

# American Telegraph.

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## AMERICAN TELEGRAPH.

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(EXCEPT SUNDAY.)  
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The course of instruction is designed to prepare the student either for business, for the study of the learned professions, or for entering the higher classes in our colleges. In every branch of tuition no pains are spared to render the course as sound and complete as possible. The usual branches of the academic course are taught, consisting of Reading, Writing, Arithmetic, English Grammar, Geography, Book-keeping, the Latin, Greek, and Modern Languages, History, Chronology, Declamation, Composition, both English and Latin, Grecian and Roman Antiquities, Logic, Mathematics, Chemistry, Natural and Mental Philosophy, Music, Drawing, &c.

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For terms and further information apply to the Rector, the Rev. Alfred Holmead, at his residence on 9th, between B and F streets. [Jy 29—dtf]

**JAMES W. SHEAHAN,**  
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W. M. INGMAN, Cabinet-maker, Carpenter, and Printer's Furniture-maker, can be found by inquiring at NOBLE & BOYD'S Vestment and Manufacturing, Pennsylvania avenue, between 9th and 10th streets, south side. [Jy 31—6m]

**THE PUBLIC SCHOOL BOOKS, and all** those used in the private academies and institutions in the District of Columbia and adjacent country. For sale, at New York prices, by TAYLOR & MAURY, Bookellers, near 9th street. [Sep 1—dtf]

**TAYLOR & MAURY, Bookellers and Stationers,** Pennsylvania avenue, near 9th street, have constantly on hand a full assortment of BLANK BOOKS, SCHOOL BOOKS, PENS, INK, and PAPER, of every variety, for sale at New York prices. [Sep 1—dtf]

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## AMERICAN TELEGRAPH.

**PROSPECTUS**  
OF THE  
**AMERICAN TELEGRAPH,**  
A Newspaper published daily and weekly at Washington City.

At no period since the formation of our Government has the service of an enlightened, impartial, and independent press at the seat of Government been more required than now. The near approach of the Presidential election, the influence which it must have on our future destiny, the combinations formed to govern the public choice and the issues which the political organizations will present, should be fully discussed and understood. In this discussion the sectional interest of the South should be fairly and ably represented.

Designing men have labored successfully to create the belief that all who do not approve the measures called a Compromise are disunionists; and we think it is greatly to be regretted that the tone, temper, and substance of the discussions in the press and in Congress give countenance to that belief. Now, we do not concur with Mr. Foote or Mr. Rhett; on the contrary, whilst we know that there is a large and influential and increasing party in the North who desire to abolish slavery in the South, we believe that the necessary consequence of the conflict for power between the organized parties in the North will be to create a public sentiment in that section more favorable to the South, if the South will but be true to themselves, and unite in support of those who deserve their confidence and support.

The "Telegraph" will labor to unite and consolidate the South, as the only means of producing harmony and concert between the North and the South. We have our preferences, but as yet we have no choice among the Presidential candidates. We will support the nominee of the Baltimore Convention, if we believe him worthy of our support. We are identified with and will support the State Rights party of the South, and this is the position that we will urge that party to assume.

The "Telegraph" is now published daily at five dollars per annum, and we propose to issue a weekly at two dollars per annum, as soon as subscribers sufficient to justify its publication are obtained. We venture to ask the State Rights Associations, and the Republican party throughout the country, to aid us in obtaining subscribers, as it is our purpose to make the paper worthy of their support.

Letters should be addressed to  
THOMAS C. CONNOLLY,  
Publisher, Washington City.

## COUNT PULASKI.

### AN INCIDENT AT HIS QUARTERS.

On the night of the battle of Brandywine, I was sent with a message from General Greene to the Count Pulaski, a noble Polisher, who took a prominent part in our freedom. He was quartered in a neat farm-house near the upper ford. As our business was finished, the Count asked me to take some refreshments, and at the same time he called out, "Mary, my lass—Mary!"

In an instant a rosy-cheeked girl entered, her face beaming with joy, it would seem, at the very sound of Pulaski's voice.

"Did you call me, Count?" she said, very timidly.

"How often have I told you, little love," he said, bending his tall form to kiss her cheek, "not to call me Count; call me your dear Pulaski—this is a Republic, my little favorite; we have no Counts, you know."

"But you are a Count, sir, when at home, and they say you came a long way over the ocean to fight for us?"

"Yes, yes, Mary, very true, I did come a long way; but one reason why was, I had to come in a measure. Now, can you get for this gentleman and myself a little refreshment? He has a long way to ride to-night."

"Certainly, sir," she went out of the room like a fairy.

"A fine little pleasant girl," said Pulaski. "Would that I had the wish I once had; I would give her a portion that would send half the youths hereabouts after her sweet face."

The girl soon returned with part of a fine boiled ham, some delicious fresh yeast bread and butter, pickles, and a few little *caterans* that I relished exceedingly.

After refreshing myself to my satisfaction, I took my departure, and rode speedily to the main camp.

On the morning of the 11th of September, 1777, the British army advanced in full force to Chadd's ford, for the purpose of crossing to Brandywine creek, and bringing on an action with Washington.

The Hessian General Knyphausen, with a large force advancing up the side of the creek and uniting with Lord Cornwallis, who commanded the left wing of the army, crossed at the upper forks of the river and creek. It was late in the afternoon when the reality of the fight commenced; and as the action raged from right to left, Greene's division, to which I belonged, was brought into the midst of the conflict, commanded by Washington in person.

It happened that during the raging of the conflict, in carrying orders, I passed immediately in the direction of Pulaski's quarters that I had visited the night before. Situated as the house was in the midst of the battle, curiosity induced me to ride up. Suddenly a sheet of flame burst forth. The house was on fire!

Near the doorway lay the body of poor Mary, her head cut open by a sabre, and her brains oozing out from the terrible wound! I had not been there more than half a minute when Pulaski, at the head of a troop of cavalry, galloped rapidly to the house. Never shall I forget the expression of his face as he shouted like a demon on seeing the inanimate form, "Who has done this?"

A little boy that I had not before noticed, who was lying amid the grass, his leg dreadfully mangled, said, "there they go." He pointed to a company of Hessians, or Anspach grenadiers, then some distance off.

"Right wheel, men—charge."

And they did charge; I do not think one man of that Hessian corps ever left the field. The last I saw of Pulaski on the battle-ground of Brandywine, he was bearing in his arms the lifeless form of poor Mary.

JAMES T. SOUTHER, esq., formerly president of the Virginia Bank at Norfolk, Va., has been appointed cashier of the Bank of the Republic, in the city of New York.

## L'ABBE DE L'EPEE.

FIRST INSTITUTEUR OF DEAF AND DUMB SCHOOLS.

The names of the benefactors of humanity ought to be inscribed with indelible characters in the history of the people. Each generation has to transmit the remembrance of their benefits to the following one, in order that their name, surrounded with respect and veneration, may reach the remotest posterity.

No one deserves the title of benefactor of humanity with more justice than the Abbe de l'Epee, the first instituteur of deaf and dumb schools. He came into the world on the 25th of November, 1712. His father, a distinguished gentleman, and architect of the King, used his best endeavors to produce the love of virtue in his son, and cultivate altogether his intelligence and his heart.

From his youth, Michel de l'Epee showed a great love for study, feelings of piety deeply rooted in his soul, and an irrefragable conduct. The practice of good became a constant and necessary habit. The nature of his mind prompted him to embrace the ecclesiastical career. However, in order to satisfy the wishes of his father, he commenced, when seventeen years old, the study of laws; but having overcome the opposition of his father, he went into a religious order, and two years after received the canonry of Fougues. There he devoted himself to preaching, and obtained great success.

The religious quarrels which divided France at the time, obliged him to give up his profession. But soon after, Providence opened to him the career in which he was going to illustrate himself. A gentleman of the name of Vanin had under his care two young daughters, deaf and dumb, whom he tried to educate by means of images and figures printed upon paper. Having died, before performing his task, l'Abbe de l'Epee was called in his stead. There he found a field for exercising his talents, and he did not long put his mind up to the task before improving the system of teaching.

The Abbe de l'Epee is not, as is generally believed, the inventor of the art of teaching the deaf and dumb. It was a Benedictine of the monastery of Ona, in Spain, and a man of the name of Peter Ponce, who introduced it first, in the middle of the sixteenth century.

The first of these methods consisted in teaching the deaf and dumb to understand the movements of his lips, and cause them to articulate sounds; another had for its basis the manual alphabet, called Dactylogie or Dactylogie. In this method the fingers, by their movements, represented letters and words.

L'Abbe de l'Epee felt the insufficiency of these two means, as well as the method by cuts. He reflected a long time, looked with a patient zeal, and finally found the method of combined signs. By this method the gesticulators express more the thoughts than the words, and are, however, submitted to grammatical rules.

This gesticulated language received the name of Mimic. It was conceived in such a way as to be equally extended to the instruction of the deaf and dumb of all nations, for in all languages the same idea is expressed by the same gesture. Gestures are a universal language.

With that method, improved by a constant and assiduous practice, the Abbe de l'Epee arrived to instruct, in a short time, some deaf and dumb children. He took them to his house, in order to watch more carefully over their education. A small establishment was then formed, at the expense of this good man. But their expenses having soon overreached his income, he applied to some benevolent persons, especially to the Duke of Penthièvre, who helped him in his work.

But in spite of his strenuous efforts, he could not obtain the direct assistance of the Government, and thus lay the basis of the institutions upon a solid foundation. However, the illustrious man received from foreign courts testimonies of the veneration inspired by his generous devotion. Catharine of Russia and Joseph II offered him a brilliant reward, if he would come and live in their State. L'Abbe de l'Epee refused, asking only from the Czarina a pupil that he would instruct and send back to his country, in order that she might teach on his turn, and propagate his method.

L'Abbe de l'Epee was then living at Paris, Moulins street 14. One day he was going to say mass at St. Roch, when an unknown gentleman came in, asking the favor of taking the place of the child who would to serve it.

After mass, the foreigner followed the Abbot to his school; the lesson over, the visitor proffered him a small packet, as a testimony of his admiration and esteem. It was a magnificent snuff box, enriched with diamonds, and adorned with the portrait of Joseph the Second, Emperor of Austria. The foreigner who had served mass was the Emperor himself. Some time after, he sent him one of his priests, who having received the lessons of the Abbe de l'Epee, became director of the first Austrian establishment in favor of the deaf and dumb.

Though almost octogenary, and being afflicted with many infirmities, and in order to give more comfort to his pupils, he inflicted upon himself the most severe privations. He spent the hard winter of 1788 without fire in his house. One day, his pupils, having found out the sacrifices he was making for them, came with tears in their eyes, begging him, in their animated and figurative language, to take care of himself, for they could not live without him.

L'Abbe de l'Epee had reached the apogee of his glory in 1789. He had formed disciples worthy of continuing his work. Nothing was left undone which he could do, in this world; his task had been worthily fulfilled. He gave up his ghost on the 23d of December, 1789. A numerous crowd attended his funeral, and the National Assembly sent a deputation to his burial.

Eighteen months after, the 24th of July, 1791, the Constituent Assembly voted a resolution that the Abbe de l'Epee would be ranked among the men who have well deserved from humanity.

The city of Versailles, proud of having given birth to such an illustrious man, raised a statue to his memory on the 3d of September, 1845. The Abbe de l'Epee is represented standing up. He has just discovered the intelligent gesticulators. His eyes, raised to Heaven, seem thankful for the inspiration he has received. His gesture expresses this name: God!

Some newspaper editor informs us that the Chinese measure cold by a thermometer of jacksies. They dress more thickly, instead of using fire. "Three jackets" is a cool day—"six jackets" keenly cold—from "ten to fifteen jackets" dreadfully severe.

## From the Allgemeine Zeitung.

### HENRY HEINE.

THE GREAT GERMAN WRITER AND POET.

Heine's book, "Romancero," long since announced, is now come out, and every copy of it sold. First of all, we take from the preface the following paragraphs, in which Heine, in regard to the repeated assertion by one party, and the equally frequent denial by the other, of his conversion to piety and the belief in God, thus expresses himself:

"When one lies on one's death-bed, he becomes very sensitive and easily affected, and one would fain make peace with God and with the world. I confess it, I have scratched and bitten many a one; I was no lamb. But believe me, those praised lambs of meekness would put on less pious airs, if they had tiger teeth and claws. I can say, in justice to myself, that I have but seldom made use of such hereditary weapons. Since I myself stood in the mercy of God, I have given amnesty directed against very high and very low persons, were by that reason not included in this collection. Poems which contained in any way insinuations against God himself, I have with anxious zeal given over to the flames. It is better that the verses burn, than the versifier, (verse maker.) (Yes) yes, with the creature, so I have also made peace with the Creator, to the greatest scandal and vexation of my enlightened friends, who reproached me for this relapse into the old superstition, as they were pleased to call my return to God. Others, in their intolerance, expressed themselves yet more harshly. The whole of the high priests of atheism have pronounced its anathema on me; and there are fanatical priests of infidelity who would be willing to put me to the rack, to make me confess my heresies. Fortunately they have at their command no other instruments of torture than their writings. But even without torture, I will confess all. Yes, I have returned to God, like the prodigal son, after having for a long time fed swine (with) the Hegelians. Was it misery that drove me back? Perhaps a less miserable cause. The heavenly home-sickness came over me, and drove me through woods and hollows, over the most dizzy mountain paths of dialectics. On my way I found the god of Pantheists, but I could not use him. This poor dreamy being is interwoven and grown together with the world, imprisoned as it were in it, and yawns on you without a will, and powerless. To have a will one must be a person; and to manifest it (the will) one must have the elbows free. Now, when one desires a God who has the power of helping, and that is certainly the main point, one must also assume his personality, his extramundanity, and his holy attributes, all goodness, all wisdom, all justice, &c. Then the immortality of the soul, our continuation after death, is given to us as it were into the bargain, as a fine marrow-bone is given by the butcher gratis to his customer, when he is satisfied with him. Such a fine marrow-bone is called in the French culinary language, *la reconnaissance*, and the best of broths are made of it, most strengthening and refreshing to the pining sick. That I did not refuse such a reconnaissance, (enjoyment, treat,) but applied it eagerly to my heart, every feeling being will approve. I have spoken of the god of the Pantheists; but I cannot help remarking, that in reality he is no god, as also that the Pantheists are only shame-faced atheists, who are less afraid of the thing itself, than of its shadow, the name. The most of the Germans, during the time of the restoration, have played with God, for fifteen years, the same comedy which the constitutional royalists, who were the greater part, at heart, republicans, played here, in France, with royalty. After the July revolution, the mask was dropped on the other side as on this side of the Rhine. Since then, but especially after the fall of Louis Philippe, the best of monarchs that ever wore the constitutional crown of thorns, it became the general opinion here in France, that but two forms of government, absolute royalty and a republic, could stand the test of the criticism of reason and experience; that one of the two must be chosen; that all intermediate mixed work was untrue, untenable, and ruinous. In the same manner the view arose in Germany, that a choice must be made between religion and philosophy—between the revealed dogma of faith and the last result of thought—between the absolute God of the Bible and atheism.

The more decided the minds are, the easier they become the victims of such dilemmas. As to myself, I cannot claim any merit for any advance in politics. I have adhered to some principles to which I was devoted in my youth, and to which my attachment has still grown stronger. But in theology, on the contrary, I have to accuse myself of retrogression, as I have, as already stated, returned to the old superstition, to a personal God. Now, this is not to be hushed up, as many an enlightened and well-meaning friend has attempted. I must, however, expressly contradict the report that my retrograde steps had brought me to the threshold of any church, or even into its lap. No; my religious convictions and views have remained free from every church; no sound of bells has enticed me; no altar candle has dazzled me. I have given up no symbols, and have not entirely played with my reason. I have forsworn nothing, not even my old heathen gods, from whom I have turned away, but parting in love and friendship. It was in May, 1848, on the day when I the last time walked out, when I took leave of the fair idols which I adored during the times of my prosperity. With difficulty I dragged myself to the Louvre, and I almost broke down as I entered the noble saloon, where the blessed goddess of beauty, our Lady of Milo, stands on her pedestal. At her feet I lay long, and I wept, that a stone would pity me. The goddess looked with compassion down on me, yet so disconsolately, as if she wanted to say—"Seest thou not that I have no arms, and therefore cannot help?"

A FREAK OF FORTUNE.—The New Orleans "Creole" says: Thousands of returned Californians will probably recollect the firm of Priest, Lee & Co., at Sacramento. They established one of the first trading houses at that place, before the town was laid out. They commenced with a small capital, and in eighteen months were the possessors of immense wealth. Two years ago the firm became embarrassed in consequence of heavy losses. At that time Barton Lee, esq., one of the senior partners in the house, was the wealthiest man in Sacramento, his property being estimated, and probably not much over-estimated, at a million and a half of dollars; but he lost all in the reverses which involved himself and partners. We are informed, by a late number of the Sacramento "Transcript," that Mr. Lee is now at the Sandwich Islands, engaged in his former occupation, as a house carpenter.

## CORPORATION OF WASHINGTON.

BOARD OF COMMON COUNCIL,  
Monday, December 22, 1851.

All the members present.

Mr. CALLAN presented the petition of Geo. K. Herick and others, remonstrating against the passage of a bill from the Board of Aldermen in relation to the wall on K street in front of Franklin Row, which was read, and, on motion, referred to the Committee heretofore appointed on the subject.

Mr. CALLAN presented the petition of David Welsh, praying payment for certain work done on Vermont avenue and L street north, which was read, and referred to the Committee on Claims.

Mr. CALLAN presented the petition of Catharine Welsh, praying remission of a fine, which was read, and referred to the Committee on Claims.

Mr. PEPPER presented the petition of R. W. Allen, praying to be reimbursed for the unexpired term of a certain license, which was read, and referred to the Committee on Claims.

Mr. BRENT, from the Committee on Ways and Means, to which was referred the resolution on the subject of the printing of the Corporation laws, &c., made a written report, accompanied by a joint resolution "constituting a Joint Standing Committee on the Corporation," which resolution was read twice and laid on the table.

Mr. BRENT, from the Committee on Police, to which was referred the bills entitled "An act making an appropriation for the Eastern Market," and "An act to prohibit new burial grounds within the city limits," reported the said bills without amendment.

Mr. PEPPER, from the Select Committee to which was referred the resolution "authorizing certain improvements to be retained in front of the National Hotel," reported the same without amendment, and the resolution was, on motion, laid on the table.

Mr. BRENT, from the Committee on Police, to which was referred the bill from the Board of Aldermen, "requiring charcoal to be sold by measure," reported the same without amendment.

Mr. DOWNER, from the Committee on Improvements, to which was referred the bills "for the relief of Maurice Holloran," and "for the relief of Philip Gormley," reported the same without amendment.

Mr. DOWNER, from the Committee on Improvements, to which was referred the bill from the Board of Aldermen "for laying a flag footway in the Second Ward," reported the same without amendment.

Mr. WANNALL, from the Select Committee to which was referred the bill from the Board of Aldermen "authorizing the Mayor to have the wall underpinned on the north side of K street north, between 12th and 13th streets west," reported the same, and recommended that it be referred to the Board of Aldermen.

The bill from the Board of Aldermen "making an appropriation to vaccinate the poor of the city" was taken up, read twice, and referred to the Committee on Health.

The resolution from the Board of Aldermen "requesting the return of the bill rejected in that Board on Monday last in relation to Tiber creek," was taken up, and, on motion, the Secretary was directed to return the bill accordingly.

Mr. CALLAN submitted the following resolution: Resolved, That when the two Boards adjourn this day, they shall stand adjourned until Monday, the 5th day of January next.

The question being taken on the adoption of the resolution, it was rejected by the following vote:

YEAS—Messrs. Esby, Kelly, Douglas, Callan, Downer, Bryan, Mohun, Johnson, Wheeler, and Van Riewick—10.  
NAYS—Messrs. Jemie, Wannall, Pepper, Brent, Hutchinson, Morgan, Miller, Cull, and Hill—8.

On motion, the bill "for building cesspools in the Seventh Ward, and for other purposes," was taken up and read, when

Mr. EMBY moved that the bill be postponed which prevailed by the following vote:

YEAS—Messrs. Douglas, Esby, Kelly, Callan, Downer, Ennis, Wannall, Bryan, Mohun, Miller, and Hill—11.  
NAYS—Messrs. Pepper, Brent, Hutchinson, Malloy, Morgan, Cull, Johnson, and Wheeler—8.

On motion, the bill "for laying flagstones across I street north and 13th street west," was taken up, read the third time, and passed.

Mr. HUTCHINSON, on leave, introduced a bill "making an appropriation to repair the tobacco press in the public warehouse," which was read three times and passed.

Mr. BRENT, on leave, introduced a bill "for grading and graveling C street north, between 2d and 3d streets west," which was read three times and passed.

Mr. CALLAN, on leave, introduced a bill "for the relief of Wm. Stewart," which was read three times and passed.

Mr. CALLAN, on leave, introduced a joint resolution "authorizing an application to Congress for the removal of the Franklin Engine-house, and the improvement of the reservation on which it is located," which was read twice, and referred to the Committee on Claims.