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RURAL INDIA

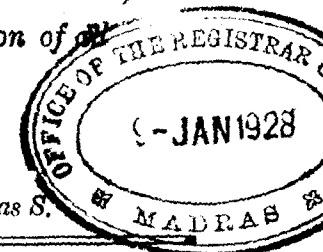
(JOURNAL OF THE MADRAS FOREST PANCHAYATS)

*A monthly periodical devoted to the discussion of
Topics of Rural interest.*

EDITED BY

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H. H. The Maharajah of Mysore.

On the 8th of August 1927, His Highness Sri Krishnaraja-Wadayar Bahadur G.C.S.I., G.B.E., Maharajah of Mysore, completed the twenty-fifth year of his reign, and our cordial felicitations go forth to him. During the twenty-five years of his beneficent administration, Mysore has rapidly advanced beyond all expectations and can now rightly claim the proud distinction of being the premier Indian State governed by a constitutional ruler deservedly enjoying the contented loyalty of a grateful people. Since coming to power, His Highness the Maharajah has been assiduous in undertaking works designed to promote the welfare of the six millions of his subjects. With a view to developing the resources of a State richly endowed by nature and possessing an industrious population, His Highness the Maharajah employed specialists to carry out economic and industrial surveys on a comprehensive scale, and on the basis of the investigations he has been engaging in enterprises of considerable magnitude for the lasting benefit of the State. In a tract of country subject to frequent droughts, the provision of an ample and unfailing supply of water for irrigation is of primary importance. The construction of a huge storage reservoir across the Cauvery for increasing the irrigational facilities in the State is an achievement of no ordinary importance which will redound to the lasting credit of His Highness the Maharajah's administration. The reservoir known as the Krishnarajasagara dam is one of the largest of its kind yet undertaken in India and is second only to the famous dam at Assu in Egypt. At Bhadravati, a large plant has been erected for purposes of manufacturing pig iron, distilling wood and developing subsidiary industries. As the large majority of His Highness' subjects, as in the rest of India, are engaged in agricultural pursuits, the improvement and expansion of agricultural facilities has received special attention. The development of agriculture on scientific lines has been undertaken and the achievement of the Stat

Agricultural department which is probably one of the best equipped in India is beyond praise. His Highness has been an ideal ruler and under him Hindu, Moslem, and Christian have received equal treatment. We wish him many many years of useful service to his people.

Life in Ancient South Indian Villages.*

The Village Assemblies and Their Committees—Their Detailed Working

BY

PROF. C. S. SRINIVASACHARI, M.A.,
Professor of History, Pachaiappa's College, Madras.

In my previous paper, I described the general working of the ancient village assemblies and their committees. Now I shall proceed to describe the detailed working of the committees. The functions of the annual supervision committee cannot be guessed from the name given to it; its number seems to have been fixed with reference to the number of hamlets in the village jurisdiction, and special stress was laid on advanced age and learning as necessary qualifications for its members. The functions of the other committees are clear enough. The duty of supervising the temple administration seems to have been entrusted to another annually elected committee of the village assembly, or to independent bodies subject to the control of the *sabha*. Inscription No. 66 of 1923 of Siruvakkam, dated the 16th year of Rajaraja, mentions such a committee consisting of eight members, called *Manradinasiyam*, to which the work of inspecting the produce of the temple land and of conducting festivals with the *melvarams* received from the tenants was assigned (*vide Epigraphist's Report for 1922-23, p. 104*). Punishments were meted out to the defaulters in the matter of burning perpetual lamps in the temples by the annual supervision committee. Such local bodies, responsible to the *sabha*, were the *Perilamaiyar*, whose assurance was obtained by the donors or by the assembly with regard to the burning of perpetual lamps—the *Viraganattar*, the *Kaliganattar*, the *Krishnaganapperumakkal*, the *Srivaishnava Varigam*, and the *Sattaganattar*, the last of which comprised ten members constituting the management of the *Sasta* temple. A detailed account of the temple, its management and its relation to the *sabha*, will follow.

* The previous instalment of this paper appeared at p. 207 of Vol. I of Rural India.

Members of committees were always to keep up a very high standard of conduct; and everyone had to give an account of his stewardship, probably to the village assembly, immediately before or after the expiry of his term of office. If he failed to do this, he was suspected of embezzlement, but, as a technical charge of this kind was difficult to prove, the defaulting member was deprived of his civic rights; this punishment affected the prospects not only of the defaulter himself, but also of his remotest relations. Erratic committee members were dealt with more severely than even outcastes.

Such severe standards of conduct, the annual change of committee men, the vigilance that was expected of every householder who had a chance of occupying office himself, the exercise of wholesome control over the whole assembly—these should have realized a village democracy as perfect in its working and efficiency as the ideal of Periclean democracy in Athens. Casting lots was common in ancient India; but among men possessing the same qualifications, it must in those times have been very difficult to exercise choice. The presence of temple priests, on which special stress is laid, and the choice of a young lad to take out tickets from the pot, were evidently meant to eliminate, as much as possible, the human element and to introduce the element of divine choice.

Thus constituted and thus working, the village assembly was known by various names, as *Perumakkal* (the big men), *Perungulupperumakkal* (the big men of the big assembly), *Mahasabha*, *Parudai* (*parishud*), *Mulapparudai*, *Piramadeya-kilayar* (the old men of the *Brahmalesa*), the *Ganapperumakkal* (the big men of the *gana*), and the *Alunganattar* (the members of the *gana* ruling the village). The assemblies generally met in the temples, where special halls were sometimes constructed for the purpose. Possibly the *sabhamandapa*, now supposed to be the place for the divine congregation, was intended for the meeting of the assembly. Sometimes the *sabhas* are described to have assembled in the theatrical halls of temples, such as those that exist in the great shrines of Tanjore and Tiruvudaimarudur. It was not unusual also for the *sabha* to sit in council under a *banyan* or *peepul-margosa* tree. Trees with platforms round their trunks are a common sight in many of our villages. The regular and constitutional meetings of the *sabhas* must have been, partly at least, responsible for the existence of these platforms. The installation of *naga* stones over such platforms—specially under the shade of the *peepul-margosa* tree—might have been found necessary, in view of the belief that the *nagas* always sit in judgment over a just decision or a charitable deed.

The corporate and permanent character of the assemblies was a well-founded fact admitted even by hostile kings. The constituents of a *sabha* were usually the big men of the village (the elders), the *bhattas* (learned men), the *visishtas* (the very highly pious and upright men), and the temple priests. Often enough, and on stated occasions, the merchants (*nagarattar*), residents and professionals (*oorar*), and district representatives (*nattar*), also took their seats on the Brahmin assembly.

In most cases these bodies had their own separate meetings. The representatives of the king, the local officers, and the agents of the parties interested in the business of the day, were also present at the meetings. No rules regulating the management of the other assemblies have come to light. Evidently all general qualifications for efficient membership, such as those that obtained in the Brahminical *sabhas*, must have been also in force, except, perhaps, the knowledge of the Vedas and the *Mantrabrahmana*. The tendency to corporate life extended, as already seen, to all aspects of temple activity.

The village assembly—*Mahasabha*—was both a deliberative and executive body. It met together under beat of tomtom, and transacted every kind of business that concerned the local village and temple. Unions of a number of villages also existed; this is indirectly inferred from the jurisdiction which the general assembly of a village seems to have exercised over other villages (Ukkal inscription, No. 12). A clear instance of such a union occurs in the Tamil endorsement of the Udayendiram plates of Nandivarman Pallavamalla. The endorsement is dated the 26th year of Parantaka I, and runs as follows: "We, the members of the assembly of *Kanchivanjil*, and we, the members of the assembly of *Udayachandiramangalam*, have agreed as follows: we, the inhabitants of these two villages, having joined and having become one, shall prosper as one village from this date." An inscription of the twelfth year of Jatavarman Sundara Pandya states that the inhabitants of Irandu-malai-nadu gave an assurance to the headman of Kunnandarkoil that the villages under him would be protected by them. Here is another instance of a union of villages.

We also hear of the corporate organization of an entire sub-division or district. The Kudimiyamalai inscription of Kulottunga I records that the people living in the district called *Rattupadi-konda-Chola-Valanadu* (a portion of the present Pudukota State) made an agreement with two persons, which was to be supervised by the people of the district and the blameless five hundred of the *padai* (army) of the district. A Tirukkalakkudi inscription registers a settlement between the residents of four districts (*nadus*) as to the order of precedence in

which the *prasadam* of the temple had to be received and the ropes of the temple-car had to be held. A Tiruvarangulam inscription of Kulottunga III refers to the assembly of the inhabitants of a *valanadu*. Another inscription of Kamarasavalli, of the tenth year of Jatavarman Vira Pandya, registers that the residents of 18 sub-divisions of 79 districts assembled together, and set apart the income derived by them from certain articles of merchandise to meet the cost of repairs to the temple.

In many of these instances it is difficult to say whether the larger assembly of a *nadu*, or district, was merely for a temporary purpose or had a permanent organization on the model of the village *sabha*. Reference to a public body, like the "blameless five hundred of the district," points undoubtedly to the latter conclusion; and in some cases at least there must have been permanent organizations of *nadus*. This readily explains the reference to the headman of a district which occurs in the Kasakudi plates and to such legal formulæ in connection with land-grants as occur in the Udayendiram plates of Prithivipathi, the Ganga-Bana: "Having assembled accordingly, the inhabitants of the *nadu* having caused them to walk over the boundaries of the land granted." It is evident that here the entire people of the district were not thought of, but only their representatives.

A detailed account of the working and functions of these assemblies, and of other aspects of the prevailing system of government, will follow in the next instalment.

(To be Continued)

Suggestions for the Selection of, and Programme for a Rural Reconstruction Centre.

BY

P. M. GOPALAKRISHNAN.

(Y. M. C. A. Coimbatore.)

Introduction:—Since about eleven years, the best part of my life, I have been very closely associated with village life in South India and rural interests are blended with mine. I feel impelled to pass on some thoughts to those who are thinking on the subject. Rural Reconstruction Work is by no means an easy task. Inignorance, dirt, drink, debt and superstition amongst

the masses in general, acute communal differences, interests of greedy Shylocks, suspicion in reformers, and apathy towards depressed classes will baffle the adventurer, for adventurer indeed is the organiser. The organiser must plod on with undaunted courage actuated by love of God and man.

Choice of a Place:—The village chosen should, as far as possible, satisfy the following amongst other conditions :—

(1) It must be a place, within a radius of five miles of which, there should be a cluster of villages. (2) It must fairly represent all communities of diverse interests. (3) It must be near a district or at least a progressive Taluk Head-Quarters. (4) For purposes of farming, the lands must have some assured sources of water supply whether they are rain-fed lands, lands under wells or tanks or river channels. (5) It must be a place in or near which a weekly shandy meets to facilitate propaganda. (6) It must afford easy transportation facilities for agricultural produce and other necessary articles to be sent to, or be received from other places.

Having selected a place, the organiser should live in the village, freely mix with the people to bring about mutual understanding, discover competent human material to co-operate with him in rural service, and through discourses with individuals, groups of people, and through public lectures on Indian History Economics and allied subjects bring home to the minds of the people how while other countries are rapidly progressing they are inclined to stagnate. This should tend to create a real unrest and a strong feeling to turn their immediate attention to better themselves. Response to this will be in proportion to the qualifications and ability of the organiser, experience of the locality and of the mentality of the villagers.

The best men of the village may be organised into what I would call a Rural Improvement Association, and the Association might appoint from amongst themselves three members to form an Executive Committee to be in direct charge of Reconstruction work. The Executive Committee shall be responsible to raise funds locally, attract donations, and secure Government grants as far as possible. The organiser while giving the fullest benefit of the education, training and experience he has had, must secure for the village, specialists in Agriculture, Cottage Industries, Co-operation, Officials of various Government Departments, and leaders attached to several non-official organisations that they might address the villagers on their multifarious duties and the part they have to play in the betterment of village life. So adult education rightly takes the first place.

Adult Education :—This is done. (1) through night schools where the three R's are taught. (Mr. S. G. Daniel's method and other improved methods of which we are hearing to-day may be advantageously tried). (2) Story telling, newspaper and magazine reading by literates to groups of their less fortunate brethren and circulating books from libraries. (3) Fortnightly lectures, sometimes accompanied by magic lantern shows on various subjects dealt with in this article. (4) Meeting for a debate on some subject of interest at least once a quarter. (5) Courses in summer schools such as are instituted by the Y.M.C.A. or agricultural farms or schools. (6) Visits to agricultural, co-operative, industrial and other useful conferences and exhibitions. (7) Bhajanas, Dramas and the like. (8) Excursions to places of interest. (9) Arrangements for demonstrations, Exhibitions, talks to groups, and lectures during the day, magic lantern shows or dramas during night, at least in one shandy a month to begin with.

Work for Boys:—Boys of to-day are the leaders of to-morrow. Primary ducation in day or night schools must be made compulsory. Besides teaching the three R's, story telling, object lessons, gardening and excursions to places of interest, drama, dialogue, and sing-song-meetings must find a prominent place in the daily routine. The school must be made a place of great attraction for boys. I would suggest that trained women teachers, preferably mothers of children, be appointed to teach classes up to the sixth standard. Their husbands who should also be trained teachers, could conduct adult schools during nights.

Girls must also get similar eduction besides training in sewing, Kolattum, Kummi etc. for which special songs of highly educative value should be composed.

There must always be very close co-operation between teachers and parents of children. Their problems must be sympathetically discussed during their joint conferences and methods of work chalked out. Group games must form the intergral part of the programme for boys and girls and must be judiciously arranged.

Agriculture :—A well-to-do villager may be persuaded to allot an extent of 5 to 10 acres of land for cultivation of wet, dry and garden crops and finance the raising of crops on improved methods, for maintenance of a breeding bull which will be self-supporting by bringing on a fixed hire for each service, and for effecting other general improvements. He must be made to understand that in benefitting others he benefits himself also.

Co-operative Credit and other Non-Credit Activities :—

With the aid of a Co-operative Inspector Societies, may be organized and since the intelligentia of the Association will get into the societies, and control their destinies, they must be made to understand that on their vigilance and intensive supervision lies the future wellbeing of the village.

Industries :—Cloth-weaving, Poultry-farming, Sheeprearing, Coir-making, Sericulture, Basket-making, mat-weaving and other industries may be tried. Development along these lines depends on various factors :—(1) special aptitude of adults or youngsters for the work. (2) availability of expert advisers to teach the work, (3) production of raw materials in the locality or purchase of the same from adjoining places. (4) demand for the finished products.

Emigration and Immigration :—This must be judiciously controlled at all costs. If through co-operative non-credit activities, trade as a profession is encouraged and ways are devised to keep the farmers engaged all through the year with some assured sources of income, this could be brought under control.

Health Propaganda and Temperance work :—Besides the educational work outlined above, annual returns that are being submitted to the Tahsildars by Village Munsiffs must be scrutinized, and the cause of mortality in the village rightly gauged after which adequate steps should be taken to improve the conditions. Government or Local Boards may be approached to start a Rural Dispensary.

Organisation of a Permanent Village Choir :—The immediate need for this cannot be over emphasised. After very hard and monotonous work, when our village folks return to their homes there is nothing to cheer their weary spirits. Besides the recreation which such a choir affords, this has a very great economic value. Many a person would not have been addicted to the drink habit if he could have counted upon such a diversion right in his own village. The craze for town life, constant visits by village folks to towns to squander their money in attending questionable theatre performances, visiting houses of filthy nautch girls could all be traced to the fact that no healthy substitute is found in their village centres. To the village choir, vocal and instrumental music must be taught. Arrangements should be made to get specialists from time to time and young men and women in their respective institutions should be taught திருவாசகம், திருப்புகழ், தாயுமானசுவாமி பாடல் etc., and such religious songs as members of the choir may desire.

The need for organisation of a Rural Improvement Association or otherwise, alterations and adjustments of the programme outlined above, progress and quality work, and methods of approach will be determined by the following facts :

1. Whether the organiser is an individual worker who gives his work for love of the work and whether he could be relied on for steady work, or whether he is attached to any organisation. 2. If any organisation is responsible for it, the general policy, objective, stability and resourcefulness of the organisation. 3. the number and quality of Local leaders available to share the burden with the organisation.

These may all sound well on paper but this is a gigantic task. Varied types of trouble and disappointment will confront us on every side.

I look forward to the day when our District Boards, Taluk Boards, Municipalities and Union Boards will include in their programme this Rural Reconstruction work consistent with their financial resources. May God help us so that people will take upon themselves the whole work.

"To serve the present age
My calling to fulfil
Oh, may it all my powers engage
To do my Master's will."

"Workman of God ! O lose not heart
But learn what God is like
And in the darkest battlefield
Thou shalt know where to strike."

"For right is right since God is God
And right the day must win
To doubt would be disloyalty.
To falter would be sin."

Panchayats Conference.

A Conference of Village Panchayats in the district of Tanjore was held at Mannargudi in August 1927 under the presidency of the Hon'ble Dr. Subbarayan, Chief Minister to the Government of Madras. Rao Bahadur K. G. Srinivasa Mudaliyar, who welcomed the delegates stressed the importance of Rural Panchayats.

The Conference passed the following resolutions unanimously :—

1. That Government would be pleased to vest in the panchayats all Government and communal porambores including

assessed wastes situated within the area of the panchayats except those set apart for specific purposes by any department of Government or Local Board, subject to the condition that the panchayats do hereby undertake not to alienate them to any private individual for any other purposes without the consent and sanction of the Government.

2. That such Government or communal poramboke *battais* footpaths, streets, tanks be vested in the Panchayats, B memos in respect of any encroachment thereon issued by the village officers being sent through the Panchayat concerned and its recommendations, if any, given effect to.

3. That all roads, battais, footpaths and tanks with their legitimate bunds not maintained by the Local Boards or Government should be vested in Panchayats.

4. That the usufruct of trees in all the above-said porambokes and the 2-G tax collected from patta trees standing on the abovesaid porambokes and also income derived from the encroachment fees shall be enjoyed and credited to the Panchayat funds, that the Panchayats do undertake in case these are vested in them to keep the streets, battais etc., in good order.

5. That the control of the existing cattle pounds be transferred to the Panchayats and that powers given to the Panchayats to open and maintain cattle pounds where there are none.

6. That the protection and maintenance of village irrigation works and management of turns of irrigation, enforcing all *kudimaramath* and the regulation and distribution of water from irrigation works be transferred to the panchayats unconditionally.

7. That wherever Panchayats within a radius of 3 miles, propose to establish an Ayurvedic dispensary, the Government be pleased to sanction a non-recurring equipment and building grant and a recurring grant amounting to half the cost of maintaining the dispensary.

8. That where there are Panchayats constituted under Act XV of 1920 all the powers exercised by Panchayat Courts constituted under Act II of 1920 be vested in the former and the latter be abolished.

9. That one of the three *vettis* in every village be placed under the control of the Panchayat leaving one each for the Village Munsif and Karnam respectively, having in view that most of the functions intended to be executed by the village officers have devolved on the Panchayats.

10. That a rule be issued to the effect that local bodies and the P. W. D. should consult the village Panchayat on any and

every work that may be proposed to be executed within the panchayat area and that if the panchayat undertakes to do the work the funds allotted to the work be placed at the disposal of the Panchayat which should in turn undertake to finish the work as per the estimates.

11. That a rule be issued to the effect that the Engineering staff of the District Board should help the Panchayat whenever requisitioned through the District Board Engineer or the President, District Board in the preparation of estimates for works undertaken by the panchayat.

12. That Government be pleased to authorise the payment to the Panchayat of fines levied and collected by Panchayat Courts within the respective jurisdiction of the Panchayat for offences other than nuisance committed under the Indian Penal Code.

13. That rules may be framed empowering the Panchayat to take over the management and control of the samudayam property in the village and utilise the proceeds for the purposes for which those samudayams are set apart reserving the balance, if any, for the purpose to be specified by a majority of mirasidars.

14. That equipment grants for furniture etc., for schools where a second teacher has been employed may be allotted and the grant sanctioned thereto.

After the resolutions had been passed Rai Bahadur N. Gopalaswami Iyengar, Registrar-General of Panchayats addressing the Conference assured the delegates that every attempt would be made to carry out the resolutions whenever circumstances demanded the same. Proceeding, he said that it was an admitted fact that in ancient days these village panchayats which were the real centres of activities had done very good work and practically the whole administration of the villages was in charge of these panchayats which were given wider powers. The principal object of the introduction of the village panchayats system now was to revive the old system of village administration and also the village life in all branches of its activities. He did not expect that the powers taken away from them during the past three or four decades would be given back to them all on a sudden but it was only by a steady and satisfactory working of the Act they could get back all those powers. He was of opinion that the people had not sufficiently realised the importance of these panchayats and taken a keen interest in it, and he hoped that within the next few years they would do so in all earnestness and take a real interest in the system of village

panchayats on which depended the future welfare of the country. We commend these wise words of the Registrar General to Panchayats.

The International Institute of Agriculture Rome.

The spirit of International fellowship is abroad and we owe to the late world war and to the endeavours of Dr. Woodrow Wilson, a former President of the American Republic, and the League of Nations of which India is an original member. But the International Institute of Rome, an interesting description of which is given in the Mysore Economic Journal by Mr. D. Ananda Rao, B. Sc., Deputy Director of Agriculture, Madras, claims to be older than the League of Nations. The Institute owes its origin to an American citizen, David Lubin, a man of large breadth of view and foresight, who possessed a heart that interested itself in the affairs of the farming community of the world. He knew farmers as a class, secluded, ignorant and bereft of all powers of self-peep. He was equally aware of another class of people ever ready to exploit their credulity and weakness and was anxious to safe-guard their interests. With the march of civilization, agricultural products in any country ought to be brought to the notice of the world's markets and this could only be done by collecting information that is important to the agriculturists and diffusing it as speedily as possible to the world at large. With these ideas he set out on his journey but as often is the lot of every pioneer, his enthusiasm was chilled in his own country which necessitated his going from country to country seeking the help of several monarchs. With an undaunted enthusiasm he eventually landed in Italy where he received a sympathetic hearing at the hands of the Great King Victor Emmanuel. Not only did the King appreciate the motives of his mission, but put his proposals into a practical shape by transferring the incomes arising from certain Crown estates amounting to about 300,000 lire per annum and provided an endowment and built the Institute. The chief object of the Institute is to prepare accurate reports upon crop production in various countries. There are different sections in the Institute each under a head who is a well qualified expert under whom there are a number of zealous workers. The most important of these sections is the General Statistical Bureau, whose main duties are to collect and unify agricultural statistics and publish information regarding production, trade and prices of

agricultural products. It publishes two important periodicals namely the "*International Crop Report and the Agricultural Statistics*," and the "*Year Book*." Then there is the Bureau of Agricultural Science whose function is to co-ordinate and supplement scientific facts as applied to agriculture which are the outcome of research and experiment in agricultural colleges and experimental stations in different parts of the world and which edits the "*International Review of Science and Practice of Agriculture*"—a periodical of outstanding merit. Questions relating to agricultural co-operation and kindred topics are dealt with in the *International Review of Agricultural Economics* also published by the Institute. According to the constitution of the Institute, there are 72 States which send representatives to the General Assembly, a single representative being allotted for Great Britain and North Ireland, including Australia, British India, Canada, Irish Free State, New Zealand and the Union of South Africa. If the Institute is doing useful work, as admittedly it is, and in order to derive any benefit from it, India must have her own representative, preferably an Indian with first class scientific equipment and a wide out-look. As stated by Mr. Ananda Rao, with an Indian representative on the spot it would be possible to institute enquiry into the social and economic conditions of the farming classes and also on the condition of important crops and live-stock of this country.

Notes and Comments

Madras Forest Panchayats:—Mr. K. Viraswamy Ayya, Forest Panchayat Officer, having been granted leave on average pay for four months, the second Forest Panchayat Officer, Mr. V. Venkataramanayya Naidu, has been raised to the rank of a Deputy Collector and put on special duty, Madras, as Forest Panchayat Officer. Mr. T. S. Subramania Iyer, the senior Forest Panchayat Deputy Tahsildar, has been appointed as Second Forest Panchayat Officer vice Mr. Venkataramanayya Naidu.

School Boys and Sanitary improvements:—The school boys of today will be the citizens of tomorrow and to their keeping will be entrusted the health and sanitation of the large masses of people. Mahatma Gandhi addressing the public of Mayavaram powerfully pleaded for the services of school children being utilised for the improvement of the health and sanitation of their surroundings which will be a training for the duties they will be called upon later in life to perform. Mahatma Gandhi said: "You have got in your midst so many schools maintained by you; give them a holiday and ask the students of those schools to go about cleaning the streets and also telling the people themselves to keep the streets clean and the water pure. Surely our

learning and all the lessons that we receive on sanitation in schools are useless, unless we reduce them to practice in our daily life; and I urge you not to say to yourself that our people will not listen to these reforms and will not change their habits. The place, where I was myself born, had terribly impure dung-heaps in the streets about fifty years back. But there came to that place an administrator, and be it said to his credit, he was an Englishman. He removed the dung-heaps in a day and there was no protest to his doing so from any of the people. Nor did he use his official authority to impose his imperious will on an unwilling people. But he reasoned with the people, bore down all opposition and carried out his reforms. I have cited this instance before you because I am a determined opponent of this British administration but we have yet got to learn much from the Britisher in the matter of sanitation. I ask you to shake off your lethargy, to take your courage in your hands and you can easily carry out this reform."

Responsibilities of members of Local Bodies.—People who seek the suffrages of their fellowmen to enter public bodies like Municipal Corporations and Local Boards often forget that the positions which they seek are not for the privileges which they offer but for the services which they have the good fortune to render to the Community. It should not be regarded, as unfortunately is often the case, as a stepping stone for fame or renown. The responsibility attending to their offices is great and it was well that Mahatma Gandhi pleaded for the proper appreciation of the sacredness of the task entrusted to them. His wise words which we quote below need to be carefully remembered and acted upon:—"Their Municipalities and Taluk boards were often placed with men filled more with personal vanity than with a sense of responsibility for the public trust that they coveted. Their civic offices demanded of them constant service and sacrifice but of this need there was no proper appreciation amongst those who sought or occupied seats on the local Councils. It was also a matter to be greatly deplored that bribery was largely rampant in their elections. Purity in public life, as in private life, exalted the individual as it exalted the nation, and the highest standard of righteousness was within the reach of the nation when the individual units thereof earnestly strove for it."

Farmyard manure and chemical fertilisers.—Important experiments have been conducted in Germany to ascertain the action of farmyard manure alone and in conjunction with chemical fertilisers. Complete manuring with chemical fertilisers alone does not produce a maximum yield, even less effective is farmyard manure alone as the effect rapidly diminishes in the course of the year. A combination of both seems to yield the best results. The presence of farmyard manure seems to assist the assimilation of chemical fertilisers. On the other hand, if the action of mineral fertilisers is taken as constant and is compared with the farmyard manure either alone or in conjunction with them, it is seen that the farmyard manure is considerably stimulated by the action of fertilisers. The same effects are observed on heavy soils which goes to disprove the view that on heavy soils an abundant treatment with phosphoric fertilisers is useless in conjunction with farmyard

manure. It has been found that on heavy soils a liberal dressing with phosphates and other mineral fertilisers combined with farmyard manures can produce the maximum yield especially in respect of grain, tubers and roots.

Autobiography of trees.—According to *American Forests and Forest Life*, Washington, a new instrument the dendrograph has been invented by Dr. D. T. Mac Dougall of the Carnegie Institution of Washington to read the growth and the behaviour of a tree in relation to changes in the outside world. Most trees quite independently of growth show a daily expansion and contraction. The action of the leaf pumps in pulling up water through the woody conduits is so strong that most tree trunks show an actual shrinkage beginning in the morning and continuing till afternoon. Late in the day the pumps slacken and the wood expands to its early morning dimensions. Anything affecting loss of water from the leaves or the supply entering the roots such as fog, rain, or dry winds modify this phenomenon. Five weeks record of a pine showed marked difference between the character of the daily variations in June and July and that of those in September. A heavy fog is found to prevent contraction while rain has been found to accentuate the nightly swelling. These studies with the help of the dendrograph promise to be of great value in the solution of many physiological problems of woody plants.

Panchayats in Bombay.—In inaugurating the Local Self Government Institute His Excellency Sir Leslie Wilson emphasised the important part which the Institute could take in promoting the wellbeing of the people by effecting improvements in education, communications, and sanitation, and incidentally referred to the failure of the Panchayat system to respond to those efforts which have so far been made to revive it. "We have had a committee sitting on the subject and it is possible that the Bombay presidency can learn something from the experiments which are being made in other provinces." Yes, witness Madras where village and Forest Panchayats are taking a considerable part in ameliorating village conditions.

Indigenous system of medicine.—The Triennial Report on the Civil Hospitals and Dispensaries in the Bombay Presidency for 1923-25 has a concluding note by the Surgeon General on the indigenous systems of medicine. Major-General Hooton discusses the arguments for and against the indigenous systems and explains the usefulness of the experiment of rendering medical aid to the rural areas through *Upacharaks* and comes to the following conclusions:—

"The Ayurvedic and some other indigenous systems did very good work in their day, but they are based on erroneous theories and cannot bear comparison with the modern system of medicine founded on recent advances in science. The remedies are largely secret, and there has been no proper investigation of their active principles, or standardisation of dosage.

"As regards the regular practitioners of modern scientific medicine and surgery, it is generally admitted that they are superior to any others,

Where they cannot be provided—chiefly for reasons of expense—it is desirable to establish some inferior class of practitioner, and for moderate sized villages, these may be on a part-time footing. It has been shown that primary schoolmasters can be very useful in this capacity, at a moderate cost.

"To revert to any of the ancient systems of medicine would be a very retrograde step. They are not founded on scientific principles, and are entirely out-classed by modern scientific medicine. It is admitted that any revival of the ancient systems must be largely dependent on the assimilation of scientific knowledge. Ayurvedic medicine on these lines, would be Ayurvedic only in name, and any such scheme would be an unworthy subterfuge.

"Apart from a revival of the Ayurvedic or other indigenous system as such every effort is being made to investigate Indian drugs, and these should be utilised whenever it appears desirable to do so." Madras has better appreciation of the usefulness of the indigenous systems of medicine. Recently on a public occasion in Guntur the Minister of Health, the Hon'ble Mr. Arokiaswami Mudaliyar, expressed himself as follows:—

"As I have explained in other places it is my intention to develop medical relief along with the allopathic and with the indigenous systems side by side. I hope before long, I may be able to announce new schemes of taking over charge of Taluk and Union headquarter hospitals. These hospitals when they are taken over will be equipped as surgical centres, centres that cater to the surrounding populations, centres when fully equipped treat the tropical cases all around the neighbourhood. In this year's Budget we have already provided for the opening of about 140 new rural dispensaries."

The film in agriculture.—The potentialities of agricultural education through the films are described in a memorandum prepared by the Chief Publicity Officer to the Railway Board and submitted to His Excellency the Viceroy and Secretary of State for India, both of whom have expressed interest and appreciation. The memorandum sets out the film activities undertaken by the Board at present and the probable line of future development.

The cinema film production and display, says the memorandum, was originally confined to the G. I. P. Railway, but it has now been extended throughout the State Railways. The films produced up to the present time cover a variety of subjects both in agricultural farming, cattle-breeding, besides a few dealing with tourist propaganda and pilgrim traffic.

The group of agricultural films, such as sugarcane cultivation in India (3,226 feet), poultry—farming in India (1,620), cattle improvement in India (2,420) cotton—growing in India (3,000), Irrigation in the Bombay Deccan (2,500), have been prepared in various provinces in direct conjunction with the officials of the departments concerned. The "Wheat Cultivation" and "Cotton Cultivation" pictures show the various methods employed in tilling, ploughing and preparing the ground, sowing the seed, tending its growth and harvesting the crop, and striking comparisons are drawn between the results obtained at successive stages by efficient and inefficient methods.

Rinderpest.—During the year 1925-26 there was heavy loss of cattle in India and Burma due to rinderpest. The *Indian Veterinary Journal* observes that the heavy toll of cattle mortality claimed by rinderpest year after year and the consequent economic loss to the country has necessitated a searching enquiry into the ways and means of preventing the disease and pleads for a bold policy of adopting the latest prophylactic measures, the Serum simultaneous method, to combat the scourge of the cattle of India that accounts for so much of preventable loss. As apparently this method of treatment is not so dangerous and risky as is supposed, we agree with the writer in the *Indian Veterinary Journal* that strenuous steps should be taken to combat the disease if we are not to lose our cattle by lakhs every year as unfortunately it is the case at present.

Fibre Textiles.—As a cottage industry, fibre manufacture is practised in several localities but the industry needs to be organised. Mr. K. R. Chakravarthi gives in the *Indian Review* for August 1927 details of the manufacture of the most important fibre plants abounding in the country, e.g. *agave* (American Aloe) coconut, hemp, plantain, etc. The manufacture of fibre from these plants is within the reach of small capitalists which they can take up to their own advantage as well as for the advancement of the economic prosperity of the country. Most people are aware of the manufacture and uses of coconut fibre. In tracts where the arecanut flourishes it is not known that a valuable fibre could be manufactured out of the rind covering the nuts. The following particulars regarding the manufacture of Arecanut (Betel-nut) fibre will be read with interest:—

This is a plant grown extensively in gardens for the sake of its nuts which are being used as *supari* in every Hindu and Mussalman household. The use of its fibre removed out of the rind covering the nuts is little known. A fibre as soft as the finest wool can be had out of it by fermentation process. This rind, after removing the nuts, is being wasted away or used as fuel. When fibre is extracted out of it, it will be found to answer the purpose of stuffing for mattresses admirably, even better than the finest cotton. In the process of fermentation it will be found that putting the quantity of rinds into a pit in a marshy place and covering it up with earth is more practicable and advantageous. The fermentation will be complete in about three months when it is taken out, squeezed and rinsed in clean water. There will be left the fibre entangled with inside rough covering. This can be separated by beating and picking. This fibre can be used for making yarn and a coarse but soft fabric can be prepared out of it since the tissues are very fine and soft. This can be made commercially successful since thousands of tons of areca-nut are grown in the fertile tracts of our country. There is no impediment in the way of its manufacture throughout the year since it is a seasonal produce. However, during the season, tons of the rinds can be collected for almost nothing and the fibre can be manufactured and stocked for being used throughout the year.

Rural Bias in elementary education.—A writer in the Mysore Economic Journal observes that some of the "industrially" advanced countries of the West are more agricultural in their outlook on elementary education than India which is predominantly agricultural and in which one would naturally expect that agriculture should have a prominent place in its educational curriculum. He cites the example of the Australian States where nature study is a necessary part of the curriculum for elementary schools in New South Wales, Queensland, Tasmania and Western Australia. The trend in Australia during the last twenty years or so has been to encourage the practical side of agricultural teaching even for fairly young children. In Australia, the general principle underlying the educational policy is to link up the child's education with its surroundings. School gardens are fields of work and excursions are used as means of instruction. In Belgium, according to the 1881 Act on Education as amended in 1920, instruction in elementary schools in the country side comprises also a knowledge of agriculture. In Canada, all elementary schools have agriculture as a regular subject of study. The School Regulation of 1925 in Czechoslovakia directed that consideration should be given to rural districts to the needs of Agriculture. In addition to theoretical instruction, the children are given an opportunity of visiting farms and of participating in the work of experimental fields. In France, systematic instruction in the theory and practice of agriculture is given in all elementary schools and in Japan interest in agricultural education is provided by means of field work. School gardens have allotments and children are encouraged to work in them. Shall we not profit by the example of these countries.

Public Health Scheme for Bengal.—The Government of Bengal have it is understood put into operation what is known as the late Mr. C. R. Das's Scheme of Public Health Organisation, and actual work has begun in more than a hundred centres. The scheme *inter alia* provides that each of the 600 thanas in Bengal will have a Medical officer with the necessary staff. It is stated that all the districts have been given the option of applying the scheme to twenty five percent of the thanas during the current year and that one district has put it into full operation throughout the whole area. The Health Staff will mainly devote attention to cholera and other epidemics and look after the general sanitary condition of the area and supervision of food supplies. They will also attend to child welfare work, to purifying water in tanks and wells suspected of being contaminated and to carry out disinfection in cases of infectious diseases. The Legislative Council has voted a preliminary grant of Rs. 3 lakhs for expenditure during the Current year.

Consolidation of Holdings.—Professor Radhakamal Mukerjee has made very suggestive remarks in the pages of the Indian Journal of Economy to prevent undue fragmentation of holdings. He says "where the land system stands in the way of restripment and consolidation we have to depend on the traditions of voluntary social cooperation. Such methods of solution are witnessed in the south where there are villages which are redivided annually.

Thus, in Tanjore, there are larger fields and holdings than in other districts. This points to a gradual consolidation of holdings under the supervision of the village panchayats which also supervise the equitable distribution of irrigation water, the maintenance of public wells, etc. The exchange of plots of land so as to give the different owners continuous blocks as far as possible is called *parivartanai* (Sanskrit—exchange) in Tanjore. Similarly in Travancore consolidation of holdings is taking place, the tendency being for the owners of very small plots to sell them or to take more land on lease from others and thus enlarge the unit of cultivation. It may be advisable for the government to initiate an experiment by acquiring villages under the Land Acquisition Act re-aligning the land properly, providing proper drainage and irrigation channels and then reletting to the original tenants. This would furnish a valuable object lesson though such lesson cannot serve the purpose of legislation or voluntary adjustment by the villagers themselves."

The Village School Teacher.—At the Seventeenth anniversary of the Elementary Teachers' Association, Ponneri, in the Chingleput Dt., Mr. R. M. Statham, M. A. I.E.S., the Special Officer for Elementary Education, made the following interesting remarks on the role which the village teacher has to play in the rehabilitation of village life: "Your task as elementary school teachers particularly is very big and more important. I am sorry to tell you that in addition to your difficulties your struggles and your wants, you still have further larger responsibilities. I am sorry to say this because it may worry you, what I want you to try is to think for the moment that education is something completely divorced from slates, examinations, etc. I want you to think of your country and in how many ways, unfortunately, we find it defective. Is it not a fact that there is much disease in our villages which could be prevented? Is it not a fact that there is much insanitation? Is there not race feeling or caste feeling? Is there not caste intolerance? What does it mean when I say that when I was passing on a road in Malabar a man was crying for alms, not from the road but from the middle of the field? In the Punjab, I found that only little sparks were wanted to make an explosion. The answer is that education is not having the real effect it should have. It is not in contact with the living reality and surroundings. The school must be the centre of rural reconstruction work. If this ideal can be realised, then the elementary school teacher will be an important person in spite of his low and humble situation. Through him and his products the village life will gradually be lifted higher by villagers learning their lessons of sanitation, hygiene and co-operation from them.

I was very glad to see that in your report it has been suggested that the village teacher should be one who is more or less a villager himself. An urban teacher may not make education a living reality in the village. It is perfectly possible for the villager who happens to be a trained teacher to improve it. He understands its needs, requirements and environments."

The Forest Department.—At the recent meeting of the Madras Legislative Council, the discussion turned on the subject of overstaffing of the Madras

Forest Department so far as Conservators of Forests are concerned. The details of the discussion which we reproduce below will be read with interest.—

Q : Mr. J. A. SANDANHA : With reference to the remarks of Mr. Tirmann during the Budget debates on 17th March 1927 that, in comparison with other provinces, the Madras Forest Department was not overstaffed in the matter of Conservators of Forests, will the Hon. the Home Member be pleased to state—(a) whether Government have enquired and ascertained whether those other provinces are justified in having so many Conservators of Forests ; (b) by what steps the number of Conservators of Forests has been increased in this Presidency within the last twenty years ; (c) what are their functions and why so many Conservators are considered to be necessary while a large number of District Forest Officers also exist ; and (d) whether owing to the change in the Forest Conservancy policy the number of Conservators is going to be reduced and, if so, by what gradual process ?

A : (a) No. (b) There were three Conservators in 1891. The number was raised to four in 1911 and to six in 1921. One of the territorial charges was abolished in 1925 and the Conservator sanctioned for the circle was placed on Working Plans duty with the result that there are only five Conservators at present in charge of territorial circles ; (c) Their functions are the control and supervision of the work of district officers and their establishment. The duties of the Conservator and the District Forest Officer are so different that the existence of one class of officers does not reduce the work of the other ; (d) The matter will be examined.

Mr. C. V. VENKATARAMANA IYENGAR : In view of the large area of forests having been handed over to Forest Panchayats have not Government considered the desirability of reducing the number of Conservators of Forests.

A : The question will be fully examined.

Reviews and Notices.

Culture, East and West, by Pandit Bishan Dass, Printed by L. Durga Das, Amrit Electric Press, Lahore, Price Rs. 2/- (available in Theosophical Publishing House, Adyar.)

This work won for its author the prize awarded by the University of St. Andrews for an essay on the subject of Prayer. In these days of materialism it is refreshing to see that essays on soul force are called for and are written. In India, however, the culture of the finer elements of the spiritual life has been a continuous phenomenon. India holds that religion is not a mere creed or a mere riot of emotion but it is that central glow of our innermost nature whose light alone can show us our true way and our real goal.

The author rightly begins with an affirmation of the greatness of the moral law and of the value of the spiritual life. The modern man does not realise that it is through the lower mind that man is linked to the world whereas it is through the higher mind that man is linked to God. By purity and prayer and meditation we lay ourselves open to the inrush of the life divine. The author says well "Prayer means the opening of human mind to the inflow of the divine spirit living within us" "Prayer rather is an outcome of the fulness of the soul" "Emerson has said in a noble passage: "Prayer is the contemplation of the facts of life from the highest point of view. It is the soliloquy of the facts of life from the highest point of view. It is the soliloquy of a beholding and jubilant soul". "Blessed are the pure in the spirit for they shall see God" By devotion our faculty of intuition is quickened and the result is the attainment of new and wondrous results in the realms of religion and art. Modern science is determinist and pessimistic, but the finer and deeper experiences of life show that there is in man a dynamo of infinite power which enables him to master the potency of circumstances.

The author proceeds to discuss divine communion. But here we find in his work an insufficient attention paid to what has been felt and found by the Indian sages who were the greatest experts in practical communion with God. Equally scrappy is the portion of the work dealing with the origin and utility of religion.

The author's discussion of the basis of morality is interesting and valuable. We are living in a world where society is based on open or veiled force. The author rightly attacks this. He attacks also the merely utilitarian basis of morality. He says "All outward ideas of morality can add to this moral force, but cannot certainly create it". He points out also the multitude of evils following from adhesion to a mere gospel of rights. The modern mind needs very much to be taught the gospel of duty—of Niskhama Karma as taught in the Bhagavad Gita.

The author then proceeds to discuss the intimate inter-connectedness of the spiritual life and physical health. This is an aspect of life which is consciously or unconsciously ignored in the modern age. Modern science has not investigated or known the interdependence of passion and disease or of Yoga and health and strength.

The author has done well also in stressing and showing the greatness of the ages of belief, of love, of Godwardness. But in this respect his treatment is neither extensive nor intensive. On the whole the author has succeeded in accomplishing the purpose which is stated in the following words as having been set by him before himself. "It will also convince the reader that man has forces which can cure all his sufferings, physical as well as mental. Again it shall strengthen his faith in the Divine inflow and show him the way of making his life a blessing to himself and to others".

K. S. R.

A brief introduction to Public Finance by Kasari Singh Pancholy B. A. L. L. B., F. R. Econ S. London, Rs 5.

In a previous issue of Rural India we noticed Mr. Kesari Singh Pancholy's excellent handbook on Land revenue administration, systems of tenure and kindred topics published as Vol. III in "For Young Princes" series. Mr. Pancholy who was the Tutor to His Highness the Maharajah of Rewa delivered a course of lectures for the benefit of the Maharajah on taxation, account and audit and the volume before us is practically an amplification of these lectures. One of the most important duties of a young ruling Prince is to keep the finances of his State in order, i.e., to keep the income and the expenditure of the State adjusted with each other on certain principles. In an introductory chapter the author emphasises the importance of the subject to an Indian ruler and in parts 2 and 3, the heads of public expenditure and public remissions from which the expenditure could be met are respectively dealt with. When the sources of fixed revenue are exhausted government takes either to increased taxation or new taxation or both or in extraordinary cases to meet an emergency, to floating a loan. Part 4 deals with the question of public debt. The concluding part deals with the actual adjustment of income and expenditure by means of the correct preparation of an annual statement of income and expenditure which is the budget. Mr. Pancholy has succeeded in comprising in a hundred pages, in simple and untechnical language the difficult subject of finance and we have no hesitation in saying that it will prove very useful to young ruling Princes for whom it has been specially written.

A century and a quarter of Mysore Agriculture.—A retrospect by A. K. Yegna Narayana Iyer, M. A., Dip. in Agri (Cantab), M. D.D. (Eng.), F. C. S., Deputy Director of Agriculture, Mysore.

A century and a quarter has passed since Dr. Buchanan gave a description of the state of agriculture, arts and industries in Mysore. In the pamphlet before us Mr. Yegna Narayana Iyer has given a brief retrospect of the changes that have come over Indian agriculture during the last hundred years. Although in the main it may be assumed that there has been no great changes in agricultural practice, it will not be correct to say that there have been no changes at all, while in some cases the changes are of an important character too. Many old pattern appliances have been replaced by new ones, many old crops have ceased to be cultivated giving place to new crops and new varieties of old crops and the methods of animal husbandry have undergone noteworthy changes. To give a few examples, the old wooden sugar cane mill has been entirely replaced by the three-roller iron mill, the use of the stone roller for thrashing grains is becoming popular and although the indigenous wooden plough has persisted, the improved iron plough is much sought after. Among the new crops introduced during this period, the most notable is the mulberry. A hundred years ago, the mulberry was little more than a curiosity and all the silk required for the Mysore looms had to be imported from the Karnatic. At the present day, the cultivation of mulberry has been taken up extensively by the Mysore ryot and the production of silk in Mysore is now estimated at one crore of rupees a year.

The groundnut and the potato have established themselves as some of the remunerative field crops. Among the crops other than the field crops introduced successfully, coffee ranks foremost and 60 per cent of the total area is under coffee, owned by Indian planters. Cattle breeding has undergone a revolutionary change and some of the finest cattle of South India are raised in the breeding areas of Mysore. The villages are rapidly losing their isolation, thanks to the advent of motor vehicular traffic, and the co-operative movement and the panchayat system are consolidating the villages into self-contained units. Mr. Yegna Narayana Iyer's retrospect which we have perused with interest proves that the Mysore ryot like his brother elsewhere is not irresponsive to changes in his methods and that he has a bright and prosperous future.

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శ్రీ శ్రీ శ్రీ మైసూరు మహారాజులుంగారు

H. H. The Maharajah of Mysore

గత ఆగస్టు నెల 8-వ తేదీతో మైసూరు సంస్థానాధీశ్వరులకు శ్రీ శ్రీ శ్రీ కృష్ణరాజ వ్రువయరు బహదరు మహారాజులుంగారు, సింహాసనము నధిష్టించి, రాజ్యపాదము వేయుట 25 సంవత్సరము లగును. ఇందులకు గౌరవాగ్ధముగా దేశమంతటను యుత్సవములు చేయ బడుచున్నవి. మేమును ఈ సందర్భమున శ్రీ మహారాజులుంగారిని అభినందించుచు, వారి పాలన ఇంకను చాలసంవత్సరములు జయప్రదముగ జరుగుచుండు గాక యని భగవానుని వేడుచున్నాము.

శ్రీమహారాజులుంగారు రాజ్యపీఠము నుంకరించిన ఇరువది అయిదు సంవత్సరములలో మైసూరు రాష్ట్రమున కలిగిన మార్పులు పల్లించ తలచుగాదు. దేశముయొక్క ఆర్థిక పరిస్థితులను చక్కబరచి, ప్రజల దారిద్ర్యమును నివారించేయుటకు మహారాజులుంగారు ఎన్నియో ప్రయత్నములనుచేసిరి. అనేకమంది శాస్త్రజ్ఞుల నాహ్వానించి, వారిచే దేశపరిశ్రమల నేయేరీతిని వృద్ధిపఱచిన ప్రజలు బాగుపడగలలో కనుగొనుటకు తగిన యేర్పాట్లను గావించిరి. ఈ ఏర్పాట్ల ఫలితముగ, నేడు ఆరాష్ట్రము సంతటను పంటలు చక్కగ అన్ని కాలములలోను ఫలించుటకుగాను కృష్ణరాజసాగరము నిర్మించబడి, దేశము సంతటను సస్యశ్యామలము చేయుచున్నది. ఇట్టి సాగరము ప్రపంచమున, ఈజిప్టులోతప్ప మరెచ్చటను కానరాదని అనుభవజ్ఞులు వచించుచున్నారు. భద్రావతీ కర్మాగారమున ఇనుపపనులను చేయబడుచున్నవి. స్వసహాయము శాస్త్రవిద్యకులతో అన్ని వృత్తులను వ్యాపించుచున్నది. ఆరాష్ట్రమున ప్రభుత్వమువారు వ్యవసాయవిషయమున నాతంత్రుల వారియెచ్చటను చూపబడుటలేదని చెప్పిన యొక వింతగాదు. ఎన్నియో పరిశ్రమలు నెలకొల్ప బడి, ప్రజలకు జీవనోపాధిని కలుగజేయుచున్నది. ప్రజలు మరకలహములను సంపూర్ణ

ముగా మరచి, ఆరాజవంతుని యాజమాన్యమున హిందువులు, ముగల్మానులు, క్రైస్తవులు, అందఱును సోదరభావమున వర్ధిల్లుచు, సుఖోచ్ఛేతులగుచున్నారు.

మహారాజులుంగారి యీ రామరాజ్యము నిరంతరము షష్ఠి, కలహములు సుఖవంతముగ జీవించెదరు గాత !

గ్రామ పునర్నిర్మాణము

Rural Reconstruction.

ఏరీతిని కొనసాగించవచ్చును ?

కొన్ని సూచనలు

(శ్రీ: పి. యం. గోపాలకృష్ణగారు)

గత 11 సంవత్సరములనుండియు గ్రామములో నివసించుచు, గ్రామస్థులమొక్క ఆనందములను స్కూలుగా తెలిసికొనియున్నవారిలో నేనొకడను. అందులన గ్రామ పునర్నిర్మాణమున, సోదరులు, అనుకరించవలసిన పద్ధతులను కొన్నిటిని నేనే వ్యాసమున సూచించుట అప్రస్తుతము కాదని తలంచెదను.

ఈయంద్యమము, మలభమైనదికాదు. దీనిని చక్కగా కొనసాగించవలయునన్న, ప్రచారకులు ఎన్నియో కష్టముల ననుభవించ వలసియుండును. అందు ముఖ్యముగా కులస్థైరములు, వర్తకుల పెత్తనము, త్రాగుబోతుత్వము, అసభ్యత మొదలగునవి ప్రభువులు. వీని నెవరు ఎదుర్కొందురో వారే ధన్యులు. వారే యీ కార్యమును నిర్వహించుటకు అన్నిరీతుల అర్హులు.

ఉద్యమము గ్రామములో ప్రవేశపెట్టవలయునన్న, గ్రామమున్న, ఆగ్రామమును, మొట్టమొదట గ్రామముగాను, నిర్మితగ్రామమునకు చుట్టుపట్ల అయిదుమైళ్లలోపుగ, పెక్కుగ్రామములుండునటులు చూడవలయును. అచ్చటి ప్రజలు అనేకవృత్తులలో నుండు వారై యుండవలయును. జిల్లా పట్టణమునకుగాని, తాలూకాపట్టణమునకుగాని, స్వయం సంత చేరువలో నుండవలయును. భూములకు తగినంత నీటిమరతియుండు ప్రదేశముగ నుండవలయును. చిగ్గర సంత చేరుటకు అనుకూలమైన స్థలముగ నుండవలయును. గ్రామములో తయారగు వస్తువులు ఇతరచోట్లకు పంపుటకు తగిన బాటలు, మొదలగు సౌకర్యములుగల స్థలముగ నుండవలయును.

ప్రచారకుడు ఇట్టి అనుకూలముగ స్థలమును నిర్ణయించుకొనిన తదనంతరము, అచ్చటనే నివసించుచు, గ్రామస్థుల వ్యవహారములను చక్కగ గమనించుచు, వారి కేరీతిని తోడ్పడిన, బాగుగనుండునో ఆలోచించుచు, అందులకు తగిన ప్రచారమును జరుపుచుండవలయును. గ్రామస్థులలో యత్నాహుంతులగు పెద్దలను చేర్చి, గ్రామపునర్నిర్మాణ సంఘము నొకదానిని నిర్మించి, వారిచేతనే, సంఘకార్యములను నడపునటుల చూడవలయును. సంఘమువారే కార్యమునకు కావలసినదట్లును గ్రామస్థులనుండి, ప్రభుత్వమునుండి

వసూలు చేసికొనుచుండవలయును. ప్రచారకుడు తన అనుభవమును గ్రామస్థుల లాభమునకు వినియోగించుటయేగాక, సహకారోద్యమము, వ్యవసాయము, పరిశ్రమలయందు అనుభవపరులగు అధికారులను ఆగ్రామమునకు ఆహ్వానించుచు, వారిచే వారివారి ప్రత్యేక అనుభవములను గురించి యుపన్యాసముల నిష్పించవలయును.

ఇటుల చేసిన గ్రామస్థులలో విజ్ఞానము అతిసులభముగా వ్యాపించుటకు వీలుండగలదు. దీనితోపాటు గ్రామస్థులు చదువను వ్రాయును, లెక్కలుచూచును, సామర్థ్యముగ నుండుటకు తగిన చదువు చేప్పవలయును. ఇందుకు గ్రంథాలయము, వార్తా పత్రికలు ఎక్కువ ఉపయోగముగ నుండగలవు. అపుడపుడు ప్రత్యేక తెరగతులను ఏర్పాటుచేసి, గ్రామస్థులకు పలువిధములగు విషయములలో విక్షణ వినియోగించవలయును. ప్రత్యేక సభలను, ప్రదర్శనములను జరుపుచు, వారికి అన్ని విషయములలోను ఆసక్తిని కలుగ జేయుచుండవలయును.

ఇంక పంచాయతీల స్థాపనకై చెప్పనక్కరయే లేదు గదా! వీనివలననే గ్రామస్థుల వ్యవహారముల నెంతయో చక్కగా నేరవేర్చించవచ్చును. ఈవిషయమున బాల బాలికల విద్యావిషయమును ప్రచారముడు మరచి పోకూడదు. వారే తమ మనగ్రామ నాయకులగుదురు. నాయకత్వము వహించుటకు కావలసిన అర్హతల నన్నిటిని వారి బాల్య కాలమున నిచ్చినగాని, తరువాత ఈయంద్యమమును నడపుటకు వారికి శక్తియుండదు.

గ్రామస్థులలో తగిన పరవతిగలవారు, నవీనపద్ధతుల ననుసరించి వ్యవసాయమును నడపుటకు పూనుకొనవలయును. పశువుల సంపదను బాగునడవ వలయును. అప్పుడు అందుకు, దీనివలన బాగుపడగలరు. సహకార సహకారమువారి సహాయమున సహకారసంఘమును నెలకొల్పి, గ్రామస్థులకు, అనుభవకాలములలో సామ్యు దొరుకునటుల ఏర్పాటు చేయవలయును. గ్రామస్థులకు ఆర్థికముగ సహాయభూతములగు నేత, పశువులవృద్ధి, తాటిపని, కుట్టుపని మొదలగు పరిశ్రమలు అచ్చట వృద్ధిగాంచుటకు పారిశ్రామిక శాఖవారి తోడ్పాటుతో స్థాపించవలయును. కూలివాండ్రు ఇతరచోట్లకు వలసపోనీయకుండు, వారికి తగిన వృత్తులను గ్రామములోనే కలుగ జేయుటకు పూనుకొనవలయును. ఇక ఆరోగ్యవిషయము చెప్పనక్కరలేదు. ప్రజలను ఆరోగ్యవంతులుగ జేయుటకు కావలసిన సాధనమువర్తి నంతయు నుపయోగించవలయును.

భజనలు అపుడపుడు ఏర్పాటుజేయుచు, గ్రామస్థులు ఇహలోక విషయములలో పాటు భగవానుని కీర్తించుచు, నైవేద్య తర్పణలగుటకు కావలసిన ఏర్పాట్లు చేయవలయును. ఇందులకు కావలసిన, భాగవతులను, సంగీతపాఠకులను గ్రామమునకు ఆహ్వానించుచుండిన ఎంతయు బాగుగనుండును.

నేను వ్రాసినదానిసంతను నిర్వహించుటకు వీలుండునాయని కొంతమంది ప్రస్తించవచ్చును. మనకు కావలసినది నేను నిష్కర్మమగు ఈమహాకార్యమును శక్తియుసాముగ ప్రచారకులు ప్రారంభించవలయును. కష్టములు వచ్చును. వానిని చూచి నిరుత్సాహముక, తనపట్టుదలను చక్కగా చూపుచు ఈమహాకార్యమును నిర్వహించు బాధ్యతయే ప్రచారకునియందు గలదు.

జిల్లాబోర్డులు, తాలూకాబోర్డులు, మునిసిపాలిటీలు, ఇతర స్థానిక సంస్థలు ఈ కార్యమునకు పూనుకొనిన మన గ్రామములు బాగుపడును. ప్రజలు బాగుపడగలరు. ఛగవాను డి కార్యమున మనకందరికిని తోడ్పడునుగాత !

గ్రామపంచాయతీల సభ

Panchayats Conference

తంజావూరు మండలమునందలి గ్రామపంచాయతీదారుల సభ ఆగస్టు నెలలో ప్రధానామాత్యజయ్యగారు డాక్టరు సుబ్బారాయణుగారి యాజమాన్యమున మన్నారుగుడిలో జయప్రదముగా జరిగినది వినుటకు సంతసించుచున్నాము. రావుబాదరు శే. పి. శ్రీనివాస మొదలియారగారు, ప్రతినిధులను, ఆహ్వానించుచు, గ్రామపంచాయతీల ఆవశ్యకతను గురించి గంభీరపర్యాయమిచ్చిరి.

అధ్యక్షులగు డాక్టరు సుబ్బారాయణుగారు, గ్రామసేవకుగాను ప్రజలు నిరంతరము పాటుపడినగాని, దేశమేమాత్రమును అభివృద్ధిక రాజాలదనుచు, గ్రామపంచాయతీ లిమహా కార్యమునకెక్కుడుగ తోడ్పడుచుండగలవనిరి. ప్రజల రాజకీయవిజ్ఞానమునకు పంచాయతీలు చేసినంతవేల మరియేవియు చేయజాలవు. అపుడే గ్రామస్థులు, శాసనసభలలో తమపక్షమున పనిచేయుచున్న ప్రతినిధు లేరితని తమ కష్టముల నివారణచేయవలయునో చక్కగా నూచించుటకు అన్నిరీతుల సామర్థ్యమై యుండగలరు. పంచాయతీల సంఖ్య ఇంకను వృద్ధికావలయును. అపుడే ఈసంస్థలు దేశముల కెక్కువ తోడ్పడుటకు వీలుండగలదనుచు నుడివిరి.

తదనంతరము సభలో పంచాయతీల భావ్యోదయమును గురించి చాలవారు, సభ్యులు చర్చించి కొన్ని తీర్మానములను అంగీకరించిరి.

తీర్మానములు

ప్రభుత్వమువారు, గ్రామములలోనున్న పౌరసంఘాలలో ప్రభుత్వకాశాలనే ప్రత్యేకింపబడినవి తప్ప తక్కిన వానిని స్వాధీనము చేయవలయుననియు, గ్రామములోని బాటలు, బజారులు చెరువులు మొదలగువానిని గ్రామపంచాయతీల స్వాధీనము చేయవలయుననియు ఆన్యాక్రమణసందర్భమున గ్రామాధికారులు మంజూరుచేయు ఉత్తరువులు, పంచాయతీలద్వారా జారీచేయవలయుననియు సభవారు మొదట తీర్మానించిరి. స్థానిక సంస్థలవారితమ, ప్రభుత్వము వారిచేతను, నిర్వహించబడవలసినంతి రస్తాలు, బాటలు, చెరువులు వానికి సంబంధించిన సరిహద్దు స్థలములు వైతము ఆవోట్ల పెయగు చెట్లు మొదలగువన్నియు ఆయా గ్రామముల పంచాయతీలవారి స్వాధీనము చేయబడవలయునని తీర్మానించబడినది.

గ్రామములోని బండదొడ్ల పాలనమును నిర్వహించుటకును, క్రొత్తవానిని నిర్వహించుటకును, పంచాయతీలవారికి అధికారమివ్వవలయును. గ్రామపాలములకు నీటివన

నిచ్చుకాలునుల రక్షణ బాధ్యతను పంచాయతీలవారికే ఇచ్చి, జలము విరితని పంచిపెట్టవలయునో అను నిర్ణయము వైతము పంచాయతీలవారే చేయునటుల స్వాతంత్ర్యమును ప్రభుత్వము వారియవలయునని తీర్మానింపబడినది. వైద్యాలయములను స్థాపించుటకు ప్రభుత్వమువారు పంచాయతీలకు స్వాతంత్ర్యమిచ్చుచు వానికిగు వ్యయములకు తగిన ధనసహాయము చేయుటకు దొరతనమువారు పూనుకొనవలయునని సభవారు తీర్మానించిరి. పంచాయతీల న్యాయవిషయములను తీర్మానించుటకు ప్రభుత్వమువారు హక్కులనీయవలయుననియు, నెట్టిలలో నొకరిని పంచాయతీల కార్యముల నిర్వహించుటకు గ్రామాధికారులెచ్చుటనటుల ఆవకాశమును కల్పించవలయుననియు, పంచాయతీ సరిహద్దుప్రాంతములలో నిర్మించబడు కట్టడముల విషయమున స్థానిక సంస్థలును, పి. డి. డి. డి. పార్టీ వారును పంచాయతీలవారే ఆకార్యమును కొనసాగించుటకు శక్తియున్న అందునకు సంబంధించియున్న ధనమును, వారి స్వాధీనముచేయుటకు వీలును కలుగజేయవలయునని సభవారు ముత్రాక తీర్మానమునుచేసిరి. పంచాయతీలవారి పనులవిషయమున జిల్లాబోర్డు ఇంజనీయరింగు కాశువారు అన్నిరీతుల సలహా నిచ్చుచుండుటకు తగిన ఏర్పాటులు చేయించవలయుననియు, గ్రామకోర్టులవారు ననూలుచేయు జలుమానాలు పంచాయతీలవారి కిప్పించ ప్రభుత్వము వారు పూనుకొనవలయుననియు తరువాత సభవారు తీర్మానించిరి. గ్రామముదాయమునకు సంబంధించిన అస్తులను పాలించు బాధ్యతను, పంచాయతీల కిప్పించవలయుననియు తీర్మానించబడినది.

తరువాత పంచాయతీల రిజిస్ట్రారు జనరలుగారగు రాయబాదరు గోపాలస్వామి అయ్యంగారు, సభ వారుచేసిన తీర్మానములను గురించి మాటలాడుచు, తీర్మానములను సత్వరమున కార్యరూపమున జెట్టించుటకు తమ శక్త్యానుసారముగ తోడ్పడగలమని వాగ్దత్తముచేసిరి. ప్రాచీనకాలమున పంచాయతీలు గ్రామమునకు సంబంధించిన సర్వాధికారములను నిర్వహించుచు, ఎంతయో తోడ్పడు చుండెడివి. అట్టి పరిస్థితులనే నేడును గ్రామములలో పునరుద్ధరించుటకు పంచాయతీలను ప్రభుత్వమువారు నిర్మించుచున్నారు. ప్రజలు పంచాయతీల లాభములను నేడుగు ర్తించుకుండుట ఎంతయు విచారకము. ముంగు మంగు అంతయు చక్కబడి, పంచాయతీలు గ్రామస్థుల శ్రేయస్సునకు తోడ్పడుటకు అందిరను పూనుకొందురు గాత. అపుడే పంచాయతీలు చక్కగ పనిచేయగలరు. ఇందులకు అందిరను తోడ్పడుదురు గాక యని కోరుచు గోపాలస్వామి అయ్యంగారు తమ యుపన్యాసమున నుడివిరి.

నానాదేశవ్యవసాయ సంఘము

(International Institute of Agriculture, Rome).

రోమునగరమున నానాదేశములలో వ్యవసాయవిషయమున చేయబడుచున్న ప్రయత్నములను కేంద్రీకరించి, ప్రపంచమంతటను, వ్యవసాయమహోద్యమమును విరితని వ్యాపింపజేసిన, బాగుగనుండునో నాలోచించుచు, అందులకు తగిన సేవచేయుటకు, నానాదేశ వ్యవసాయసంఘము కొన్ని సంవత్సరముల క్రిందట స్థాపించబడినది. ఇందులను గురించి

మదరాసు వ్యవసాయశాఖ డిప్యూటీ డైరెక్టరు డి. ఆనందరావుగారు, మైసూరు ఎకానమిక్స్ జర్నలుకు వ్రాయుచు, ఆంధ్రము చేయుచున్న సేవను గురించి చక్కగా వర్ణించి యున్నారు.

ఈసంఘమునకు ఆమెరికాదేశీయులగు డేవిదు లూటిసుగారను వారు సంస్థాపకులు. వ్యవసాయదారుల పరిస్థితులు వీరికి చక్కగా తెలియును. వారికష్టముల నివారణచేసిన గాని వ్యవసాయము చక్కగా కొనసాగదని దృఢముగా నమ్మినవారిలో వీరు ప్రధానులు. ఇందులకుగాను వ్యవసాయదారులు తమదేశములోని పరిస్థితులేగాక, నానాదేశముల పరిస్థితులు, అచ్చట వ్యవసాయము పీరితిని కొనసాగుచున్నదో తెలిసికొనుట అత్యవసరమని నమ్మిరి. ఈమహాకార్యము నులభమైనదికాదు. కాని వీరిపట్టుదల అద్భుతము. వ్యవసాయముండి ఇటులీత వచ్చి, రాజును చర్చించి, వారితో తన పద్ధతులను నివేదించి, రాజపోషణమును వాంచిరి. రాజు లూటిసుగారి యుద్ధమునుకంతయు సంతసించుచు, తమస్వాధీనములో నున్న రాజభూములలో కొన్నిటినిచ్చిరి. సంఘనిర్మాణమునకు కావలసిన ధన హాయము చేసిరి.

ఈసంఘము నానాదేశములలో వైదగుపంటలను గురించి ఎల్లపుడును నివేదికలను తప్పించుచు వానిని ప్రచురించుచుండును. ఈవిషయమున తగిన పరికరములను సేకరించుచు, సంఘము తరపున అనుభవపరులు ఆసేకులు గలరు. ఇందులను గురించి విమర్శించుచు తగినసూచనలను వ్యవసాయవిషయమున సూచించుటకుగాను ప్రతీకానిక దానిని ప్రచురించుచుండును. ఈసంఘమునకు 72 దేశములవారు తమ ప్రతినిధులను బంపుచుండురు. ఇందు భారతదేశముపక్షమున నొక ప్రతినిధిని నియమించుటకు సంఘమువారు ఆంకాశమును కలుగజేసినారు. ఈప్రతినిధియుక్క సహాయసంపత్తిలను భారతదేశవ్యవసాయపరిస్థితులను గురించి సంఘమున చర్చించి తగినంత లాభమును బడయవచ్చును.

ప్రాచీన దక్షిణదేశ గ్రామజీవితము Life in Ancient South Indian Villages

(ప్రొఫెసరు సి. ఎన్. శ్రీనివాసాచార్యులుగారు ఎం. ఏ.)

నేనింతయుం దీప్తికలలో వ్రాసిన వ్యాసమున ప్రాచీనకాలపు గ్రామములను గురించియు వాని ఉపసంఘములయొక్క కార్యవిధానమును గురించియు సంగ్రహముగా వ్రాసియుంటిని. నేనివ్యాసమున వానిని గురించి విపులముగా వివరింప తలంచితిని.

గ్రామ సభావ్యవహారములను నిర్వహించు ఉపసంఘములలో ముఖ్యమైనది వార్షిక విచారణసంఘము. గ్రామసభ సరిహద్దులలోనున్న కుగ్రామముల సంఖ్య ననుసరించి, యీసంఘసభ్యులసంఖ్య నిర్ణయింపబడుచుండెను. ఇందలి సభ్యులు, నయోవృద్ధులు, విద్యాసంపన్నులుగ నుండుట, అత్యవసరమని నిర్ణయింపబడుచుండెను. ఈసంఘకార్య విచారణముని యెచ్చటను ఇతర ఉపసంఘములవలె చెప్పబడియుండలేదు. దేవాలయముల పరిపాలనమును చూచుట కొకసంఘము గలదు. ఇందలి సభ్యులందఱు గ్రామసభవారిచే సంవత్సరమున కొకసారి యెన్నుకొనుదుమండెడి వారు. ఒక్కొక్కసారి సభవారి పెత్తన

మునకు లోబడిన, ఇతరసంస్థలనుండియు నిందున కన్నుకొనబడుటయు గలదు. రాజరాజు పాలనాశకమున 16 సంవత్సరమున మంజూరుచేయబడిన శాసనమొకటి శిరువాకము గ్రామమున గలదు. ఈశాసనమున ఈసంఘమును గురించి ప్రస్తావించబడి యున్నది. సంఘమున ఈశాసనము ననుసరించి 8 మంది సభ్యులు గలరు. వీరిని మద్రాసినానియమని యిందు పిలువబడినది. దేవాలయపు భూములలో నుత్పత్తియగు పంటను గురించి భరికీ చేయుటయు భూములను సాగుచేయుచున్న వారిచ్చు మేల్కాపుములతో దేవుని ఉత్సవములను జరుపుటయు, అధికారకార్యములలో ముఖ్యములని ఈశాసనము జేర్చినచున్నది. (1922-23 సం॥మున ఎగ్రికల్చరీస్టుగారు ప్రచురించిన రిపోర్టులో 104వ పుటను చూడుడు) సంవత్సరమంతయు దేవాలయమున దీపములను ముట్టించు వారు చేయుతప్పలను విచారించి, శిక్షించు అధికారము వారి కవిచారణ సంఘమునకు మాత్రమేగలదు. ఈదీపములను పీరితిని వెలిగించవలయునను విషయమున, సభకు లోబడిన స్థానికసంఘముల యొక్కయు, దాతలయొక్కయు, అభీష్టముల ననుసరించి కార్యములు జరుపబడుచుండెను. ఇట్టి సంస్థలలో పెరిలమైయారు, వీరగణతారు, కలిగణతారు, సత్తగణతారు ముఖ్యములైనవి. వీనిలో కడపటిదగు సత్తగణతారు శస్త్రదేవాలయముయొక్క పాలనమును నిర్వహించుచుండెను. దేవాలయమును గురించియు, దానిపాలనా విధానమును గురించియు, గ్రామసభ శీవీషయమునగల అధికారమును గురించియు, ముందుముందు చర్చింపబడును.

సంఘమునగల సభ్యుల ప్రవర్తన ఉన్నతాదర్శములతో నిండియుండవలయును. సభ్యులు తాము చేయుచున్న పనిని గురించి, వారి అధికారములను ముగియులోపుగ గ్రామసభవారికి నివేదించుచుండవలయును. సభ్యుడు ఈకార్యమును నిర్వహించునయెడల, లేదా, ధనావరోపణము చేసినని అనుమానము కలిగిన యెడలయే సభ్యుని నొక్కట తీసివేయబడుచుండెడిది. ఈశిక్ష సభ్యులకేగాక, వానిబంధువులకును వర్తించుచుండెడిది. గోష్ఠితులగు సభ్యులను చండాలరకన్నను నింకను నెక్కువ నీచముగా చూచుచుండెడి వారు. సంఘముల పాలనము నింతకట్టునట్టియులతో నాకాలమున నిర్వహింపబడుచుండెడిది. గృహస్థులందఱు ఈగౌరవస్థానముల నలంకరించి, గ్రామరాజ్యములు ఎంతయో చక్కగా నిర్వహించుటకు ఆకాలమునగల అవకాశములు వర్ణింపతగియుగాదు. కథలయొక్కగాని, సంఘములయొక్కగాని ఎన్నికలలో వోట్లు అభ్యర్థులకు సమానముగ వచ్చిన అధనపువోట్లు పద్ధతితో వారిలో నొకరిని నిర్వచించుచుండువారు. ఈకార్యము అతికష్టతరమైనది. అందు కొరకే, ఎన్నికకాలమున పూజారులచ్చట నుండవలయుననియు, వోట్లు టిక్కెట్లను తీయించుటకును చిన్న కుగ్రవానిని నియమించుటయు చూచిన యెడల, ప్రాచీన లీవిషయమున ఎంతవరకు జాగరూకతతోనుండి, వ్యాయపాలనమున ఎంతవరకు ఉత్సాహపంతులుగ నుండివారలో మనము తెలిసికొనవచ్చును.

ఇటుల కట్టునట్టియులతో నియమింపబడి పనిచేయుచున్న, గ్రామసభలను పెరుమక్కల్ (పెద్దమనుష్యులు) పెరున్ గులు పెరుమక్కల్ (పెద్దభయదూరి పెద్దసభ్యులు) మహాసభ, పరులై (పరిషత్తు) మూలప్పరులై, పిరమదేయకలవార్ (ప్రహ్లాదేశమునందలి పుద్ధులు) గణపెరుమక్కల్ (గణమునందలి పెద్దమనుష్యులు) అశంగనాల్వార్ (గ్రామ

మును పిలుగఁగమునందలి సభ్యులు) అని పలుకేరులతో ఆకాలమున ప్రజలు పిలుచుచుండెడివారు. సభలు సాధారణముగా దేవాలయములలో జరుగుచుండెడివి. వీనికొరకు ప్రత్యేకముగా మండపములు నిర్మించుచుండెవి. ఒక్కొక్కసారి సభలు దేవాలయములలోగల నాటక కాలలలో జరుగుచుండెడివినియు తెలియుచున్నది. ఇటువంటి నాటకకాలలు తంజావూరు, తిరువిరై మదుదూరు దేవాలయములలో నాకాలమున ప్రచారమున నుండెడివి. కొన్ని వేళ్లలో వటువృక్షచ్ఛాయను, “పిప్పల్ మాల్గోసా” చెట్లక్రిందను జరుగుచుండెడివి. ఇందులకుగాను చెట్టుచుట్టును అరుగులను కట్టుచునుండు ఆచారము నేటికిని మనము గ్రామములలో చూడవచ్చును. నాగవిగ్రహములను ఇట్టి అరుగులమీదపెట్టి పూజించుట, అందుముఖ్యముగ “పిప్పల్ మాల్గోసా” చెట్లయొద్దనుండుట బట్టిచూచిన, నాగులకాలమున సర్వమును విచారించుచు, తీర్పును చెప్పచుండునని ప్రజల నమ్మకమని తెలిసికొనవచ్చును. సభలయొక్క అధికారమును దేశపాలకులేగాక, పురాణాలు వైతము మన్నించుచు, గౌరవించుచుండెడివారు. సభాసభ్యులందరును గ్రామమున పలుకుబడిగల వారలు విద్యావంతులు ఓశిష్టులు పూజార్థులు. కొన్నికొన్ని వేళ్లలో సత్తులు (నాగరాత్నరు) ఇత్యుత్తిదారులు (ఓరారు) మండలప్రతినిధులు (నత్తారు) బ్రాహ్మణసంఘమున గూర్పుండి, సభావ్యవహారములను నిర్వహించుటకు అవకాశము లుండెడివి.

సాధారణముగా ఈవృత్తులవారు తమ సాంఘికవిషయములను ఆలోచించుటకు ప్రత్యేకసభలను ఏర్పాటు చేసికొనుచుండుట వాడుక. రాజుగారి ప్రతినిధులు, స్థానికాధికారులు, ఆకార్యములలో నభిమానముగల ఇతరులను ఈసభల కరుదెంచి, సభాకార్యములను వినుచుండవచ్చును. ఇతరసభలయొక్క నియమములను గురించి తెలియజేయు సంకతులు విమియము కావచ్చుటలేదు. బ్రాహ్మణసభలకు—వేదశాస్త్రజ్ఞానము, మంత్ర బ్రాహ్మణమున పరిచయము తప్ప,—అనునర్థించిన నియమములే చాలవలె బహుశా ఇతర సభలకు సంబంధించి యుండవచ్చునని యూహించ వచ్చును. అందుకు కలిసి మెలిసి పనిచేయుట మొదలగు సంఘసమదాయవిషయములన్నియు వీరిని ఆచరణలోనుండి గ్రామస్థులలో ఐకమత్యము పెంపొందించుటకు తోడ్పడుచుండెడివిో మనము చక్కగా తెలిసికొనవచ్చును.

గ్రామమహాసభ గ్రామహితైక విషయములను చర్చించుటయేగాక నానిని ఆస్తి యలో బెట్టుటకును స్వాతంత్ర్యముగలదు. సభ జరుగుటకు ముందు, గ్రామముంతటను దండోరావేయబడును. గ్రామమునకు, గ్రామదేవాలయమునకు సంబంధించిన విషయము లన్నియు గ్రామ మహాసభ ఆలోచించి తీర్మానించవచ్చును. ఈసభలయొక్క పాలనాధికారములను చూచిన, అనేక గ్రామముల వ్యవహారములను నిర్వహించుటకు వైతము అధికారముగలదని మనమూహించుకొనుటకు ఎన్నియో నిదర్శనములు గలవు. ఉక్కులుకాసనమునగల విషయములే దీనికి నిదర్శనములు. నందివర్మ పల్లవముల్లచే నీయబడిన ఉదయెందిరము కాసనమున వైతము అనేక గ్రామము లేరితిని గ్రామసభాధికారమునకు గాను కేంద్రీకరించినదియు చక్కగా తెలుపుచున్నది. ఇందును గురించి కాసనమున, ఈక్రిందిరీతిని సూచించుబడియున్నది:

“కంచివాయిక సభాసభ్యులమగు, ఉదయచందిరమంగలము సభాసభ్యులమగు, మేము ఈక్రింది సూచనకుఁ అంగీకరించియున్నాము.

‘ఈరెండుగ్రామముల జనులు ఒకటిగాచేరి, ఒకగ్రామముగా ఇంతటినుండి వ్యవహరించుచు, వృద్ధిగాంచుటకు సమ్మేళనమైతిమి’

జాతవర్షముందర పాండ్యయొక్క 12-వ పరిపాలనాసంవత్సరమున, నీయబడిన కాసనమున ఈరెండుగ్రామాదులవారు కలిసి, కున్నన్ దరుకోయిలు గ్రామస్థులమతమతో చేరుకొని అన్నిరీతుల రక్షించెదమని ఆగ్రామపెద్దలకు వాగ్దత్తము చేసిని గలరు.

గ్రామసభలేగాక, మండలము యొక్కయు, మండలములోని భాగముల యొక్కయు హితమును కనుగొని తోడ్పడుటకుగాను, కొన్నిసభలుగలవని కాసనములవలన తెలియుచున్నది. మొదటి కుళోత్తుంగరాజుకాలమున నీయబడిన కుడిమియామలై గ్రామ కాసనమున రట్టపడి కొండవోళ్లవనాడు నేటిఁ పురుకోట సంస్థానమునందలి యొక భాగము అను నొకమండలముయొక్క ప్రజలు ఇరువురు వ్యక్తులతో నొకయొకంబడికను చేసికొనుటయు, సదరు ఒడంబడిక జిల్లాప్రజలవారికిని జిల్లాయందలి అయిదువందల నిర్దోషులగు పదువళ్లము వారికిని, లోబడియుండుటయు సూచించుచున్నది. తిరుక్కలమాడి కాసనమున నాలుగు జిల్లాలవారు కలిసి దేవాలయపు ప్రసాదము నేరితిని పంచిపెట్టవలసినది యుద్ధరమయొక్క మోపుల పవంతులప్రకారము లాగవలసినదియు, చేసికొనిన ఒడంబడికను ప్రచురించుచున్నది. మూడవ కుళోత్తుంగరాజుకాలపునాటి తిరువంగుళము కాసనము వలనాడు అను పేర్కొనబడుచున్న ఉపమండలముయొక్క మహాసభను గురించి తెలుపుచున్నది. జయవర్మవీరపాండ్యరాజయొక్క 10-వ సంవత్సరమున ప్రచురింపబడిన కుమారసావళి కాసనమున 79 జిల్లాలలోని 18 ఉపమండల కాఖిలవారు కలిసి, వ్యాపావిషయమున తమకు వచ్చిన నుంకపు ఆదాయమును, దేవాలయపు ముమ్మత్తుల కేరితిని వినియోగించవలయునో నిర్ణయించినటుల తెలుపుచున్నది.

వీని నన్నిటిని బట్టిచూచిన, ఈమండల సభలు, ఉపమండల సభలు, గ్రామమహాసభలవలె శాశ్వతముగ నుండెడివా లేక, తాత్కాలికముగ సమావేశ పరుపబడుచుండెడివాయను విషయము నిర్ణయించుట కష్టతగము. కొన్నిసమయములలో నివి తాత్కాలికములై యుండవచ్చును. మరికొన్ని విషయములలో శాశ్వతములై యుండవచ్చుననియు, కాసనములందలి పదములనుబట్టి యూహించుకొనవచ్చును. ఇటుల ఏర్పాట్లుచేయబడు సభల వ్యవహారములను ప్రజల ప్రతినిధులు మాత్రమే నిర్వహించుచుండెడివాని గంగబాణశాఖకు చెందిన పృథ్వీపతి కాలమున నీయబడిన ఉదయెందిరము కాసనమున మంజూరుచేయబడిన భూముల పాలిమేరలలో నడచుటకు నాడు ప్రజలిచ్చిన అధికారము ననుసరించి ఈరీతిని సమావేశమైతిమి” అని సూచించబడిన విషయమును చూచిన తెలియగలదు.

ఈసభల కార్యవిధానమును గురించియు, ఆకాలమున ఆచరణలోనున్న ప్రభుత్వ పద్ధతులను గురించియు, ముందు ముందు నావ్యాసములలో చర్చించగలను.

సంపాదకీయ వ్యాఖ్యలు Notes and Comments

మదరాసు అడవిపంచాయతీలు (Madras Forest Panchyats): ప్రస్తుతము అడవిపంచాయతీల అధికారులుగనున్న కె. వీరాస్వామి అయ్యగారు నాలుగు నెలలు, నెలవుమీద వెళ్లుచున్నారు. వారిస్థానే ఇండవ పంచాయతీ అధికారులుగనున్న వి. వెంకటరమణయ్య నాయుడుగారు నియమించబడిరి. నాయుడుగారిస్థానే నీయరు పంచాయతీ డిప్యూటీ తహశీలుదారు టి. ఎస్. నుబ్రమణ్యయ్యగారు పనిచూచుచుందురు.

బడిబాలుర ఆరోగ్యాభివృద్ధి (School Boys and Sanitary Improvement): నేడు బడులలో చదువుకొనుచున్న బాలుర ముందు దేశనాయకులై సేవచేయగలరు. అందులకు దేశహితైక విషయములలో నిపుటినుండియే పాల్గొనుట అవసరము. ఇందులను గురించి, మాయవ్యమున గాంధీమహాత్ములవారు దృఢపరచుచు, ఆరోగ్యవిషయమున పనిని నేర్పుటకు బాలురకు అవకాశమియ్యవలయునని నుడువును గంభీరముగా న్యాయమిచ్చియున్నారు. ఆరోగ్యసంస్కరణము అవసరము. ఇందునుగురించి తగినవిషయములను మనబాలురు తెలిసికొని, తమదేశీయులకు తోడ్పడుట అత్యవసరము. ఇట్టిపనిని స్వయముగా మహాత్ములవారేచేసి ఇతరులకు మార్గదర్శకత్వములై యున్నారు. మనయువకులందరు ఇందులకు తోడ్పడిన ఆత్మజీవిజముగా వారు దేశమునకు సేవచేసిన వాగుదురు.

స్థానిక సంఘసభ్యుల బాధ్యత (Responsibilities of members of Local Boards): మునిసిపలు, జిల్లా, తాలూకాసంఘములలో ప్రజావిషయమున చేయవలసిన సేవ ఆపారము. ఇందున సభ్యులు స్వార్థమును వంఠార్గముగ మోచినగాని, నిజముగ సేవను ఎన్నటిని చేయజాలరు. ఇందులనుగురించి మహాత్ములవారు నుడివిన వాక్యములను ఎన్నటికిని మరువజాలము. “స్వార్థపరులకు సభ్యులు స్థానిక సంఘంలో నేడుండటమున వారు తమబాధ్యతలను మరచిపోవుచున్నారు. నిగంతరము స్వార్థత్వాగముతో సేవచేసినగాని, వారు తమ అధికారులను ప్రజాహితముగ నిర్వహించుట కష్టతరము. ఎన్నికలలో లంచములు ఎక్కువగుచుండుట ఎంతయు విచారకరము. ప్రజాజీవితము నిష్కళంకముగనున్న గాని ధర్మతత్త్వము చక్కగ నున్నగాని, దేశము ఎన్నటికిని బాగుపడదని” మహాత్ములవారిచ్చిన హితమును అందరును అనుసరించిన ముగ్ధానిక సంస్థలెంతయు బాగుపడగలవు. ఆత్మజీవితము చక్కగనుండగలదు.

బొంబాయి పంచాయతీలు (Panchayats in Bombay): స్థానిక ప్రభుత్వకార్యాలయమును తెరచుచు, బొంబాయి గవర్నరుగారు, పంచాయతీల పరిస్థితులను విచారించుటకు ప్రత్యేకసంఘమువారు పనిచేయుచున్నారనియు, వారి పనియొక్క ఫలితముగ ఇతరరాష్ట్రములలో పంచాయతీలు చేయుపనులను గ్రహించుటకు అవకాశముండుననియు, నుడివియున్నారు. మదరాసు రాష్ట్రమున గ్రామపంచాయతీల పాఠశాలపంచాయతీలు

గ్రామస్థుల కంతయో సేవచేయుచున్నవి. ఈపద్ధతులను బొంబాయివారు చూచి, తమ రాష్ట్రమున పంచాయతీలను సక్రమముగ నడపుచు అచ్చటి గ్రామ వాసులకందరికిని తోడ్పడుదురుగాక యని నమ్ముచున్నాము.

చెట్ల స్వీయచరిత్రము (Auto-biography of trees): చెట్లయొక్క పరిణామమును గురించియు బహిర్గురిస్థితులు వానివృద్ధిలో కలుగజేయుమార్పులను గురించియు తెలిసికొన సామర్థ్యముగల యంత్రము నొకదానిని డాక్టరు మార్ష్డ్ గలుగారు అమెరికాలో కనిపెట్టెదని “అమెరికను పాఠశ్చు అండు ఫౌరెస్టులైపు” అనుపత్రిక వ్రాయుచున్నది. చెట్లు అనుదినము మనలె పెరుగుటకును, తగ్గుటకును శక్తిగలదు. బహిర్గురవేళములనుండి నీటిని, ఆకులద్వారా ఆక్సిజనుటకును, సామర్థ్యముగలదు. చెట్ల యొక్క కనుగొనుటకు ఈయంత్రమెంతయో సహాయకారిగ నుండగలదని తెలియుచున్నది.

దేశీయ వైద్యము (Indigenous System of Medicine): బొంబాయి ప్రభుత్వపు వైద్యాధికారులు 1928—25 సం॥ను గాను ప్రచురించిన నివేదికమున, ఆయుర్వేదముయొక్క లాభాలాభములను గురించి, చర్చించుచు, “ఆయుర్వేదము, ఇతర దేశీయ వైద్యపద్ధతులు, పూర్వకాలమున చక్కగ పనిచేసియున్నవి కాని ప్రస్తుతము వైద్యమున చేయబడుచున్న పరిశోధన ననుసరించి చూచిన, వానితత్వమంతగ వాని నుపయోగము కాజాలదనియు, వానిచికిత్సావిధానమంతయు గుర్తముగ నుంచబడినదియు, వానిని గురించి సక్రమముగ పరిశోధించుటకు అంతగ ప్రయత్నము చేసినటుల కనుపడదనియు, నేటికాలపు పాశ్చాత్యవైద్యులు అన్నిరీతులు తమకార్యమునకు ఆర్థులని నుడువుచున్నారు. ఆవైద్యులసహాయము అన్నిచోట్ల నున్నవారును బడయుట కష్టతరము. అట్టి పరిస్థితులలో తక్కువరకపు వైద్యుడున్న చాలును. ఈకార్యమునకు గ్రామపాఠశాల యుపాధ్యాయులు ఎంతయు సహాయభూతులుగ నుండవచ్చును. ప్రాతపద్ధతులను నేడు పునరుద్ధరించుటవలన లాభములేదు. అవి శాస్త్రపద్ధతుల ననుసరించి యేర్పరుపబడినవికావు. ప్రస్తుతకాలమునకవి నిగుపయోగములు. కావున వానినుద్ధరించవలయునన్న వైద్యలోకమున నేడు ఆచరణలోనున్న పద్ధతులను, వానిలో సమన్వయముచేసినగాని, ఆయుర్వేదము నిజముగా ఉపయోగకరము కాజాలదు. అటుల చేయకపోయిన ఆయుర్వేదమును ప్రచారముచేయుటవలన ఏమియు లాభములేదు.” అని సర్జను జనరలు హూటనుగారు, తమ అభిప్రాయమును తెలుపుచున్నారు. బొంబాయివారికన్న మదరాసు ప్రాంత్యపు అధికారులు ఆయుర్వేదముయొక్క యుపయోగమును చక్కగ కనుగొనినారని చెప్పవచ్చును. గుంటూరులో ఈమధ్య అమాత్యులకు ఆరోగ్యస్వామి మొదలియ్యగారు మాటలాడుచు, ఆయుర్వేదమునకు, అంగ్ల వైద్యమునకు సమానస్థలమిచ్చి ఆదరించెదమనియు, ఇందునకు సంబంధించిన విరాట్టను త్వరలో తెలుపుచు, గ్రామస్థుల ఆరోగ్యము నుద్ధరించుటకు తోడ్పడెదమనియు, అందులకుగాను ఈసంవత్సరము 140 క్రొత్త వైద్యాలయములలో గ్రామములలో నిర్మించుట నియు నుడివియున్నారు. వీరిరువురి అభిప్రాయముల ననుసరించి, అధికారవైద్యకర్షకులు ౬౩ రిసున్నవియో మనము చక్కగా తెలిసికొనవచ్చును.

మన్నానీయు, గృహపరిశ్రమల నుద్ధరించినగాని, యీకట్టములు తొలగజాలవలసియు నుడువుచున్నారు. గృహపరిశ్రమలను చక్కగా కొనసాగించువలయునన్న ఆయాపరిశ్రమలకు సంబంధించిన వృత్తిపద్ధతులను బాలికలనేర్పవలయునని అధికారులు అభిప్రాయపడుచున్నారు.

బొంబయిలో గ్రామవిద్యాలయములు (Village Schools in Bombay): ప్రతి గ్రామమునను, విద్యాలయమునకు స్వంతభవనముండవలెనియు, అవి యంతచౌకగనున్న ఆంతమంచిదనియు, సర్. పురుషోత్తమదాసుగారు అభిప్రాయపడుచు వాని నిర్మాణమునకుగాను సూరకు జిల్లాకు రూ. 15,000 లు ఇచ్చియున్నారు. తమ విరాళములను కట్టబడిన భవనముల వృద్ధినిగాంచి, మరల పురుషోత్తమదాసుగారు రూ. 80,000 లను విరాళముగా నిచ్చియున్నారు. ఈవిరాళముతో క్రొత్తగా 28 విద్యాలయ భవనములు నిర్మించబడును. వారు దానితో తృప్తిపడక, గ్రామసంచాగ గ్రంథాలయములను ఏర్పాటుచేసి పల్లెటూళ్లకు పుస్తకముల సుచితముగా పంపించుచున్నారు. ఈసృజాళిక చక్కగా కొనసాగుచున్నది. అన్ని తాలూకాలలోను దీనిని వ్యాపింపజేయుటకు ప్రయత్నములు జరుగుచున్నవి.

కేసరి రత్నత్రయము

లో ధ

గర్భాశయరోగ నివారిణి

స్త్రీలకు గలుగు టురుశూల, క్రమభంగము ప్రదర్శము, సోమరోగము, మొదలగు గర్భాశయరోగము లన్నియు నివర్తించి సంతానవృద్ధి గల్గి ప్రపంచ మఖముల చక్కగ ననుభవించునట్లు చేయును.

12 జె-రు 3-0-0 లు, 6 జె-రు. 1-10-0 లు

అ మృ త

రక్తశుద్ధి ద్రావకము

బలహీనత, ఆశ్మి, మలబద్ధకము, మేహనొప్పులు, మేహవ్యాధులు, మొదలగు వాటిని కుదుర్చును, 2 జె-రు. 3-0-0లు. 1 జె-రు. 1-10-0లు

అ ర గ్

సర్వ జ్వరనివారిణి

సమస్తజ్వరములను ఆశ్మయముగ నివారింపును.

6 జె-రు 2-8-0 లు. 3 జె-రు. 1-8-0 లు

కేసరికుటీరం, ఆయుర్వేదావధశాల, ఎగ్మూరు, మద్రాసు.

ఆశాభంగము కలుగకుండుటకై తక్షణమే ఆర్డరును పంపుడు.

ఆంగ్లభాష తెలిసినవారు మిక్కిలి నులభముగా ఆంగ్లభాషను నేర్చుకొనవచ్చును.

ఆంగ్ల ఆసాన్ లేక ఆంగ్లబోధిని

ఈ దివ్యమైన గ్రంథము ఇప్పటికి 15,000 మందిచే చదువబడి నుప్రసిద్ధిచెందినది.

3-వ సారి ముద్రింపబడినది. తక్షణమే ఆర్డరు పంపుడు.

ఆంగ్ల ఆంగ్లభాషలయందు ఎక్కువ ప్రావీణ్యముగల పండితునిచే పరిశీలించి వ్రాయబడినది.

ప్రతియొక్కరినంద 2-క ప్రతినుండతగినది.

80 దినములలో ఎవరైనను ఆంగ్లభాషను గురుసహాయము లేకయే నేర్చుకొనవచ్చును.

ఇది ఆంగ్లభాష మాట్లాడుటకును చదువుటకును, వ్రాయుటకును, బాగుగా నేర్పును.

800 పుటలు గల పెద్దగ్రంథము ధర ప్రతి 1-కి రూ. 2-0-0.

ఆశాభంగము కలుగకుండుటకై తక్షణమే ఆర్డరును పంపుడు.

తపాలు ఖర్చు రూ. 0-8-0 లగును.

ఆపారమైన విషయము గలదు. ఈ పుస్తకము 15,000 జనులచే ప్రసిద్ధిచెందినది. 800 పుటలు గలది. మూడవ కూర్పు సీమకాలిక్తోబైండు. క్రీరామలవారి పట్టాభిషేకము శ్రీశీతాదేవి వివాహము మొదలగు 8 ఆఫ్టర్స్ ముములు గలదు.

ముఖ్యగమనింపు:— మోసముపోకుండుటకై మారిజిప్తర్ల లేడి శ్రేణు మార్కు వర్తకగుర్తు గలపుస్తకమును గమనించితియును. మోసపోకుడు. ఈ పుస్తకమునందు తెలుపబడిన పాఠము ఈ పుస్తకమందు లేనిచో పైకము వాపను పంపబడును.

టి. రాజగోపాలు మొదలియారు,

802, బంకాల వీధి, మింటుపోస్టు, మదరాసు.



30 సంవత్సరములుగ ప్రసిద్ధిగాంచిన

వైద్యరత్న పండిత డి. గోపాలాచార్యుల వారి

జీవానుత్తము

(రిజిస్టరు చేయబడినది)

హిందూ దేశమందలి మంచి మూలికలచే తయారుచేయబడినది. రక్తమును వృద్ధిజేయును. మేహవారనొప్పలను బోగొట్టును, అన్నివిధములగు బలహీనములను అణచును, పాండురోగులకు మంచిది, గుండెదడను నివారణజేయును, గర్భకారకములను దురుమును, బాలులకు గర్భిణీలకు నుత్తమము, చనుబాలను వృద్ధిబరచును, మూర్ఖులకు మంచిది, మెదడుకు బలము గలుగజేయును, సరములకు శక్తిని హెచ్చించును, విద్యార్థులకు ప్రాణమిత్రము, ప్రాణశక్తిని హెచ్చించును, క్షయరోగులకు మిగుల మంచిది, కాసరోగులకు అమృతము, గుండికాయకు శుక్తిలి బలమునిచ్చును, ఊపిరి తిత్తులకు అధిక బలము జేయును, ఉబ్బసరోగులకు మిగులహితము.

బుద్ధి 1-కి చూ. 3-4-0

కేటలాగు కొరువారికి ఉచితముగా పంపబడును.

చురుకైన పిజింట్లు కావలెను. —

ఆయుర్వేదాశ్రమం

151, గోవిందప్ప నాయుని వీధి, మదరాస్.

ரூபல் இத்தயா

(பாரேஸ்ட் பஞ்சாயத்து பத்திரிகை)

எழிடர், மாணேஜர்—எ. ஸ்வாமிநாதய்யர், ரிடைர்ட் டிப்ளிகலேக்டர்

ஆபீஸ் 9. ப்ராலஸ்ரோட், மைலாப்பூர்.

வால்பூம் II.]

செப்டம்பர், 1927

[Q. 3.]

மேன்மைதங்கிய மைசூர் மஹாராஜா அவர்கள்.

H. H. The Maharajah of Mysore.

1927-ம் வருஷம் ஆகஸ்ட் மாதம் 8-உ யன்று மேன்மை தங்கிய
மைசூர் மஹாராஜாவாகிய ஸ்ரீ கிருஷ்ணராஜ உடையார் பஹதூர்
அவர்கள் அவருடைய ஆளுகையின் 25-ம் வருஷத்தை பூர்த்தி
செய்தார். நாம் மிகவும் அனாதப்பற்றி ஆளத்தக்க அடைகிறோம்.
அவருடைய ஆளுகையில் மைசூர் சமஸ்தானம் எவ்வுறியிலும் அள
வற்ற முன்னேற்றத்தை யடைந்திருக்கிறது. இந்திய சமஸ்தானங்
களுள் மைசூர் உயர்வு ஸ்திதியை யடைந்திருக்கிறது. மஹாராஜா
ஸ்ரீ கிருஷ்ணராஜ உடையார் அவர்கள் தேச நன்மைக்காக உழைக்க
மாதிரி வேறொரு மன்னரும் தற்காலத்தில் உழைக்கவில்லை. அது
பற்றி மைசூர் ராஜ்யத்தில் உள்ள ஜனங்க ளைவரும் ஆவ் வரசரின்
மேல் அளவில்லாத வாஞ்சையத்ததைக் கொண்டிருக்கிறார்கள். மஹா
ராஜா கிருஷ்ணராஜா உடையார் பஹதூர் அவர்கள் ஆளுகைக்கு
வந்த சுவல்ப வருஷங்களுக்குள்ளேயே தன் ராஜ்யத்தின் செல்வ
விருத்தி சம்பந்தமாக ஆராய்ச்சிகளை நிறுணர்களைக் கொண்டு செய்
வித்து அவ்வாராய்ச்சிகளால் ஏற்பட்ட தேறுதல்களை யநுசரித்து
செல்வ விருத்தியை யுண்டாக்கக் கூடிய பல ஸ்தாபனங்களை
ஸ்தாபித்தார். மைசூர் ராஜ்யத்தில் பலப்பிரதேசங்களில் கண்ணாலைங்
களில் குடிக்கவும் பாசனத்திற்கும் கீரில்லாமல் போய்க்கொண்டிருந்
தது. அவ்விதக்கஷ்டங்கள் வராமலிருக்குமாடி காவேரிநதியில் ஒரு
பெரிய அணை போடப்பட்டு வேண்டிய மட்டில் அதில் எப்போதும்
ஜலம் பாசனத்திற்கும், பாணத்திற்கும் இருக்கும்படி செய்யப்பட்ட
ிருக்கிறது. இந்த அணையின் பெயர் ஸ்ரீ கிருஷ்ணராஜ ஸாகரம். இவ்
வளவு பெரிய அணை உலகத்தில் எகிப்துத்தில் தான் இன்னொன்றிருந்
கிறது. பத்ராவதியில் இரும்புக்கட்டிகளை யுண்டாக்குவதற்காகவும்
மரங்களை வேலைக்குச்சிச் செய்வதற்காகவும் இன்னும் இதரகைத்
தொழில்களை நடத்துவதற்காகவும் ஒரு பெரிய ஸ்தாபனம் ஏற்படுத்
தப்பட்டிருக்கிறது. மைசூர் ராஜ்யத்திலும் இந்தியாவில் மற்றப்பிர

தேசத்திலும் போல், பயிர்ந்தொழில் பெரும்பான்மையாரால் அங்கு டிக்கப் படுகிறபடியால் மேன்மைதங்கிய மஹாராஜா அவர்கள் வியவசாய முன்னேற்ற விஷயமாய் இடைவிடாமல் கவனித்து அச்சமஸ் தான வியவசாய இலாகாவின் துவாராவாக பல நன்மைகளை விளைத் திருக்கிறார். மைசூர் ஸமஸ்தானத்தின் வியவசாய இலாகாவின் முயர்ச்சிகளும், அந்தராஜ்யத்தின் வியவசாயத்தின் மேன்மையும் ஒப் புயர்வில்லாதவை. மஹாராஜா கிருஷ்ணராஜமன்னர் தன்னுடைய பிரஜைகளை அவர்கள் விரித்துக்களையிருந்தாலும் சரி, அவர்கள் மகம்மதிய ராஜ்யிருந்தாலும் சரி, அவர்கள் கிருஷ்ணவர்களுயிருந்தாலும் சரி, ஜாதி வகுப்புவேதம் பாராட்டாமல் ஒரேமாதிரியான அன்புடன் கவனித்து அவர்களின் சேஷமும், அபிவிருத்தி இவைகளையே தன்னுடைய நோக்கமாகக்கொண்டு அரசாண்டு வருகிறார். மஹாநாகரத்தியடிகள் இவரை இந்தச் சந்தர்ப்பத்தில் வாழ்த்துகையில் அம்மன்னர் இன்னொரு கமாகவேயிருந்து பிரஜைகளுக்கு சேஷமத்தையும், சுகத்தையும் விளைப்பதற்காக பல்லாண்டுபல்லாண்டாய் ஆயுஷ்டுடனிருக்க வேண்டு மென்று வாழ்த்தினார்கள்.

பண்டைகாலத்தில் தென் இந்திய கிராமங்களில் பிரஜைகளின் வாழ்வு விஷயங்கள்: அவர்களுடைய கிராமக்கூட்டங்களும் கம்மிட்டிகளும்: அவைகளின் முயர்ச்சிகளும்.

Life in Ancient South Indian Villages:
The Village Assemblies and their Committees:
Their detailed Working.

[இது சென்னை பச்சையப்பன் நாலேஜில் சரித்திர ஆசிரியராயிருக்கும் ஸ்ரீனிவாசாசாரியார் எம். ஏ., அவர்களால் எழுதப் பட்டது.]

கிராமக் கூட்டங்களின் உள்சபைகளின் வேலைகளைப் பற்றி விவரிப்போம். வருஷந்தர மேல்பார்வை கம்மிட்டிகளில் அங்கத்தினர்களின் சங்கியையானது அந்தந்த கிராமம் எத்தனை உள்கிராமங்களைக்கொண்டிருந்ததோ அதைப்பொருத்திருந்தது. அங்கத்தினர்கள் வயதில் முதிர்ந்தவர்களாகவும் கல்வியுள்ளவர்களாகவும் இருக்க வேண்டியதாயிருந்தது. கோவில்களின் விசாரணை விஷயம் கிராமக்கூட்டத்தார்களிலிருந்து வருஷாவருஷம் தேறுதல்களால் நியமிக்கப்பட்ட அங்கத்தினர்கள் சேர்ந்த ஒரு கம்மிட்டிக்கு ஒப்புவிக்கப்பட்டது. சிருவாக்கத்தில் ராஜராஜனுடைய கல்வெட்டில் மன்ராடிநாசியமென்ற 8 அங்கத்தினர்களைக்கொண்ட ஒரு கமிட்டி தேவஸ்தான நிலங்களின் விளைச்சல்களை கவனிப்பதற்கும் மேல்

வாரங்களைக்கொண்டு அவைகளின் உற்சவங்களை நடத்துவதற்கும் இருந்ததென்று அறிகிறோம். கோயில்களில் அகண்டங்களை ஏற்றத் தவிரினவர்கள் அபராதம்விதிக்கப்பட்டார்கள். அகண்டங்களின் விஷயத்தில் கட்டளைகளை வைப்பவர்கள் பேரிலமையார் என்ற உள்சபையாரிடத்திலிருந்து கட்டளைகள் சரிவர நடைபெறும் என்கிற வாக்குறுதியை அடைந்தார்கள். விரகநாட்டாரென்றும், கலிகநாட்டாரென்றும், கிருஷ்ணகணப் பெருமக்கள் என்றும், ஸ்ரீவைஷ்ணவ வாரியமென்றும், சட்டகநாட்டாரென்றும் இதர கம்மிட்டிகள் இருந்தன.

அவரவர்களுடைய உத்தியோகமுடிவில் அங்கத்தினர்கள் கூட்டத்தின் முன்னிலையில் தாங்கள் வேலை நடத்திய வரலாற்றை விவரித்துச்சொல்லத் தவர்கூடாது. இப்படிச்செய்யத்தவரினால் அங்கத்தினர்கள் கோயில் பணத்தைக்கையாண்டு மோசம் செய்ததாக பாவிக்கப்பட்டு அவர்களும் அவர்களுடைய சந்ததியாரும் அங்கத்தினர்களாக விருக்க அனரஹாளென்று தீர்மானிக்கப்பட்டார்கள்.

இவ்வித உத்தியோக ஒழுங்கு ஏற்பாடுகளும் வருஷந்தோறும் அங்கத்தினர்கள் தேர்ந்தெடுக்கப்படுவதும், ஒவ்வொரு வீட்டுக்காரனும் அங்கத்தினரை வரக்கூடுமென்பதும், இதர விஷயங்களும் ஒரு திறமையான ஜன ஆட்சிமுறை நடையிலிருந்ததைக்குறிக்கின்றன.

இவ்விதமாக ஏற்பட்ட கிராமசபை பெருமக்கள் (பெரிய ஸபையின் பெரியோர்), 'மஹாஸபை' பருதை (சபை அல்லது கூட்டம்), மூலப்பருதை, பிரம்மதேயக்கிழவர் (பிரம்மதேசத்துப்பெரியோர்கள்) கணப்பெருமக்கள், அலங்கநாட்டார் என்ற பெயர்களால் வழங்கிற்று. சபைகள் கோயில்களின் ஸபாமண்டபங்களிலும் அரசமரத்தடிகளிலும் நடத்தப்பட்டன.

ஸபைகளின் அந்தஸ்தையும் அதிகாரயோக்கியதையும் எல்லோரும்மதித்தார்கள். கிராமங்களிலுள்ள பெரியவர்களும் படித்தவர்களாகிய பட்டர்களும் ஆசாரம், பக்தி சத்தியம் இவைகளை வலுறுத்த விசிஷ்டர் என்று சொல்லப்பட்டவர்களும் அச்சகர்களும்ஸபைகளின் அங்கத்தினர்களாக விருந்தார்கள். அடிக்கடி நகரத்தார் என்ற வர்த்தகர்களும், ஊரார் என்கிற ஊர்ஜனங்களும் தொழிலாளிகளும் நாட்டார் என்ற ஜில்லாபிரதிநிதிகளும் ஸபைகளில் அங்கத்தினர்களாக விருந்தார்கள். மேற்சொன்ன வகுப்பினர்கள் தனித்தனியாகவும் கூடி வியவஹாரங்களைத் தீர்த்தார்கள். அக்கூட்டங்களில் வியவஹாரத்தில் சம்மந்தப்பட்ட ஜனங்களும் ராஜாவின் பிரதிநிதிகளும், உத்தியோகஸ்தர்களும் வந்து நடவடிக்கைகளைப் பார்ப்பார்கள். கிராம மஹாஸபை கூடுவதற்கு முன்தண்டோராப்போடுவது வழக்கமாயிருந்தது. கிராம விஷயங்களும் கோயில் விஷயங்களும்

இச்சபையால் வியவஹரிக்கப்பட்டன. பல கிராமங்கள் ஒன்று சேர்ந்து யூனியன்களாக வியவஹரித்ததாக அத்தாட்சிகளிருக்கின்றன.

ஜில்லாக்களாகவும் தாலூக்காக்களாகவும் கிராமங்கள் ஒன்று சேர்ந்து வியவஹரித்தனவாம். அப்படி வியவஹரித்ததற்கு அத்தாட்சிகளாக புதுக்கோட்டை ஸைஸ்தானத்தில் சில ஊர்களில் சோழ ராஜாக்களின் கல்வெட்டுகள் இருக்கின்றன.

கிராமந்தர சீரமைப்பு விஷயமாய் முயர்ச்சிகளைச் செய்து பார்க்க ஒரு கிராமத்தை ஏற்படுத்திக்கொள்ளும் வழியிலும் முயர்ச்சிகள் நடைபெற வேண்டிய வகையிலும் சில யோசனைகள்.

Suggestions for the Selection of and Programme for a Rural Reconstruction Centre.

[இது கடலூர் ஒய். எம். சி. யே. யைச்சேர்ந்த மிஸ்டர் பி. எம். கோபாலகிருஷ்ணன் அவர்களால் எழுதப்பட்டது.]

11 வருஷங்களாக கிராமங்களில் வசித்திருக்கிறேன். ஆகையால் கிராமந்தரச் சீரமைப்பு விஷயங்களில் ருசியுள்ளவனாக விருக்கிறேன். இது சம்பந்தமாய் என்மனதிலேற்பட்ட சில யோசனைகளைச் சொல்லத் தொடங்குகிறேன். கிராமந்தர சீரமைப்பு ஏற்படுவது வெகுசுலபமல்ல. அதுவிஷயமாக முயர்ச்சிசெய்வோர் பலதுறைகளில் வேலையைச் செய்யவேண்டியதாக விருக்கிறது. ஜனங்களிடத்தில் அசுத்தமும், குடியும், கடன்படுதலும், அஞ்ஞானவழியும் காணப்படுகின்றன. இது தவிர, மதப்பேத ஜாதிய்பேதச் சண்டைகளினாலும் அதிக வட்டி வாங்குவோரின் தொந்தரவுகளிலிருந்தும் அவர்கள் கஷ்டப்படுகிறார்கள். சீர்திருத்த உபதேசங்களைச் சொல்லோரிடத்தில் நம்பிக்கையில்லாமலும், தாழ்ந்த வகுப்பினர்களிடத்தில் கடின சித்தத்துடனுமிருக்கிறார்கள். ஆகையால் சீரமைப்பு விஷயமாய்ப் பாடுபடப்போகிறவர்கள், அவ்வகை வேலையை புண்பட வேலையாக மதித்துப் பாடுபடவேண்டும்.

முயற்சிகளுக்காக ஏற்படுத்திக் கொள்ளப்படும் கிராமமானது அனைத்துநிறி உமையில்கள் வரையில் கிராமங்களையுடையதானதாக விருக்க வேண்டும். அதில் ஏறக்குறைய எல்லா ஜாதியார்களும் எல்லாவிதத் தொழிலாளிகளுமிருக்கவேண்டும். அது ஒரு ஜில்லாவின் பிரதான பட்டணத்திற்கு அல்லது ஒரு பிரபலமான தாலுகாப் பட்டணத்திற்கு சமீபமானதாக விருக்க வேண்டும். அது லுள்ள வியவஸாய நிலங்களிற்கு நீர்ப்பாசன வசதிக்காக ஒரு வற்றாத ஜலாசயத்தை அது உடைத்தாயிருக்கவேண்டும். பிரச்சார

முயற்சிகள் நடைபெறுவதற்காக அது சமீபத்தில் ஒரு சந்தை ஸ்தலத்தை யுடைத்தாயிருக்க வேண்டும். அருவடையான தானியங்களை இதர லுர்களுக்குக் கொண்டுபோகவும் இதர லுர்களிடத்திலிருந்து சாமான்களைக் கொண்டுவருவதற்கும் தகுந்த ரஸ்தா வசதிகளையும் வண்டி வசதிகளையும் அது உடைத்தாயிருக்கவேண்டும்.

இவ்வித செளகரியங்களையுடைய ஒருகிராமத்தை ஏற்படுத்திக் கொண்டபின்பு சீர் அமைப்பு ஊழியம் செய்யப்போகிறவன் கிராமத்திலேயே வலித்து, கிராம ஜனங்களோடு நன்றாய் பொழங்கி அவர்களின் பிரியத்தை சம்பாதிக்க வேண்டும். அவர்களுள் தனக்குச் சஹாயமாக வேலைசெய்யக்கூடியவர்களைத் தெரிந்தெடுத்துக்கொள்ள வேண்டும். இந்து தேசசரித்திர சம்பந்தமாயும் செல்வசாஸ்திர சம்பந்தமாயும் ஜனங்களுடன் சம்பாஷித்துப் பிரஸங்கங்களை செய்தும் ஆர்விய நாடுகள் விவேகத்தையும் செல்வநிருத்தியையு மடைந்து கொண்டு வருவதையும் நம்முடைய தேசம் கடினதசையில் மேல் மேலும் போய்க்கொண்டிருக்கிறதையும் மனதில் படும்படி அவர்களுக்குச் சொல்லி வற்புறுத்தவேண்டும். மேற்சொன்ன போதனைகள் திறமாக நடந்தால் ஜனங்கள் தங்களுடைய ஸ்திதியை நன்றாயறிந்து முன்னேற்ற விஷயமாய் கவனத்தைச் செலுத்த ஆரம்பிப்பார்கள்.

கிராமத்திலுள்ள விவேகிகளைக்கொண்டு கிராமந்தர அபிவிருத்தி சபை யொன்று ஸ்தாபிக்கப்படவேண்டும். அதின் அங்கத்தினர்களுள் 3-பெயர்கள் பொருக்கப்பட்டு அவர்கள் கிராமந்தர சீரமைப்பு வேலையைச் செய்யவேண்டிய ஒரு கமிட்டியாக ஏற்படுத்தப்பட வேண்டும். மேற்சொன்ன கமிட்டி ஊராரிடத்திலிருந்தும் இதராரிடத்திலிருந்தும் ஸர்க்காரிடத்திலுமிருந்தும் சீரமைப்பு முயற்சிகளுக்காக திரவிய சஹாயத்தை வாங்கிக்கொள்ள வேண்டும். தவிர அவர்கள் கிராம ஜனங்கள் சீர்அமைப்பு ஸம்பந்தமாய் பலதுறைகளில் ஞானத்தையுடைய வேண்டியதற்காக ஸர்க்காரிலாகாக களிலிருந்தும் இதரஸ்தாபனங்களிலிருந்தும் ரிபுணர்களைக்கொண்டு வியவஸாய சம்பந்தமாயும் கூட்டுறவு சம்பந்தமாயும், தொழிலபிவிருத்தி சம்பந்தமாயும் போதனைகளைச் நடத்திவைக்கவேண்டும்.

மேற்சொன்னபடி போதனைகளை கிராமத்தார் அடையவேண்டுமானால் கிராமத்திலுள்ள வயது வந்த அவிவேகிகள் கல்வியைக் கற்க வேண்டும். பகல்காலங்களில் இவர்கள் தொழில்களில் அமைந்திருப்பார்களாகையால் இவர்களுக்காக இராப்பள்ளிக்கூடங்கள் ஏற்படுத்தப்பட வேண்டும். அப்பள்ளிக்கூடங்களில் அவர்களுக்கு எழுதப்படிக்கவும் கணக்குப் போடவும் போதனைகள் செய்யப்பட்டு வேண்டும். பள்ளிக்கூடக் கல்விதவிர கிராமத்தாரில் விவேகிகள் அவிவேகிகளுக்கு கதைகளைச் சொல்லி, பத்திரிகைகளையும் புத்தகங்களையும்

வாசித்திக் காட்டி அவர்களுக்கு விவேகத்தை யுண்டுபண்ண வேண்டும். மீடிங்குகளை 2, 3-மாதங்களிற் கொருவிசையாகவாவதுவைத்து அவைகளில் முக்கிய விஷயங்களில் எல்லோரையும் யோஜனைகளைச் சொல்லச் சொல்லிப் பேசச் சொல்லவேண்டும். விவஸாயப் பள்ளிக் கூடங்களையும், தோட்டங்களையும் அவர்களைப் பார்வையிடும்படி செய்யவேண்டும். கூட்டுறவு, வியவஸாய, தொழில் தான்பரன்சுகளை இவர்கள் பார்வையிடும்படிச் செய்யவேண்டும். பஜனைகளையும் விவேகத்தை யுண்டாக்கக்கூடிய டிராமாக்களையும் நடத்தும்படிச் செய்யவேண்டும். மாதத்திற்கொருவிசை சந்தையில் இராக்காலங்களில் நிரூபணங்களும், பிரஸங்கங்களும் விளக்குக் காணிகளும் நடத்தப்படவேண்டும்.

ஆர்ப்பக்கல்விக் கட்டாயமாக கிராமப் பிள்ளைகளாலும், பெண்களாலும் அனுஷ்டிக்கப்பட வேண்டும். எழுதவும், படிக்கவும் கணக்குப் போடவும் அவர்கள் போதிக்கப்படுவதுடன், தோட்ட வேலைக் கல்லியிலும் அவர்கள் கற்பிக்கப்படவேண்டும். கதைகள் அவர்களுக்குச் சொல்லப்படவேண்டும். டிராமாக்கள் பஜனைகள், பாட்டுப் பாடல் இவைகள் அவர்களால் அப்பியலிக்கப்படவேண்டும் பள்ளிக் கூடங்கள் பிள்ளைகளால் விரும்பும்படிச் செய்யவேண்டும்.

வேலு வகுப்புவரையில் உபாத்தியாயர்கள் போதனைக் கல்லியில் பயின்ற குழந்தைகளுள்ள தாய்மார்களாக விருப்பது நலம். அவர்களின் புருஷர்களும் போதனைக்கல்லியில் பயின்று இராக்காலங்களில் பள்ளிக்கூடங்களில் போதனைகளைச் செய்யலாம்.

பெண்களும், மேற்கூறியவாறு கல்விபையாடையவேண்டும். அவர்களுக்கு தையல்வேலையும் விவேகத்தை யுண்டுபண்ணக்கூடிய கோலாட்டம், சும்மி இவைகளும் கற்பிக்கப்பட வேண்டும். மாணவர்களின் கல்வி விஷயமாக அவர்களின் தாய்தந்தைபர்களும் உபாத்தியாயர்களும் ஒத்துழைக்கவேண்டும்.

கிராம வியவஸாயவிருத்தியின் பொருட்டு 8-விருந்து 10-வகையிலுத்தை பலவிதப் பயிர்கள் புதியவழிகளில் பயிர்செய்யப்படவேண்டிய தற்காக தனிப்படுத்தும்படி ஒரு பணக்கார வியவஸாயி கேட்டுக்கொள்ளப்பட வேண்டும். கிராமமாகுகளின் சினைக்கு உதவ ஒரு நல்ல சினை எருதையும் வாங்கிவைக்கும்படியாகவும் அவர் கேட்டுக் கொள்ளப்படவேண்டும். சினை எருதின் ஊழியத்திற்காக அவர் ஒவ்வொரு ஊழியத்திற்கும் கூலியை யடைபலாமாதலால் எருதின் போஷணத்திற்காக அவருக்கு கைச்செலவு ஏற்படாது. பயிர் முறைகள் நிரூபிக்கப்படுவதால் கிராமத்தாருக்கு மிகுந்த நன்மைகள் ஏற்படும். தனிப்படுத்திவைக்கப்பட்ட நிலத்தில் புதிய முறைகளனுஷ்டிக்கப்படுவதால் லாபமே யேற்படுமே பொழிய நஷ்டமே வராது. இந்த

விஷயங்கள் பணக்கார வியவஸாயிக்கு எடுத்துக்காட்டப்பட்டால் அவர் கட்டாயம் இணங்குவார்.

கூட்டுறவு இலாகாவின் இன்ஸ்பெக்டரின் ஒத்தாசையைக் கொண்டு கிராமத்தில் கூட்டுறவுச் சங்கம் ஒன்று ஏற்படுத்தப்பட வேண்டும். ஊரில் விவேகமுள்ளவர்கள் அச்சங்கத்தைச் சேர்ந்து அதை பரிபாலிப்பார்கள். அவர்கள் புத்தியுடனும் தீர்க்கயோசனைகளுடனும் வேலையைச் செய்ய வேண்டும்.

துணி நெசவு, கோழிவளர்ப்பு, ஆடுவளர்ப்பு, கயருசின்னல், கூடை முடையல், பாய் முடையல் இவ்விதக் கைத்தொழில்கள் கிராமத்தில் அனுஷ்டிக்கப்படலாம். மேற்சொன்ன தொழில்கள் விருத்தியாவது அதே விஷயங்களைப் பொறுத்திருக்கிறது. கிராமத்தில் வயது வந்தவர்களின் மனோவிஷ்டத்தையும், அத்தொழில்களின் விஷயமாக போதனைகளைச் செய்ய நிபுணர்கள் அகப்படுவதையும், தொழில்களுக்கு வேண்டிய வஸ்துக்கள் கிராமத்தில் அல்லது அகற்குக் கிட்டின இடங்களில் அகப்படக்கூடியதையும் அவ்வாறு விருத்தி பொறுத்திருக்கிறது.

இதர இடங்களுக்கு ஜனங்கள் ஜீவனத்திற்காகப் போவதும் இதர இடங்களிலிருந்து அதே காரணத்தைக்கொண்டு ஜனங்கள் வருவதும் தடுக்கப்படவேண்டும். கூட்டுறவு விருத்தியால் வியாபாரம் வளர்ந்து வியவஸாயிகள் பயிர்காலம் தவிர இதர காலங்களில் இதர தொழில்களை அனுஷ்டித்தால் அவர்கள் ஜீவனத்திற்காக இதர ஊர்களிற்குச் செல்லவேண்டியதாக விராது.

கிராம முன்சிப்கள் தாசில்தார்களுக்கு அனுப்புதிற வருஷாந்தர ஜனனமரண விவரக் கணக்குகள் பரிசோதிக்கப்படவேண்டும். அதிக மரணங்களின் காரணங்கள் அறியப்படவேண்டும். கிராமங்களில் டிஸ்பன்சரிகளை யேற்படுத்தும்படி டிஸ்டிரிக்டு போர்டுகளும் தாலுகா போர்டுகளும் கேட்டுக்கொள்ளப்படவேண்டும்.

கிராமத்தில் பாடகர்கள் ஏற்படுத்தப்பட்டு அடிக்கடி சங்கீத கோஷ்டிகளால் தச்சேரிகள் நடைபெற வேண்டும். இவைகள் ஏற்பட்டால் ஜனங்கள் இன்பங்களின் நிமித்தமாக பட்டணங்களிற்குச் செல்லமாட்டார்கள், சில கிராமஜனங்கள் வேலை செய்த பின் கிராமமடைந்த தேகத்தின் விசராந்திக்காக குடியை அனுஷ்டிக்கிறார்கள். மேற் சொன்ன சங்கீத கோஷ்டி கிராமத்தில் ஏற்பட்டால் அவர்கள் குடியை நிறுத்துவார்கள்.

பஞ்சாயத்துகளின் மஹாநாடு.

Panchayats Conference.

தஞ்சாவூர் ஜில்லாவைச் சேர்ந்த மன்னார்குடியில் ஆகஸ்டு மாதத்தில் கிராமப் பஞ்சாயத்துகளின் மஹாநாடு கூடிற்று. பிரதம

மும், வரும்படிகளில் சிலவுகள் போக மிகுதியிருந்தால் அது மிரா சுதார்களின் மெஜாரிட்டியாரின் மனோரேஷ்டம்போல் சிலவிடப் படலாம்.

14. பள்ளிக்கூடங்களில் ஒரு உபாத்தியாயருக்கு மேல்பட்டு இரண்டாவது உபாத்தியாயர் நியமிக்கப்பட்டால் அன்னிரண்டாம் உபாத்தியாயரின் விஷயமாக நர்க்லி. மேஜை, போர்டு, பெஞ்சு இவ்விதச்சிலவுகளுக்காக திட்டத்தை யேற்படுத்திக் தானிய ஸஹாயத்தைக் கவர்ன்மெண்டார் செய்யவேண்டும்.

15. கிராமச் சீரமைப்பில் பயிர்த்தொழில் கைத்தொழில் விஷயமாய் ஏற்பாடுகளோடு சிறந்த கல்வி முறை யேற்பாடும் வேண்டும். தற்கால ராஜ்யவாதிகளும் ஜனத்தலைவர்களும் கிராம விஷயங்களை யறியாமல் பட்டண சம்பந்தமான விஷயங்களை மாத்திரம் கவனித்து பிரச்சாரங்களைச் செய்கிறார்கள். கிராமங்களில் கல்வி முறைகள் சரியாக அமைந்தால் கிராம விஷயங்களை யறிந்த ராஜ்யவாதிகளும் ஜனத்தலைவர்களும் ஏற்படுவார்கள். கிராமச் சீரமைப்பு பிரசங்கங்களினாலும், மீடிங்குகளினாலும், பேச்சுகளினாலும், ஏற்படாது. ஜனங்கள் முன்னுக்கு வந்து, சீர் அமைப்பு விஷயங்களில் ருசியை வலுவித்து சீரமைப்பு வேலைகளில் அமைந்து வேலைகளைச் செய்யவேண்டும். ஜனங்களில் பெரும்பான்மையோர் வியவஸாயிகளாகையால், வியவஸாயத்திலும் கைத்தொழில்களிலும் இதரதேசங்களிற்கு மேல்பட்டு அவர்கள் விருத்தியைக் கருதினால் அவர்கள் கிராமங்களைச் சரியானபடி அமைக்க உழைக்க வேண்டும்.

கனம் டாக்டர் சுப்பராயன் உப்பந்ரியலிங்கையில் தேசத்தின் அபிவிருத்தியானது தளராமல் கிராமச்சீரமைப்பு ஊழியம் செய்யப்படுவதைப் பொறுத்திருக்கிறதென்றும், பஞ்சாயத்துகளைப்போன்ற ஸ்தாபனங்கள் திறமான ராஜ்யவாதிகளும், ஜன ஊழியர்களும் உண்டாவதற்கு ஏற்றவையென்றும், தற்போது அகிலேகத்திலிருக்கிற ஜனத்தொகைக்கு விவேகத்தையும் ராஜ்ய ஞானத்தையும் செல்வவிருத்தி ஞானத்தையும் அவைகள் உண்டாக்கக்கூடியவையென்றும், ஜனங்கள் இவ்வித ஞானத்தைப்பெற்றால் தேசசபைகளிற் குத்திறமானப் பிரதிநிதிகளையனுப்புவார்களென்றும், மேல்மேலும் அதிகப்பட்டப்பஞ்சாயத்துகள் இனியேற்பட வேண்டுமென்றும் கூறினார்.

பஞ்சாயத்துகளின் ரிஜிஸ்டிரார் ஜெனரல் ராவ் பஹதூர் என். கோபாலசாமி ஐயங்கார் அவர்கள் இதன்பின்னர் உப்பந்ரியலித்தார். ஸந்தர்ப்பங்கள் ஏற்பட, ஏற்பட தீர்மானங்களை யொப்புக்கொள்ள முயற்சிகள் செய்யப்படுமென்றும், பண்டைகாலத்தில் பஞ்சாயத்துகள் கிராமங்களை பரிபாலித்தன வென்றும், அவைகள் அபிவிருத்தி முயற்சிகளை பலமாக நடத்தியன வென்றும், பண்டைகாலப் பஞ்சாயத்துகளின் அமைப்பின் நோக்கத்துடன் இப்பஞ்சாயத்துகள் ஏற்படுத்தப்பட்டனவென்றும், ஆனால் வெகுதூரங்களுக்கு முன்னேயேகைவிடப்பட்ட பண்டைகாலப் பஞ்சாயத்து அதிகாரங்களெல்லாம் ஒரே அடியில் நினைத்த மாத்திரத்தில் பஞ்சாயத்துளால் அடையக் கூடியவையல்லவென்றும் ஆனபோதிலும் பஞ்சாயத்துகள் திருப்திகரமாக வேலைகளைச் செய்தால் கொஞ்சம் கொஞ்சமாக காலக்கிரமத்தில் அவ்வதிகாரங்களை யடையலாமென்றும் கூறினார்.

சாயத்தேற்பாட்டின் அமைப்பின் நோக்கத்துடன் இப்பஞ்சாயத்துகள் ஏற்படுத்தப்பட்டனவென்றும், ஆனால் வெகுதூரங்களுக்கு முன்னேயேகைவிடப்பட்ட பண்டைகாலப் பஞ்சாயத்து அதிகாரங்களெல்லாம் ஒரே அடியில் நினைத்த மாத்திரத்தில் பஞ்சாயத்துளால் அடையக் கூடியவையல்லவென்றும் ஆனபோதிலும் பஞ்சாயத்துகள் திருப்திகரமாக வேலைகளைச் செய்தால் கொஞ்சம் கொஞ்சமாக காலக்கிரமத்தில் அவ்வதிகாரங்களை யடையலாமென்றும் கூறினார்.

ஜனங்கள் பஞ்சாயத்து விஷயமாய் அதிக சிரத்தையை இன்னம் எடுத்துக்கொள்ள வில்லை யென்றும் தேச அபிவிருத்திக்கு பஞ்சாயத்துகள் முக்கிய ஸ்தாபனங்களென்றறிந்து மேல்மேலும் அவர்கள் சிரத்தையை யெடுத்துக்கொள்ள வேண்டுமென்றும் கூறினார்.

ரோம்நகரில் தேசங்களின் வியவஸாய அபிவிருத்தி ஸ்தாபனம்.

The International Institute of Agriculture, Rome.

தற்காலத்தில் உலகமெங்கும் ஜனங்கள் ஒரு தேசத்தவர்கள் மற்றதேசத்தவர்களோடு கலந்து எல்லா தேசங்களின் பொது நன்மையை யுத்தேசித்து உழைக்கவேண்டுமென்கிற மனப்பாங்கையடைந்திருக்கிறார்கள். தேசங்களின் மத்தியஸ்த சபையானது ஐக்கிய நாடுகளின் குடியரசிற்கு அக்ராஸனராக விருந்த மிஸ்டர் உட்ரோவில்லன் அவர்களின் முயற்சிகளாலும் மஹாயுத்தத்தினாலும் ஏற்பட்டது. ஆனபோதிலும் தேசங்களின் வியவஸாய அபிவிருத்திஸ்தாபனமானது மேற் சொன்ன உலகமத்தியஸ்த ஸபையேற்படுவதற்கு முன்னேயே யேற்பட்டதாகத் தெரியவருகிறது.

இந்த உலக வியவஸாய ஸபையானது உலகத்தில் எங்குமுள்ள வியவஸாயிகள் முன்னேற்றத்தை யடையவேண்டுமென்கிற உணர்ச்சி யோடிருந்த டேவிட்லியூயின் என்கிற அமெரிக லோகாபிமானியினுடைய முயற்சிகளால் ஏற்பட்டது. குடியானவர்கள் உலகமெங்கும் தங்களுடைய ஊழிய விஷயங்களைத் தவிர மற்ற விஷயங்களை யறியாதவர்களாயும் தங்களுடைய நிலைமையை யறியாதவர்களாயும் இருக்கிறார்கள் என்றும், இன்னொரு வகுப்பினர் எங்கும் அவர்களின் மூடத்தனத்தையறிந்து அவர்களை யேமாற்றித் தங்களுடைய ஸ்திதியை பலப்படுத்திக் கொள்ளுகிறார்கள் என்றும் உணர்ந்தார். மேலும் நாகரிகம் விருத்தியாக விருத்தியாக வியாபார விஷயமாக ஒரு தேசத்து வீளைப்பொருள்கள் இதர தேசங்களில் தெறியப்பட வேண்டும், அப்படி அவைகள் தெறியப்படவேண்டிய நிமித்தம் விளைச்சல் விவரங்கள் எல்லாதேசங்களைக் குறித்து ஏற்படுத்தப்பட்டு எல்லா

தேசங்களுக்கும் பிரகடனம் செய்யப்பட வேண்டுமென்றும் உணர்ந்தார். அவர் மேற்சொன்ன நோக்கங்களுடன் பிரச்சாரம் செய்ய ஆரம்பித்தார். அமெரிசு தேசத்தில் இவர் சொல்லி யொருவரும் கவனிக்க வில்லை. ஆகையால் அந்நிய தேசங்களிற்குச் சென்று அந்த தேசங்களின் அரசர்களின் ஒத்தாசையை நாடினார். கடைசியில் அதிக தைரியத்துடன் இதலிக்குச் சென்றார். அவர் அவ்வூரையடைந்ததும் அத்தேசத்து மன்னராசிய விக்டர் எம்மானுயல் அவர்களால் உபசரணங்களுடன் அழைக்கப்பட்டார். விக்டர் எம்மானுயல் வியூபினினுடைய நோக்கங்களை மதித்து அவருக்கு வேண்டிய ஒத்தாசைகளைச் செய்தது மன்றியில் அவர் அரச வர்க்கத்திற்குச் சொந்தமான சில நிலங்களின் வருஷவாரி வரும்படியை பொருளொத்தாசையாகப் பகுத்துவைத்து வியூபின் கோரின உலக வியவஸாய விவரஸ்தாபனத்திற்காகக் கட்டிடத்தைக் கட்டிவைத்து ஒரு நிதியையும் கொடுத்தார். இப்படியேற்ப்பட்ட ஸ்தாபனத்தின் முக்கிய வேலை உலகத்தில் எல்லா தேசங்களுடைய பயிர் விளைச்சல் விவரங்களை யேற்படுத்தல். ஸ்தாபனத்தில் அநேக பிரிவுகளிலிருக்கின்றன. ஒவ்வொரு பிரிவிலும் ஒரு தலைவரும் சிப்பந்திகளுமாக வேலைசெய்கிறார்கள். ஆனால் இவைகளுள் ஒரு முக்கிய பிரிவிருக்கின்றது. அது பல தேசங்களின் கணக்கு வகைகளை ஒரே வகையில் கொண்டுவந்து அந்தப்படி விவரக்கணக்குகளை ஏற்படுத்துகிறது. பயிர்விளைச்சல் விவரங்களின் விஷயமாக இந்தஸ்தாபனம் இரண்டு பத்திரிகைகளை வெளியிடுகிறது. ஸ்தாபனத்தின் வியவஸாய சாஸ்திரப்பிரிவு உலகமெங்கும்வியவசாய சம்பந்தமான சாஸ்திர வழிகளில் ஏற்படும் ஆராய்ச்சிகளை பயிர் முறைகளுக்கு உபயோகப் படுத்தும் விஷயமாய் ஒருபத்திரிகை வெளியிடுகிறது. வியவஸாய வழியில் கூட்டுறவு விஷயங்களைப் பற்றியும் இதர விஷயங்களைப் பற்றியும் அப்பத்திரிகையில் எழுதப்படுகிறது. பிரிடிஷ்நாடுகளுள் பட 12-தேசங்கள் இந்த ஸ்தாபனத்தில் சேர்ந்திருக்கின்றன. இந்தியாவிற்கென்று பிரத்தியேகமாக அதில் ஒரு தகுந்த பிரதி நிதியிருக்க வேண்டும். அப்படி ஏற்பட்டால் நமது தேசத்து வியவஸாயம் முன்னேற்றத்தை யடையும்; குடியானவர்களின் செல்வமில்லையும் கவனிக்கப்படும்.

வர்த்தமானக் குறிப்புகள்.

NOTES AND COMMENTS.

Madras Forest Panchayats.—சென்னைக் காட்டுப் பஞ்சாயத்து இலாகா.—பாரெஸ்டி பஞ்சாயத்து ஆபீஸர் ம-ா-ா-ஸ்ரீ வீராசாமி ஐயாகாரு 4 மாத லீவில் போகிறார். அவருக்குப் பதிலாக

இரண்டாவது பாரெஸ்டி பஞ்சாயத்து ஆபீசராகவிருக்கும் ம-ா-ா-ஸ்ரீ வி. வெங்கட்டரமணய்யா நாயுடுகாரு நியமிக்கப்பட்டார். இரண்டாவது பாரெஸ்டி பஞ்சாயத்து ஆபீஸர்ஸ்தானத்திற்கு பாரெஸ்டி பஞ்சாயத்து டிப். தாசில்தாரராகவிருக்கும் ம-ா-ா-ஸ்ரீ டி. எஸ். சுப்பிரமணிய ஐயர் அவர்கள் நியமிக்கப்பட்டார்.

School boys and Sanitary Improvements.—பள்ளிக்கூடப்பிள்ளைகளும் சுகாதார சீர்பாடும்.—இப்பொழுது பள்ளிக்கூடத்தில் வாசிக்கிற பிள்ளைகள்தான் பின் காலத்தியப் பிரஜைகள். ஊரின் சுகாதார அமைப்பு விஷயம் அவர்களைச் சேர்ந்ததாகும். மாயவரத்தில் மஹாத்மா காந்தியவர்கள் உபநியலிக்கும் பொழுது சொன்னதாவது:—பள்ளிக்கூடங்களில் படிக்கும் மாணவர்கள் அக்கம்பக்கங்களின் சுகாதார ஊழியங்களில் சம்பந்தப்பட்டால் பின் காலத்தில் அவர்கள் நகர பரிபாலனத்தில் சம்பந்தப்படும் பொழுது அவ்வித ஊழியத்தைச் சரியாக கவனிப்பார்கள். இந்த ஊரில் அநேகம் பள்ளிக்கூடங்க ளிருக்கின்றன. அவைகளை ஒரு நாளைக்கு மூடி பிள்ளைகளை தெருக்களைச் சுத்தம் செய்யச் சொல்லி, ஜஸமும் தெருக்களும் சுத்தமாக வைக்கப்பட வேண்டுமென்கிற விஷயத்தை ஜனங்களுக்கு அவர்களைப் போதிக்கச் சொன்னால் ஊரின் சுகாதார ஸ்திதி மேன்மையை யடையும். ஜனங்கள் சீர்பாடு முறைகளின் சம்பந்தமான உபதேசங்களைக் கவனிக்க மாட்டார்கள் என்று நீங்கள் சொல்லிக் கொள்ளாதீர்கள். நான் பிறந்த ஊர் 50 வருஷங்களுக்கு முன்னே அமேத்யக்காடாக விருந்தது. அங்கீடத்திற்கு ஆங்கிலேய உத்தியோகஸ்தர் ஒருவர் வந்து சேர்ந்தார். அவர் ஒரே நாளில் அவ்வளவு குப்பைகளையும் பெருக்கி ஊரை சுத்தம் செய்தார். அவர் அப்படிச் செய்வதை ஊரார் தடுக்கவில்லை; அவரும் தன் அதிகாரத்தையும் உபயோகித்து அப்படிச் செய்யவில்லை. ஜனங்களுக்கு உபதேசங்களைச் சொல்லி, ஆசேஷபனைகளுக்குச் சமாதானங்களையும் சொல்லி அப்படிச் செய்தார். ஆங்கிலேயர்களின் இதர வழிகளை நான்வெறுத்த போதிலும், சுகாதார முயர்ச்சிகளில் ஆங்கிலேயர்களிடத்திலிருந்து நாம் கற்றுக்கொள்ள வேண்டியவை அநேக மிருக்கின்றன.

Responsibilities of Members of Local Bodies.—லோகல் போர்டுகள் முதலிய சபைகளின் அங்கத்தினர்களின் கடமைகள்.—லோகல் போர்டுகள் முதலிய சபைகளின் மெம்பர்களாக வரவேண்டுமென்று எலக்ஷன்களில் பிரயத்தினங்களைச் செய்கிறவர்கள் மெம்பர்களான பிறகுத் தாங்கள் செய்யவேண்டிய வேலைகளை யுத்தேசித்துக் காண்டிபேட்டுகளாக நிற்கிறதில்லை; அவர்கள் சுயநன்மைகளையும் சுய லாபங்களையும் கோரியே எலக்ஷன்களில் காண்டிபேட்டுகளாக நின்று பிரயத்தினம் செய்கிறார்கள். மகாத்மா காந்தியவர்

கள் தமிழ் நாட்டில் சுற்றுப்பிராயணஞ் செய்யும் பொழுது ஒரு உபநியாஸத்தில் முனிவிராபாஷிகளும் தாலூகா போர்டுகளும் தேச சேவை உணர்ச்சியில்லாத சுயலாபங்களையும் ஜம்பக்தையும் கோறுகிற அங்கத்தினர்களால் நிறைக்கப்பட்டிருக்கின்றன வென்றும், தேசசேவையுணர்ச்சியை ஒவ்வொரு அங்கத்தினரும் வலித்து வேலைகளைச் செய்ய வேண்டுமென்றும், அசத்தியம் லஞ்சத்தை வாங்கிக்கொள்ளல் இவ்வித சீர்கேடுகள் எலெக்ஷன்களில் ஒழிக்கப்பட வேண்டுமென்றும், தேச ஊழிய வழிகளிலும், அவரவர்களுடைய சொந்த வியவஹாரங்களில் போலவே, எல்லோரும் சுத்தவிரதயத்தைக் கொண்டு வேலைசெய்யவேண்டுமென்றும் கூறினர்.

Farmyard manure and Chemical fertilisers.—குப்பை எருக்களும் ரஸாயன எருக்களும்.—குப்பை எருக்களை ரஸாயன எருக்களோடு சேர்க்காமல் உபயோகித்த நிலங்களையிட இரண்டுவித எருக்களையும் சேர்த்து உபயோகித்த நிலங்கள் அதிக விளைச்சலையுண்டிப்பண்ணுகின்றன. குப்பை எருக்கள் ரஸாயன எருக்கள் மண்களால் கிரஹிக்கப் படுவதில் உபயோகப்படுகின்றன. ரஸாயன எருக்கள் குப்பை எருக்கள் மண்களுக்கு உபயோகப் படுகிறவழிகளில் ஒத்தாசையைச் செய்கின்றன.

Autobiography of trees.—விரூக்ஷங்கள் வளரும் பொழுது தங்களுடைய நடைகளை தெரிவித்தல். அமெரிக்காவில் கேர்னகி ஸ்தாபனத்தைச் சேர்ந்த டாக்டர் டி.டி. மாட்டவுகல் என்பவர் விருக்ஷங்கள் உலக ஸம்பவங்களால் அடையும் மாறுபாடுகளைக் காட்டக்கூடிய டென்டிரோகிராப் என்ற ஓர் யந்திரத்தைக்கண்டு பிடித்திருக்கிறார். அநேகமானவிரூக்ஷங்கள் காலையிலிருந்து சாயங்காலம் வரையில் நீரை வேறுகளிலிருந்து உச்சிக்கு இழுத்துக் கொள்வதால் சுறுங்கியிருக்கின்றன வென்றும் இராக்காலங்களில் பருமனாகக் காணப்படுகின்றன வென்றும் கூறுகிறார்.

Panchayats in Bombay.—பொம்பாய் மாஹாணத்தில் பஞ்சாயத்துகள்.—பம்பாய் கவர்னர் அவர்கள் லோகல் செல்பு கவர்ன்மெண்டு இன்ஸ்டிடியூட்டை திறக்கும்பொழுது உபநியவலித்தையில் பம்பாய் மாகாணத்தில் பண்டைகாலப் பஞ்சாயத்துகளைப் போலவே பஞ்சாயத்துகளை ஏற்படுத்த முயற்சிகளைக் கவர்ன்மெண்டார் செய்தார்தொன்றும் அம்முயற்சிகளை யதூசரித்து ஜனங்கள் தக்கவாறு வேலைசெய்ய வில்லையென்றும் பஞ்சாயத்து விஷயமாய் ஏற்படுத்தப்பட்ட கமிட்டி வேலையை முடிக்கவில்லை என்றும் இவ்வகையில் வேலை இதர மாஹாணங்களில் நன்றாய் நடந்திருக்கின்றன வென்றும் கூறினர்.

சென்னையில் காட்டுப் பஞ்சாயத்துகளின்வேலை இதற்குச்சரியான உதாரணமாகும்.

Indigenous System of Medicine. தேசியவைத்திய முறை.—வைத்திய சாலைகளைப்பற்றின ரிபோர்ட்டில் பொம்பாய் வைத்திய இலாகாத் தலைவர் மேஜர் ஜெனரல் ஹூடன் தேசிய வைத்திய

முறைகள் அதுஷ்டிக்கப்படும் விஷயமாக பின்வருமாறு கூறுகிறார். பண்டைகாலத்தில் ஆயுர்வேதவைத்திய முறையும் இதர தேசிய முறைகளும் வெகு உபயோககரமாக விருந்தன வென்பது வாஸ்தவம் தான். தற்காலத்தில் மேநாட்டு முறை மேன்மையை யடைந்திருக்கிறது. வைத்திய சாஸ்திர விஷயமாக ஆராய்ச்சிகள் மேல் மேலும் செய்யப்பட்டு வருகின்றன. தேசியமுறைகள் சரியானவைத்திய விஷய ஞானத்தினால் ஏற்பட்டவையல்ல. தவிரவும் வைத்திய வழிகள் ரஹவியமாகவே வைத்தியர்களால் வைக்கப்பட்டிருக்கின்றன. மருந்துகள் கொடுக்கப்படும் விஷயமாக அளவுகிரணையமும் கிடையாது.

மேநாட்டு முறைகளை அப்பியவலிக்கும் வைத்தியர் திறமானவர்களென்பதில் சந்தேகமேயில்லை. அல்ப ஸ்தலங்களில் அதிகச் சிலவையுத்தேசித்து மேநாட்டு வகை வைத்திய ஸ்தாபனங்கள் ஏற்படுத்தப்பட முடியாததால் அப்படிப்பட்ட இடங்களில் தேசியமுறை ஏற்படுத்தப் படலாம். கிராமப்பள்ளிக்கூட உபாத்தியாயர்களுக்கு தேசிய முறைகள் கற்பிக்கப்பட்டு அவர்கள் அர்முறைகளை அவ்விடங்களில் அதுஷ்டிப்பது நலம்.

ஆயுர்வேத முறையை ஸ்தாபித்து விருத்தி செய்ய வேண்டுமானால், தற்காலத்து மேநாட்டு வைத்திய முறையோடு அதைச் சம்பந்தப்படுத்த வேண்டும். ஏனென்றால் சில விஷயங்கள் மேநாட்டு முறையால் அறியப்படப்பட வேண்டியதாக விருக்கின்றன. அப்படி சேர்க்கப்பட்டு அதுஷ்டிக்கப்பட்டால் எப்படி அவ் வைத்தியம் ஆயுர் வேத வைத்தியமாகும்? ஆகையால் மேற் குறிப்பிட்ட கலப்பு முறையை ஏற்படுத்துவது சரியல்ல. ஆனபோதிலும் ஆயுர்வேத மூலிகைகள் மருந்துகள் விஷயமாய் ஆராய்ச்சிகள் செய்யப்பட வேண்டும். நல்ல மூலிகைகளும் மருந்துகளும் கண்டு பிடிக்கப்பட்டால் அவைகளை யுபயோகப்படுத்த வேண்டும். இது சம்பந்தமாக சென்னை மந்திரியாகிய கனம், ஆரோக்கியசாமி முதலியாரவர்கள் ஒரு உபநியாஸத்தில் சொன்னதாவது. “மேநாட்டு வைத்திய முறையோடு ஆயுர்வேத முறையையும் கூடக்கூட அதுஷ்டிப்பதையேற்படுத்த விருப்பமுள்ளவனாகவிருக்கிறேன். சிக்கிறத்தில் தாலூக்கா ஸ்தலங்களிலும் யூனியன்ஸ்தலங்களிலுமுள்ள ஆஸ்பிடல்களின் நிர்வாஹத்தை ஏற்றுக்கொள்ள ஒரு ஏற்பாட்டைச் சொல்லப்போகிறேன். 140 புதிய கிராமந்திர வைத்தியசாலைகள் இவ்வருஷத்தில் ஏற்படப்போகின்றன.”

The film in Agriculture.—பயிர்த்தொழில் சம்பந்தமாகப் விளக்குப் படக்காஷிகள்.—வியவஸாயக் கல்விசம்பந்தமாக விளக்குப் படக்காஷிகள் செய்யப்படுவது நன்மைகளை விளைக்கக்கூடியது. ரெயில்வேபோர்டார் காஷிகளுக்காகப் படங்களை தயார்செய்து வைசிராயரவர்களுக்கும் இங்கிலாந்தில் இந்தியாமந்திரியவர்களுக்கும் அனுப்பியிருக்கிறார்கள். எல்லாரெயில்வேக் களாலும் இப்படக்காஷிகள் காட்டப்படுமாம். படங்கள், வியவஸாயம், கோழிவளர்ப்பு, மாடுவளர்ப்பு இவைகளைப்பற்றியும் ஸ்தலயாத்திரை செய்வோர் சம்பந்தமாகவும் தயாரிக்கப்பட்டிருக்கின்றன.

Fibre Textiles.—நசவு நார்.—ஆகஸ்டு மாதத்திய இந்தியன் ரிவியூ பத்திரிகையில் நசவுநார் சம்பந்தமாய் மிஸ்டர் கே. ஆர். சக்ர

வர்த்தி அவர்கள் எழுதுகையில் நம்முடைய தேசத்தில் ஆள் வெள்ளி, தேங்காய், சணல், வாழை, பாக்கு, இவ்விதமான நாரை உத் பத்தி செய்கிற விருஷங்கள் ஏராளமாக விருக்கின்றன வென்றும் நார் உற்பத்தி வேலையை முதலாளிகள் செய்தால் தேசத்தில் செல்வ விருத்தி யுண்டாகு மென்றும் சொல்லுகிறார். பாக்குநார் பட்டைப் போன்றது. மெத்தைகளுக்கும் தலைகாணிகளுக்கும் பஞ்சைப்போல் உபயோகப்படக்கூடியது. தவிர நல்ல வஸ்திரங்கள் நெய்யப் படலாம். பாக்குப் பழத் தோல்கள் ஒரு குழியில் போடப்பட்டு அழுகும்படி வைக்கப்பட்டால் சில நாட்களுக்கு கப்பும் அழுகிப் போன சதைகள் போக மிருதுவானப் பட்டைப் போன்ற மினு மினுப்பான நார் தாணப்படும்.

Rural Bias in Elementary Education.—ஆரம்பக்கல்வி முறையில் கிராமந்தரஞ்சி விஷயமாக போதனைகள்.—செல்வவிருத்தி யையும் விவேகத்தையும் அடைந்திருக்கிற தேசங்களிலெல்லாம் ஆரம்பக்கல்வி முறைகளில் வியவசாயம் முக்கியமாய் சேர்க்கப்பட்டிருக்கிறது. ஆஸ்திரேலியா நாடுகளிலும், கான்டாலிலும், ருஷியாவிலும் பிரான்சிலும், ஜப்பானிலும் வியவசாய விஷயங்கள் சிறு பிள்ளைகளுக்குக் கட்டாயமாகப் போதிக்கப்படுகின்றன. நம்முடைய தேசத்தில் ஜனங்களில் பெரும்பான்மையோரின் ஜீவனம் பயிர்த்தொழில். நம் முடைய தேசத்தில் வியவசாயக் கல்விமுறை யேற்படாமலிருப்பது வெகு ஆச்சரிய விஷயமே.

முந்துங்கள்]

[உடனே, சேருங்கள்]

இரண்டாம் ஆண்டு தொடங்கிவிட்டது

வித்வத்துவம்! அதுபவம்! ஆச்சரியம்! விரோதம்! ஆர்த்தம்!
விசித்திரம்! அற்புதம்! இவைகளையெல்லாம் அடைவது எப்படி?

ஆநந்த குணபோதினி

அறிவை விளக்கி உற்சாகத்தைத் தர வல்லதான உயர்ந்த

நூதன சேந்தமிழ் மாதப் பத்திரிகை

அக்யுஸஸ் சித்திரை மாதத்திலிருந்து வெளிவந்துவருகிறது.

பத்திராசிரியர்:—ஸ்ரீமான் எஸ். ஜி. இராமாநுஜலுநாயுடு அவர்கள்.

வருஷ சந்தா: இந்தியா, பர்மா, சிலோன் முதலிய இடங்களுக்கு ரூ. 1-0

மாதிரிப்பிரதி இனும்.

வெளிநாடுகளுக்கு ரூ. 1-4

சேன்ற அக்யுஸஸ் வழியே காலிகோ பரிண்ட் வால்யம் ரூ. 1-6

தி. இராஜகோபால் முதலியார்,

ஆந்த குணபோதினி ஆபீஸ், 302, தங்கசாலை வீதி, சென்னை.

ஆங்கிலப் படிக்க விரும்பும் அன்பர்களே நீங்கள்
என் கவலைப்படுகிறீர்கள்!
40,000 ஜனங்களால் வாசிக்கப்பட்டு எங்கும் பிரபலமடைந்த எமது
ஆங்கில ஆசான்
தமிழ் எழுத்துக்களை வாசித்தால் பூக்கிலிக்குப் போலி
வெகு சுலபமாய்த் தெரிந்துகொள்ளலாம்.
இது 9-ம் பதிப்பு, 800 பக்கம் கொண்ட ஓர் பெரிய புத்தகம்.
உபாத்தயாயர் இல்லமில்லாத சுலபமாய் இங்கிலிஷ்
கற்றிக்கொள்ள உதவும் புத்தகம் இதுதான். இது
மாநாடுகளுக்கும், வியாபாரிகளுக்கும், தந்தைமார்கள்
களுக்கும், மிகவும் முக்கியமானது. இப்பதிப்பில்
மிகவும் சரமம் பட்ட 1-ஆவது தடவ் 3,000 ரூ.
வரைக்கும் மாநாடு நம்பனக் கணக்கு போடப்
பட்டிருக்கிறது. இத்தகுபதிப் புத்தகங்கள் போலி
புத்தகங்கள் எவ்வளவு ஏமாறாமல், இத்தகுப் புத்தகம்
காட்டியுள்ள வேடிக்கை மீட்டர் போட்டிள்ளவர்களை
பார்த்து வாங்குங்கள்.
முய்யாலிரோஸ்பண்டு புத்தகம் 1-க்கு ரூ. 2
ஆ. பி. பார்த்தியன், சென்னை.
ஆகிய காலிகோ பரிண்ட் அனுப்ப
வோம்.



கேஸரியின்

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கிறார்கள். நுதுநுது, அகால பஹிஷ்டை, குடும்ப சரமம் ஜாஸ்தி அல்
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கணக்குடு, சந்தான மில்லாமல், மலபந்தம், நுது எல் உப்பலம் போன்ற
ஜ்வரம் முதலிய சமஸ்த ரோகங்களும் இந்த கேஸரி வினுபயோகத்
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தந்தி விலாசம்

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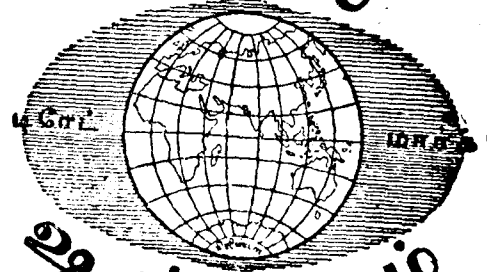
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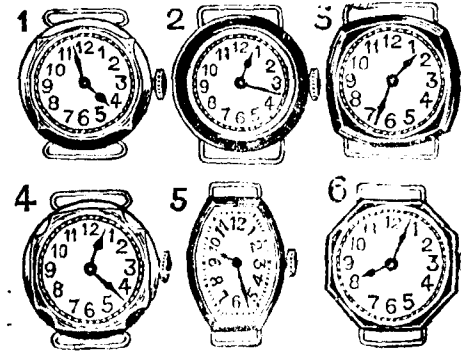
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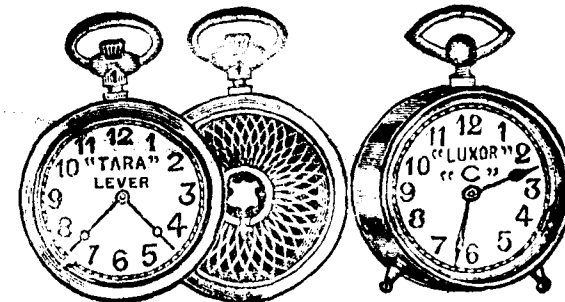


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