1902

Negro Deaf in the U.S., The

Gallaudet University Archives

PROPOSAL

A TELEVISION DOCUMENTARY

TITLED

THE SEGREGATION OF BLACK DEAF CHILDREN IN THE UNITED STATES: THE KENNETH MILLER STORY

PRODUCED BY

THE DEPARTMENT OF TELEVISION, FILM, AND PHOTOGRAPHY

GALLAUDET UNIVERSITY

INTRODUCTION

The history of the segregation of Black Americans in education has been well documented in published sources and by the television media. However, little is known about the segregation of black deaf people who constitute a subculture of the minority group the American Deaf Community. In fact, little primary documentation exists on this subject, and to date there are no secondary sources available that study this issue. A television documentary on segregation in black deaf education is much needed and would provide important information on this still enigmatic topic.

Segregated schools for black deaf students were first established in the United States following the Civil War. The first segregated school for black deaf children was established in Baltimore, Maryland in 1867. Altogether, eleven southern states established segregated schools for black deaf children.

Although the Supreme Court ended segregation in 1954, the issue of segregation of black deaf children was addressed in a case brought before the U.S. District Court in Washington, D.C. in 1952. The circumstances of the case are unique in that they provide a broader understanding of the social and legal issues regarding the segregation and discrimination of Blacks in the United States. This understanding is especially vivid when viewing the effects of segregation on a minority culture, the American Deaf Community.

In the 1952 court case, Kenneth Miller, a black deaf student from Washington, D.C. was denied admission to the Kendall School because the District was then racially segregated. Since 1905, black and deaf children from the District of Columbia had been sent to a segregated school located in Baltimore. Assisted by the Washington Chapter of the American Veterans Committee, Miller sued both the D.C. Board of Education and Gallaudet College for admission to the Kendall School on the grounds that there was no specific law segregating blacks from the Kendall School, and the distance to travel to receive an education presented an unreasonable hardship. The court supported Miller's request to be educated in the District of Columbia and ordered the Kendall School to accept black deaf students.

Leonard Elstad, then President of Gallaudet College, had made every overture possible to reconcile the segregation issue but his hands were tied. The D.C. Board of Education strictly enforced the segregation policy and he was legally obligated to abide by it. It must be noted that the D.C. Board of Education had no authority over policies of the College and, in 1952, Elstad had already integrated Gallaudet College by admitting black deaf students to the college program.

Even though the Court had ordered the Kendall School to accept black deaf children from the District of Columbia, it had made no specific decision about the segregation issue. Therefore, the D.C. Board's policy of segregation was still in force and the black deaf students were segregated from the white students at the Kendall School. Initially, the students were brought to and from school by taxi and were taught in the Old Gymnasium until a building, now known as the West Office Building, was constructed. In addition, black teachers were hired, the first being Ms. Ruby Frye who is still a teacher at the now integrated Kendall School. The Distict's policy of segregation was abolished immediately following the Supreme Court's ruling in the 1954 case Brown v. The Board of Education of Topeka which ended segregated education in the United States.

REASONS FOR THE PROJECT

The creation of a documentary on this subject fills two immediate needs. As noted previously, there is nothing available to date that explains or interprets the issues surrounding the educational segregation of black deaf children in the United States. A documentary would offer important information on this as yet untouched topic and could act as a catalyst to entice researchers interested in the history of Black Americans to do further research in this area.

In addition, the documentary itself will produce an unprecedented body of information, approximately sixty hours of videotaped interviews with individuals discussing the subject of black deaf segregation. These oral history interviews will be transcribed and made available in the Gallaudet College Archives to interested researchers.

Due to the fact that many of the individuals who will be interviewed are elderly, it is extremely important that this project be done immediately. For example, the first black deaf student to enter the college program, Jeremiah Germany, passed away in 1977. Germany, if still living, could have offered needed perspectives to this issue as he was on the Kendall Green campus while the changeover to integration took place. Also, it must be noted that very little documentation exists on the segregated school located in Baltimore. If interviews of key faculty and administrators are not soon made, it is certain the information they possess as well as their personal perspectives will also be lost.

Most importantly, the creation of a documentary on the history of black deaf education would for the first time provide black deaf people in the United States a sense of their own history and an understanding of their place in the heritage of the American Deaf Community. Currently, nothing exists that provides black deaf people with an understanding of their roots in American society.

APPROACH TO THE PROJECT

Much of this thirty-minute documentary will revolve around interviews with individuals involved with the issue of segregation of black deaf children in the District of Columbia. Due to the scope of the project and the nature of interviewing, the project will be completed in approximately nine months. The combination of these interviews with old photographs, films, and other documentation will make available a topic that has both local and national significance for both hearing and deaf audiences.

The major characters who make up this unique story are still living. As mentioned previously, the first black teacher hired to teach the black deaf students was Ms. Ruby Frye. Fortunately, Ms. Frye continues to teach at the Kendall School and can provide valuable insights into the segregation and eventual integration of the Kendall School. The American Veterans Committee which fought for the integration of black deaf children in the District and who financed the Kenneth Miller law suit is still located in the District. Dr. Cooke, the chairman of the American Veterans Committee during this era, later became President of D.C. Teachers College and resides in Washington, D.C.. The black lawyer who defended Miller is now a retired U.S. Judge. Finally, the central figure in this history, Kenneth Miller, also still lives in Washington, D.C.

In addition to those mentioned above, individuals who were either faculty or administrators of the segregated school located in Baltimore will be interviewed. Also, individuals from the Gallaudet College faculty involved in the training of black teachers in deaf education, established at Hampton Institute, will also be interviewed. These interviews will provide a comprehensive overview of the entire issue of segregation in the American Deaf Community.

THE OHIO CHRONICLE.

Published by and for the Ohio Institution for the Education of the Deaf and Dumb.

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AFTER VACATION

THE children are all coming back to town
From the fields and the hills and the seaside beaches;
They are strong and merry, plump and brown,
And their cheeks are as rosy and round as peaches;
And now for school, where the mistress teaches
These little people all in a row
So many things they ought to know.

They know already where blackberries rise
Like thimbles set on the thorn's thin fingers;
Where the August apple falls and lies.
And the lane where the latest daisy lingers,
And the nest and the note of the feathered singers;
But far less sure of their facts will be
The class reciting geography!

They can count the number of loads of hay
That the oxen drew through the wide barn door;
They can tell you the dozens of eggs that they
Have found in the hayloft or on the floor—
(On the side of the hen-coop they keep the score)
But these ready reckoners will be less quick
To perform a sum in arithmetic!

They can box the compass, and swim and dive,
They have learned to row and steer a boat,
They know where the sea-anemones live,
And the pools where the feathery sea weeds float,
And the rocks where the seal dries his glossy coat.
They can show you the sea-urchin's fretted shell—
But the rules of grammar they cannot tell!

So much the better—for ocean waves
Are deeper than books; and the meadow herbs
And the minerals found in the mountains caves
Teach greater lessons than nouns and verbs;
And the peace of nature, that naught disturbs,
Fills the hearts of the children and shines in their eyes
And makes them happy and bright and wise.

Last Slave in America

Aunt Mahaly Never Heard the Cry of Freedom—She was Deaf and Dumb

It couldn't have happened anywhere else. At least, it didn't.

The little town of S——, in central Texas, is a quaintly beautiful old place. In thirty years the little village had not grown beyond its early limits.

Among the worthy citizens living in S—— was an old Southern planter, who, during the war, had moved his family there for health and safety. From his plantation he had brought one slave,—old Aunt Mahaly. She was cook and general help, and "black mammy" to the children, who loved her with that affection which only Southern children can display for these devoted creatures.

So there was one old slave for whom the Gospel of Freedom was preached in vain.

It was some years after emancipation before the "colored" part of the community thought of the old soul, and wondered if she knew that freedom had been vouchsafed to her. The more they spoke of it, the more it became manifest that she must be still living in the gall of bondage and ignominy of slavery. One after another of the colored folks went to interview Aunt Mahaly, but she was shy of "strange niggers." She could not understand their visiting and running around. Her lifelong habit of steady employment was fastened upon her. The visitors utterly failed to make any impression upon her walled-in brain. The white family had every reason to be satisfied with the situation. How Aunt Mahaly who, with them, had a good home, plenty to eat, drink and wear, could be bettered by the fruit of this tree of knowledge, was not very apparent to them.

"It's plum scandalous. Some'un oughter take dat ole ooman bandaciously outer de house," exclaimed old Mary Johnson, who barely made a living, washing and ironing every day, and didn't own even a shelter.

Uncle Pete Robinson, a bright light in the "colored church," 'low'd that "De Lawd 'ud open Mahaly's eyes sometime, des as he did Paul's, with a flash of lightning."

His scripture was a little mixed, seeing that Paul was struck blind, but his faith was all right.

Old Rachel, one of the characters of the town, announced the fact that she was "gwine to make Mahaly know suthin's happened, an' she's a free niggah."

She was one of the colored folks who had gathered around herself the comforts of life, and she owned a home. Freedom meant something to her provident character. When she arrived at the planter's home, she went directly to the kitchen. Mahaly was busy and giving her a hurried greeting, went on went on with her work. Old Rachel managed to arrest her attention a moment. Then beginning a series of pantomimic movements, she endeavored to represent fighting, gun-shooting, blood flowing, and war doings generally, to illustrate what it means to be free.

As she was getting excited and vigorous in her gesticulations, the look of surprise on Aunt Mahaly's face gave place to an expression of abject fear. She turned and fled into the house, where the white folks were, and could not be induced to come out until she saw the discomfited Rachel going down the hill toward town.

The disappointed Rachel brought an exciting report to the next prayknees. The object of his prayerful effort was gone.

The colored population at length gave Aunt Mahaly up, as a being predestined to everlasting captivity.

Age came upon her, with its decrepitude, and she was relieved of all hard labor, and waited on kindly by those whom for long years she had lovingly served.

One day, over the little village of S——, came the news that Aunt Mahaly was dead.

She had gone where the Song of Freedom would be on her lips, no longer dumb.

Slowly and tenderly, white hands lowered her coffin into the grave, where all lines are obliterated, and the last link of connection with the old system of slavery was broken,—the only slave in the South was free.—K. A. Orgain, in Success.

The Children's Share in the Home

Some one has recently written a paper on "What our homes do for us." It might be well for many of us to turn the subject about and inquire what we do for our homes. Have you ever thought to ask that question, you younger members of the household?

Home is a place to go when school is over; a place in which to study, eat and sleep; a place to run into for repairs of torn garments and wounded feelings, where one can be sure of sympathy, appreciation and comfort generally; a place to invite friends to talk over one's plans or spend the night. It is the most desirable place on earth when one is sick, tired or discouraged. Somebody's love and work brings in money to provide all its comforts and conveniences. Somebody else's work and loving thought expends, arranges, foresees, and keeps all the countless wheels moving.

All this, and a hundred times more, your home is to you, and has been for years. What are you doing in return? You turn to it for rest and cheer, but are you doing your part toward making it restful and cheerful for others? Do you bring your portion of brightness to the table and the hearth? Have you learned to leave your moods and your selfishness with your umbrella and your overshoes in the hall? Are you ready to give others the quick sympathy and encouraging word that means so much to you? Think about it.—Wellspring.

Taking Away the Freshness.

You need not break the glasses of of a telescope or coat them over with over with paint in order to prevent you from seeing through them. Just breathe and the dew of your breath will shut out all the stars. So it does not require great crimes to hide the light of God's countenance

Get Into Debt

On the face of things, it seems rather poor advice to give a young man, and, without qualification, it cannot stand, but a word or two of explanation will suffice to show that systematically getting into debt may make you independent.

Desire to succeed in life must be strong in young men, or they would not be readers of a magazine like Success, and it is to these that I address myself.

The president of one of the strongest national banks of the Central States attributes his success to the "systematic assumption of monetary obligations." He commenced his his business career at a salary of a few dollars a week, and by hard work, and actual privation, he saved two or three hundred dollars, and then put into practice the plan he had in mind. He bought a piece of land and borrowed enough money, together with his savings, to pay for it. He saved small sums and credited them at intervals on his loan, and, in his own words, he had it paid for before he realized it. He did this again and again, on an increasing scale, as his income increased, not always in real estate, but in property in its broad sense, and today he is a millionaire. It was getting into the right kind of debt that has made him rich.

The secret of the banker's plan, if there is a secret, is that, all the time he was paying for his property, he was parting with his money, spending it, practically,—and this he had nothing on hand to be tempted away by the innumerable "opportunities" and "chances in a million" that are constantly appearing. The fact that the ground was his, but for an incumbrance, furnished an incentive to get it clear as soon as possible.

It is possible to accumulate just as much money in the same time, by putting your money in a savings bank, but every man of twenty-five years' experience, who has tried it, will tell you that, at some stage in the operation, there come speculations, gold mines, and other "get-rich-quick" schemes to sap the life out of your little hoard, and the only way is to put your money where it is difficult to get it except at the proper time, and to avoid studiously all investments that promise enormous returns.—Success.

Don't Talk or Think Limitations

Make up your mind that the Creator made you to enjoy life and to have all the good things in this world necessary to your well-being and moral and spiritual growth. Think large things for yourself; for God did not set for you the narrow limit which you have in mind.

CURRENT ITEMS.

Six new theatres are to be in London this fall.

Australia supplies $95 worth of wool a year.

Troy, N. Y., has fifty-seven and cuff establishments.

England's birth rate h creased in the last ten years.

Only 339 Seminola Ind Florida, as reported by rece sus.

The population of Russia from natural increase once years.

The total capital invested ways and canals in Canada is 000,000.

Lord Brassey holds the r having sailed nearly 330,00 in yachts.

A single perfume factory a uses 300,000 pounds of flow in a season.

The 25 greatest London will seat 28,600 people and e 000 a night.

About 70 per cent of the tion of the Klondike is f United States.

While a cow's hide gives 3 of leather, that of a horse yi about 20 pounds.

The panorama of London in 1829 by Mr. Horner, cove an acre of canvas.

Thirty-six new asteroids w covered in 1901. We now 475 of these bodies.

At Sacramento, Cal., 400 were recently initiated as m of the Retail Clerks' Union.

Three hundred and seventy ers in England were fined $ for leaving their work with tice.

The gold fields of West tralia are now the largest world. They cover 324,000 miles.

Germany has imported a as $140,000,000 worth of ag one year and $2,500,000 w pears.

A motor car has been driv Edinburgh to London with in 20 hours and 40 minutes, a record.

King Leopold of Belgium ing to compensate Ostend i way for having closed the ga places there.

No less than 13 per cent. factory employes in New Wales are said to be engaged timber industry.

The Canadian Pacific railw shortly place the enormous of 25,000,000 acres of land market for settlers.

Montgomery, Ala., claim

They know already where blackberries rise
Like thimbles set on the thorn's thin fingers;
Where the August apple falls and lies.
And the lane where the latest daisy lingers,
And the nest and the note of the feathered singers:
But far less sure of their facts will be
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The "Proclamation of Emancipation" rang out to the listening world. From Virginia to Texas, from Kentucky to the Gulf of Mexico, the negroes of all ages and conditions heard the cry of freedom to the slave, but for Aunt Mahaly it sounded in vain.

Not the faintest echo of its message reached her.

She was deaf and dumb.

Born a slave, no conception of any other condition had a lodgment in her brain. Her deafness had in a measure separated her from the social element of negro life, even as a slave, and the change of the condition of her race came into existence unknown and unnoticed by her.

No effort was made to make her understand the upheaval of established lines, or the meaning of emancipation. Her life continued as before, and the war, with all its clmor and pathos, was an unknown tragedy to her. The only signs and symbols she understood were those used by the family in teaching her cooking, washing and ironing, or the signals of love that hailed her from the sweet faces of the baby children, the boys and the girls in this Southern home.

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The disappointed Rachel brought an exciting report to the next prayer meeting. Some talk was indulged in of kidnapping Aunt Mahaly, but the little town was hardly progressive enough for that; so, after much "pra'r" and deliberation, it was thought best for Aunt Rachel to again invade the benighted region, taking with her the colored preacher, a man of great power among the freedmen.

As before, she was found cheerily doing her work in the kitchen, and she did not at all relish the interruption.

When she saw Aunt Rachel, who had so frightened her before, and the somber-looking preacher also, a look of bewilderment spread over her old black face and she stood a moment looking at them as if dazed. The preacher improved the opportunity by quickly kneeling before her, and beginning a supplication for knowledge from on high to enter the benighted soul. With eyes closed and excited motions he wrestled powerfully in prayer. A moment later his fellow-caller interrupted him saying:

"You needn't be a-prayin'dar for dat fool niggah; she's done gone," broke in Rachel's angry voice. Meekly the preacher rose from his

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You need not break the glasses of of a telescope or coat them over with over with paint in order to prevent you from seeing through them. Just breathe and the dew of your breath will shut out all the stars. So it does not require great crimes to hide the light of God's countenance. Little faults can do it just as well. Take a shield and cast a spear upon it, and it will leave in it one great dent. Prick it all over with a million little needle shafts, and they will take the polish from it far more than the piercing of the spear. So it is not so much the great sins which take the freshness from our conscience, as the numberless petty faults which we are all the while tommitting.—Henry Ward Beecher.

War Fatal to Docked Horse

The habit of docking horses' tails is held by humane persons in England to have been one cause of the large loss of horses in the English army in South Africa. The regular army horses have the natural tails, but as volunteer soldiers are called for in time of war, so volunteer horses are drafted, and in England the fashion outside of the army is to dock the tails of horses. The chief scourge of animals of the African campaign has been the flies and against these pests the docked horses had no protection. The agony they suffered contributed undoubtedly to the heavy mortality among the animals.

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Make up your mind that the Creator made you to enjoy life and to have all the good things in this world necessary to your well-being and moral and spiritual growth. Think large things for yourself: for God did not set for you the narrow limit which you have in mind. Limitation in thought will certainly produce limitation in possession. If you are convinced that you will never have much, that you are poor and will remain so, the chances are ten to one that you will.

How can you expect to expand your life, to enlarge your possessions, to widen your sphere, while you think and talk limitation? Enlarge your horizon; be generous to yourself in thought and ambition. The Creator never made people to limp along the starvation line: there are enough resources in the world to make everybody well, happy and contented. The great trouble with us is that we circumscribe ourselves by thinking within narrow limits. "As a man thinketh in his heart, so is he."

Arabic is the sacred language of 200,000,000 people, and at least 2,000,000 are now under the care of the United States in the Philippine Islands.

Five large volumes of 600 pages each will comprise the official report of the 1900 Paris Exposition which is shortly to be published.

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Guest Editorial

The Negro Deaf in the United States

By Powrie V. Doctor

Professor at Gallaudet College and Editor of the American Annals of the Deaf

One of the areas in education of the deaf that has been of somewhat recent origin is in the training of Negro teachers of the deaf. In many of the Southern states Negro teachers have charge of the education of the deaf Negro boys and girls. Because of this the Negro teachers had to have a place in which they could be trained. Such a center was started in 1938 at the school for the deaf in Institute, West Virginia, by The American Foundation for the Blind. In 1942 this center was moved to Hampton Institute, Hampton, Virginia.

Hampton Institute is the oldest Negro vocational and industrial school and liberal-arts college in the United States. Hampton Institute is located on Hampton Roads and is an ideal center for such a training school as the Virginia State School for the Deaf is located in the same city. Also, the Summer Session at Hampton Institute is devoted for the great part to teacher training and many of the students have the opportunity to become interested in the education of the deaf from seeing the deaf pupils on the campus. Also, Hampton Institute has one of the finest trade schools in the South and some of these graduates are now successfully teaching trades in the schools for the deaf.

In 1946 the Director of the Summer Session at Hampton Institute, William M. Cooper, one of the leaders in the field of Adult Education in the United States, asked Gallaudet College to send some teachers to Hampton Institute to help train teachers of the deaf. Each summer since that time several of the teachers from Gallaudet College and one of the members of the School for th Deaf at Raleigh, North Carolina, have assisted in this program. Last summer twenty-seven teachers in training and seven demonstration pupils took part in the classes. One of the Gallaudet teachers also assisted in the course in Audio-Visual Aids in which over a hundred students were enrolled.

Much time is spent in the training center developing speech and language. Use is also made of a group hearing aid. The teachers are given actual classroom work in practice teaching under supervision. Special effort is made to coordinate the speech and language work.

Last summer a Speech Clinic was held at Hampton Institute. Although the work of this department is different from the speech work for teachers of the deaf, still the two departments held joint classes on several different occasions and each learned a great deal about the obstacles in each other's field.

Two mothers of deaf children were enrolled in the courses for the teachers of the deaf last summer. Their children were in the demonstration class. In many ways the idea of having these mothers in the regular classes worked out well as the mothers saw more clearly the problems of the teachers and vice versa. The mothers found out especially about the time consuming task it is to teach speech to young deaf children and how important it is for the mother to continue the work begun by the teachers.

There are new day schools for the Negro deaf being started in the United States. Two of the most recent are in Norfolk, Va., and in Richmond, Va. St. Louis has had a Negro Day School for the Deaf since 1926. More cities would have such classes if trained teachers could be found for such positions.

The language of signs that some of the teachers and supervisors were accustomed to using were not those used by most of the adult deaf in the United States. This made for hardships, especially when some of the pupils transferred from one school to another. Since the introduction of a class in the use of the manual alphabet and the language of signs in the training class at Hampton this difficulty is beginning to lessen.

One summer a young deaf Negro boy who had just been graduated from college in Institute, West Virginia, studied at Hampton. He is now teaching in the West Virginia School for the Deaf.

Last year there were 1,513 Negro deaf pupils in the schools for the deaf in the United States. Each year more and more Negro deaf student are reported as more trained teachers are being obtained and many of the states have spent and are spending a great deal of money on new buildings for Negro Schools for the Deaf, such as Alabama, Louisiana, Texas, Arkansas, Florida, South Carolina and Virginia. Many of the graduates from these schools are making homes for themselves and rearing fine families. Some have shoe repair shops, dry cleaning establishments and beauty parlor shops. Some are teaching when completed, according to Dr. William Whitehead, Supt., be one of the foremost schools in the United States. Thus we see that in the United States the work for the Negro deaf is starting to keep pace with the general educational program in our country.

THE KANSAS STAR

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Free to Parents of Pupils
Entered at the Post Office, Olathe, Kansas, as Second Class Matter

Reprinted from The Deaf Oklahoman

So much has been said about making a normal child of one who cannot hear that we are led to wonder just what this statement implies. If we are not mistaken, we understand the purpose and content of the plan is to make a deaf child as nearly like a hearing one as possible. Aside from his inabilty to hear and to speak as fluently as a child who possesses normal hearing, we have always felt the deaf to be the same as anyone else. They possess intelligence, feeling, emotion, and instinct along with the next fellow.

It is easier, in the opinion of the majority, to bring the minority over to their mode of living. If it holds true that all of the deaf can be taught to speak well and to read lips expertly, it should likewise hold true that all the world's singers can scale the heights of grand opera, all public speakers can acquire the silvery oratory of Patrick Henry, and that all of your teachers can stand shoulder to shoulder with John Dewey. If it is possible to work miracles with the deaf, why isn't this the guiding principle of our public schools?

We think more real progress can be made under the guise of education when, instead of the people expecting the deaf to understand them and to emulate them in life, they come off their high horse and sincerely try to find an approach to the deaf which will not only normalize them, but stimulate and enrich them throughout the years of their lives.

It is wrong and it is dangerous for our thinking to go off at a tangent. When the other half tries to find out how the other half lives, then something concrete and tangible is bound to come of it.

William T. Griffing, *Editor.*

Please Don't Say "Dumb"

Reprinted from The Rocky Mt. Leader

A few days ago a lady wrote asking if she might bring her child to the school for a consultation. When she arrived she brought her charming five year old deaf daughter. The child was frightened at first because she thought the school was some kind of a hospital. She soon found out that we had no desire to take blood samples and she enjoyed her visit.

The mother explained that she

campus. Also, Hampton Institute has one of the finest trade schools in the South and some of these graduates are now successfully teaching trades in the schools for the deaf.

In 1946 the Director of the Summer Session at Hampton Institute, William M. Cooper, one of the leaders in the field of Adult Education in the United States, asked Gallaudet College to send some teachers to Hampton Institute to help train teachers of the deaf. Each summer since that time several of the teachers from Gallaudet College and one of the members of the School for th Deaf at Raleigh, North Carolina, have assisted in this program. Last summer twenty-seven teachers in training and seven demonstration pupils took part in the classes. One of the Gallaudet teachers also assisted in the course in Audio-Visual Aids in which over a hundred students were enrolled.

Much time is spent in the training center developing speech and language. Use is also made of the language of signs that some of the teachers and supervisors were accustomed to using were not those used by most of the adult deaf in the United States. This made for hardships, especially when some of the pupils transferred from one school to another. Since the introduction of a class in the use of the manual alphabet and the language of signs in the training class at Hampton this difficulty is beginning to lessen.

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One of the fields in which much more work should be done is in the field of Adult Education for the Negro Deaf. In the field of religion several of the churches have ministers who are well trained in the use of the language of signs and who are doing a fine piece of work with the Negro deaf. However, there is so much to be done in this particular field and so few to do it. There are a few social clubs for the Negro deaf in the larger cities but they are not organized on the extensive scale as for the white deaf.

We are quite proud of the fact at Gallaudet College that it was one of our former students, William Ritter, who in 1909 founded the Virginia State School for the Negro Deaf and Blind at Hampton, Va. Mr. Ritter, who is deaf, is a graduate of the Virginia School at Staunton and of Gallaudet College. This is a fine and growing institution and with its huge building program, will, we think more real progress can be made under the guise of education when, instead of the people expecting the deaf to understand them and to emulate them in life, they come off their high horse and sincerely try to find an approach to the deaf which will not only normalize them, but stimulate and enrich them throughout the years of their lives.

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The mother explained that she had been to the most famous clinics in the country and to every type of healer known. She produced a very expensive hearing aid which had been sold to her by a salesman who told her if she really loved her child she would buy her the set. Unfortunately, she had paid cash so she could not get her money back and the child, being deaf, would not wear it.

The mother became quite interested in the beginners' class. She thought their speech work was very interesting but finally she asked to see our "deaf and dumb" children. The lady had spent years of worry and fear because someone had told her that if her child did not talk by the time she was five she would be deaf and dumb. This fine woman was so haunted by the word "dumb" that she had no idea that her child could be taught to live a normal, happy life. She had thought there was nothing that could be done except to commit her child to some place where she would be hidden from the public.

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THE KANSAS STATE SCHOOL FOR THE DEAF provides educational facilities, both academic and vocational, for Kansas boys and girls between the ages of five an twenty-one who are too deaf to make satisfactory progress in schools for the hearing. Exceptional students may prepare for entrance into Gallaudet College, Washington, D. C., the only college for the deaf in the world.

The school is under the management of the State Board of Regents and is supported by direct appropriation of the Kansas Legislature.

Application for admission and information about the school will be promptly furnished upon request. Address inquiries to the Superintendent, School for the Deaf, Olathe, Kansas.

Stanley D. Roth, Superintendent

Material contributed by those who have something to say for the information of pupils and their parents.

All contributions by pupils have been corrected by members of the staff unless otherwise stated.

Printed monthly, September to May, by students in the Kansas School for the Deaf for the following purposes:

To provide a means of giving information to parents and interested persons of activities in the school.

To provide practice material for students in the Printing Department.

To represent the pupils of the Kansas School in reading rooms of other schools.

Lloyd H. Parks, M.A. ..... Editor
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management of the Negro Asylum for the Insane, the Institution for the Negro Blind and Deaf Mutes, the Negro Agricultural and Mechanical College, and the negro normal schools. The best of this arrangement is that there seems to be no question that there are enough educated negroes who are fully competent to fill these pl ces, g duates of Shaw University
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