A STUDY OF THE PROGRAM OF THE CHURCH AND RELATED ORGANIZATIONS IN MEETING THE SPIRITUAL NEEDS OF THE BLIND

By

MARIAN MURRAY WAGENER

A.B. San Francisco State College

A Thesis

Submitted in Partial Fulfillment
of the Requirements for
THE DEGREE OF MASTER OF RELIGIOUS EDUCATION
in
The Biblical Seminary in New York

New York, N. Y.
April, 1952

"And I will bring the blind
by a way that they know not;
in paths that they know not
will I lead them; I will
make darkness light before
them, and crooked places
straight. These things will
I do, and I will not forsake
them."

(Isaiah 42:16 A.S.V.)

TABLE OF CONTENTS

INTRODUCTION

INTRODUCTION

A. Statement of the Problem

The purpose of this thesis is to study the work of the church and related organizations in their programs for the blind in order to discover wherein they are meeting the spiritual needs of the blind and in what areas these groups are neglecting this responsibility.

One of the concerns of Christian education is "to help people, whether young or old, to live as Christians - to face the actual situations that their world presents to them and to resolve the issues in terms of Christian values and purposes."[1] Today more than ever before, the church is being brought face to face with opportunities and responsibilities to serve the handicapped. This study will seek to discover in what ways the church is helping the blind face the situation that their world presents to them and in what manner it is meeting their spiritual needs.

B. Sources of Data

A list of the religious organizations for the blind was secured from the Directory of Activities for the Blind in the United States and Canada.[2] These religious

. . . . . .

1. International Council of Religious Education: Christian Education Today. p.14.
2. Cf. Lende, Helga (Comp.): Directory of Activities for the Blind in the United States and Canada, p.139.

organizations include the American Bible Society, the John Milton Society, the Protestant Episcopal Church, the Christian Record Benevolent Association, the Christian Science Church, the Gospel Association for the Blind, the Christian Association for the Blind, the Full Gospel Publishing Company for the Blind, the Gospel Trumpet Company, the Hope Publishing Company for the Blind, the Xavier Society for the Blind, the Catholic Centre for the Blind, and the Jewish Braille Institute of America. The names of several denominations working in this field were obtained from the John Milton Society. These were the United Lutheran Church, the Methodist Church, and the Southern Baptist Convention. Letters were written to all of these groups requesting information about their work with the blind. All the groups supplied the requested information except the Hope Publishing Company for the Blind, which is no longer an organization.[1] Most of the information used in this thesis is taken from the letters that were sent to the writer by the leaders of these organizations and from the leaflets, periodicals, and other materials provided by them.

. . . . . .

1. Cf. LaSor, Katharyn: November 10, 1951, Letter to writer.

C. Method of Study

The first chapter will deal with a study of the blind person and his needs. It will present a brief history of the treatment and education of the blind. The chapter will conclude with an investigation of the spiritual needs of the blind. Chapter two will show the present day work that is being done for the blind by the churches and the related organizations. The chapter will first present a picture of denominational, and non-denominational work. Following this a view of the Roman Catholic work will be given. The chapter will conclude with a brief presentation of the Jewish program. An appraisal of the work of these religious organizations in the light of the spiritual needs of the blind will be the endeavor of chapter three. Although this study will present a view of the Roman Catholic and Jewish work for the blind, the major emphasis will be on the Protestant Church and the Christian message which it has for the blind.

CHAPTER I

THE BLIND AND THEIR NEEDS

A STUDY OF THE PROGRAM OF THE CHURCH AND RELATED ORGANIZATIONS IN MEETING THE SPIRITUAL NEEDS OF THE BLIND

CHAPTER I

THE BLIND AND THEIR NEEDS

A. Introduction

It has taken centuries to light the world for the blind through education. The veil has been slowly withdrawn, inch by inch, from the day of the beggar at the Temple steps to the world of the talking book, the college degree, and the monumental stock of books in Braille. In order to better understand and evaluate the work of the church today in its work with the blind, it is necessary to first understand the blind people with whom the church is to work. It is the purpose of this first chapter to try to understand the blind themselves - who they are, what they have done and what has been done for them, and what are their needs and opportunities in today's world.

B. Definition of Blindness

According to Harry Best,

> "Blindness is to be regarded as of not a few degrees, varying all the way from a condition where the want of sight is absolute or total, to a condition where the

sense of vision, while so impaired as to be of little actual use, does exist in some slight measure."[1]

A definition of blindness limited to complete or absolute want of the functioning of the organ of vision would, at least for practical purposes, be an inadequate standard by which to determine blindness. To a large extent the basic consideration of blindness with adults is the degree to which their eye defect operates as a barrier to economic endeavor, or in the earning of a livelihood. This might be called "industrial" or "economic" blindness.[2] With children the practical definition may lie in the inability to receive an education in the ordinary schools for children with sight, or in the use of raised print as the necessary means for reading.[3] This would be "educational" blindness.

In terms of "medical" blindness, the extent of vision or visual efficiency is to be regarded as depending chiefly upon three factors: visual acuity, field of vision, and muscular control.[4]

A standard definition of blindness declares that

. . . . . .

1. Best, Harry: Blindness and the Blind in the United States. p.165.
2. Cf. Ibid.
3. Cf. Ibid.
4. "Visual acuity has relation to the ability to see clearly the size, form, and color of objects which are in the direct line of vision of the eye. The field of vision includes both the area of direct vision and an area around it of less sensitive vision, called periferal or indirect vision, which is useful in giving a visual consciousness of moving or stationary objects not in the direct line of vision. Muscular control has reference to the muscles which move the eyeballs, the field of vision of the two eyes being largely overlapping; when these function in unison, the images seen by the two eyes are fused into a single image, with the obtaining of a perception of depth and distance." Footnote in Best, op. cit., p.165.

a person shall be considered blind who has

> "visual acuity of 20/200 or less in the better eye with proper correction, or a limitation in the fields of vision such that the widest diameter of visual field subtends an angular distance of no greater than 20 degrees."[1]

For practical purposes, definitions of blindness which have been used are: inability to read printed matter, even with the aid of glasses (if one has learned to read); to perceive large objects close at hand; to designate form or color; to count the fingers on one hand within a foot from the eye; to recognize the human face; to make out very large print without great difficulty; to work at occupations requiring vision; or to be in possession of visual acuity of less than one-tenth. A person blind in one eye is not to be technically regarded as blind.[2]

In general, then, one may be considered to be blind in whom sight is entirely wanting, or is so slight as to be of no substantial utility or of small material service, or one in whom even with the help of glasses the ocular power is not sufficient for the ordinary affairs of life, or in particular, for the performance of tasks for which eyesight is essential.[3]

C. The Extent of Blindness

The extent of blindness in the United States is

. . . . . .

1. Kurtz, Russell (ed.): Social Work YearBook, 1945. p.45.
2. Cf. Best, op. cit., p.166 (footnote number 2).
3. Cf. Ibid.

not accurately known for the matter of making a full and accurate enumeration of the blind is not an easy one. This is for several reasons: difficulty in formulating an exact definition of blindness; failure to discover all blind persons; inclusion of a great number not actually blind; reluctance in certain instances to state actual conditions of blindness; and the question of border-line cases, often to be included more or less at the judgment of enumerators.[1]

From 1830 to 1930 the Bureau of Census, United States Department of Commerce, decennially reported the number, ages, and so forth, of blind people in the U.S., but the data proved to be so incomplete and unrepresentative of the total blind population that the item on blindness was omitted from the 1940 census. According to the returns of the Federal census for 1939, there were in the United States 63,489 blind persons.[2] The National Health Survey, made in 1935-1936, gave an estimate of 107,000 blind persons, not including the ten thousand living in institutions.[3] Ralph G. Hurlin, in his testimony before the Sub-committee on Aid to the Physically Handicapped of the House Committee on Labor in 1947, estimated that there are probably about 230,000 blind persons in the United States.[4] This estimate has been adopted by many as

. . . . . .

1. Cf. Best, op. cit., p.169.
2. Cf. Kurtz, op. cit., p.45.
3. Cf. Ibid.
4. Cf. Hurlin, Ralph G.: Testimony before the Sub-committee on Aid to the Physically Handicapped of the House Committee on Labor, commonly known as the "Kelley Committee"; Outlook For the Blind and the Teacher's Forum, Vol. 41, No. 3, March, 1947.

the best approximation of the number of blind in this country.

D. The Blind by Age

The proportion of the blind in the early years of infancy is very small. Through childhood and youth the proportion slowly increases. In early adult life, or from twenty to thirty, there is a slight decline; but from there on there are constantly increasing proportions, up to extreme old age. The blind are thus found largely in adult life, especially in the later years, and most pronouncedly in those of advanced age.[1]

The National Health Survey enumeration reported the following percentage distribution by age groups: under twenty-five years of age, 5.8 per cent; ages twenty-five to forty-nine, 17.3 per cent; ages fifty to seventy-four, 47.2 per cent; and age seventy-five and over, 29.7 per cent.[2] Thus blindness in the United States is seen to be predominatingly an old age problem.

The age at which sight is lost is an important consideration in the education of the blind. Two-thirds lose their sight when their education is already complete. Those who become blind in late adolescence are stricken in the prime of their life and the consequences are apt to be severe. The

. . . . . .

1. Cf. Best, op. cit., p.182.
2. Cf. Kurtz, op. cit., p.46.

war victims and those who lose their sight through accidents often experience serious psychological disturbances and prolonged shock. The large group who lose their sight after middle age often view their state as a part of the process of aging. The children born without sight and those who lose their vision before the age of five are doubly handicapped, since five is the accepted borderline of visual memory. It is true that they learn Braille more easily than the adult blind, but residual memory is an aid to education. Eighty-three per cent of all learning is believed to be visual and knowledge comes easily through the many impressions that the eye receives. When a tree is mentioned, those with even a shadow of recollection can visualize its contours, colors, and proportions. But the one who is born blind must learn by the sense of touch that the tree is tall, the bark is rough, and the leaves are veined.[1]

E. A Brief History of the Place and Education of the Blind

The lot of the blind in human history has always been a sad one. Berthold Lowenfeld, Viennese trained educator and now principal of the California School for the Blind, has divided this history of the blind into three broad phases: the primitive period, the humanitarian period,

. . . . . .

1. Cf. Ross, Ishbel: Journey Into Light. pp.7,8.

and the period of social integration.[1] According to Dr. Lowenfeld, in primitive society the blind were regarded as liabilities in the struggle for existence. In the humanitarian phase they were granted the right to live but were viewed as wards of society. In the third period - today - they are emerging as fullfledged members of society, aiming at total integration and an even start with the seeing.[2]

1. The Primitive Period.

It is widely supposed that until the growth of religious feeling in early society, the handicapped, including the blind, were usually killed. The laws of Lycurgus in Sparta and of Solon in Athens permitted destruction of malformed or defective newborn. Plato and Aristotle are said to have approved of this practice. In Rome for centuries baskets were sold in the market places in which malformed children could be drowned in the Tiber. The laws of Romulus had restricted this practice to some extent, requiring that committees of neighbors should judge the unfitness of the child for citizenship before he was destroyed.[3] In most cultures children who survived their natal tests for fitness were usually allowed to live. Since blindness is difficult to detect at birth, it would seem probable that even in societies

. . . . . .

1. Dr. Lowenfeld also refers to these periods as: the periods of mendicancy, of the asylum, and of integration. Cf. Chevigny and Braverman: The Adjustment of the Blind, p.72.
2. Cf. Ross, op. cit., pp.5,6.
3. Cf. Chevigny and Braverman, op. cit., pp. 73,74.

permitting destruction of unwanted infants, many of the blind managed to survive if their local society would support them.[1] There is no evidence that the sightless in Rome were destroyed after infancy, but there is a great deal of evidence that they were very much neglected.[2]

Buddah preached, and exemplified in practice, kindness toward all weak and deformed. He declared it his wish to save all suffering creatures and "to be a light and a healer to those who lived in darkness."[3]

Among the Jews it became forbidden to destroy a defective child. No matter what his deficiency, he was still considered as a gift of the Lord and belonged to Him and therefore he was to be preserved. The Jewish Midrash, commenting on the verse "The Lord opens the eyes of the blind" says, "There is no greater pain, nor more bitter suffering than that which blindness brings." The Midrash likens the blind man to the overloaded camel or ass, concerning which the driver commands,

> "Be careful with him, for he is not loaded with light straw; I know the burden that he has to bear. Before all others, free this beast of his burden, for I have loaded him more heavily than any other!"[4]

In rabbinical literature there is frequent repetition of the statement "The blind man is as one dead." The Talmud commands that the same benediction be given on encountering a blind

. . . . . .

1. Cf. Chevigny and Braverman, op. cit., p.74.
2. Cf. Ibid., p.75.
3. Ibid., p.74.
4. Ibid., p.75.

man that is used on the death of a near relative.[1] There is no record of public care of the blind in Israel. It was not absolutely necessary, as private obligation toward the needy was amply expressed in law. Neither did the Jews think of educating the blind.[2]

Doubtless, in this primitive period, blindness was looked upon as the worst evil that could befall a man, and often as punishment. With not a few of the ancient, and even many of the modern peoples, the affliction of the blind was looked upon as a divine visitation; and in divers forms was the question asked: "Who did sin, this man, or his parents?"[3] Though certain blind persons attained a sort of spiritual preeminence, inspiring even a superstitious awe, the great mass was looked upon as practically useless, and some were at times given over to destruction. While the feelings of humanity afforded some a tolerable existence, the majority led the wretched life of beggars. No one thought of educating them for useful employment. "The life of the blind passed without love as well as without light."[4]

2. The Humanitarian Period.

a. Religious Brotherhoods and Asylums.

It is only after the advent of the Christian era

. . . . . .

1. Cf. French, Richard S.: From Homer to Helen Keller. p.36.
2. Cf. Ibid., p.37.
3. Cf. Best, op. cit., p.290.
4. French, op. cit., p.41.

that any pronounced change is found in the general attitude towards the blind. In the first century Christian communities, which had much the character of large family groups, the blind were taken under the care of the deacons and were guests of the Agapè and, as it were, receivers of the oblations from the altars of the congregation. Wealthy Christians often offered them dwelling places in their homes.[1]

Subjected as they were from earliest times to social ostracism and misunderstanding, it is not surprising that the blind found it convenient, where they existed in sufficient numbers, to organize themselves. Although the profession of beggary formed the core of their organization, it is true that they also banded together in more or less tacit recognition of their separate status and to help the other sightless.[2]

In the fifth century St. Lymnaeus, who lived in the Syrian mountains, gathered together the neighboring blind beggars and built small dwellings near his own home for them. He taught them religious songs and cared for them with the alms which he received from religious benefactors who were moved by the example of his good deeds. Subsequent developments under the protection of the Church all bear the stamp of this initial attempt at organized care.[3]

. . . . . .

1. Cf. French, op. cit., p.41.
2. Cf. Chevigny and Braverman, op. cit., pp.78,79.
3. Cf. Ibid., pp.79,80.

After the rise of the great cities in the twelfth and thirteenth centuries, the founding of hospitals and asylums by benevolent individuals became less frequent and the cities themselves undertook their establishment. In 1256 the citizens of Hanover, "under the inspiration of the Holy Ghost", undertook the founding of a hospital where pilgrims, the blind, the lame, or other poor wanderers might be received and cared for.[1]

The care of the blind was also undertaken in the hospitals of endowed churches, canonical foundations and the hospital orders.[2]

After the hospitals, the cloisters were the next in importance in the care of the poor, and especially in looking after the blind. One of the primary aims of the monastic groups was the care of the blind.[3] The cloisteral care of the blind was extended to blind children as well as adults, who because of their defect were in danger of death or degradation. In the Benedictine monastery at Cluny, daily provision was made for the lame, blind, aged, and others.

In 1254 the most famous and most important institution for the blind was brought into existence. This was at the time of the Crusades when a number of the Crusaders returned to Western Europe with their sight destroyed, either

. . . . . .

1. Cf. French, op. cit., p.45.
2. Cf. Ibid.
3. Cf. Ibid.

as a result of diseases contracted in their expeditions or as a result of punishment at the hands of the Saracens. For these an asylum was created at Paris by Louis IX, known as L' Hospital des Quinze-Vingts, in which three hundred blind persons found a refuge.[1] Each person brought all his possessions with him when he entered and when he died these became the property of Quinze-Vingts. Each new inmate had to swear to observe the statutes of the house, keep its secrets, offer certain prayers daily, be present at Mass, frequent the Sacraments, and fulfill assigned tasks obediently. Begging was encouraged on the part of the inmates for the support of this home.[2]

Important privileges were granted by various kings and Pope Clement IV commended the Quinze-Vingts to the attention of Christendom and gave its church important indulgences.[3]

As a result of the work of this institution, several similar, but smaller institutions, were founded at Chartres, Tournai, and Strassbourg.[4]

The Quinze-Vingts has an influence far more profound, however, than the inspiration of imitators. Grouping among the blind became sanctioned by religious approval, legal privilege, and custom.

. . . . . .

1. Cf. Best, op. cit., p.300.
2. Cf. Chevigny and Braverman, op. cit., p.82.
3. Cf. Ibid.
4. Cf. Best, op. cit., p.301.

While the hospital brotherhoods (like the Quinze-Vingts) arose chiefly in France, the free brotherhoods of the blind flourished, because of social conditions, in Italy, Spain, and Germany.[1]

In Italy in 1377 the blind at Padua founded the Congregation dei Ciechi. They united under a master with the object of carrying out diverse works of piety and were pledged to utter no blasphemy and to observe in their gatherings certain definite rules.[2] In 1661 a similar congregation was formed at Palermo.[3]

The influence of the brotherhoods on the course of the history of the social care of the blind has been enormous, and that influence extends to the present time. They caused the pattern of isolation and segregation to set and harden. They emphasized the real idleness in which, custom held, the blind had to remain. They dignified beggary by sanctioning the mendicancy of those who, under the strong protection of the Church, enjoyed special spiritual and temporal privileges.[4]

b. The Secular Asylum.

The decline of the church charities, the need of those unfit for work and the terrible increase in beggary

. . . . . .

1. Cf. French, op. cit., p.49.
2. Cf. Ibid., p.50.
3. Cf. Chevigny and Braverman, op. cit., p.84.
4. Cf. Ibid., p.85.

tended to produce toward the close of the Middle Ages a more practical organization for the care of the poor. The Reformation, breaking the power of the church in many sections of Europe, made imperative the construction of secular machinery to handle the matter.[1] Charities now became the undertaking of the flourishing cities. Of the poor ordinances which sprang up in response to the reform spirit, those of Nuremberg (1522), and Strassbourg (1523), are especially noteworthy. The former specified that all the really poor should be provided with necessary food, and the latter provided for every needy person a weekly dole according to his need.[2]

A similar goal was set by the "chest ordinances" of the time of the Reformation. These ordinances organized charities that were not exclusively under the control of the church but had a mixed churchly and civic character. The essential thought of the chest movement was that all the individual means of poor relief should be pooled in a single chest, out of which the poor were to be cared for. These ordinances, however, did not accomplish any far-reaching result. Only a small part of the possessions of the church actually got into the central treasury, and there were not enough institutions to carry on the practical work of relieving those unfit for work or the defective. Some states did, however, strive to erect a sufficient number of such institutions. In

. . . . . .

1. Cf. Chevigny and Braverman, op. cit., p.86.
2. Cf. French, op. cit., pp.52,53.

these "the shelterless, the defective, and the needy," were cared for. There were special apartments for all kinds of needy and infirm persons, the blind among them.[1]

In England the state had to assume the duty of caring for the poor after the Reformation had brought about the confiscation of church and monastic properties, as well as diminished the power of the religious brotherhoods and guilds to administer relief. In 1573 a tax was levied on property for the care of those incapacitated for work, and in 1601 Queen Elizabeth had a law passed on which English poor relief has continued to be based down to the present. The relief includes the blind as well as the old, sick, and crippled poor.[2]

In contrast to England, where the care of the poor took on its most distinctly Protestant form, in France all matters of poor relief continued longest in the hands of the Catholic Church. Even there, however, state-enacted provisions for the helpless poor were being put into existence.[3]

As in Germany, England, and France, the opening of the modern age saw in other lands the beginning of communal and civic provisions for poor relief. All decrees and ordinances agreed with the traditional practice of the church in classifying the blind among the disabled and acknowledging

. . . . . .

1. Cf. French, op. cit., pp.53,54.
2. Cf. Ibid., p.56.
3. Cf. Ibid.

the duty of caring for them.

3. The Period of Social Integration.

With what seemed astonishing suddenness the outlook changed for the blind. In 1783 a young Parisian, Valentin Haüy, had the idea that blind children could be systematically taught. He undertook to educate a seventeen year old boy, who agreed to devote to the experiment some of the time he was forced to spend as a beggar. Haüy conferred with several famous blind people of that time and investigated apparatus designed in previous years for the transmittal of information to the blind. Although Haüy was not the first to think of raised type which might be read by the fingers, he did invent the first method of embossing lettering of any kind on paper for the blind.[1]

Lesuerur was an intelligent boy, and in less than a year Haüy ventured to exhibit the results he had obtained with him before a learned assembly. A second exhibition secured for Haüy both financial aid and a number of pupils; a philanthropic society turned over to him twelve blind children under its care to be used as his first class. Thus in 1784 what was later to become the National Institution for the Young Blind was formed. Those twelve constituted the first blind class in history to be given a "formal" education.[2]

. . . . . .

1. Cf. Chevigny and Braverman, op. cit., pp.90,91.
2. Cf. Ibid., p.91.

In 1804, Johann Wilhelm Klein of Vienna, began the first systematic instruction of the blind in Germany. Like Haüy, Klein began with the education of one individual. This was the beginning of the famous Vienna Institute for the Education of the Blind, the organization itself being fully completed in 1808. Beginning with a true educational experiment, this institute was founded on the broad principles of a general education. Klein distinguished between the ends of education and charity, and to this day his school remains one of the most truly educational of all institutions for the blind.[1] There was nothing of the asylum about this school. He even hoped for a day when the special school for the blind would not be necessary, when blind children could enter the schools of the sighted with only such pedagogical help as their deprivation required. Klein's institute, according to French, "has done more than any other in the world to forward a scholarly study of the condition and education of the blind."[2]

The name of Samuel Gridley Howe is associated with the first educational work for the blind in the United States, and the year 1832 marks the beginning of blind child education in America. With the help of two experienced teachers whom he had met in his visit to the institutions of Europe, Howe

. . . . . .

1. Cf. French, op. cit., p.101.
2. Ibid.

opened a school for the blind in his father's home in Boston. The first class had six pupils, ranging in age from six to twenty years. In later years this became known as the Perkins Institution.[1]

Dr. Howe appeared before the legislatures of fifteen states to urge the cause of blind education. State schools sprang up rapidly. He spoke about his work incessantly before learned societies and published a number of pamphlets. He tried to promote a sense of organization among all workers for the blind, including the heads of asylums. He hated the idea of charity and hoped his school would some day be considered on the same footing with other educational establishments.[2]

The physical condition of many of the blind children on their arrival at school shocked him. He became insistent on the need for opportunity to develop physically. As Michael Anagos, Howe's son-in-law and successor at Perkins, stated it:

> "The object of his comprehensive system was to unfold the mental faculties and strengthen the bodily powers of the blind in definite order, to cultivate in them the aesthetic element and prepare them for a liberal profession, to train them in industrious and virtuous habits, to develop to the utmost extent all their faculties and aptitudes and, lastly to make them hardy and self-reliant so that they might go out into the world, not to eat the bread of charity but to earn a livelihood by honest work."[3]

. . . . . .

1. Cf. Chevigny and Braverman, op. cit., p.96.
2. Cf. Ibid., p.97.
3. Ibid., pp.97,98.

Howe's work was very influential. It has been stated that the education of the blind in America has not changed substantially from the pattern set by Howe, and as far as the entirely residential schools are concerned this assertion has considerable truth.[1]

At about the same time that Howe was working in Massachusetts, interest in the blind stirred in other parts of the country and schools were opened in New York and in Philadelphia.

From the pioneer work of these three schools (Boston, New York and Philadelphia), interest in the blind reached out until today there is an opportunity for every blind child in America to secure an education comparable to that open to seeing boys and girls.[2]

At present there are sixty-five residential schools for the blind,[3] and as of August 1950 twenty-five cities provided Braille classes in the public schools.[4] These educational opportunities usually begin at the kindergarten level and continue on through high school. In some states, pupils are sent to nearby high schools for instruction in the upper grades, the blind school continuing to provide residence, books, appliances, and tutorial assistance. The

. . . . . .

1. Cf. Chevigny and Braverman, op. cit., p.98.
2. Cf. Kurtz, op. cit., p.47.
3. Cf. American Foundation for the Blind (comp.): Residential Schools for Blind Children in the U.S., January 1952 (mimeo.).
4. Cf. American Foundation for the Blind (comp.): Braille Classes in Public Schools, August 1950 (mimeo.).

same situation sometimes applies to students attending college, but preferably arrangements are made so that blind students may live at colleges independent of schools for the blind. Many blind students go on to professional schools. Since many texts are not available in Braille, special reading service is needed. Sixteen states provide state funds for the payment of readers, and there are also a number of scholarships available to help students.[1]

Rehabilitation is today's word for the training of the blinded adults. During World War II, following preliminary training in a military hospital, blinded veterans (approximately 1,600 of them) were sent to Avon Old Farms, Avon, Connecticut for rehabilitation. This was in no sense a "permanent home". Here, in addition to such traditional courses as punctiform reading, work was given in orientation through hearing. Here, too, the men were trained, not for broom-making or chair caning, but for work in retail marketing, insurance, selling real estate, printing, secretarial work, and other occupations and professions. The purpose of Avon was to train men to live in the seeing world.[2]

The question arises, by what forces was the mass of ancient prejudice and disbelief broken to allow these events to happen. Actually the mendicancy period did not end when the asylum period began. The asylum only concealed what

. . . . . .

1. Cf. Kurtz, op. cit., p.47.
2. Cf. Chevigny and Braverman, op. cit., pp.7,8.

still existed. Under the church the asylum did have the purpose of saving souls but in its secular form it had no purpose except to remove the blind from the streets, and thus conceal their situation. The events that began to unfold in 1784 are not an outgrowth of the asylum period, but rather a revolt against it.[1]

What, then, brought this revolt? At the time Haüy founded his school, France was already on the brink of revolt against the social and political institutions of the past. America, too, at the time of Howe, was busily rejecting tradition. Revolution was the keynote of the times. The French and American revolutions were fought over the rights of men to liberty and equality. In this atmosphere the blind, too, broke through from the long-established and lowly position in which they had been held by the traditions of society, and asserted their right to a place in society.[2]

As was stated by Chevigny and Braverman:

> "The meaning for the blind man of today is clear. His welfare as a person lies with those who cling most firmly to the rights of the individual and freedom from class prejudice. His ability to maintain his position as a contributing citizen must rise and fall with the rise and fall of the democratic spirit."[3]

The blind who haven't already been pauperized do not want or need charity. What they want and need is a place in the seeing world. Once equipped for that they no longer

. . . . . .

1. Cf. Chevigny and Braverman, op. cit., p.104.
2. Cf. Ibid., p.119.
3. Ibid., pp.121,122.

need alms or pity. To them pity is the last insult. The blind are as capable of leading a normal life as anyone. As was said by one blind man as he talked to others who were blind:

> "Blindness should make no difference in your lives, none. Live exactly as you lived before, with the same pursuits, the same pleasures. You are cut off from nothing, except by inertia or timidity. You can enjoy many things as much as you ever did. Blindness is not a tragedy. It is merely an inconvenience."[1]

What the blind children and adults want is to be accepted as children and adults first and blind afterwards.

F. The Spiritual Needs of the Blind

It has just been pointed out that the blind are not a separate distinct group. They are individuals - individuals with a handicap. It is true that certain special methods will have to be taken into consideration in their Christian education, but basically their spiritual needs are identical with those of any other person or group.

1. The Method by Which These Needs Were Determined.

In order to determine how effectively the churches and the religious organizations are meeting the spiritual needs of their members, and in particular, the needs of their blind constituency, it is necessary to first know these spiritual needs. There is however no set statement of

. . . . . .

1. Ray, Marie B.: How To Conquer Your Handicaps. p.166.

the spiritual needs of an individual. It can, nevertheless, be assumed that the objectives of Christian education have been set up and specifically planned to meet certain needs. On the basis of this assumption, then, it is evident that by studying these objectives it should be possible to determine the needs which they were designed to meet. The International Council of Religious Education has formulated the following statement of objectives of Christian education:

"1. Christian education seeks to foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to him.
2. Christian education seeks to develop in growing persons such an understanding and appreciation of the personality, life, and teaching of Jesus as will lead to experience of him as Savior and Lord, loyalty to him and his cause, and will manifest itself in daily life and conduct.
3. Christian education seeks to foster in growing persons a progressive and continuous development of Christlike personality.
4. Christian education seeks to develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order throughout the world, embodying the ideal of the Fatherhood of God and the brotherhood of man.
5. Christian education seeks to develop in growing persons the ability and disposition to participate in the organized society of Christians - the Church.
6. Christian education seeks to develop in growing persons an appreciation of the meaning and importance of the Christian family, and the ability and disposition to participate in and contribute constructively to the life of this primary social group.
7. Christian education seeks to lead growing persons into a Christian interpretation of life and the universe; the ability to see in it God's purpose and plan; a life philosophy built on this interpretation.
8. Christian education seeks to effect in growing persons the assimilation of the best religious experience of the race, preeminently that recorded in the Bible, as effective guidance to present experience."[1]

. . . . . .

1. The International Council of Religious Education: Christian Education Today. pp.16,17.

2. The Needs.

From these objectives it can be concluded that among the spiritual needs of an individual are: (1) the need for knowledge - knowledge of God and Jesus, and knowledge of the Bible and other religious history and literature; (2) the need for worship - a sense of personal relationship to God; (3) the need for service; and (4) the need for fellowship - both in the church and in the family. These are the spiritual needs of the blind as well as those of the sighted. Although the methods of meeting these needs for the blind may be somewhat different, the needs themselves are exactly the same. It is essential that the church attempt to meet these needs of its individual members - the blind and the sighted.

G. Summary

Chapter one has introduced the blind person. It was found that his handicap is hard to define for blindness varies all the way from a condition where there is a complete lack of sight to that where sight does exist in some slight measure. The extent of blindness and the effect of blindness on different age groups were also discussed.

A history of the place and education of the blind was then presented. It was learned that down through the ages there has not been much of a place in society for the blind person. At first he was looked upon as a liability and

later as a ward of society. Now, little by little, he is being given his rightful place in society. Today he is being accepted and recognized as a fullfledged member.

It was further discovered that the majority of the blind do not want charity, but rather long for a place in the seeing world since they are normal human beings desiring to be treated as such.

It was concluded that the spiritual needs of the blind are identical with those of the sighted. It was noted that they, too, need a Christian education which will help them to grow in their knowledge of God and Jesus. Likewise, they need to express themselves in worship and in active service in the Christian community. Finally, the blind need to participate in the Christian fellowship. It was concluded that it is the duty and the challenge of the church to meet these spiritual needs of the individual handicapped by blindness.

CHAPTER II

THE PROGRAM OF THE CHURCH AND RELATED ORGANIZATIONS FOR THE BLIND

CHAPTER II

THE PROGRAM OF THE CHURCH AND RELATED ORGANIZATIONS FOR THE BLIND

A. Introduction

The purpose of this chapter is to survey the programs and work being done with and for the blind by the churches and related religious organizations.

In making this survey of the work for the blind by religious organizations the program of the Protestant Church will first be presented. This discussion will include its interdenominational, denominational, and non-denominational programs. Following this there will be a brief survey of the work being carried on by the Roman Catholic Church. Lastly a view of the Jewish work will be presented. The study of each organization will include a brief statement of its purpose, historical development, the work it is doing in the religious field, and its means of support.

B. The Program of the Protestant Church

1. Interdenominational.

a. The American Bible Society.

The principal agency in this country for supplying Scriptures to those handicapped by blindness is the American Bible Society.

> "The American Bible Society has as its single purpose to encourage the wider circulation of the Holy Scriptures without note or comment and without purpose of profit, to every man on earth in whatever language he may require."[1]

The American Bible Society's work for the blind began in 1835, when they made a grant of $1,000 to Dr. Samuel G. Howe, a great pioneer worker for the blind. His work eventuated in the publication of the Bible in the Line Letter system (a system using raised roman letters).[2] Since Dr. Howe's work, there have been constant efforts to simplify, condense, and improve embossed printing. As one system has supplanted another, the Society has at very heavy costs provided the Bible in it.[3]

Following the first Bible in Line Letter, the Society in 1894 published the Bible in New York Point (a system using the cell of six dots in a horizontal position).[4] For many years this system was used in the schools for the blind, and even today it is still enjoyed by many blind persons.

Then in 1903 the distribution of the Bible was begun in the Moon system (a modified raised letter system imported from England and especially acceptable to blind

. . . . . .

1. American Bible Society: The Bible and the American Bible Society. p.8.
2. Cf. Barrett, S. Ruth: The Bible for the Blind. Bible Society Record, Vol. 86, #5, May 1941, p.77.
3. Cf. Barrett, S. Ruth: The Bible for the Blind for Christmas. Bible Society Record, Vol. 94, #10, December 1949, p.154.
4. Cf. Chevigny and Braverman: op. cit., p.113.

people whose fingers are not sensitive enough to read the fine dots of the Braille), and in 1911, when American Braille was being taught in the schools for the blind, the Bible appeared in this system.[1]

In 1919, when the service men blinded in World War I, were being taught Revised Braille, the Society began work on the publishing of the Scriptures in this system. Revised Braille is the system most widely used today.[2]

The Society offers four editions of the Bible in Braille, the King James Version and the American Revised Version being available in both grade 1½ and in grade 2. The King James Version is made up of twenty large bulky volumes which require five and a half feet of shelf space.[3] A Braille Bible costs sixty dollars or three dollars per volume. As few blind persons are able to meet the full cost of the Bible, the American Bible Society offers it at a small cost, twenty-five cents per volume, and when a person is still unable to meet that cost, a full donation is made.[4]

The Bible in Moon consists of fifty-eight large volumes weighing 195 pounds, occupying over ten feet of shelf space, and costing over two hundred dollars to manufacture.[5]

. . . . . .

1. Cf. Barrett, S. Ruth: The Bible for the Blind for Christmas. Op. cit., p.154.
2. Cf. Barrett, S. Ruth: The Bible for the Blind. Op. cit., p.77.
3. Cf. American Bible Society: So That the Blind, Too, May Read the Bible. (leaflet)
4. Cf. Ibid.
5. Cf. American Bible Society: The Light Shineth in Darkness. (leaflet)

Like the Braille Bible, these volumes are sold for twenty-five cents per volume, or given as a gift by the American Bible Society.

The Bible Society has embossed Bibles, or portions of the Bible, in thirty-four different languages and systems, including Spanish, Portuguese, Italian, Greek, French, Arabic, German, Hebrew, Korean, Japanese, Chinese, and Polish.[1]

The American Bible Society also distributes a small volume of Scripture passages, which the blind call their "Pocket Bible". This little volume includes such favorite passages as the Ten Commandments, the Twenty-third Psalm, the Sermon on the Mount, and I Corinthians 13. More copies of this little book have been printed in Braille than any other book for the blind.[2] This "Pocket Bible" is available in Braille, New York Point, the Moon system, and also on two talking book records.

There is also a Braille concordance in the King James Version. This concordance is in ten bulky volumes costing about twenty-two dollars for the set, but the American Bible Society offers this to the blind at twenty-five cents per volume.[3] This concordance is proving an invaluable aid especially to blind ministers, Church School

. . . . . .

1. Cf. American Bible Society: Increased Distribution of Scriptures for the Blind. (mimeographed)
2. Interview with Miss S. Ruth Barrett, Secretary, Work for the Blind, on October 24, 1951.
3. Cf. Barrett, S. Ruth: The Blind Express Their Thanks. Bible Society Record, Vol. 92, No. 3, March 1947, p.43.

teachers, librarians, and Bible students.

For those who find it difficult to read any embossed system, the American Bible Society provides the Scripture Talking Book Records.[1] This service was begun by the Society in 1935. The whole Bible requires one hundred and seventy records - the Old Testament is on one hundred and thirty records and the New Testament on forty records. During 1950 new recordings of the New Testament and of several books of the Old Testament were made on the new ten-inch records.[2] The Bible is the longest talking book so far produced, the total reading time being 84½ hours. As has been previously mentioned, the Small Volume of Scripture Passages is also available on two double-faced talking book records.

It is interesting to note the following statement by M. Robert Barnett, Executive Director of the American Foundation for the Blind, regarding the Bible on talking book records:

. . . . . .

1. The talking book record is a disk similar to a regular twelve-inch phonograph record but so made that by running at about half the speed of a regular record, it speaks from each side of the disk for about 15 minutes. The talking book records are played on a "talking book" machine which has been especially constructed so that blind people can easily operate it by touch. A blind person may buy a reading machine at cost price from the American Foundation for the Blind, but the majority of blind people borrow theirs from the Library of Congress. These talking books of the Bible may, however, now be played on any 33 1/3 R.P.M. record-playing machine.
2. Cf. Proceedings of the 24th Convention of the American Association of Workers for the Blind, July 10-24, 1950.

> "The Bible which is the most popular reading among the sighted people, is also the favorite of blind men. The American Foundation for the Blind has just completed its second recording of all 66 books of the Bible on Talking Books (long-playing records) to be distributed by the United States Library of Congress and the American Bible Society. The Library maintains that among its 1,500 titles of Talking Books for the blind, the Bible stands pre-eminent in popularity. . .This recording was needed because the original wore out from frequent reproduction."[1]

During the year April 1950 to April 1951 the American Bible Society distributed 20,244 talking book records, exceeding the figure for any previous year. Since they began this service, the American Bible Society has furnished a total of 84,177 of these records to the blind.[2]

As with the embossed Scriptures, the Society offers the talking book Bible to blind persons at twenty-five cents per record, and when a person is unable to meet this nominal price, a full donation is made. These records are also available at one dollar apiece to sighted people.[3]

Thy Word Giveth Light is the title of a twenty minute Kodachrome 16 mm. sound film available for rental from the American Bible Society. In this motion picture the father of a serviceman tells the story of how his son blinded during the war had lost the will to live. Through the message which the raised dots of the Braille Bible brought to his

. . . . . .

1. Barnett, M. Robert: The Book for Free Men. New York Herald Tribune, 6-9-51.
2. Cf. American Bible Society: He Has Recorded the Whole Bible. Bible Society Record, Vol. 96, No. 4, April 1951, p.55.
3. Cf. American Bible Society: The Bible on Long-Playing Records. Bible Society Record, Vol. 96, No. 9, November 1951, p.142.

heart and mind, he found his way back to a useful life. The film also shows something of the work which the American Bible Society has been doing for the blind. This picture makes a direct appeal to the audience to help the Society continue its work of translating, publishing and distributing Scriptures for all who need and want it.[1]

The returns from sales meet only one-third of the total cost of the American Bible Society's work, and the Society's endowment fund yields less than one-eighth of its sustaining budget. The rest of the support, therefore, must come from churches and individuals. In 1946 the Advisory Council set goals for the giving of each denomination. Although as yet the desired goal from the denominations has not been reached, many denominations have made serious efforts to attain their yearly goals; some have succeeded, and others have exceeded the goals. In December 1950 the Advisory Council adopted the following action:

> "That inasmuch as the American Bible Society is the one adequate and inclusive cooperative agency of the Churches for worldwide distribution of the Holy Scriptures and therefore offers the best strategy for the Churches to cooperate in effecting Bible outreach at home and abroad, that this agency of the Churches receive official endorsement and increased support from all Protestant denominations."[2]

. . . . . .

1. Cf. American Bible Society: Suppose You Could Not See....?, (leaflet).
2. American Bible Society: The Bible, Book of Freedom. The Board of Managers' Report for 1950, pp.32-35.

b. The John Milton Society.

The John Milton Society is the interdenominational Protestant Church agency for meeting the religious needs of the blind. Its Board of Directors is appointed, directly or indirectly, by the Divisions of Christian Education, Home Missions, and Foreign Missions of the National Council of Churches. The John Milton Society does not seek to do any type of work that can be done by secular organizations for the blind, but only that which the church alone can and must do.[1]

A young engineer who was suddenly blinded at the age of twenty-eight wanted to serve in the work of his church. When he tried to obtain Sunday School and other religious literature in Braille, he discovered that while the Roman Catholic, Christian Science, Seventh-Day Adventists, and Mormon churches had provided such literature for their blind, the major Protestant churches had not done so. He raised his voice in protest.

A Secretary of the American Bible Society, engaged in providing Bibles for the blind, was continually embarrassed by repeated requests from people for Braille Sunday School materials, hymn books, and other such material which the Bible Society could not provide.

These and others found Helen Keller willing to

. . . . . .

1. Cf. The John Milton Society - A World-Wide Christian Service to the Blind (mimeographed), n.d.

plead their cause in an appeal to the churches. The churches of the United States and Canada represented in the International Council of Religious Education and the Home Missions Council of North America responded and in 1928 the John Milton Society was established to meet the religious needs of the 160,000 Protestant blind in these two countries.[1]

The Society is now world-wide in its service. Originally established to serve the 160,000 Protestants among the quarter of a million blind in the United States and Canada, the Society still spends four-fifths of its income meeting the religious needs of this group.[2] When the missionaries of the Protestant churches were challenged by the needs of the more than twelve million blind in other lands, they turned to this agency of United Protestantism, at first for religious literature in English Braille, and then for Braille literature in other languages. Mission schools established to help blind children overseas found the Society a valuable aid in special projects for these sightless boys and girls.[3]

For adults the John Milton Society publishes its monthly magazine, The John Milton Magazine. This magazine is a digest of the best materials in more than fifty church periodicals.[4] Thousands of sightless women readers were able

. . . . . .

1. Cf. The John Milton Society - A World-Wide Christian Service to the Blind (mimeographed), n.d.
2. Cf. Ibid.
3. Cf. Ibid.
4. Cf. The John Milton Society: That They May See. (leaflet)

to participate actively in the World Day of Prayer Service because the Society in cooperation with the General Department of United Church Women sent out the 1952 service in Braille for the first time.[1] In addition, the Society sends out four times each year its John Milton Sunday School Quarterly. This Quarterly in Braille with teachers' notes, not only helps older class members, but is used by eight hundred blind teachers of sighted children.[2] In 1952 the Society plans to have new Sunday School materials, because so few denominations are now using the International Sunday School lessons.[3] A wealth of other material and help that only the church can provide is available for adults through the John Milton Society, such as, a hymn book (with music), religious poems, a religious calendar, and other books - In His Presence, Song of our Syrian Guest, Search the Scriptures, Man Does Not Stand Alone, and Victory over Suffering.[4]

While there are not as many blind children as there are adults, they have a long road to walk without sight and so the John Milton Society devotes much of its work both at home and overseas to blind children. The children's Braille magazine Discovery goes in English to thirty-six countries. It carries stories and Sunday School lesson materials for

. . . . . .

1. Cf. The John Milton Society: That They May See. (leaflet)
2. Cf. The John Milton Society - A World-Wide Christian Service to the Blind. (mimeographed)
3. Interview with Mr. Nelson Chappel, General Secretary of the John Milton Society for the Blind, October 23, 1951.
4. Cf. The John Milton Society: That They May See. (leaflet)

younger boys and girls. The Society also publishes children's books such as Bible Stories for Children, Prayers for Children, Christmas Carols, and Letters from Aunt Lucy. Two new books, Modern Parables for Young Folks and Beggar Boy of Galilee, are being put into Braille by hand.[1]

Since two-thirds of the blind here at home are over sixty and do not learn Braille, the Society began the publication in 1951 of a talking book quarterly, in which the gems of religious poetry and prose can be played in talking book form.[2]

Another work of the John Milton Society is pastoral counseling. Much correspondence is carried on by the staff of the Society with the blind. This is one of the biggest correspondence classes in the world.[3]

The Society also has a library for the blind. At the present time there are only three books available for circulation. These are: Beggar Boy of Galilee, We Americans, North and South, and Modern Parables for Young Folks. The Society, however, is planning to expand its work in this department.[4]

While grants from denominational boards make up less than five per cent of the Society's budget, they indicate

. . . . . .

1. Cf. The John Milton Society: That They May See. (leaflet)
2. Cf. The John Milton Society - A World-Wide Christian Service to the Blind. (mimeographed)
3. Interview with Mr. Nelson Chappel, October 23, 1951.
4. Ibid.

the official sponsorship of these churches. Of the more than fifty denominations that contribute to the support of the John Milton Society, only four groups do any additional work of their own. These are the United Lutheran, the Protestant Episcopal, the Southern Baptist, and the Methodist churches.[1] Ninety-five per cent of the budget comes from annual contributions from church and Sunday School organizations, from individual laymen and women, and from bequests. The Society has no endowment fund. The blind themselves are the most generous contributors.[2]

2. Denominational.

a. The Protestant Episcopal Church.

The National Council of the Protestant Episcopal Church publishes monthly The Church Herald for the blind which circulates, not only among the members of their communion, but also in many of the schools ministering to the blind both in this country and abroad.[3] The Church Herald is published in grade 1½ Braille and contains the church calendar, prayers, a book in serial form, a question and answer department, a news and notes department, and the Episcopal Church School Lessons.[4]

. . . . . .

1. Interview in office on March 26, 1952.
2. Cf. The John Milton Society - A World-Wide Christian Service to the Blind. (mimeographed)
3. Cf. The National Council of the Protestant Episcopal Church: (A statement of their work for the blind), Received November 16, 1951.
4. Cf. Proceedings of the 24th Convention of the American Association Workers for the Blind.

In the past the church issued a number of religious pamphlets, but this supply has run out and they have to wait for a further appropriation before these pamphlets can be reprinted. They also have published in Braille parts of the Prayer Book and a complete copy of the Service of Holy Communion with the Collect, Prayers, Epistles and Gospels for each Sunday of the year.[1]

In many large centers the Episcopal Church has clergy whose particular work is to minister to the blind both by the spoken and written word.[2]

Every Christmas and Easter the National Council sends out numbers of cards conveying a spiritual message and a few words of greeting to those who are unable to read the printed word.

The Philadelphia Protestant Episcopal City Mission has a department for church work among the blind. Most of their work is social case work; very little is definitely spiritual. The church worker encourages her blind clients to attend the services of the church of their choice. This group also sends Forward Day by Day, a publication of the Protestant Episcopal Church, in Braille to those who are visually handicapped.[3]

. . . . . .

1. Cf. The National Council of the Protestant Episcopal Church: op. cit.
2. Cf. Ibid.
3. Cf. Lever, Mrs. Cora M., November 14, 1951, Letter to the Writer.

b. The Lutheran Church.

(1) The United Lutheran Church.

The Board of Social Missions of the United Lutheran Church in America believes that the best ministry to people with handicapped sight is in the local parish. Therefore they provide aids in Braille which the local parish may use: Luther's Small Catechism, an Explanation of Luther's Small Catechism, and the Common Service Book with two hundred hymns. The Board of Social Missions is also entering into the field of providing Sunday School literature in Braille upon individual request. This Sunday School material is the regular closely graded system of the Lutheran Church. They also urge pastors in communities where there is a residential school for the blind to provide a spiritual ministry to the Lutheran students there.[1]

In an effort to minister to the deaf-blind who know the deaf signs, this denomination has instructed more than one hundred seminarians in the use of deaf signs.[2]

The United Lutheran Church also contributes financially to the John Milton Society.[3]

(2) The Evangelical Lutheran Church (Norwegian).

The Evangelical Lutheran Church centers its work

. . . . . .

1. Cf. Shearer, Francis A., March 17, 1952, Letter to the Writer.
2. Cf. Ibid.
3. Cf. Ibid.

for blind people in a congregation at Faribault, Minnesota.[1]

(3) The Missouri Synod Lutheran Mission.

The objectives of the Missouri Synod Lutheran Mission for the Blind are:

> "To magnify the name of our Lord and Savior, Jesus Christ, to edify the saints, to save precious blood-bought souls, to make sinners wise unto salvation through faith which is in Christ Jesus."[2]

They aim to accomplish these objectives in four ways: in the first place by publishing literature in raised type, which is made available to Lutherans and the unchurched blind throughout the world; two, by providing spiritual care for the Lutheran blind, especially children at State schools for the blind, and also for the unchurched blind; three, by inviting the unchurched blind to their services and social gatherings; and four, by providing talking books and machines to the blind who are unable to read the raised type.[3]

In 1938 a library for the blind was established by the Lutheran Church. At the present time this library contains one thousand volumes of religious books in Braille and Moon type. About sixty volumes are added annually by thirty volunteer transcribers. These books are circulated free of charge among the blind in the United States; a small postage

. . . . . .

1. Cf. Shearer, Francis A., March 17, 1952, Letter to the Writer.
2. Schroeder, O. C.: The Silver Anniversary of Our Mission to the Blind - 1926 to 1951. American Lutheran, Vol. XXXIV, No. 1, January 1951, p.6.
3. Cf. Ibid.

charge is required to send them to foreign countries. Probably about fifteen thousand blind persons are served by the Lutheran Library.[1]

The books which are hand-transcribed for the Lutheran Library are not for sale, but are lent to blind readers. However, the Missouri Synod of the Lutheran Church do have some printed Braille books for sale. These include such books as the Life of Martin Luther, Prayer Book for the Blind, hymns, Bible histories, and the Catechism.[2]

The Lutheran Braille Messenger, their first magazine, was published in 1927, and in 1928 the Moon type Herald and the German Braille Bote were made available.[3] Schroeder says:

> "The work of our Mission to the Blind in the past twenty-five years has been chiefly a Braille Mission, sending out the printed Word of God in magazines, books, and hand transcribed material for instruction in the doctrines of the Bible to win and keep souls for Christ. In the future our Board intends to promote this Mission also by personal contacts through our District Home Mission boards and pastors and through instruction at State Schools for the Blind."[4]

c. The Methodist Church.

The Board of Education of the Methodist Church makes an annual contribution to the John Milton Society. They also help support the work of the American Bible Society.

. . . . . .

1. Cf. Schroeder, O. C.: The Silver Anniversary of our Mission to the Blind - 1926 to 1951. Op. cit., p.7.
2. Cf. Ibid.
3. Cf. Ibid., pp.6,7.
4. Ibid., p.18.

The Upper Room, the daily devotional booklet of the Methodist Church, is available in Braille. The subscription price is two dollars a year.[1]

A great deal of their other work is done in informal ways to help keep the handicapped active in the fellowship of the church.[2] This varies greatly in local churches. A list of possible activities for the aged, shut-in, and handicapped are suggested in The Work of the Adult Home Department of the Local Church.[3]

d. The Southern Baptist Convention.

The Sunday School Board of the Southern Baptist Convention publishes one periodical in Braille, The Braille Baptist. This carries a brief treatment of the Sunday School lesson, Uniform Series, a brief treatment of the Training Union lesson, which is material prepared for use in the Training Union in their churches, and brief excerpts of articles from several of their denominational papers. This periodical is made available to blind people upon request without charge.[4]

e. The Christian Record Benevolent Association, Inc.

"The Christian Record Benevolent Association is

. . . . . .

1. Cf. The Upper Room, Vol. 17, No. 6, January - February, 1952.
2. Cf. Teague, Florence, February 19, 1952, Letter to Writer.
3. Cf. Rippy, M. Leo: The Work of the Adult Home Department of the Local Church.
4. Cf. Allen, Clifton J., March 28, 1952, Letter to the Writer.

striving to lift the veil of darkness from the eyes of all who are deprived of the blessing of sight."[1] The objectives of the Association are set forth as follows in the Articles of Incorporation:

> "The purpose and objects for which this corporation is organized is to publish free literature for the blind, and to assist financially or otherwise worthy individuals who are partially or totally blind or are affected with eye trouble or failing sight;. . .this organization is not for personal profit or gain to any individual or organization whatsoever, but that all its property, profits, and assets must be used and expended for the purposes and objects for which said corporation is organized, and to further by all proper and legitimate agencies and means, religious, missionary, and charitable, and educational work among the blind."[2]

This Association came into being in 1900. In the fall of 1899 a young man by the name of A. O. Wilson, himself blind, went to the officers of the General Conference of Seventh-day Adventists with the urgent request that some provision for the production and distribution of embossed religious literature among the blind be made. His appeal was given a sympathetic hearing and steps were taken at that time to set up what is now known as the Christian Record Benevolent Association, Inc. The first issue of the Association's present leading journal was published and distributed the following January. While the Association and its services are sponsored, supported, and directed by the Seventh-day Adventist Church, its services are available to the sightless regardless of race, creed, or color.[3] . . . . . .

1. Christian Record Benevolent Association: Rays of Light to the Blind. (leaflet)
2. Degering, C.W.: The Christian Record Benevolent Association, Inc. (typed sketch of the Association's work).
3. Cf. Ibid.

For adults the Association publishes the The Christian Record which is a fifty-six page monthly non-sectarian journal in Braille, grade 1½ and New York Point. This journal at the present time has a mailing list of 5,461[1] throughout the United States, Canada, and a number of foreign countries. There is also another monthly journal, The Bible Expositor. This is a forty-page monthly journal which is devoted to topical religious articles. Like The Christian Record, it is issued in both Braille and New York Point, and has a circulation of 1,784. The Sabbath School Monthly, with a mailing list of 1,325, is a forty-page monthly in Braille devoted to a weekly series of Bible lessons. In 1941 the Association organized a Bible correspondence course in Braille. The total enrollment of this course is around six thousand.

For the children there is the Children's Friend, a thirty-two page compilation of moral and character building stories and articles on the primary and junior level. This is issued monthly in Braille only and has a circulation of 1,612.

The Christian Record Benevolent Association also maintains a free circulating library of about seven hundred books.[2] There are, however, only about one hundred and forty titles in this collection since many are duplicates in other

. . . . . .

1. All circulation reports and services are as of July 31, 1951.
2. Cf. Degering, C.W., op. cit.

kinds of embossed writing.[1] This library contains doctrinal books, books dealing with Biblical exposition, general religious books such as The Greatest Thing in the World, Fanny Crosby's Story and The Other Wise Man, books about social problems, and also some non-fiction secular books.[2]

In addition to this there is a series of religious talking books which are issued by the Association and distributed through the regional branches for the blind of the Library of Congress.

Some personal visitation work is carried on by a corps of trained field workers.

The work of the Association is financed by public contributions. It is the plan and policy to establish an endowment that will make possible the meeting of current operating expenses from the income of the endowment investments.[3]

f. The Christian Science Church.

The approach of The Mother Church to the spiritual needs of the visually handicapped is somewhat different from that of other organizations. Because Christian Science teaches that Christianity and healing are synonymous, the primary interest of The Mother Church in connection with those with visual problems, as with any kind of physical problem,

. . . . . .

1. Cf. John Milton Society: [titles of books that are available from religious organizations for the blind]. (mimeographed)
2. For further listing of these books, see Appendix I.
3. Cf. Degering, C.W., op. cit.

is to make available the means of healing.[1]

A number of Mary Baker Eddy's works are available in Braille and in Moon editions. The following are available in Braille grade 1½: Science and Health with Key to the Scriptures ($15), Manual of the Mother Church ($2), Rudimental Divine Science and No and Yes ($2), Unity of Good ($2), Retrospection and Introspection ($3.50) and Seven Poems (.75). Christian Healing (.60) and Seven Poems ($1.25) are available in Moon edition.[2]

For the student of Christian Science unable at present to read ink print, the Preface and the first five chapters of Science and Health with Key to the Scriptures may be heard on talking book records.[3] There are also a number of phonograph records of readings, hymns, and solos available.[4]

3. Non-denominational.

a. The Gospel Association for the Blind, Inc.

"The Gospel Association for the Blind is a non-denominational faith work, called into being by the Lord as missionary enterprise."[5]

. . . . . .

1. Cf. Channing, George, November 14, 1951, Letter to Writer.
2. Cf. Christian Science Church: Price List (Effective April 30, 1951).
3. Cf. Christian Science Church: Over One Hundred Pages of the Christian Science Textbook are Now on Talking Book Records.
4. Cf. Channing, George, November 14, 1951, Letter to Writer.
5. The Gospel Association for the Blind, Inc.: Winning the Blind for Christ.

Ralph Montanus, following his ordination to the ministry, felt the great need of bringing the gospel to the sightless. Gathering together a group of Christian workers, he organized the Gospel Association for the Blind. Montanus himself, founder and president, is totally blind.

The Gospel Association for the Blind carries the gospel of Christ to the sightless in three ways: (1) Each month the Gospel Messenger,a Braille magazine, is sent free to readers all over the United States and Canada and in many countries of the world. Each issue of the Messenger begins with an article presenting God's way of salvation. After this comes an editorial by Montanus, the editor, who takes a personal interest in his readers and corresponds with many of them. Then follow several articles selected to afford a balanced nurture in the Christian life. One may be a Bible study; the next an instruction in prayer.[1] (2) Braille tracts bearing the message of salvation are distributed to those who do not know Christ as their personal Savior.[2] (3) Correspondence in Braille is carried on with scores of blind people throughout the world, bringing them counsel and encouragement.[3]

In addition to this work, Montanus has a radio program every Sunday evening over one of the New York stations. By

. . . . . .

1. Cf. The Gospel Association for the Blind, Inc., The Gospel Messenger.
2. Cf. The Gospel Association for the Blind, Inc., Winning the Blind for Christ.
3. Cf. Ibid.

means of radio he is able to tell the nation that the world's blind have heretofore been neglected as a missionary field and relate what the Association is doing to carry them the gospel.[1]

The Gospel Association for the Blind is financed wholly by offerings from those whom the Lord moves to support it.[2]

b. The Christian Association for the Blind, Inc.

The Christian Association for the Blind is a "fundamental Christian Association working for the blind and the world is our field."[3]

This Association was originated in 1929 by Rev. Neil McIntyre, after he came to this country from Glasgow, Scotland. McIntyre, known as "Scotland's Blind Evangelist," lost his sight when a boy of seven. At the age of fifteen he was led to Christ. Soon after his conversion he began to preach, receiving his training in the Glasgow Bible Training Institute. When he came to this country, he became extremely burdened for the hundreds of thousands of blind people in this country. He knew that his blind brothers were in great need of the gospel and good, sound Braille reading matter. Gathering around him a group of Christian men, he put before

. . . . . .

1. Cf. The Gospel Association for the Blind, Inc., Winning the Blind for Christ.
2. Cf. Ibid.
3. Christian Association for the Blind, Inc. (Printed letter to friends of the Association - 1951).

them what was on his heart and they, too, became interested in launching a religious Braille magazine for the blind. Thus the Christian Association for the Blind was incorporated.[1]

The Lamp is the Braille magazine of this Association. It is a non-sectarian, undenominational gospel magazine published in Braille and given free to the blind.[2] Other literary activities of this organization include providing the blind with Bible study books in Braille, publishing in Braille the best in Bible lessons and Bible studies, and transcribing Christian books into Braille for their free circulating Braille library.

In addition to this work in the field of literature, the Christian Association for the Blind does home visitation work, both in individual homes and in hospitals and institutions for the blind. There is also Christian guide service for them. Another work of this Association is the canvassing of houses seeking blind people. Still another service is done by giving Christian counsel and guidance where it is needed. Through this organization the blind are also brought into homes for Thanksgiving and Christmas dinner.[3]

The work of this Association is not endowed, nor underwritten by anyone. They trust the Lord to meet their

. . . . . .

1. Cf. Christian Association for the Blind, Inc.: A Gospel Ministry to the Blind.
2. Cf. Ibid.
3. Cf. Christian Association for the Blind, Inc.: (Printed letter to the friends of the Association - 1950).

needs.[1]

c. The Full Gospel Publishing Company for the Blind.

The Full Gospel Publishing Company for the Blind is a non-sectarian, non-profit organization. Its work was launched in 1925 by the Rev. and Mrs. R. G. Shepherd.[2]

A free circulating library of Braille books is the main activity of this company. This work has been continually added to and there are now over 175 titles available.[3] In this library are devotional books, biographies, books of story tracts, books that expose various false teachings of the day, and a few books of Christian fiction. They draw from the works of such authors as A. B. Simpson, Andrew Murray, S. L. Brengle, F. B. Meyer, R. A. Torrey, Arthur T. Pierson, Hudson Taylor, James H. Brookes, Seth C. Rees, Basil Miller, C. G. Trumbull, H. A. Ironsides, and Dr. Max Wertheimer.[4]

Up until June, 1950, the Full Gospel Publishing Company for the Blind also published a Braille magazine entitled The Full Gospel Monthly. This contained the international Sunday School lessons with comment from the "Gist of the Lesson," edited for many years by R. A. Torrey.

. . . . . .

1. Cf. Christian Association for the Blind, Inc.: A Gospel Ministry to the Blind.
2. Cf. Full Gospel Publishing Company for the Blind: Another Harvest Field, Vol. 8, No. 1, July 1949.
3. For a listing of some of these books, see Appendix I.
4. Cf. Full Gospel Publishing Company for the Blind: Another Harvest Field, Op. cit.

However, Ralph Montanus (founder of the Gospel Association for the Blind) is now publishing the Sunday School lessons with comment in "Gist of the Lesson."[1]

d. The Gospel Trumpet Company.

The Sunday School Monthly is the magazine published by the Gospel Trumpet Company. This is published in New York Point only. Loan books are available from their free lending library.[2] At the present time this is the only work being carried on.

C. The Program of the Roman Catholic Church

1. The Xavier Society for the Blind.

The Xavier Society for the Blind, founded in 1900, supplies reading matter, especially Catholic literature, to the blind, regardless of creed.[3]

The Catholic Review is the bi-monthly, literary-religious magazine in Braille, grade 2, which is sent free upon application to any blind person by the Xavier Society. In addition to this magazine, the Society has many hundreds of Braille books available for the blind. There are some hand-transcribed books which are made by volunteer transcribers and bound in the Xavier workshop. The Xavier library has

. . . . . .

1. Cf. Shepherd, Mrs. R. G., November 9, 1951, Letter to Writer.
2. Cf. DeFore, G., November 15, 1951, Letter to Writer.
3. Cf. Xavier Society for the Blind: Catalogue of Plated Books and Talking Books. (mimeographed)

thousands of these books. Since there is only one copy of each, they are never sold, but may be borrowed free for one month. In addition to these books, the Society has many plated books which the blind may obtain free on loan or purchase at a reasonable price, which does not represent a profit. The plated books include (1) The Ordinary of the Mass, an eighty-seven page book which includes all prayers, lessons, and other material which form the unchanging portion of the Holy Sacrifice; (2) The Children's Mass, forty-three pages, containing various prayers, based on liturgical text, which children may recite during the various parts of the mass; (3) My Daily Companion, seventy-one pages, containing daily prayers, devotions for Confession and Communion, and also the Way of the Cross in brief form; (4) Catechisms; and (5) My Daily Readings from the New Testament.[1]

The Catholic calendar, in grade 2 Braille, lists every day of the year and includes Saint's days, days of fast and abstinence, and a daily pious practice. This calendar is sent free to the blind if they make application before October of each year for the calendar of the next year.[2]

In addition to the printed materials the Xavier Society has talking books. The Imitation of Christ may be obtained free on loan for one month or it may be purchased at one dollar per record by the blind person. Other talking

. . . . . .

1. Cf. Xavier Society for the Blind: Catalogue of Plated books and Talking Books. (mimeographed)
2. Cf. Ibid.

books are not sold but may be obtained free on loan only. These include (1) the Holy Gospel (Douay version) according to St. Matthew (five records), St. Mark (three records), St. Luke (seven records), St. John (four records), and the Acts of the Apostles (six records); (2) Father Smith Instructs Jackson (twenty records); (3) Peace of Soul by Fulton Sheen (twenty records); and (4) The Catholic Hour, 1951, the first six months, by Fulton Sheen (nineteen records).[1]

The Xavier Society is a non-profit, charitable organization. To maintain and expand its extensive free service to those who live in perpetual darkness, the Society must depend entirely and solely upon donations, as it does not receive any subsidy from any public or private agency - federal, state or city.[2]

2. The Catholic Centre for the Blind.

The Catholic Centre for the Blind is a home in New York for blind working girls, under the auspices of a Board of Directors, and the personal supervision of the Sisters of St. Dominic of Blauvelt.

> "To alleviate the heartache, to extend a friendly hand, to help them to take their place as self sustaining members of the Community, to give them a feeling of accomplishment and a sense of confidence and security,
>
> . . . . . .

1. Cf. Xavier Society for the Blind: Catalogue of Plated books and Talking Books. (mimeographed)
2. Cf. Xavier Society for the Blind: Guard of Honor Manuals for the Blind. Reprinted from Messenger of the Guard of Honor of October, 1949.

> to shelter them in a truly Christian home, these are the aims of the Catholic Centre for the Blind in providing a home for blind working girls."[1]

The residents at the Centre have the privilege of daily Mass celebrated by the Dominican Fathers and of Benediction of the Blessed Sacrament on Sundays and Holy Days. The Rosary is said daily. Quarterly and annual Retreats are held at the Cenacle. These Retreats are sponsored by the Catholic Centre for all the Catholic blind women of New York City. The Annual Report for 1950 shows that weekly sermons were given during Lent and that a Bible group met on Sundays. Midnight Masses were given on both Christmas and New Year's eves.[2]

There are Catholic guilds for the blind located in Boston, Massachusetts, Brooklyn, New York, Buffalo, New York, and Hartford, Connecticut.[3]

D. The Jewish Braille Institute of America, Inc.

The Jewish Braille Institute was founded in the city of New York in 1931 expressly to "minister to the cultural and religious needs of the Jewish blind of America and throughout the world."[4]

. . . . . .

1. Annual Report of the Catholic Centre for the Blind, p.5.
2. Cf. Ibid., p.9.
3. Cf. Lende, Helga (comp.): Directory of Activities for the Blind in the United States and Canada. p.139.
4. Wachtell, Rose: An Open Letter Addressed in Boundless Gratitude to the Friends and Patrons of the Jewish Braille Institute of America on the Occasion of the Institute's Twentieth Anniversary - April 22, 1951 (mimeographed).

The Jewish Braille Review is the monthly Braille magazine of this organization. It is printed in English Braille and is given free to the Jewish and non-Jewish blind throughout the world. Each issue contains a children's supplement.[1]

In the summer of 1936 the Jewish Braille Institute completed and officially adopted[2] the International Hebrew Braille Code.[3] This code is essentially a phonetic adaptation of the English Braille alphabet. That is, wherever possible, consonants and vowels of the English alphabet are made to serve for their Hebrew equivalents in sound. For instance, B is used for Bet; G for Gimel; E for Segol; and U for Kubbutz. Where there is no such equivalent character available, some other symbol selected for its Braille appropriateness is employed. Because the vowel points used in printed Hebrew cannot be reproduced in Braille, it was necessary to adapt special signs for the vowels, semi-vowels, and other peculiarly Hebraic symbols required. In the Hebrew Braille Code, vowels immediately follow the consonants they affect. Unlike printed Hebrew, Hebrew Braille is read from left to right.[4]

. . . . . .

1. Cf. The Jewish Braille Review.
2. A few minor changes in vowel symbols were adopted in 1937 and in 1944.
3. Cf. The Jewish Braille Institute of America, Incorp.: The Hebrew Braille Bible, Publisher's Preface (mimeographed).
4. Cf. The Jewish Braille Institute of America, Inc.: The Story of the International Hebrew Braille Code (mimeographed).

As a result of the Hebrew Braille Code, the Jewish Braille Institute now publishes the entire Hebrew Bible in Braille. This Bible is in twenty, encyclopedia-sized volumes.[1]

In addition to these services, the Institute has a free nationally circulating library of books of exclusive Jewish content. In collaboration with the National Jewish Welfare Board, they have published a reprint in Braille for blinded veterans of World War II, of the Jewish Prayer Book used by men and women of their faith serving in the armed forces. They have also formulated a Yiddish Braille Code and have begun work on Yiddish Braille literature.[2]

E. Summary

This chapter has consisted of a brief survey of the work being carried on by the churches and religious organizations for the blind. The survey included a view of the Protestant, Roman Catholic, and Jewish programs.

It was discovered that embossed literature for the blind is the major emphasis or project of each organization's work. In addition to supplying the embossed Scriptures to the blind, Sunday School materials, prayer books and collects, hymn books, religious magazines and books, and

. . . . . .

1. Cf. Wachtell, op. cit., p.8.
2. Cf. Ibid.

other religious materials are provided for their use. It was noted that many of these organizations maintain circulating libraries for the use of the blind.

It was found that the talking book is a popular means of bringing enjoyment to the blind person. The American Bible Society provides the entire Bible on one hundred seventy records. It was noted that a talking book quarterly containing gems of religious poetry and prose is published by the John Milton Society. It was found that several chapters of Science and Health with Key to the Scriptures may be heard on talking book records. Likewise, a number of phonograph records of readings, hymns, and solos are available from the Christian Science Church. It was learned that several talking books are sold or loaned by the Xavier Society. Included among these are: The Imitation of Christ, the Gospels, and some of Fulton Sheen's sermons.

It was further discovered that other services of these churches and organizations include radio programs, correspondence with the blind, and visitation in the homes and institutions. It was noted that the Catholic Church provides a home for blind working girls. Most of the churches studied encourage their blind members to attend the regular church services.

CHAPTER III

AN APPRAISAL OF THE PROGRAM OF THE CHURCH AND RELATED ORGANIZATIONS IN THEIR WORK WITH THE BLIND

CHAPTER III

AN APPRAISAL OF THE PROGRAM OF THE CHURCH AND RELATED ORGANIZATIONS IN THEIR WORK WITH THE BLIND

A. Introduction

In the light of the foregoing study, chapter three will attempt to discover wherein the church is meeting the needs of the blind and in what areas it is neglecting its work.

B. An Appraisal of the Present Work

It was discovered in chapter one that the spiritual needs of the blind are identical with those of the sighted. It was further noted that among these spiritual needs are the need for knowledge - knowledge of God and Jesus and knowledge of the Bible and other religious literature; the need for worship; the need for service; and the need for fellowship. With these needs in mind, this study will attempt to appraise the effectiveness of the work of the church and related organizations.

1. The Need for Knowledge.

A knowledge of God and Jesus is essential to Christian living. If Christian education is to bring an individual into a personal relationship to God and to lead him to know Jesus as his Savior and Lord, then it must first present a knowledge of the object of faith.

The Bible, the most important source of knowledge for the Christian faith, is made available in the King James Version to the blind by the American Bible Society. For the Catholic blind the Xavier Society publishes their Douay version of the New Testament. The Jewish Braille Institute of America has the Hebrew Bible in Braille for those whose source of knowledge is the Old Testament.

Hundreds of other religious books have been put into some kind of embossed writing. The John Milton Society has a number of books both for adults and for children. For the use of its blind the Protestant Episcopal Church has published the prayer book and other books which can be used in the Sunday service. The Board of Social Missions of the United Lutheran Church and the Missouri Synod Lutheran Mission for the Blind provide aids in Braille which the local parish may use, such as the Catechism and the Common Service Book. For those interested in Christian Science, a number of Mary Baker Eddy's books are available in Braille and Moon editions. The Xavier Society has many of its books printed for the Catholic blind. A Jewish prayer book can be had in Braille from the Jewish Braille Institute.

Many of these groups also have circulating libraries for the use of the blind. At the present time the John Milton Society has only three books available in its library, but it is planning to expand its work in this area. The Lutheran Library of the Missouri Synod contains over one thousand books. About sixty volumes are added to this

collection each year. There are approximately seven hundred religious and inspirational books for free circulation in the library of the Christian Record Benevolent Association; however, since many of these are duplicates there are only one hundred and forty titles. The Christian Association for the Blind also has a circulating Braille library. Devotional books, biographies, books of story tracts, and books that expose various false teachings, are among the more than 175 books that may be borrowed from the library of the Full Gospel Publishing Company for the Blind. The Xavier Society has thousands of hand-transcribed books. The Jewish Braille Institute also has a nationally circulating library. Like all others, these may be borrowed free of charge by the blind person.

In addition to books which may be purchased or obtained on loan, many of these organizations issue monthly or quarterly magazines in Braille. The John Milton Magazine is the monthly magazine for adults published by the John Milton Society. This is a digest of the best materials in more than fifty church periodicals. Discovery is the children's Braille magazine, containing stories and Sunday School lesson materials. The Church Herald, the monthly publication of the Protestant Episcopal Church contains the church calendar, prayers, a book in serial form, a question and answer department, a news and notes department, and the Episcopal Church School lessons. Forward Day by Day is the Episcopal devotional booklet which is also sent monthly to the blind. The

Methodist Church publishes the devotional guide, the Upper Room, in Braille. The Lutheran Braille Messenger, the Moon type Herald, and the German Braille Bote are publications of the Missouri Synod Lutheran Mission for the Blind. The one periodical in Braille of the Southern Baptist Convention is the Braille Baptist. As was stated in chapter two, this carries a concise treatment of the Sunday School lesson, Uniform Series, a brief treatment of the Training Union lesson, and brief excerpts from articles from several of their denominational papers. For adults the Christian Record Benevolent Association publishes three monthly magazines: The Christian Record, a non-sectarian magazine, The Bible Expositor, a journal devoted to topical religious articles, and The Sabbath School Monthly which contains a weekly series of Bible lessons. The Children's Friend is the monthly magazine containing moral and character building stories and articles. The Gospel Messenger is published by the Gospel Association for the Blind. This magazine has articles presenting God's way of salvation and furnishing the readers with instruction in prayer and Bible study. The Lamp is a non-sectarian undenominational Braille gospel magazine published by the Christian Association for the Blind. The Gospel Trumpet Company publishes The Sunday School Monthly in New York Point. The Catholic Review is the bi-monthly, literary-religious magazine in Braille which is sent to the blind by the Xavier Society. The Jewish Braille Review is a monthly

Braille magazine for the Jewish blind. Each issue contains a children's supplement.

The Church School lessons are, for the most part, published in the monthly magazines of the denominations. The Board of Social Missions of the United Lutheran Church is entering into the field of providing their closely graded Lutheran Sunday School lessons in Braille upon individual request.

Some tracts are used to bring the message of the church to the blind. In the past the Protestant Episcopal Church issued a number of religious pamphlets. Braille tracts are distributed to the blind by the Gospel Association for the Blind.

It would appear that the church is very effectively meeting the need of the blind for religious literature. However, in the light of the number of blind persons living in the United States, it can be seen that there should be much more literature available for their use. There are probably only about three or four thousand religious books available on loan for the 230,000 blind, and far fewer of these are for sale. Because all of the blind are not able to read Braille, many of these books are duplicates in other systems of embossed writing. Although it was impossible to obtain complete lists of all the books and a summary of their contents, it can be seen that there is a great deal of duplication. It is to be expected that there are, and will continue to be, duplications in the printing of the Bible in Braille and other

embossed systems. Of necessity, with the blind as well as the sighted, the Catholic will be required to read the specified Catholic version, and the Jewish, the Hebrew Bible. It was noted that many of the books listed were doctrinal. This, too, would limit the area of circulation. The Lutheran groups have their Catechisms and prayer books, and the Episcopalians have their prayer books and collects.

In letters received from these religious organizations the writers indicated that they would be interested in reading this study in order to find out what some of the other groups are doing for the blind.[1] This request shows that there is no over-all clearing house for these publications and that many of the goups are unaware of what is being published by other workers in this field.[2] Several groups indicated that they have been limited in their publications because of the great expense involved in printing or hand-transcribing a Braille book. A knowledge of what other groups are doing and more cooperation in their work would no doubt greatly increase the variety of books for the blind. It was encouraging to discover that many of the Protestant denominations are contributing to and working through the John Milton Society and that some of the non-denominational groups are also cooperating in their publications. The Gospel Association for the Blind has taken over the publishing of the Sunday School lessons with comment in "Gist of the

. . . . . .

1. Cf. Degering, C.W., Letter to Writer, November 11, 1951.
2. In 1951 the John Milton Society for the Blind called a conference of the publishers of religious Braille to discuss the work they were each doing. Nine groups were represented. A similar meeting is planned for June, 1952. Chappel, Nelson: April 4, 1952, Telephone conversation.

Lesson" which was formerly published by the Full Gospel Publishing Company for the Blind.

The talking book record is another means of bringing knowledge of Christ and His Word to the sightless. The American Bible Society has the King James Version of the Bible in record form for the blind. The Gospels and the Acts of the Apostles are available from the Xavier Society.

A talking book quarterly containing religious poetry and prose is distributed by the John Milton Society. The Christian Record Benevolent Association also issues a series of religious talking book records. The Preface and several chapters of Science and Health with Key to the Scriptures may be heard in talking book form. The Christian Science Church also has a number of phonograph records of readings, hymns, and solos for the use of the blind. A great number of religious phonograph records are readily available for the blind as well as the sighted. The Xavier Society has recorded several books and some of Fulton Sheen's sermons on talking book records.

Any number of religious programs can be heard over the radio throughout the week. This is another means by which the blind may grow in the grace and knowledge of our Lord and Savior Jesus Christ.

From the foregoing presentation it can be seen that although the church is fairly well meeting the blind person's need for religious knowledge, there is a great need for expansion and cooperation in this field.

2. The Need for Worship.

As has been stated in the Introduction, this study was made on a national level. To determine effectively how well the church is providing worship experiences for the blind would require a study on the local level. However, from this study it can be seen that among the work being done to meet this need is that of the Protestant Episcopal Church. The Episcopal workers encourage their blind clients to attend the church services of their choice. The United Lutheran Church and the Missouri Synod Lutheran Mission for the Blind urge their pastors in communities where there is a residential school for the blind to provide a spiritual ministry to the students there. The Missouri Synod also makes a special effort to invite the unchurched to their services. The Methodist Church aims to keep the handicapped active in the fellowship of the church. Religious services are provided for the blind working girls living at the Catholic Centre for the Blind in New York City. No doubt other local churches are doing much to encourage the blind to participate actively in the worship of the church, but because of the nature of this study it was not possible to obtain more detailed and specific material. The radio provides many opportunities for worship. Numerous Protestant, Catholic, and Jewish services are broadcast weekly. The talking book records and regular phonograph records are other methods by which means the blind may worship. As has been

stated previously, religious poetry and prose are recorded in talking book form and countless religious records are available for the phonograph. Much religious literature is available which instructs the blind readers in the principles of worship, but unless the church also provides the opportunities for worship the blind will not have the actual experience of corporate worship.

3. The Need for Service.

Christians need an opportunity to express in action the faith that is within them. They need to participate in some kind of Christian service.

The fact that none of the materials obtained indicated that the blind were having opportunities to serve others suggests that nothing outstanding is being done in this area. Rather the emphasis was on doing <u>for</u> the blind. No doubt those who are participating in the total program of the church are having an opportunity to share in serving others. However, no mention of service or service projects was found in this study.

4. The Need for Fellowship.

There are some needs which can only be met by active participation in group life. People need the opportunities to enjoy other people and to adjust to them. More than any other group the blind are in need of this fellowship.

As has been stated before, because of the nature of this thesis it is impossible to determine how effectively the church and related religious organizations are meeting this need for fellowship. However, certain trends or tendencies can be observed from the material presented.

One phase of the work of the John Milton Society is pastoral counseling. Much correspondence is carried on by the staff of the Society with the blind. The Gospel Association for the Blind also carries on a great deal of correspondence with blind people. Every Christmas and Easter the Protestant Episcopal Church sends out cards containing a spiritual message and a word of greeting to those handicapped by blindness.

Many of the organizations include visitation in their work. The Christian Record Benevolent Association has a corps of trained field workers who carry on some personal visitation. The Christian Association for the Blind does home visitation work, both in individual homes and in hospitals and institutions for the blind. They also canvass homes seeking blind people.

The Christian Association for the Blind invites the blind into their homes for Thanksgiving and Christmas dinners. Many of the churches are inviting and encouraging the blind to take part in the fellowship of the church. The Protestant Episcopal Church encourages the blind to attend the church services of their choice. The Missouri Synod Lutheran Mission invites the unchurched blind to their services and

social gatherings. A great amount of work is done by the Methodist Church to keep the handicapped active in the fellowship of the church. Those living at the Catholic Centre for the blind have many opportunities for fellowship. This fellowship, however, is not with the sighted, but with others who are also blind.

As can be observed, much of the so-called fellowship that is provided for the blind is very limited. The church is going out into the homes of the blind and is corresponding with individuals, but not enough emphasis is being placed on bringing the blind into the fellowship of the church. As was pointed out in chapter one, what the blind want is a place in society. They want and need a place in the seeing world. The trend is toward social integration, not separation. Too many of the groups are providing fellowship only with others who are blind. Blind children should also be invited and encouraged to attend Sunday School and other activities which are suited to their age group. Unless the church brings the blind person into the fellowship of the local church it is neglecting its duty and is failing to meet the need of the blind person for fellowship.

C. The Church's Responsibility in Influencing Attitudes Toward the Blind

The church needs to be awakened to its responsibility of bringing all people into its fellowship.

Ralph Montanus, founder and president of the Gospel

Association for the Blind, has a weekly radio program by which means he is able to tell the nation that the world's blind have heretofore been neglected as a missionary field. The American Bible Society, by means of the motion picture Thy Word Giveth Light, presents the work that they are doing for the blind.[1] The United Lutheran Church is preparing their seminary students that they may not only be aware of the handicapped, but that they may more effectively minister to their needs. More than one hundred seminarians have been instructed in the use of deaf signs for their work with the deaf-blind.[2]

The church needs to make more use of these, and other means, of telling the public about the blind and their needs. The local church must take more initiative and bring the blind into its fellowship - its fellowship through worship, fellowship through service, and fellowship through social activities. The church must go out into the communities to meet the blind, but then it must bring the blind into active participation in the church. As was stated by Mrs. Henderson, an instructor at San Francisco State College:

> "The greatest help the churches as a whole could give would be to accept those who are blind as individuals, to work with them and later maybe hire them not to do for. . .If we dissipate our efforts and each group try to do for, we have defeated our purpose. As Christians we should see beyond the physical difference and realize that the person is the same. He just must learn in other ways. He must use four senses instead of five. If there are blind youths near or in a church the

. . . . . .

1. Cf. Ante, p.33.
2. Cf. Ante, p.41.

> greatest good would be to make them realize that they are accepted as people first. . .the change in the status of the blind must be caused by the change in individuals in society. We do not want custodial care or charity but acceptance as equals.[1]

D. Summary

Chapter three attempted to discover wherein the church in its present program is meeting the spiritual needs of its blind members, and in what areas it is neglecting its work.

It was found that the church is, to a limited extent, meeting the need of the blind for knowledge of God, Jesus, and the Bible. There is much embossed literature available. However, it was discovered that there is duplication in this field. It was noted that while some work is being done to encourage the blind to attend the church services of their choice, there is a great deal more of this type of work needed. It was observed from the materials received, that no mention was made of the blind being of service to others. Likewise, it was noted that unless the blind are taking an active part in the service of the church they are probably not receiving an opportunity to express their faith in action. This study also pointed out that while the church is providing some means of fellowship for the blind, it must bring the blind into the active fellowship of the church. It was concluded that more than anything else the blind need to be made a part of the local church fellowship.

. . . . . .

1. Henderson, Mrs. Florence, November 4, 1951, Letter to Writer.

CHAPTER IV

SUMMARY AND CONCLUSION

CHAPTER IV

SUMMARY AND CONCLUSION

A. Summary

The first chapter of this study dealt with the blind person and his needs. A brief presentation of the historical treatment of the blind was considered. Following this there was a discussion of the spiritual needs of the blind. Chapter two set forth the present program of the churches and the related organizations in the field of religious education for the blind. The religious groups studied were: the American Bible Society, the John Milton Society, the Protestant Episcopal Church, the United Lutheran, Evangelical Lutheran, and Missouri Synod Lutheran Church bodies, the Methodist Church, the Southern Baptist Convention, the Christian Record Benevolent Association, the Christian Science Church, the Gospel Association for the Blind, the Christian Association for the Blind, the Full Gospel Publishing Company for the Blind, the Gospel Trumpet Company, the Xavier Society for the Blind, the Catholic Centre for the Blind, and the Jewish Braille Institute of America. In the third chapter an attempt was made to appraise the work of these organizations in the light of the spiritual needs of the blind.

B. Conclusion

This study pointed out that the trend today in the education of the blind is toward social integration. It was discovered that what the blind person wants is a place in the seeing world. Because it was seen that the blind are basically no different from anyone else, it was concluded that their spiritual needs are identical with those of the sighted. These needs were seen to be the need for knowledge of God and Jesus and the Bible, the need for worship, the need for service, and the need for fellowship.

It was learned that in order to meet the blind person's need for knowledge of God and Jesus and the Bible, the church has printed and hand-transcribed many religious books. It was noted that while few of these are for sale, the majority of them can be borrowed from the circulating Braille libraries. It was further noted that magazines, correspondence courses, and tracts are other ways in which the churches attempt to meet this need. It was discovered that for those who are unable to read embossed literature, there is the talking book.

This study showed that although there is a great deal of religious embossed literature available, in comparison with the 230,000 blind persons in the United States, there is in reality but little. It was observed that there is some duplication in these publications. It was concluded that

many of these organizations need to be aware of what is being published by other groups. It was encouraging to discover that some of these groups are working together, but it was noted that there needs to be more of this cooperation.

It was found that while many of the churches are encouraging the blind to attend the regular church services, there is still a great need to bring them into the church for this experience of corporate worship. This study showed that other means which provide opportunities for the blind to worship are the radio, religious literature, including poetry and prose, and phonograph records.

It was observed that unless the blind are taking an active part in the service activities of their church, they are probably not having the opportunity to express their faith in action.

This study showed that more than anything else the blind need to be a part of the fellowship of the church. It was learned that correspondence with some of the organizations working for the blind and visitation in the homes of the blind were means of bringing the experience of fellowship to the blind. It was discovered that the Catholic Centre for the Blind gives the blind working girls living there many opportunities for fellowship together. It was pointed out that there are other Catholic Guilds for the blind in other cities, but because of the nature of this thesis only this one group was presented to give an idea of what the Catholic Church is

doing. It was shown that fellowship with the sighted must be provided for the blind. It was concluded that unless the church brings the blind person into the fellowship of the local church it is neglecting its duty and is failing to meet the need of the blind person for fellowship.

The study was concluded by showing that the church needs to be awakened to its responsibility of bringing all people into its fellowship. As has been stated before, this study has dealt with the national organizations working with and for the blind. A study made on the local level would give a much more accurate picture of how the church is meeting the spiritual needs of the blind, and how it is using the materials provided by the national organizations. Although it was impossible in this present study to deal with the local program, enough information was gained to show that the church today is inadequately meeting the spiritual needs of the blind.

BIBLIOGRAPHY

BIBLIOGRAPHY

A. Primary Sources

(Primary sources arranged by organizations)

1. American Bible Society.

Barnett, M. Robert: The Book for Free Men. New York Herald Tribune, June 9, 1951.

Barrett, S. Ruth: Secretary, Work for the Blind, October 24, 1951. (interview)

The Bible and the American Bible Society, July, 1951. (leaflet)

The Bible, Book of Freedom, The Managers' Report for 1950.

The Blind Express Their Thanks. Bible Society Record, Vol. 92, No. 3, March, 1947.

The Bible for the Blind. Bible Society Record, Vol. 86, No. 5, May, 1941.

The Bible for the Blind for Christmas. Bible Society Record, Vol. 94, No. 10, December, 1949.

The Bible on Long-Playing Records. Bible Society Record, Vol. 96, No. 9, November, 1951.

He Has Recorded the Whole Bible. Bible Society Record, Vol. 96, No. 4, April, 1951.

Increased Distribution of Scriptures for the Blind, February, 1951. (Mailed to the New York City Press and Religious Press). (mimeographed)

The Light Shineth in Darkness, n.d. (leaflet)

Suppose <u>You</u> Could Not See.....?, October, 1948. (leaflet)

So That the Blind, Too, May Read the Bible, June, 1950. (leaflet)

2. Catholic Centre For the Blind.

Annual Report of the Catholic Centre for the Blind, 1950.

3. Christian Association for the Blind.

A Gospel Ministry to the Blind, n.d. (leaflet)

[Printed letter to the friends of the Association], 1950.

[Printed letter to the friends of the Association], 1951.

4. Christian Record Benevolent Association.

Degering, C.W., Editor-Manager: The Christian Record Benevolent Association, Inc., November 11, 1951. (letter to the writer)

Degering, C.W.: [Typed sketch of the Association's work].

Rays of Light to the Blind, n.d. (leaflet)

5. Christian Science Church.

Channing, George: Manager, Committees on Publication, The First Church of Christ, Scientist in Boston, Massachusetts, November 14, 1951. (letter to the writer)

Over One Hundred Pages of the Christian Science Textbook are Now on Talking Book Records, n.d. (leaflet)

Price List (Effective April 30, 1951). (leaflet)

6. Full Gospel Publishing Company for the Blind.

Another Harvest Field, Vol. 8, No. 1, July, 1949.

Shepherd, Mrs. R. G.: Secretary, Full Gospel Publishing Company for the Blind, November 9, 1951. (letter to the writer)

7. Gospel Association for the Blind.

The Gospel Messenger, n.d. (leaflet)

Winning the Blind for Christ, n.d. (leaflet)

8. Gospel Trumpet Company.

DeFore, G.: Manager, Department for the Blind, November 15, 1951. (letter to the writer)

9. Hope Publishing Company for the Blind.

LaSor, Katharyn: Secretary, Hope Publishing Company for the Blind, November 10, 1951. (letter to the writer)

10. Jewish Braille Institute of America.

The Hebrew Braille Bible, Publisher's Preface, May, 1946. (mimeographed)

The Jewish Braille Review, n.d. (leaflet)

The Story of the International Hebrew Braille Code, n.d. (mimeographed)

Wachtell, Rose: An Open Letter Addressed in Boundless Gratitude to the Friends and Patrons of the Jewish Braille Institute of America on the Occasion of the Institute's Twentieth Anniversary - April 22, 1951. (mimeographed)

11. John Milton Society.

Chappel, Nelson: General Secretary of the John Milton Society for the Blind, October 23, 1951. (interview)

Chappel, Nelson, April 4, 1952. (telephone conversation)

[1950 Circulation Statistics of the Religious Organizations Working for the Blind]. (mimeographed)

Conference with worker in the John Milton Society office, March 26, 1952.

The John Milton Society - A World-Wide Christian Service to the Blind, n.d. (mimeographed)

That They May See, n.d. (leaflet)

[Titles of Books That Are Available from Religious Organizations for the Blind], n.d. (mimeographed)

12. Lutheran Church.

Shearer, Francis A.: Secretary for Inner Missions, The Board of Social Missions of the United Lutheran Church in America, March 17, 1952. (letter to writer)

Schroeder, O.C.: Editor and Librarian, The Lutheran Church - Missouri Synod, Board of Missions for the Blind, March 27, 1952. (letter to writer)

Schroeder, O.C.: The Silver Anniversary of Our Mission to the Blind - 1926 to 1951. American Lutheran, Vol. 34, No. 1, January, 1951.

13. Methodist Church.

Teague, Florence: Administrative Assistant, The Board of Education of the Methodist Church, Division of the Local Church, February 19, 1952. (letter to writer)

The Upper Room, Vol. 17, No. 6, January, 1952.

14. Southern Baptist Convention.

Allen, Clifton J.: Editorial Secretary, Division of Editorial Service, The Sunday School Board of the Southern Baptist Convention, March 28, 1952. (letter to writer)

15. Xavier Society.

Catalogue of Plated Books and Talking Books, September 17, 1951. (mimeographed)

Guard of Honor Manuals for the Blind. Reprinted from Messenger of the Guard of Honor of October, 1949.

16. Secular Organizations for the Blind.

American Association of Workers for the Blind, Hotel Utah, Salt Lake, Utah, July 10-24, 1950. Proceedings of the Twenty-Fourth Convention of the American Association of Workers for the Blind.

American Foundation for the Blind (Comp.): Residential Schools for Blind Children in the United States, January, 1952. (mimeographed)

American Foundation for the Blind (Comp.): Braille Classes in Public Schools, August, 1950. (mimeographed)

Henderson, Mrs. Florence: Instructor, San Francisco State College, November 4, 1951. (letter to writer)

Lende, Helga (Comp.): Directory of Activities for the Blind in the United States and Canada. American Foundation for the Blind, New York, 1950.

B. Secondary Sources

1. Books.

Best, Harry: Blindness and the Blind in the United States. The Macmillan Company, New York, 1934.

Chevigny, Hector and Braverman, Sydell: The Adjustment of the Blind. Yale University Press, New Haven, 1950.

French, Richard Slayton: From Homer to Helen Keller. American Foundation for the Blind, Inc., New York, 1932.

The International Council of Religious Education: Christian Education Today. Chicago, 1940.

Kurtz, Russell H. (Ed.): Social Work Year Book 1945. Russell Sage Foundation, New York, 1945.

Ray, Marie Beynon: How to Conquer Your Handicaps. The Bobbs-Merrill Company, New York, 1948.

Rippy, M. Leo: The Work of the Adult Home Department of the Local Church. The Methodist Publishing House, New York, 1941.

Ross, Ishbel: Journey Into Light. Appleton-Century-Crofts, Inc., New York, 1951.

Stifler, Francis Carr: The Bible Speaks to You. Greystone Press, New York, 1946.

2. Periodicals.

Hurlin, Ralph G.: Testimony before the Sub-committee on Aid to the Physically Handicapped of the House Committee on Labor, Commonly Known as the "Kelley Committee." Outlook for the Blind and the Teacher's Forum, Vol. 41, No. 3, March, 1947.

APPENDIX I

TITLES OF BOOKS THAT ARE AVAILABLE FROM RELIGIOUS ORGANIZATIONS WORKING FOR THE BLIND

APPENDIX I

TITLES OF BOOKS THAT ARE AVAILABLE FROM RELIGIOUS ORGANIZATIONS WORKING FOR THE BLIND[1]

(Titles marked with the letter "L" are available on loan from libraries. Other books may be obtained outright by purchase or free gift.)

Publishers	Devotional and Theological Books	Children's Bks	Hymn Bks	Denominational Liturgies, etc.
Bd of Soc. Missions Unit. Luth. Church 231 Madison Ave., N. Y. 16	Luther's Small Cat. (1 vol) Explanation of Luther's Small Catechism (2 vols)			The Common Service of the Luth Ch. including a selection of hymn (4 vols)
Christian Record Benev. Assoc.	140 library titles such as: 1. Biblical Exposition L. "The Bible Made Plain" L. "Bible Truth", etc. 2. Doctrinal L. "From Sabbath to Sunday" L. "Why I am a Seventh Day Adventist", etc. 3. General Religious Books L. "Greatest Thing in the World" L. "Fanny Crosby's Story" L. "The Other Wise Man" 4. Social Problems, etc. L. "Alcohol the Destroyer" L. "The Church in Politics", etc 5. Non-Fiction-Secular L. "Animals" "Birds" L. "Conquest of Antarctics", etc.			

1. Cf. John Milton Society (Comp.): (Titles of Books That Are Available from Religious Organizations Working for the Blind).

APPENDIX I (CONTINUED)

Publishers	Devotional and Theological Books	Children's Bks	Hymn Bks	Denominational Liturgies, etc.
The Forward Movement of the Episcopal Church, 412 Sycamore St. Cincinnati 2, Ohio				"The Office of the Holy Communion with the Collects, Epistles & Gospels" together with a calendar of the Church Year, 1½ braille, cloth bound. Free to persons recom'd as serious users by the clergy.
Full Gospel Pub. Co. for the Blind Orlando, Florida	Devotional L. "Days of Heaven on Earth" A.B. Simpson L. "With Christ in the School of Prayer" Murray Bible L. "Is the Bible the Word of God?" Scrogie L. "Bible, It's Christ and Modernism" McCrossan Mission L. "Uganda's White Man of Work" Fahs L. "Retrospect" J.H. Taylor Christian Fiction L. "This is Life" Hutchens L. "On Silver Creek Knob" Cannons About 200 other tit. in library	L. "Bible Blessings" Newton Theological	L. 10 vols of select Ch. Hymns & Gospel Songs. (hand-copied)	

APPENDIX I (CONTINUED)

Publishers	Devotional and Theological Books	Children's Bks	Hymn Bks	Denominational Liturgies, etc.
Lutheran Church, Missouri Synod	Luth. Library for the Blind has about 800 vol. of devotional & theological bks. 11251 S. Homewood Ave., Chicago 43, Ill.	Bible Stories Gross Eggemeier	Loose-leaf hymn book having 100 hymns (lyrics only) & liturgies.	
John Milton Society for the Blind	"Victory Over Suffering" "Man Does Not Stand Alone" "In His Presence" "Search the Scriptures" "Song of Our Syrian Guest" "Religious Poems" L. "Beggar Boy of Galilee" Devotional & Theological L. "Come Ye Apart" L. "We Americans, North and South"	"Letters from Aunt Lucy" "Children's Bible Stories" "Prayers for Younger Children" "Prayers for Older Children"	"Christmas Carols & Hymns," Standard Hymns	
Methodist Board of Publications			Methodist Hymn Book (8 vols)	Selections from Methodist Discipline

APPENDIX II

1950 CIRCULATION STATISTICS

OF RELIGIOUS ORGANIZATIONS WORKING FOR THE BLIND

APPENDIX II

1950 CIRCULATION STATISTICS OF RELIGIOUS ORGANIZATIONS WORKING FOR THE BLIND[a]

Publishers	Mos.	Pgs.	Circ.	Adult Mag.	Children's Mag.	S.S. Lessons	Daily Devotions
Bd of Soc. Miss. of U. Luth. Ch. in Amer., N.Y. 16, N.Y.	12	6-10	100	A Message for the Day			
Christ. Rec. Benev. Ass. Lincoln, Nebr.[b]	12	44	1200			Christ. Record Sabbath School Monthly	
	12	24	2700	Bible Expositor			
	12	56	5400	Christian Record			
	12	28	1500		The Children's Friend		
Christ. Sc. Pub. Co., Boston, Mass	4	76		Herald of Christ			
	12	80				Chr. Sc. Bible Lessons	
Forward Movement of Episcop. Ch	bi-mo.	80-100	1000				Forward Day by Day
Full Gospel Pub. Co., Orlando, Fla.	12	44	805	Full Gospel Monthly		S.S. Lessons	
Gen. Bd of Evangel of Meth. Ch., Nashville, T	bi-mo	80	750				The Upper Room

a. Cf. John Milton Society (Comp.): (1950 Circulation Statistics of Religious Organizations Working for the Blind).

b. These publication statistics differ slightly from those quoted in ch. 2, which are 1951 figures.

APPENDIX II (CONTINUED)

Publishers	Mos.	Pgs.	Circ.	Adult Mag.	Children's Mag.	S.S. Lessons	Daily Devotions
Gospel Trumpet Co. Anderson, Indiana	12	42	800	Gospel Trumpet for the Blind[c]			
	12	40-50	500			Intermediate S.S. Monthly	
	12	24-30	200			Junior S.S. Monthly	
Lutheran Ch. Missouri Syn	11	52	1300	Lutheran Messenger			
Nat'l Cncl of the Prot. Episc.Ch, New York	12	48	450	Church Herald for Blind		S.S. Lessons	
S.S. Bd. of Southern Bapt. Convention, Nashville	12	72	1360	The Braille Baptist			
Jewish Braille Inst. of America, Inc. New York	12	88	550	Jewish Braille Review	Children's Supplement		
Xavier Soc. for the Blind, N.Y.	bi-mo.	46	1600	Catholic Review for Blind			
Christian Assoc. for the Blind, Inc., N.Y.	bi-mo.	84	850	The Lamp			

c. Discontinued.

APPENDIX II (CONTINUED)

Publishers	Mos.	Pgs.	Circ.	Adult Mag.	Children's Mag.	S.S. Lessons	Daily Devotions
Gospel Assn for the Blind, Inc., Corona, L.I.	12	80	400	The Gospel Messenger			
John Milton Society, N. Y.	9	40	1270		Discovery		
	12	52	4155	John Milton Magazine			
	4	92	1832			International S.S. Quarterly	