

Home (1917) Department.
Education

Ordinary SERIES.

G.O. No. 1140

Current
No.

D 3.9.17

INDEXED

[Despatch Abstract.]

Books and publications.-

Informing the Honorary Secretary, the Indian Association of Workers for the Blind, Mysore, that Government regret their inability to subscribe for copies of the journal entitled "Light to the Blind".

DEPARTMENT.

PAPERS PUT UP WITH CURRENT

to which the current belongs.

Papers of the department

Number	Date	Original (= O) or spare copy (= S.C.)	Remarks. (In this column such of the papers as have been removed for copying, printing, etc., should be marked with a cross.)	Initials of Referencer with date in token of return to Reference department

Papers of other departments.

Department.	Number	Date.	Original (= O) or spare copy (= S.C.)	Initials with date of (1) Referencer acknowledging returns of the paper concerned or (2) Despatch to denote the return of the papers to the department concerned.

CURRENT No.

From

Received

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Registered

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Subject.

INDIAN ASSOCIATION OF WORKERS FOR THE BLIND. OFFICIAL ORGAN:—LIGHT TO THE BLIND.

P. N. V. RAU,
Hon. Secy. & Editor.

Redacted. 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Home (Edu.) Dept.

CN^o. 176 B.

Memo No. 176 B-1

With reference to his letter No. 149 dated the 30th April 1917, requesting patronage of the magazine "Light to the Blind", M. R. Ry P. N. V. Rao is requested to furnish Govt with the first two numbers of the magazine for perusal as they have not been received by Govt.

To,

M. R. Ry,

P. N. V. Rao

Honry: Secretary

Endra Association of workers for the Blind

Hyose

S. Sridra.

(Memo only).

u.p.
19.5.17

19.5.17

19.5.17

INDIAN ASSOCIATION OF WORKERS FOR THE BLIND.
OFFICIAL ORGAN:—LIGHT TO THE BLIND.

P. N. V. RAU,
Hon. Secy. & Editor.

In reply please quote
223

The Registrar,
Home (Education) Department,
Madras.

Mysore, S. India.

Dated 25 May 1917

20-11-1917

Sir,

With reference to your Memorandum No 176 B-1 dated the 23rd instant asking for the first two numbers of the magazine for inspection before their being patronized, I have the honour to inform that each of them was sent to the address of the Secretary to the Edn. Dept, Madras and to send again copies of them by book post. The same may be kindly acknowledged.

I have the honour to be,
Sir,

Your most obedient servant

P. N. V. Rau

Honorary Secretary.

Encl
Copy to Home
Members
Not sent
Not

MP
20/6

Scott. II 8 (c). - 12-1-15.

NOTES. 4

Home (Eda) Dept
Page

CN: 176B.

Memo No. 176B-2

14.6.17

With reference to his letter No. 23 dated the 25th May 1917, advising despatch of two issues of the journal "Light to the Blind", M.R. Ry. P.N. V. Rau is informed that the copies of the journal have not yet been received in the office and he is requested to ^(send copies thereof) ~~send copies thereof~~ by registered post.

CA
14.6.17

ved
11.6.17.

note

It has been ascertained from the copy office that the journal has not yet been received there. Please see slips below.

ved
11.6.17.

Please Mr.

Examiner

Please send the memo down London for despatch after verification in Bureau & Chief Secy with reference to the Regt note below.

R.S.
30/6

To, M.R. Ry.

P.N.V. Rau.

Harry Seeg, Indian Asst. of Workmen for the Blind
Mysore.

Before issue
Please ascertain
from the Chief &
Rev Secy both at
original & return
CA
14/6

The journals have
not been received in the
Chief Secy's office
as M.R. Ry.
19/6.

Bo 2nd 11th 29/6

INDIAN ASSOCIATION OF WORKERS FOR THE BLIND.
OFFICIAL ORGAN:—LIGHT TO THE BLIND.

P. N. V. RAU,
Hon. Secy. & Editor.

In reply please quote
275

MYSORE, S. INDIA.
Dated... 27th June 1917

The Secretary
Home (Education) Department
Madras.



Sir,

With reference to your memorandum No 17600-2, of the 14th instant informing that the copies of the journal "Light to the Blind" sent, were not received and desiring that the same may be sent by Registered Post, I have the honor to advise the despatch of the two copies of the journal (January and April) by Registered Post. The receipt may be kindly acknowledged.

The parcel was sent registered & no separate receipt seems to be necessary.

The copies referred to in our letter No 233 of the 22nd May were despatched to the address of the Registrar Home (Education) Department as desired in the Memorandum No 176 B-1 of the 23rd May.

I have the honor to be,
Sir,
Your Most Obedient Servant,
P. N. V. RAU

Honorary Secretary

V.S.

CNo 176 B.

Memo

176 B-3 23-7-17

With reference to the application from the Hon. Secretary to the ~~Assoc~~ "Indian Association of Workers for the Blind" ^(copy enclosed) the D.P.I. is requested to state whether any and if so, how many copies of the journal "Light to the Blind" may be subscribed for, for the use of educational institutions in the presidency.

To: The D.P.I.

Memo with (p 15) (p 16) enough with two journals the enclosed copy

recd
23. 6. 17
Tel
23. 6. 17

27. 7
3 17/17

INDIAN ASSOCIATION OF WORKERS FOR THE BLIND.
OFFICIAL ORGAN:—LIGHT TO THE BLIND.

P. N. V. RAU,
Hon. Secy. & Editor.

In reply please quote
342

MYSORE, S. INDIA.
Dated... August 1917

The Secretary, Home (Education) Department,
Madras.



Sir,

In continuation of my letter dated the 28th June 1917 intimating the despatch of the copies of the Magazine "Light to the Blind" by Registered Post as desired in your memo. No 176 B-2 dated the 14th idem I have the honor to request to be informed what orders have been passed about the same. I hope you have noticed under 'Notes' in the July number (which was duly forwarded to you) the names of Provincial Govts who have been pleased to purchase the Magazine for their Inspectors & Inspectresses of Schools.

I shall be much pleased to know if the Madras Education Department favors all consider the scheme for the Training of Teachers of the Blind as suggested in the July number of the Journal.

I have the honor to be,

Sir,

Your most obedient servant

P. N. V. RAU, Secy. & Editor.

Am: Secretary

Home (Education) DEPARTMENT.

C.No. 885-3

Received 191 . Registered 191 .

Subject.

Reporting that Copies of the Journal 'Light to the Blind' are not required by the Department.

ENCLOSURES

No.

Spare copies

Re No. 5423 of 1917

Station Madras, , Dated the 22. 8. 1917.

From (Name) J. H. Stone, M.A., F.R.H.S., C.I.E.

(Designation) Director of Public Instruction.

To The Secretary to the Government of Madras,
Home (Education) Department.

Sir,

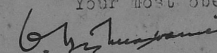
With reference to the Memorandum of Government No. 176 B - 3, dated 3rd July 1917, I have the honour to report that no copies of the Journal "Light to the Blind" are required for this Department.

2. I return herewith the two numbers of the Journal received with the above memorandum.

I have the honour to be,

Sir,

Your most obedient Servant,



for Director of Public Instruction.

22/8
P. S. M.

Price India Rs. 2. America \$ 0.80. United Kingdom 3s.

VOL. I

JANUARY



LIGHT TO THE BLIND

Organ of the Indian Association of Workers for the Blind

"AND I WILL BRING THE BLIND BY A WAY THAT THEY KNOW NOT, I WILL
LEAD THEM IN PATHS THAT THEY HAVE NOT KNOWN: I WILL MAKE
DARKNESS LIGHT BEFORE THEM, AND CROOKED
THINGS STRAIGHT"—ISAIAH, XIII

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PUBLISHED BY P. N. V. RAU,
Hon. Secretary of the Association

MYSORE:
PRINTED AT THE SRINIVASA PRESS

1917

THE LIGHT TO THE BLIND

(Published quarterly by the I.A.W.B. in the interests of the Blind)

EDITOR:—MR. P. N. V. RAU, SPECIALIST.

THE "LIGHT TO THE BLIND" DOES NOT HOLD ITSELF RESPONSIBLE FOR THE
OPINIONS OF ITS CONTRIBUTORS. USEFUL ARTICLES, AND COURTEOUS
DISCUSSIONS THEREON, ARE ALWAYS WELCOME.

VOL. I

JANURY 1917

No. 1

THE ASSOCIATION

"UNION IS STRENGTH" is the adage of olden days, and is doubly true in these days of struggle for existence and excellence. Co-operation is the watchword of every nation or movement, whether small or great. Whatever may be the zeal, sincerity and honesty with which individual efforts are made, the result in the undertaking is no more fruitful than the running after the Rainbow. Wherever we go, we see unions of one kind or of another. While co-operation is desirable even for an ordinary business, much more should it be for important undertakings; still greater co-operation is necessary when a work is undertaken to overcome obstacles, obstacles divined by no less a deity than Nature.

Although almost every man and woman passes through the stage of a teacher of the normal child, yet the world is replete with Institutions or Associations for the spread of education among normal children, besides good many editions to enlighten them in their field. It was unpardonable if there could have been no union or association in guiding the pilot of the uphill work in the troubled waters of the lukewarm sympathy that is being shown to the blind, about whom His Majesty the King George rightly observes:—

“There is no sadder affliction than that which closes to the blind one great channel of common experience and common intercourse and cuts of the sufferers from the chief fields of knowledge and activity. It is a common place that men do not realise the value of that which they have never lost, and I cannot too strongly urge upon all, who unreflectingly enjoy the blessing of sight, the duty of showing the practical sympathy with every effort to break down, as far as may be, the barriers which shut out the blind from a full share in the common interests and pleasures of life.”

The majority of the blind have at present sunk back into the joyless and darkened existence. Anything that brings relief to this unfortunate creation of God cannot but appeal to the very seat of heart of every man and woman.

With an idea, more or less, of this kind efforts were made to start an association, we being elated with the inspiring words of His Majesty and those of His Excellency Lord Carmichael in 1913, which are as follows:—

“In this connection I would like to make another suggestion. I have found it difficult to get information regard-

ing institutions or societies for the Blind in India, and I would suggest that we should found in Calcutta a Society on the lines of the British and Foreign Blind Association. The object of this Association is to promote the education and employment of the blind and this is done by ascertaining what has been done in other countries, by endeavouring to supply deficiencies where these are found to exist, and by bringing all the different schools and institutions into touch with each other. It was the British and Foreign Blind Association which introduced into the United Kingdom the Braille system, but for which the education of the blind could not have reached its present high state of efficiency. The Association publishes literature and supplies all kinds of apparatus used in education. It also looks after all public questions in which the blind are interested, and is a body ready to give or collect all information concerning blind people. I think that a society on these lines would do much to bring to notice the needs of our blind brethren.”

The noble cause stood almost near success about 15 months ago. The seed was sown and the shoot was about to spring up, when it was found that the internal heat of the soil was not conducive to its growth. But the steady and silent efforts were made to modify the soil which at last began to be all right. In due time the plant was seen and, after little stunt of growth for change of climate, the scheme was pushed on with the wise support of Mr. A. K. Shah; and the interview with the Hon. Sir H. Holmwood, lately President, Court of Governors, Calcutta School for the Blind, gave a steady basis to the Association. The important change in the name of the Association to “Indian Association of **Workers** for the Blind” from “Indian Association of **Teachers** of the Blind” was chiefly due to the

timely advice from the President. This enlarged the sphere of the field, and made the way by far the easier.

The next transition period being over, the infant troubles of the plant ceased, and the Association was brought into existence on the first of June 1916.

It is believed that our humble efforts through the Association with one of the noblest causes for the aim, rise above the prejudices of the time, and go on yielding fruits of usefulness and activity in ameliorating the sad condition of our brethren.

The following gentlemen and ladies have kindly consented to throw themselves heart and soul in the cause of the Blind; to them and others that help the onward march of this philanthropic movement, our thanks run for ever.

Chairman.

M. Srinivasa Rau, Esq., B.A., Retired Circle Inspector of Education, and Founder-Secretary of the Mysore Institution for Deaf and Blind.

Vice-Chairmen.

1. Miss A. J. Askwith, of Palamcotta.
2. L. B. Shah, Esq., Founder-Superintendent of the Calcutta School for the Blind.
3. Dr. Nilkantara Dayabhai, L.M. & S., (Blind) Bombay.

Members of the Committee.

1. Miss. A. L. Millard, of Bombay.
2. A. K. Shah, Esq., of Calcutta.
3. H. P. Krishna Rao, Esq. B.A., of Mysore.
4. S. C. Sen, Esq., of Calcutta (Blind).

Secretary.

P. N. V. Rau, Esq., Specialist, Mysore Institution for Deaf and Blind, Mysore.

Press Opinion.

"* * * If any fellow-creatures in the world appeal mutely for help, it is those suffering from blindness, or kindred afflictions through no fault of their own. It is good to see that educated Indians taking this matter up, and it will be still better to see it enthusiastically supported. If there be a deserving charity upon earth, it is a charity that helps the helpless.

—The Daily Post, Bangalore.

"* * * The objects of the Association are laudable. We recommend the Association as the Safest Savings Bank in which they may deposit money to gain good return. We hope that the Education and Economic Departments will take a keen interest in the well-being of the Association, and give every help that it deserves.

—The Mysore Patriot, Mysore.

Appearances to the mind are of four kinds:—

1. Things either are what they appear to be;
2. Or they neither are; nor appear to be;
3. Or they are, and do not appear to be;
4. Or they are not, and appear to be.

Rightly to aim in all these cases is the wiseman's task.

—Epictetus.

Our Name.

Two years ago we had the idea of obtaining a common platform in India for all those that have been

working for the good of the Blind of our motherland as well as for those that take a kindly interest in the welfare of our unfortunate brethren, and it is more than ever to-day, for we are on the way to it. Before we deal with it any further, it is desirable that we should throw a word of explanation about the name.

The term "*Light to the Blind*" appears to be not far from *Inconsistency*, but some thought over the term is sure to reveal how much grandeur it means.

Light enjoyed by the sighted is *physical*, and is liable to decay; while the light that is meant here, is *mental* as different from *physical*, and is to flourish. One may see several things, but one is hardly able to make a good use of the sight unless one has that light, light which has the power of piercing through walls, mountains, darkness, and what not? And such a light is not to be had easily, nor should it be the monopoly of a certain class of persons. It is a property for which any one may lay a claim, and is obtainable if in the right way attempts are made. What is therefore, attempted for here is this kind of light—*mental*—which can discern the depth of knowledge, the treasure of life.

Well, it may be asked how, then, a magazine in letterpress enables the Blind to acquire the kind of light required. The explanation would be "*The blind-man's Lantern*." The mere mention of this term may strike the reader as a sequel to the very name of the magazine which is under explanation. Coming directly to the point, the blind man's *Lantern* is not for him who knows not its brightness, but, for his more fortunate brethren, the sighted. The blind man holds the lantern lest he should not be dashed against by the sighted

who too conscious of their sight hardly clearly see what is before them. The blindman is not, therefore, an object of fun, in as much as it is ruled that all vehicles of any kind should have each a lantern to foretell their approach.

Then, which is the kind of lantern that should be held forth to the sighted so that the sightless may have an undisturbed and enterprising voyage of life? Yes, there is a lantern which the scientific world has discovered. It shows what the Blind are capable of and how that capability should be availed of. The point is here. If in the course of humble efforts through this Magazine the secret of the two things are traced out, and if the fortunate majority that have light both *physical* and *mental*, are made to realise their duty and responsibility towards their unfortunate and unhappy contemporary class, then is found the lantern, the way to the salvation for the blind who, whatever may be the cause of their grief, deserve the fullest sympathy of those that enjoy the blessings of sight.

Blind persons that live up to mature age, ignorant of the world and its activities, are not themselves responsible for that state of affairs, and the blinds' continuing to be blind in their life's journey cannot but be a reflection upon the people amongst whom they are scattered. About blindness H. H. the Gaekwar of Baroda says.

" * * * but in India, many are blind, though they have eyes. * * "

So, no sooner are the duties and responsibilities of the normal persons are brought home to them, than

the light thought of is transmitted to the Blind ; hence an "*apparent inconsistency*" in the name.

It is not what we earn, but what we save, that
makes us rich.

It is not what we eat, but what we digest, that
makes us strong.

It is not what we read, but what we understand
that makes us wise.

It is not what we intend, but what we do that
makes us useful.

Blind in India.

In India as a whole 14 persons in every ten thousand of population are blind, as compared with from 8 to 9 in most European countries and in the United States of America. It is a matter of common observation that blindness is ordinarily far more common in tropical countries than in those with a temperate climate. It is however, less common in India than in parts of Eastern Europe ; in Russia for instance 19 persons in every ten thousand are blind.

The prevalence of the infirmity varies inversely with the rainfall. It occurs most frequently in the Panjab, Beluchistan, the United Provinces and Rajaputana where the climate is dry, and the dust and glare are excessive, and least so in Assam, Bengal and Madras where a copious rainfall lays the dust and covers the surface of the ground with luxuriant green vegetation.

* From the census Report of India 1911.

It must be remembered, however, in the provinces where the affliction is most common there are other contributing causes. The winter months are cold, the houses are built with thick mud walls and are very badly ventilated ; and much harm is done to the eyes by the bad air and the thick smoke from the fires at which the people cook their food. The importance of this factor is shown by the great prevalence of blindness in several hill tracts in Assam and Burma where there is no dust or glare and especially in certain parts of Kashmir where during the bitterly cold winter, people live pent up for months in small low roofed foggy rooms.

Blindness is the only infirmity from which women suffer more than men. Of every 100 thousand persons of each sex 138 males are blind as compared with 145 females. At the earlier ages, which include congenital blindness, males are relatively more numerous, but in later life females suffer most. The proportions vary in different provinces. As a general rule, males suffer most in the tracts where the blindness is least, and females in those where it is most prevalent. In the latter tracts, as we have seen, the houses are badly ventilated ; as the women are more confined to them than the men, it is they who suffer most from the smoke of the fires at which they cook their food and from the general want of ventilation. Another reason for excess of blind persons amongst females is that they benefit less than men from medical and surgical relief. They resort less freely to the Government Hospitals to treat, especially, in the case of operations for cataract.

Of the two numbers, the first shows the number of blind persons, and the second, proportion per 100,000.

1881 1891 1901 1911
 526,748-229 ; 458,868-167 ; 354,104-121 ; 443,653-142

Rather more than half of the total number of afflicted persons are blind. About a quarter are deafmute, one-fourth are lepers and one-tenth are insane. In upper India blindness accounts for $\frac{3}{8}$ of the total number of afflicted persons, but in Bengal for less than $\frac{1}{4}$.

Even the thought of a true friend will often make us strong to resist temptation and brave enough to apply ourselves with new zeal and energy to the tasks before us.

THE HUMAN EYE

BY

DR. M. R. SAMEY. M.D., D. P. H. (U.S.A.), M.R.S.I. (London).

Consulting Physician and Sanitarian.

In this paper the structure and functions of the eye will be considered so as to enable the reader to obtain an intelligent idea of the organ of vision. The physiology and anatomy of the eye must be understood in order that we may be able to appreciate the efforts that are being made by oculists to *prevent the eye-sight of school children being permanently damaged by neglect.*

A French Poet has sung of the Eyes as follows:

They are the silent lakes where thoughts go sliding by,

The lakes where deep submerged old memories sleeping by.

The eye is not only an ornament to the face but also a manifestation of the inner life. It is the mirror which reflects the emotions and is the most expressive trait of the face. The limpidity of the *iris* and the whitish azure of the *cornea* are two indispensable requisites in the beauty of the eye.

THE EYE.

If a small opening be made in the end of a dark box, and a convex lens having a focal distance equal to the length of the box, inserted therein, rays of light coming from a distance of twenty feet or more will pass through the lens and form upon the opposite end of the box a perfect inverted, real image of the objects from which the rays proceed. By making a small peep hole in the front end of the box sufficiently distant from the lens so that your head will not obstruct the entering rays, this image can be seen very distinctly.

This is the principle upon which the artist's camera is constructed, the posterior end of the box being removed and a ground glass slide inserted in its place so that by covering the instrument and his head with a blank felt cloth, to shut out the surrounding light, the artist can view the image at his leisure and can adjust the instrument so as to obtain the most distinct and perfect picture. When everything is ready he quickly inserts a chemically prepared glass plate in place of the ground glass, and the image received upon this plate produces certain effects upon the chemicals, resulting in a permanent picture, from which as many photographs as you may desire may be copied.

The eye is a most perfectly constructed *optical instrument*, built upon the same optical principles as the artist's camera but many times more perfect in its action. It consists of a dark box, or chamber, with a transparent convex surface at the front; a small opening to admit the light; a perfect convex lens

placed just behind the opening, and a highly sensitive membrane forming the inner lining of the back wall. Light entering the eye is first refracted to a certain extent by the convex transparent surface, passes in through the small opening and on through the convex lens which again refracts it forming a perfect image upon the membrane. This membrane, consisting of a network of *sensitive nerves*, is conscious of every disturbance created by the light striking against it, and this sensation being transmitted along the *optic nerve* to the brain constitutes *vision*.

The human eye is nearly spherical in shape and about one inch in diameter. It is made up of three walls of enveloping coats and contains three fluids, or humors. The outer coat, or *white of the eye*, is called the "*Sclerotic*," and is a tough, strong membrane which serves to maintain the shape of the eye. It is an opaque membrane thus keeping the interior of the eye dark, except at the anterior portion, where it becomes perfectly transparent to allow rays from the object looked at to enter the eye. This transparent portion which is more convex than the balance of the eyeball, is set into the *sclerotic coat* precisely like a watch glass and is known as the "*Cornea*." If you will have your friend stand between yourself and the window with his side turned toward you, you can readily see the *cornea* by looking across his eye toward the light. You will see that it stands out from the eye, is perfectly transparent, and as stated before, has the same appearance as a watch glass.

The next coat with which we come in contact as we cut through the *sclerotic* is the "*Choroid*." This

membrane contains *arteries*, *veins* and *vessels* which nourish the eye, and on the inner side is covered with a dark, velvety substance known as the black *pigment*. The office of this *pigment* is to destroy or absorb the rays of light as soon as they have done their work of forming the image. Were it not for this, the light would be reflected from one side to the other of the eye, creating a sensation at each contact, thus completely dazzling and lighting up the interior of the eye. It is the absence of this *pigment* in the *Albino* which makes his eyes so sensitive to light and renders *vision* almost intolerable.

The third, or inner lining of the eye, is the "*Retina*". Upon this membrane the image of outside objects is formed. It is made up of a complete network of *nerves*, and is simply a continuation of the *optic nerve* which enters the eye at the back, a short distance to the nasal side, of the centre. The *optic nerve* is made up of a bundle of tiny nerves, of an infinite number, encased in a membrane, or sheath, just as a cable of telegraph wires are wrapped in a rubber casing. This bundle of nerves penetrating into the eye, is spread out upon the inner surface, thus forming the *retina*. At every point of the *retina* are located the ends of some of these *nerves*, each conveying its own story independently to the brain.

Two points of especial interest may be found upon the *retina*, viz., the *Macula Lutea* or yellow spot, and the *Optic Disc* or blind spot. The former is situated directly in the path of entering rays and constitutes the point of direct *Vision*. As you turn your eyes to look from one object to another you simply move this por-

tion of the *retina* into position to receive the rays of light. As you look across the room at some object, as a door-knob, you see that object very distinctly, but are also conscious of the presence of other objects about the room, as pictures, chairs, tables etc., but if you wish to see these objects clearly you must turn your eyes from the direction of the door-knob toward each object successively. The reason for this is easy to understand. The region of the *Macula* contains a great many more nerve ends, and is therefore much more sensitive to light than any other portion of the *retina*. As you look toward the door-knob rays proceeding from it enter the eye and form a focus upon the yellow spot enabling you to see the door-knob very plainly. Rays from other objects enter the eye upon the secondary axes and form their images at different points upon the *retina*, at a greater or less distance from the yellow spot and are therefore seen, but not so distinctly as the knob. The *retina* decreases in sensitiveness from the yellow spot outward. As you look upon a printed page an image of the page is formed upon the *retina*, covering the yellow spot and extending a considerable distance each side. Only the yellow spot, however, is sufficiently sensitive to distinguish the forms of letters so that you only see one word at a time together with, perhaps, a letter or two in the first lines above and below the one you are looking at. Beyond this, a page is only a confused mass of letters owing to the other portions of the *retina* lacking sufficient sensibility to distinguish the outline of such small objects as letters.

The *Optic Disc* or blind spot is that portion of the *retina* where the *optic nerve* enters the eye together

with the *arteries* and *Veins* which supply the eye with nourishment. At this spot no *nerve fibres* are present and rays of light falling upon it create no sensation whatever. This may be very easily demonstrated.

Fig. 1

Hold this paper about a foot from your face, cover your left eye, and look with the right directly at the cross in Fig. 1. At the same time you will be conscious of the presence of the black dot at the right of where you are looking. Now slowly move the paper nearer and farther from your face, always keeping your eye upon the cross and you will find that at one position the black dot will entirely disappear, leaving the paper of an unbroken whiteness. This is only because the rays from the black dot are now falligng upon the *Optic Disc* and therefore produce no sensation. If you will draw the paper a little nearer the black dot will again appear in view; carry the paper back and it once more disappears; and if you still more continue to withdraw the paper, the spot again becomes visible. The reason that the blind spot is not an inconvenience to us in *vision*, is because rays from an object never fall upon this spot in both eyes at the same time, but are always received upon the sensitive portion of at least one of the *retinae*.

(To be continued).

Take not that vision from my ken;
O, whatsoe'er may spoil or speed
Help me to need no aid from man
That I may help such men as need.

HOUSING THE BLIND

Almost the whole of the blind population of our motherland, India, have been reduced to destitution and unless and until great efforts are made, and are very energetically carried out, the wrong popular belief that begging is the only means whereby the blind can get a living, cannot be removed.

The neglect of the Blind for ages past should be remedied by slow degrees for a long period, but we should no longer wait. What is therefore, imminent for us is to hope for *prevention*. We have at this stage to endeavour to inculcate in the Blind the spirit of self-reliance and self-respect and to make them to cultivate the habits of thrift and independence. They should be brought to realise that they can lead useful lives, useful to others as well as to themselves.

I take the term "Housing the Blind" to mean meeting their needs at all ages and stages, and for this purpose the Blind may be classified as follows.

1. The Blind of school-going age.
2. The Blind that have completed their scholastic life.
3. Those that go Blind later in life.
4. Those that go Blind in old age.

To those that belong to the class one, the *special Educational Institutions* should offer shelter and food, taking care that they are not feeding the laziness, but trying throughout their education, to rouse them to the spirit of self-reliance, modesty and self-respect. Those that come under the class two, should be welcomed into the *After-care Homes or Societies* specially organized for the purpose, unless they have a home of their own, or relatives or *friends* to put them to the earning part

of life. It has, however, been found desirable that there should be a healthy supervision over them. The opinion of the experts or specialists in the education and employment of the blind is that they should not for a sufficiently long time, remain, or become, inmates of the Institution wherein they last studied.

The unfortunate people that are obliged to be placed in class third, should be saved first from despair and from such effects that draft them to a life of misery and cheerlessness. One who had eyes and lost them does feel more than one who never knew the blessings of sight. Such a one is easily liable to fall into a bottomless pit of anxiety, but is very likely to get on and be useful, and demands our best attention. They should be encouraged to select from amongst the many openings for them that which suits them best. Self-exertion on their part and discreet action on our part will put them again in their former position. To convince the truth of this statement, I need go no further than to simply say the future of a poor person who goes blind later in life is comparable more or less to that of a poor widow who is not allowed to remarry. We have many instances to show that widows, by right exertions, are leading useful, happy and respectable life. Similarly we have examples of Blind men of this class, but few who never yielding to the calamity, have been earning from Rs 100/- to Rs 200/- a month. I wish other Blind persons of that class are made to follow their footsteps. The Blind of this class are becoming more numerous as one of the evil effects of the war and St. Dunstan's in the Regent's Park, London, N. W., has been specially founded for this class.

Then we come to the last, but not to the least, class of persons who go blind in old age. Let us not enter into details of such of them that have sons or other near relations that take care of them. Such that have none except air and sun should be attended to also out of respect to their grey hairs. The middle aged Blind who are able to work—work that may be taught to them, can be supplied with work, and may be made self-reliant. But in the case of the old, infirm, feeble, crippled and the like, our charities should have to go to make them pass their declining days in peace and comfort. Under this class may also be grouped orphans, foundlings and such that are in danger of life and respect.

About this movement, Mr. Mulholland of Belfast says, "We have found our Home most useful and successful in (a) saving little children from undesirable places where they were neglected not receiving proper nourishment and care, many of them being utilised for begging purposes; (b) shielding boys and girls leaving school to receive their industrial training in the city, from the view of slum districts, in which a large percentage of Blind are forced to live, owing to small earnings; (c) affording comfortable and respectable lodges for workers at a very moderate rate; (d) preventing old people from having to spend their declining years in the work-house".

What is therefore necessary for us in India to acquit ourselves worthy of the privileges we enjoy as normal persons, is to agitate to found useful Institutions;

- (1) Homes for the young & the aged.
- (2) Educational Institutions.
- (3) Work-houses.
- (4) Homes for adult workers.

P. N. V.

Begging & the Blind! Who are responsible!!

MR. HUGH WALFORD OF READING SAYS,

"I must say a word on behalf of beggars. I know a good many, and I know how hard their life is, and how many of them hate and loathe it. Many are intelligent, educated too, and if they could have found any other means of livelihood, they would have never taken to begging. I must say I think that often the beggars are not so much to blame as we sighted people, who gave them no other chance of a livelihood. We find it very difficult to get our beggars off the streets, but I think fewer take to begging since we began to put higher aims and better possibilities within their reach."

NOTES.

The following is the list of schools for the Blind in India.

- 1 The North Indian-Home for Christian children, Rajpur.
- 2 The Govt. School for the Blind, Lahore.
- 3 The School for the Blind attached to the Railway Technical School, Lahore.
- 4 The Home for the Blind, Allahabad.
- 5 The Home for the Blind, Ahmedabad.
- 6 The Indl. Home and School for the Blind, Calcutta.
- 7 The School for the Blind, Ranchi.
- 8 The Victoria Memorial School for the Blind, Tardeo, Bombay.
- 9 The American Mission School for the Blind, Byculia, Bombay.
- 10 The School for the Blind, Rentachintla, Guntur Dt.
- 11 The Institution for Deaf & Blind, Mysore.
- 12 The School for the Blind, Palamcottah (Tinnavelli).

The Court of Governors of the Calcutta School for the Blind opened the Normal Department early in 1915, during which year Mr. A. K. Shah, Specialist, trained one candidate for the Mysore

Institution: and for the present year he has one from the Ranchi School.

The Managing Committee of the Mysore Institution are under contemplation of opening the Normal Department in the Mysore Institution.

The Government of Bengal have instituted one permanent monthly scholarship to be paid to him or her who receives training in the School for the Deaf, Calcutta, in the art of teaching the Deaf. We strongly suggest institution of such scholarships by other Govts. will produce limited number of trained persons which the recent order of the Govt. of India on the subject expects.

Mr. P. N. V. Rau, Specialist in the Education of Deaf and Blind submitted his proposals and suggestions to the Government of India through the Hon. Sir C. Sankaran Nair, K.T. C. I. E., with the result that in a circular letter the proposals were commended for the consideration of the Local Governments. (This subject will be taken up in the next issue)

Elementary Education is Compulsory for Deaf & Blind in the United Kingdom and in the United States of America.

A blind or deaf boy or girl is a child until the age of 16 years for the purposes of Elementary Education; and the period of compulsory education extends to sixteen years in the case of such a child.

The Indian Association of Workers for the Blind is a philanthropic society devoted to the Blind for ameliorating their condition morally, materially and socially.

OBJECTS

- 1 To quicken interest, stimulate thought and encourage research in the education of the Blind and thereby promote the interests of the Defectives.
- 2 To devise means to prevent, as far as practicable, the growth of blindness.
- 3 To foster a feeling of comradeship among the workers for the Blind.
- 4 To afford facilities for the interchange of opinion.
- 5 To promote united action among teachers of the blind in matters affecting their professional welfare.

6 To prepare an annual report for submission to the Govt. of India and to the other Governments regarding the state of the Blind in the country, their education, employment and social status.

The Association welcomes to its membership all persons who take delight in helping the helpless, and every member and supporter is entitled to get free of cost a copy of the "Light to the Blind", the Official Organ of the Association.

Annual Fee

	INDIA	AMERICA	U.D. KINGDOM
Members	Rs. 3	\$ 1 20	4 s 6 d.
Supporters	Rs. 5 & upwards	\$ 2. 00 & upwards	8 s. & upwards

All Communications and Contributions are to be addressed to:-

The Hon. Secretary.

Indian Association of Workers for the Blind.

MYSORE.

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VOL. I

JULY 1917

No. 3

THE LIGHT TO THE BLIND

Organ of the Indian Association of Workers for the Blind

"AND I WILL BRING THE BLIND BY A WAY THAT THEY KNOW NOT, I WILL
LEAD THEM IN PATHS THAT THEY HAVE NOT KNOWN: I WILL MAKE
DARKNESS LIGHT BEFORE THEM, AND CROOKED
THINGS STRAIGHT" - ISAIAH. XIII

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PUBLISHED BY P. N. V. RAU,
Hon. Secretary of the Association

MYSORE:
PRINTED AT THE SRINIVASA PRESS

1917

NOTES.

The success of begging is the worst enemy that the promoters of the interests of the Blind, have to constantly meet. Mr. Olin H. Burrit, Principal of the Pennsylvania Institution, Overbrook suggests that the public will consider the importance of aiding blind persons to support themselves in some of the ways that are open to them, rather than encouraging mendicancy by yielding to the natural sympathy that such unfortunate conditions arouse and giving alms to those begging on the street. It is further suggested that the blind after leaving school may be secured position, work which they are taught, materials and tools they need and customers for what they produce, and a place may be established in the nature of an exchange where they can meet and secure advice, and compare results.

A man who went by the calling of a "Field Officer" secured the list of the Blind of each country of the United States from the Census Reports. He had embossed list for *he was blind*. In his travelling case Mr. Delfino always carries alphabet sheets and easy reading material in both the Moon and the Braille types, grooved boards for pencil writing, pamphlets descriptive of the school, a generous supply of bead napkin rings and self threading needles. Thus equipped, he goes into a convenient railroad centre from which he radiates into the surrounding country wherever the blind people live. It was found that the census list not always accurate in the first instance, for in the list of blind are found those blind in one eye only, the insane and the feeble-minded, as is to be expected, decreased in value with each succeeding year. The field officer had help from physicians, ministers, teachers, the village postmaster the police force, the rural free delivery carrier, blind people themselves. He takes notes by his left hand for *the other is denied to him*. His notes give information on the following points; name, address, age, amount of sight, if any, cause of blindness, occupation (before and since blindness) remarks.

Mr. Delfino is a teacher in the Overbrook Institution.

THE LIGHT TO THE BLIND

(Published quarterly by the I.A.W.B. in the interests of the Blind)

EDITOR:—MR. P. N. V. RAU, SPECIALIST.

THE "LIGHT TO THE BLIND" DOES NOT HOLD ITSELF RESPONSIBLE FOR THE OPINIONS OF ITS CONTRIBUTORS. USEFUL ARTICLES, AND COURTEOUS DISCUSSIONS THEREON, ARE ALWAYS WELCOME.

VOL. I

JULY 1917

No. 3

"He that giveth to the poor, lendeth to the poor."

CHARITY.

Having placed before our readers in our last issue some aspects of the sad condition of the Blind and of the merciless treatment generally accorded to them as also of the claims they have from us,—the sighted, we should like to draw the attention of our readers to the recent circular letter issued from the Imperial Government (which has been published in our last issue) wherein it is stated that "Schools for defectives are a form of effort peculiarly suited for charitable agencies of a private character etc" and it is therefore very necessary to remind our readers and the authorities what charity has come to mean and how it is becoming a source of social evil.

Charity is considered to be a generous and useful act, truth of which none can dispute. If things are done in the way in which they are expected to be done, well, very little remains to be attended to. Unfortunately there are found good many deviations, and they demand greatest care and check lest they should cause unpleasant things. We admit it is really as delicate as it is difficult to set right things. For wrong usage has taken firm root and become law, 9 points out of 10. Whatever may be the delicacy and the difficulty to be met with in solving this disagreeable problem, it is very necessary for both the Governments and the public to regulate charity which is more wasted than used. We say charity is being wasted and to the most, it is a confirmed truth. Discrimination solves the problem.

Let us now ask our readers to just recapitulate what they have been seeing. Charity is as common as it is familiar as also its usefulness. Charity is the first and foremost word with every Indian, rich or poor; for absence of it is want of sympathy in which nobody should lack. Guided by this principle, Indians some times go to the extent of impoverishing themselves and create an unpleasant scene for them. Let our readers please consider how many times charity is bestowed on fit persons and for useful purposes. Those classes of people who ordain within themselves that charity is the only means of their livelihood, claim it a privilege and demand accordingly. Even where there is no occasion for charity, some people create hopes and fears in the minds of people and beg, pleading poverty and inconvenience which is wholly due to their laziness and

vain unwillingness to take up a work which can maintain them. But there may be cases which have to be carefully attended to on account of their peculiar nature.

Whatever may be the future expectation of what is being now a days done in the good name of charity, we are led to think that it is oftentimes far from what it ought to be. Some of the effects of unorganised and chaotic charities of the present day may be summed up and said as follows. It is an accepted truth that it is human to take up the easiest means possible. When under the pretext of charity from people who sometimes lavish their money uneconomically for one reason or the other, people are likely to flock together on the occasion being ever on the alert, just as an eagle for his prey. Not only these people become selfless and indolent beggars, but also bring into the world a number of children whom they train for the begging life, thus laying a perpetual charge on the community. Instances must have come to the notice of our readers as they have come to us that people feign to be poor and helpless, some how manage to please the donor and carry away every thing which could have otherwise been used for the deserving people or for a good cause. It will not be too much if we add that public streets and vicinities of temples and sacred places are swarmed with beggars of all descriptions, crying most abnormally and disturbing and distracting the happy or busy mind of an honest and self-helping man. To sum up all, the present day charity is assisting lazy people to grow lazier breeding paupers, encouraging mendicancy, and making the country poor from the economic point of view, and de-

graded in the social scale of a nation. Then again those people who have nothing to do for most of their time misuse their energy and skill, and are found at the bottom of all sorts of criminal actions. What with the ancient ideals of charity and what with the modern practice of begging under the guise of charity !! The baneful effects are varied and various. !!! Who are responsible for this sad affair? Is it due to the superstitious fears and hopes of people or is it due to the thoughtlessness and indiscrimination of persons in doing charity or is it due to the selfishness of the better class of persons or donors who give them no chance other than begging? We may be permitted to observe that superstition is fast loosing ground while indiscrimination and carelessness in giving *Dana* and neglect of their lawful duty in proper forms towards their weak and unfortunate brethren is holding fast. By charity we mean any thing and every thing which goes to relieve the weak and the forsaken of their needs in a complete and permanent manner, so that in course of time such needs become few and far between and those that had relief are enabled not to require aid again as for as possible.

Unless these ideas are inculcated in the mind of every donor and unless our charities are regulated on sound principles of economic and social importances by law-givers and socialists there can be no satisfactory progress of the nation, in as much as there is hardly a principle in *dana*, now that the spiritual value of *dana* is lost once for all. We beg permission of our readers—law-givers, socialists, and such others who take delight to assist in the matter—to suggest to them that every effort should be made to introduce institutional principles of

charity as early as possible. We take this of opportunity of communicating our readers that the suggestion of passing a law against mendicancy has received the warm approbation of the Economic Conference of the Government of H. H. the Maharaja of Mysore and hope that approbation will very soon be realised actually and other Governments will kindly see their way to raise the economic and social importance in this new line, if the desire conveyed in the circular of the Government of India referred to above, is to be fulfilled.

“ दाने सर्वे प्रतिष्ठितं तस्मादानं परमं वदन्ति ”

TRAINING.

By

Mr. P. N. V. RAU.

Specialist in the Education of the Deaf and the Blind, Mysore.

As desired by Mr. M. Srinivasa Rau B. A., Hon-Secretary of the Mysore Institution for the Deaf and the Blind, Mysore, I am submitting the following course of training for Teachers of defectives, and I shall be very happy to receive suggestions from other workers. This has been adapted from the course followed in England.

The want of sufficient number of Training Schools is so keenly felt that the Government of India accepted my suggestion and commended for the consideration of the Local Governments 'that openings should be found to get teachers trained for employment in special schools'. It is not out of place to mention here that the Government of India found it necessary to pass orders about 'Training' itself. When they deprecate the

appointment of untrained teachers in ordinary schools, much more should such employments in special schools be deprecated.

When thus the merit and usefulness of the employment of trained teachers are established, and when the unlikelihood of the achievement of substantial progress of the employment of untrained teachers has already been foreseen, my attempt to speak about the same, will not be of much need. I should, however, say that before we try to find out where the affliction is greater and which would be the central place to locate an Institution, we should have ready teachers specially competent to take up the apparent anti-Nature work *i.e.* to make up by their persevering and tactful exertions, for the loss caused by nature. This necessitates the opening of the the Normal Department in selected Institutions.

Before proceeding to give details of the Normal Department, I should again strongly suggest that no time should be lost by the several authorities to make a small beginning but in a complete manner to meet this urgent demand.

The following things will have to be considered before opening Normal Department.

- I. Syllabus.
- II. Library and Apparatus.
- III. Qualification of candidates.

Any departure from the syllabus adapted in Foreign countries, is only to suit our needs and local circumstances.

Candidates must satisfy the Examiners in the following:—

Subjects.

- (1) Practical knowledge of Braille, Grades I & II.
- (2) Theoretical knowledge of Braille, Grades I & II
- (3) Practical knowledge of Arithmetic to the Blind
- (4) Practice of Teaching.
- (5) Theory of education as applied to the Blind, including History of the Education of the Blind.
- (6) Physical Training and Recreation.

Two other subjects to be selected by candidates from the following:—

- (7) Infant Teaching.
- (8) Music.
- (9) Type-writing.
- (10) Braille Shorthand.
- (11) Cane work.
- (12) Hand Sewing.
- (13) Hand knitting.
- (14) Machine Sewing.
- (15) Machine Knitting.

Details.

1. *Theoretical knowledge of Braille, Grades I & II.*

A paper will be set on this subject, the answer may be given in Braille or in script, at the option of the candidate.

2. *Practical Knowledge of Braille, Grades I & II.*

Candidates will be required to read intelligently by touch or by sight, and to write correctly. The matter to be written including punctuation and composition marks, will be dictated.

3. *Practical Knowledge of Arithmetic for the Blind.*

Candidates will be required to work examples in arithmetic in the presence of examiners, using

Taylor's Octagonal Board and Pegs. No paper will be allowed, and the working must be shown in full. The arithmetical signs used must be those accepted by the Indian Association of Workers for the Blind.

4. *Practice of Teaching.*

Candidates must be prepared to give one lesson to blind children from each of the following sections.

(a) Mathematics, (b) Vernacular subjects, (c) General subjects.

Notes of lessons on all three subjects must be submitted at least fourteen days before the examination.

Notes of lessons should indicate the following:—

- (i) The subject matter to be taught to the pupils.
- (ii) The methods to be adopted by the teacher in imparting the subject-matter. (If special apparatus is required, it must be provided by the candidate.)

5. *Theory of Education as applied to the Blind, including History of Education.*

Candidates must satisfy the examiners in both Theory and History; and the subject is to be treated as follows:—

(a) Elementary Psychology.

Functions of the mind. Mental development. Attention, will, memory, habits and formation of character. (These should include cutaneous and muscular senses, Preservation of tactile Senses and speech in the training of the Blind.

(b) Physiology & Anatomy.

LOUIS BRAILLE.*

Louis Braille was born on the 4th January, 1809, at Coupvray, in the Department Seine-at-Marne, about 23 miles from Paris. His father was a harnessmaker, and both his parents were well advanced in years at the time of his birth; hence the little boy, like Benjamin, became a great pet. One day, when about 3 years old little Louis took it into his head to imitate his father, whom he saw at work, and, as generally happens with children, no sooner had this idea flashed upon his mind than it was put into execution. The work, however, did not progress as favourably as the little lad had expected; the sharp instrument with which he was working slipped, and, flying up, put out one of his eyes. Sympathetic inflammation followed in the other, and soon both eyes were gone. In 1819 he was sent up to the school for the Blind in Paris. He here progressed well in all his studies—literary, musical and mathematical. He learnt to read by the embossed Roman letter which was exclusively used at that time. Towards the end of his course as pupil in the institution he began to study the organ, and he soon became proficient enough to obtain the post of organist in more than one of the churches in Paris. His touch was decided, brilliant, and free, indicating faithfully the whole character of the man. In 1826 Braille was elected Professor at the institution at which he had succeeded so well as pupil. He began by teaching grammar, geography, and arithmetic; later on he taught history, geometry,

* From the "Education and Employment of the Blind" by T. R. Armitage, M. D.

and algebra, and not only was he an admirable teacher in these subjects, but also formed many excellent pianists. Everyday he became more respected and beloved by those who were fortunate enough to be under his instruction. Braille did not confine himself to oral teaching, but also wrote several treatises on arithmetic, which is a masterpiece of clearness and precision. "Our method of writing and printing," he said, "takes up so much space on paper that the fewest possible words must be used to express our thoughts." This habit of condensation occasionally gave a certain degree of dryness to his writing and to the various digests of history which he drew up for his pupils.

First as a pupil, then as a Professor in the institution, and even when at home during the vacations, he gave up all his spare time to the finding out of a system by which the blind could write in relief. For this purpose he studied various methods in which arbitrary characters were used. Of these, the one which seemed to lend itself best to relief-writing was one which had been introduced by M. Barbier. This consisted of points, and Braille devoted all his attention to improving it. Barbier's letter contained six points vertically, but although this gave the possibility of a very large number of combinations, it was not practical when employed to embossed writing, as the letter was too long vertically to be covered with the finger. Braille, however made the necessary alterations until he arrived at the simple and beautiful system which still bears his name. He published his first treatise explaining the system in 1829, and more fully in 1834, but

although the pupils and blind professors were not slow to see the immense superiority of it over the Roman letter, the school authorities would not change the old system; though he was allowed to teach it out of school hours and unofficially. Indeed, it was not till 1834 (O, that he had lived till then!—Ed.) that the Braille system was officially adopted at the Paris School. Braille, soon after adapting his system to ordinary literature, applied to it musical notation.

Ever since the age of 26 years Braille's strength was on the decline. His malady was pulmonary consumption, of which he died in 1852. He was much beloved, there never was a truer or a wiser friend. He was frequently consulted by pupils and teachers, and was always ready to give valuable advice. His religion was of an earnest and practical kind, and he was willing to make any sacrifice of time, money or health, if he could by this be of use to a pupil or friend. On one occasion one of his pupils was about to leave the institution, and yet had not sufficient means to enable him to live. Braille did not hesitate to resign an organ appointment that he held in favour of his pupil. He desired that his friendship should be of some practical use to those who enjoyed it, therefore he not only carefully watched their conduct, but was often able to tender them good advice. Whenever a painful but necessary reproof had to be administered to a mutual friend, if others showed hesitation in undertaking so delicate a duty, "Come," he used to say, "I will sacrifice myself" and forthwith set out on his mission. He so often performed this duty that he became known amongst his friends as "The Censor."

All that was mortal of Louis Braille has long since crumbled into dust, but the influence of his spirit is more widely felt now than at any former period. There is scarcely a school for the Blind in the world in which his system does not form the basis Education.

THE HUMAN EYE.

BY

Dr. M. R. SAMEY, M.D., D.P.H., [U.S.A.] [M.R.S.I. (London),

Consulting Physician and Sanitarian.

The Refraction of the Eye.

II

Having considered the eye in all its parts and constructions, let us now direct it towards a luminous point situated at a distance of twenty feet or more. We have in the eye several refracting surfaces and refracting media, the whole combined constituting what is known as the "Dioptric System of the eye".

The eye may be looked upon as an optical instrument designed to produce by means of its refracting system a small and inverted picture of surrounding objects upon the retina; the stimulation produced by this picture on the retina is conveyed through the optic nerve to the ganglion cells of the cortex, that part of the brain known as the optical area; this excitation of the ganglion cells of this centre becomes sensation, and thus it is that the retinal picture comes within the domain of consciousness, and the brain interprets the impressions transmitted to it from the retina.

Immediately behind the transparent retina is a layer of pigment, which absorbs some of the rays of light as soon as the image is formed; were it not so, the

rays would be reflected to the other parts of the retina, and cause much dazzling, considerably interfering with vision; this is the case in those persons who have a congenital absence of pigments and who are known as albinos.

The term Refraction is used to denote the optical condition of the eye in a state of rest. There are three refracting surfaces in the eye—the anterior surface of the cornea, the anterior surface of the lens, and the anterior surface of the vitreous; and three refracting media—the aqueous, the lens, and the vitreous. These together make up the "Dioptric System",

The eye must be looked upon as a compound refracting system of a spherical surface and a biconvex lens. To enable us to understand the course of a ray of light through the eye, it is necessary to be acquainted with the cardinal points of this compound system. Having first found the cardinal points of the cornea and then those of the lens, the cardinal points of the eye will be the result of these two systems together.

The cardinal points of the eye are six in number two principal points, two nodal points, and two principal foci.

For the sake of simplicity we will now consider the dioptric system of the eye as a convex lens, and the Retina as a screen upon which the image is to be formed. Having directed the eye as already stated, toward a luminous point situated at Infinity we will consider the course taken by the rays of light. These rays will, of

course, approach and enter the eye parallel to one another. If the Retina is situated exactly at the principal focus of the dioptric system there will be a perfect inverted image or picture of the luminous point thrown upon the yellow spot and the point will be distinctly seen. It is always nature's intention to construct the eye upon this principle, placing the Retina just at the principal focus. Such a condition is given the name of "Emmetropia," or we say that the eye where principal focus is upon the Retina, is an "Emmetropic Eye." Were it possible for nature to accomplish this normal result in all eyes there would be small need for opticians but unfortunately a great many eyes are far from "Emmetropic", the Retina being placed either too near or too far from the lens, or the lens or cornea may be imperfect in curvature thus forming an imperfect image upon the Retina. To these abnormal or defective conditions is given the general name of "Ametropia". Any eye which is not Emmetropic is called "Ametropic".

Ametropia is divided into several classes, according to the different conditions which may exist. Thus if the eye-ball is too long, throwing Retina back beyond the principal focus, the defect is called "Myopia"; if too short, "Hypermetropia".

Since this is a subject of most interest and importance from the educational point of view it is but appropriate that we go into further details of it. Myopia is a condition in which the eye being elongated in its antero-posterior diameter, or the cornea being more convex than usual, the rays are focussed at a point anterior to the retina.

Hypermetropia is a condition in which the eye being flattened, the rays are focussed at a point posterior to the retina. Astigmatism is a condition of the eye in which owing to irregularities in the curvature of the cornea the rays are not brought to common focus at any part of the retina, with the result that images are distorted, round bodies for example, appearing to be elliptical.

The treatment is to correct these faults by glasses—concave glasses in myopia to make the rays more divergent, convex glasses in hypermetropia to make the more convergent, and appropriate cylindrical and spherical glasses in astigmatism to compensate for the irregularities in the cornea.

There are two other refractive abnormalities recognized,—anisometropia, when the refractive powers of the two eyes are different in degree; and antimetropia in which they have refractive errors of different kinds, one being myopic and the other astigmatic or hypermetropic, for example.

There is yet another derelict condition of Refraction known as Presbyopia, although it may be looked upon as a physiologic condition. Presbyopia may be arbitrarily stated to exist when the binocular near point has receded to 22 C. M. and this occurs usually in the emmetrope at the age of forty-five.

The number of myopics among school children is appalling. Heridity stands accused as the cause of this dreadful condition, and it cannot be denied that some eyes show a much more marked tendency to become myopic than others. Some people, however much they abuse their eyes, retain good vision; and

there are myopes who cannot plead excessive study as an excuse for their condition. Withal, the direct connection between eye strain, due to bad lighting, bad printing and overwork, is unassailable. We are indebted for the following statement to Dr: Ball of St. Louis, an American Oculist of renown:—

“Myopia is far less prevalent in America than in Europe, especially in Germany, where it is a national defect.” He attributes this to the greater attention given in America to out-of door sports and exercise and to the less attention to “the close application of detail and great reverence for fast work, that characterize the sedentary, plodding German nation.”

The myope is “short-sighted,” he cannot see the figures on the blackboard. The hypermetrope's eyes and head ache after a short spell of sewing or work in which the vision has to be fixed on near objects. The advantage of glasses is that they not only make things clearer, but they afford relief from the painful effort to overcome the defects by excessive accommodation. In this way they arrest the rapid deterioration of sight. It is very unfortunate that the most important decade in life from 15 to 25 when eyestrain among students is very severe, synchronises with the period myopia tends to progress most rapidly. Glasses should only be fitted after careful examination, and in the higher degrees of myopia it may be necessary to have two pairs of spectacles, one for near work and the other for distant vision or glasses may be obtained in which two powers are combined, the upper part of the glass being used for distant and the lower for near objects.

The use of spectacles arrests the progress of myopia and hypermetropia, but this is not the case in Presbyopia. The process goes relentlessly on, and the spectacles have to be changed from time to time. Old people sometimes enjoy what they call “second sight” after having used spectacles for many years they find they can do without them. This, however, is usually due to the early stage of the cataract, the swollen lens having joined in refracting power. The cataract may grow very slowly and its possessor may die in blissful ignorance of the pathological and evanescent nature of the blessing.

Now a word with reference to spectacles. The so-called “pebbles,” or rock crystal spectacles, are harder than glass and less liable to be scratched; otherwise glass is just as good, provided it is good glass. Spectacles should be kept clean by being rubbed with an unstarched handkerchief, (so as not to scatch the surface) and washed occasionally, say once a week,—in ammonia water. This must not be done, however, in the case of bifocal lenses that have been referred to. In India it is very necessary to prevent steel frames from rusting by rubbing them with a little vaseline or any oil. Cracked or broken spectacles should never be worn.

The need for healthful rest for this important organ like all others, is obvious. The accommodation severely taxed by prolonged reading or working, should be relaxed occasionally by fixing the gaze on distant objects. Many people go through life suffering from painful headaches that might be cured by the use of glasses; and general fatigue is another result of excessive accommodation.

In my next paper I shall deal with “The Hygiene of the Eye.”

(Continued from Page 52.)

1 The Skeleton and muscular System.

Joints, Locomotion. Importance of attitudes and postures. Common deformities which affect children. The muscular system and its relation to physical Training.

2. The Respiratory System.

The lungs. Purpose and mechanism of respiration. Breathing Exercises, obstruction to breathing. Difference between fresh and expired air.

3. Nervous System.

Brain, Spinal cord, Motor and Sensory Nerves. Reflex action, Brain centres and Nerve Cells. The way the Brain works. Coordination and association. Development of motor centres by muscular exercises.

4. Sense Organs.

Relation of Senses to nervous system. Their training and development. Description of the *Eye*, mechanism of accommodation. Eyestrain particularly in young children. Development of the Senses of hearing, smell, taste and touch.

(c) Methods of Teaching.

1. Speech, means of securing distinct articulation, use of Stories, Oral and written composition. Reading, the committing to memory of poetry and prose. Writing and Spelling. 2. Elements of Geography, History, National traditions, Citizenship. 3. Kanarese literature; history of the language. 4. Nature Study. 5. Hand Training. Occupations to promote manual dexterity, Development of touch. 6. Physical training and games, method of securing ease and independence of movement. 7. Number and elementary mathematics

suitable methods and apparatus.

(d) School organization:—

Arrangement and size of classes, Curricula, Time-Tables, Discipline.

(e) History:—

Outline of gradual development of the Education of the Blind: in India and in England.

6. Infant Teaching.

An outline programme of work for the infants' class of a School for the Blind must be submitted at the time of the Examination. This programme should show the influence of seasonal changes on the choice of School pursuits, and the correlation of *Subjects* under such governing ideas as home and farm or garden activities.

Special attention will be paid to infants' hand work and Kindergarten games. Hand work should include the customary occupations, such as clay modelling, bead work, knitting etc, and candidates will be required to show how they would make use of such means in the development of the arts of construction.

Candidates will be required to bring to the examination graded courses of specimens in two branches of infants' hand work. These specimens should be such as the children themselves could be expected to make. Candidates will also be required to give practical evidence of their skill in hand work, and of their skill in teaching infants.

7. Physical Training and Recreations.

Physical exercises according to age, and the theory of physical exercises and its relation to Hygiene.

Candidates should be prepared to give a demonstration of a section of the scheme (which should be previously submitted) chosen by the Examiners, and to give a lesson upon any part of the scheme chosen by the Examiners. Candidates should be prepared to give a demonstration of their methods of Recreation with a class of blind children.

8. Music.

Mr. H. P. KRISHNA RAO, B. A.

Music Master, Training College

Though it is necessary by reason of the conditions that a teacher of defective children must be more capable, in proportion to the degree of the defect, than a teacher for normal children, there is prevalent an ignorant belief among some persons that any and every person can do well for teaching these unfortunate sufferers. Apart from the special skill that should be brought to bear upon the arduous task of teaching, a very large amount of patience born of love for the work and for the poor students is very necessary. A music teacher of the blind must therefore be at least as good as a teacher in any other art or science and he should possess a sound general liberal education.

A music teacher must be a good theorist. One who knows singing well may not be acquainted in the theory of the art. In fact it is found in many cases that singers who are born as such need the intuition of the heart rather than an acquaintance with the hard and fast rules that are laid down in musical treatises. Such a gifted person makes no good music teacher. The anatomy of music is as necessary for the teacher as that of the human body to the doctor. He must know the science of music, how to read music and write it also.

Secondly he must know his student well. Before beginning lessons in music, it is of utmost importance to test as to the branch of the art the student is fitted. When he does not possess a good voice, fretted instruments like the Vina or keyed ones like the Piano ought to be taught. These instruments are often cloaks for covering a

defect in the voice, ear or intelligence and in the case of one gifted with a good voice and an attitude for music, they should be taken in hand under no circumstances.

Lastly, the teacher must know the nature and method of handling different kinds of instruments he may have to teach. The details of technique that distinguish one from the other, the method of tuning them, the adjustments of frets, the use of strings and the influence of weather conditions on the instruments are all items of knowledge which the teacher must have at his command. Equipped with a knowledge of the above description and guided by a curriculum judiciously drawn up so as to suit the various grades of study, a music teacher possessing a keen desire to the correction of statical errors resulting from want of sight is sure to be able to train a batch of students, who would gradually attain a useful degree of proficiency in the art.

Type-writing

Candidates should be prepared

1. to transcribe into typewriting a set passage of Braille or printed matter.

2. To transcribe from confused Braille or manuscript:—

(a) A short literary article. (b) A private or business letter. (c) A specimen of tabular work.

3. To address an envelope and a post card, and to write matter on the back of the letter.

4. To give a lesson to blind pupils on any part of the subject chosen by the Examiners.

A short paper will be set on the construction and simple adjustment of the machine.

Braille Short-hand.

Candidates should be prepared

1. To write in shorthand a passage dictated by the Examiner, and subsequently to transcribe the same into type writing, hand writing or Braille. A speed of

60 words per minute will be required for a *pass* and 100 words per minute for *Honours*.

2. To give a lesson to blind pupils on any part of the subject chosen by the Examiners.

Cane Work.

Candidates should be prepared to show how they would teach blind pupils the following.

(a) To make a plain, round or oval tray.

(b) To make baskets with or without handles and to answer *viva-voce* questions on materials and tools, (c) to give a lesson to blind pupils on any part of the subject chosen by the Examiners.

Hand Sewing.

Candidates should be prepared

1. To show how they would teach blind pupils the following on Calico and flannel.

a. The holding and threading of the needle. b. Hemming, running and preparing hem. c. Seaming. d. Gathering and setting into a band. e. Stitching and black stitching. f. Pleating. g. Tucking. h. Button and Eyelet hole making. i. Sewing on buttons and making loops for the same. j. Running and felling. k. Whip stitching. l. Feather stitching and herring boning. m. Piping. n. Darning. o. Patching. p. Sewing on tapes.

2. To make any simple garment, or part of a garment.

3. To give a lesson to blind pupils on any part of the subject chosen by the Examiners.

Hand Knitting.

Candidates should be prepared

1. To show how they would teach the following:—

a. Plain knitting with two needles, with special regard as to how the pupils hold the needles and the wool. b. To cast on and off. c. To knit in ribbing ten plain and ten stitches. d. To knit with four needles. e. To pick up the side loops for the heel of a sock. f. To knit a pair of stockings. g. Fancy knitting. h. To knit lace, shawls.

2. To make any part of the above named articles.

3. To give lesson to the pupils.

Machine Sewing.

Candidates should be prepared

1. To show how they would teach the following:—

1. To thread the machine and to treadle the same. 2. To make a simple article with a plain hem. 3. To make a garment with gathers, tucks and bands. 4. To make any ordinary simple garment.

2. To make any part of one of the above-named articles.

3. To give a lesson.

Machine Knitting.

Candidates should be prepared

1. To show how they would teach the following:—

a To thread the machine, wind bobbins, set up the machine, and alter the tension. b To clean the machine, to take it to pieces and oil it. c. To pick up stitches, finish off toes, and knit a pair of plain Socks. d. To knit and finish a pair of ribbed socks with thickened toes and heels. e. To knit, finish and press a pair of ribbed Stockings with decreases.

2. To make any part of the above named articles

3. To give a lesson on any part of the above.

(To be Continued.)

Problem of Blindness

Worse from birth or in later life? from "Proquers" of May 1917

An interesting debate took place in St. Dunstan's this week to decide who had the advantage: The man blind from birth or the man who becomes blind in adult life.

"Sir Arthur Pearson," says the Daily Express spoke amusingly on the accomplishment of the blind Harry, who sings and plays on the frot at Bighton. "My friend blind Harry" said Sir Arthur, "has been blind since he was 3 weeks old, and the creed he pins his faith to, is any matter of fact and quite helpful." "What I know I know," he says, "and what I don't know, I don't bother about." This, as Sir Arthur points out, was a sentiment not unlike the motto of the blinded fighters in St. Dunstan's. Blind Harry walks down the middle of the pavement, dodging perambulators, dogs and bathing chairs, and keeps up a pace of about 3 miles an hour, just like any ordinary person. "I asked blind Harry how he managed his steps so successfully," said Sir Arthur. "Oh," he said, "I just lift my foot when I count one," which personally added Sir Arthur, "I cannot say I find as easy as it sounds." Sir Arthur said that thinking round blind Harry and his accomplishments, he believed the man always blind scored by reasons of the absence of disadvantages. The man blinded later, however, has certain advantages that cannot be denied. "A man who has never seen," said Sir Arthur, "cannot regret what he has not seen any more than a Zoolu can regret a Cinema. So the men always blind, perhaps has it where regret is concerned; but in recollection we, who have seen have a very precious and valuable possession." This was the contented decision of most of the people in a room crowded with blinded fighters. They had no wish to change with blind Harry for all his quick resourcefulness. Sir Arthur, much as he admires his brightened friend when he took the votes, said decisively "now for those in favour of becoming blind and up goes my own hand."

NOTES (Continued)

Mr. A. K. Shah, Headmaster, School for the Blind, Calcutta, read a very interesting and instructive paper on the Education of the Blind at the Bengal Christian Conference, Calcutta on the 14th June last; this is an illustration of the fact that the people have begun to take interest in the welfare of their unfortunate brethren, the Blind. The paper was greatly appreciated.

The Association has been able to enlist the sympathy and co-operation of the Governments of Behar and Orissa, Central Provinces, Mysore, United Provinces, Bombay, the Panjab and North-West Frontier Province. They have purchased copies of the "Light to the Blind" the Organ of the Association for each of the Inspecting Officers. Final replies from the other Governments are awaited. It is hoped they will liberally support the Association and enable it to regularly and successfully carry out its objects.

Mr. Paulus Tirkey of Ranchi who had been deputed to Calcutta for training from the Government of Behar and Orissa, has been awarded his certificate of Teachership. They have also proposed to start a school at Cuttuck and to depute a teacher for training.

At the kind invitation of Jagannatha Bhakta Sabha, Madras through Mr. K. K. Raghavacharya B.A., and Mr. M. V. Krishnaswamy B.A., B.L., the blind students of the Mysore Institution are to entertain a large and learned audience at Madras on Sunday the 8th July. Mr. P. N. V. Rau, (Specialist) Hon. Secy. of the I.A.W.B. will on the occasion, speak on the utility of educating Defectives and appeal the to Madras Gentry to start a School there for the Blind.

Through the efforts of Mr. M. Chengiah Chetty B.A., Retired Deputy Commissioner and Member of the Legislative Council, Mysore Government, the Mysore Institution for the Deaf and the Blind, Mysore, has been given an endowment of Rs. 4500/-

The Indian Association of Workers for the Blind is a philanthropic society devoted to the Blind for ameliorating their condition morally, materially and socially.

OBJECTS

1 To quicken interest, stimulate thought and encourage research in the education of the Blind and thereby promote the interests of the Defectives.

2 To devise means to prevent, as far as practicable, the growth of blindness.

3 To foster a feeling of comradeship among the workers for the Blind.

4 To afford facilities for the interchange of opinion.

5 To promote united action among teachers of the blind in matters affecting their professional welfare.

6 To prepare an annual report for submission to the Govt. of India and to the other Governments regarding the state of the Blind in the country, their education, employment and social status

The Association welcomes to its membership all persons who take delight in helping the helpless, and every member and supporter is entitled to get free of cost a copy of the "Light to the Blind" the Official Organ of the Association.

Annual Fee

	INDIA	AMERICA	UD. KINGDOM
Members	Rs. 3	\$ 1.20	4 s. 6 d.
Supporters	Rs. 5 & upwards	\$ 2.00 & upwards	8 s. & upwards

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LIGHT TO THE BLIND

Organ of the Indian Association of Workers for the Blind
 "AND I WILL BRING THE BLIND BY A WAY THAT THEY KNOW NOT. I WILL
 LEAD THEM IN PATHS THAT THEY HAVE NOT KNOWN: I WILL MAKE
 DARKNESS LIGHT BEFORE THEM, AND CROOKED
 THINGS STRAIGHT"—ISAIAH XIII

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1917

THE LIGHT TO THE BLIND

(Published quarterly by the I.A.W.B. in the interests of the Blind)

EDITOR :—MR. P. N. V. RAU, SPECIALIST.

THE "LIGHT TO THE BLIND" DOES NOT HOLD ITSELF RESPONSIBLE FOR THE
OPINIONS OF ITS CONTRIBUTORS, USEFUL ARTICLES, AND COURTEOUS
DISCUSSIONS THEREON, ARE ALWAYS WELCOME.

VOL. I

2 APRIL 1917

No. 2

TRUTH AND AFTER.

(THE BURIAL OF HOPE)

Hope is dead, and in her place
Anguish paints with untaught hand
In the heart and in the face.
Crude her skill, but yet we see,
Clear as ne'er before, the truth
Hope is dead to you and me.
Duty calls us ; let us go.
Death is not for you and me,
On the earth 'tis ever so.
Bury deep our silent pains,
For, whate'er words may say,
Hope will never live again.

—Violet Depies.

So sing and stutter our poor brethren everywhere
but are nowhere heard. What is painful is that they

are not only neglected, but also looked down upon as blamable. Days come and go without bringing into action a sane thing to compensate for what is being mercilessly wrought. So strong has been the apathy in India of the public majority that it is often trifled as unwise and unwarranted to do anything by way of bringing them up to a life, cheerful and far from being contemptible. But it is also stated as necessary—a sooth-saying indeed to the sufferers, that a day comes, at last, with surprising things which no one knows before; certainly it is a revelation to those that on earth are denied their due, disinterested friends or guides being few and far between.

Such a day there dawned, and that was the day on which an overlooked thing was looked over. The proposal of having a legislature to forward the interests of the Depressed had sunk only to reappear in its fuller form with a greater energy. The very entertainment of a dropped thing within such a short interval goes to prove the existence of something which requires redemption. The talented order of the Imperial Government is what was exactly required for the successful operation. And it is absolutely necessary to have a definite and correct understanding as to who the Depressed are, before any prompt measures can be taken in their cause. It was the day wished, and soon after Mr. P. N. V. Rau made his humble suggestion through the columns of the Social Service Quarterly of Bombay "to include the Deaf and the Blind for the purpose of enquiry about the Depressed to be held under the benevolent orders of the Imperial Government."

We are now a body of our own, having a Magazine wherein the cause of the most needy are advo-

cated. We therefore hasten to place before the large-minded public and the civilized Government our humble views on the subject.

Please let us consult a lexicographer; it is seen the word is derived from *L Depressum* meaning *de* down and *Pressum* to press; to push down to a lower state or position; to deject or make sad; to lower in value. *Depressed*; dejected, despirited; humbled; sad. Upon whose heads are these visited? Is it traced to *a few* of the greater bulk of the *Normal* population or to *every one* of the smaller percentage—the number is not small though, of the *Subnormal* persons? Certain classes of people have been thrown out of social scale by the rest owing to the former's occupation or impoverished condition or to their ignorant and filthy habits.

It is none of our province to enter into details about cast origin or scruples. Suffice it to say that prejudices might have arisen out of restriction of a profession to a certain class of people. We have been seeing that the fortunate violation of this restriction has broadened the views of so many with the result that troubles on that side are almost overcome. Apart from this, poverty goes against the sufferers. It is oftentimes that worth is neglected if it is associated with poverty and it, therefore, dies without bringing any relief to those who possessed it. Oftener these people remain *satisfied* and claim no recognition which they deserve. It is therefore, no matter for wonder certain classes of people should occupy the lowest scale of social ladder.

So far we are able to think that their sad state of affairs barring them from a good state of living is due to

their *satisfied* life, and also to the difficulties resulting from certain prejudices. But the cement of the fortress of the prejudices has broken loose, and the stones are gradually falling off. So, a year ago untouchable and unworthy of notice, a month ago touchable but unworthy of notice, a week ago worthy of notice, to-day an equal, and to-morrow a noble, are all the modifications of civilized education which is the birth-place of common sense, position and riches. We may therefore leave them aside, and we then come to their *satisfied* life. Satisfaction is often followed by degeneration. So, degeneration they themselves invited by creating environments which rear it up. Such unfortunate people that fall prey to this set of environments form a class which may be termed *Depressed*.

It may be asked;—Was it born along with them? Or was it acquired beyond their power of rescue? Or was it deliberately allowed to challenge their life? As we have often been seeing instances of a rich man's children growing to be poor parents and *vice versa*, it cannot be easily said of a child what he is likely to be in manhood. But what is it that makes a man? Unmistakably it is the surroundings which clearly and firmly chalk out the future life of persons who can rarely change that course afterwards. How, then, are the surroundings made? We are tempted to say that people often invite surroundings amidst which to hope to live for ever. This they do, sometimes with due consideration and sometimes with no thought whatever. If, therefore, certain classes of persons *become Depressed* owing to the environments which were made by themselves,

who is to work to get rid of that unpleasant thing? When persons can make one set of environments, they should as well be able to have any other set. But we agree with the contention that difficulties vary for each type.

Let us at the same time see how they are who are termed *Depressed*. They have their organs intact, are able to see and take lessons from the world, can express their feelings and difficulties, and are physically capable of working for their ordinary living with, generally, no apprehension of an accident. However much they are answerable for their impoverished and depressed life, they deserve help, and it is being held out *unasked* through the sincere exertions of certain saintly persons. Wherever we see, there are missions in aid of them, and the number is increasing by leaps and bounds.

But, alas! has that kind of care been bestowed upon a class of people who are far far behind these people who have *become* Depressed? Where behind? They are not only worse off in all respects of life, but are also denied the important human privileges; their loss is irrevocable, and has made them gloomy, sad, dejected, despirited, deformed and what not? They are our own brethren, and live side by side with us uncared. And we are at a loss to know how the help is to flow *unasked* to one direction, and how to the other direction procrastination creeps in even when *asked*. The blind the *miserable*, the deaf (and so mute) the *disheartened* and *dispirited*, go from door to door praying for *help*. What kind of help they should have they are unable to say. Ignorant and uneducated, they come and go, calmly and helplessly putting up with

all sorts of insults even at the hands of those who are placed under the head 'depressed'. Oh, what with their suffering, what with their disgraced life, what with their peaceless declining days and what with their miserable end ! Oh ! each one of them is heart-rending. Let us not poke into their past birth or that side of history. Can it be said that they brought on this affliction themselves ? Can it be the environments that made them so ? Oh, how do they stand with those who have become depressed and who still enjoy the general blessings of man ? Is not their life divined by no less a deity than nature ? Oh, the ways of God are unfathomable ! Why ! Why should they be created at all ? Why should they be thrown amidst us ? Ladies and gentlemen, educated, civilized and philanthropic, please let us request you to pause and think if this has any cause. We declare our conviction that these poor people are intended by the Supreme Power as objects for charity and assistance of the more fortunate. So, we are not to joke at their miseries, we are not to treat them with contempt. The affliction knows neither the rich nor the noble. It may be found among the poor to-day, and nothing hinders it from trying its havoc elsewhere also in time to come.

We have to say that it is the intention of the Supreme Power to send such afflicted persons to us. We say that in other ways they are the strongest and longest cords to bind the more fortunate to meet together, to think together and to help one another. They are the chains for co-operation and steps to success. Had it not been for them, we would have been nowhere. "Help is reciprocal." In trying to help the weak and the

unprotected, the strong and the protected get an unexpected help. There is nothing useless under the sun. And we are only to know what a thing is for. The truth of this statement is confirmed by the following stanza.

अमन्त्रमक्षरं नास्ति नास्ति मूलमनौषधं ।

अयोग्यः पुरुषो नास्ति योजकस्तत्र दुर्लभः ॥

Ladies and gentlemen, do you see who can lay stronger claims to our help ? Is it they who are *self-depressed* or is it they who are *nature's depressed* ? Just for a while, will you please imagine the difficulties that these *nature's depressed* are undergoing every second, devoid of important channels of light and happiness ? Will you now co-operate with us in trying to make the best of what we have ? Will you help us to bring them up to a cheerful life to be able to spend their declining days in peace and comfort ? Is there a more humanitarian act than this ? Up and begin please. Show them a way, give them a chance, and they will no longer be a burden on the neighbourhood. We trust that all gentlemen and ladies, young and old, rich and poor, will contribute their quota of help towards the *Nature's Depressed* of our motherland and urge the Governments to provide every facility for them just as they have been doing for the all-resourceful *normal* persons, and less-resourceful *self-depressed*, and enable the deaf and the blind instead of mourning, to look up and sing the words of WILLIAM GENNINGS BRYON :—

"Thy day has come, not gone ;

Thy sun has risen, not set ;

Thy life is now beyond

The reach of death or change,

Not ended but begun.

Oh, noble soul ! Oh, gentle heart !! Hail and farewell !!

Government of India and the Defectives.

It was in May 1916 that the Government of India was approached through the Hon. Sir C. Sankaran Nair, K. C. I. E., the Education Member of the Imperial Council; the result was the issue of a circular letter in July last commending for the consideration of the Local Governments most of the proposals originally suggested.

Showing the necessity for the Government to interfere with what had been inadequately going on in the world of the unfortunate Defectives, proposals to the following effect were made.

"The co-operation of the Census and the Medical Departments to collect special statistics about the places where defectives are largely found, the several prevailing causes of the affliction, to find out central places where the afflicted can be conveniently collected and educated, and to issue on the data procured, circular letters for prevention so that they may be distributed free among the general population.

"The work of the Education Department to include in the reading books prescribed in schools for *normal* children anecdotes and stories of the defectives who, undaunted with their affliction, applied themselves to study and became useful and successful citizens, to co-operate with the Economic Department to arrange for the demonstration of the work of the Defective students to remove the wrong popular belief about the capabilities of, and the possibilities for, the Defectives and to spread correct knowledge about them, to substitute trained teachers to take up the educating work on

scientific and systematic lines to secure good results, to have a common curriculum of studies for all the schools in India aiming at a proper combination of general and industrial training, to adopt only one kind of Braille for all Indian vernaculars and to have the work of the Schools inspected by specially qualified officers as is done in other countries.

"The co-operation of the Government and the general public to enable the trained defectives to procure employments and create facilities to follow the trade for which they were trained in Schools."

And the following is the full text of the circular letter issued in July last by the Education Department of the Imperial Government under the signature of the Hon. Sir E. D. MacLagan, K.C.I.E., C.S.I.

"It has been brought to the notice of the Government of India that the arrangements for the education of the blind and the deaf and dumb in India are at present on an inadequate scale. There were according to the last census 41,558 children between the ages of 5 and 15 who were blind and 58,804 who were deaf and dumb; and for these there are in the whole of British India some 18 schools only which provide instruction for something like 500 children. In the present state of general education it is impossible to deal with the problem in any complete manner, but it is believed that with the assistance of Government more might be done than at present to encourage and improve the education of defective children.

2. "The existing arrangements for this class of education are described in Chapter XVIII of the last Quinquennial Review of Education in India to which a reference is invited, and there are various steps which have from time to time been suggested for the improvement of these arrangements. It has for instance been proposed that public attention should be drawn to the education of defectives by including references to them in school books and by exhibition of work done by them; that the Braille system should be applied to the Indian vernaculars: that agencies should be found

for providing industrial work for defectives after leaving schools, and so forth. As regards the schools themselves, it has been proposed that their organisation should be improved, that there should be greater uniformity in the syllabus adopted, that physical training should not be neglected and that the education supplied should aim at a proper combination of general and industrial training. The Government of India desire to commend these suggestions for the consideration of the local Governments and for such support from local resources as may be possible when normal financial conditions are restored. While not precluding the institution of Government schools where this is thought advisable, they consider that schools for defectives are a form of effort peculiarly suitable for charitable agencies of a private character and that the support of Government should ordinarily take the form of assistance to private or board schools. The Government of India are at the same time satisfied that until properly trained teachers are available, anything in the shape of substantial progress is unlikely and they would suggest that in cases where local Governments find openings for the expansion of this class of education they should ascertain where teachers can suitably be taught, in India or in England, and give such assistance as is possible for the training of a limited number of special teachers."

We see that there are certain points which still remain to be noticed. These points are equally important, and require patronage. It is a matter for pleasure to note that the Madras and the Coorg Governments have already taken the work on hand; we hope other Governments will soon follow.

We earnestly wish that the Governments continue their patronage, and the public will co-operate with them to put higher aims and better possibilities within the reach of the unfortunate Defectives so that they may no longer be a burden on the neighbourhood and become real assets of the State.

As soon as a man becomes satisfied with himself, he has ceased to improve, and has begun to degenerate.

—George Eliot.

THE HUMAN EYE

BY

DR. M. P. SAMEY, M.D., D.P.H. (U.S.A.), M.R.S.I., (London).

Consulting Physician and Sanitarian.

(Continued from page 15)

The three fluids or humors of the eye, are the "Aqueous Humor," the "Vitreous Humor" and the "Crystalline Lens." As we enter the eye through the cornea we first come to the aqueous humor which is, as its name implies, only water. This humor serves to fill out and hold in shape the cornea and the anterior portion of the eye-ball passing through the Aqueous Humor and on through the pupil, we next meet with the crystalline Lens which, with the muscle and tendon which hold it in place, forms a complete partition across the eye, thus constituting a backwall to the anterior portion of the eye, through which the aqueous humor does not penetrate. The crystalline lens is a perfect bi-convex lens, slightly more convex at the back than front, is clear as crystal, and so perfectly constructed that spherical and chromatic Aberration are almost entirely overcome. Cataract is a disease of this lens by which it gradually becomes more and more opaque until it is impossible for light to penetrate through it. The expression used by many people that a certain person has a cataract "growing over his eye" is an absurd one as the changes are taking place within the eye and not upon its anterior surface. The only cure for this condition is the removal of the entire lens by the surgeon after which another lens of equal power must be substituted in a spectacle frame. Behind the crystalline Lens, and occupying the entire cavity between the lens and the

retina is the "*Vitreous Humor*." This *humor* is a jelly-like substance, firm and elastic in its composition, and as clear as a piece of ice. It serves to maintain tension and solidity of the eye, which would otherwise collapse upon the slightest pressure.

In the anterior portion of the eye-ball, directly in front of the *crystalline lens* hangs a circular flexible curtain called the "*Iris*". This constitutes what we call the color of the eye, the color varying in different individuals, from a deep black to light blue, or gray. In the centre of this curtain is a round hole, or aperture, through which the light passes on its way to the *retina*. This aperture, called the "*Pupil*" appears like a black spot to the observer, but only because the interior of the eye is dark. Glance at a house across the street and you will see that the windows appear black, owing to the interior of the building being darker than the outside daylight. The mission of the *Iris* is to shut out all unnecessary light and thus keep the eye dark inside. In the case of our dark box, if the front end should be removed the picture produced by the lens upon the backwall would be very indistinct owing to so much light entering the box and thus lighting up the interior. It is so with the eye. The *owl* has a very large pupil that permits him to gather in a great many rays so that in the dark he is enabled to bring all the feeble scattering rays to a focus upon his *retina* forming a very distinct image of the surrounding objects. In daylight however, so many rays enter through his large pupils that the eye is dazzled and he can with difficulty find his way from one place to another. The pupil of the human eye is, to a considerable extent, adjustable so

that in a bright light it contracts and becomes very small while in the dark it dilates very strongly, thus regulating at all times the supply of light entering the eye. It is owing to an extensive range of adjustment in the *cat's* eye that he is enabled to see almost equally well at night as by day. During the day his pupil appears as a very narrow slit, while at night it becomes round and as large in proportion to the size of his eye as the *owl's*. The *Iris* floats in the *Aqueous Humor* and divides the space occupied by the *Humor* into two compartments or chambers. The space between the *Iris* and *Cornea* is given the name of "Anterior Chambers", that between the *Iris* and lens being called the "Posterior chamber."

Entirely surrounding the lens and attached to it by means of the tendons which hold the lens in place is the "*Ciliary muscle*", its outer edge being attached to the walls of the eye. The work and uses of this muscle are of much importance.

An organ of so much importance and of so delicate adjustment as the eye *should* be placed in a position of safety. Nature has not neglected the care and protection of this little instrument but has placed about it many means of protecting it from accident of injury. It is set deeply in the head, surrounded on all sides save the front by a bony wall, so that it will be difficult for any external object to come in contact with the eye, without being interrupted by these walls. The eye-ball is embedded in a cushion of oily fat making it as easy for the eye to turn about as though floating in water. The eye-brows act like a thatched roof in turning aside the perspiration which would otherwise trickle from fore-

head into the eyes. The eye lids serve as a covering to the eye and by constantly wiping the eye-ball keep it moist and bright. At nights these lids serve as a covering to the eye while we sleep, the eye at the same time turning slightly upwards so that should any external substance strike the face during sleep, the *cornea* would escape injury. The lashes which line the margins of the lids, are extremely sensitive to touch, and immediately close against the entrance of insects or particles of dust or dirt. The eye-ball is kept constantly lubricated by the secretion of tears, which, after flowing over it, pass along through the nasal duct to the nose.

The movements of the eye are controlled by six muscles. These are divided into two classes, the four "Rectic Muscles" and the two "Oblique muscles." The rectic or straight muscles are attached to the extreme back wall of the orbit, or bony cavity which holds the eye. From this point they gradually separate from one another, fastening themselves to the eye-ball at four different points, one at the top, one at the bottom and one at each side. The names given to these Recti Muscles are "Superior (Upper)" "Inferior (Lower)" "External" (one attached to the temporal side) and "Internal" (one attached to the nasal side). If you will imagine a large globe, turning upon its centre, and fastened at its four sides by long ropes running back across the room to your hand, and will consider how you must handle these ropes in order to control the different movements of the globe, you will readily comprehend the action of the Recti Muscles. The Superior Rectus raises the eye upward; the Inferior downward; the External outward toward the temple;

and the Internal toward the nose. If we wish to turn the eye upward and outward at the same time, the Superior and External Recti will act simultaneously. To look downward and outward the Inferior and External act together; upward and in, Superior and Internal; downward and in, Inferior and Internal. With both eyes together if we wish to glance to the left, the External Rectus of the left eye, and the Internal of the right eye are used. To turn the eyes toward an object held close to the face the Internal Recti of both eyes must work together, and if the object is at the same time held a little above or below the level of the face, the Superior or Inferior Recti must also act in conjunction with the Interior. Again if an object is held above and to the left, quite close to the face the Internal Recti must converge the eyes towards one another, the superior must turn them upward, while the left external and the right Internal, (which is already at work maintaining convergence), must turn them to the left. You can easily see that the movements of these muscles which control the eyes are the most complicated as well as the most precise of any set of muscles in the human body.

No less important in their functions are the "oblique Muscles" where mission is to always keep both eyes vertical in relation to one another. To make this more clear, we will imagine a line to be tattooed across the cornea of each eye, exactly vertical from top to bottom. As the eye looks toward a distant object these lines are parallel to one another. If from some cause one of the eyes should be called upon to rotate slightly, thus causing the line to stand obliquely, the other eye will at once turn the same way and the lines

will again be parallel even though they are no longer vertical. This movement is carried on by the oblique muscles. To illustrate again we will suppose a long needle to be inserted exactly in the centre of the cornea, passed through the pupil and on through the retina. If the needle is held firmly in one position it will now be impossible for the eye, to turn either up, down, in or out, thus rendering the recti muscles helpless. The oblique muscles, however, are free to act, turning the eye a short distance either way upon the needle, just as a wheel is turned upon its pinion or hub.

The names given to the oblique muscles are "Superior" and "Inferior." The superior is fastened to the back wall, at the same point from which the recti muscles originate. Instead of proceeding directly to the eye, however, as in the case of the Recti it passes along the nasal wall of the orbit until it is just opposite the eye-ball, when it passes through a pulley, or loop of bone, on the nasal wall, turns a complete right angle and attaches itself to the top of the eye. By contracting this muscle therefore, the upper portion of the eye can be made to turn downward toward the nose. The Inferior oblique muscle is attached to the lower surface of the eye-ball, extends a short distance towards the nose and is then attached to the floor of the orbit. The contraction of this muscle turns the lower portion of the eye upward toward the nose, thus turning the upper portion outward from the nose.

Attached to the sclerotic coat and completely encircling the eye a short distance back of the cornea's edge, is the "Conjunctiva." This is a membrane which extends backward a short distance, folds upon itself like

a letter V, and returning again toward the front is attached at its outer edge to the walls of the orbit. This enveloping membrane serves as a covering to the eye-ball, hiding the Recti and oblique muscles from view and protecting these muscles as well as the optic nerve from any particles of dirt which might by accident become lodged around the eye. With the Conjunctiva, no foreign substance can possibly work back farther than its fold, so there is no danger of interference with the regular working functions of these muscles and nerves.

Having given a short resume of the structure of the eye, I propose to deal in another paper the Refraction of the eye.

MR. C. G. HENDERSON & THE BLIND

BY

DR. NILKANTARAI DAYABHAI L. M. & S.

(Principal, Victoria Memorial School for the Blind, Bombay.)

Mr. C. G. Henderson, I. C. S. Assistant Collector of Surat, when travelling on duty in the districts under his charge, did an amount of philanthropic work on behalf of the blind, without which these ignorant folks would have been doomed to blindness lifelong. His work in this direction stands as a unique monument, the like of which no Indian or an Englishman has ever yet done in the Bombay Presidency. Many officers, Indian and European, go about their districts year after year without thinking of the miseries of the blind, much less caring to look at them or speak a word of sympathy to them and never extend such helping hand as this gentleman has done. He has given to some of the blind not only vision, partial or complete, and relieved some

of their pain and personal annoyance but also made their lives happy and enjoyable by making them go about their work and in so doing has helped the blind and their friends also.

A Table showing the different kinds of diseases and the number treated in the different Talukas of East Khandesh in 1914 is given here. This Table shows that 71 cases were treated. Of these, 1 reported as of optic atrophy, had his vision restored under iron treatment.

TABLE OF THE BLIND TREATED IN EAST
KHANDESH IN 1914.

NAMES OF DISEASES.	NAMES OF TALUKAS.			TOTAL NO. OF CASES
	Chalisgaon	Jamner	Pachora	
Optic Atrophy ...	1	"	"	1
Opacity Cornea ...	3	2	6	11
Juvenile cataract ...	2	1	4	7
Senile ...	6	3	18	27
Entropium ...	4	2	8	14
Chronic Ulcer ...	1	"	"	1
Staphyloma ...	1	1	3	5
Pterygium ...	2	2	1	5
TOTAL ...	20	11	40	71

Out of 11 cases of opacity of the Cornea treated by iridectomy, 4 had good, 3 fair, 2 faint and 2 no vision.

Of the 7 cases of juvenile cataract treated by needling, 2 had good, 2 fair, and 1 faint vision. The result of the remaining 2 cases is not known. There were 27 cases of Senile Cataract treated by extraction, of which 16 had good, 3, fair and 3 faint vision, 5 had no vision. 10 cases of Entropium were treated by operation, and the inversion of the lids corrected. The result of 2 cases has been reported upon as good. With regard to others, the damage done by inverted cilia will disappear and good result follow in due course. One case of Chronic ulcer was medically treated and resulted in the restoration of fair vision. 5 cases of Staphyloma were treated by extirpation of the eye-balls, thereby removing pain, inconvenience and unsightly appearance and affording security to the other eye. 5 cases of pterygium were treated by excision, the vision improving in course of time.

With regard to cases of juvenile cataract, there is one thing that arrests the attention of the reader of the list of cases given by Mr. Henderson, viz. that a little over half the number had cataracts in their eyes under the age of 45, some of them being cataractous even under the age of 30. As senile cataract is a disease due to low vitality, the number of cases go to show poverty and starvation that prevail in the villages over and above ignorance and illiteracy.

One another fact that attracts attention in Mr. Henderson's report is that the Sub-Assistant-Surgeons were helpful and instrumental in bringing about this result.

There is an Institution in Scotland called the "Aberdeen and Bath Association" which does the kind of work Mr. Henderson is carrying on here, unaided

and alone. That Association has on its staff sighted and sightless missionaries who search out the blind from their homes in their native villages and take them to 2 eye-surgeons or the eye-surgeons to them.

Under our existing circumstances, much work can be done in this direction for the benefit of the blind by various existing agencies, provided one were to set them to work. To this I shall allude in my next.

Need of founding Museums to teach the Blind

BY

Mr. A. K. SHAH.

(*Head-Master, School for the Blind Calcutta.*)

The possibility of showing the museums and art galleries to those who live in physical darkness is a question of considerable importance to us who are teachers of the blind. There are difficulties in developing the imagination of blind children on correct lines. No standard of size, form and texture beyond those which they set up through handling can exist for those who have never had sight. Even we find in our experience that those who have had sight are found to lose their standards unless they are renewed from time to time. And with those who are born blind, the case is worse. As an illustration I may point out that, however carefully the children are instructed that a small model of, say, a cow, was only one-thirtieth or so of the real animal, they are unable to think of the animal as anything larger than the model. A blind girl, when interrogated on the subject, actually stooped to show the size of the cow!

Touch is the first sense that a child developes, so

experts tell us, and to the blind child his fingers are his eyes, being much more capable and important than the less sensitive fingers of the sighted persons. In educating him, this must be an important factor and hence in most institutions for the blind in the United Kingdom a great number of which I had the pleasure to visit year before last, a small museum consisting of natural objects and models is kept and much importance is given to object-lessons. Such lessons with the real objects in the class room combined with necessary explanations and close descriptions are most useful. The showing of these objects to the blind opens up a new world of thought and imagination in them. But in the case of animals or birds, small models convey little idea of what an animal is like, and life-size models are far too expensive for institutions to afford. Two minutes, examination of a lion or a tiger will give the blind child a conception that nothing else can possibly do. It makes all the difference of being able to "see," himself and understand what he reads and hears about. It is almost impossible to convey to the mind of a blind child by word, particularly if this child is born blind or became so in early childhood, any idea of size, unless the blind can come in actual contact with an actual specimen.

In some parts of the United Kingdom arrangements have been made to allow blind children from schools to visit the Museums under proper guides; and I am told, in Edinburgh the authorities have set apart for the blind a portion of the Museum where objects are placed for their observation. I myself had on several occasions conducted the boys of the Royal Normal College at Upper Norwood to the Crystal Palace

Museum, and found for myself what an education this "showing of Museums to the blind" meant.

The other day I took my boys to the Zoo. As far as hearing goes they were on a par with us, nay, higher I should say; but the difficulty arose when they wanted to "see" what a trunk of an elephant was like. The actual contact was then necessary; and fortunately, as the elephants are not kept within enclosures, it was possible with the help of the attendant to show them the animal. What a daylight it was to them, what a new vision! That week we were doing a lesson on Elephants but no amount of explanation gave them a clear conception of the animal, but, lo, at a moment's examination by touch all was clear. In the case of lions and tigers, of course, the Zoo authorities do not allow them outside the enclosures; if they did, the boys thought they might have a "look" at them! But we dared not, and the boys had to be content with the sound, the growls and the movements of the animals and the smell! Now, here we failed, and it crossed my mind whether an attempt could be made to render it possible for our Museum authorities to make arrangements where by blind children may have the opportunity of actually examining the specimens which are in the Museums and which may be touched without damage.

From the point of view of education it will be of the utmost value to blind children if this could be made possible. I wonder if something could be done in this direction.

If the authorities could be persuaded to allow the privilege to our blind scholars it will be an inestimable boon: it would be like opening to them a real fairy land. Taxidermists and gentlemen who have trophies may also help us.

NOTES.

Under the presidency of RAJASEVADHURINA SIRDAR M. KANTHARAJA URS, B.A., C.S.I., First Member of Council to the Government His Highness the Maharaja of Mysore the fifteenth Anniversary of the Institution for the Deaf and the Blind, Mysore, was celebrated on the 28th March last. The Secretary's report showed the Institution was educating nearly 6% of the defectives in the State, the number on the 1st of March was 61 comprising 36 blind and 25 deaf including two girls, ten of the students belong to adjoining British provinces, the progress of the students was satisfactory and the ex-students of the Institution are earning their livelihood independently. A suitable building for the School and funds for a better equipment are the needs. The Institution is proposing to have a Braille Printing Press.

The Sirdar's observations are very instructive and useful. He referred to the well-known sonnet of Milton who lamenting his blindness refers to the gift of vision as "that one talent which is death to hide." He very correctly said that deprivation of a thing in some makes the rest appreciate their possession of it all the more, besides arresting their sympathy on behalf of the unfortunate who suffer for want of it, and that these defectives do have their place in this world for "They also serve, who only stand and wait." Congratulating the founder-secretary Mr. M. Srinivasa Rao B.A., for his unabated zeal and the exemplary enthusiasm, the Sirdar said he was very much pleased with what was being done in the School, and under finance he said:—

"It is not so much to the Governments, as to the local bodies and the charitably disposed members of the public that such Institutions should look up to for help. It is done so in other countries. The humanitarian work that is being done in this Institution should specially appeal to the public at large. Are not we under a moral obligation to look after the welfare, not merely physical, but mental and moral as well, of these unfortunate defectives? We must regard it as a civic obligation laid on us individually as well as collectively." Then he gave a vivid account of his visit in Japan of schools of this kind: "There are a number of institutions all over Japan. To begin with, the Blind and the Deaf-mutes are housed in separate buildings for obvious reasons and not lodged together as here. (The separation of these two departments is very desirable, Ed.) The Institution is divided into three classes, namely, ordinary, professional and normal. The three R's come under the term

'ordinary.' What they call 'professional' is what we call here 'vocational.' The normal course is intended for training teachers for their special work in such institutions. The Braille system is used for instructing the Blind and Montessori methods are employed in instructing the deafmutes. Music, Massage and Acupuncture are the three chief occupations taught to the Blind for enabling them to earn an independent livelihood. Music that is taught is more instrumental than vocal. And some of the best performers in Japan belong to this class. Massage is the most popular occupation sought for by the blind and is quite a paying one too. It is restricted by law in certain cities of Japan to blind persons only. The Japanese system of massage is somewhat different from the European, and is more like the Indian. The instructor of the school I visited having kindly offered to operate upon me, I readily consented and I must say that I thoroughly enjoyed it. You may be curious to know what 'acupuncture' means. It is a kind of treatment of which I heard and which I saw for the first time only in Japan. It is inserting a needle made of gold, silver or steel, under the skin, in certain parts of the body. After the needle is inserted, it is drawn out and the parts rubbed well. It is adopted for several ailments, Rheumatism being one of them, I believe. Needless to say, that I first objected to being experimented upon. But on being assured that it was quite harmless, I allowed myself to be acupunctured with no disastrous consequences. Thus you will see that the methods and courses of instruction adopted in Japan, so far as the blind are concerned, are not very different from what we ourselves are doing here. There was nothing special that struck me as novel in the vocational instruction given to the deafmutes. The course is much the same as here, except for drawing and carving. Under the conditions obtaining here, music alone both vocal and instrumental, seems to me to be the vocation best suited for the Blind. Referring to the Optophone by which the blind are enabled to read the ordinary writing by sound, he observed that it might revolutionise the present method of instruction and that no longer would the blind have to rely solely upon raised type to read. About the needs of the Institution he remarked:—"The present time is perhaps, not the most opportune to expect any one to open his purse-strings. But this should not deter the Committee from persisting in its appeals, and I am certain that those would not have been made in vain. If nothing else, the altruistic side of the school at least should appeal strongly to our people. *If the dispensation of our charities were properly organized the problem of funds for such institutions will readily solve itself.*"

(The Italics are ours.—Ed.)

NOTES.

The Indian Association of Workers for the Blind is a philanthropic society devoted to the Blind for ameliorating their condition morally, materially and socially.

OBJECTS

- 1 To quicken interest, stimulate thought and encourage research in the education of the Blind and thereby promote the interests of the Defectives.
- 2 To devise means to prevent, as far as practicable, the growth of blindness.
- 3 To foster a feeling of comradeship among the workers for the Blind.
- 4 To afford facilities for the interchange of opinion.
- 5 To promote united action among teachers of the blind in matters affecting their professional welfare.
- 6 To prepare an annual report for submission to the Govt. of India and to the other Governments regarding the state of the Blind in the country, their education, employment and social status.

The Association welcomes to its membership all persons who take delight in helping the helpless, and every member and supporter is entitled to get free of cost a copy of the "Light to the Blind", the Official Organ of the Association.

Annual Fee

	INDIA	AMERICA	U.D. KINGDOM
Members	Rs. 3	\$ 1. 20	4 s. 6 d.
Supporters	Rs. 5 & upwards	\$ 2. 00 & upwards	8 s. & upwards

All Communications and Contributions are to be addressed to:-

The Hon. Secretary.

Indian Association of Workers for the Blind.
MYSORE.

PRINTED BY S. NANJUNDA SASTRY, AT THE SRINIVASA PRESS, MYSORE.

NOTES.

Page

Subject - Patronage of the journal "Light to the Blind."

49

p 1 of CN^o 176B From The Hong. Secy - Indian Association of Workers for the Blind No 149 dated 30.4.17.

p 2 of. [Issued as Memo No 176B-1 dated 23.5.17]

p 3 of. CN^o 358B From The Hong. Secy No 283 dated 25.5.1917.

para. [Issued as Memo No 176B-2, dated 14.6.17]

p 5 of. CN^o 525B From the Hong. Secretary No 275 dated 23.6.17.

In the Registrar.

Two issues of the journal "Light to the Blind" have been received. The Hong. Secretary of the "Indian Association of Workers for the Blind" requests (in his letter on p 1 Cf) that Govt may ~~give~~ give "the association the best help, the cause" and purchase a number of copies for their use. ~~discover -~~ ~~the Secretary's request appears to be~~ ~~that the journal of the association may be patronised.~~

2. The D.P.D. may, it is submitted, be requested to state whether ~~to send~~ any copies of the journal may be subscribed for, for ~~the use of the~~ educational work ^{in the} ~~presenting~~ ^{presenting}.

3. A draft Memo is submitted for approval.

296/17
JL
29/6/17

CA
27/17
3/7/17

p6 of

[Issued as Memo No. 176B-3, dated 3.7.17]

p7 of CNo. 865B

From the Secretary, Indian Association of Workless for the Blind, No. 342, dated 19.8.17

p8 of CNo. 885B

From the D.P.I. R.C. No. 5483 dated 22.8.17.

In the Registrar

The D.P.I. states that no copies

of the journal "Light to the Blind" are required for the Educational Deptt. The petitioner may be informed accordingly.

p7 of

2. In his letter on p7 of the petitioner requests the Govt to consider the question of training of teachers for the blind and invites attention to an article in the July issue of the journal, a copy of which he has submitted. It may be observed that in G.O. No. 201 Home (Edu), dated the 17th Feb 1917, the Govt. in passing orders on the proposals for the encouragement and improvement of the education of defective children have requested the D.P.I. in para 9 of the order to submit detailed proposals for the training of a few teachers in the institutions maintained by Miss. Askwith and Miss. Swanson with a view to their employment in new schools that may hereafter be established for the education of defective children. The Govt. has been placed on E. Tand the attention of the petitioner may be invited to it. A copy may perhaps

m p7 cont.

furnished to ^{(him as} the association as it is engaged
in charitable work.

A draft order is submitted for approval.

ver
31.8.17

$\frac{I_h}{31.81}$

81.8.17.
It is a pity that the D.P.D. does
not recommend the purchase
of even a single copy of the
Journal. Perhaps one would
be useful in his office and thus
may be subscribed for by the Govt.

Q
2-9-17

Some draft

379/17

B. Books and publications

forming the Hong Kong, the Indian &
Association of Workers for the Blind, & say,
that Govt. regret their inability to answer for
copies of the journal entitled "Light to the Blind".

READ AGAIN G.O. No., dated 191

” ” ” ” ” 191

READ ALSO:—

C. No. 176B From the Secretary Indira Res. No. 149 dated 30. 4. 1917

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5-25-63

865-B

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ORDER

Mi

No. 1140, dated 3-9-1917

With reference to his letter No. 14, dated the 30th April 1917, the Hon'g. Secretary, Indian Association of Work for the Blind, Mysore, is informed that Govt. regret their inability to ^{patronise} ~~subsidise~~ for copies of the journal entitled "Light to the Blind."

2. With reference to the request contained in his letter No. 842, dated the 19th Aug 1917, the attention of the Secretary is ~~again~~ invited by Gp. No 201 Home (Edu) dated 17th Feb 1917 which has been placed on the Editors' Table.

To The Hon^y. Secretary 7-91
The Indian Association of
Workers for the Blind
Myers, P. India.
(B to)

with a copy of
90 vol Home Econ
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31.8.17 Th
31.8.17

Wm
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191

READ AGAIN G.O. No.
191

CURRENT No.

ENCLOSURES TO C. No.

ORDER OF GOVERNMENT

LETTER OF GOVERNMENT.

STATEMENT WITH DITTO.

PAPERS NOT FILED UP, BEING MEANT FOR DESPATCH
IN ORIGINAL.

N.B.—

A — Copy in full.
B = Not to be copied.
P = Copy abstract only.
Q = Copy heading only.