



DEAF HISTORY International

An Association for All Interested in the Study, Preservation, and Dissemination of Deaf People's History

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On May 5, 2007, Johan Wesemann (Netherlands), former President and Secretary-General of the European Union of the Deaf, and Markku Jokinen (Finland), President of the World Federation of the Deaf, came to pay their respects at the only grave honoring a Deaf person in Germany.

The inscription "Förderer der Taubstummen" in German means "Promoter of the Deaf-Mute."

(See article on page 9)

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The DHI Newsletter

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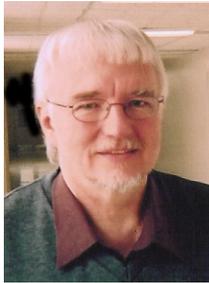
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Notes from the Editor



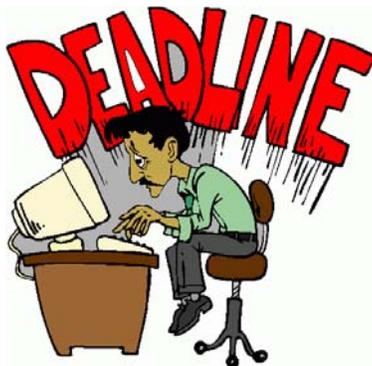
Our Swedish DHI members and friends advised us that information and registration for the 2009 DHI Conference in Stockholm will not be available for a few more months. They are still in the planning stages.

I was recently invited to contribute a 300–500 word entry in the multi-volume *Encyclopedia of American Disability History* to be published by Facts On File, Inc. of New York, N.Y. While researching information to write the entry, I encountered a few discrepancies about the subject. I had to deal with a variety of historical misinformation that found its way into print, and then ended up repeatedly over the years as if it were a fact. Some people probably noticed the inaccuracies, but did not bother to gather enough verifiable information before writing their articles. One example is the discrepancy with the date of death of the person I was writing about (December 10, 1830 versus December 17, 1830). Many publications had the 10th and a very few others had the 17th. My colleagues know that I have a passion for accuracy — for this reason, I sought the original sources. On the Internet, I found a photograph of the subject’s grave marker with an inscription that had the 17th, but someone immediately told me that it was in error. Being unsatisfied with the hasty response, I contacted my dependable colleagues at the Gallaudet University Archives who confirmed that the subject died on Friday morning of December 17, 1830. Their sources were an old obituary newspaper clipping and other family papers stored in the archives. My communication with Gary Wait, museum curator at the American School for the Deaf in Hartford, Connecticut, eventually concurred with the findings. After all the frustration and trouble, I am now content with the correct date of death to complete my entry on the subject. We all need to be careful about our sources when documenting information. Please keep in mind that not everything “in print” and/or on the Internet is true or accurate — we must always double-check several sources even if we have to painstakingly “go back in time” to read the existing first documents.

In closing, I have to confess that I have been procrastinating my article about the first Canadian school for Deaf children for our newsletter. I can not locate one specific photograph that I have which was inadvertently misplaced in one of my many boxes of research documents. I ain’t gonna give up in finding it!

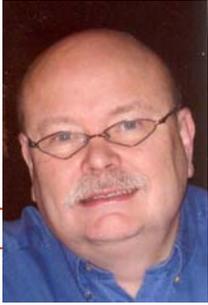
The Deaf History International Newsletter welcomes Deaf History-related submissions of news, articles and essays, book and film reviews, images and photographs, newspaper clippings, conference and workshop announcements, websites, and other readings of interest for possible inclusion.

Please submit them to the editor by the following deadlines:



FOR FUTURE ISSUES

DHI ISSUES	SUBMISSION DEADLINE	DISTRIBUTION DATE
SPRING	March 15	April 15– 30
SUMMER	June 15	July 15 – August 15
FALL	September 15	October 15 – 31
WINTER	December 15	January 15 – 31



President's Column

By Douglas Bahl (USA), DHI President

At the time of writing this column, I am pleased to sit here in my home (Charles Thompson Memorial Hall) and watch the wind blowing leaves from the trees in the backyard. I am reminded of the changing seasons and how much I like autumn because of my hero's birthday as well as mine.

Maybe you find it quite interesting that I am revealing Olof Hanson as my hero. It really took me some time to figure out who my hero is. There are so many Deaf people in my life and they all are my heroes in some way. However, my real hero is Olof Hanson, about whom I learned so much from Jack R. Gannon's book, *Deaf Heritage: A Narrative History of Deaf America* (1981). I decided to do further research on the records of this man who is probably the first Deaf architect in America.



OLOF HANSON
(b. 1862; d. 1933),
Deaf Architect
Gallaudet University
Archives

I must say that I find myself honored to be living for the past two years in this building designed by Olof. It is known as Charles Thompson Memorial Hall, the first civic and social clubhouse for Deaf people in the United States (See my two previous articles "Minnesota's Deaf Clubhouse Celebrates 90th Anniversary" and "Deaf Clubhouse in Minnesota: Biographies" in *The DHI Newsletter* (Fall/Winter 2006, Nos. 28 & 29, pp. 8–11). I am now the clubhouse caretaker and live here in one-bedroom apartment. I can still see the glory of his architecture every time I walk around here.

I am not sure what sparked my interest in the architectural works of Olof. The more houses I visited, the more convinced I became that I wanted to live in a place designed by him. I found myself going back to visit the buildings he designed and began to imagine what it would be like to live in one of them. Do you ever wonder what it might be like to live in a home designed by Olof Hanson? There are very few Hanson homes available. Is it a coincidence that I now live in a building designed by Olof?

Back in September 1862, Olof was born to wealthy parents in Fjelkinge, Sweden. He became deaf in his right ear as a young boy following a severe case of frostbite. While preparing to move from Sweden to America, Olof's family was devastated by his father's unexpected death but Olof immigrated to Minnesota with the rest of his family. He later lost his hearing in the other ear and attended the Minnesota State Academy for the Deaf in Faribault for eight years (1878–1881) — the same school where I attended from 1956 to 1969. As a student at Gallaudet University (1881–1886), Olof

set out to find his true passion in life. His three career possibilities turned into one when an architect encouraged him to pursue architecture. Olof became well-known both in and outside the Deaf Community for his skill as a draftsman and architect. He set up his private architectural business in the city of Faribault where he had designed more than 50 houses, school buildings, hotels and churches. He later moved out to Seattle, Washington where he and his hearing partner opened their architectural practice and had done considerable work on their own account. Olof's work in Seattle included about 40 buildings.

As an architect, Olof is most widely recognized in Minnesota where some of his buildings have been named on the National Register of Historic Places. Was it a coincidence that I was appointed in 1988 to serve on the City of Faribault Heritage Preservation Commission by the mayor? We nominated three private residences designed by Olof to be on the national register, starting with the approval of the City Council. Our nomination went to the State Historic Preservation Office for further approval and finally, to the National Register of Historic Places. Due to my experience on the Historic Preservation Commission, I decided to contact a different city commission (St. Paul, Minnesota) about our Deaf Clubhouse. The St. Paul Historic Preservation Commission agreed to approve Charles Thompson Memorial Hall as the historic landmark.

Besides the extraordinary high quality of his architectural work, Olof has been praised for his outstanding leadership. He worked for the Minnesota Association of Deaf Citizens, the Puget Sound Association of the Deaf, and the National Fraternal Society of the Deaf, as well as serving for three years as the 8th president of the National Association of the Deaf (NAD) from 1910 to 1913. During his NAD presidency, Olof learned that the U.S. Civil Service Commission set up a rule saying that no Deaf persons could take the Civil Service examination for federal jobs. He wrote a letter to U.S. President Theodore Roosevelt requesting an end to discrimination against Deaf people. President Roosevelt acted and changed the law. Like the NAD presidents before and after him, Olof took pains to fight for the use and importance of sign language. It took over a century for educators to realize that the use of oral method was not a successful mode of communication for Deaf students. Because of the early efforts of people like Olof, we have come to see American Sign Language as the official language of the American Deaf Community.

During his later years, Olof became interested in religious activities and started an Episcopal Bible class in 1909 and

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eventually decided to study for the ministry. In 1924, he was ordained Deacon in the Episcopal and then became a priest in 1929.

On July 3, 1899, Olof married Agatha Mary Agnes Tiegel, who was the second Deaf woman to graduate from Gallaudet University with a Bachelor's degree in 1893. They had three daughters, all graduates of the University of Washington in Seattle.

After his death on September 8, 1933 in Seattle, Washington, his widow, Agatha, decided to establish a memorial to his leadership in the form of the Olof Hanson Outstanding Service Award annually awarded to a male student who shows most promise of becoming an outstanding leader of the Deaf at Gallaudet University. Isn't it interesting to note that I received the Olof Hanson Outstanding Service Award during my senior year at Gallaudet in 1974?

To my amazement, Gallaudet Archives has many old blueprint copies by Olof Hanson's work. This is rather surprising because his wife Agatha donated only part of the collection and threw away the others because she thought the Gallaudet library would not have enough room to store all the papers. I was thrilled to learn that and made frequent visits to Gallaudet Archives for my further research. The information there has been most helpful.

Since Agatha Hanson threw away many of the blueprints, I decided to start researching deeper to find more information about his architectural work. It was like trying to do a giant jigsaw puzzle with most of the pieces missing. I was able to find some of the missing pieces of the puzzle in sources such as local historical societies, local public libraries, current owners and descendants of the original owners of those buildings designed designed by Olof. I also obtained information from living descendants of Olof and Agatha. I even made a trip to Seattle, Washington to search for more missing pieces.

As a result of this research, I am proud to report that I have traced nearly 90% of his architectural works and have taken many pictures of the buildings that still exist. Some owners of the buildings were able to locate the original blueprints and were willing to make new copies for me at their expense. They never knew that their houses were designed by Olof, and they wanted me to share my research findings with them.

I also want to mention that our State Highway on the Minnesota State Academy for the Deaf campus was named in honor of Olof Hanson with the approval of the Governor during the school's 125th anniversary celebration in 1988. Author Jack Gannon said that we were the first in America to have an highway named after a Deaf person. The present address of the Minnesota State Academy for the Deaf is 615

Olof Hanson Drive, Faribault, Minnesota 55021.

The life of this man is an inspiration to us. He lived a life of usefulness, helpfulness, and kindness. He proved that being a Deaf person is not a barrier in the hearing world of business when one has ability, character and perseverance. These qualities not only made Olof Hanson, but also make him a true hero in my eyes!

Here below are a few examples of Olof Hanson's architecture works, taken from Faribault Preservation Commission website: http://www.ci.faribault.mn.us/HistoryI/Homes_Feature.html



DEAF SMITH'S LAST RESTING PLACE

by

Thomas R. Harrington (USA)

Reference and Instruction Librarian, Gallaudet University

In the pantheon of Texas' "founding fathers," Erastus "Deaf" Smith (b: April 19, 1787; d. November 30, 1837) stands in probably fourth or fifth place. He is a rare example of a deaf person having a major influence on military and political events in world history.



Erastus Smith was born near Poughkeepsie, New York, and became deaf from an illness in infancy. Although he was unable to follow group conversations, he reportedly could manage "fairly well" in a one-on-one situation, presumably taking advantage of lipreading. His family moved to near Natchez, Mississippi, in 1798. In 1817, Smith made his first trip to Texas, but returned to Mississippi to take care of family business. In 1821 he moved to Texas permanently, where he got the Mexican nickname of "El Sordo" ("The Deaf One"). Among the English-speaking American settlers he was called "Deaf" Smith, to distinguish him from other Smiths. Settling in San Antonio, he married a hearing Mexican woman and, despite his deafness, became proficient in Spanish and was an experienced guide and scout, moving easily between American and Mexican cultures and languages.

At first neutral in the Texans' struggle for independence from Mexico, Deaf Smith took the side of the Americans when the Mexicans mistreated him and his family. During the Texas War of Independence, Smith became a scout and spy for the Americans, working with Generals Stephen Austin and Sam Houston. With his knowledge of both American and Mexican cultures, Smith became a valuable source of information, seeking out and gathering

intelligence on the land and on the Mexican army, serving as a trusted courier of secret Texan dispatches, as well as serving as a leader in the Texan forces. It was Smith whom General Houston sent to San Antonio to find and report back on the result of the battle for the Alamo.

Smith was instrumental in the Texan victories at several battles. His culminating achievement was at the Battle of San Jacinto in April 1836, when Smith led a party of men who stealthily destroyed a crucial bridge to prevent the Mexican army from making a retreat. He then participated in the next day's battle that finally won independence for Texas. After independence, Smith briefly led a company of Texas Rangers, which had further skirmishes with Mexican forces. The next year Deaf Smith retired to Richmond, Texas, but he died there several months later from a lung ailment at the age of 50.

A well-known large painting hanging in the Texas State Capitol depicts the Mexican surrender to Sam Houston after the Battle of San Jacinto. It shows Smith seated to the right of a tree, apart from everyone else. He cups his hand behind one ear and strains to hear the surrender conversation. In recognition of his role in the fight for independence, the grateful Republic of Texas put Smith's face on its five-dollar bill. Deaf Smith County in the northern Texas panhandle is also named in his honor, although he never actually visited that part of Texas.

Smith was never a member of the Deaf community, and he is not known to have ever met any other deaf persons during his life. Considering the sparsely-populated areas where he lived and worked, he probably never had the chance. Even though he was not a part of the signing or culturally Deaf community, Erastus "Deaf" Smith nevertheless stands among other deaf people in a similar situation, such as Ludwig van Beethoven, Francisco Goya, and Thomas Edison, who have had great influence on America and the world.

In the summer of 2005, my wife Sue and I took our summer vacation in Texas, driving around and visiting some of the varied attractions to be found in that big state. Perusing the American Automobile Association (AAA) guidebook for Texas, I noticed in the brief entry for the small town of Richmond that it was

known, in part, for being the home of Deaf Smith during his last year, and that he was buried there.

Richmond chanced to be near our route to Houston. I thought it would be "cool" to pay our respects at Smith's grave, deaf-to-deaf, so I talked Sue into stopping at Richmond. The graves of Sam Houston, Stephen Austin, and other hearing Texan founders elsewhere in Texas have impressive memorials and lush settings. What would we find in Richmond for Deaf Smith?

Arriving there, we hunted down the town's welcome center. However, the young woman staffing the front desk had never even heard of Deaf Smith, giving us a blank expression. She then consulted with someone in a back room, who also knew nothing of Smith. However, in a literature rack out front, I found a tourist guide to Richmond—just a piece of printed and folded paper—that did mention that a memorial to Smith formerly stood in one of the town's cemeteries, but had been moved to next to the county courthouse. We had a map of the town, picked up at the welcome center, and drove around, making several false turns before we found the courthouse. During one of our wrong turns, we passed through a neighborhood consisting only of houses and a couple of churches, with the exception of one modest building marked as the Fort Bend County Museum. We finally found the courthouse, parked the car behind it, and walked almost all the way around the building before finding the stone Smith memorial.

This stone extolled Smith's virtues to the skies: "...So valiant and trustworthy was he that all titles sink into insignificance before the simple name of 'Deaf Smith.'" Reading the rest of the memorial's text, though, it became apparent that although the stone had been moved from elsewhere, it had never stood at Smith's grave. Nor was he buried at the courthouse. He was somewhere else, but where?

I remembered seeing the local museum, and felt they ought to know about Smith and where he was buried. We found our way back to the museum building and parked in front. As we got out of the car, I noticed a small historical marker sign at the nearby street corner, describing in seven short sentences the bare essentials of Smith's full life. The eighth and last sentence: "Grave is now unidentified."

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Now we're getting warmer! Or were we? Looking around, there was not a single grave, identified or unidentified, in sight. We entered the museum and inquired inside. A very helpful person took us into a research room, left us for a couple of minutes, and returned with a folder of old 20th Century newspaper clippings, all about Deaf Smith. With only about half an hour before the museum closed, I quickly scanned the items in the folder. Most were historical sketches of Smith's life and exploits, but a couple did mention his retirement to Richmond, his death there, and his burial in the churchyard of an old Episcopal (Anglican) church that once stood outside Richmond's original town limits. By an interesting coincidence, the Episcopal church had been right across the street from where the museum building stands today.

The Episcopal church was long gone, its building and the graveyard vanished with the passage of the years. Reading the yellowing clippings, it transpired that as the town grew outward, the extended street grid plan was simply superimposed over the old churchyard around a century ago. As nearly all of the old wooden grave markers had rotted away by then, no attempt was made to locate the old graves and move them. The streets were actually built atop many of the graves, modern automobiles now passing six feet (2m) over the bones.

One newspaper clipping told of someone, very old at the time of his interview, who had known the location of Deaf Smith's grave when its marker was still visible. That person had been taken to the site of the old graveyard, and after ransacking his memory and comparing it with the few old landmarks left, eventually declared that Smith's grave lies in a spot now underneath the northeast corner of the intersection of Houston and Sixth Streets, closest to the present-day museum building. The historical marker we had just seen had been planted on that street corner since that was the closest possible point to the approximate location of Smith's grave. We had driven over Deaf Smith's grave twice in our search for it!

I also found a legend that Deaf Smith had been buried vertically, standing on his head. When he was born, it had been a "breech birth," posterior end first instead of the normal



1836 was the year when Texas declared its independence from Mexico. In the picture above, Deaf Smith is shown seated by the tree, hand cupped behind his ear.

head first. Smith claimed several times during his life that he would be buried head-down, since he had entered life backwards and intended to leave life backwards too. However, it is unlikely that he was actually buried in any but the normal position: it is doubtful that a church would have allowed such an undignified burial in its own churchyard.

So, in sum, it turns out that although the location of Smith's grave is probably known to within several feet or a couple of meters, it is covered up by an asphalt-paved town street and cannot now be located or marked exactly.

This strikes me as an apt metaphor for much of Deaf history: we know it exists, but much of it has been lost, buried, or is only vaguely known; we have to work, often through

barriers figuratively hard as asphalt pavement, to find what information still exists and where it is.

Closing time approached, and Sue and I had to return the folder. As we drove away from the museum, our way out took us back through the intersection. I sent up a mental apology to Deaf Smith for driving over his bones yet again.

Postscript: Several months after our visit, the mystery of the location of Deaf Smith's grave resurfaced in an article in the local Richmond, Texas newspaper. The timing may just be a coincidence, but I like to think that our visit and inquiries rekindled the town's interest in the location of Deaf Smith's last resting place.



FIVE DOLLAR BILL issued by the Republic of Texas in 1840 carries a picture of Deaf Smith.



Deaf Boy with Rabbit (circa 1814)

Some time ago, I saw a reproduction of this painting in the office of one of my colleagues at work. I asked Principal Heather Gibson to explain the significance of this painting? She replied that the subject is Deaf like us. My first reactions were "how did you know?" and "who told you?"

Out of curiosity and as a person who has a passion for facts, I did a little bit of research to confirm what I was told. Here is what I found —.

The original 19th Century oil-on-canvas painting is believed to be at the Royal Academy of Arts in London, England (United Kingdom). It was painted around 1814 by Sir Henry Raeburn (1756–1823), a world-famous Scottish portrait painter. It comes under several different titles: (1) *A Boy with Rabbit*, (2) *Boy and Rabbit*, (3) *A Boy with A Rabbit* and (4) *Deaf Boy with Rabbit*. The young boy

holding the rabbit was Henry Raeburn Inglis, a relative of the artist.

Cassell's Old and New Edinburgh: Its History, its People, and its Places by James Grant (London: Cassell, Petter, Galpin & Co., 1880s) mentioned that Henry Raeburn Inglis was "deaf and dumb" (Vol. 5, Ch. 7, p. 76). It also went on to say that the artist "painted a portrait of his much cared-for half grandson, Henry, holding a rabbit, as his diploma picture, now in the private diploma room of the Royal Academy, London."

I am now content with the information. I would like to add that many antique/vintage reproduction prints of this popular portrait are available for sale (e.g., eBay, antique stores, auction website sites). Chances are that you may find them locally, but only if you're lucky!

Clifton F. Carbin, DHI Editor

EDUCATION OF THE DEAF IN THE NETHERLANDS.

A Philosophical-Historical Study Effects of Religious and Philosophical Influences in the Education of the Deaf

by Corrie Tijsseling (Netherlands), M.Sc., Philosophy of Pedagogic and Education



It all started in 2002, when Henk Betten, who has done, and still does, a great job on the history of the Deaf in the Netherlands, drew my attention to letters that were written by ex-pupils of that institute to their former educator, Reverend H.D. Guyot. The letters were written between 1809-1828. There were 74 letters from

35 ex-pupils. Very seldom we can read directly how Deaf pupils in the past valued their education. I have published several articles on these letters [NOTE: Most articles are in Dutch, one article is in English: Tellings, A.E.J.M. & Tijsseling, C. (2005), "An Unhappy and Utterly Pitiable Creature? Life and Self Images of Deaf people in the Netherlands at the Time of the Founding Fathers of Deaf Education." *Journal of Deaf Studies and Deaf Education*, 10 (2), 193–202.]. The analysis of these letters gave way to many more questions on the education of the Deaf, especially on the images that hearing educators had of Deaf people. How we think about others and ourselves is often influenced by our religion and by our views of the good life. How such religious and philosophical views in the past have influenced Deaf education is the focus of my project.

I started my Ph.D. research in March 2005. The research is financed by two institutes for the Deaf in The Netherlands: Viataal and Koninklijke Effatha Guyot Groep (KEGG). The main research question is: *How did the view on education of Deaf children develop, in relation to the religious and philosophical backgrounds of the three Dutch institutes of the Deaf that had internships?*

The sub-questions are:

- ◆ What outcomes were wished for in the education of the Deaf?
- ◆ How did educators think about Deaf children?
- ◆ What influence did schools have on Deaf pupils after they left school?

One might say; "But there is already historical literature on the education of the Deaf!" Indeed, there are interesting books and articles on this, but a closer look shows us what we do know and what we don't know. If we look at what we do know we see two important findings:

- ◆ History of Deaf education is often described from the perspective of communication-methods and the controversy over them;
- ◆ History of Deaf education is often described in a chronological follow-up of important persons.

Concerning the communication methods one can easily see that almost all literature starts with the description of the first attempts to teach Deaf children language, whether by using signs or speech. It almost seems as if language is the only thing that was taught to Deaf children. The description of important persons and their opinions about the proper communication method to teach Deaf children set out a chronological time-line in the history of the education of the Deaf. Sometimes this time-line is set out as if it were an A-B-C: Bonet, L'Epée, Heinicke, LeClerc, Gallaudet, Ewing and so on. But little is known about origins of values, influences from religion, philosophy and society on these persons. And little is known about what, precisely, happened in daily life in the schools and the boarding houses. So we hardly know what the education of the Deaf looked was like.

That's where we come to the question: what don't we know? There is

little information in the existing literature on topics such as:

- ◆ Pupils: Who were they, where did they come from, how did they live in schools?
- ◆ Curricula: What did Deaf pupils learn? How was it taught to them? What didactical methods were used?
- ◆ Teachers: Who were they? Which skills and knowledge were required from them? Were they Deaf or hearing?
- ◆ Home environment: What role did parents have, and what rights?
- ◆ The life of Deaf people after school: Were they independent or did they depend on school? Did they keep in touch with school and/or other ex-pupils?

The research is being done for three institutes for the Deaf in the Netherlands that all have a boarding school. These institutes are:

- ◆ "H.D. Guyot"-school, Groningen. Named after Rev. Guyot who founded the school in 1790. Pupils from all religions were welcome: Protestant, Catholic, and Jewish.
- ◆ "Instituut voor Doven" (Institute for the Deaf, now: Viataal), Sint-Michielsgestel (near Den Bosch). Founded in 1840 to educate Catholic Deaf children.
- ◆ "Effatha", Voorburg (near The Hague). Founded in 1888 to educate Deaf children from Protestant families.

The Guyot-school aimed at developing the Enlightenment Age — focus was on developing reason in Deaf children. Appointed ministers, priests and rabbis taught religious education, but only during outside school-hours as the school itself was neutral. Reverend Guyot was trained by L'Epée and used a combined method of signing and spoken language, the Old-Dutch method. This means that all children learned to sign, including those who could learn speech. At the start of the Guyot-school, educators reached for the highest aims and educated the children in Dutch, French, Latin, arithmetic, and so on. Pupils often became artists such as painters, or had their own company. This is in line with the ideas from the Enlightenment — each individual could, and should develop reason and become autonomous. The Guyot-school was the first school in the Netherlands that implemented the ideas from the educational reform. Compared with general education, it was equally good and some parents made their hearing children simulate deafness so that they could receive a good education, free of cost, at the Guyot-school. Such simulators, however, were easily discovered. In 1864, the Guyot-school converted to the oral method. At the end of the 20th century, the school first adopted the Total Communication method and after that, the Bi-Bi approach. The changes in the language method do not seem to have an influence on the images of the Deaf that the educators had, nor on the self-images of the Deaf themselves. Those Deaf people that come from 'Groningen' are still known to be independent with a strong identity. It was the pupils from Groningen who founded the first Deaf clubs in the Netherlands.

The Instituut voor Doven (IvD, now Viataal) had a strong religious foundation. The goal was to prepare Deaf people to participate in Catholic rituals such as the Holy Mass. It was the priest Van Beek who started to

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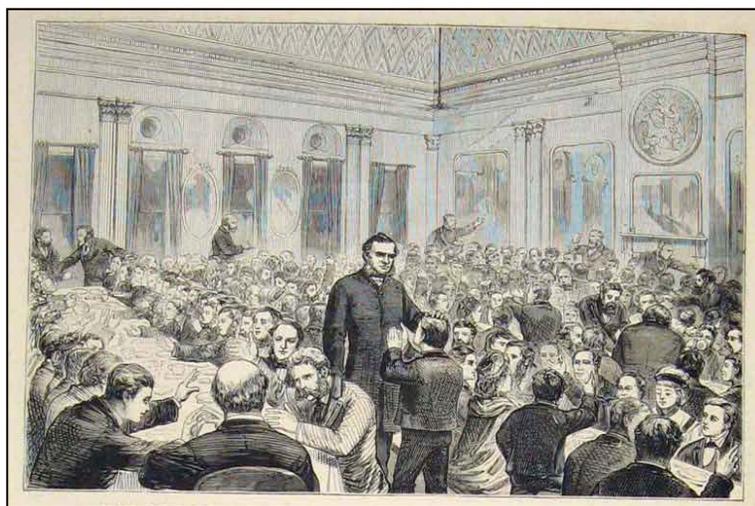
educate the Deaf. As he had little time, he did not visit other schools for the Deaf. Based on literature only, he developed his own method of signing — the Van Beek method. Officially, the IvD was a neutral school, according to the educational law of that time that prohibited religion-based schools. But, as it was located in the southern part of the Netherlands which is the Catholic area, the pupils were from Catholic families. Unlike the Guyot-school, the IvD did not receive governmental grants and the mostly Protestant government tried to discourage the founding of the school. Van Beek started his education in 1828, the school was formally founded in 1840 and it was only in 1850 that the government accepted the school, and did provide an annual grant of 2000 guilders. The Guyot school received 6000 guilders each year. Education at the IvD was free of cost. The first educational goal at the IvD was development of religious knowledge and religious behaviour. The second educational goal was to transfer general knowledge and to learn a manual profession. Pupils returned home after school as disciplined members of their family, and the hearing community. They worked in 'blue collar' jobs. Pupils whom the IvD thought would not behave as wished, stayed in the Institute, sometimes for the rest of their lives. Others who had gone home but misbehaved, were sent back to the Institute. These judgments of 'unfit for society' or 'misbehaving' were applied to those Deaf pupils with mental disabilities or to pupils who just did not fit in. They were comparable to girls who were 'easy' with men, or boys who did not listen to their parents. The IvD taught Deaf pupils to mix with hearing people, preferably in the religious community of their hometown. It prohibited the founding of Deaf clubs, unless there already was a Deaf club in the city where ex-pupils lived. To prevent them from visiting other Deaf clubs, they were allowed to found a Catholic Deaf Club. However, there was to always be supervision of hearing priests or teachers. An important Catholic principle is 'caritas', the duty to provide loving care to those who are known as 'innocent children of God' (the ill, disabled or otherwise weak humans). As a result, Deaf pupils were expected 'to be taken care of.' The IvD clung to the signing method, long after Milan 1880. Only in 1910, it started to consider a possible conversion to the oral method. In 1914, the oral method was adopted and it was the priest Van Uden who developed the strict oral method, in the 1940s and 1950s. In 1995, the bilingual method was adopted.

Effatha too, was founded on religious motives. It clearly expressed the opinion that the other schools did good work in educating Deaf children but that this was not enough: children of Orthodox Protestant families should be taught about the Protestant doctrines. However, there was a religious obstacle, the 'Decree of the Lord Almighty.' God has a plan for all human beings, against which they should not and cannot act. The Deaf, the

mutes and all other infirmed people are creatures of God, but the Lord also creates their infirmity as a punishment for the sin of man. Educating the Deaf would mean that humans would interfere with the plan of God. However, due to debates on this matter in the Orthodox Protestant part of the Netherlands, it was decided that God also gives humans opportunities to help other people, and thus, to change their fate. Effatha refused governmental grants as it wished to steer clear from state intervention, as any Orthodox Protestant organization during that time. Education was not free of cost; it was believed that parents only were responsible for their children. Only when they absolutely had no financial resources, a Poor Law Board could be asked to pay for the education of their child. Like the IvD, the first educational goal of Effatha was the development of religious knowledge and religious behaviour. Here too, the second educational goal was to transfer general knowledge and to learn a manual profession. Pupils returned home after finishing school as disciplined members of their family, and the hearing community. They worked in 'blue collar' jobs. But unlike the IvD, the pupils were never sent back to the Institute. Effatha discouraged the founding of Deaf clubs, and when such clubs were founded, they were supervised by hearing teachers or by the reverends. Deaf pupils felt like they were living examples of the punishment of God. They were people with whom the society had to 'bear with.' As Effatha was founded in 1888, it started off with the oral method. In the 1990s, it adopted firstly the Total Communication method and then the bilingual method.

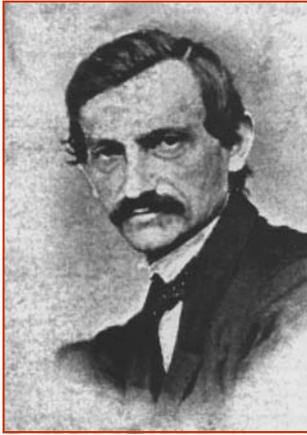
The three Institutes were founded in different contexts, had different language methods, different images of the Deaf, different educational goals and a different influence on the self-image of Deaf pupils, and on the subgroups of the Dutch Deaf community. It may be that the IvD prohibited the founding of Deaf clubs in the Catholic area, and that Effatha discouraged the founding of Deaf clubs. They had the opportunity to prohibit or discourage this because ex-pupils came to ask them if founding a Deaf club was approved or not. Why did these pupils ask their ex-schools? The ex-pupils from the Guyot-school never asked for permission. They did ask for help sometimes, which is quite a usual thing to do.

What you have read is a little insight into my Ph.D. research and the first results of it. However, it seems that images of the Deaf by educators and educational goals have an important influence on self-images of the Deaf. Also, the effect of images and educational goals seem more important than the effects of the language method, as the Guyot-school used the oral method long before Milan 1880 and the IvD clung on to the signing method into 1914. A first article on my research, with the title "The Christians' Duty" has recently been submitted to the *Journal on History of Education* (published by Taylor and Francis in the United Kingdom).



A 19th Century Illustration

Soiree of the Royal Association in Aid of the Deaf and Dumb, at Freemason's Hall in London, England UK



Eduard Fürstenberg (1827–1885)



By
Jochen Muhs (Germany), Deaf Community Historian

Eduard Fürstenberg was born on May 3rd, 1827 in Berlin, Germany. By the age of four, he lost his hearing due to a grave illness. With his older Deaf sister Susanne, he visited the "Königliche Taubstummeninstitut" (Royal School for the Deaf) of Berlin. At the school, a teacher named Dr. Gneist was hired especially for him. Fürstenberg received a good education at the school under director Reimer and also from a Deaf teacher named Karl Wilke. He became skilled in sign language as well as five foreign languages.

Because of his talent, 17-year old Fürstenberg received training from the royal government and later became employed in the Department of Finance. He worked there until his death, and his work was truly appreciated and honored,

Fürstenberg married Malwine Therese Pasch, who was a hearing teacher of the Deaf. They had three sons and three daughters. One of his daughters, Anna who was a translator for sign language, was married to a Deaf teacher named August Schenck. His youngest daughter became director of the Deaf kindergarten which was founded by Fürstenberg himself.

On March 18th, 1848, the German people revolted against King F. Wilhelm IV. and demanded their freedom. Twelve days after the revolution, Ludwig Beck and 29 other Deaf people founded the first "Berlin Association of the Deaf e.V." and Fürstenberg became president. A year later in 1849, he established another association, the "Centralverein für das Wohl der Taubstummen in Berlin e.V."

During that time of history, there were no pension payments. The association was able to give financial support to Deaf people who needed it desperately. For Christmas, they also received 100,-DM to help ease their misery. In order to find ways to help them get out of isolation, the association organized club meetings, social events and enforced welfare advice. For more than 37 years, Fürstenberg led these clubs.

Because of his strong beliefs, Fürstenberg, in 1855, started to organize several observances for Deaf people. He earned the trust of German Emperor Wilhelm I., who, in 1866, gave him permission to issue free railroad tickets to the yearly meetings for them. Approximately 1200 to 1800 Deaf people came from all over Germany to attend these observances. Fürstenberg requested that military barracks be equipped for an overnight stay in order to give the visitors free accommodations. A guest from St. Gallen (Switzerland) wrote in the *Swiss Deaf Journal*: "I need to mention that Mr. Fürstenberg knew how to lecture in sign language so that even the most uneducated Deaf people could understand."

With the steady increase of participants, the observances started to lose their primary purpose. Instead, the meetings were used to discuss the needs or interests of the Deaf. For this reason, Fürstenberg started the first German Congress of the Deaf in 1873 in Berlin with an international audience. At this congress, he was asked to fill the post of chairperson of the German Deaf associations. He was also the moving power behind the next five congresses. When he died in 1885, the congress planned for 1889 did not convene and the next one did not take place until 1892.

In 1869, Fürstenberg established an association for women and also, a private kindergarten. During the German Congress of the Deaf in Dresden in 1875, he demanded a national establishment of Deaf kindergartens. He also contributed to the foundation of several clubs outside of Germany.

In 1872, Fürstenberg published the first issue of the magazine "Der Taubstummenfreund." Using his own funds, he started with 500 issues. After his death, his son and daughter continued to publish the magazine. It dealt mostly with topics like school, extension of the school day, standardization of the sign language, Deaf children and church.

Fürstenberg also initiated the foundation of the Home for the Deaf in Berlin-Hohenschönhausen. He was part of this foundation for almost 37 years. In 1876, he succeeded in getting funds to construct a hospital for elderly Deaf people in the village of König-Wusterhausen, a small town near Berlin.

Despite having a large family of six children, Fürstenberg was also the guardian for 57 orphans. He acquired some judicial knowledge and was able to help and advise them. He also helped Deaf people with administrative paperwork. He had a library which included many Italian, Latin, Russian and Hebrew books.

Fürstenberg was often involved in controversies or problems involving Deaf people. He was regarded as a man with an unbelievable energy who fought continuously to help improve the low living standard of his fellow Deaf.

In 1873, the Swedish Deaf made Fürstenberg an honorary member of the Deaf Club Stockholm. By the time of his death on January 11th, 1885, there were 13 Deaf clubs in existence. In Germany and other foreign countries, Deaf people honored him as a loyal "Promoter of the Deaf-Mute" (in German, "Förderer der Taubstummen"). A Fürstenberg memorial in Dorotheenstädtischen-Kirchhof in Berlin was set up on May 23rd, 1886. Donations from various people helped make this possible. Originally, a Fürstenberg grave marker was planned in 1956, but it wasn't until August 21st, 2001 that the city of Berlin decided to recognize him. This dedication was initiated by the Berlin Association of the Deaf. Today, Eduard Fürstenberg's grave is the only honorary burial place of a Deaf person in Germany.



Brewster's father and stepmother, c. 1795-1800



Francis O. Watts with Bird, 1805



Sophia Brewster, c. 1800



Mother with Son (Lucy Knapp Mygatt and Son, George of Danbury, CT), 1799



Sarah Cogswell Thornton, 1820

A Deaf Artist in Early America

JOHN BREWSTER JR was a Deaf self-taught portrait painter who created many beautiful and ethereal images of American people during the formative period of the nation. He was arguably one of the best American portrait artists of his time.

He was born in Hampton, Connecticut on May 30 or 31, 1766 and died in Buxton, Maine on August 13, 1854.

In his book *Deaf Artist: The World of John Brewster Jr* (Beacon Press, 2004), author Harlan Lane (a psychologist, historian and distinguished professor at Northeastern University in Boston, Massachusetts) wrote to say that this artist did not learn to use sign language or read until he was 51 years old when he attended the first class of students at the 1817 opening of the Connecticut Asylum for the Education and Instruction of Deaf and Dumb Persons (later the American School for the Deaf) in Hartford. He stayed for three years.

The DHI editor hopes that you will enjoy viewing on this page a few of his many charming portraits, taken from the Internet.



Elizabeth Abigail Wallingford, 1808



Boy Holding Book, c. 1810



Woman in Gray Dress, 1814



One Shoe Off, 1807



James Prince and Son, William Henry, 1801



Mrs. Thomas Cutts (Elizabeth Scamman), c. 1796-1801

DHI CONFERENCES: Past and Future



First-Ever International Conference on Deaf History

Washington, D.C., USA / June 20–23, 1991



Second DHI Conference

Hamburg, Germany / October 8–11, 1994



Third DHI Conference

Trondheim, Norway / September 10–14, 1997



Fourth DHI Conference

Washington, D.C., USA / June 27–30, 2000



Fifth DHI Conference

Paris, France / June 30–July 4, 2003



Sixth DHI Conference

Berlin, Germany / July 31–August 5, 2006



Seventh DHI Conference

Stockholm, Sweden / Summer 2009



Eighth DHI Conference

Toronto, Canada / TBA 2012



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