

THEIR KEEN SENSE OF TOUCH

The Great Treasures of the Libraries Open by Invention to the Sightless.

Line Print and Point the Two Systems Used in Literature for the Blind—Special Education That Has Given Good Results.

The other day James Whitcomb Riley came into the reporters' room at this office, and after a few reflections as to the weather and the crops, began to talk about people who had met. "There are two kinds of people who have always interested me," remarked the poet, "one people are blind people. My father belonged to the first kind, is harmless deaf on the subject of bees, and always keeps a head or two of hives. Nobody can go into the bee business without becoming more or less cranky, and a bee-man is always full of the most marvelous information on his hobby. My interest in blind people began with an acquaintance with Professor Heine several years ago. When I was introduced to him—mind you, he was blind from birth—he took me by hand, remarking, 'You're not tall as a man as I expected to see,' adding, as he still held my hand and felt of the bones and texture of the skin, 'besides, I see you are fair, and I expected to see a man of dark complexion.' His use of the word 'see' made me feel a little queer, and I wondered by what kind of palmistry he could, by merely feeling of my hand, guess my complexion. I met him a number of times afterwards, and found him the possessor of senses so trained that he did many things that would have been remarkable even in a person having his eyesight. I found him one day cleaning the pieces of a clock and putting the time-piece, together again. There seemed to be nearly enough wheels and things to fill a coal-cart, and I couldn't have put them in shape if I had a row of eyes all the way to the moon. One day or two later a Journal reporter chanced to be at the Institution for the Blind. Superintendent Jacobs was showing a class of boys in this road the latest letters of Butler's first reader, printed especially for this kind of instruction. The reason they were engaged on read as follows: 'It was the man who was to blame, and not the horse. He had better been blind. A cruel man does not stop to ask who is to blame. He is the wild beast in a fury. In the spelling lesson the word "ox" came out. "How big is an ox, Louis?" inquired the professor. "Never saw an ox," was the reply; "saw a cow." "Stand up, Louis. Put up your hands," continued the instructor. The boy did so, and showed the height of a cow. "I saw a calf once," he said, his face brightening. "You did! How big was it?" He showed the height properly, and how long it was. "It" was next asked. "About as long as this desk." Other boys and girls who had seen cows and calves proceeded to tell that they had four legs, two ears, two horns and one tail. There are readings in the evening at the institution, at which these small papers are given stories from books to meet their comprehension, while the higher scholars have read to them the current news or literature, or from books of raised letters, line-reading, as it is called, they entertain themselves. The United States government in 1879 did not have a printing-house for the blind, for which the land is not ungrateful. Congress appropriated and set apart a printing-house for the blind, and set apart a printing-house for the blind. The establishment that does the work is a printing-house at Louisville. Under the law no profit is put upon any of the books or apparatuses for the blind made at this house, everything being furnished at actual cost price. The Indiana Institution for the blind looks and literature of various kinds from this house, between \$400 and \$500 worth a year. There are two departments of raised letters, one being called line—that is the raised letters—the other called New York point, to which raised letters are printed on paper take the place of letters. The line system is considered much the better, especially for young persons. The point is perhaps better for persons whose touch, by age or occupation, has become less sensitive. The reading, said Superintendent Jacobs to the reporter, is done by the fingers of the forefinger on the right hand. Some children wish to use that finger of the left hand, but we try to keep them from it. Those who use the left hand are called left-hand readers. There is a reason for it. With the right hand the forefinger is dragged across the raised letters, and it is pushed. We have also noticed that those who read with the left forefinger are apt to be back to catch the letters again, they hesitate and stammer, as it were. "How rapidly can your best scholars read?" was asked by the reporter. "That depends upon the character of the work," upon the words, replied Mr. Jacobs. "The best will read from 100 to 150 words a minute. We prefer to have them read line, but some read both line and New York point with equal readiness. "Can you give me the names of some of the books that are in the catalogue for the blind?" "The Bible is printed in line, but not in point. The Roman Catholic history, the gospels and the book of Acts are in point. In line print for the younger children we have 'Robinson Crusoe,' 'The Boy in the Well,' 'The Wonder Book of Hawthorne,' 'Boys of Other Countries,' 'Swiss Family Robinson,' and others. Then there is 'Rob and His Friends,' 'Rilla from the Town Pump,' 'Jack, the Giant Killer,' 'Fables from Arabian Nights,' 'Ezra's Fables,' and selections from Grimm's fairy tales. "What are the more advanced works?" "We have in line print the Constitution of the United States, 'Politics for Young Americans,' Ferry's 'Introduction to Political Economy.' In history there are, among others, Swinton's 'Outlines of History,' in three volumes, and a number of works in English and classical literature, among the latter being translations of Virgil's 'Aeneid' and Caesar's Commentaries. There are works on algebra, geometry, physiology, 'Notions on Light and Electricity,' 'Theory of Sound in Relation to Music,' 'Handbook of Natural Philosophy,' and 'Steele's New Chemistry.' Among other historical and biographical works in line print are 'Washington Before the Revolution,' 'Selections from Plutarch's Lives,' 'Macaulay's Frederick, the Great,' 'Molloy's 'Peter, the Great,' 'Mahomet,' 'Conquest of Granada,' Thackeray's 'Four Georges,' Prescott's 'Conquest of Peru,' in four volumes. There is a list of good novels, plays and poems, among which are 'Ivanhoe,' 'Dickens's 'Tale of Two Cities,' 'Shelley's 'Conquerer,' poems by Goldsmith, 'Ben Hur,' four volumes, which Harper, after persuasion, kindly consented to allow to be printed in line type. The four volumes cost \$14. We have of Shakespeare's works 'Midsummer Night's Dream,' 'Macbeth,' 'Lear' and 'Tempest,' and hope that 'Hamlet' and others will be added to the list. There are also 'Visions of Sir Launcelot,' 'The Pied Piper of Hamelin,' 'Lady of the Lake,' 'Lays of Ancient Rome,' and selections from Burns's poems from Longfellow, from Holmes, from Whittier and many others, but this will be too long to list. The character of the books printed for the blind, I should also mention a variety of religious books, in which are such works as 'Pilgrim's Progress' and selections from Thomas-a-Kempis, and there are a number of books on music. Religious books of this kind are for free distribution, and are not worthy persons. The International Sunday-school Lesson is also sent out in line print, and it is pointed out that it would be a proper thing for the State to send out these books to the blind, a sort of circulating library. What a comfort it would be to those who have learned to read. It would not take much of an appropriation to form such a library and to circulate the books, as the cost to the State might not exceed \$500. Pophaps in circulating the books by mail, sending and returning them, the United States government, by some arrangement, would forego the charge for postage. "Do many of the persons educated in this institution come out able to earn their living?" "Indeed they do; and in lines you would hardly think of. There were of our young men at Anderson, Harry Hockett. He has a feed store, and has been dealing in real estate. Some time ago a blind man, about

sixty years old, came to look through this institution. He was one of his early pupils. His name is Jenkins and he lives in Jay county, where he has acquired a competency. He began in the broom trade and afterward went to merchandising. He was able not only to take care of himself, but of his aged parents. Frank Ballou, another former pupil, is making good wages as a piano-tuner and repairer. John Sheppard, who lost his sight after he was twenty-one years of age, was at this institution only one year. He is in Green county, near Bloomfield, making a good living manufacturing brooms. In this city there is a large number. Herman Eichelholz on the South Side, is a broom-maker and earns good livelihood, and James Hebbell, who is in Jamestown, is prospering at the same business. I do not need to mention Professor Newland, who is a teacher and earns, probably, \$2,500 a year, nor Charles Hansen, the organist, who is a musical family favorite from Lafayette and I believe his parents are Swedes. There are a number of young ladies who have graduated here and are doing nicely as teachers and in other occupations. OPPOSED TO THE CHINAMEN. It is Said by White Laundrymen that John Works Too Long and Makes Too Much Money. In a recent issue of the Journal there appeared an article from a New York correspondent on "The Six Chinese Companies," which presented the Chinese question in a favorable light. This article was usually the case. "I think your correspondent excludes a great deal of fact," L. E. Hastings, a laundryman of this city, yesterday said to a reporter, "in his advocacy of the superiority of the Chinese laundry. There is an article in the Forum of October, 1888, entitled, 'Shall the Chinese be Excluded?' which discusses these sly-eyed heathen calmly, and I think fairly. The article shows, what we all know, the exclusiveness of the race, which is all over the world the same. It takes up the abominable statistics of Chinatown, San Francisco, with its 30,000 Chinese residents, living huddled together in violation of all sanitary laws, and in an atmosphere of vice and filth that has no counterpart in any habitations of the lowest of the Caucasian type. In all that city there are only fifty-seven Chinese women and fifty-nine children enjoying decent surroundings. There are more than 150 women and 376 children are held together apparently with no family classification. There are three night schools for Chinese children who belong wholly and unequivocally to the pariah class. In little Chinatown, 300 Chinese are more than 150 gambling dens and twenty-six opium joints, all existing in open defiance of the police authorities. Thirteen joss-houses have been found, and forty years of earnest effort on the part of Christian missionaries has not brought a dozen converts out of the place that can be regarded as genuine. "Evidently you do not consider the Chinaman a pleasant or profitable addition to our population," the reporter suggested. "Let us come nearer home," said Mr. Hastings, "and look at the question in another aspect. A fair estimate puts the cost of the support of Chinese in Indianapolis at forty-all, without exception, engaged in laundry work. It is a fact that a Chinaman will work eighteen hours out of the twenty-four for \$13 a day in the year. That being the case a Chinaman in the laundry business will do the work of two girls. On that basis eighty girls in Indianapolis are kept from good paying positions that the Celestials may live—eighty girls at \$8 each a week, \$89 a week, nearly \$25,000 a year. Did the girls get this money instead of the Chinese a large part of their savings would find its way into circulation again through the dry goods, shoe, millinery and other stores. "Do not the Chinese spend some money also?" "I'll come to that presently. These forty Chinamen average in earnings \$15 each a week or a total of \$31,200 a year. Out of his weekly earnings he sends a part to the rent of his hole in the basement which is, at the same time, laundry, kitchen, sleeping-room, living-room and usually an opium joint. A part goes for the food, and a little for the chloride of lime, with which, the Journal's New York correspondent says, he disinfects the goods brought to him to wash, but which, as is well known, answers in place of soap in a majority of cases. He hoards his money until he has saved a thousand dollars or so, and then he bids farewell to the generous American, who has treated him so liberally instead of patronizing his own people, takes his money and returns to the Flowery Kingdom to spend his remaining days in happy idleness. "How much money is sent from Indianapolis each year by the Chinese colony?" "Not less than \$20,000, never to return. What is gained by patronizing Chinese laundrymen in this city? Nothing; they do not do as good work as is done by the average American laundryman. We do not argue that Chinese laundries should not be patronized because the proprietors are foreigners, but because of the kind of foreigners they are. Other foreigners have wives and children; they have homes among us; they have public and private interests with us; the Chinaman has nothing in common with us, and until his morals improve, it may be quite as well that he has not. In San Francisco and in other cities he is shown to be a corrupter of American youth, and there have been cases in Indianapolis that would cause a shudder to run through the community if known outside police circles. He attends a Sunday-school with mock decorum, while laughing in his sleeve at the gullibility of those who think they are making a Christian out of him. He is here to learn the language and the ways of the country, and he occasionally joins a Christian church, but generally, as facts will show, this is for the advertising it gives him in the laundry business. From the above it would seem that Mr. Hastings looks upon the Chinaman as an interloper, not only in business, but in social and religious affairs. THE TOWN TOO FAST FOR HIM. A short time ago a gentleman of means, who had recently come to this city for permanent residence, began looking about with the intention of buying a piece of real estate upon which to build. Accompanied by his wife he was shown about by numerous real-estate men and finally made up his mind to buy a piece on Central avenue, a large and handsome corner lot. He thought, however, before he closed the bargain he would take another look at it. So the other day he drove out to view the property. Much to his amazement he found upon this piece of real estate five handsome two-story houses, almost ready for shingling. He could not believe his own eyes. It could not possibly be the same lot. He drove home and got his wife. Yes, there was no doubt of it. "Well, remarked this much-astonished gentleman, "I never saw anything like it in my life. I really must be in a hurry if I expect to get any thing here." A Surprise for Burglars. "Electrical invention is beginning to make the occupation of the burglar more and more unhappy," remarked Robert Haase, electrician. "How so?" inquired the reporter. "Do you see this? It's part of an electrical apparatus for lighting gas in a dwelling by the electric spark. It's simple and cheap; touch a button, and there's the gas alight. Lying in bed you can light a burner in any or every room in the house, and hunt the burglar at your leisure; or you may have it arranged automatically, so that when he opens a door or forces a window, the gas enters, lighting the house brilliantly illuminated for his reception. Quite a number of Indianapolis residences are now arranged to surprise burglars." Utilizing the Tides. There has been a great deal of talk about utilizing the tides for securing power, and now they are organizing a company in Boston to bring the matter to trial. It is proposed to run all the tides of the world by electricity generated by this "tide motor." The machinery of this "tide motor" is being manufactured in Boston. For relief in all cases of paralysis and resulting deformities, go to the Medical Institute. Names of persons cured furnished on application.

DISCONTENT OF THE UTES

They Are Kept Off a Reservation Where They Prefer to Have Their Homes.

Interests That Conflict with Durango Citizens Supporting the Indians—Other Influences Against Them—Not Ready for Farms.

Mr. Wade Ritter, formerly of this city but who has lived in Durango, Col., for the past four years, in charge of the Colorado property of the estate of the late W. C. DePauw, is in the city for a few days, having returned from Washington, where he went upon business connected with a treaty made with the Southern Utes. "I went on to Washington," said Mr. Ritter in making an interview by a Journal reporter, "at the request of the Indians themselves. These Indians occupy a strip fifteen miles wide and 120 miles long, under a treaty made in 1873 and ratified in 1874. They have never been satisfied with this strip, on account of its shape and situation. The country both north and south of it is settled by whites; Durango, with 5,000 inhabitants, is within three miles of the middle of its north line, and the only communication between settlers on the north and south of this tract is made by crossing the reservation. This reservation lies between the winter and summer ranges of cattle, which are being driven continually back and forth across it. This keeps the grass eaten off, so that it is impossible for the Utes to keep stock on the reservation. "Is it true that the winners are severe upon this tract?" "So severe that no stock can be kept upon it during that season. These Utes are what are called 'blanket Indians,' as they have no fixed place of abode, live in tipis and move about from place to place. They are supposed to keep on the reservation, but do not do it. "The Utes are discontented; what do they want?" "For a number of years they have wanted a reservation in Utah adjoining that of the Navajo Indians, the same ground that has been selected by this treaty, but of which they are denied possession. It will average sixty miles in length, and contain five miles in length. The Pittsburg Cattle Company occupies the reservation with its herds, and opposes the transfer of the Indians to it. The Indian Rights Association also opposes the transfer of the Utes to the territory given them by the treaty. The Utes are a patriotic and thrifty organization, working for the good of the Indian. It means well, doubtless, and it doesn't hurt anyone's feelings to learn. The idea of the association is that these Utes ought to be settled in severally upon the lands they now occupy. "Why do you oppose that?" "We people of Colorado who have these Utes as our near neighbors, know that this settlement would be wholly impracticable with them as they now are. It would be just as easy to make preachers and doctors of them in the present condition as to make them farmers. They must take the pastoral step before they will be fitted for agriculture. They want sheep and cattle, and some place where they can raise them. With such a beginning they would make progress towards civilization. The Navajos have been treated in this way, and have improved greatly. The existing treaty expressly continues in force all other treaties with the Indians not inconsistent with it, and by the other parties to the treaty, particularly that of 1880, provision is made for the maintenance of schools among them. The Utes themselves are willing to send their children to school, and they are not willing to send them away, because of those sent away a great number die. "Indians, then, are fond of their children?" "They certainly are very human in respect to their offspring. The truth is, they will be much easier to get them to school at the new reservation than where they are now, because the children of the Indians are far away from the agency and school that in the winter it is almost impossible for them to reach that point even to get their rations. As a matter of fact, a considerable number of Utes have already gone to the new reservation, where the snow never lies on the mountain corner, which is at least 2,000 feet lower than the old reservation. "Does the Pittsburg Cattle Company pay anything for the use of this land?" "Certainly not, and it will not pay it up if it can possibly help it. It is a soft snare that the Painter was out with us last summer, and went over the ground with the Pittsburg Cattle Company, and the children of the Indians are far away from the agency and school that in the winter it is almost impossible for them to reach that point even to get their rations. As a matter of fact, a considerable number of Utes have already gone to the new reservation, where the snow never lies on the mountain corner, which is at least 2,000 feet lower than the old reservation. "Does the Pittsburg Cattle Company pay anything for the use of this land?" "Certainly not, and it will not pay it up if it can possibly help it. 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