.

This remark of Dr. Gallaudet's led to a succession of personal reminiscences by various members, which Dr. Gallaudet closed by saying, "I hope we can set aside all dissension with our brethren of other churches. Let us hope for union in the end, and live in love now."

Monday Afternoon.

LITURGICAL COMMITTEE.

When the Conference assembled, at 2.30 P. M., Mr. SYLE offered the following resolution:

Resolved, That a committee of five be appointed, of whom the Chairman of the Conference shall be Chairman, to report to the next Conference what modifications (if any) in the Prayer-book are advisable to adapt it better to use among the deaf.

He said:—We are very seldom able to use the full service of the Church. Our ministrations are generally conducted in churches used by hearing congregations, the times of whose services are so fixed as to allow us only an hour or so; and, indeed, on account of the eye being less able than the ear to endure the strain of long-continued attention, it is not advisable to make our services much longer than this. Also, our people are so scattered that a congregation can generally be gathered in any given church only once a day, though in a great city like Philadelphia services may be held at different hours in churches a considerable distance apart. We are therefore obliged, with the approval of our Bishops, both to shorten considerably the usual service, and also, as the only way of employing the rich variety of forms in the Prayer-book, to present them separately and alternately, regardless of the time of day when service is held. The Bishops have appreciated our peculiar position, and cordially granted such liberty as was sought.

It is customary in New York and Philadelphia, and I believe elsewhere, to shorten the Daily Prayer by having only one Psalm, one Lesson, and one Anthem. Considerable freedom is allowed in the selection of these. Many of the Psalms are too long, or too difficult for our "leaders of responses," who read the alternate verses; instead of one of the Lessons appointed for the Day, the Epistle or the Gospel may be read; and the Anthem may be any one in either Morning or Evening Prayer. I often omit the two Prayers for the President, etc., and for the Clergy and People, regarding them as included in that for All Conditions of Men; and sometimes I use the Prayer for the Church Militant instead of all three. The Litany, the Ante-Communion, and the Order of Baptism, are used separately.

In a great city, with a large congregation and many regular attendants and communicants, it is best to adhere closely to the Prayer-book. But in itinerant work, when we meet a small circle of people who unite in worship only at our visits, perhaps two or three months apart, it is necessary to avoid wearying and repelling them by a long and complicated service. They like the form of public worship to which they were accustomed at the Institution—two prayers, with a lecture between. I have found it work well to adopt this form, while using only the materials in the Prayer-book. It is useful to begin with a hymn, to command attention and quiet wandering thoughts; then the Lord's Prayer and a few Collects; then the Lesson and the Sermon, which may well be an exposition of the Lesson. They are now better prepared to join in the Creed and Confession, and the longer prayers with which we close.

At "Combined" Services, we have, of course, to observe the usual order, and read in signs, *pari passu*, whatever is read aloud.

In most respects I believe the usages I have described are observed elsewhere, being derived from the common source of the Mission, Dr. Gallaudet's personal practice. Still it is desirable that we should consult together and formally agree upon a uniform mode of conducting service, so that the deaf people in our charge may enjoy that uniformity of worship which is one of the privileges of our Liturgy.

The present is a peculiarly fitting time for us to consult together over

this matter. We have carried the Mission into a large part of our country, and among a great variety of people, and have acquired experience enough to teach us what is generally desirable and practicable; while there are not too many of us to make changes in our usages difficult. At this time, too, the General Convention is considering the whole subject of Liturgical Enrichment and Flexibility, upon a carefully prepared report of an able Committee, set forth in the "Book Annexed." The matter will be before the whole Church for three years to come, at least. And if we find it desirable to make representations to those in authority, there will be a most favorable opportunity at the next General Convention.

Mr. Mann and Mr. Turner described their own practices in conducting service, which substantially agreed with Mr. Syle's. Dr. Clerc remarked that any Bishop can license a form of service for his own Diocese, and that the Conference had no power to make alterations in the Prayer-book, but only offer suggestions to the proper authority. He strongly favored uniformity among all missionaries. The resolution was seconded by Mr. Cullingworth, and unanimously adopted. The Chairman appointed as his colleagues on the Committee, Dr. Gallaudet and Messrs. Syle, Wells and Koehler.

PRINTING PROCEEDINGS AND ORDINATION SERMON.

On motion of Dr. Gallaudet, the Secretary was instructed to prepare a report of the Proceedings for publication in the same manner as those of the First Conference, it being understood that the expense would be met in the same way. It was also resolved, on motion of Mr. Koehler, that the report include an account of the Ordination, and that Dr. Gallaudet be requested to furnish his Sermon, preached on that occasion, for publication therein.

RELIGIOUS PAPER.

Mr. SYLE spoke of the expense of printing the Proceedings and the Annual Reports of the Church Mission and the Pennsylvania Diocesan Commission, which could have a comparatively limited circulation. He had long felt the want of a monthly paper, something like a "parish paper," but of wider range, giving news of all the missions, for the information both of the deaf and of their friends and other hearing persons interested in the cause. It should also have reading matter of a religious and churchly character adapted to the deaf. He had proposed publishing such a paper, to be called "Church Tidings for the Deaf and their Friends," and met with some encouragement, but not enough to warrant his assuming the expense; since he did not wish to undertake it without the prospect of sufficient support to keep it up.

The discussion that followed was participated in by Drs. Clerc and Gallaudet, and Messrs. Mann, Turner, Lewis, Koehler, and Cullingworth. All agreed that a paper such as proposed would be a valuable help in every department of the Mission; that it would both instruct and influence the deaf, and also inform and interest the hearing, bringing in contributions for the support and extension of the work. All, however, felt the difficulty of obtaining the means necessary for its publication. It was estimated that to print 1,000 copies monthly would cost \$400 a year and the subscription might be put at 50 cents; but to start the paper, and provide for the free distribution, which would necessarily be large, contributions would be needed from the friends of the cause. Several suggestions were made:—That the members of the Conference individually pledge themselves to obtain subscriptions; that each of the four districts (New York and New England, Pennsylvania and neighborhood, the West, and the South) take 250 copies and be responsible for \$100; that the officers of the Conference be an Executive Committee to provide for the publication and appoint the Editor; and that the Guild in Philadelphia

assume the pecuniary responsibility. A lady who was present, wife of a clerical deputy to the General Convention, offered to obtain a donation from the Missionary Society of her husband's parish; and one of the itinerant missionaries guaranteed 50 subscribers in his own field.

Dr. GALLAUDET moved a resolution approving and commending the proposal but not committing the Conference to any money responsibility. He said he had been consulted about the matter and heartily approved it, though he was not yet able to see how the money could be raised. Such a paper would be read by many besides the deaf. It would arouse interest and excite surprise at the magnitude of the work among many who know little or nothing of it. There were indeed many papers already published for circulation among the deaf, but being mostly issued from the printing offices of public educational institutions, they are unwilling to admit "sectarian" matter lest it stir up controversies. In a paper of our own we could express freely and forcibly the teachings of the Church. Articles by writers in thorough sympathy with the deaf would do them good. He had perfect confidence in Mr. Syle, and recommended leaving the whole matter to him.

The resolution was unanimously adopted as follows:

Resolved, That the Conference has heard with satisfaction a statement by Rev. Henry Winter Syle of his plans for a monthly paper, to be entitled "Church Tidings for the Deaf and their Friends," which shall give information of the progress of missions among the deaf in the whole country, and religious reading suited to their needs. The Conference cordially approves of the proposed paper, and urges all interested in Church Work among the Deaf to give it pecuniary support.

RELIGIOUS INSTRUCTION.

The Chairman (Dr. Clerc) called up the matter of religious instruction, as a question of much importance.

Mrs. MANN described her method with her Bible-class at Cleveland. She preferred to study consecutive portions of Scripture of considerable length, such as the life of Joseph, rather than take a few verses scattered here and there.

Mr. SYLE described his Sunday-school. There are two Bible-classes, of men and women respectively, studying the same lessons. They have read through several Books of the Bible, taking the Old and New Testaments in alternate years; the last year, they read selections from the Psalms, taken in chronological order or chosen on account of their Messianic character. The teachers of the two classes meet him every week or two to prepare the lessons. There is also a Catechetical Class, taught by the Pastor himself, and composed mostly of young persons not yet confirmed. This class studies the Catechism, with the help of Mrs. C. H. Smith's "Church Catechism Illustrated"—a most excellent manual, especially adapted to the deaf by reason of its simplicity of style and abundance of pictures; many older persons have obtained copies to read. After Confirmation, the members of this class usually go into the Bible Classes.

Mr. KOEHLER thought "Lesson Leaflets" were of little use on account of the irregular attendance. In any place where there was a little circle of deaf-mutes without any one suited for a teacher, let them take turns in reading and expounding some passage of Scripture. At Towanda, Pa., where the congregation had shown a lively interest in his Mission, they were organizing an "Ephphatha Guild" to assist it, both by raising money and by looking up deaf people and bringing them under Church influences.

Mr. WELLS also stated his experience and views, and gave some personal recollections.

CLOSING BUSINESS.

Mr. Mann invited the Conference to hold its next meeting at the West, probably in Cleveland or Chicago. On motion the invitation was accepted and a Committee of three created to make arrangements. The Chair appointed Dr. Gallaudet and Messrs. Mann and Syle.

On motion of Mr. Cullingworth, votes of thanks were passed to the officers of the Conference for the manner in which they had discharged their duties, and to the Rector of St. Stephen's Church for the use of the Church and Parish Building.

The Conference then adjourned with prayer and the Benediction by Dr. Gallaudet.

Monday Evening.

A reception was given to the Conference by All Souls' Guild, the organization of the deaf Church-people in Philadelphia. There was a large attendance of both members and friends. Mr. Cullingworth, Warden of the Guild, took the chair and welcomed the guests, and cordial and deeply interesting addresses were made by Dr. Clerc and Messrs. Turner, Mann and Lewis.

ORGANIZATION AND MANAGEMENT OF CHURCH WORK AMONG THE DEAF.

Church Work among the Deaf in the United States is carried on in different localities, under the auspices of many different Missionary Boards, General and Diocesan, and of many Parishes and voluntary Societies; but all in perfect harmony both with each other and with the system of the Church.

The Domestic Committee of the General Board of Missions has the Rev. Mr. Mann on its list of missionaries. The Boards of Missions of several Dioceses make appropriations towards work among the deaf in their own Dioceses; and the Boards of all would receive and forward special offerings for such a purpose. In Pennsylvania and Central Pennsylvania there are special Commissions established by and reporting to the Diocesan Conventions, and appointed by the Bishops. The "Church Mission" is a voluntary Society, incorporated under the laws of the State of New York; it promotes missionary work in that and the neighboring States, and also maintains a Home for Aged and Infirm Deaf-Mutes.

St. Ann's Church, New York, was established to provide for the deaf of that city; it has also a hearing congregation. Grace Church, Baltimore, provides for the Missionary in that city. St. Stephen's Church, Philadelphia, formerly did the same. At these three churches, and at Emmanuel Church, Kensington, Philadelphia, service is held weekly. The Rector of the Church of the Ascension, Washington, the Rev. J. H. Elliott, D.D., himself officiates monthly through an interpreter. At a few other churches there are weekly Bible-classes. Most places, however, are dependent on the more or less regular visits of a Missionary, varying at different points from once a month to once a year.

There are many societies formed by the deaf themselves, mainly in the large cities; most are for literary and social purposes, a few also beneficial or charitable and religious. Some of these are given the privilege of meeting in the rooms of churches. The only ones directly connected with the Church are, All Souls' Guild, with its Branches, Philadelphia, and the Guild of Silent Workers, New York. The former is an organization of the communicants to maintain the various activities usual in an ordinary parish; the Branches are open to all, whether Church people or not. The latter is purely charitable and not limited to members of the Church, though connected with St. Ann's.

BUILDING FUNDS.

Special Contributions are asked for the two following Building Funds:

1st. For the HOME FOR AGED AND INFIRM DEAF MUTES. For particulars see the Report of the Church Mission to Deaf-Mutes. \$30,000 is needed. Contributions received by Rev. Dr. Gallaudet, or the Treasurer of the Church Mission.

2d. For ALL SOULS' CHURCH AND MISSION HOUSE, Philadelphia. The Mission now uses the Churches and Sunday-School rooms of various parishes. A small but suitable church, with an office for the Missionary, and rooms for Lectures, Sunday and Evening Schools, etc., is greatly needed. Cost estimated at \$30,000. Now (May, 1884,) on hand, \$2,500. Contributions received by Rev. Mr. Syle, or the Treasurer of All Souls' Guild.

SOCIETIES AND DIOCESAN COMMISSIONS.

THE CHURCH MISSION TO DEAF-MUTES (1872).

Operating in the State of New York, in New England, and in the Diocese of Northern New Jersey. Maintaining also a *Home for Aged and Infirm Deaf-Mutes*, 220 East Thirteenth Street, New York.

President—Rt. Rev. Horatio Potter, D.D., LL.D., D.C.L.

Secretary—Mr. Albert L. Willis, 953 Broadway, New York.

Treasurer—Mr. William Jewett, 107 Grand Street, New York.

General Manager—Rev. Thomaas Gallaudet, D.D.

Assistant Manager—Rev. John Chamberlain.

THE PENNSYLVANIA DIOCESAN COMMISSION ON CHURCH WORK AMONG DEAF-MUTES (1880).

Operating also in the Dioceses of New Jersey and Delaware.

Chairman—Rt. Rev. Wm. Bacon Stevens, D.D., LL.D.

Vice-Chairman—Rev. S. D. McConnell.

Secretary—Rev. J. Andrews Harris, D.D., Chestnut Hill, P. O. Station H, Philadelphia.

Treasurer—Mr. Rowland Evans, 225 South Sixth Street, Philadelphia.

Missionary—Rev. Henry Winter Syle.

THE CENTRAL PENNSYLVANIA DIOCESAN COMMISSION ON CHURCH WORK AMONG THE DEAF (1882).

Chairman—Rt. Rev. M. A. DeWolfe Howe, D.D., LL.D.

Vice-Chairman—Rev. Francis J. Clerc, D.D., Philipsburg, Centre Co.

Secretary—Rev. Leroy F. Baker, 263 Herr Street, Harrisburg.

Treasurer—Mr. William J. Rose, 12 North 3d Street, Harrisburg.

Missionaries—Rev. Dr. Clerc and Mr. J. M. Koehler.

ALL SOULS' GUILD, PHILADELPHIA (1876).

Pastor—Rev. Henry Winter Syle.

Warden—Mr. Wm. R. Cullingworth, 710 Tremont Place, West Philadelphia.

Treasurer—Mr. Wm. McKinney, 1245 South 17th Street.

Branches—Clerc Literary Association (1865), Pastoral Aid Society (1880), Church Temperance Society (1882), Sunday-School (1875), Evening School (1883).

THE GUILD OF SILENT WORKERS, NEW YORK (1883).

The Rector of St. Ann's Church, *President*,

The Assistant Minister, *Chaplain*,

Mr. Charles Bryan, *Secretary*,

Mr. Wm. G. Pownall, *Treasurer*, and

Mr. C. R. Thomson, form the *Executive Committee*.

Meetings last Tuesday of each month, except in the summer.

MISSIONARIES.

NOTE.—Those marked * are deaf.

CLERGY.

Rev. Thomas Gallaudet, D.D., Rector of St. Ann's Free Church, and General Manager of the Church Mission, 9 West 18th Street, New York.

Rev. Francis J. Clerc, D.D., Rector of St. Paul's Church, Philipsburg, Centre County, Pennsylvania.

Rev. John Chamberlain, M. A., Assistant Minister of St. Ann's Church and Assistant Manager of Church Mission, 9 West 18th Street, New York.

Rev. Thomas B. Berry, Rector of Epiphany Church, Trumansburg, New York, and Diocesan Missionary in Central and Western New York.

* Rev. Henry Winter Syle, M. A., Missionary of the Pennsylvania Diocesan Commission, Office, 1224 Chestnut Street, Philadelphia.

* Rev. Austin W. Mann, Missionary of the Domestic Committee and various Western Diocesan Boards, 5 Chestnut Street, Cleveland, Ohio.

* Rev. Job Turner, Missionary in various Southern Dioceses, Staunton, Virginia.

LAY-READERS AND TEACHERS.

* William Bailey, Lay-Reader at Boston, Salem, etc., Beverly, Massachusetts.

* Robert D. Beers, Lay-Reader at St. Paul's Church, Bridgeport, Connecticut.

* James Lewis, Lay-Reader at St. Ann's Church and Collector of the Church Mission, 205 West 18th Street, New York.

* George W. Schutt, Itinerant Missionary in the Dioceses of New York and Albany, Saugerties, New York.

Mrs. — Gould, Bible-Class Teacher at St. Paul's Church, Troy, New York.

* John C. Acker, Lay-Reader at St. Luke's Church, Rochester, New York.

* Miss S. C. Howard, Bible-Class Teacher at St. Michael's Church, Trenton, New Jersey.

* J. Mitchell Koehler, Itinerant Missionary of the Central Pennsylvania Diocesan Commission, P. O. Box 47, Scranton, Pennsylvania.

* James S. Wells, Lay-Reader at Grace Church, and Teacher in Institution for Colored Deaf-Mutes, 258 Saratoga Street, Baltimore.

There are also several Bible-Class Teachers* at St. Ann's Church, New York, and in All Souls' Mission, Philadelphia; and Mrs. Mann* has a Class at Grace Church, Cleveland.

MISSIONARY STATIONS.

CHURCH MISSION.

The Rev. Dr. Gallaudet and Rev. J. Chamberlain.

Weekly.

New York, St. Ann's, 2.45 P. M., in July and August, 3.30 P. M. Interpreting at Communion (weekly and on Festivals), and occasionally at other services. Thursdays, 8 P. M., Literary Association.

Lay-reading and Bible-Classes at Bridgeport, Conn., St. Paul's; Troy, 3 P. M.; Baltimore, Grace, 3 P. M.

Monthly.

Boston, Good Shepherd, first Sunday, A. M., with Communion, and 3 P. M. Brooklyn, Christ Church, 10.30 A. M., third Sunday.

Newark, Trinity, 3 P. M., third Sunday.

Washington, Ascension, 3 P. M., first Sunday.

Also, every two months, Bridgeport, Conn., St. Paul's. And quarterly, Albany, St. Paul's, 2.30 P. M., third Sunday in January, April, July and October.

Occasionally.

MAINE—Portland, St. Luke's Cathedral.

NEW HAMPSHIRE—Concord, St. Paul's.

VERMONT—Montpelier, Christ; W. Randolph, St. John's.

MASSACHUSETTS—Beverly, St. Peter's; Lawrence, Grace; Lowell, St. Ann's; Salem, St. Peter's; Springfield, Christ; Worcester, All Saints'.

CONNECTICUT—Norwich, Christ; Bridgeport, St. Paul's; Hartford, Christ.

RHODE ISLAND—Providence, St. John's.

NEW YORK—New York, Intercession, St. Andrew's; Mount Vernon, Trinity; Tarrytown, St. Mark's.

Mr. George W. Schutt, of Saugerties, New York, holds occasional services in Poughkeepsie, Newburg, Goshen, Albany, Troy, Lansingburg, Saugerties, &c.

DIOCESES OF CENTRAL AND WESTERN NEW YORK.

The Rev. Thomas B. Berry has officiated at Baldwinsville, Cazenovia, Geneva, Malone, Montreal, Pulaski, Saratoga, Seneca Falls, Syracuse, Trumansburg, Waterloo and Watertown.

Mr. John C. Acker has a service in St. Luke's, Rochester, every Sunday at 3 P. M.

PENNSYLVANIA DIOCESAN COMMISSION.

The Rev. Henry W. Syle.

Weekly.

Philadelphia, (Kensington), Emmanuel, 10.30 A. M., and at Communion, first Sunday, 12 M.

St. Stephen's, October to April, 2.30 P. M., May to September, 3.30 P. M. But in July and August, at the Church of the Covenant. Communion, first Sunday, and chief Festivals, 9 A. M. Thursdays, 8 P. M., Literary Association.

Bible Class at Trenton, St. Michael's, 3 P. M.

Occasionally.

PENNSYLVANIA—Philadelphia, various Churches; West Chester, Holy Trinity.

NEW JERSEY—Flemington, Calvary; Lambertville, St. Andrews; Trenton, St. Michael's.

DELAWARE—Wilmington, St. Andrew's.

CENTRAL PENNSYLVANIA DIOCESAN COMMISSION.

Rev. Dr. Clerc, Rev. Mr. Sytle, and Mr. J. M. Koehler.

The Missionaries have officiated in the following places during the past year:

Allentown, Grace; *Altoona*, St. Luke's; *Carbondale*, Trinity; *Columbia*, St. Paul's; *Easton*, Trinity; *Harrisburg*, St. Paul's and St. Stephen's; *Honesdale*, Grace; *Lancaster*, St. James'; *Luzerne*, private house; *Montrose*, St. Paul's; *Pittston*, St. James'; *Plymouth*, St. Peter's; *Reading*, Christ Cathedral and St. Barnabas'; *Scranton*, St. Luke's, St. David's, and Good Shepherd; *Steelton*, Trinity; *Towanda*, Christ; *Tunkhannock*, St. Peter's; *Waymart*, School-house and Presbyterian Church; *Wilkes-Barre*, St. Stephen's; *Williamsport*, Trinity; *York*, St. John's.

WESTERN DIOCESES.

Rev. Austin W. Mann.

The Rev. Mr. Mann gives a Sunday once in six or ten weeks to each of the following principal places—*Chicago*, Cathedral, A. M., St. James' P. M.; *Cincinnati*, St. John's; *Cleveland*, Grace; *Columbus*, Trinity; *Detroit*, St. John's; *Indianapolis*, Christ; *Pittsburg*, Trinity; *St. Louis*, Christ.

Other places are visited regularly for week-day services, and yet others occasionally; for the latter class the name of the Church is omitted in the following list.

OHIO—*Marion*, St. Paul's; *Mansfield*, Grace; *Akron*, Bellefontaine, *Kenton*, *Medina*.

SOUTHERN OHIO—*Dayton*, Christ; *Portsmouth*, Christ; *Delaware*, *Newark*, *Piqua*, *Springfield*.

PITTSBURG—*Miles Grove*, Grace.

MICHIGAN—*East Saginaw*, St. Paul's; *Flint*, St. Paul's; *Jackson*, St. Paul's; *Monroe*, Trinity; *Ann Arbor*, *Pontiac*, *Port Huron*.

WESTERN MICHIGAN—*Albion*, St. James'; *Grand Rapids*, St. Mark's; *Kalamazoo*, *Niles*.

WISCONSIN—*Milwaukee*, Cathedral; *Delavan*, *Madison*, *Racine*.

INDIANA—*Fort Wayne*, Trinity; *Michigan City*, Trinity; *Muncie*, Grace; *Evansville*, *Lafayette*, *New Albany*, *Plymouth*, *Richmond*.

ILLINOIS—*Freeport*, Zion; *Joliet*, Christ; *Rockford*, Emmanuel.

SPRINGFIELD—*Mattoon*, Mission; *Jacksonville*.

QUINCY—*Galesburg*, Grace; *Peoria*, *Princeton*, *Quincy*, *Rock Island*.

IOWA—*Davenport*, Cathedral; *Council Bluffs*, *Des Moines*.

MINNESOTA—*Minneapolis*, Gethsemane; *Faribault*, *Red Wing*, *St. Paul*.

MISSOURI—*Fulton*, *Kansas City*, *St. Joseph*.

KANSAS—*Topeka*, Grace Cathedral; *Atchinson*.

SOUTHERN DIOCESES, ETC.

Rev. Job Turner.

The Rev. Mr. Turner itinerates principally in the South and South-West, and has visited the City of Mexico; but in summer resorts to the North. During the last three years he has held services in the following places:

CANADA—*Montreal*, Cathedral; *Toronto*, Cathedral; *Belleville*, St. Thomas.

MAINE—*Portland*, Cathedral; *Augusta*, St. Mark's; *Bath*, Grace; *Lewiston*, Trinity; *Saco*, Trinity; and a "Christian" Church at *Damariscotta*.

NEW HAMPSHIRE—*Concord*, St. Paul's; *Manchester*, Grace; *Nashua*, Good Shepherd; and "Christian" Churches at *Amherst*, *Hillsboro' Bridge*, *Hookset*, and *West Henniker*.

VERMONT—*St. Johnsbury*, St. Andrew's.

MASSACHUSETTS—*Boston*, Good Shepherd and St. Paul's; *Beverly*, Ascension; *Fall River*, Christ; *Fitchburg*, Christ; *Lawrence*, Grace and St. John's; *Lowell*, St. Anne's; *Newburyport*, St. Paul's; *Plymouth*, Christ; *Springfield*, Christ; *Worcester*, All Saints'; and before the Deaf-Mute Society at *Salem*.

CONNECTICUT—*Bridgeport*, Christ; *Hartford*, Christ; *Meriden*, St. Andrew's; *New Haven*, St. John's; *Norwich*, Christ.

RHODE ISLAND—*Newport*, Zion; *Pawtucket*, St. Paul's; *Providence*, Grace Chapel and St. John's; *Woonsocket*, St. James'.

NEW YORK—*New York*, St. Ann's; *Auburn*, St. Peter's; *Buffalo*, St. John's; *Geneva*, Trinity; *Mexico*, Grace; *Poughkeepsie*, Holy Comforter; *Rochester*, St. Luke's; *Syracuse*, St. James'; *Watertown*, Grace and Trinity.

NEW JERSEY—*Newark*, St. Stephen's and Trinity Chapel; *Orange*, Grace.

PENNSYLVANIA—*Philadelphia*, St. Stephen's; *Harrisburg*, St. Paul's; *Lancaster*, St. James'; *Reading*, St. Barnabas'; *York*, St. John's.

DELAWARE—*Wilmington*, Trinity.

MARYLAND—*Baltimore*, Grace; *Washington*, Ascension; *Annapolis*, St. Anne's; *Frederick*, All Saints'; *Hagerstown*, St. John's.

VIRGINIA—*Alexandria*, Grace; *Brandy*, St. Paul's; *Culpepper*, St. Stephen's; *Danville*, Epiphany; *Essex Co.*, *Fredericksburg*, St. George's; *Glade Springs*, St. John's; *Manchester*, Meade Memorial; *Norfolk*, Christ; *Portsmouth*, Trinity; *Salem*, St. Paul's; *Staunton*, Trinity; *Warrenton*, St. James'; *Winchester*, Christ; *Wytheville*, Christ; and "Christian" churches at *Alderson* and *Elkton*.

WEST VIRGINIA—*Charleston*, St. John's; *Charlestown*, Zion; *Clarksburg*, Good Shepherd; *Lewisburg*, St. John's; *Parkersburg*, Trinity; *Wheeling*, St. Matthew's.

NORTH CAROLINA—*Charlotte*, St. Peter's; *Fayetteville*, St. John's; *Raleigh*, Good Shepherd; *Wilmington*, St. James' and St. Paul's.

SOUTH CAROLINA—*Charleston*, Grace; *John's Island*, St. John's; *Spartanburg*, Advent.

GEORGIA—*Athens*, Emmanuel; *Atlanta*, Cathedral and St. Philip's; *Augusta*, St. Paul's; *Cave Spring*, Good Shepherd; *Macon*, Christ; *Milledgeville*, St. James'; *Savannah*, Christ.

FLORIDA—*Jacksonville*, St. John's.

ALABAMA—*Etowah*, St. James'; *Mobile*, Trinity; *Montgomery*, St. John's; *Talladega*, St. Peter's.

MISSISSIPPI—*Jackson*, St. Andrew's; *Natchez*, Christ; *Oxford*, St. Peter's; *Vicksburg*, Christ; and a "Christian" Church at *Kosciusko*.

LOUISIANA—*Baton Rouge*, St. James'; *Donaldsonville*, Ascension; *New Orleans*, Christ and St. Paul's.

TEXAS—*Austin*, St. David's; *Galveston*, Trinity; *San Antonio*, Cathedral.

ARKANSAS—*Little Rock*, Christ.

TENNESSEE—*Chattanooga*, St. Paul's; *Knoxville*, St. John's; *Memphis*, Cathedral and Calvary; *Nashville*, Advent and Trinity.

KENTUCKY—*Frankfort*, Ascension; *Hopkinsville*, Grace; *Lexington*, Christ; *Louisville*, Christ and St. Paul's; *Maysville*, Nativity; *Newport*, St. Paul's.

Also at *Chicago*, St. James'; *Cincinnati*, St. John's and St. Paul's; *Delavan*, Wis., Christ; *Jacksonville*, Ill., Trinity; and *St. Louis*, Christ.



PRAYER FOR THE DEAF.

O GOD, our Heavenly Father, Whose dearly beloved Son Jesus Christ, when He dwelt on earth, went about doing good; unstopping the ears of the deaf, and loosening the tongues of the dumb; look down with loving eyes upon all Thy deaf and mute children, and give them the special blessing of Thy mercy and grace. Let Thy fatherly hand ever be over them, let Thy Holy Spirit ever be with them; so that they may learn the truth as it is in Jesus, and believe in and rest upon Him as the Saviour of their souls, and find in Him that joy and peace which the Holy Ghost alone can bestow. Be with them, we beseech Thee, in all the trials and duties and dangers of this life, and may they so live in Thy fear and love here, that in the world to come they may ever, with open ears, and loving tongues, show forth Thy praise in Thy heavenly kingdom.

Hear us, O Lord God, through Thy Son Jesus Christ, to Whom, with Thee, O Father, and Thee, O Holy Ghost, be all honor and glory, now and forever. Amen.

Written and set forth by Bishop Stevens of Pennsylvania, Feb. 6th, 1881, and authorized in various Dioceses. Also suggested for private intercession, on Thursdays; on which day a similar Prayer, written by Bishop Alexander of Derry, is used in Great Britain and Ireland.

Copies, in large or small type, may be had of Rev. Henry W. Syle, Office, 1224 Chestnut Street, Philadelphia.