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# THE MYSTIC ORAL SCHOOL.

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AN ARGUMENT IN ITS FAVOR

BY

ALEXANDER GRAHAM BELL.



WASHINGTON, D. C. :  
GIBSON BROS., PRINTERS AND BOOKBINDERS.  
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**Address of Alexander Graham Bell, March 10, 1897, before the Committee on Humane Institutions concerning the recommendation of his Excellency Governor Cooke, that "the appropriation of State funds be withdrawn from the Mystic Oral School, and that suitable provision for the State pupils therein be made elsewhere, as the State of Connecticut does not need two schools for the instruction of its deaf wards."**

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(Mrs. McGuigan, the Principal of the Mystic Oral School, presented several of her pupils to the Committee, and demonstrated, for the information of the Committee, the mode of instruction pursued in her school. Mr. Bell then said:)

**Mr. CHAIRMAN AND GENTLEMEN OF THE COMMITTEE :**

The recommendation which is now before you for consideration contemplates the death of this school, a school which has been in existence for over a quarter of a century. A gentleman, who evidently understands the subject, in asking a question of Mrs. McGuigan, struck at the true difference between the two schools you have in this State, both good schools, but radically different from one another. One school (the Mystic) uses only the English language in its written and spoken forms; the other (the Hartford), though it teaches English, uses, as the vernacular of the pupils, a foreign language, by which I mean a language that is not understood by the people among whom the children live. The Hartford school believes in the use of the sign-language as a good thing, the Mystic school discards it altogether as harmful, and that is the fundamental difference between the two. The English language alone in Mystic; English combined with the French sign-language in Hartford.

When I was first asked to come before you and say a few words in behalf of the Mystic school, I felt a little delicacy

in doing so. I knew that there had been some scandal about the school, that very wrongful acts had been done by the former principal, and I had an impression, which I find many here have to-day, that although the good lady, Mrs. McGuigan, who has come before you is ostensibly at the head of the school, there really is some interest behind her, and that she only holds the school for the former principal. I was not going to come before this Committee and advocate the continuance of State aid if that was the case. I frankly went to Mrs. McGuigan and told her that I could not conscientiously oppose the withdrawal of State aid from a school that had committed fraud against the State if it was still substantially under the same management as before.

Well, sir, I have had satisfactory and documentary evidence submitted to me to show that the former principal has no interest whatever, direct or indirect, in the school as reorganized, and that the owners, managers, and teachers,—in fact, all the persons connected with the school,—are entirely innocent parties. Mrs. McGuigan had been living in Philadelphia for years, and no one blames her for things which happened before she came here; no one blames her good husband, Dr. John McGuigan, who voluntarily came forward and settled the claims of the State against the former principal out of his own pocket, and freed the school from debt. This you could not have forced him to do.

After a thorough investigation of the whole matter, I feel that I can honestly and conscientiously come forward and advocate the retention of State aid to the school in its reorganized form. If State aid had been withdrawn at the time the frauds were committed, no one could have objected; but the State made a special appropriation to reorganize the school, allowed innocent parties to come in, accepted from them payment for all claims it had against the former principal, made several *per capita* payments for pupils to the new management, and now it is proposed to take away State aid! Is this just? It is not just, after innocent people

have come in and made a good school of it, to treat them in this way ; it is not just to this lady, who is anxious to retrieve the errors of the past, for which she was in no wise responsible, who is anxious to wipe away the stain from her family name, and save to the State the school which was founded by her family in 1869, and which has in the past conferred great benefit upon the deaf of Connecticut—giving them the power of articulate speech so that they have been enabled to go out into the hearing world and acquire trades and industries by which they have become self-supporting citizens. It would certainly not be just to cut down a school, that has had a long and honorable career in the State, on account of the acts of a former principal.

Now, Mrs. McGuigan, the present principal, has been trained as a teacher, has graduated from your Normal School, has had experience in teaching hearing children in the public schools of Connecticut, and in addition has received instruction how to teach the deaf from the late Mr. Zerah Whipple, and has had experience in teaching speech to the deaf by the Whipple method. Her first act was to gather around her a body of enthusiastic and competent teachers of the Oral Method. Her head teacher, Miss Scott, is to my personal knowledge one of the best experts in this country. She has been one of the best teachers in one of the best oral schools of the world (the Clarke School at Northampton, Mass.). So that here you have the Northampton methods as well as the Whipple methods, and teachers who are undoubtedly competent. There is, therefore, no ground, so far as the competency of the teachers is concerned, for the withdrawal of State aid.

There can be no ground either for this act on the score of economy, for, as the State pays a fixed *per capita* amount for the instruction of each deaf child, it would cost the State as much to educate the Mystic pupils in the Hartford School as where they are.

But none of these arguments have been used in support of the recommendation. No fraud has been charged against the school or any of the persons connected with it, no charge of incompetency has been brought against the teachers, no question of economy is involved, and his Excellency, Gov. Cooke, recommends the withdrawal of State aid upon a single ground alone, namely, "that the State of Connecticut does not need two schools for the instruction of its deaf wards."

If, at the present time, you had only a single school for the deaf in the State and the proposition was to establish a new school at Mystic, there might be some force in the objection, requiring argument to show necessity. But the fact is you already *have* two schools for the deaf. Both have long been in existence and in receipt of State aid, and the extinction of one upon such grounds alone would be an arbitrary act of power without sufficient justification, like the proposition to reduce the surplus population by killing them off! It involves the murder of an existing school, the extinction of the only school for the deaf within the State pursuing the Oral Method of Instruction.

But it has been claimed by some that the Oral Method is also employed in the Hartford School, and that therefore the extinction of the Mystic School would not involve the extinction of the Oral Method within the State. This, however, is incorrect. There are some schools, like the Pennsylvania Institution, which have separate Oral and Manual departments where pupils may be taught by either method as may seem desirable; but the Hartford School is not one of them. The official statistics, supplied to the *Annals* by Dr. Job Williams himself, (the Principal of the Hartford School) fail to record a single pupil as taught by the Oral Method. Speech is taught to a large percentage of pupils, but none are taught wholly or even chiefly by the Oral Method. [See *American Annals of the Deaf* for January, 1897, vol. xlii, p. 42, column B.]



All of the pupils of the Hartford School employ the sign-language as a means of communication ; whereas the Oralists are unanimous in insisting upon the entire disuse of that language as an essential feature of their method. [See definition of the Oral Method endorsed by the Principals of all the Oral Schools in the country—*Annals* for 1893, vol. xxxviii, pp. 368–370.]

#### NECESSITY OR ADVISABILITY OF A SEPARATE ORAL SCHOOL.

Whatever differences of opinion exist concerning the proper method of instructing pupils who are totally deaf from birth, teachers are substantially agreed that there are some children who can more profitably be taught in an Oral school than in a school where the sign-language is used.

These children belong to the class called "*Semi-deaf*," who have sufficient hearing to be taught to understand speech by ear ; or to the class called "*Semi-mute*," who could speak well before they became deaf.

*From the Eleventh Census of the United States, 1890.*

Age.	DEAF OF CONNECTICUT.		
	Total.	"Deaf and Dumb."	"Deaf but not Dumb."
Under 20 years .....	180	129	51
20 years and over.....	2125	365	1760
Not stated.....	21	5	16
Total.....	2326	499	1827

The census of 1890 credits your State with 51 children under 20 years of age who are "deaf but not dumb." These are not simply hard-of-hearing cases, but are all specifically designated as "too deaf to hear loud conversation." These children cannot hear sufficiently to profit by instruction in the public schools, and yet are not deaf-mutes. They, at

least, are suitable subjects for instruction in an Oral school where no sign-language is used. Some of them have already appeared in the Mystic School, and we had the opportunity of seeing one of them here to-day.

Dr. Job Williams has himself recognized the fact that there are some children in the State who can more profitably be taught in an Oral school than in the American school at Hartford, by sending a pupil to the Oral school in Northampton, Mass.

The State of Connecticut pays the Hartford School for the instruction of this child, and Dr. Williams hands over the money to the Clarke School at Northampton. Why should it be necessary to send such children to an Oral school outside the State itself? Much better retain the Mystic School and send such children there.

Then, again, the feelings and wishes of parents are entitled to some consideration. Some parents express a very earnest desire that attempts should be made to teach their deaf children to speak by the Oral Method if happily they may succeed, and that Manual methods of communication should not be resorted to until after demonstrated inability to profit by the Oral Method alone. At present the Mystic School is open to them to begin with, and in case of failure or unsatisfactory progress under the Oral system, Hartford stands ready to receive their children. Why should they be deprived of the Oral school they now possess and be forced to send their children to a school where pantomimic signs and gestures are employed by all?

Some parents feel so strongly upon this subject that they will not send their children to a sign-school under any consideration whatever. I know of several deaf children whose families have moved out of the State in order to obtain the benefits of Oral instruction in a Massachusetts school. The parents had consulted an aurist in Boston who did not know of the existence of the Mystic School. Imagining that State aid could not be obtained from Connecticut for instruction

in an Oral school, they preferred to leave the State rather than send their children to the Hartford School.

### MONOPOLY.

The whole art of instructing the deaf in America is in a state of change. Old methods of instruction are dying out, and newer and better methods are coming into use. Under such circumstances would it be wise for the State of Connecticut to allow any school, or any method, to have a monopoly of the art? Competition is the soul of progress; and in the competition of rival schools and rival methods you have the best guarantee of progress and efficiency.

The Sign and Oral Methods are radically—and irreconcilably—opposed to one another, because one insists upon the use of the sign-language and the other insists upon its disuse. You have both of these methods in the State, and what are you going to do about it? Is this committee going to settle the matter? I hope not.

The contest between these methods in Connecticut is a mere local phase of a more general struggle that has been going on elsewhere for more than a hundred years; indeed, it extends back to the middle of the last century, when there were only three schools for the deaf in the whole world—the school of Braidwood in Scotland, the school of Heinicke in Germany, and the school of the Abbé de l'Épée in France. Oral methods of instruction were employed by Braidwood and Heinicke; and the sign-method originated in the school of the Abbé de l'Épée, in Paris. It seems strange that the French method should have been adopted in the American school, and one naturally inquires why British methods were not introduced. The history is a most interesting one, and shows well the evil results that may spring from monopoly.

Four American deaf children in the last century were sent to the school of Braidwood, in Edinburgh, where they were

taught to speak and read speech from the mouth, and where they received a good education.

Francis Green, of Boston, the father of one of these pupils, was the first to advocate the establishment of a school for the deaf in America (1803); and Col. Wm. Bolling, of Virginia, a hearing brother of the three other pupils, was the first to open such a school in this country. The Bolling school was opened in Cobbs, Virginia, in the year 1812, and John Braidwood (a grandson of the original Braidwood of Edinburgh) was employed as teacher. He turned out, unfortunately, to be a man of very dissipated habits, and the school remained in existence for only a few months.

In 1815 Dr. Cogswell and his friends succeeded in organizing the American School at Hartford, the first permanent school for the deaf established upon American soil, and they employed a young man, the Rev. Thomas Hopkins Gallaudet, to go to Great Britain and learn the Braidwood methods of instruction. There he met with unexpected difficulties on account of the presence of John Braidwood in this country.

Would he employ John Braidwood in the Hartford School? No; he could make no promises to do anything of the kind. Well, then, they could give him no information concerning the Braidwood methods, excepting under conditions with which he found it impossible to comply. In vain he went from one school to another. The whole art of instructing the deaf in Great Britain was a monopoly in the hands of the Braidwood family and teachers who had acquired the art under bonds not to reveal the secret to others, excepting upon stringent conditions. Gallaudet was thus forced to seek information elsewhere, and he visited the school of the Abbé de l'Épée in Paris, then under the charge of his successor, the Abbé Sicard. Here he was received with open arms, and was given every opportunity to study the school.

The English monopoly thus forced him to adopt the French system. He returned to America, bringing with him

Monsieur Laurent Clerc, a French deaf-mute, who introduced the French sign-language into the American school.

This language is quite distinct from manual spelling. You can convey thought through the medium of the gesture-speech without spelling upon the fingers at all. It is a distinct language of itself, as distinct from English as French or German or Russian. The conventional gestures characteristic of this language are not naturally understood either by hearing or deaf persons. Hearing persons take more than a year to learn the language, and deaf children do not understand it when they enter school; but after a while they pick it up by imitation, and it becomes their vernacular, in which they think.

It seems strange that after Gallaudet's experience of the evil effects of monopoly in Great Britain the Hartford School, after its opening in 1817, should seek to establish a monopoly in this country.

New York had already, in 1816, taken steps to establish a separate school, which was organized in 1817 and opened in 1818, so that a monopoly covering the whole of the United States was out of the question. But the New England States offered a sufficiently inviting field, and it early became the policy of the Hartford School to crush out competition within this territory.

The Rev. Thomas Hopkins Gallaudet, then principal of the school, in a letter written to his Board of Directors in 1830, claims that he himself, personally, by correspondence and by attendance on their respective legislatures, secured the appointment of Commissioners from the New England States, and—

“the abandonment of projects almost ripe for execution for the establishment of other schools, and the concentration of public patronage on one for all New England.”

He also conducted a controversy with the New York Insti-

tution, which resulted in the adoption of the Hartford Method of Instruction in that school.\*

The monopoly thus established remained undisturbed for fifty years. The French sign-language made its way into all the schools established elsewhere upon this continent, and no other school was allowed to rise in the New England States.

#### JONATHAN WHIPPLE.

The first symptom of change occurred about 1830 in Connecticut itself. Mr. Jonathan Whipple, of Mystic, had a son, Enoch, who was born deaf. Like many of the congenitally deaf, the deprivation of hearing in his case was not complete. He had some hearing, but not enough to enable him to acquire the power of articulate speech by imitation alone, and so he was found to be dumb as well as deaf at the age when other children learn to speak.

Jonathan Whipple, out of love and pity for his son, *invented the Oral Method of instructing the deaf*, in utter ignorance of the fact that it had ever been known or used before. He was the first American teacher of the Oral Method, and his son was his first pupil. He successfully taught him to speak, and to read speech by eye, and gave him a good, common-school education.

Enoch Whipple, the son, was the first orally-taught deaf person in the United States (save Braidwood's pupils alone), and he is still living in Mystic, Conn.

Age has crippled his hands, so that Manual Methods of communication would have been of no use to him in his present condition; but his tongue is still active, and he speaks and reads speech as of old.

About the year 1844, through the efforts of Dr. Henry Barnard and Horace Mann, Jonathan Whipple was induced to take his son Enoch to Hartford, where they appeared before a national convention of common-school teachers that was then in session in that city.

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\* See Appendix A for my authority for these statements.

The boy read intelligibly *viva voce* from a newspaper, and understood with great readiness inaudible remarks that were addressed to him in a whisper alone. The Rev. Mr. Turner, then principal of the Hartford School, was present upon this occasion, and witnessed the experiments; and he showed that this boy had not only acquired speech and speech-reading by eye, but had also acquired the power of understanding speech by hearing alone when the speaker's mouth was placed near his ear. Here was a discovery of the greatest importance to the deaf, but unfortunately the Rev. Mr. Turner failed to perceive it. Instead of realizing the importance of the results achieved, and their value for the pupils of his own school, he sought to cast discredit upon the whole performance.

“The convention saw in a moment,” said Mr. Turner at a later date, “that this boy could hear any question put to him, and answer intelligently from the sound of the voice, and the thing dropped, to use a common expression, ‘like a hot cake.’ The father and boy, who were lions in the morning, were pretty small cubs in the afternoon, and they disappeared without our knowing what became of them.” [See Appendix C.]

Through this treatment of Jonathan Whipple's honest efforts for the education of the deaf, the world lost the benefits of a great discovery—the development of latent hearing by the constant use of speech; and nearly 40 years elapsed before it was again discovered in the Nebraska School.

A good many years ago I made the experiment of trying to teach speech to an adult deaf-mute in Boston, a former pupil of the Hartford School, and I found, to my surprise, that he could understand, by hearing alone, the words and sentences I had taught him to pronounce. Yet this man was a deaf-mute. He had passed through the whole curriculum of the Hartford School without acquiring articulation. He heard so well that he could hear the people talking in the

shop where he worked, but— not having been taught speech—he could not understand what was said.

It is a common practice in American schools for the deaf to summon the pupils in from the play-ground *by the ringing of a bell!* Think what this means. It means that some of the pupils can hear. Deaf-mutes are not all totally deaf—some of them can hear.

A number of years ago I requested the principals of all the schools for the deaf in this country to test the hearing of their pupils in various ways and report the results. As the result of these experiments it was found that about 20 per cent., or one-fifth, of the whole number of pupils in our schools could hear the ringing of a bell.\*

About the year 1882 experiments were instituted in the Nebraska School for the Deaf at Omaha to ascertain whether hearing could be improved by use, and the startling discovery was made that children who, at first, appeared able to perceive little more than noise, could be trained, first, to discriminate different kinds of noises (for example, the rattling of keys from the sound of a whistle, or the human voice from the sound of a bell), and then distinctions of vocal effects (one vowel, for example, from another) until finally *they became able to understand spoken utterance by hearing alone.* This led to the Auricular Method of Instructing the Deaf, which is now used with 166 pupils in 11 American schools. [See *Annals* for January, 1897, vol. XLII, p. 43.]

In 1888 the superintendent of the Nebraska Institute (Dr. Gillespie), after several years' experience with the method in his school, expressed the belief that at least 15 per cent. of our deaf-mute population are fit subjects for

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\*The observations were published in London, England, in 1888, in a little volume entitled "Facts and Opinions Relating to the Deaf—from America," which was presented to the Royal Commission appointed by the British Government to investigate the condition of the deaf. The tabulated results have been published in America in the appendix to "Education of Deaf Children," a work issued by the Volta Bureau of Washington, D. C.



Auricular instruction, and that a majority of these can be graduated as hard-of-hearing speaking persons instead of deaf-mutes, and that the condition of the remainder will be greatly elevated above that of the ordinary deaf-mute. [*Facts and Opinions*, p. 28.]

This belief has been amply confirmed by subsequent experience in the Nebraska and other schools.

To Jonathan Whipple of Mystic belongs the honor of having first demonstrated auricular development in the deaf; and though the importance of the discovery was not understood or appreciated at the time—even by himself—we know it now. Had his results been investigated in a friendly and impartial spirit, we would not have had to wait for twenty-three years for the establishment of the Oral Method in this country, and thirty-eight years for the Auricular Method.

He was a man of whom Connecticut should be proud, and no better monument could be erected to his memory than the Mystic school which arose from his labors.

In March, 1864, a bill was brought before the Massachusetts legislature, prepared by the Hon. Gardiner Greene Hubbard, for the establishment of an Oral school in Massachusetts. Representatives of the Hartford School appeared in opposition and it was defeated. But the efforts were renewed, and the final struggle came in 1867.

In spite of strenuous resistance from the Hartford School, the bill passed and the Clarke School at Northampton was established. The monopoly of 50 years was broken and an Oral school appeared in Massachusetts. At the final hearing a letter was submitted by Dr. Samuel G. Howe, written by Jonathan Whipple of Mystic, describing the method by which he taught his son Enoch to speak and to read the lips, which undoubtedly had an influence upon the result. This may be found in the appendix to Senate Document No. 265, Boston, 1867, pp. 222-228, and it is reproduced in the appendix to this address. [See Appendix B.] It really is a remarkable document and shows that

Jonathan Whipple's views deserved more consideration than they have received. In this letter he says:

"I have thought abundantly upon the subject of teaching the deaf to talk, and it is my candid judgment, if I have any, that the time is not far distant when there will be hardly a child but what will talk whether they hear or not, if they are only intellectual, and are not lacking in any of the organs of speech.

"Just think of it! Here is a nice, smart, intellectual child, having every facility for talking *first-rate*, but does not talk, and why? Because he cannot hear. This is the only reason, for he has good sound lungs, a good, well-shaped mouth, tongue, teeth, palate, and every facility for talking, but he cannot hear.

"He can laugh and cry and make the same noise in doing it that the hearing child does. Why happened this? Because it comes natural—it is spontaneous, it comes of itself.

"Not so with speech—this noise has to be shaped, gauged, and so fixed and manufactured as when it presents itself it is language and can be understood.

"Now this deaf child lacks nothing but the *knowledge* of putting his talking machine in operation.

"And as every *good, plain* talker's machine undergoes the same operation, I would ask, is there no person in the land that has ingenuity and acuteness enough to assist this deaf child in putting his machine in motion aright? I am ready to answer in the affirmative. I think it can and will be done."

He was right. And in his own grandson Zerah Whipple he found the man. One of his own blood, inspired by his example, determined to devote his life to the work. The old man Jonathan Whipple and the young man Zerah came together in 1869 and opened the Mystic Oral School. Don't let their work die.

In Zerah Whipple was found the "ingenuity and acuteness" demanded by his grandfather. He invented a peculiar form of phonetic alphabet (akin in principle to my father's "Visible Speech") the characters of which expressed by their shapes

the form of the vocal organs in uttering the sounds, and he used this alphabet with great success in the instruction of the deaf.

His methods of instruction were unique, and his success marked. His early death, at the age of 30 years, was a great loss to the State of Connecticut, and to the cause of oral instruction, which he had so much at heart, but his methods still live; and his "Natural Alphabet" is used to-day in Mystic, Conn., and in the California Institution for the Deaf and Dumb, at Berkeley Springs.

Of these two men, Jonathan and Zerah Whipple, Connecticut should be proud. Do not let their work be swept away on the ground that Connecticut "does not need two schools for the instruction of its deaf wards." You have another of the Whipple blood in charge—Mrs. McGuigan, the Principal of the Mystic School—a lady of quite exceptional ability. Encourage and help her to continue the work.

#### EFFECT OF COMPETITION.

The present high efficiency of the Hartford School is undoubtedly due to competition from oral schools. In 1867 the long monopoly in the New England States was broken by the establishment of the oral school at Northampton, Mass. Then followed other competing schools in Boston, Mystic, Portland, Providence, Beverly, and Medford.

The following chart exhibits in graphical form the number of pupils in each of these schools for each year since 1868, as reported in the *Annals*, and the figures themselves are given in the appendix. [See Appendix D.]

*Number of pupils in Schools for the Deaf in the New England States graphically shown.*



294 pupils were admitted to the Hartford School during the year 1870, and then it began to show the effects of competition by a reduction in the number of pupils admitted. The number diminished until 1874, when a slight recovery took place. After 1876 the attendance again decreased until 1888, when it became apparent that continued reduction at the same rate would seriously threaten the existence of the School. After 1888, however, the reduction was checked, and in 1891 an up-grade commenced; and since then the school has held its own in the midst of greater competition than it ever had before.

The following chart exhibits in graphical form the percentage of pupils taught speech in the Hartford School during each year, from 1884 to the present time, from figures published in the *Annals* and reproduced in the appendix. [See Appendix E.]

*Percentage of pupils taught Speech in the Hartford School graphically shown.*



By comparing this chart with the last we may note that during the period of greatest decline in attendance (1884 to 1888) the Hartford School began to increase very largely the percentage of pupils taught to speak (21 per cent. in 1884

to 52 per cent in 1888). The fall of attendance was then checked, and in 1891 an increase in the number of pupils took place. During this period the percentage taught to speak increased from 52 per cent. in 1888 to 71 per cent. in 1891. The curve of attendance shows that in 1891 the danger point had been passed, and that the attendance had begun to increase. Less attention was now paid to speech, the percentage taught diminished, and to-day it is less than it was in 1891 (71 per cent. in 1891 and 65 per cent. in 1896).

These facts seem to indicate that speech-teaching in the Hartford School is largely the result of outside pressure arising from the competition of Oral schools.

Do not allow that pressure to be relaxed by closing the Mystic School.

It is a significant fact that the number of pupils in attendance at the Mystic School (though always small) has continuously increased during all this period of competition; and that the present attempt to close the school has resulted in a large increase in the applications for admission.

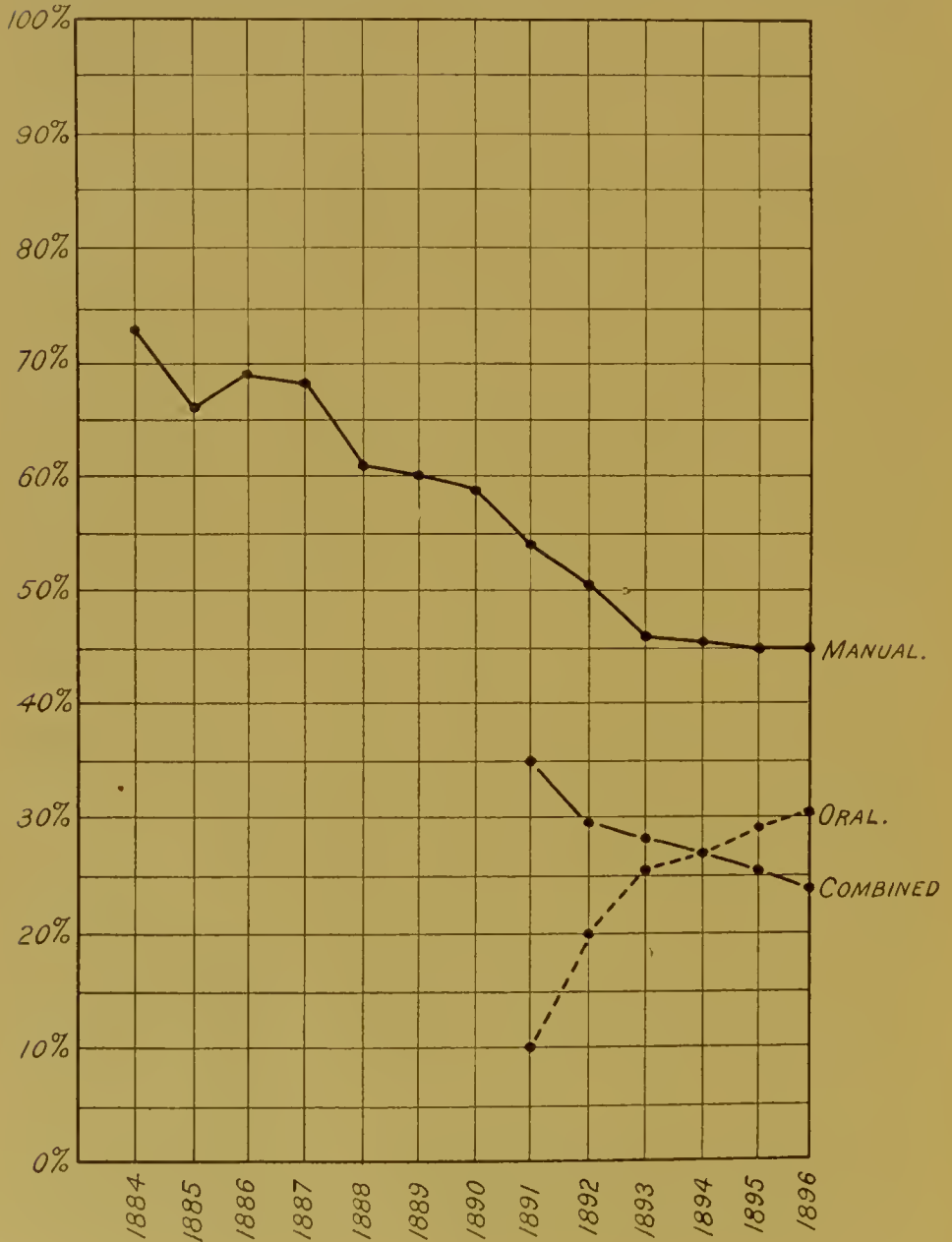
#### THE MYSTIC SCHOOL REPRESENTS THE PROGRESSIVE ELEMENT IN THE COUNTRY.

The competition of Oral schools has compelled a very general resort to speech teaching in the older Sign-schools of the country. So great has been the progress that there is hardly a "Sign" or "Manual" school left in America—they have practically all become converted into what are vaguely termed "Combined System" schools. This does not necessarily mean that the *pupils* in these schools are all taught by a combined system. Some may be taught wholly by Manual means and others by Oral in the same school; and in still other cases both Oral and Manual instruction may be given to the same pupils.

The number of pupils taught by each method, so far as can be ascertained from the *Annals* statistics, is given in

tabular form in Appendix F ; and the same table reduced to percentages appears in Appendix G. These percentages are shown in graphical form in the following chart :

*Percentage of pupils in American Schools for the Deaf taught wholly by Manual Methods, taught wholly by Oral Methods, and the percentage taught by a Combined System.*





The chart shows that the percentage of pupils taught wholly by Oral Methods has continuously increased since the figures were first noted in the *Annals*. The percentage has increased from 10.4 per cent. in 1891 to 30.5 per cent. in 1896 (28.8 per cent. taught wholly by the Speech-reading Method, and 1.74 per cent. by the Auricular).

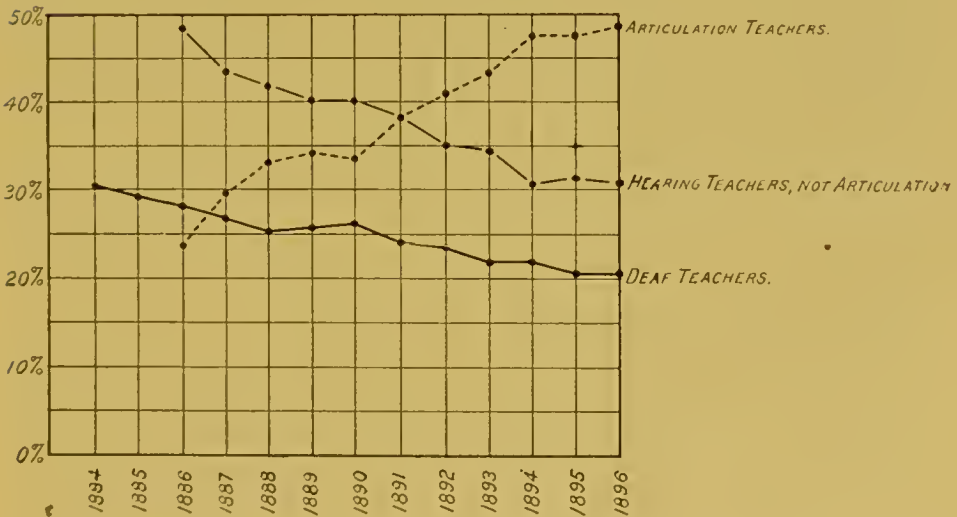
The percentage taught by a Combined System has diminished from 35.6 per cent. in 1891 to 24.3 per cent. in 1896.

To-day there are more pupils in America taught wholly by the Oral Method than by the Combined System. The Method of Hartford is on the decrease, and the Mystic School represents the progressive element in the country.

The same indications are afforded by an analysis of the instructors employed in American schools (see Appendix H). The percentages are shown graphically in the following chart :

*Instructors employed in American Schools for the Deaf.*

*Percentages.*



In 1886 Articulation teachers constituted only 23.7 per cent. of the total number of instructors employed in American schools; in 1896 48.6 per cent., or nearly one-half of the whole.

Where you have a free competition of methods and schools, and a struggle among them for existence, natural selection will surely operate to bring about the survival of the fittest. Time will reveal the best. The indications are very clear that the Oral Method is a growing method in the United States, but only 30 years have elapsed since it was established on American soil.

In Europe the Oral and Sign Methods have been struggling for supremacy since the middle of the last century, and greater progress towards the final solution of the problem has been made there than here. The general character of the advance was similar to what we have noted here. The Oral Method advanced and the Sign-schools adopted a combined system. Then came an International Convention of teachers of the deaf which met in Milan, Italy, in 1880, which finally settled the contest so far as Continental Europe was concerned.

The Milan Convention declared by an almost unanimous vote that the Oral Method ought to be preferred to that of signs, and the Pure Oral Method to the Combined System. This decision has been accepted as final by all subsequent conventions that have met upon the continent of Europe; and most of the Sign and Combined schools of the continent have since adopted the Oral Method. [For statistics concerning the growth of the Oral Method, see the Annual Report of the Committee on the Horace Mann School, Boston, Mass., School Document No. 12, 1895.]

The adoption of the Oral Method by France is especially significant. For a hundred years the Sign and Oral methods had been known respectively as the "French" and "German" systems of instruction. For the French to abandon their national method and adopt a system of German origin is of itself an acknowledgment of the intrinsic superiority of the Oral Method. The very school of the Abbé de l'Épée, in Paris, where the Sign-method originated, is now an Oral school. The verdict of Time is conclusive as to the supe-

riority of the Oral over the Sign-method of instructing the deaf. Do not let us interfere with the natural solution of this question in Connecticut. Let the Mystic School go on.

The French sign-language, by giving to our pupils a specific language of their own that is not understood by the people among whom they live, has made of the deaf an isolated class in the community, having very few points of contact with the hearing world. It has made of them foreigners in their own country, and has led them to marry one another. According to the recent investigation of marriages of the deaf by Dr. E. A. Fay, editor of the *American Annals of the Deaf*, the percentage of pupils who marry deaf-mutes is smaller among the pupils of Oral schools than of other schools.

From the 1887 Report of the Hartford School it appears that no less than 69 deaf-mute children of deaf-mute parents had by that time been admitted to the School, and that *most of them were children of former pupils.*

Just think what it must cost to educate these children. Allowing them ten years' instruction apiece at an annual *per capita* cost of \$175, the total would amount to \$120,750—a sum more than twice as great as the total amount paid by the State for the support of the Mystic School during the whole period of its existence.

## APPENDIX.

### APPENDIX A.

*Extract from a letter of the Rev. Thomas Hopkins Gallaudet to the President and Directors of the American Asylum, dated January 11, 1830. See Life of Thomas Hopkins Gallaudet by his son Edward Miner Gallaudet [page 183]. New York, Henry Holt & Co., 1888.*

“ In support of this position, may I allude to the peculiar difficulties which I had to encounter, and which, by the blessing of God, I overcame while in Europe; to the amount of funds which I was instrumental in raising; to the successive annual reports which I have prepared; to the impressions made by means of addresses, and sermons, and public exhibitions, on legislatures and the inhabitants of some of our largest cities, and on the Congress of the United States, favorable to the prosperity of the institution: to the securing, by previous correspondence, and by my own personal attendance on their respective legislatures, the appointment of commissioners from the New England States, and the abandonment of projects almost ripe for execution, for the establishment of other schools, and the concentration of public patronage on one for all New England; to the conducting for years a very delicate and difficult controversy, if it may be so called, with the New York institution, and affording complete satisfaction to the commissioners chosen on the part of that State to visit the institution of the superiority of our mode of instruction; ” . . .

### APPENDIX B.

*Letter from Jonathan Whipple, describing the method by which he taught his son Enoch to speak and to read the lips, submitted by Dr. Samuel G. Howe, of Boston, in the course of his evidence before the Joint Committee.—Appendix to Senate Document, No. 265, Boston, 1867, pp. 222, 228.*

LEDYARD, CONN., February 10, 1867.

MY DEAR KINSMAN: Your welcome note of inquiry of the 2d was received last evening, and I hasten to answer it; and in doing so I will be so correct that you may depend on all I write you respecting the subject.

This deaf son Enoch was our fifth and youngest child; supposed to be as active and bright as any of our children of his age, but did nothing about trying to talk; yet it never entered neither my own nor my wife's heart that he was deaf; *never once*, until we undertook to have him speak a word (our chil-

dren were all quite young when they commenced talking); he then was about one year old. I had him in my lap. I spoke to him, but he took no notice of me. I spoke again and again, but he did not even turn to look at me (his face being from me). Finally I raised my voice to *quite a high key*, and withal gave his cheek a little brush with a comb I had in my hand. At that he started almost with a bound, and whirled about and looked at me. I then spoke to my wife, who sat in the corner, on the other side of the fireplace, and said, "This little boy is deaf." She said, "No, no more than you are." I said, "I will get his face from you, and then you try him." I did so, and then she spoke, "Enoch," but he took no notice. Said I, "Keep speaking until you make him hear, if you can," and so she did so, but had to raise her voice almost to the highest key before he heard, and when he heard a noise, he knew nothing which way it came from, but whirled this way and that. I then spoke, "There, you see, he is deaf, don't you?" Said she, "He surely is." Well, after this, we knew we had a little deaf son, and so deaf that he would never learn to talk unless there was some extra effort some way.

We found that he would not try to do a *thing* towards speaking, unless he was looking you *right in the face*, and then he would try to imitate you.

Instead of *motioning* out any word or letter, or thing, we would be very particular in *speaking* very *plain*, and be sure his face was toward us. And by thus doing we found he *could* learn and *did* learn.

He was not quite so forward in learning to talk as our other children were; but he is an intelligent talker, a very good reader, a good speller, and quite good in figures; and he does nothing by motioning any more than you would.

If Enoch should now happen to come into your house, and you knew nothing who he was, and should commence talking, you would have no mistrust that he was deaf at all, unless your mouth was covered with beard: that would betray his condition, as he would have no chance to see the operation of the mouth and lips.

Some people, you know, will have a quid of tobacco in their mouth, and that sometimes makes it difficult for him to understand; and again, a person that talks very quick, sometimes he will have to ask a second time; and still another class who use their mouths and lips so very little that you can hardly see them move *any*, such persons it bothers him sometimes to understand.

But any and every person, who speaks in a plain, intelligent manner, he understands just as readily as a person who hears well.

I have noticed that many times when he and I have been sitting in our wagon together, as we were passing about from place to place in our butchering business, being in quite a hurry, a man would call out to us, and would want to know when we could butcher for him, &c., and I should not hear, and as I commenced to ask what he said, Enoch would answer the man's inquiry, and out with our book to see when we could do his work. After my eyesight got poor he carried our time-book. I have often said to Enoch,

“ You did not hear that man, did you ? ” “ Why, no ; I saw his mouth.” Now, I don’t want you to understand that he hears nothing ; but I do want you to understand that he can understand a good plain-spoken person, if he hears *not a breath of noise*.

As I have mentioned in some of my letters to you, that I never had the opportunity to go to school one day as a scholar, yet I tried teaching for a few terms, and that happened when Enoch was a child. I sent him to school when I did not teach, but he used to say that he could hear *not a word*, only when the teacher screamed as loud as he could.

He would say : “ Father, the school-room is as still as the graveyard to me.”

When I did not teach the school, I would attend to his case at home, and would encourage him and keep him along with his class.

People that have no experience in this line, never have thought upon the subject. Now, all of us who think at all, know that every person who speaks the letters A, B, C, or any other letter *plain*, has to have the *same* operation with the mouth and lips, and so it is in speaking the name of anything, or person’s names, &c.

After having my experience with this son of mine, I begin to think that any person, however deaf he might be, could be taught to talk.

There happened to be a mute whose father lived in my neighborhood, and the mute was at Hartford, at the Dumb Asylum. I was well acquainted with him before he went, for he was often at my house. After he got through with his learning and came home, he soon came to my house to see us. I very soon took a slate and on it wrote, “ Did you ever speak a word ? ” He took the slate and answered, “ No, I can hear none.” I again wrote, “ I think I can teach you to speak.” He again wrote, “ No. I can hear none at all.” But I again wrote, “ Notwithstanding that, I think *I* can teach you to speak.” He looked again, but instead of writing, in answer to that, he turned away in seeming disgust, having his face all scowled up, and his hands raised as if he felt imposed upon. But I did not give it up then. There being a pail of water standing by, we were in the blacksmith’s shop, I wrote *water*, that being an easy word for the learner to understand, and showed him the word and pointed at the water. He at once manifested that he understood that, and I expected that he did. But then I mouthed the word *water* out, and motioned for him to try it, but he declined ; but I did it again, insisting for him to try it, and would not take no trial for an answer. But after much solicitation, and showing him the operation of my mouth in speaking the word *water*, he made an effort, but being so embarrassed, and not knowing anything as to the pitch of the voice, the first time he rather squeaked it out, but spoke *water* understandably.

I then manifested that he had done *well*, but wished him to nerve up (acting it out myself) and speak out loud, and the second time he spoke it out loud and very plain.

I then tried him on the word *butter*, that being an easy word for the learner. He appeared willing to make the trial at once, and spoke it out loud and plain.

so much so that all in the shop laughed right out and said, "He spoke well," and the mute was so pleased himself that he laughed among the others, and then took a turn about the shop; then, coming up to me again, took out the slate and wrote, "Teach me to say 'bread.'" I then mouthed out "bread," knowing, of course, that in speaking "bread" he would not sound the *r*, but he tried that at once, speaking loud and prompt, but spoke the word as I expected, *bed*; but I wrote *good*, knowing that it would take time to teach him the sound of the *r*. There were growing under the shop-window watermelons, and knowing that *melon* was an easy word, I then tried him with that, pointing at them, and he spoke out "melon" good and plain.

This was all done as quick as I could tell the story. I tried him no more, and I have seen him but very few times since.

The experience I had had with Enoch and then this little trial with this mute led me to the belief that any young, intellectual, smart deaf child could be taught to talk, only take them in season and attend to it with patience and perseverance, and having the *art* of teaching the deaf to talk. Having this belief and the experience I had had, I would speak of it in this way wherever I happened to be.

Some eighteen years since there came to me a deaf boy, so deaf that he had not learned to talk, though he could hear as well or better than Enoch.

This boy could partly speak a few names of the members of his family. He had a brother Orlando, and in trying to speak this name would say, "Lano, Lano," and one or two others in like manner.

I kept the boy a few weeks—I forget just how long—but I succeeded in teaching him to call off the whole alphabet in a plain manner, and to spell quite a good many words, and to speak them plain.

But his mother was a poor widow, and being not in a situation to spend my time without being paid, and as she could send him to the Dumb Asylum at Hartford, free, she did so. But he will still say quite a number of words, but don't depend on talking as Enoch does.

Then, again, in the fall or winter of 1864, among our calls to butcher, some men from the west side of New London River called upon us, and one of them had two deaf children, one of whom could talk none, but the other, being older, had learned to talk before her deafness came upon her, it being brought upon both by scarlet fever. The son being about where we were catching a hog, I called to him, telling him where to stand. The father said, "My son is deaf." Said I, "That is the case with my son." \* \* \* The father said to me, "How deaf is your son?" Said I, "So deaf that he hears nothing we say now." "But," said he, "he appears to talk." Said I, "Oh, yes, he can talk as well as any of us." "How long has he been deaf?" Said I, "From his infancy." \* \* \*

We then left for other places, and thought nor heard any more from this man until the 4th day of December, 1865. He then came to my house and brought this deaf son, wishing me to make a trial upon him. \* \* \* I concluded to try him, and I kept him one hundred days, and in that time I taught him the alphabet perfect; taught him to speak and to spell very many

words, such as *house, barn, shed, shop, read, wall, tree, land, rock, stone, horse, cow, river, brook, head, eye, nose, mouth, teeth, tongue, &c., &c.* He could speak them all in a plain manner, and spell them right. I got him so started that his father thought that by following my directions they could bring about something with him themselves, as he had no means to spare. \* \* \* He was too old—was twenty-one while with me. In order to have children learn well, they need to be commenced with before they have their heads filled with everything but what they need.

I have thought abundantly upon the subject of teaching the deaf to talk, and it is my candid judgment, if I have any, that the time is not far distant when there will be hardly a child but what will talk, whether they hear or not, if they are only intellectual, and are not lacking in any of the organs of speech.

Just think of it! Here is a nice, smart, intellectual child, having every facility for talking *first rate*, but does not talk, and why? Because he cannot hear.

This is the only reason, for he has good, sound lungs, a good, well-shaped mouth, tongue, teeth, palate, and every facility for talking, but he cannot hear.

He can laugh and cry, and make the same noise in doing it that the hearing child does. Why happened this? Because this comes natural—it is spontaneous, it comes of itself.

Not so with speech—this noise has to be shaped, gauged, and so fixed and manufactured, as when it presents itself it is language and can be understood.

Now, this deaf child lacks nothing but the *knowledge* of putting his talking-machine in operation.

And, as every *good, plain* talker's machine undergoes just the same operation, I would ask, Is there no person in the land that has ingenuity and acuteness enough to assist this deaf child in putting his machine in motion aright? I am ready to answer in the affirmative. I think it can and will be done.

There are more of the mutes who hear *some* than we are apt to think, yet they hear not enough so as to learn to talk, etc., like other children who have the advantages of hearing. In the course of my seventy-two years' stay here on earth, I have tried, I suppose, between fifty and one hundred mutes, to see if I could make them hear any, and I don't think there has been over five but who could hear some.

[Mr. Whipple here gives an account of a deaf boy met by him before Enoch was born, whose parents did not know that their son was deaf until convinced of the fact by Mr. Whipple. He could hear a sharp whistle, but could not hear sufficiently to learn to speak by hearing, "and so grew up a mute."] At that time, I knew nothing about learning to talk by sight as Enoch did. Such a manner of talking never entered my heart until I was providentially brought to the trial, and even then it came on in such a way I hardly comprehended. \* \* \* Since seeing a number that were mutes, who could hear as well as Enoch, I know that if there had been no extra pains taken he would have been one.



Well, I have filled my sheet, and if it contains anything that will benefit anybody I shall be glad.

And now, if you wish to ask me any more questions, write any time, and as much as you wish.

If I know anything that others don't that will benefit the great family, I want others to know it.

I am poor, no money to give away, and fear whether I have anything but love. I am pretty sure that I love every son and daughter of Adam.

(Signed) JONATHAN WHIPPLE.

CHARLES K. WHIPPLE.

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*Extract from Another Letter by Mr. Whipple.*

I have said that there ought to be no motioning, if you want to learn a deaf person to talk. What I intended to convey was, *never* in a single instance have motioning crowd language away and take the lead. .

Let *language* be your teacher in every case, and have the child so understand it, and in no case have that crowded out of its place.

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APPENDIX C.

*Extracts from Report of the Joint Special Committee of the (Mass.) Legislature of 1867 on the Education of Deaf-Mutes. (Senate Doc. 265, Appendix, page 122.)*

REMARKS OF THE REV. W. W. TURNER, AT FOURTH HEARING, REFERRING TO THE LETTER OF JONATHAN WHIPPLE, WHICH IS REPRODUCED IN THIS PAMPHLET AS APPENDIX B.—REJOINDER OF HON. FRANK B. SANBORN.

MR. TURNER: At one of the hearings before this Committee, a letter was read from a gentleman in New London County, Conn., who was represented to be the father of a son born deaf and, of course, dumb, whom he had taught to articulate, and articulate very well; the father being a butcher, and nothing more than a common man. That letter recalled to my mind an event which occurred in Connecticut many years ago, and which was reported at the first convention of the teachers of the deaf and dumb which met in New York in 1850. You will find the incident recorded on the 142d page of the report of the proceedings of that first convention. In a paper read there by Dr. Peet, it was stated that some of those old Spanish teachers hundreds of years ago, Peter Ponce, for instance, and others, professed to have wrought wonderful effects in their teaching of the deaf and dumb. One of the teachers present suggested that these accounts be taken with some degree of allowance; and then went on to relate an occurrence that took place in Hartford some years before. There was a national convention of

common-school teachers in Hartford in 1844, I think, but I cannot say certainly as to that. However, it was about the time when Mr. Mann, for whom I entertain, as a man of learning and a philanthropist, the highest respect, returned from Germany and expressed the opinion that the deaf and dumb should be taught articulation. Some one had informed him that there was a lad in New London County born deaf, who had been taught to articulate by his father, and could speak well, read well, read poetry, read from the lips, and was a specimen of what might be done by any intelligent man in the education of deaf and dumb children. Mr. Mann secured the attendance of that father and his son, who was then a young man about seventeen or eighteen years old, at this convention, that he might show there, in the very seat of the beast, where all the instruction was by signs, and where of course an argument of that kind would have a telling effect, the results of efforts to teach a child to articulate by a poor uneducated man in the State of Connecticut. This teacher who related the story was present at the convention, and said that in the morning the father and son made their appearance in the convention, and were treated with a great deal of attention—and deservedly so, if all was true that was said about them.

Mr. Mann brought this subject before the convention, and said he wished particularly to call attention to it, as he was now interesting himself very much in the subject of the introduction of articulation, as a mode of instruction, into the schools of this country.

Mr. Mann was a man of pure mind and character and he would never have made that exhibition before that convention had he not supposed that the facts were just as they had been related to him. At the proper time he called upon the father to come forward with his boy and exhibit what he had done. He did so. He placed the boy in front of him, some distance off, and spoke to him in an audible voice, and spoke to him in a whisper. It did not make any difference; he could read from the lips: there is no mistake about that; he had certainly learned to read from the lips.

\* \* \* \* \*

Then the father put a newspaper into his hands and the boy read a paragraph in an audible voice, so that we could all understand. \* \* \* He gave him some verses to read and he read them very well: everything appeared to be going off admirably.

Well, this teacher who was present—and one of the teachers of the deaf and dumb—saw all this, of course. He had nothing to say; but thinking there might be some room for further investigation, he invited this father and son to go home with him to dinner at the Institution. The invitation was accepted. He asked this father if his boy had been entirely deaf from birth—if he could hear anything. He said, perhaps he could hear a very little; nothing worth speaking of; he was deaf enough. He asked him, “What evidence have you that he can hear at all?” He said that he saw him one day out in the orchard creeping along under an apple tree, and then he lay down under it for a time. At last he jumped up and came to the house with a very exultant expression on his countenance, and said that

for the first time in his life he had heard a bird sing in an apple tree. The teacher thought that a boy who could hear a bird sing in an apple tree could not have been at that time very deaf. "What other proof have you?" He said that one evening the boy was sitting by an old-fashioned wood fire, and all at once he put his ear down to the hearth, and seemed to be trying to find out something; and after a good deal of observation and search, he at last discovered that there was a cricket in the hearth that was chirping, and he was very anxious to find out where it was. The teacher thought that if the boy could hear a cricket in the hearth he could not be very deaf. Then the teacher said, "Wouldn't you like to go to the dormitory to see the city?" He said he would, and the teacher took him up to a large window, and while they were looking at the city the teacher said to the father, "Don't you believe I can make this boy hear if I put my mouth pretty close to his ear and speak to him." "Well, I don't know but you can." The teacher put his mouth pretty near his ear, being careful not to let him see his lips, and said, "How do you like the looks of the city?"—not louder than I speak now (moderately loud and very distinct). "First rate," said the boy. "Were you ever in Hartford before?" "Never." "How long do you expect to stay here?" "I don't know: father can tell." "Would you like to go home to-day?" "O, no, I would like to stay and see these things." The teacher said nothing, but previously to the opening of the convention in the afternoon he intimated to the chairman that he had a few words he would like to say in reference to the exhibition that was made in the morning by the deaf and dumb boy. They came together at two o'clock, and the chairman announced to the convention that there was a gentleman present who would like to make a few remarks.

This teacher came forward and said there were many cases of deaf and dumb persons who had partial hearing. Some could hear very loud noises, but could not hear the human voice. Others, again, could hear the human voice when loud, but did not have hearing enough to make that sharp distinction in the sounds that was necessary in order to imitate them. Then, again, there were others who could hear pretty well without seeing the human lips; and the teacher said he had pretty good reason to believe that the boy exhibited in the morning was one of that class, and he would like to make the experiment, if the convention would give him permission. They did so. The boy was called forward and took his stand where everybody could see him, and the teacher put his face where the boy could not see the motion of his lips, only hear the tones, and repeated the questions he had put in the dormitory, and the boy answered as before. Well, the convention saw in a moment that this boy could hear any question put to him, and answer intelligently from the sound of the voice, and the thing dropped, to use a common expression, "like a hot cake." The father and boy, who were lions in the morning, were pretty small cubs in the afternoon, and they disappeared without our knowing what became of them.

Gentlemen, that man who taught his deaf and dumb boy was Mr. Whipple, the butcher, whose letter you heard the other day, the boy was the same

Enoch, of whom he wrote, and the teacher was the gentleman who now addresses you. So, gentleman, we are to receive these stories and these accounts of the wonderful results effected by common men with common means with a great many grains of allowance.

\* \* \* \* \*

Mr. SANBORN. I think I ought to say in justice to Mr. Whipple that we are prepared to show that so far from his being an impostor, and pretending to do a thing which he did not do, he is one of the most honest and upright men in the world, and has always stated that his son had some hearing. He has not regarded this as anything remarkable at all. He has simply gone on in a natural way, and given a boy, situated as some of the pupils at Hartford are at the present time, the power of reading on the lips, which certainly cannot be acquired by hearing. Reading on the lips is something entirely distinct from that. I am confident that Mr. Turner would not make the accusation that he was an impostor.

Mr. TURNER. Did I say that I made any accusation? I told the facts and left every one to make his own inference.

Mr. SANBORN. That was the implication.

Mr. TURNER. I cannot help that. I said in this report that the father was certainly entitled to much credit for teaching his son to read from the lips: and certainly he is deserving of much credit.

## APPENDIX D.

*Number of pupils in Schools for the Deaf in the New England States.*

Present during year.	Hartford.	Northampton.	Boston.	Mystic.	Portland.	Providence.	Beverly.	Medford.
1868. ....	266	38						
1869. ....	279	41						
1870. ....	294	38	38					
1871. ....	292	46	45	4				
1872. ....	290	60	55	4				
1873. ....	280	71	58	9				
1874. ....	264	70	65	12				
1875. ....	269	78	77	13				
1876. ....	280	73	76	13				
1877. ....	272	85	79	17	11	7		
1878. ....	262	86	79	20	9	10		
1879. ....	255	87	93	16	19	13		
1880. ....	224	90	91	15	19	28	9	
1881. ....	218	92	88	12	25	29	15	
1882. ....	205	99	89	11	28	33	19	
1883. ....	210	94	91	16	35	33	19	
1884. ....	211	111	92	12	45	29	20	
1885. ....	204	106	91	12	46	32	21	
1886. ....	185	104	87	17	53	32	22	
1887. ....	180	108	87	20	53	36	24	
1888. ....	157	117	89	18	53	33	22	12
1889. ....	160	123	97	25	50	31	32	13
1890. ....	154	121	97	23	50	41	32	11
1891. ....	171	128	103	28	51	42	28	13
1892. ....	161	131	114	31	53	42	30	12
1893. ....	172	146	114	31	44	57	29	12
1894. ....	176	162	119	31	58	57	28	9
1895. ....	180	166	122	30	72	62	26	10
1896. ....	179	165	128	30	79	62	25	11

## APPENDIX E.

HARTFORD, CONN.—*Number and percentage of pupils taught speech in the American School from 1884 to 1896.*

Year.	Total pupils.	Number taught speech.	Percentage taught speech.
1884. ....	211	45	21 $\frac{0}{0}$
1885. ....	204	48	23 $\frac{0}{0}$
1886. ....	185	60	32 $\frac{0}{0}$
1887. ....	180	85	47 $\frac{0}{0}$
1888. ....	157	82	52 $\frac{0}{0}$
1889. ....	160	91	57 $\frac{0}{0}$
1890. ....	154	94	61 $\frac{0}{0}$
1891. ....	171	121	71 $\frac{0}{0}$
1892* . . . . .	143	96	67 $\frac{0}{0}$
1893* . . . . .	147	95	65 $\frac{0}{0}$
1894* . . . . .	155	107	69 $\frac{0}{0}$
1895* . . . . .	159	109	69 $\frac{0}{0}$
1896* . . . . .	152	99	65 $\frac{0}{0}$

\* Figures refer to number of pupils present on Nov. 15.

## APPENDIX F.

UNITED STATES. — *Number of pupils taught by each method.*

Year.	Total number of pupils. 1	Number receiving instruction in Articulation. 2	METHODS OF INSTRUCTION.						Number taught by a Com- bined System.†
			Number taught wholly by Manual Methods.			Number taught wholly by Oral Methods.			
			Total. 3	French Manual or Sign Meth- od 4	Manual Alpha- bet Method. 5	Total. 6	German Oral or Speech-reading Method. 7	Auricular Meth- od. 8	
1884.....	7482	2041	5441						
1885.....	7801	2618	5183						
1886.....	8050	2484	5566						
1887.....	7978	2556	5422	Statistics wanting.					
1888.....	8372	3251	5121		Statistics wanting.				
1889.....	8575	3412	5163			Statistics wanting.			
1890.....	8901	3682	5219						
1891.....	9232	4245	4987	—	—	963‡	963‡	—	3282
1892*....	7940	3924	4016	—	—	1581	1581	—	2343
1893*....	8304	4485	3819	—	—	2136	2056	80	2349
1894*....	8825	4802	4023	—	—	2369	2260	109	2433
1895*....	9252	5084	4168	—	—	2719	2570	149	2365
1896*....	9554	5243	4311	—	—	2918	2752	166	2325

*Note.*—Columns 1, 2, 7, 8 have been copied directly from the *Annals*; column 3 has been obtained by subtracting column 2 from column 1; column 6 by adding together columns 7 and 8; and column 9 by subtracting 6 from column 2.

\* Figures refer to number of pupils present upon a specified day (Nov. 15). Before 1892 they indicate the number present during the year, (including portions of two school years).

† Ascertained by Prof. Joseph C. Gordon. See Introduction to "Education of Deaf Children" published by the Volta Bureau, Washington, D. C.

‡ Including those taught partly by Manual and partly by Oral Methods; and those taught wholly by Manual Methods who receive instruction in Articulation.

## APPENDIX G.

UNITED STATES.—*Percentage of pupils taught by each method.*

Year.	Total number of pupils	Percentage receiving instruction in Articulation.	METHODS OF INSTRUCTION.							
			Percentage taught wholly by Manual Methods.			Percentage taught wholly by Oral Methods.			Percentage taught by a Combined System.	
			Total.	French Manual or Sign Method.	Manual Alphabet Method.	Total.	German Oral or Speech-reading Method.	Auricular Method.		
1884.....	100 <sup>0</sup> / <sub>0</sub>	27.2	72.8	—	—	—	—	—	—	—
1885.....	100 <sup>0</sup> / <sub>0</sub>	33.5	66.5	—	—	—	—	—	—	—
1886.....	100 <sup>0</sup> / <sub>0</sub>	30.8	69.2	—	—	—	—	—	—	—
1887.....	100 <sup>0</sup> / <sub>0</sub>	32.0	68.0	—	—	—	—	—	—	—
1888.....	100 <sup>0</sup> / <sub>0</sub>	38.8	61.2	—	—	—	—	—	—	—
1889.....	100 <sup>0</sup> / <sub>0</sub>	39.7	60.3	—	—	—	—	—	—	—
1890.....	100 <sup>0</sup> / <sub>0</sub>	41.3	58.7	—	—	—	—	—	—	—
1891.....	100 <sup>0</sup> / <sub>0</sub>	46.0	54.0	—	—	10.4	10.4	—	—	35.6
1892.....	100 <sup>0</sup> / <sub>0</sub>	49.4	50.6	—	—	19.9	19.9	—	—	29.5
1893.....	100 <sup>0</sup> / <sub>0</sub>	54.0	46.0	—	—	25.7	24.7	0.96	—	28.3
1894.....	100 <sup>0</sup> / <sub>0</sub>	54.4	45.6	—	—	26.8	25.6	1.24	—	27.6
1895.....	100 <sup>0</sup> / <sub>0</sub>	54.9	45.1	—	—	29.3	27.7	1.61	—	25.6
1896.....	100 <sup>0</sup> / <sub>0</sub>	54.9	45.1	—	—	30.5	28.8	1.74	—	24.3

## APPENDIX H.

UNITED STATES.—*Instructors employed in American Schools for the Deaf.*

Date.	Total teachers including principals and superintendents.	NUMBER OF TEACHERS.			PERCENTAGE OF TEACHERS.		
		Deaf teachers.	Hearing teachers.		Deaf teachers.	Hearing teachers.	
			Teachers of Articulation.	Not teachers of Articulation.		Teachers of Articulation.	Not teachers of Articulation.
1884.....	508	155	—	—	30.5	—	—
1885.....	540	156	—	—	28.9	—	—
1886.....	566	158	134	274	27.9	23.7	48.4
1887.....	577	155	171	251	26.9	29.6	43.5
1888.....	606	154	199	253	25.4	32.8	41.8
1889.....	615	160	208	247	26.0	33.8	40.2
1890.....	641	170	213	258	26.5	33.2	40.3
1891.....	686	167	260	259	24.3	37.9	37.8
1892.....	706	166	291	249	23.5	41.2	35.3
1893.....	765	169	331	265	22.1	43.3	34.6
1894.....	784	173	372	239	22.1	47.4	30.5
1895.....	835	173	397	265	20.7	47.6	31.7
1896.....	879	180	427	272	20.5	48.6	30.9

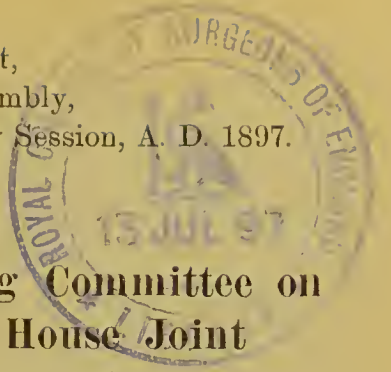
## APPENDIX I.

PENNSYLVANIA INSTITUTION.—*Number and percentage of pupils in the Separate Oral and Manual Departments.*

Present Nov. 15.	Total pupils.	NUMBER OF PUPILS.		PERCENTAGE OF PUPILS.	
		Oral Department.	Manual Department.	Oral Department.	Manual Department.
1892.....	444	175	269	39.4	60.6
1893.....	462	262	200	56.7	43.3
1894.....	480	304	176	63.3	36.7
1895.....	502	350	152	69.7	30.3
1896.....	511	388	123	75.9	24.1



State of Connecticut,  
General Assembly,  
January Session, A. D. 1897.



**Report of the Joint Standing Committee on  
Humane Institutions on House Joint  
Resolution No. 97, Concerning  
Mystic Oral School.**

*To the Honorable General Assembly of the State of Connecticut :*

The Joint Standing Committee on Humane Institutions, to whom, by House Joint Resolution No. 97, that part of the Governor's message which related to the Mystic Oral School was referred, beg leave to submit the following report :

The Governor of the State is by statute appointed and constituted a commissioner, with sole authority to select such number of the indigent deaf, between certain ages, as he may deem expedient, and to contract with educational institutions for the support, care, and instruction of these deaf persons so selected. In the exercise of this power to select and to make contracts he is limited only by the amount of the State appropriation. Your committee, therefore, assume that in his message he asks for no increase of authority, but simply that you, in your appropriation, may enact or retain such legislation as will enable him to use for the highest educational good of the deaf wards of the State a power which he now possesses.

What legislation in this matter should be depends on the demands made by the proper education of these deaf children and on the ability of institutions to meet these demands.

There are four distinct classes of the deaf who are taught in the educational institutions of the country. The largest class is made up of those who were born deaf, and comprises about sixty per cent. of those who are commonly called deaf-mutes. A large percentage of these have no misfortune ex-

cept lack of hearing. They are naturally as intelligent as those children who have hearing and speech, and are mentally capable of receiving as much instruction. A second class comprises those who are only partially deaf, who, under some conditions, can hear and comprehend sound, but whose sense of hearing is not sufficiently acute to enable them to be taught in the common schools of the State. A third class is made up of those to whom deafness came after they had learned to talk, but who have lost the power of speech through disuse. A fourth and much smaller class includes the few children in the State who have kept the power of speech, but who cannot hear so as to be capable of receiving instruction in an ordinary school.

It would be natural to conclude that deaf children of such varying degrees of intelligence and natural aptitude for instruction, and differing in physical conditions and experience, would require for their best educational development different methods of instruction, or differing combinations of methods. The soundness of this conclusion is confirmed by the concurrent testimony of all experts who are not blinded by local or financial prejudice.

There are three methods employed in the education of the deaf. One method—and the one of earliest origin—makes the sign language and the manual alphabet the basis of instruction. A second method, called the oral method, makes lip reading and articulation the basis of instruction, and, when used in no connection with sign language or the manual alphabet, is called the “Exclusive Oral Method.” This method uses the reading of the lips as a substitute for hearing, and teaches the deaf-mutes to talk with a degree of success which depends upon the intelligence and natural aptitude of those who were born deaf, on the degree of hearing of those who are partially deaf, and on the ability to recall a lost art on the part of those who have lost speech through disuse. A third method is a combination of the two methods, and is called the “Combined System.”

It goes without the saying that it is better to talk than to make signs, for talking is the language of the world, while signs are understood by few. It goes almost without the saying that if a man can learn to walk without a crutch he should hardly use a crutch in learning to walk. The adherents of the exclusive oral method assert that the more intelligent of those who are born deaf, a large majority of those who have partial hearing, and almost all of those who have lost the art of speech through disuse caused by deafness, can learn to talk so easily and so well that they ought not to be allowed to use the sign language, that in the long run it does not help them in their general education, and that it is a positive hindrance in their acquirement of speech.

The history of a large and renowned institution adds force to this assertion.

The Mount Airy Institution for the Education of Deaf-Mutes was founded in Philadelphia in 1820. For fifty years its sole method of instruction was the language of signs and the manual alphabet. About twenty years ago it introduced, as an auxiliary method, lip reading and articulation, and for a few years used the combined system of sign and oral instruction. About fifteen years ago, as the result of its own experience, it started a department in which the oral method was used exclusively, and located this department in another part of the city, that its pupils might not be brought into contact with those of the other department in which the combined system was used. Five years ago, when the new buildings of that institution had been completed, the two departments were brought into one general inclosure, but are still kept wholly apart. Of the five hundred and ten pupils taught in that institution to-day, seventy-five per cent. are taught in that department which uses the oral method alone. While this does not prove that the majority of deaf-mutes should receive only oral instruction, it does prove, from the experience of a large and successful institution, which began with no prejudice in favor of the exclusive oral system, that there is a considerable

number that ought to be educated in that way. The Clarke Institute for the Deaf at Northampton, Massachusetts, uses the exclusive oral system, and it has, in a marked degree, the confidence and support of a State which in its charitable and educational institutions is confessedly in the front rank. About one-fourth of the deaf-mutes of the nation are taught in schools or in departments of schools where the oral system is used exclusively, a fact which is highly significant when we remember that in this country the oral system is less than half as old as the other. It is reasonably certain that in the State of Connecticut there is a considerable number of deaf-mutes who ought to be taught by the oral method alone.

There are in Connecticut for the education of the deaf two institutions which receive aid from the State—the Hartford School and the one at Mystic.

The Hartford school was founded eighty years ago, and was the first institution for the education of the deaf to be established in this country. For three-fifths of a century it used in its instruction the sign language and the manual alphabet alone. A few years ago it adopted the oral method as an auxiliary, and now has what is called the “Combined System.” It is conservative in its management, believes in its methods, but recognizes the fact that in some cases the exclusive oral system gives the better results. As an institution it stands, as it has always stood, among the best of its kind. It has the confidence of the State and of other States. Its endowments enable it to give to its pupils a better care and support than the State aid alone would provide. It has a corps of able teachers. Its location is fine, and has great intrinsic value. Its buildings are old, inferior to the new buildings of the similar institutions of other States, and are not satisfactory to its managers. Endowments, which are hoped for, and a sale of the present site at its value for other purposes, would enable the managers to erect suitable buildings in a more desirable location. If the finances of the State were in a condition to warrant an appropriation large enough to bring about these

desirable changes in site and buildings, it is possible that the managers of this institution would gladly add a separate department in which the oral method could be used exclusively. It would be a "consummation devoutly to be wished," if we had in the State one school for the education of the deaf, with separate departments for the use of the combined and the oral methods, so that pupils could be placed in one or the other, and transferred from one to the other, according to their needs, and from no consideration of selfishness or of competition. But until we have the one school with these separate departments, we do not believe that every deaf-mute receiving aid from the State should be sent to the school at Hartford.

The school at Mystic uses the oral system exclusively. A brief and impartial history of this institution from its foundation to the present time will give some conception of the light in which it should be regarded, and of the consideration which it should receive from the State. As a school for the instruction of the deaf, it was founded by Jonathan Whipple some thirty years ago. As an institution receiving continuous aid from the State it has had an existence for a quarter of a century. There is no evidence to show that the State had any reason to complain of the management of the school in the early years of its existence as a State institution. For several years thereafter this school was conducted, in the main, by Zerah Whipple, a grandson of the founder, and a young man of ability, energy, and undoubted integrity. There are many surviving pupils to bear witness to the kindness of his care and to the efficiency of his instruction. After his death the management fell into other hands, and there is no doubt that a deterioration of the institution soon began. As early as 1892 Mrs. Virginia T. Smith—then a member of the State Board of Charities and a visitor of the Mystic school—in a report to the Governor noted a lack of good condition in the buildings and a deficiency in the physical service rendered to the children, but did not criticise the educational management of the institution. It does not appear that any Chief Executive

of the State took action in the matter until Governor Coffin, two years ago, sent a special agent to investigate the physical care and condition of the children, and to get the name and address of every pupil for whose instruction in that institution the State was paying. A comparison of the list thus obtained with the books kept by the State led to the discovery of a fraud which previously had not been suspected. Fraudulent bills for the care and education of children after they had left the institution had been honored by the State, until the swindle had amounted to more than seven thousand dollars. The manager fled before an arrest could be effected. The State placed an attachment upon the property belonging to the guilty party, but, on account of the existence of previous mortgages, wisely vacated this attachment on the receipt of two thousand dollars, paid by a relative. There was also a just debt of nearly four thousand dollars due from the State to the institution for actual support and instruction of children, so that the net loss which the State suffered from the fraud amounted to only about fifteen hundred dollars. There is no doubt that Governor Coffin would have been fully justified had he at this time broken off all contracts, and refused any further State aid to the school. But he did not see fit so to do. The manager had deserted the institution, and with no word of explanation had left the teachers and pupils behind. The Governor decided to continue the school until the close of the term. Leading citizens of the town were appointed to supervise the institution, and they accepted the trust. Mrs. Clara McGuigan, a descendant of the Whipplés, assumed the management of the school, and her ability, energy, and avowed determination to retrieve the reputation of the institution wrought such a change that the Governor, after a personal visit to the school, decided to continue the contracts until they should be terminated by their own limitation. There is no doubt that under the administration of Mrs. McGuigan for the last year the school has been honestly and ably managed.

Your Committee visited the Mystic school about the middle of the present month. We are not experts in the matter of the education of the deaf. It takes more than the knowledge acquired in the patient investigations of a dozen hearings, more than the experience of even a score of visits, to enable one intelligently to make comparison of methods employed in the education of the deaf, or rightly to estimate the thoroughness of the instruction. We doubt if there is any State official, whether his duties be those of a visitor or otherwise, who claims a knowledge which would give him the right to compare. We visited the school for the purpose of viewing those things which we could see and understand. The main building of the institution is not an imposing structure, but it is large enough to accommodate all its inmates. It is a wooden building in reasonably good repair, with ample fire-escapes, and in it the pupils are as safely and as comfortably housed as are the children of well-to-do farmers in their homes in the State. The location is on high ground—a mile and a half to the north of Mystic—and commands an extensive view of Long Island Sound. It has the advantages and the disadvantages of the country—the wind and the mud of March, the quiet and the fresh air of all the year. The healthfulness of the situation and the physical comfort of the children are proved by the fact that in twenty-five years only one death has occurred among the inmates. The pupils seem to be well and happy, and to have a strong affection for their teachers. Compared with the size of the school the number of teachers is ample, but your Committee would not be capable judges of the quality of their work. The head teacher, Miss Scott, taught for several years in the Northampton institution, and friends and foes of the Mystic school alike bear witness to her ability, accomplishments, and devotion as a teacher. Her assistants have had less experience, but we have heard no doubt expressed of their faithfulness and efficiency.

But the Mystic school has never been incorporated. It needs this anchor of safety to hold through the storm and

stress which are liable to come to any institution. A school receiving State aid should be conserved by something more than the life, health, and interests of one person. Distinguished citizens of Mystic have expressed to your Committee their willingness and desire to become incorporators if the State again would give its confidence.

Additional strength would be given to the institution if endowment came with incorporation. Wealthy persons of the vicinity and men famous for their wealth in other States have expressed to your Committee their willingness to join with others in a plan of endowment, but we express no opinion as to the probable success of such a plan.

Your Committee recommend no change in the legislation of two years ago. A definite appropriation should be made for the deaf-mutes of the State, and it should be left with the Governor to make all contracts. This is the wisest way to deal with all institutions whose management is not absolutely or virtually controlled by the State. This power can be safely left with the Governor. He shares with the State its peculiar fondness and anxiety for its unfortunate children. He can be trusted to do what is best for them without sentiment and without prejudice.

GEORGE E. LOUNSBURY,  
EDWIN L. HEATH,  
CHARLES E. ROWELL,  
S. LANDON ALVORD,  
CHARLES B. FRISBIE,  
HORACE F. PORTER,  
GEORGE W. COUCH,  
JAMES J. MERWIN,  
WILLIAM R. BARBER.

House of Rep., May 19, 1897, accepted.

Senate, May 20, 1897, concurs.

Certified, June 21, 1897.

CHARLES PHELPS,  
*Secretary of State.*