

Where are the Blind ?



Very little has been done by the church and other religious organizations, to awaken and develop the religious and spiritual nature of the blind, while there are a few ministers, Sunday school teachers and other efficient church workers among the blind.

Generally blind people are not given a fair consideration and opportunity to develop their talents and to utilize their gifts with the same favor and confidence that are bestowed upon seeing people.

The church has done less to encourage and to facilitate the spiritual and educational development of the blind, than for any other civilized people in the world. It is a neglected yet indispensable duty of the church, and God will hold her accountable in the day of reckoning, if she does not create feeling and mould sentiment in favor of the social and religious growth of the blind.

This is not a plea for pity: The blind are gorged out with pity and stunted with lack of true friendship and patronage. Pity is not what the progressive and cultivated blind is in need of. Simple Pity, the way it is commonly used is rather repulsive than attractive to the higher type of blind. It generally does more harm than good. It does not help the aspiring and ambitious blind to cultivate and maintain his independent and self-reliant disposition necessary to his or her success in the world. It intimidates and discourages his efforts to become free and equal. He does not wish you to regard him as predestinated and doomed to unhappy fate or an isolated life only of utter failure, the only unfinished piece of God's creation; or because he is not favored with the blessing of sight, that he is incapable of the very highest attainment; or that he is disfranchised or not entitled to social equality. He wishes you to recognize his inalienable rights and to understand that it is your duty to help him in his struggle for life liberty, and the pursuit of happiness.

The industrious blind man and woman is not looking for your pity and alms; he is looking for something of much greater value, and of a more enduring character than that. He is seeking a warm spot in the secret chamber of your heart. He wishes to feel that you have an interest in his welfare and that you are in favor of the fight which he is putting up to make himself a man, and that you appreciate and recognize his competency and ability to measure arms with his seeing brother along lines which he has taken pains to qualify himself.

The secular world is learning this lesson and the blind are given opportunity to gain a livelihood and to demonstrate their achievements and to develop themselves further along many different lines. But, when I come into the church, I wonder, where are the blind? They are neglected and forgotten because they cannot see. They are ostracised because they do not push and shove themselves ahead.

Like the impotent man who laid so long at the pool, hoping thereby to find opportunity to get in and be healed of his infirmities, when Jesus asked, "Will thou be made whole," replied "I have no one to put me into the pool, for when the waters are troubled, while I am coming another steppeth in before me." For 38 years he had tarried by the fount of living water, but had found no favor till the Lord came and bade him "Arise and take up thy bed and walk;" so are the blind in the church and other religious organizations. They are utterly unknown, so far as their usefulness is concerned; because they do not always take the stump and advertise and parade themselves. They find more opportunities to work out their social problem and to prove their usefulness anywhere else.

In professional life, in commerce and trade, and in all lines of industry the blind finds stepping stones to success. In the church they should find the same.

This work is not intended for a personal appeal on the part or in favor of the writer. He has already gained a fair competency along many different lines and has succeeded in building a good reputation in the piano and organ tuning industry, and is not a stranger in the business world, and whose social advantages are far in advance of those of the average seeing person, but the writer being by experience personally acquainted with viscapic conditions, having been associated with the blind at school and being educated to some extent in many of the manners, and fashions of the blind, is touched with the feelings of their infirmities, therefore, carries an inexpressible burden for the man in the dark.

It is, therefore, my purpose and hope to help repair the breach in the relative connection between the blind and his seeing brother and to express the sentiment of the blind at large.

Since the all-wise Providence has permitted me to become visnorm, i. e., so nearly blind as to be legally identified with them, I have become more and more deeply impressed with the importance of more efficient educational, and religious personnel work among them, which I believe will be a great factor in helping the institutions and workers for the blind, in their efforts to span the mighty chasm which exists in the social relation between the blind and the

seeing. One of the plans which grow out of the many ideas which suggest themselves to my mind for the improvement of moral, religious and educational condition among the blind, is the establishment of the FREE SERVICE LIBRARY FOR THE BLIND. By its operation it is sure that many sinners among them will be brought to a knowledge of Christ and many Christians among them will be raised upon higher ground. It is also hoped that this work will be the means of bringing about a better understanding of the seeing in favor of the blind and that it may help to stimulate a broader and more congenial awakening both on the part of the blind and seeing people for the general welfare and improvement of the conditions among the blind throughout the world.

The Free Service Library for the Blind is doing a great and noble work which nothing else can possibly do. It is not practical to conduct bible studies with the blind in the same order as with seeing people, except perhaps, in a very few cases of those who may happen to be fortunate enough to own a set of the raised letter bible and even then it would be a very awkward task, owing to the inconvenientness of the bible itself. The sixty-six books which seeing people get in a vest pocket size only one inch thick, two inches wide and three inches long, and at a cost of twenty-three cents or absolutely free if you just choose to say that you are not able to pay for it, the pages of which pass so rapidly from beneath your thumb, the blind must lug around in eleven volumes measuring from three to four inches thick and thirteen inches square. If he is not satisfied to do with only a few small portions of the bible, he can carry it packed very neatly in a four-foot box weighing only 112 pounds, at a cost of forty-two dollars and about two dollars express charges added and that without convenience of any kind. An entire chapter is treated as one subject so that one must read almost the entire chapter to find any given text even if his judgment is cultivated so that he can guess at it and come anywhere near the place. There is no arrangement of any kind that will serve to help his fingers locate the spot or point of the beginning of the verse he wishes to find. The arrangements of verses which help you so much in your King James and other versions, they do not have at all. What shall we do? Can we expect to hear the welcome approbation from the lips of the Saviour unless we have a method by which the last message of mercy may be effectually given to those precious souls for whom Christ died, dwelling almost beneath the shadow of our own roofs. Are they not embraced in the great proclamation of Rev. 14: 6-12. And I saw an angel flying in the midst of heaven having the everlasting

gospel to preach to them that dwell on the earth, and to every nation and kindred and tongue and people, etc.

The blind people are as verily a definite people as any other people in the world. They are as inseparable from the program of this great movement as any other people. They have to be dealt with in a definite way as well as any other definite people, and that way is as clearly set forth and outlined in the bible as the way in which we are to deal with any other definite people. God forbids that we shall even make a feast, much less than our religious gathering without the blind. Luke 14: 13. But when thou makest a feast call the poor, the lame, the blind. If the Lord could visit our churches now as he did the synagogue as in the days of old he would be forced to ask "Where are the blind."

The Lord will not come to gather his people without a good representation of the blind as any other people. This fact will be clearly seen in Jer. 31: 7-8, and the more you read it the more you will be convinced that it has a direct reference to the remnant church, for thus saith the Lord, "Sing with gladness for Jacob and shout among the chiefs of the nation, publish ye praise ye and say O Lord save thy people the remnant of Israel. Behold I will bring them from the north country and gather them from the coast of the earth and with them the blind and the lame and the woman with child and her that travelth with child together, a great company shall return thither."

There are thousands of blind people in this country and millions of them in the world and the means of reaching them are very meager and varied. There are several different type systems with which books are printed for the blind; among those which the writer is aware of, are New York points, line letters moon type, Boston type, American braille, English braille, contracted and uncontracted and the revised braille, and the latest of these, the uniform type, which is hoped by its advocates to succeed all other type systems, and sometimes in the future become the only and universal type for the blind. THE FREE SERVICE LIBRARY FOR THE BLIND, is equipped at the date of this writing only with New York point and is reaching the educated or reading class of blind in every stage of society from the highest to the lowest and the different nationalities, both of the white and colored and of both sex.

Many hearty thanks to God and encouraging compliments are expressed seemingly out of deep sincere gratitude and earnest desire for more light and truth. And the more I work among them and study the bible in their behalf, the more I am impressed with

the idea that God can not make up his jewels nor gather his ransomed people from the four quarters of the earth until the church has succeeded in evangelizing and developing a good representation of blind as well as any other class of people. Jer. 31: 6. For there shall be a day, that the watchman upon the Mount Ephraim shall cry, Arise ye and let us go up to Zion unto the Lord our God, or thus saith the Lord sing with gladness for Jacob, shout among the chief of the nations, publish ye, praise ye, and say O Lord save thy people the remnant of Israel. Behold I will bring them from the north country and gather them from the coast of the earth, and with them the blind and the lame, the woman with child and with her that travaileth with child together. A great company shall return thither, they shall come with weeping, and with supplication will I lead them. "I will cause them to walk by the rivers of waters in a straight way wherein they shall not stumble, for I am a father to Israel and Ephraim is my first born. Imagine our dilemma, my brothers and sisters, and the dilemma of this great people. If it would be possible for us to have finished the work among all nations and languages, dialects and tongues of the earth and should come to meet the Lord in the clouds of heaven and the Lord should be about to pronounce. "Well done thou good and faithful servants." as we pass in review before the inspection of heavenly calculation as the great national armies are divided into army corps, divisions, brigades, regiments, battalions, companies, platoons and squads. So I fancy the divisions of that greatest of all dress parades into nations, languages, kindreds, tongues and peoples.

Psalm 87: 6. The Lord shall count when he writeth up the people that this man was born there. As the Lord enumerates the nations one by one and finds them all representing exceeding great numbers; as he turns to the kindreds, those that are brought about by amalgamation and divides them off as nearest to French, German, English, Hebrew or Greek, he finds that the great multitude that no man could number, shall in perfect order, with the tactics of heaven, swing her millions into lines. Ropes, Commercial or other calculators would only stretch their tables in vain; none but infallible mathematicians of omnipotence can tally this great and happy host. Now last but not least in the dispensation of infinite love, not beyond the reach of the tender compassion of Jesus, not beyond the visionary range of our loving father, the tally cannot close.

Another subdivision must be considered. I hear the musical penetrating voice of the great commander-in-chief, who has successfully marshalled the armies of heaven to a successful overthrow

of the arch rebellion in heaven, before the population of earth and who has successfully marshalled the nations against the enemy of their souls ever since the fall of man. A musical penetrating voice, Attention people! Forward March! I see the great subdivision of peoples divided and subdivided according to their circumstances and conditions which marks them as separate and distinct from all other people in respective relationship to their different nationalities, creeds or other peculiarities and who above all others feel that they have a greater cause for rejoicing and giving thanks to God, that even in their stricken condition, God has not forsaken them.

Though deprived of the many advantages enjoyed by many other people and for many and varied reasons they were not able to meet their requirements; they had been hindered and kept back; they had been denied their rights and privileges, perhaps not permitted to exercise their gifts or to develop their talents. "Disallowed indeed of men, but chosen of God and precious." 1 Pet. 2: 4.

First to hear the gracious and appealing command of the Saviour are the deaf. Their delegation show that definite work has been done in their behalf. Says one, "How did you get here deaf? I could see says the deaf and though faith comes by hearing Rom. 10: 17. There were religious services held in our behalf, and churches dedicated for our conveniences, and sermons were preached in the sign languages." Besides that, continued the deaf, we were taught to read and found that the blessings would be given to him that readeth as well as to him that heareth, and all we had to do was to understand and to keep those things that were written in the book Rev. 1: 3. Blessed is he that readeth and they that hear the words of this prophecy, and keep the things that are written therein, for the time is at hand.

Next I see come in order are the dumb, Singing God's praises. Dumb! How did you get the gospel? Why we could see and were taught and could understand signs and wonders replied the dumb. "Besides that, every possible advantage was given to us and so we are here and able to sing God's praises, and praise God that we were counted worthy to receive the stripes of Christ. Next I see coming are the lame leaping as an hart. "How did you folks get the truth?" says one; "you did not attend church. "O well!" says the lame, halt and others of kindred conditions, "books, tracts and papers were brought to our doors and bible readings were held in our homes and we are able to thank God that we were brought out of nature's darkness into the marvelous light of the gospel."

Have you any sick? asked the tender compassionate Saviour

without whose notice not even a sparrow can perish. "Yes, Lord," says the church, "we visited the infirmaries and asylums and at the hospitals we made full proof of our ministry, even at other institutions..

There is a company of lunatics. There is a banner marked "AGED HOME." "My! the Master replies. "You have a full representation of all nations, multitudes, kindred tongues, and peoples, even of the sick, aged, halt, crippled and lame, but where are the blind? I see a good representation of everything else, but "Why did you leave the blind?

"Lord! exclaimed the church in lamentable tones," the blind could not see they could not get to church enough to become interested, only one or two straggled in now and then. We held bible readings near their homes and we invited them, but they never got out to very many of them. We gave them tracts and tried to sell them books and papers, but they could not read and they said that they could not afford to buy, and that no one would bother themselves about reading enough of anything to them to be of much benefit to them. So we did not see much use for wasting time and effort with a class of people which seemed to promise such small return. Why! the master would interrupt, "It took special effort on your part to get a representation of any of these other people and why did you ignore the blind? I never promised to save you without them." Read the text again in which the promise is contained. Jer. 31: 8. Behold I will bring them from the north country and gather them from the coast of the earth and with them the blind and the lame and the women with child and with her that travaileth with child together. Imagine the church continuing the argument. "Lord we got the lame and the sick and there is a banner marked WOMEN WITH CHILD and here is another company in traveling condition. The Lord would interrupt again saying. But the blind were the very first special people that I mentioned in my program, all the rest were simply added by following conjunctions. How did you neglect them? If further argument could be entertained, the last appeal could only be. Lord, those blind people were so very much trouble. You know that it took as much effort for one of them as it did for a dozen of us under the same conditions. We printed a few books and tracts for them in raised letters but they cost so much that they could not buy them and we could not afford to give them away. One copy of each book was sent to all the free circulating libraries but that was like loosening a barrel of sugar in the Gulf of Mexico, in hope to sweeten it." If a dozen of these blind struggle up to the library for one of these books, only

one could get it and hardly any of the disappointed eleven would ever return. In fact there was so much fiction and other reading matter for the blind, that to get a hold of any of these books at any public library, would be like picking a gold pin out of a barrel of tacks, without knowing it was there. There were magazines published in their behalf and mailed to a good many of the educated class of blind which we believe were very few in number, at least we heard that there were some schools for the blind somewhere, but we knew but very little about them ourselves. But those magazines seemed to us like a couple of fresh streams running into the sea. So far as practical results were known to us, in fact to tell the truth and be honest with you sir, we never thought that blind people had right good sense anyway. We couldn't conceive of anything real and comprehensible. We always looked upon them as objects of pity and of no use at all. Whenever we saw one demonstrating or engaged in any particular line of work, profession or trade, we always regarded it as a special gift from God to that individual or as a miracle especially wrought in their behalf. If we saw a blind preacher or person without sight, claiming to read the bible by moving his hand over those little holes or bumps; although we follow with our bibles and saw that he called absolutely every word and in its proper place, still we never realized that it was true, we always felt that he really knew that whole chapter by heart and that they were only demonstrating a sort of camouflage to entertain and amuse us. In fact we all thought that blind people ought to be very religious anyhow. The very fact that they are smitten with blindness ought to be enough to make them saints, and if ever we saw a wicked blind man we thought that was the very worst thing in the world. We thought that if he could not get enough light and truth from the fact that he was blind, to change his heart and bring him to heaven, that he would be better off in hell or some other seaport without any persuasion on our part or on the part of any one else. Besides all that, we want you to understand right here Lord, there is no use for you to hold us up here in mid-air and try to stop us from getting into heaven on account of a few blind people, as hard as we worked on earth and here is abundant results of our labors with millions and billions of all nations and kindreds and tongues. We told two or three blind people about Bartemus and as much as we could about other blind characters in the bible and we told them that they ought to pray and try to get their sight." The Lord would again repulse such an argument with the objection, "You have left out one of the main features of the

work which I gave you to do. I labored so hard to make you understand, that at this time the eyes of the blind should be open, as well as the ears of the deaf should be unstopped and truly you hear the dumb singing my praises, and behold how the lame man leap as the hart, and all the redeemed are rejoicing in my salvation," but WHERE ARE THE BLIND? Again the workers could only in vain continue their worthless excuse for their criminal neglect of these precious souls, without which Christ would not permit the countless millions to approach the pearly gates. Lord we read in the bible that blindness was one of the curses that you would send upon the children of Israel for breaking the law, so we concluded that every blind person that was not a saint must be the very worst sinner in the world, and if he was the very best Christian in the world, even then we felt that it was useless to lose very much time with him, for we decided that he was simply paying a penalty either for his own sins or for the sins of his parents. You know Lord you said Yourself on Mt. Sinai, that you would visit the iniquities of the fathers upon the children of the third and fourth generation of them that hate you." The Lord would have to again inquire, "is that the only reason that you had to believe that these poor blind people hated me? Did you not find a thousand haters of me among the seeing to every one among the blind? Did you ever see a blind infidel or a blind persecutor of the church, or one who did not have the greatest respect for religion of some sort tho ignorant himself? Have you not read in the bible John 9: 1-2. And as Jesus passed by, He saw a man which was blind from his birth and his disciples asked him saying: "Master who did sin this man or his parents? Jesus answered: "Neither this man nor his parents, but that the work of God should be made manifest in him.

"I labored to show you on another occasion that a man's poverty, prosperity or fate in life, is no evidence of, or is to be regarded as a result of, or as a reward justly received for his sins or righteousness, neither was it to be taken as an argument of rebuke, saying in plain words, "Suppose ye that those Gallileans whose blood Pilot mingled with the sacrifice, were sinners more than these? I tell you nay, but except ye repent we shall all likewise perish. Or those eighteen on whom the tower of Siloam fell, Luke 13: 4, were sinners more than these? I tell you nay, but except ye repent ye shall likewise perish. The wicked flourish like the green bay tree, and the haters of the Lord are multiplied.

The most notorious desperadoes and malefactors, enjoy good health, and those who destroy men's lives by the thousands bear no mark of God's displeasure. He sendeth his rain upon the just and

the unjust, He maketh his sun to shine upon all. In fact you remember when I outlined my mission at the beginning of my ministry. Luke 4: 18. "I took good pains to find the place in the book where it was written of me, "the spirit of the Lord is upon me, because He has anointed me to preach the gospel to the poor. He has sent me to heal the broken-hearted, to preach deliverance to the captive and recovering of sight to the blind; to set at liberty them that are bruised. They might again try to console the Saviour by saying, "Lord we have more poor than any other class of people." You said yourself, Lord, "We have the poor with us always, and truly we have hardly anything else. He would emphasize in lamentable tones." Yes I see a plenty poor and broken-hearted and captive and bruised, BUT WHERE ARE THE BLIND? I want to show you that every one of those conditions apply more to the blind than to any other class of people. I cannot close my program without them. In no case where I have enumerated the affliction of all my people, or rendered a full list of the many and great things that I would perform for my sin stricken and afflicted people, have I failed to mention the blind. In your search for the poor, how could you pass by the poor blind man, who for centuries and millenniums could do nothing to gain a livelihood, but sit on the corner with a cup and with a sign about his neck and whose only support were the pennies which fell from the sympathetic hands of those whom you have here classed as poor. If these with all the seven attributes of human faculty endowed with the blessings of perfect health, with which they might enjoy life, liberty and the pursuits of happiness and with every advantage of seeing, hearing, smelling, feeling, tasting, tranquility and science; verily I say unto you, if they remain on the poverty list pray tell me WHERE ARE THE BLIND? Poorest of the poor is all that the world ever expects them to be. If we had no other poor but the poverty-stricken blind, we could say, the truest of all truth, "Ye have the poor always with you. In my search for broken-hearted I could not get any further than the blind man's door. As I examined the hearts of all states and conditions of man and reason from cause to effect I proceeded with a most technical diagnosis of all heart diseases with their symptoms and probability of their cures; I contrasted construction, durability and labor with the probability of breaking down with that of any other organ, vessels or machines that have any function or duty to perform or possess any degree of motive power. Then I considered loading and unloading, excess and privation, rational and strenuous usage, accident, collision, attack, circumstances, con-

ditions, grief, sorrow, angry, worry, fatigue and discouragement, together with their various causes; cause mental, spiritual, physical, mechanical weight and pressure and all the hardships and cruelties that men have to endure, and of all things calculated to impede the progress of, or break the speed or utterly stop the movement of any perpetual motion, or to impair the harmonic chords of any symphonic structure; when one is smitten with the cruel affliction of blindness at best is unfortunate and hard enough to break the biggest and strongest and hardest heart in the universe. I know personally.

I died on the cross of a broken heart, rather than of the execution, but if I had been smitten with blindness I probably would not have reached the cross so faithfully and so well. I claim then that if you had no other than blind, in the band of broken-hearted they would be sufficient to fill the bill, and if these blest with all five senses of human nature can come into the company of broken-hearted, WHERE ARE THE BLIND? When I went among the captives, I found many and varied conditions. Well, there were exceptions to all rules; circumstances were altered by chances. There were nothing absolute. When I ascended up on high I led captivity captive and gave gift unto men. Eph. 4: 3.

Moses over whose body the devil contended with Michael, the archangel: Jude. 9, and the four and twenty elders bear me faithful witness that even death could hold their unbroken numbers no longer than that eventful day. History responds to the voice of prophecies uttered 1,700 years before, that: "He that leadeth into captivity shall go into captivity." Rev. 13: 10. Altho one of his head was wounded unto death, that institution still lives. The beast that was and is not and yet is." Rev. 17: 8.

As I observed the prison camps I found that those guarded under arms often crossed the lines and escaped execution. Nations in captivity often revolted, successfully overcoming their oppressors, and predominated. Individuals under guard, often successfully resist those over them, and rise up and slay them. Prisoners broke jails, cutting off handcuffs and shackles, some leaping over and breaking, penetrating brick and stone walls of great height and thickness, great iron bars are sawn asunder; tunnels are dug and prisoners vanish to be seen no more. But there are a people whose circumstance is a sufficient chain to bind them into a physical condition where they need no handcuffs, no shackles, nor stocks nor bonds. But the cruelty of blindness is a sufficient fetter to bind them within the limitation of a very small score. You need not waste time locking them up, you need not waste the time of officers

and guards, powder and shot are useless for the prevention of their escape, no walls or bars are necessary. You need not even close the doors or even forbid them leave the place of their confinement; all that is necessary is to place them in a strange and seemingly dangerous surrounding and cut off their communication with seeing people, their captivity is most completely captive. They would not attempt to cross a stream, leap a wall or penetrate the unknown depths of the earth. I say unto you, if you had no other people to meet this specification than the blind, every requirement would be filled in them.

Seeing people who can look for millions of miles through the atmospheric into the star bedecked heaven, and whose vision can penetrate the mysteries of the darkest night, and who can perfectly discriminate between the real and the unreal and who can use every advantage and take every opportunity that may be presented to them, and who can see and avoid dangers for miles away, or only a few inches ahead; and who can successfully camouflage and combat their enemies, I say if those come up in the company of captives, WHERE ARE THE BLIND?

In my treatment of the bruised, not only did I find those that had been wounded in riots and battles and in their struggles for right, and those who had suffered the buck and gag and lash of their masters; and those who had suffered accidents and snares. Stephen and a hundred million martyrs will bare me witness that I could hardly find oil and wine enough to heal the wounds and bruises of those I had in my dispensary since the murder of Abel. The good Samaritan will also testify of those who fell among thieves; who were robbed and stripped, beaten and left half dead, he ministered unto and placed upon his beast, taken to an inn, paid for the hospitality there to be rendered to them; even after the priest and Levite had ignored and left them to die.

Solomon, the wise man, might well testify of a people who hath sorrow, who hath wounds, Prov. 23: 29-32, and who were not cognizant of the stripes and blows being inflicted upon them; bitten as by a serpent and stung as by an adder.

When I was about to dismiss my patients and close my doors, I found a class of people who were subjects to bruises upon bruises, and wounds upon wounds, and who could not be healed, because before one wound could be healed another would be inflicted and often in the same place; not without a cause, not by the cruel hands of the oppressors, not by thieves, riots or battles, but unavoidably caused only by the cruel affliction of blindness. Even in daily labor he is subject to hurts

and wounds which no one else would sustain. Seeing people as a general thing are thoughtless as far as the welfare of the blind is concerned; they do not realize that they should try to keep the stumbling blocks out of their way, while on their pacific march about their daily pursuits. With heart lifted toward heaven and spiritually viewing all the scenic portrayals of majestic grandeur, he bumps a post or a tree and bathing his face in blood, he glides into an obstruction or other projecting dangers and peels his shin.

You know I told you that in Matt. 15:14, that if one blind attempted to rescue or lead another, they both would fall into the danger and sustain an injury liable to no other people. Verily, verily I say unto you if there were no other heirs to this inheritance, the blind would furnish abundant proof that they are the rightful owners of this legacy.

If these people possessing all the optical advantages that heaven can afford and all the visionary facilities that God could bestow upon any physical being, I say if they can come under the banner of bruised, I want to know WHERE ARE THE BLIND? Repent and do thy first work, Rev. 2:5.

James 2.10. For whosoever shall keep the whole law and yet offend in one point he is guilty of all. If the church find words in which to resist further in the argument, it could only be by saying "Lord, we always sympathized with these poor blind people; we passed them a penny or a nickel whenever we could spare it, but you see, Lord, their spiritual darkness was so buried beneath their physical darkness, that we saw no hope of ever awaking them; and you know, Lord, that you said Yourself that "If thine eye be single, thy whole body is full of light, and that if the light that is in you be darkness, how great is that darkness. Matt. 6.22, and since we know that the eye is the window of the soul and the shutters of that only window were closed up so tightly and completely that no light could enter, neither could the inner man look out to see us lifting thee up. Matt. 12.32. We thought that the efforts would be all in vain if thou wasted any attracting influence trying to draw these people to thee." But the Lord would answer this excuse by saying, "Who hath made man's mouth? or who maketh the dumb or deaf or the seeing or the blind? Exodus 4:11. Have you not read in the Book of Romans, "Faith comes by hearing, and hearing by the Word of God? How shall they hear without a preacher, and how shall they preach except they be sent? Rom. 11-17:15. You prepared and sent workers to every other people under the sun. Did you ever prepare or employ and send any special workers for the blind

who were in any way peculiar to their being or who felt a special burden resting on their hearts for them? Did you not have in your church any who took the pains to qualify themselves in the manners and fashions of the blind, and who showed any signs of preparedness to labor? Not only among the blind, but also who brought in sheaves of the seeing. The church would have to answer, "Yea, Lord, we had a couple of those who showed some interest and demonstrated a little along that line, but we thought that we had done our duty when we gave books and tracts and helped them along other lines, in fact we always felt that that money was thrown away. The person most interested was only a self-supporting missionary and could not afford to devote more than three or four days each month to that work, and as all such work among the blind were only gratis, both on the part of the worker and those who furnish the working material, it would take some time on a single day route nearly a dozen car fares, and just double that if the worker carried a helper and the books were so awful heavy that none could lug them around and none but the party interested would bother with it at all, and although the mails would carry them free, the blind people never interested themselves enough to keep up the correspondence, as the package boxes were almost, in every case, several squares from the homes of any of them. We could not even get them up here in the mid air to you, Lord, unless we had detailed some one to drag each one by the hand, and I tell you the truth, Lord, no one had time to bother with trying to lead any blind folks up here, sir. Indeed, they were too much trouble, for you know they would be stumbling over the stars and falling down off the clouds. I don't see why you don't let us go on in instead of worrying us to death about a few blind folks. The Lord would again answer: "Did I not promise to clear up the way myself and to lead them with my own omnipotent hand. Jer. 31:9. "They shall come with weeping and with supplication will I lead them. I will cause them to walk by the rivers in a straight way wherein they shall not stumble, and I will bring the blind by a way that they know not, I will lead them in a path that they have not known. I will make darkness light before them and crooked things straight, these things will I do unto them and not forsake them." Isa. 42:16. A promise more precious I have made to no other people at no other time in all the history of the world. Why should you expect to enter the portals of glory without the people about whom I am most concerned? "Seeing I cannot close my books until I have registered them (Rev. 2.5) and every one that is counted worthy. Repent and do thy first work. Jas. 2.10. For whosoever shall keep

the whole law and yet offend in one point; he is guilty of all. The state has done her duty in educating the blind and providing for their temporal well-being; they have made it possible for the blind to be independent and self-supporting. Thousands of blind men and women and even youths are holding great and responsible positions in every walk of life. From the shop to the Senate; and many thousands of others are successfully engaged in almost every branch of industrial, commercial and professional business. And for those who are incapable of self-reliance, the state has prepared workshops and home teachers, who do all in their power to make it possible for their moral, mechanical and educational development and for their social uplift and welfare. When I come in the church I am forced to ask with all the stress which words can imply, **WHERE ARE THE BLIND?**

The children of this world are wiser than the children of light. Luke 16:8. The church has made no special and painstaking efforts to provide for their spiritual well-being. In every church and denominational school some provision should be made. Workers should be provided of them and for them. And the Lord said away get thee down! Ex. 19:24. Bring forth the blind people that hath eyes and the deaf that hath ears." Isa 43:8. No matter whether they can see or hear, they have other sensibilities through which the light and the truth of the power and the Coming of Christ may be made known to them. Ignorance will not excuse you nor them. It only regulates the degree of punishment you are deserving of. Luke 12:47-48. And that servant which knoweth his Lord's will and prepared not himself, neither did according to his will shall be beaten with many stripes. But he that knew not and did commit things worthy of stripes, shall be beaten with a few stripes, for unto whomsoever much is given, of him shall much be required, and to whom men have committed much, of him they will ask the more.

In the restitution of all things there must be a mighty company of blind people whose sight I have promised to restore. The word that shall be fulfilled at that time is written in the book of the prophet Isaiah, "When I shall utter my voice in a mighty appealing tone. Hear ye deaf and look ye Blind that ye may see." Isaiah 42:18.

And all people shall see the glory of my full and free salvation and the mighty working of my power to save. And in that day shall the deaf hear the words of the book, and the eyes of the Blind shall see out of obscurity and out of darkness. The meek also shall increase their joy and the poor men shall rejoice in the

Holy One of Israel. For the terrible one is brought to nought and the sinner is consumed and all that watch for iniquity is cut off." Isaiah 29:18-20.

CLIPPING NO. 1.
WHAT THE BLIND CAN DO.

In this department I endeavor to show in a clear, comprehensive manner and beyond a shadow of a doubt by actual newspaper clippings that the blind, when given a fair chance, will improve every opportunity and do more real competent work than the average seeing people, and can be depended upon to render faithful services, no matter what his position or work may be. First, I wish to mention briefly the noble and commendable labor of Mr. Fizer, 716 Sarahan St., Baltimore, Md., who during the war period took his place side by side with seeing men and women, at the Bartlett Hayward Ammunition plant in South Baltimore, under the most difficult and inconvenient circumstances. Mr. Fizer is totally blind, and therefore found every obstacle and objection to even gain a consideration in the employment office of these dangerous shops. With his persistent and persevering proposals, he was finally granted a trial at his own risk.

Mr. Fizer spent his first two weeks loading trucks with 14-inch shells, which came to him rolling from the hand of the craft man at the other end of the table. He was shifted about to different departments of the works—from the packing room to the assortment bins—until it was discovered that he possessed a keener judgment of size than the experts. He could tell with his fingers as well as they could with the gauge, so he was finally promoted to shell inspector, which position he held until the company closed their contracts for war material, and was honorably discharged with a recommendation "to whom it may concern," and promise of another position when the company resumes business, if he should desire it, but Mr. Fizer is an expert chair-caner and is well versed in music and is more interesting in law than anything else.

Two other self-supporting and successful blind with whom I am personally acquainted, and whom I think worthy of a brief mention just here, are Mr. W. J. Hall, 509 N. Fremont Avenue, and Mr. R. L. Coleman 418 Federal Street, both of this city. Mr. Hall is a very successful chair-caner; he has bought his home, has his shop in the basement, with chairs piled up to the ceiling. He turns out a very high grade of work and is well thought of by his patrons and friends. Mr. Coleman has established a business directory in Baltimore, Washington and Annapolis, and has become a recognized authority in that line of business. Mr. Coleman

also has some real estate success and has a large, increasing family, and does all his compiling by the aid of his children. In the following, I give a few interesting accounts of successful blind men and women and regret very much that I have lost one of the most important clippings, which gives an account of the successful practice of a blind doctor, which I read about five years ago in the Christian Record; at which time I had no dream of ever using such information in printed form. In fact, the idea of publishing this pamphlet came to me a few months ago. This doctor, the account stated, is totally blind and is a very successful lung specialist. He has been promoted to a very high position of honor and has charge of the lung department of the State Hospital in Chicago. He performs more successful operations than the average professors and takes temperatures with his fingers more accurately than the other doctors with their thermometers. I wrote the Christian Record Company hoping to regain an accurate account, but was not able to obtain it. At the same time I wrote the Ziegler Magazine for an account of our blind Senator and another copy of the issue of their valued magazine, in which I had only a faint remembrance of reading some time ago of the experience of Mr. Bellows, who is totally blind and who held a position as Manager of the Baltimore office of the Western Newspaper Union, a more difficult and technical position could hardly be had, as that concern comprises the news channel and controls the news current of the United States and prepares in type and furnishes in plate form practically all the stock news stories and supplies all the publishers throughout the country; but as I remember that the story was so very long, being continued in different numbers of the magazines, and owing to my limited space, I thought it best to simply refer to it in brief and to give the Ziegler Company's much-honored reply, which is as follows: "Dear Sir: I do not know that there is very much to tell you about Senator Gore, except that he started as a poor boy, lost his sight when he was nine or ten years old, but managed to get an education somehow; moved to Oklahoma and practiced law there and was elected to the United States Senate from that State.

"I am sorry not to be able to give you a copy of our magazine with Mr. Bellows' article; but we are out of them. He lives in your city. He will likely have a copy of that magazine and will loan it to you. Yours very truly,

"W. G. HOLMES, Manager,
 "250 W. 54th St., New York."

To give credit where credit is due, I could not close my accounts of successful blind without at least a brief mention of Mr. Sherman Forest, a very successful agent of Hayes Manufacturing Co., 705 Ensor St., Baltimore, Md., selling their famous Healerine Salve for the hair and skin. Mr. Forest lives at 630 W. Biddle St., Baltimore, Md. He is a graduate from the Maryland School for the Blind, is an expert caner and mattress maker. He also does a very good business as agent for the Afro-American.

CLIPPING NO. 2.

BLIND MAIL BAG MAKER.

Twenty-six years ago a woman asked the United States Postmaster-General Mr. John Wanamaker, at Washington, to give her a job sewing mail bags. "Mr. Wanamaker," she said, "you give seeing people two months' trial; will you give me that much time to prove that I can do the work?" He consented to give her a trial. Today you will find that Miss Hattie Maddox in the mail bag repair shop of the Postoffice Department, busy with a pile of sacks reaching near her shoulder. She is one of Uncle Sam's best workers on mail bags. (From Christian Record Monthly, July, 1916).

CLIPPING NO. 3.

A SUCCESSFUL MOVIE ORGANIST.

A few weeks ago I spent a pleasant evening in an Omaha Hall theatre listening to an organist who is one of our readers. So closely does his music follow the changing scenes on the screens that few persons in the audience would believe it was a man totally blind improvising at the keyboard, under the direction of a little girl as coach. Mr. Charles Zadina, 2925 Castella St., Omaha Hall, is a graduate of the Nebraska School for the Blind. (Extract from an article by L. N. Muck, Christian Record, February, 1918.)

CLIPPING NO. 4.

TWO SUCCESSFUL BLIND.

Miss Bell Reynolds, of Lamar, Ark., graduated from the Arkansas State School for the Blind in 1906. She is self-sustaining and makes her support by giving entertainments, consisting of readings, cornet and vocal solos. The success of Mrs. Reynolds should inspire all to greater usefulness, because she is totally blind and has but one hand.

Mr. W. F. Brown, of Frierson, La., is making an independent livelihood by operating an industrial workshop, where he makes brooms and mattresses and does upholstering. This year Mr. Brown is planning to raise his own broom corn and be able to continue his business, despite the high cost of broom corn. In

addition to running his shop, Mr. Brown is doing some gardening and anticipates enough success with his garden to realize sufficient vegetables to relieve the high cost of living. Mr. Brown is blind and partly deaf. (From Christian Record, June, 1917.)

CLIPPING NO. 5.

A WONDERFUL NEW WORK FOR THE BLIND.

To the female blind of this and other countries, the door of a wonderful new opportunity has been opened up by the uncovering of a new and highly remunerative channel of industrial employment known as that of candy wrapping, and it is hoped that it will soon become universally adopted and serve as a permanent line of employment for the female blind all over the world.

CLIPPING NO. 6.

A SUCCESSFUL BLIND STENOGRAPHER.

We have received a number of inquiries at the record office of late asking for information concerning blind stenographers. While we are acquainted with very many who have had unusual success, we are pleased, however, to cite the case of a young man in Canada who is holding a good position in the Postoffice Department at Quebec City. Mr. Antonio Godbout was born in the City of Quebec in 1892. He entered the School for the Blind at Montreal in 1902 and studied French for six years, later he took a course in telegraphy, which he found very easy but impractical. For the next few months Mr. Godbout spent some time at the Brant-Ford School for the Blind and sold pianos on commission for Layton Brothers in Montreal. Later he decided to study English a few months and in the fall of 1910 he was admitted to the Perkins Institute for the Blind, located in South Boston, Mass. Mr. Godbout spent three months studying typewriting, and returned to Quebec and secured a position with the Oliver Typewriter Co., traveling with the representatives as demonstrator. He held the position during the winter of 1911 and in May of the same year entered the civil service, holding a position as typist and stenographer in the Interior. In the fall of the same year he was transferred to the Quebec Postoffice and was made a member of the permanent staff. It is pleasing to note the success of Mr. Godbout, and in speaking of his works he feels that every blind person can find his place in life. Mr. Godbout says that he owes his success largely to the fact that he is able to mingle with seeing people with ease. He used a Braille shorthand system of his own in connection with his stenographic work. (From Christian Record Monthly, December, 1916.)

CLIPPING NO. 7.
MAKING GOOD.

Mr. Hayes Brooks, of Rosedale, Kansas, is one of the most successful blind men in this country. He lost his sight when he was quite young. He graduated from the Kansas State School for the Blind. At the age of 18 he applied and was accepted by the State University for the study of law, but did not enter the law school because he had no money. He had but one opening, and that was making brooms, and that was not in keeping at all with his liking. Mr. Brooks borrowed one hundred dollars and started a small shop. He first paid off the debt and by hard work built up a trade. At the end of eight years he sold out with a clear gain of \$800. At this time he looked around for another business and started the sale of cigars, soliciting life insurance and selling pianos. These lines did not bring any substantial returns, so he broke away from home acquaintances and went into the coal mining districts of southwest Missouri. There he found the need of an ice dealer. He did not know anything about this business, but inquired of the local merchants of their willingness to support such a business. He learned the wholesale prices, freight rates, and after some contracts with customers he rented a building, bought a team and wagon, hired a small boy and started the new business, going with the boy himself and doing the heavy work. The business grew as the hot weather came on and soon he had men working the wagon trade, while he stayed at the house and served the trade there and directed the outside work. He soon added hay and grain and entered into contracts with the mining companies to do certain teaming for them. This required the buying of other teams and the hiring of more men. Later Mr. Brooks bought the property where he was located and put in a small feed mill and added a small line of package groceries. He held the office and house trade with the assistance of the teamsters while they were loading their orders and upon their return from delivery. He conducted this business for five years and while it was prospering he felt that he was only making money and had a desire to take up a line of work and fit himself for something higher. He sold out and went to Kansas City, where he had learned the city life while he was attending school. He leased a piece of property and opened an ice, coal and feed business. From the influence of his friends in this new location he soon built up a good business and established a bank credit, and within a short time bought a business property. While at church one Sunday he met one of the leading artists of Kansas City, a lady of education

and travel, and later they were married. Mrs. Brooks soon became interested in the work her husband longed to take up for his higher and better service for humanity. They at once began to study together with the hope of entering the University of Law, located at Kansas City. Mr. Brooks was elevated Justice of the Peace and Mrs. Brooks acted as Clerk of the Court. They later entered the Law School together and graduated and are both admitted to all the state courts and also to Federal courts, the house of general law practice, look after real estate and have a line of insurance. They also have considerable property of good rental value which adds to their income, and Mr. Brooks is mechanically inclined. He does much of the work of keeping up the automobiles in first class order.

When Mr. Brooks first applied to the Fire Insurance Company for an agency he was apprehensive of being appointed on account of not seeing. He went to some length in explaining that he was well acquainted with the people and their property. The state agent let him tell it all and surprised him by saying that one of his most successful agents in the state was a blind man. This same blind man has since been elected Probate Judge of his county. (From Christian Record, August, 1918.)

Six years ago George Carmody, who is totally blind, graduated from the New York City School for the Blind, and two years later entered the University at Syracuse, N. Y. Mr. Carmody was determined to make a record for himself and to convince his friends that though deprived of sight, he could take his place side by side with men of deep intellect who are holding high positions.

We are happy to state that Mr. Carmody completed his course at the university in four years and during the absence of the man who had charge of the French department, Mr. Carmody is taking his place and is a source of encouragement and very gratifying to know that this blind man is able to occupy this chair of high honor and to do the work with credit to himself and friends. (From Christian Record, May, 1916.)

CLIPPING NO. 8.

WHO'S WHO, AND WHY.

Under this novel setting I mention briefly a few of Nebraska's blind people who stand out prominently in their respective lines of work and ascribe in general the causes for their achievements.

Mr. Charles A. Amedon, 1025 East Tenth St., York, is head of the voice department of the United Brethren Conservatory.

Mr. Amedon is a graduate of the Perkins Institute, Watertown, Mass. Mr. Amedon holds his diploma in voice from the New England Conservatory of Boston.

For the past nine years his fields have been strewn with marked success and encouraging fruitage. During these years of rapid rise and public favor Mr. Amedon has been head of the voice department in the Nominational College at Holton, Kansas, and York, Neb. In the latter place, one of the most critical centers in the state, he has won high favor.

So completed has been his success that in his little city of upward of ten thousand he has become recognized master of music. When it is considered that is the home of Professor Parks, whose compositions of quartets and choral work are so popular in the modern musical realms, we are enabled to grasp a faint idea of the characteristics which one must possess in order to take his place alongside this great composer and director and to even surpass him in local popularity.

Having charge of the conservatory classes Mr. Amedon has all the outside work he can do. Chorus, choir, quartet and bands make their demands on him. During the last season the Commercial Club of this locality sent in their declarations that unless Mr. Amedon was hired as the director they would not employ the local band during the season.

CLIPPING NO. 9.

ANOTHER SUCCESSFUL GIRL.

Cheering reports continue to come to us from the different fields, telling us of the blind men and women who are making good. Our hearts are cheered to receive these reports because they are signals that the standard of the blind is being raised to a higher record and that one by one blind men and women are taking their places in the world and are able to demonstrate to society that the loss of sight no longer thwarts their ambition. In Monterey, Mexico, we find a young lady who has a remarkable career, Miss Edocia Benevides is her name, and she is a graduate from the Texas State School for the Blind. While in school Miss Benevides prepared herself to return to Mexico after graduation and give her entire time to educational work.

She resolved to study the English language, so that she would be qualified for this special work. So far Miss Benevides has had unusual success. Her work is for people who have perfect sight. They have their text books in their ordinary type and Miss Benevides has the same books in raised letters, having copied their books herself. She does not teach the blind because she is not equipped for that kind of work. Her heart goes out in sympathy for the blind of Mexico. She is looking forward to the time when she can devote her entire time to better the condition of the blind

in Mexico. There is but one school for the blind, for the non-seeing people in that republic, and it is ordinarily equipped and located in Mexico City. The blind is sadly neglected in that country. There are thousands who would gladly welcome an opportunity to study educational and industrial courses as taught in our modern schools for the blind. Few of the blind in Mexico enjoy such training. The vast majority are denied these privileges. Miss Benevides conducts her little school at her home. The people are eager to learn and she has no trouble in teaching them to read and write English and to make themselves understood in conversation. In speaking of her high appreciation of an education, Miss Benevides says: "I thank God that I can be independent. It is a great privilege and a high honor to feel that I can earn my own living. I have much to thank the States for in providing such schools for the blind. Miss Benevides is an active church worker. She has a Sunday School class; she is president of the Dorcas Missionary Society and also helps as chairman of the Junior Society. She can operate the typewriter and gives studies in typewriting. She does her own housework when unable to have a servant. (From Christian Record Monthly, December, 1916.)

CLIPPING NO. 10.

The following is an article from an Oakland, Cal., paper and gives the account of the life work of the late Joseph Sanders.

Joseph Sanders for 32 years the moving force and spirit of the California Industrial Home for the Blind on Telegraph Ave., its superintendent, died October 20, 1917.

The life of this wonderful man should not be permitted to pass without an appreciation of its greatness. As he entered darkness he formed a resolution to be independent in spite of his infirmity. After an education in Manual training he waited for his opportunity, when he was made manual teacher and soon superintendent of the state institution. UP to that time pity had wept over the men and women who had lost their vision in adult age. Charity had handed out dole to them. But pity and charity are the results of emotions that are dulled by use, and he knew how fleeting and ineffective they were. His work followed an original path. He saw hope for the adult blind in making them an industrial and commercial force, raising them above the fluctuating relief approved by a pitying charity. He was not only an expert in all the handicrafts the blind can follow but he had commercial ability of the first order. Think for a moment of the task of teaching of a handicraft to a person with all their senses after they had passed their plastic age in which hand and brain are readily co-ordinated.

To the difficulty of such a task, add the blindness of those who are to be taught and you can appreciate the stupendous work undertaken by this blind man. Under his policy the adult blind were made a part of the industrial forces of the state.

The work of their hands entered into commerce and was bought, not for pity nor for charity sake but because it was manufactured product seeking a market and finding it.

Under his management the institute bid for and won contracts for our army and navy, for railroads and other great corporations; and its output stood shoulder high with any that sought a price. His idea of industrial independence won, and in winning, it made this California institution the first of its kind in the world.

When he began here nearly every nation of Continental Europe had abandoned all efforts to alleviate conditions of the adult blind.

The wisdom and wealth of the government had failed by not observing the difference between the minds of the Blind children and the Blind adults.

To Mr. Sanders this difference was plain. He was the first man in the world to make that difference the foundation of a system for the adult blind. Reciting a distinct and definite principle, this is the story of his success. The work he did here for the adult blind is equal to that done in England for the juvenile blind by that sightless American Campbell; and for this work Campbell was knighted by Queen Victoria and conspicuously honored and regarded by the government of Great Britain.

CLIPPING NO. 11.

MAKING GOOD BY THE MAN WHO LAUGHED AT FATE.

He came into the car at Pocatella, Idaho, and sat down beside me, without hands but not without hope. Blind but not beaten; crippled but courageous. I removed his overcoat from him and accepted the small attention courteously and cheerfully. Not all in the manner of a man hopelessly dependent upon others, his name is Hanks. At twenty-one he and his partner leased a claim near Neli, Utah, prospected for ore. They really had one of the richest lead mines in the west, as subsequently proved; but they never found it out. One noon they had been working near their cabin, and were cleaning up preparatory to chuck, and Hanks was feeling fine as a young man should, who was overflowing with life in working a good claim; has a keen appetite for the approaching dinner and a letter from his sweetheart in his pocket; some one had brought the letter up the hard trail to their lonely cabin; it was the last thing in Hanks' hand ever to be read with his own eyes. Hanks' partner had washed and was ready to go to the cabin, for

it was his turn to make the meal. A box of Dynamite caps lying in the sun near his jumper, he picked up his jumper and reached for the box and saw his gloves lying a few paces away, he stepped over to them first and paused to stuff them in his pocket and then turned back to the box. Just that close did N. C. Hanks come to escape being what he is. As his partner turned, Hanks called to him, "You go on to the cabin and hurry that grub, I will attend to the caps. In another moment he took up the box which had laid in the sun, until overheated; the slight jar did the rest. Every cap in that box was made to overcome a resistance of three pounds. By a miracle he was not torn to shreds, but he was hurled ten feet within a minute. He arose bleeding, blind, but calm. The mountains and the sky had vanished. Where his hands had been were bleeding stubs. With his hands had gone all means of a livelihood. His partner screaming and crying like a child, gazed upon him. Recovering he helped him to his cabin, bound his arms above the elbows with his handkerchief and started for help. They were six miles from a telephone or a neighbor and many more from a town or a doctor. All that afternoon, Hanks laid alone save for the companionship of a small dog, which cried piteously all the day. Mercifully Hanks suffered no pain, except for the bandage which tortured excruciatingly. As his arm swelled, he tried to gnaw them off, knowing that death would ensue. But seeing nothing better than death in life. Well help came. They got him to Provost to the Hospital. The mere wreck of a human being. They patched him up; but as he laid there thinking, life looked black indeed.

His sweetheart came to see him. He broke their engagement, then he felt better. It was the only duty he had left in life, and he had done it. He was out again but of what avail was that. What may a man see to do without eyes, what may he get without hands? They came to Provost and Byron King, of Pittsburgh, a lecturer and a teacher. King's daughter had married a relative of Hanks'. Hanks went to King to study. "Blessings be upon you, Byron King. You must be a teacher indeed. Along with literature you taught this man life; drawing expressions out of him, and put hope into him." For ten years N. C. Hanks has been lecturing, and giving critical interpretations of Shakespeare and modern authors. He goes back to the same audiences repeatedly, and that is usually considered the test of success. Think of it a moment, a man choosing as his life's work the interpretation of Shakespeare, and lighter literature without the aid of eyes or hands, as avenues of expression. Travelling alone in strange cities, over unfamiliar routes, depending on the nearest man at hand for the thousand and one little uses for hands and eyes. We find every

hour of our lives; and through it all keeping sweet, cheerful, serene, convinced and rejoiced that he is helping a little in life. Doesn't the dauntlessness of it all hearten you a little? I did not want to draw myself into this story but he dragged me into it the least bit and because of it, I was able to pay him, and the spirit of him the tribute I was aching to express without awkwardness.

E. V. COOK.

Extracts from an article from Christian Record, January, 1920. Hundreds of examples like the foregoing might be cited but my very limited space and the high cost of printing will not permit me to multiply clippings. It must also be considered that there are thousands of successful blinds in all parts of the world in every walk of life who are utterly unknown to the author of this work; and who have not submitted accounts of their experiences and achievements to publications of any kind. It is my aim in this department to submit only a selected few which I hope will be sufficient to give you a fair idea of **WHAT THE BLIND CAN DO**, and what they might be enabled to do under more favorable circumstances, with better facilities and patronage.

After reading those soul-stirring, thrilling and inspiring accounts you will be more able to realize and appreciate the following list which is steadily growing at the date of this writing, new names being received in every mail.

CLIPPING NO. 12.

BLIND SAILOR.

Is it possible for you to stretch your imagination and to enlarge and accommodate your thoughts enough to conceive of a man who is totally blind and without the aid of any seeing help except of a small boy, piloting and sailing vessels up and down the Chesapeake Bay? If your mental faculties are weak I think this is sufficiently calculated to make them strong, for such is really true.

James Slaughter, who at the date of this writing, conducts a small hand laundry at his home 417 Heaver, St., Baltimore City, he does all of the washing himself while his wife does the ironing. For many years Mr. Slaughter earned his living on the water front winter and summer; year after year tonging oysters and conveying water melons and other market produce from Gloster Pt. and other wharfs on the York river coast to Norfolk, Va., a distance of from 93 to more than a hundred miles, crossing Hampton Roads, shunning buoys, sand bars, shoals and other dangers into which seeing captains are often ensnared. In conversation with the writer, Mr. Slaughter said: "My friends and acquaintances could not realize that I was really blind. My own people said, 'He

is certainly blind but there are some things peculiar about him that we cannot understand.' I had firmly made up my mind that if I had to be blind I would be a creditable blind, and a man among men. I hired a cull boy and sailed out on the rock and tonged as many oysters as any other man. I cut and made sails and did anything that came to hand. The secret of it all is I always talked with Jehovah, God, who never failed to bring me out safe, sound and successful every time.

CLIPPING NO. 14.

In the February issue of the Ziegler Magazine a blank copy was inserted which the readers were requested to fill out giving their occupation. The response to this request were that gratifying, and while the list of occupations thus received does not by any means include all or possibly but a small part of the names of the blind who are at work, it at least furnishes interesting data to estimate the lines of work most used. Many successful blind who lost sight late in life do not read in embossed type, hence these would not be in the list unless their names were sent in by others who read the magazine. To those readers who were kind enough to send in the names of non-reader workers, thanks is due for their efforts to make the list as complete as possible. It is interesting to note that in numbers tuners lead there being about three hundred names sent in. The next in number was broom makers, 152; then salesmen, 136; a total of 229 teachers' names were received. These were divided as follows: Music teachers, 118, 75 of these men and 61 women, and teachers in schools for the blind. 23 men and 36 women teachers of seeing people. In literary lines, 15 men and 12 women; Home teachers for the blind, 3 men and 22 women. The following is a list of those in the various occupations: basketry, 19; broom makers, 150 and 2 women; canning, 95 men and 2 women; chiropractors, 12 men and 2 women; contractors, 4; dairying, 11; entertainers, 61 men and 15 women; evangelistic work, 3; factory workers, 28 men and 30 women; fancy work, 68; farmers, 32 men and 3 women; florists, 3; house work at home, 1 man and 89 women; house work on salary, 4; insurance, 19 men and 2 women; lawyers, 12; magazine subscription agents, 7 men and 1 woman; managers of business, 8; massage, 3 men and 3 women; manufacture owners, 10; members of legislature and congress, 5; merchants and store keepers, 92; mattress making, 20; net makers, 6 men and 2 women; news dealers, 27 men and 1 woman; nurses, 5 women; osteopathy, 9 men, 2 women; poultry raising, 15 men, 8 women; ministers, 34; woodworkers, 24, real estate agents, 8; salesmen, 12 men, 15 women; music teachers,

57 men and 61 women; teachers of seeing people, 15 men and 12 women; teachers in schools for the blind, 22 men and 36 women; home teachers, 3 men and 22 women; teaming and hauling, 4; telephone operators, 7 men and 8 women; tending furnaces, 3; tuning, 270 men and 1 woman; tobacco stemmers, 3; weavers, 20 men and 14 women; dictaphone operators, 17.

In addition to the above following occupations are represented each by a few workers: auto repairers, bridge tenders, taking boarders and roomers, clock repairers, clerking, coffee testers, coroners, newspaper correspondents, cooperage workers, designers in knitting, electrical repairers, editors, general utility housemovers, hog raising, judges, janitors, merchants, publishers, printers, proprietors of pool halls, polishing hardwood floor, newspaper reporters, running picture houses, shipping clerks, shoe makers, sisters of charity, social (blind), sorting prunes, telegraphy, railroad time keepers, tinsmiths, transcribers, undertakers, assistant well drivers, wire workers, wood sawyers, whip platters, workers in coal mines.

CLIPPING NO. 15.
MY LIFE'S WORK.

I did not intend to use time and space so valuable in the preparation of this work, in blowing my own horn, advocating my own cause or writing of myself, as I feel that my work is better described on the register of heaven than human scribe could ever record it here, but however after giving some brilliant accounts of the progressive and successful blind, I am convinced with an idea that my friends and readers will think it criminally strange that I have said nothing at all about my own career and experiences in religious and business life. So I shall beg your indulgence for a few moments while I shall endeavor to relate to you in a brief and concise manner a few of the most remarkable experiences which have made me a self-supporting missionary and a successful business man. It would be out of place here to go over a long story of my school life, since I encountered blindness in later years; sufficient to say that after graduating from the public schools and taking a commercial course, marrying and settling down to business at the age of 20 in Norfolk, Va., I accepted a position with the Pease Mfg. Co., Cincinnati, Ohio, as travelling representative for their Multumum Imparvo Self Heating Sad Iron, demonstrating the self heating polisher, presser, smoother and fluter, for which they offered 75 dollars per month; \$75 dollars per month in 1901 was equivalent to two hundred dollars per month now at the date of this writing, 1920. In the next year, one blustery

February morning on the street when a whirlwind took up deposits, out of which I received one in the right eye, this with neglected and improper treatment, caused violent inflammation, six weeks of illness and it was six months before I could recuperate. Finding myself more than half blind, I gave up my job and began to think of a different line of work. I built a rolling confectionery with shade and convenience, and pursued that business for the summer, shoving around the wharfs and labor centers, making and selling ice cream, snow balls and bottled beverages on ice. My success was so promising that I decided to prepare for it on a larger scale for the next year. So in the fall I entered the bottle business, saving such bottles as I would need the next summer and making shipment of my surplus stock to Griffinghagen Bros. Co., New York; McCormick & Co., Baltimore, Md., Rumford's Chemical Co., Providence, R. I., and other large firms which offered the best prices for my stock.

The next year I leased a place put up my shop, built a small truck, hired a helper and connected with the United Manufacturing Publishers and Advertisers' Association, took a course in Manufacturing Chemistry, and started in business in a wholesale way. By the middle of the summer my trade had become so heavy and my business had so out grown my small quarters, that I had to move out in the suburbs of the city. I accepted a partner who claimed to have had large experience in the manufacturing of beverages, etc., and prepared for an expansion of business. I gave my partner charge exclusively of the manufacturing department, while I looked after the business end of it. Although a seeing man, my partner, Mr. A. B. Conyers by name, really had, at least some of the knowledge he claimed; but soon proved incapable of caring for the situation, and after failing in every effort to produce goods fit for the market, Mr. Conyers grew dissatisfied and asked for a dissolution of partnership. I gave him enough bottles and cases to start him in a small way and set him aside in a retail shop next door to me. Although this caused quite a stagnation of business and brought me very near bankruptcy, the reputation of my already created trade, soon tided me over the drought and I was again on a fair sail for the rest of the season. I had about 100 customers, stores, restaurants and other dealers that had not been served for two weeks.

I went to one of my friends who was also a customer and drew enough money in advance to set up a small fermentation and in three days I was ready for delivery. In the fall when that line

of work diminished I added on the manufacture of household articles, such as, Scrub no more washing fluid; Magic metal cleaner, grease spots and stain eraser and labor saving soaps. About that time I got hold of some books and tracts on the prophecies of Daniel and the Revelation and other kindred truths. I became so convicted by the bible doctrine of the second coming of Christ,, the end of the world, signs of the times, state of the dead, immortality of the soul, resurrection of the body, renovation of the earth, restitution of all things and scores of other things which time and space will not permit me to mention here. I became so enthused over these truths that I simply found no more pleasure in the world and its ways. The scriptures came to me "What will it profit a man to gain the whole world and lose his own soul." I read and I prayed. I accepted Christ as my personal Savior and friend and the scriptures Jas. 2, 10; Isa. 58, I. Jno. 13, 17. Cry aloud, spare not, lift up thy voice like a trumpet, show my people their transgressions and the house of Jacob their sins."

Blessed is he that readeth and they that hear the words of this prophecy and keep those things which are written therein. For the time is at hand. Rev. I, 3. If ye know these things happy are ye if ye do them. For whosoever shall keep the whole law and yet offend in one point he is guilty of all. I thought that the whole world ought to know the truth as it appealed to me.

I put my bible in my pocket and found pleasure in nothing else but going around imparting a knowledge of the truth to others. Quite an interest was created in Norfolk and many souls embraced the message. But I could not stay at Norfolk or any other Folk when I read that Jesus said "Go ye into all the world and preach the gospel to every creature." So I sold out my business and ordered a big stock of these tracts and packed my grip and got on the road. I footed every mile from Norfolk, Va., to Elizabeth City, N. C., and back up as high up as Baltimore, Md., not passing a house, selling where I could and giving to those who could not buy. I arrived in Baltimore in 1905 where I found the Chesapeake Tract Society, and got acquainted with real colporteur work; and for three years I had the record of selling more small books than any other worker in this territory.

In 1906 I organized the Industrial Union for the moral, mechanical and educational development of its members and for the purpose of conducting correspondence and house to house educational and rescue missionary work, and to establish educational industries and training schools where such is not known.

I purchased a small publishing plant, elected an official board, put them in good working shape and then went on back to my

colporteur work, which I love so well.

The Norfolk church, at that time clamored for and elected me as their elder upon Brother Kirby's recommendation, who was elder of the Norfolk church at that time and who was very aged and feeble and therefore desired to retire, having faithfully served the church for many years. I respectfully declined the election, believing as I did that I could only fulfill my calling by carrying the truth to isolated districts where no one else cared to go and to those whom I thought would never get the message unless I carried it to them. Arguing that "Old men for counsel and young men for war, and that elder Kirby could well counsel the local church while I engaged in rapid fire work on the front of the battle line.

In 1907 I left for the Jamestown exposition, stopping over in Washington for five weeks arranging business with the Review and Herald Publishing Association and proceeding through Fredericksburg, Richmond, Petersburg and Newport News, representing various magazines, viz.: Liberty, Life and Health, and Bible Training School. I also carried a full line of books entitled Daniel and Revelation, Coming King, Our Paradise Home, Christian Sabbath, His Glorious Appearing and others too numerous to mention here, ordering ahead and meeting my shipment, at different points. Making my headquarters at Norfolk, I remained there one year, working all the surrounding territory with comparatively good success. My reports in the Trumpet generally headed the list and often went over the top.

I called elder Muntz, who was then engaged in tent and pastoral work in Newport News, to defend and help me resist the election. Elder Muntz responded to my call and did the best that he could by citing an instance where in one of our local conferences which he had attended some years before, there was present at that conference a certain man of valor and ability which they thought by all means should be elected president of that conference; notwithstanding his declination and resistance. They were about to unanimously pass the election over his head when a testimony from the Spirit of Prophecy came saying: "Don't you dare tie that man to any local work: he is reserved to cut the big stones in the large cities.

As the church refused to accept my absolute declination, I consented to act as assistant under Elder Kirby, as long as I remained in Norfolk.

In the spring I went to Cape Charles, stopping over a week at the request of Elder Muntz, in Newport News. Elder Muntz

asked me to go out to Brother Thorton to help him get started in the canvassing work after which I proceeded to labor on the Eastern Shore.

While working up the peninsula, the church at Cambridge labored to persuade me to remain there to take charge of the colored work; but I thought it criminal for me and my brother John M. Hayes who had been converted by my efforts and who was engaged with me in the colporteur work at this time, to remain at one place.

Later the same year we were called to the conference, which convened in Richmond, but by that time we had worked so far back in the forests of West Moreland county and had deliveries set for, so corresponding with the convention, that a delayed shipment by the Review and Herald Publishing house impaired our convenience to attend. Sister McGlockling was therefore sent to Knoxville, Tenn., while brother and I returned to Baltimore the following January and fostered our work there.

Elder G. Cox, who at this date has charge of the work in Cleveland, Ohio, received his first convicting rays of truth as a result of our labors at that time. It was after reading the wonderful book Daniel and the Revelation, which I sold him while employed as a chef at the Mt. Vernon Apartments, Baltimore, Md. While visiting his home in Virginia he read the noted volume and became deeply interested, and returned to Baltimore the following year, thereto and repaired himself for a bible worker, and was appointed and came in contact with the church, finally connecting himself as assistant at the third church where he served for more than a year, having been sent from there to Wilmington, Delaware, and finally to his present charge.

The Virginia Conference again called me but my sight had become so very much impaired by that time that I thought that I had better begin to make some preparation along that line; so I entered the School for the Blind in January, 1910, and took up New York Point, piano tuning and other subjects which I thought would qualify me for a tangible career. I completed my course in 1913. By that time, my sight had gone to about eight degrees. While I did not give up my book work, I bought a Printing outfit, and printed one hundred thousand cards, both of my piano tuning and manufacturing chemistry and conducted a formulary in connection with my laboratory, with the aid of my wife. I then advertised in every newspaper in Baltimore, and took pains to do my work conscientiously and well, so that at this writing I am happy to say that I have succeeded in building up a good reputable bus-

ness, and have become a favorite tuner among musicians; and control a large per cent. of the very highest class and most technical work, not only private, but for some of the largest hotels, churches, institutions public schools and even some state and Government work.

I am employing two regular helpers besides my daughter, a lady and a gentleman. Miss C. L. Archer, a trained nurse, musician and a stenographer, has charge of my office and laboratory.

Mr. J. Henry Smith, a master mechanic, renders help which is invaluable in my outside work. Notwithstanding all of this I find myself spending time and money in the missionary cause; conducting Bible studies and other house to house and correspondence methods of spreading a knowledge of the truth.

My work for nearly twenty years has been for seeing people. As I look into the church at Newport News, Alexandria, Washington and Baltimore, I can see the travail of my soul. I am happy that the Lord has blessed me in bringing in the sheaves; but when I seriously consider the seeing I am stunned with conviction on the question Where are the Blind? If I should be doomed to hell I wonder if I should be the means of dragging down others with me. Then if I should be privileged to make Heaven my home, why should I not order my life works so as to influence a mighty company of others to find their way around the throne of God?

A man's heart deviseth his way, but the Lord directeth his step aright. Prov. 16. 9.

Whatsoever therefore thy hands find to do, do it with all thy might. Eccl. 9: 10.

Whether therefore ye eat or drink, or whatsoever ye do, do it all to the glory of God. I Cor. 10, 31.

CONCLUSION.

In conclusion let me say, that there is no nation, creed, sect or people in the world or no division of God's people, which gives him more concern than the Blind as a people. They are referred to in the Bible more than a hundred and fifty times, either literally or spiritually. That they are of no small importance will be seen more and more clearly, the more technically you study the subject. Now we will lay aside the technicalities and take up the syllogisms.

No. 1: There are millions of blind in the world and perhaps billions have passed off the stage of action in the history of man. 1st. They are a people and they are recognized as such by all other people. 2nd. They are referred to in the Bible as much as, if not more than any other people.

Therefore they are embraced in, and are as inseparable from the message to all nations, kindred, tongue and people, as any other people.

No. 2. 1st. The blind are not only a people but they are a definite people. 2nd. As they are a definite people, definite work must be done among them as well as any other definite work must be done among or definite efforts are to be put forth to reach any other people.

Therefore the church has not finished her work among all people, until all the ground has been covered among the blind as a people. As the blind people are a definite people. 3rd. And if they are embraced in a definite message as other definite people, 1st, they must be dealt with in a definite way as well as any other definite people. 2nd. That way is as clearly outlined in the Bible as the way in which we are to deal with any definite people.

Therefore Christ cannot come to gather His people until definite work has been done among the blind as a people, and a special representation of them are made possible as well as of any other people.

It is simply a matter of impossibility to exhaust this subject, owing to my very limited space in a small work of this kind; at best I can show only a very faint idea, or give a very vague and meager idea of the real truth and importance of this question; but I do sincerely hope that my readers may at least view the situation in a different light to what they did before, and that every one may see personally his or her indispensable and individual duty and that your attitude toward your physically blind neighbor will, to

a greater or less degree, determine the measure and dealings of our Savior with or toward your spiritual blindness, for it has been clearly shown in the foregoing pages that the blind is as the stone that the builders refused, and which at last became the head of the corner.

God made them for divine purpose.

He uses them for examples of rebuke and warning and for inspiration of the seeing people. He provides for and commands us to provide for their social as well as all other well being.

He takes special note and watch care over them.

He uses them as channels through which to manifest His glory

He brought a special message to them as a people at his first advent. They are the first people He will call for when He comes again; and even in the test for discipleship or the preliminary trial for Christianity. Romans 2: 19.

Paul shows that one of the qualifications necessary to fit us as worthy candidates for Heaven with other acquired graces must be a comident guide for the blind, spiritually and temporally. As good Job was; Eyes to the blind and feet to the lame.

Thus you help to facilitate and finish the work of Christ on earth and hasten the glorious appearing in the clouds in heaven. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangels and with the trump of God and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together in the clouds to meet the Lord in the air. So shall we ever be with the Lord. Therefore comfort one another with these words.

"The Lord is not slack concerning his promise as some men count slackness, but is longsuffering to us ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night, in which the Heavens shall pass away with a great noise; and the element shall melt with fervent heat. The earth also and the works that are therein shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be? In all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for a new heaven and a new earth wherein dwelleth righteousness."

Say to them that are of a fearful heart, be strong, fear not. Behold your God will come with a recompense. He will come and save you. Then the eyes of the blind shall be open and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart and the tongue of the dumb sing, for in the wilderness shall water break out and streams in the desert."

And I saw a new heaven and a new earth for the first heaven and the first earth was passed away and there was no more sea. And I, John, saw the holy city, New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying: "behold, the tabernacle of God is with men, and he will dwell with them and they shall be his people and himself shall be with them and be their God. And God shall wipe away all tears from their eyes, there shall be no more death neither sorrow nor crying neither shall there be any more pain for the former things are passed away."

Blessed are they that do his commandment that they may have a right to the tree of life and may enter in through the gates into the city.

I. Thess. 4: 16-18. II. Pet. 3: 9-13. Isaiah. 35: 4-6. Rev. 21: 1-4. Rev. 22:14.

Dear Friend:

You will be happy to know that for the past few years we have been a source of inspiration and a stepping-stone to success, to hundreds who otherwise would been a dire failure and to whom life was only a barren shoreless sea.

The Blind, as a people are no longer an object of pity: the industrial and progressive blind are no longer dependent upon the fluctuating hand of charity for a livelihood. The State has done her duty in providing schools, work shops and homes, teachers for their temporal and financial welfare; but the church has failed to do anything to help provide for their social and spiritual wellbeing; hence, they cannot enjoy social and literary advantages so essential to life, liberty and the persuit of happiness.

There is hardly one out of a hundred blind who is fortunate enough to own any part of the Bible or other good book in type that they can read, and the disadvantages of calling for and returning and paying fines for books kept over time prevents them from enjoying the blessings of the public libraries.

If you are thankful to God that you are not numbered with these unfortunate souls. Kindly help us to further equip our FREE SERVICE LIBRARY FOR THE BLIND with Braille Moon Type, Boston Type, Line Letters and the Uniform Type Systems.

An immediate reply will be greatly appreciated. Wishing you all the blessings of the Lord, we are,

Respectfully yours,

J. A. HAYES, Manager.