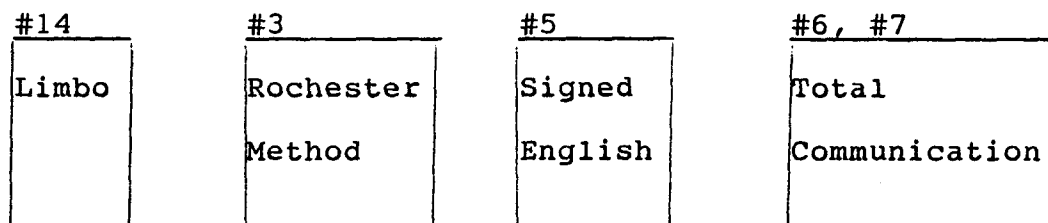
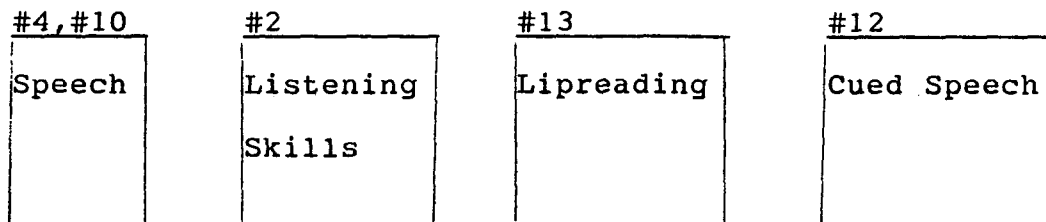
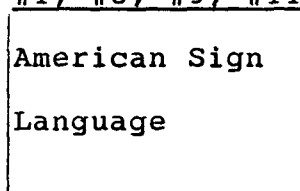


SCENE: The three hanging screens are placed as in Act I.

There are now three separated parts of each original platform: stage left is blue; center stage is white; and stage right is black. Each of the nine parts have a label on its front side. From left to right, the labels as follows: "Speech," "Listening Skills," "Lipreading," "Cued Speech," "Limbo," "Rochester Method," "Signed English," "Total Communication," and "American Sign Language." The following people are placed on each labelled box as illustrated:

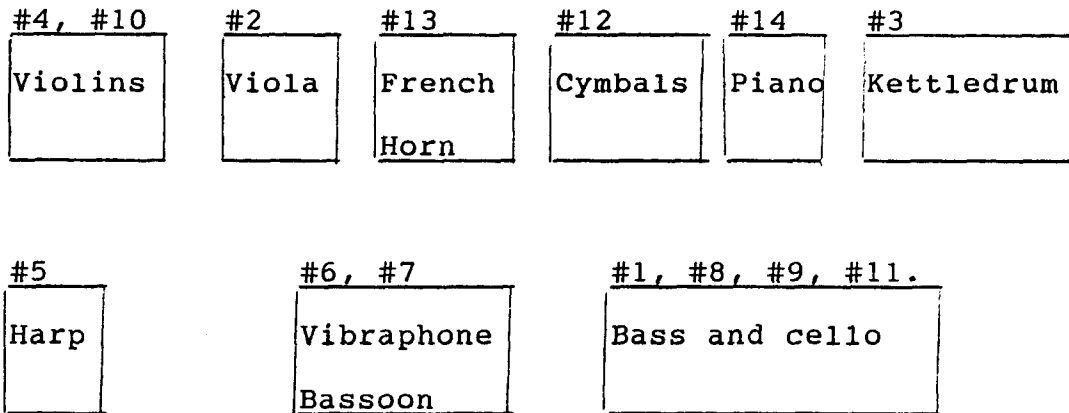


#1, #8, #9, #11.



revised

The overture of Beethoven's Ninth Symphony begins this scene with a light on each box (without showing each label at this point), including #15 who is in the role as a conductor: Her back faces the audience. Each person plays an imaginary musical instrument with the offstage music. The assigned instruments as illustrated:



During the overture, the following expanding words appear on each screen intermittently: diversity, society, de L'Epee, signs, Heinicke, speech, soul, baptize, concept, percept, eye, ear, Antony, voice, hearing, Lincoln, Gallaudet, Bell, paternalism, authoritarianism, Milan, NAD, McGregor, develop, divide, die, destroy. At the end of the music, the lights go up. #15 addresses the audience.

[Scene 2 begins.]

#15: The deaf continue to be divided: No end to it.

Everyone seems to have an idea on how to improve the educational or social life of the deaf.)

Although some deaf may prefer a particular mode of communication, society never runs out of new ways to keep members of the deaf world apart. Just as there is no cure for deafness, there is no hope for a wholesome unity. Let us see what I mean. This is how my words are conceptualized...develop, divide, destroy. (Turns to face backstage.)

[Stage right screen shows a video-voice of those three words..Develop, Divide, Destroy.]

[Offstage tinnitus sounds begin.]

#4 and #10 (speaking clearly together, using a small paper to test their "breath" sound): Develop, divide, and destroy.

[Stage right screen shows a tight close-up of an ear with a behind-the-ear hearing aid.]

#2 (listens carefully and responds like a parrot): Develop, divide, destroy.

[Stage right screen shows a tight close-up of the lips silently mouthing the same three words.]

#13 (reads with wide eyes and responds, exercising lips):
Develop, divide, destroy.

[Middle screen shows a person translating the four words through the Cued Speech method.]

#12 (demonstrating the words the Cued Speech way): Develop, divide, destroy.

[Middle screen shows a lonely island in the middle of nowhere.]

#14 (smiles dreamily and says nothing):

[Middle screen shows a tight close-up of a hand that fingerspells the three words.]

#3 (exercises hands, then fingers: Fingerspells rapidly):
Develop, divide, destroy!

[Stage left screen shows a teacher signing and voicing in Signed English.]

#5 (looking in a yellow book on Signed English or SEE1):
Develop, divide, destroy.

[Stage left screen shows a teacher signing in Total Communication.]

#6 and #7 (signing in Total Communication, alternating each word, then third one simultaneously): Develop, divide, destroy.

[Stage left screen shows a teacher signing in ASL.]

#1, #8, #9 and #11 (using ASL at the same time): Develop,
divide, destroy.

[A soft offstage organ sound of a requiem begins with
shadows of approaching death in background.]

#15 (moves towards stage right): Not everyone gets to write
his own epitaph. (Talking to #3 and #10) How do you
wish to write yours? (Translates when necessary.)

#3 and #10 (they lift up a headstone on their box to display
their choice and disappear behind the box):

[The epitaph says: Speech, Speech, Speech.]

#2 (lifts his headstone and disappears):

[Epitaph shows an outline of a human ear.]

#13 (smiles and does the same):

[Shape of human lips on the headstone.]

#12 (also smiles, lifts headstone, and disappears):

[Shape of the human face with "Xs" and "Os."]

#14 (scratches head, lifts headstone, disappears):

[A simple question mark on her headstone.]

#3 (blesses himself, lifts, disappears):

[Fingerspelled letters saying..."B"... "Y"... "E."]

#5 (also smiles, lifts, disappears):

[Epitaph says "ENGLISH POWER."]

#6 and #7 (laugh at #5, lift headstone, disappear):

[Both tombstones show a person signing the words
"Total Communication."]

[Fog begins to spread on stage floor.]

#1, #8, #9, and #11 (one by one, lifts, disappears):

[#1's headstone says "Sign Language..."]

[#8's headstone says "Is God's..."]

[#9's headstone says "Noblest..."]

[#11's headstone says "Gift."]

[As fog seeps on the stage floor, the lights turn to dimmed hazy heavenly colors. Everyone slowly moves the platforms back into a single unit. The headstones have been put away in this slow motion process. Each screen shows moving dream-like colors.]

[The offstage tinnitus sounds abate and stop.]

[All the numbered characters (#11 to #14 ENTER), except for #15, recreate the "halftime" scene in which they had demonstrated a subconscious yearning for comradeship. However, there is no exchange of words: Only mimed action. The concept of the scene is an actualization of the axion "Undivided Only in Death." Instead of sign singing, #3 and #4 move to stage left. As the stage lights dim, #15 moves to center stage, in front of the middle platform and stands under spot.]

[Three things will happen simultaneously before the lights fade out. There will be an offstage male voice reading the poem entitled "Eyes that last I saw in tears" by T. S. Eliot. Each line of the poem will project upwards on the middle screen. #15 will only sign the poem. All onstage actors freeze, eyes glittering, and face the audience. The poem as follows:

Eyes that last I saw in tears

Eyes that last I saw in tears
Through division
Here in death's dream kingdom
The golden vision reappears
I see the eyes but not the tears
This is my affliction

This is my affliction
Eyes I shall not see again
Eyes of decision
Eyes I shall not see unless
At the door of death's other kingdom
Where, as in this,
The eyes outlast a little while
A little while outlast the tears
And hold us in derision.

[Slow blackout.]

END OF THE PLAY

MARK ANTONY'S FUNERAL SPEECH IN "THE TRAGEDY OF JULIUS CAESAR." (Act III, Scene 2.)

[This speech was selected on the basis of its archetypical elements. It is as if Laurent Clerc, America's first deaf teacher, was assassinated.]

Friends, Romans, countrymen, lend me your ears;
I have come to bury Casear, not to praise him.
The evil that men do lives after them,
The good is oft interred with their bones;
So let it be with Caesar. The noble Brutus
Hath told you Caesar wa ambitious;
If it were so, it was a grievous fault,
and grievously hath Caesar answer'd it.
Here, under leave of Brutus and the rest,---
For Brutus is an honorable man;
So are they all, all honorable men,---
Come I to speak in Caesar's funeral.
He was my friend, faithful and just to me;
But Brutus says he was ambitious;
And Brutus is an honorable man.
He hath brought many captives home to Rome,
Whose ransoms did the general coffers fill:
Did this in Caesar seem ambitious?
When that the poor have cried, Caesar hath wept;
Ambition should be made of the sterner stuff:
Yet Brutus says he was ambitious;

(speeches, continued)

And Brutus is an honorable man.
You all did see that on the Lupercal
I thrice presented him a kingly crown,
Which he did thrice refuse: was this ambition?
Yet Brutus says he was ambitious;
And, sure, he is an honorable man.
I speak not to disprove what Brutus spoke,
But here I am to speak what I do know.
You all did love him once, not without cause:
What cause withholds you then to mourn for him?
O judgment, thou art fled to brutish beasts,
And men have lost their reason. Bear with me;
My heart is in the coffin there with Caesar,
And I must pause till it comes back to me.

ABRAHAM LINCOLN'S "GETTYSBURG ADDRESS."

[This speech also has archetypical elements. The
Deaf Civil War has been on-going for centuries.]

Fourscore and seven years ago our fathers brought
forth on this continent a new nation, conceived in
liberty and dedicated to the proposition that all men
are created equal. Now we are engaged in a great civil
war, testing whether that nation or any nation so
conceived and do dedicated can long endure. We are met
on a great battlefield of that war. We have come to

(Speeches, continued).

dedicate a portion of that field as a final resting-place for those who here gave their lives that the nation might live. It is altogether fitting and proper that we should do this. But in a larger sense, we cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave brave men, living and dead who struggled here have consecrated it far above our poor power to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us the living rather to be dedicated here to the unfinished work which they have fought here have thus far so nobly advanced. It is rather before us---that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion--they we here highly resolve that these dead shall not have died in vain, that this nation under God shall have a new birth of freedom, and that government of the people, by the people, for the people shall not perish from the earth.

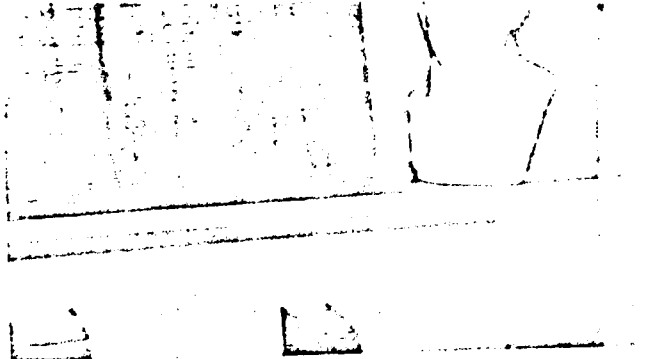
[The third reason for the speeches is that it is very common for manual and oral schools to show off the best "speaking" students they have available. Visitors are always impressed by the demonstration of great manual or oral skills: But it has always been a front.]



Photographie Bibliothèque Nationale, Paris

ABBÉ CHARLES-MICHEL DE L'ÉPÉE

the age of 69. He is buried there
in an emetery.



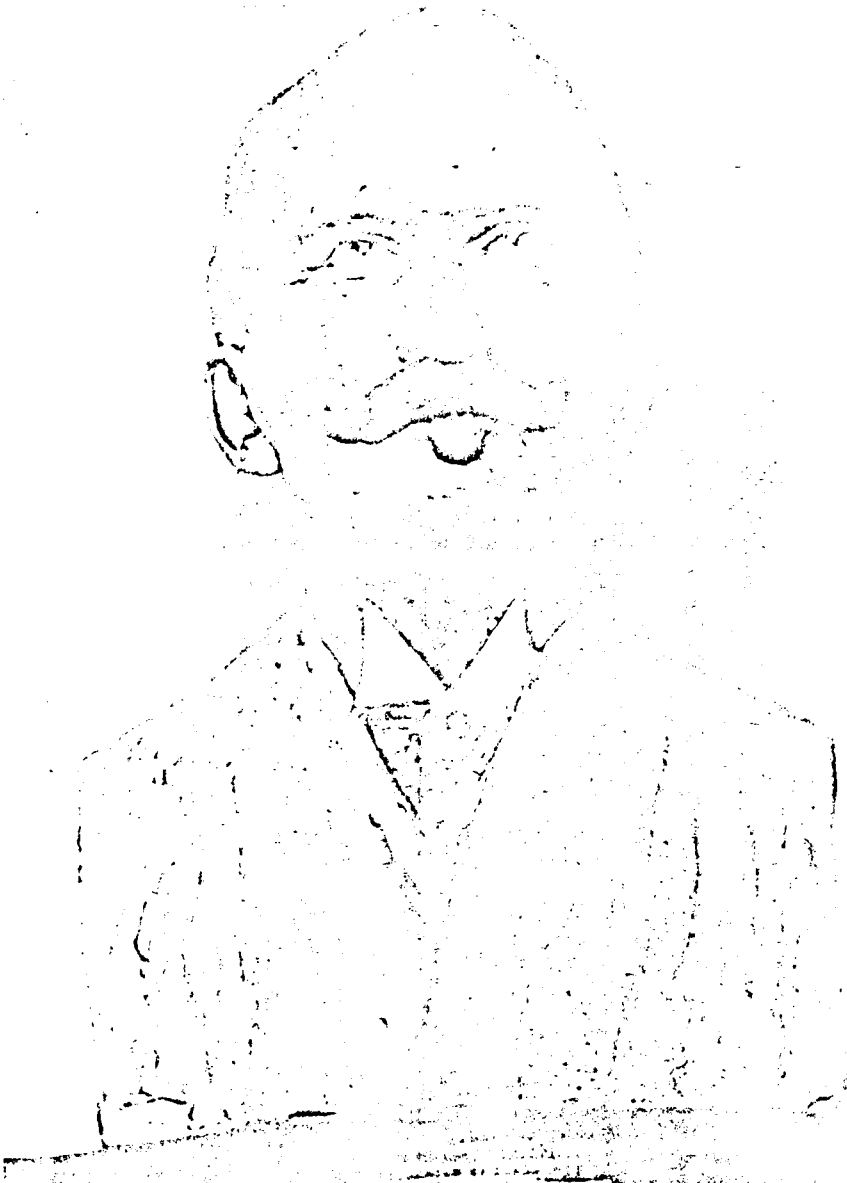
Bust of the Rev. Thomas Gal-
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Author

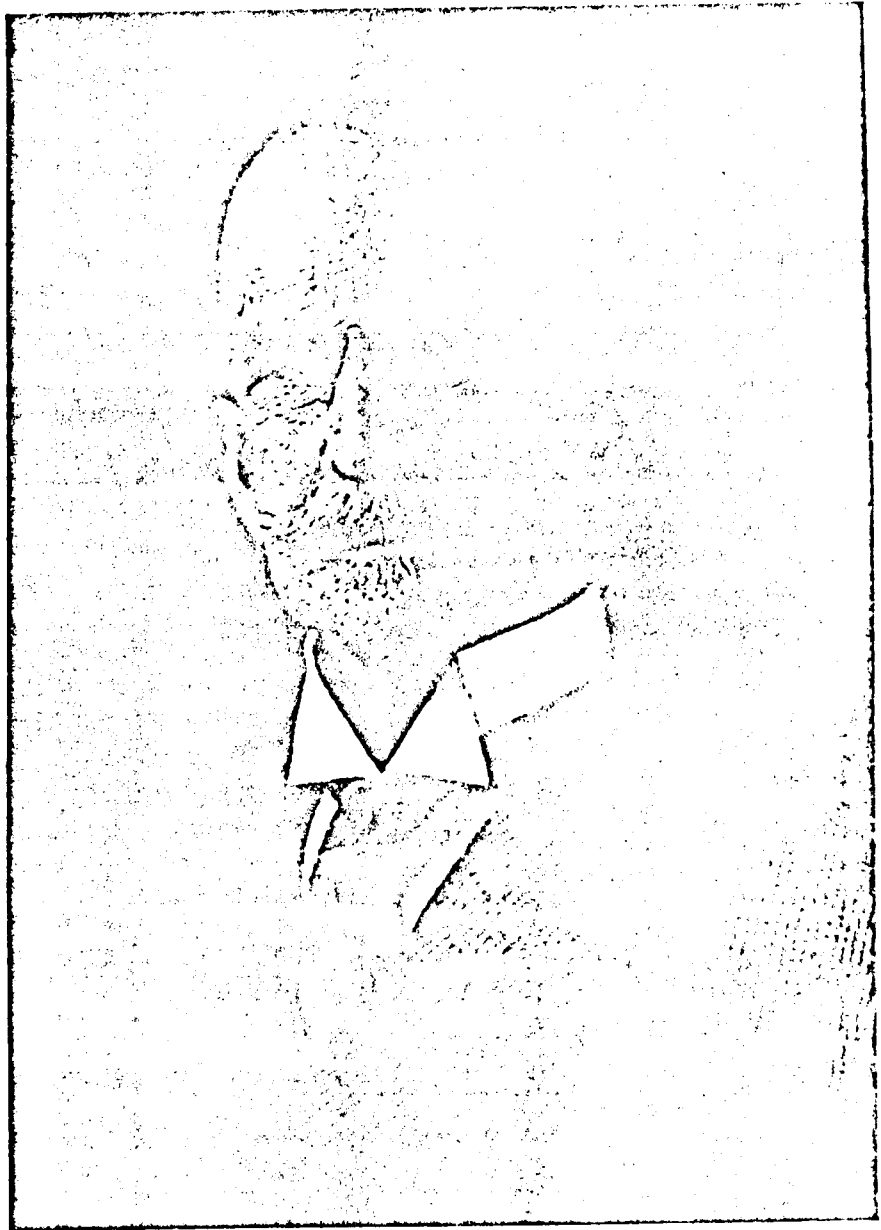
the Rev. Thomas Hopkins Gal-
man, Maryland School for the

Charles Shoup Gallaudet College

ter bust of Edward M. Gallaudet
Gallaudet College Collection.



Author



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EDWARD MINER GALLAUDET

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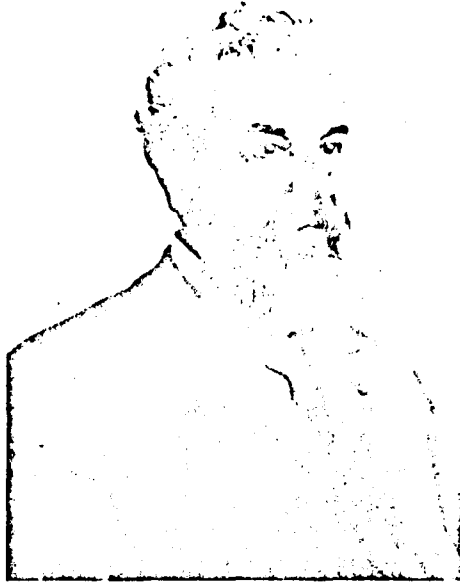
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The VOLTA REVIEW





Alexander Graham Bell Association, The Volta Bureau

Dr. Alexander Graham Bell.

selves—to hold reunions, have social gatherings, form their own clubs and associations, publish their own newspapers, hold religious worship, and state and national conventions—as further encouraging social intercourse among them. Such association, Bell believed, restricted deaf persons' selection of partners and friends, thus encouraging deaf people to marry each other.

Bell broached the possibility of forbidding such marriages by law. He saw forbidding congenitally deaf persons from marrying each other as one way to check the "evil" although he admitted that "proving that a person had been born deaf" would probably make the law inoperative. He reasoned that legislation forbidding persons who belonged to families that had more than one deaf person to marry would probably be more practical although perhaps unwise. As an alternative he saw the possibility of friends discouraging such intermarriages.

Bell supported the establishment of small schools,

The segregation of deaf-mutes, the use of the sign language, and the employment of deaf teachers produce an environment that is unfavorable to the cultivation of articulation and speech-reading, and that sometimes causes the disuse of speech by speaking pupils who are only deaf.

—DR. ALEXANDER GRAHAM BELL
1890s

believing the smaller the better. To Bell the ideal condition would have been to place only one deaf child in a school with hearing children. Bell believed that integrating deaf children with hearing children would be advisable, although he realized that it was not practical on a large scale. With such an arrangement, Bell believed it would be possible to achieve what he saw as the main object of exposing deaf children to "the normal conditions of life."

Bell opposed the employment of deaf teachers and considered them "another element favorable to the formation of a deaf race, therefore to be avoided." He said that nearly one-third of the teachers in schools for the deaf were deaf themselves.

Bell's stand on intermarriage among deaf persons and his opposition to separate education for the deaf won him few deaf friends. Dr. Phillip G. Gillett, superintendent of the Illinois School for the Deaf, then the largest residential school for the deaf, studied 1,886 students and alumni of the school and found no justification for Dr. Bell's position. Gillett argued that if it became illegal for congenitally deaf persons to wed, then such a ban would have to apply to their hearing relatives as well, for they too could transmit hereditary deafness. Gillett said:

There are other inconveniences that descend by heredity that we might quite as well combat through matrimony as deafness. Baldness is a physical defect that is often (in fly-time and in cold weather, or when sitting in a draught, for instance) a great inconvenience; but who ever thought of classing the bald-headed among the defective classes, or of regarding baldness as a crime or a disgrace? Near-sightedness is a physical defect that is often very inconvenient; but who ever thought to trace the pedigree of bald or near-sighted people, to see if they might enter into wedlock?

Gillett maintained that deafness was rarely caused by heredity. He estimated that fewer than two percent of his students were the children of deaf parents. He encouraged deaf couples to marry "if their hearts so dictated."

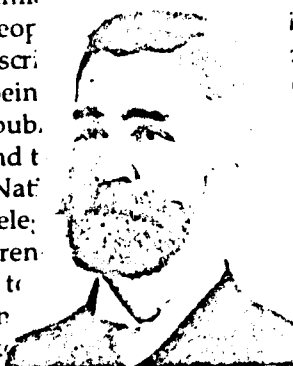
One person who agreed with Alexander Graham Bell's position was quoted as saying, "Those who oppose Dr. Bell's views are teachers of the deaf who are actuated by selfish motives, and who wish the supply of deaf-mutes kept up to make the teaching of them a 'steady job'." To this Gillett responded, "Either the man does not know what he is talking about, or if he knows, he wilfully misrepresents [the facts]."

An administrator at one school disputed Bell's theories by pointing out that if heredity were a primary cause of deafness his school would be lacking pupils. Of 119 students attending the school, only two were the children of deaf parents.

lists and minutes dating back to 1910. Earlier records were destroyed by fire.

Why a national organization? Deaf Americans were beginning to realize that if anyone was going to resolve their problems it would have to be themselves. They were concerned about the educational conditions in schools for the deaf and about the method of instruction. Pure oralism was threatening the learning freedom of deaf children and the employment of deaf teachers. Deaf people were being excluded from industrial work. Discrimination and well-being was this lack of publicity about their handicap and the prevention of the National Association of the Deaf in Cincinnati the deletion of the difference between the deaf and the hearing as a class. We hope that we can take steps which can be taken.

Three leading figures in the inception of the National Association of the Deaf were credited at one time. The three were Edmund Booth, Robert P. McGregor and Edwin A. Hodgson.



McGregor

Robert P. McGregor (1849-1926)

Robert P. McGregor was educated at the Ohio School for the Deaf and at Gallaudet College. He was a classmate of Amos Draper, another well-known educator, and of Wells L. Hill, who was called "that deaf Massachusetts publisher." With the exception of Booth, who was 71 at the time, and one or two others, McGregor, at 30, was among the oldest attendees at the first convention in Cincinnati.

McGregor was a skilled orator who "could sway a deaf audience at will." He was described as a forceful writer who always championed the cause of the deaf. He held the distinction of being elected the first president of the National Association of the Deaf. A year after the National Convention, he became principal of the Colorado School for the Deaf and the Blind, and he stayed there one year. He returned to Ohio and accepted the principalship of his alma mater in 1883. In 1920 he was retired on pension. McGregor was killed on the rainy evening of December 21, 1926, when he was struck by an automobile.

Booth was owner and editor of a successful weekly and daily newspaper in Iowa. (The newspaper was called "The Deaf") He chaired the first business meeting of the deaf movement to get the organization organized and nominated for the president of a younger man.

Robert P. McGregor was chosen as the first president of the Cincinnati Day School for the Deaf. He was chosen as the first resident chairman of the local conference of the Association of the Deaf in Cincinnati.

Most historians credit him as being the main driving force behind the National Association of the Deaf, seventh president of the organization. "the father and founder of the Deaf." Leon Auer, a historical buff, agrees. "The idea of a national association of the deaf was his idea of a national association paper."

The use of the term "National Association of the Deaf" in teaching of speech to the country. Educators use of the term "mute," particularly in the title of the Deaf-Mutes. George V. combinist observed: "If you put educational rabbits out of the mouths of the deaf, they will choke over it, why bless their souls, the Association has taken its name from its name."

Many others were involved in the early days. There was Philip A. Emery, W. George, Samuel M. Emery, and Emery were all but Emery were involved. Thomas F. Fox, at 20, was 23, had just graduated from Gallaudet College. George T. Dougherty, a secretary, was still a college student. One of the leading annual conferences of Gallaudet College were held in 1883.

Twenty-one states were represented at the first convention. Ohio, the host state, had 23. Illinois sent 23. Illinois sent delegates and Louisa, Nebraska and Kansas were represented. Most southern. Massac