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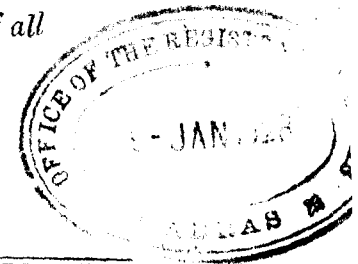
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*A monthly periodical devoted to the discussion of all
Topics of Rural interest.*

EDITED BY

A. SWAMINATHA AIYAR

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RURAL INDIA

VOL. II. } OCTOBER AND NOVEMBER 1927. { NOS. 4 & 5,

SCIENTIFIC RESEARCH. ITS NECESSITY AND IMPORTANCE.

BY

RUDOLF D. ANSTEAD, M.A., C.I.E.,

Director of Agriculture, Madras.

THE value of scientific research in all branches of human endeavour is being increasingly realised. By research is meant the intensive study of the problems which bear directly or indirectly on any given endeavour by men who have specialised in their subject.

The Prince of Wales when handing over the Presidentship of the British Association to Sir Arthur Keith emphasised the value of research. He said, "at Oxford last year I ventured in my address to lay before the meeting a view of the relations between Science and the State. I felt subsequently some justification for having chosen this topic when I observed in the proceedings of the Imperial Conferences of the past year, the extraordinary emphasis laid upon the value of scientific research in relation to Imperial development. Both the Imperial and the Colonial Conferences set up special committees in research and we cannot but believe and rejoice that the foundations of an Imperial scientific service are being laid."

Mr. F. L. McDougall, the Australian representative on the Imperial Economic Committee and the Empire Marketing Board said the other day, speaking to the 1912 Club, that in Australia, the application of the results of research would treble the present carrying capacity of land in many of the good rainfall districts and might be expected to treble the wheat yields.

Research requires patient labour, the constant sifting of facts, and the careful trial of every possible combination of conditions, and it has before it but a single aim—the truth, and the accumulation of knowledge. It can only be carried out by men of the highest character with but one aim in life and by men of the highest attainments.

While the ultimate aim of research may be a monetary one this is not necessarily the primary object, but rather the accumulation of provable facts. Those who are impatient to see the world advance and accumulated knowledge brought within the reach of the people are apt to gird at research and overlook its necessity. Thus in the Agricultural advancement of this country we hear demands for district work, demonstrations, etc. This is all very well and very necessary, but in providing for it research must not be starved or restricted. Were there no research there would be nothing to demonstrate. Improvements must be discovered and carefully tested and proved before they can be demonstrated to the ryots.

Nor is there any end to research, nor can there ever be till all is known and man becomes one with the infinite knower of all things.

A very good example of the steady advance of research is that of the study of Malaria and its prevention and cure. It having been established that the malaria germ was carried and transmitted to man by the "dapple wing" mosquitoes a number of unanswered questions at once presented themselves. Are all Anophelines equally concerned in the transmission of malaria? Research showed that some species are much more efficient malaria carriers than others. In this investigation a number of different factors had to be considered. The time of year, and whether the disease is rife at this time; does the species occur in great numbers, is it capable of allowing the parasites of malaria to complete their development, does it habitually feed on human blood, not only in captivity but in nature? Does it feed in the jungle or does it regularly visit man in or near his dwellings? These questions have been answered after long and painstaking research thirty years after Ross's discovery and have only recently been summarised and published.

Turn now to the curative side of the question. It has been known for a very long time that the bark of a certain tree is a cure for malaria. Research connected this with the alkaloid quinine and out of this discovery a number of other questions have arisen. For the destruction of plasmodia in the human body quinine, quinidine, and kinetum, all derivatives of the wonderful Cinchona tree are of equal efficiency. Kinetum consists of the residual alkaloidal bases and so a standard preparation of the principal alkaloids prepared so as to exclude the toxic constituents is as effective as quinine. This discovery restores the cinchona febrifuge of India and Java to its important position provided it can be standardised, and it has been standardised

under the name of malarene. This is an important discovery because the employment of the total alkaloids in place of pure quinine will increase the amount of antimalarial alkaloid available and cheapen the cost. Consider the amount of patient research that has had to be done by the chemists and the doctors before these discoveries were established.

In the end it becomes, as so many problems do, an agricultural one and here again research is required in several directions not only in connection with the actual cultivation methods adopted with the Cinchona tree, but also with the pests and diseases which attack it. Again the question of the possibility of increasing the yield of alkaloid in the bark arises. Can this be influenced by plant breeding methods? A great deal of research has been carried out in Java in this direction and some of the high yielding strains produced there, usually known as "ledger" strains, are being now cultivated in this Presidency. It is quite possible, however, that a high yielding strain could be evolved better suited to withstand our climate and conditions than Java ledger.

The question then is, are the many possible lines of scientific research being prosecuted to the utmost in this presidency, and are they amply supplied with facilities, with money and men and apparatus? This is a question for not only politicians to discuss but also for the man in the street and if the latter can be induced to take a lively interest in such matters and understand the aims and objects and the necessity for research and to see to it that it is not stifled, then the Prince's message to the public through the British Association will not have been delivered in vain.

Village Gods*

BY

PROFESSOR K. SUNDARARAMA AYYAR M. A.

While one can easily admire the industry and devotion with which Dr. Elmore has gathered information on his subject in this work, we are of opinion that he lacks the sympathy and insight which alone can enable him to comprehend the Dravidian mind and furnish him with the key for unlocking the secret of the civilisation and history of the South Indian people.

In the first place, Dr. Elmore has not been able to bring to bear upon his subject the significance of the fundamental fact

* Dravidian Gods in modern Hinduism.-By W. D. Elmore Ph. D. Published by the Christian Literature Society for India.

that the Indian mind is apt to give a religious turn and colour to every branch of human life or knowledge in which it feels an interest. The village "cults" and "worships" with which Dr. Elmore deals are in many cases, not at all connected with what is really Indian religion, but only commemorations, in response to human needs and emotions, of local personages or of events once of value to the collective life of the people in their villages. Dr. Elmore himself once comes very near to realising the importance of this fact when he says in his introduction that "their *history* is contained in the somewhat confused legends recited by wandering singers who attend the festivals and assist in the worships". Though the people inhabiting this continent of villages have never had "histories" in the manner of those who in western lands, have cultivated urban life and civic virtues, their habit has been to preserve the memories of important local events and of human personages—and not "local gods" as Dr. Elmore calls one and all of them in his sheer simplicity—connected with their local history wholly or mainly through these so-called "cults" and "worships". Dr. Elmore is right when he says that "the Brahmins have a considerable interest in these gods". Really they are not "Gods" but only or mostly the noted figures of Indian rural history. The Brahmins have always regarded themselves as sprung from the people and lived a co-ordinated and corporate life in close association with all Indian social groups, castes, and guilds,—and hence this "considerable interest" of which Dr. Elmore has spoken. Hence, too, we cannot accept his next sweeping statement that "they are ashamed of their connection with this worship and of their fears of the gods." Further, he too says elsewhere (p. 9) that "the Brahmins quite commonly direct some parts of their worship and often are present usually standing at a distance owing to inability to stand the sight of bloodshed when animals are sacrificed." This may be *wholly* true of a few educated men, so-called, of today—but not so of the *true* Brahmins, even of the rural India of today. We must not also forget that custom is apt to depress, if not to blind, man's reasoning faculty; and hence most of our village Brahmins might also be, found ignorant of the true meaning of many village festivals, cults, and worships as just explained. And certainly Dr. Elmore is not right in saying that the Brahmins only "*pretend* complete ignorance" of it. The truth is that, as the great French scholar (Dr. Renan) has said, though India has left no history which can be accepted as such by modern minds and valued as *authentic* in Europe today, it has not failed at any time to discover its "soul" to the seeker after truth; and hence

we can, if we have the will, write out a "*Constructive History*"—in the sense in which the late Professor Max Muller used the term—of Indian life and society, whether rural or other, from her past records and present customs and institutions. Dr. Elmore is certainly right when he says, in regard to our rural festivals and cults, that "the written sources of information are limited." But he is mistaken when he supposes that the information he has gathered in this book is concerned with what he calls either the "daily religion" or "the gods" of the South Indian people. Many of his stories relate to purely local events and personages and only proves how rural India still effectively maintains her own realistic method of dealing permanently with such of them as have attained to a character and status worthy of note and have exhibited features which may be presented in a concrete shape to succeeding generations of the people. We may well note here that Dr. Elmore himself says (at p. 59): "In those cases where a local story cannot be secured, it is very probable that there was a local origin, the history of which has been lost."

It is true that, in every Indian village, there is to be found the immemorial worship of a feminine village goddess known as *Amman* (mother). These deities might possibly have given rise to the *generalised* conception of Sakti (divine energy); and, later on, the acceptance of them as "usually the wives of Siva" (*Vide* Dr. Elmore's work under review, p. 7) might have gone to strengthen the worships of such deities as the "Seven Sisters" mentioned in Chap. III of Dr. Elmore's work. Whether this is the correct explanation of what Justice Woodroffe (late of the Calcutta High Court) calls "the Religion of Power" found in our *Agamas* and *Puranas* is a point which has not yet been, and may never be, finally settled. Dr. Elmore makes a rather cocksure statement as follows:—"The Sakti ceremonies in the Dravidian worship are an entirely different matter from the Sakti Pooja of the Tantras. These ceremonies are not markedly immoral, but are far more terrifying than the Sakti ceremonies in Hinduism. The worship of these Dravidian ceremonies is simply propitiation to prevent their doing some evil." Dr. Elmore also says:—"Every Dravidian god has something of the demon in it, and these Saktis are pure demons." These Saktis are, in his view, "female Dravidian deities," different from "the wives of the chief gods who have come to be called Saktis". But eminent Indian scholars like the late Professor M. Rangacharya have maintained the contrary view (*vide* his little work, "The function of religion in social Evolution.") The mere fact that the worships in South India found and described by Dr. Elmore are more "terrifying" than those adopted and appropriated by Paranic or Tantric

Hinduism cannot be accepted as showing that they are non-Hindu and specifically Dravidian. Nor can we arrive at such a conclusion from Dr. Elmore's assertion (*vide* Chap. II) that "usually a Brahman will not act as priest, owing to the fact that they cannot endure the sight of the bloody or animal sacrifices by which the village deities are propitiated." For, this is true mainly of the Brahmins of South India, and not elsewhere:

In Chapter VI of his work, Dr. Elmore deals with the topic of "Demon Possession". It is mainly devoted to the description and explanation of the "Demon Doctors" and their performances for the exorcism of demons. We have already seen that Dr. Elmore calls Dravidian Saktis "pure demons", as being "more terrifying" than the Hindu Saktis. This shows that he has a rather imperfect comprehension of the whole subject. A comparative study of it can easily be made to show that the demons are all connected with the puranic (and Agamic) "*bhutas*" and "*bhuta ganas*". Both have a common origin and are included among the attendants of the god, Siva. It is no doubt true that Bhutas (or demons) are mainly worshipped among the lower strata of Hindu society. But, as already pointed out, the Brahmins also offer them due homage and sacrificial offerings, though, in most cases, they may not take part in the ceremonies on account of the prevailing custom of shedding the blood of animal victims. Bhuta worship exists in the Tamil, Telugu, and Kanarese tracts of South India. They are mostly worshipped in their own temples. They have also their places in groves, forests and sometimes in street corners and solitary village spots. The late Dr. Burnell investigated the subject in his monograph on Devil Worship among the people of South Canara,—a work which may still be studied with advantage as showing how the Bhuta worships in South India are connected in origin with the Puranic and Tantric worship of Siva and Sakti. But we cannot further pursue the subject here.

We shall, in conclusion, briefly refer to Chapter II of Dr. Elmore's work, called "The conquest of the Dravidians." Dr. Elmore says: "The hymns of the Rig-Veda give us much light on the great struggle of the Aryans in conquering the Dravidians". This so-called "struggle" of races in India is based on the acceptance of the old theory that a Western "Aryan" race invaded India through the passes on the N. W. Frontier and settled therein after conquering the ancient Dravidian inhabitants. This theory has now been exploded by the labours of several Western antiquarians and of learned South Indian scholars like Mr. P. T. Srinivasa Aiyangar, M. A. of Trichinopoly. The evidence of all Indian authorities like the Puranas and Hari

Vamsa goes to establish the very opposite view that the movement was from India Westward into Persia, Asia Minor, Sumera, Hellas, Caucasus, etc. The Sumerians, especially,—of whom we have recently heard much—only went westwards and settled as conquerors in ancient Southern Mesopotamia where they had been preceded by the Semites. In his "*Ancient History of the Near East*", H. R. Hall says:—"On Conquering the country, the Sumerians adopted the Semitic deities of the soil. Again:—"They were decidedly Indian in type." "The Sumerians were an Indian race which passed certainly by land, perhaps also by sea through Persia, to the valley of the Two Rivers". It was in the Indian home—perhaps the Indus valley—that we suppose for them their culture developed." The whole work must be studied and pondered over by all Indians who wish to investigate the true origins of their ancient racial and cultural history.

Rural Transport

BY

K. SRINIVASAN, B.A.

Transport is the act of carrying goods or things from one place to another. It is only owing to transport we are at all able to purchase articles in a place where the same is not produced. It helps mankind to transfer goods from a place where it is less useful and abundant to a place where it is more useful and scarce so that the same can be sold to advantage. But for transport, trade would only have been purely local and never emerged considerably beyond barter. This is particularly proved from the history of commerce, wherein always a revolution has set in immediately following any revolution in transport.

In olden days when the mule was the only means of transport and there were no roads for vehicular traffic, trade was purely confined to articles of high value and little bulk like bullion, camphor, saffron, spices and precious stones, goods that could be literally carried on a man's back. With the growth of roads and vehicles, however, still heavier articles such as cutlery, clothing, vessels, etc. entered the list of commerce, and trade became wider. Still it was not possible to carry even useful goods of decent bulk such as cereals, oilseeds etc. cheaply beyond a radius of fifty or hundred miles, except where transport by water was available. In consequence, it often happened in the past that people in a particular area suffered badly for want of an article even though there was a superabundance of the same in a neighbouring area. At the present day, however, thanks to the steamship and the railway, there is not an article that might be

wanted somewhere that could not be transported to the place required. Thus we export our jute, tea, wheat and cotton to countries at the very end of the globe, and import so many articles of our everyday need such as clothing, paper, soaps, glass and matches etc., besides machinery and hardware. This has been made possible only owing to the invention of the steamship and the railway without which perhaps, we would suffer from a double famine of abundant crops and no manufactures, at the same time as our fellowmen elsewhere would suffer for want of work and food as well.

Thus the value of transport consists chiefly in its ability to create a market for our surplus goods elsewhere, and bring to our doors such of our necessities as we cannot produce profitably, thereby making life pleasurable and society rich. It follows naturally then that the better organised a country's transport is the greater should become its happiness and prosperity. It is for these reasons that modern nations are investing so heavily on developing their systems of transportation. Such systems may be of three kinds: International between one country and another such as steamship lines and continental railways; Provincial between one part of a country and another or Urban connecting big towns and places of industry within a country, each with one another by a network of railways, canals and coastal services; or Rural connecting towns and villages round, to the mutual advantage of both by a system of good roads, waterways, and country trucks. It is only with the last however, that rural India is concerned.

An important result of British connection and India's peculiar position in the world market as a producer of raw products and a consumer of manufactured goods was our alien merchants and government came to recognise the value of the steamship and the railway very early, as connecting the interior with the port and the port with the countries abroad and spent freely on the same, so that to-day India possesses one of the finest network of railways, and all the world's best shippers call at her ports. But the result of all these without a simultaneous development of rural transport calculated to develop her internal life, trade and industry was only to make India a fertile exploiting ground for the foreigners. In consequence, in spite of the numerous other developing influences of British rule, India has steadily become impoverished so that to-day here people are counted among the world's poorest, though the country itself is still one of the richest.

Consequently, to day, no problem is more pressing as a preliminary to national re-construction than the development

of rural transport. Nor could it be otherwise in the case of a country like India where depend on agriculture nine-tenths of the entire population that live in the villages for their support. It is for these reasons that Mahatma Gandhi has repeatedly claimed that the soul of India was to be found only in the villages. It is a happy augury of the times, that all our leaders with out an exception, seem to have realised this need for rural reconstruction. But it cannot be said equally truly they have as yet successfully evolved any widely accepted workable programme of reconstruction for the villages. The late Mr. C. R. Das, the Servants of India Society, the Y. M. C. A., Mahatma Gandhi, Mr. C. R. Reddy, Mr. C. Rajagopalacharya, and many others nearer home have attempted at solving the problem. But they seem to have all of them nearly broken down each in his preliminary attempts to draw the natural leaders of the country side—the educated middle class youth—into village life.

Rural reconstruction is not a mere sentiment of idealism. It is as much economic as it is social or moral and involves the education and uplift by enrichment of the village folk. Of the two above mentioned, the enrichment of the village folk is the most important first work to be done, for not till the villager is above wants can he find time to think of education and uplift. To achieve this, the leadership of the educated middle class is indispensable. But the middle class, lured to town life and a high standard of living, find in the present day village, life uncongenial and economic opportunities few to be tempted to migrate to country side. Could we by some means then make our village life more congenial and create new opportunities for livelihood so as to attract the middle classes to rural parts.

It is from this standpoint, the development of rural transport becomes an essential *sine qua non* to rural construction. For anything, ease of intercourse is necessary; and easy intercourse between the town and the village is bound to have a toning effect on village life. Any urban wayfarer into our country side could easily notice that villages round about towns are more prosperous, better kept, and engaged in such industries as dairying, gardening, weaving, basket making, and pottery, contrived for and kept by the neighbouring townsfolk. This is all made possible only owing to the availability of quick and cheap intercourse between the town and the village, an advantage which villages farther than ten miles from towns do not at present possess. It is only in order that these drawbacks might be remedied and equal opportunities for development given to villages far and near to towns, the development of rural transport becomes necessary.

For rural transport to be efficient it must not only be cheap, but also fairly quick. Cheap transport is necessary for the carriage of agricultural bulk commodities from the villages to the nearest railways of commerce. Where this is not available the increased cost of transport acts as a deduction from the price the villager would otherwise get for his produce; in some instances this deduction is so considerable that it drives the peasant to give up the cultivation of produce that would have been quite profitable if only cheap and ready transport was available. For instance, during the late war, when railway freight rose very high, and ships became scarce for transport, there ensued a shrinkage in the production of bulk commodities like casuarina fuel, groundnut, paddy etc., merely for the reason that cheap and ready transport was not available. Fortunately, however, under British occupation, our country has been well spread with a network of railways purposely designed to carry our raw produce as cheaply as possible to the exporting points, that little more could be done in this direction though in regard to inland rail-road development whose full importance was realised but recently, there is yet considerable scope for expansion.

Even in regard to roads that act as a feeder to railways, the situation is steadily improving under our Local Boards who are yearly adding to the mileage though in many instances they are found to be indifferent regarding the efficient upkeep of the same. Withal our roads are serviceable and despite all improvements in other forms of transport, such as the Railway, the electric tram and the motor, it is doubtful whether in our present day Indian economy, the bullock cart can be displaced from being the prime means of transporting bulk commodities on inland roads. Serviceable as it is its chief drawback is its inherent slow locomotion. Consequently villages far away from towns are prevented from pursuing profitable subsidiary occupations such as dairying, gardening fruit raising etc., which depend primarily on rapid and easy transport for their existence. Further this lack of easy transport from the village to the town, induces the more prosperous and well-to-do to migrate to the town be it for pleasure, education or trade.

In order that this undesirable depopulation of rural parts be checked, it is necessary that transport ought to be quickened and the distance between the village and the town annihilated. For this no remedy can be suggested than the development of motor transport in rural parts. The phenomenal increase in motor traffic in recent years, and its growing popularity has proved its utility and adaptability to Indian conditions. But as

at present, it is mostly on the commercial principle of profit instead of service, the full utility of these motor services has not been derived by the public. They usually charge the maximum the traffic can bear, and furthermore serve areas where it would be profitable, instead of where it is needed. These coupled with their intermittance and irregularity in service act as deterrents in the proper development of rural transport, and the reorganisation of village economy we might expect to follow in the wake of a quickened transport in rural parts.

(To be concluded).

Village Panchayats in Madras.

We have perused with interest the report of the Registrar General of Panchayats for the year 1925-1926. The year opened with 579 panchayats and at the end of the year there were 933 Panchayats which is an encouraging figure. It appears that about a fourth of the total number of panchayats were not functioning during the year either because the elections had not been completed or because village apathy and opposition stood in the way of any work being attempted by the elected panchayatdars and their presidents. There are panchayats now in all Districts except the Nilgiris where no attempt has yet been made to start panchayats. The largest number of panchayats was in North Arcot (276), Anantapur and Tanjore coming next with 99 and 75 respectively. Less than a thousand panchayats for a province of the size of Madras is indeed a poor figure. Apparently there has been slackening of the enthusiasm of the honorary workers owing to the pecuniary sacrifices which the work involves. We are alive to the difficulties they are labouring under. May we repeat the appeal which we made to them on a former occasion and remind this band of worthy men that they are engaged in a noble cause, that in the village panchayat we have an efficient instrument of rural reconstruction and there should not be any slackening of efforts particularly at this juncture. May we also appeal to government not to put undue strain on the self sacrificing labours of honorary workers and to see to it that steps are taken to re-imburse them their out-of-pocket expenses which is the least they are entitled to expect in the discharge of their duties.

Panchayat elections seem to have given general satisfaction and it is gratifying to note that in most villages the voters have

proceeded on the principle that each important community should be represented in the panchayat. As many as 15 panchayats had Adi-Dravida representatives and it is an encouraging feature of the movement that the election of Adi-Dravidas is becoming less and less rare. The practice of entrusting the village headman with the collection of panchayat fees and taxes appears to have been general, but there have been frequent complaints from panchayats of the refusal of village headman to help them in this behalf. We hope that the District administrative officers will take suitable notice of the conduct of such recalcitrant monigars. A number of panchayats have engaged themselves in the carrying out of works having for their object the good of the village community. Several of them attended to the construction of new village roads, the repairs of village streets, the clearance of pricklypear which had overwhelmed and practically obliterated footpaths and cart tracks. These clearances and repairs have generally been executed by mobilising village labour. The general resources of the panchayats were utilised in some cases and in other cases special taxes were levied. A few Taluk Boards transferred to panchayats the maintenance of village roads within their limits together with the annual maintenance allotment provided for the purpose. We consider that this is a direction in which the functions of the Taluk Boards may be more largely entrusted to panchayats. A few panchayats did work on roads as contractors for Local Boards and the profits realised therefrom were added to panchayat funds. The care of entrusting trees belonging to Taluk Boards in villages together with the income therefrom was transferred to panchayats in some cases. A great step forward in the field of elementary education has been taken during the year by the opening of 300 panchayat-managed schools in schoolless centres. The result of this experiment will be watched with interest. A beginning was made during the year in the establishment of panchayat libraries and 103 panchayats in 19 districts established new libraries while 10 panchayats were running reading rooms also. The general sanitation of the village appears to have been attended to by some panchayats which employed sweepers paid out of the panchayat funds for the daily cleansing of streets and public places. Several panchayats co-operated with the Health Staff during seasons of cholera and other epidemics, purchased medicines out of their funds and gave them for distribution. Presidents and members of panchayats have willingly assisted in the work of vaccination, whenever vaccinators notified them previously of their visits and sought the assistance of panchayats. The protection and supply of

good drinking water continued to claim the attention of a large number of panchayats who in many cases undertook small repairs to tanks and wells including silt clearance. During the year under report, the panchayats were formally invested by government with powers to manage turns of irrigation and regulate distribution of water.

It is clear from the report of the Registrar General that the panchayats have on the whole given a good account of themselves and engaged in activities which have for their object the bettering of rural life and conditions. We are sure that with a determined effort on the part of the government it is possible to render this ancient village institution a valuable and efficient part of the administrative machinery of the province.

Co-operation and Education

Under the auspices of the Madras Teachers' Guild Mr. C.K. Devadhar, C.I.E., member of the Committee on Co-operation, delivered an interesting lecture on the place of Co-operation, in Education. The Hon'ble, Mr. A. Ranganatha Mudaliar, the Development Minister presided.

The Chairman, in introducing the lecturer said that he was one of the founders of the Servants of India Society and had become its President now. He had always been interesting himself in the upliftment of the weak and depressed classes. His work had always been among them. Engaged in this work, naturally field of co-operation attracted his attention and everybody who knew anything of the movement in India would admit that Mr. Devadhar had taken a leading part in the movement all over India.

Speaking on the subject matter of the lecture, the Hon'ble Mr. A. Ranganatha Mudaliar said that though the movement had spread rapidly in the land, there was yet room for expansion and more than that there was scope for its being reorganised and run on more efficient lines. The expansion had not been what it ought to be because of the ignorance of the members of the societies as well as the masses in general, so that any attempt made to remove the illiteracy among the people and to inculcate the high ideals of co-operation in them must be most welcome. He could see no better place to fulfil this action than the school. To his mind co-operation had a very valued place in any scheme of education. Text books could devote a small portion of their

contents to co-operation and its ideals. But any amount of preaching could not be effective unless followed by practice. Young lads might be trained in co-operative methods. Any attempt to inculcate among the young lads the spirit of co-operation deserved sympathy and encouragement. They were confronted with one difficulty when they start societies in schools. The statute said that no one below the age of 18 could become members of co-operative societies. To meet this difficulty, himself and the Registrar of Co-operative Societies had devised a method by which without breaking the rules they could bring young pupils also to take part in the working of a society. All that was necessary was to get a number of older students who were 18 and above and also some teachers and form the society. The other boys who were less than 18 might join the society as associates. For all practical purposes they would be members. In this movement, the material advantages must not count much. The organisation which brought these young men together, would make them feel as one, would teach them to work as a team, and would enable them to forget angularities and small differences. It was rather for this purpose that the speaker would see that the movement should spread.

In the course of his adden, Mr. G. K. Devadhar said that ever since his first study of co-operation and its ideals, his faith in its powers and potentialities for doing the utmost benefit to the people was unshaken. One of the reasons which induced him to take up the subject for the discourse that evening was that though the essential aspect of the work was of an economical character, the important aspects of the work were moral and spiritual. The subject of co-operation had a very important message to give to the people and to the members of the teaching profession in particular. They could not ordinarily find a profession which had a record of unselfish and unostentatious work behind it than the teaching profession. They always aimed at the higher moral development of the pupils under their charge. If in India to-day there was any very urgent need of a particular aspect of work being promoted and built on sound foundations, that need was the promotion of the co-operative movement. The preamble of the Act only laid stress on the material aspect, but if they read between the lines they would find that it did not stop there and that it aimed at the inculcation and stimulation of the habit of thrift, self-reliance and self-help. If there was at any time in the history of the country, especially in the process of the evolution of the masses, when these virtues should be developed, it was to-day. That very morning, he

visited one or two housing societies that were formed by the Government for the benefit of the depressed classes. He was pleased to see the members housed in decent buildings, but when he asked the members about recognising their responsibility for repaying the advances, he was disappointed to find that none of them realised their obligations. They did not even feel grateful to the Government. He was always prepared to excuse such lapses because the people had been brought up in that kind of atmosphere. His belief that the urgent need of the day was the inculcation of real co-operative principles was confirmed after the visit. He could not conceive of a better class of people to do this work than the teachers. This kind of work could not be done by any one else. The teachers were best fitted by their training and education to such work. He appealed to them to spend a portion of their leisure to do such social work. The need among the illiterate was not so much for the removal of ignorance as for the development of moral and spiritual ideals. Again, there was no gainsaying the fact that they must live in an age of democracy in the future. It had come to stay and therefore they must study the principles that would make democracy possible and the study of co-operation was essential in this respect. The net-work of co-operative societies was vast and comparing the figures of members and the amount of transactions during the past few years, he would say that the movement had come to stay in India for the good of the people. The movement contained in it the germs of that great force which would make for the progress of the country, and if that force was to be made serviceable, it must be done only through developing the co-operative movement, and placing it on sound foundations of co-operative education. And for placing the movement on a sound educational foundation, he would like to see the subject introduced in the curriculum of education in all grades. Even in commerce courses this should be included. In Bombay there existed what were called agricultural schools where systematic training in co-operation was given. He did not know whether such schools existed in this province. An attempt was also made to teach them practical co-operation by starting co-operative stores in the schools. There were now about 524 such societies in the Bombay Presidency. Referring to the development of the movement in the West, Mr. Devadhar pointed out how the Universities there were able to do much in the direction of spreading the movement, how the wholesale societies organised there were able to start institutions to train young men to be workers in the field and how the business side of co-operation had been developed,

What they wanted was a band of culturists and the speaker could not think of any other class of people from which to recruit the enthusiasts than the teachers. In America, they had what were called "co-operative summer schools" where university teachers took classes. In these schools, all subjects were taught.

He was glad that attempts were being made to interest the students in primary schools in the subject of cooperation by introducing some lessons on simple co-operation in the text-books. What was needed most was the training of the primary school teacher in the principles of co-operation. The teacher had to become the life centre of the village and for that purpose he must know something of everything. Hence, the subject of co-operation must form an essential part of his studies. The training schools should include the subject in their curriculum. In the high schools the teachers could teach the pupils the history of the movement in India as well as in other countries. They could start co-operative societies which must be managed by the students themselves. In the colleges, students might be asked to merge their own clubs and associations on co-operative lines. In India no definite efforts had been taken to do the above things and to secure the sympathy of the teachers. He would appeal to the members of the Guild, under whose auspices he was delivering the lectures to devote some time to the study of the principles of co-operation. He found the mass generally intelligent but what was needed most was a band of workers who would guide them in the right direction.

In conclusion, Mr. G. K. Devadhar observed that it was only his earnest faith in the vast potentialities of the movement that emboldened him to speak to an audience of teachers. The movement was full of great powers and of great opportunities for the betterment of the mother country. There were some enemies for the movement who could be turned back only with the armoury of knowledge. Vigilance and activity would be required if the enemies were to be kept outside the gate. He would ask the teachers as leaders of great educational movements to give the co-operative movement their sympathy and moral support which it desired and to promote and protect wherever possible the spirit of co-operation.

Physical Culture in Ancient India*

BY

PANDIT MADAN MOHAN MALAVAIYA

Throughout the best period of Hindu history you find Vyayama inculcated upon every one, high and humble. You find Krishna and Balarama indulged in Vyayama; you find the Pandavas taking systematic exercises every day; you find Bheema and Duryodhana practising their Gada exercise for years together in order that at the moment of trial they should be able to achieve their end. Even when Jarasandha and Bheema had to wrestle, you know what a match it was and that it lasted for twenty eight days; and you know that it was only by individual prowess that Bheema was in the end able to defeat Jarasandha and to liberate the large number of men, the defeated kings and others who were kept in prison.

You will find in the Mahabharatha a beautiful description of all the tricks of a wrestling match which Bheema and Jarasandha indulged in. That shows that this art had been developed and was appreciated to a high degree during the days of the Mahabharatha. When Krishna and Balarama were invited by Kamsa to a wrestling match they went cheerfully. Could they do it if they had not cultivated physical exercise, could they do it if their bodies had not been developed for feats of strength? They went and you know how Krishna finished Kamsa. You know how he caught hold of Hasti and finished him; and how he fought Mushti and Chanura and demolished them. It is all the result of systematic physical training. Until 30 years ago many of our people used to take physical culture in a larger measure than has been the case for some time past. I have found respectable men in the highest positions, royal princes and other noble men taking exercise regularly every day. I know that at least some of our pandits, my own teacher and guru and many respectable senior men whom I have known in our Universities taking exercise regularly after performing their sandhya in the morning. But as a community and as a nation we have ceased to value physical culture and the result is to be seen in the deterioration of the race that has gone on for a long time. I am sorry to think that we have fallen from our high ideal, the ideal of Brahmacharya or studentship; 25 years of their life

* Extracts from an address delivered by the Pandit at the anniversary of the Bangalore Physical Culture Institute.

ought to be spent in the development of the intellect and of the body. That is gone as an Institution. We do not value Brahmacharya to the same extent that our ancestors did. And in the days of Brahmacharya when students were placed under the Gurukula you have ample proof of the amount of development they achieved. The best of India's sons of the highest and noblest families, and princes were sent to humble Brahman gurus to be trained there not to love the life of softness and luxury but to love the life of hardness, hardship and asceticism and to be prepared to begin the duties of life as Grahasta. We have to revive the institution of Brahmacharya. Brahmacharya is the supreme strength. When an opponent was defeated by Arjuna, the former said to Arjuna, Brahmacharya is a supreme virtue that is established in you and that is why you have defeated me to-day." That is the value of Brahmacharya. These feats which have been performed depend for their success upon the amount of Brahmacharya that a student has in him. It is a part of the Yoga, of the Pranayama. Without it, these feats cannot be performed, and the two are very close to each other. This Brahmacharya we have to revive; and we have to revive with it physical culture. As a deer will not approach a lion, enemies do not dare to approach a man who is taking exercise regularly every day, who has made his body compact and strong by Yoga that was the incultation in Vyayama. As we are to perform Sandhya both morning and evening regularly as a religious exercise, so should a man and a woman take physical exercise every day as a part of one's duty. Modern nations know the value of physical culture to a much greater extent than we do and, as in other respects, I regret to find that we are far behind them in this matter of physical culture also. You know to what extent the Americans carried the system. The Englishmen, the Frenchmen and the Germans have all carried their system almost to perfection. You know what the Japanese have done 50 years ago; they were not half as strong as they are now. They were going to be devoured by the European nations, as we have unfortunately found ourselves in this country. But they woke up in time and made up their mind with patriotism as their religion to allow no differences of caste, creed and communities to stand in the way of service to the country and secondly they began to develop physical culture. And you know what they have achieved. In 20 years' time by a system of physical culture they trained up their young men so well that when the China War broke out in 1895 they came out successful. They have also defeated the Russians in 1905. It was all the result of physical culture imparted in

their schools and colleges and in their homes supplemented by military training in colleges' and Universities. Even so have you to train our young men to-day.

I am glad to find our young men here looking healthy and happy, but I should like every one of them to go through a course of physical training quite as systematically as they have been put to a course of intellectual culture in the school. Every parent should see that his child has sufficient amount of physical exercise. I say every child because I include the girls also. If our womanhood is weak we cannot have a strong and happy race. In days gone by our womanhood was not weak. Think of Seetha removing with a finger of her hand the Sambhu Dhanassu of her father. Think of Draupadi when she was caught hold of by Jayadratha giving him a jerk which made him go down the earth. Though Draupadi was overpowered later she did not yield without any effort. Think of Kaikeyi coming to the rescue of her husband when the wheel had to be lifted, when Dasaratha was engaged in the field of battle. Our womanhood in the past was strong. To-day the womanhood in every other country is strong and our womanhood must be strong again if we are to be a healthy and strong race. I am sorry to think that the system of early marriages has sapped the foundations of our strength.

What should we Eat.

During their visit to this Presidency, Their Excellencies the Viceroy and Lady Irwin visited the Laboratories of the Deficiency Diseases Enquiry at the Coonoor Pasteur Institute which is being carried out on behalf of the Indian Research Fund Association under the direction of Lieut. Col. R. Mc. Carrison C. I. E., M. D., D. Sc., L.L.D., F. R. C. P., I.M.S.

The object of the enquiry is to ascertain the nature of the diseases which are brought about directly or indirectly by defects in quality and balance of the foods in common use in India and the means of preventing them. Its scope is wide, embracing the whole field of nutrition of man and animals, the determination by chemical and biological investigations the value of the common food-stuffs of Indians, the devising of simple, cheap and nutritious diets for the races of India whose religion or circumstances in life require adherence to certain foods and food habits, and a study of the relations of nutrition to various problems of Agriculture and Animal Husbandry, such as the effect of soil, irrigation and manurial conditions on the nutritive value of food grains vegetables, dairy, and fruit produce.

Col. McCarrison explained to their Excellencies the experimental work carried on in the Laboratories with actual demonstrations. He said that not many years ago it was thought that so long as a diet contained the proximate principles—proteins, fats, carbohydrates, water and salts—necessary for the provision of energy, heat and the repair of the body tissues, all was well. It was now known, however, that these do not suffice but that certain vital factors of food—commonly spoken of as “vitamins”—are essential to the proper utilisation by the body of these proximate principles of food. He said “vitamins are as the spark which ignites the fuel mixture of a petrol driven engine liberating its energy. The fuel is no use without the spark nor the spark without the fuel.” Both must be present in a well-constituted diet, the one being as essential to life as the other. The effect on the animal organism of an insufficient supply in the food of one or other of the vitamins, and the diseases to which their insufficiency gives rise were explained, as well as the distribution of these food factors in nature.

Their Excellencies' attention was drawn to other equally important matters such as the necessity for a proper balance between various constituents of the food, each in themselves good but liable to cause disease by reason of the excess of one in proportion to another. For instance, whole-wheat (atta) and oatmeal are amongst the best cereal foods available for mankind but in the absence of certain vital factors, such as are contained in milk, these foods exercise a toxic action with the production of stone-in-the-bladder and the diseases on the urinary tract which follow it. By the simple expedient of adding a sufficiency of milk to the atta or oatmeal diets, these become properly balanced and the disease is prevented. Other examples of disease due to food faults of various kinds were afforded by scurvy, rickets, certain diseases of the eyes, lungs and gastrointestinal tract, severe anemias, and other diseases associated with softening of the bones which give rise to much suffering amongst purdah women and their children in certain parts of India.

Colonel McCarrison also demonstrated by actual experiments in progress in the Laboratory how important were certain mineral constituents of food—lime, phosphorus, iron, iodine, manganese, etc., and how these bore, in their turn, a quantitative relation to one another and to the other essentials of a perfectly constituted diet. Thus he showed how there must be a balanced adjustment between the amount of fats or of lime and the amount of iodine in the food, as otherwise disease of the thyroid gland might result, and how growth was influenced by man

ganese. He pointed out that not so long ago, disease in general was considered to be due solely to positive agencies,—bacteria and other pathogenic agents—but how the newer knowledge of nutrition had demonstrated that many kinds of disease resulted from certain deficiencies, or negative influences, in the food—deficiencies of vitamins, or mineral salts, or of protein—either absolute or relative to other food essentials: and, that by the use of faulty and illbalanced food, the tissues of the body were rendered susceptible to invasion by bacterial and other disease-producing agencies.

One experiment, of which the result was demonstrated, consisted in feeding two groups of monkeys on the same food. One group was given the food in its natural state, the other after the vital factors (vitamins) had been in great part destroyed by subjection to a temperature of 1300 c for two hours. The group receiving the untreated food remained well, while some of the group receiving the treated food developed dysentery. Both groups were found to be “carriers” of the organism which causes dysentery but only those fed on the devitalised food acquired the disease.

Colonel McCarrison then explained what a perfectly constituted food was. He said that for the layman there was little to remember. A perfectly constituted food was provided by the following ingredients, whole-meal flour, or other whole cereal (rice, cholam, cumbu, etc.) milk, milk-products, eggs, sea-food (fish), green leafy vegetables and fruit in abundance with meat occasionally. So long as a sufficiency of each of these was taken in proper proportions man had little to fear from disease resulting from malnutrition. Meat, while useful in moderation, was an unnecessary addition to man's food provided he used enough milk and curds which afforded the best of all known proteins and much else besides of high nutritive value. The difficulty in India was that there was not enough milk and milk-products “to go round.”

The agricultural bearing of the Colonel's work was demonstrated by means of charts showing the results of experiments on the effect of soil, manure and irrigation on the nutritive quality of food grains, and the manner in which the prevalence of certain diseases—such as beri-beri—was determined by agricultural practice. Thus in the East Coast Districts of the Madras Presidency which is the endemic home of beri-beri in India, it was shown that the endemicity of the disease was largely determined by the cultivation of rice to the almost complete exclusion of supplementary foods which must be eaten with the rice, if nutritional needs are to be adequately served.

Notes and Comments

Dr. Annie Besant.—Under the auspices of the Commonwealth of India League a public meeting was held in the Gokhale Hall, on October 1, to celebrate the 80th birthday of Dr. Annie Besant under the Chairmanship of the Hon. Mr. A. Ranganatha Moodaliar, Minister for Development. There was a large and representative gathering and many eloquent tributes of respect and admiration for the great and lasting services of Dr. Besant to the cause of humanity and particularly to India were paid by several prominent speakers. May we add our own felicitations and express the hope and prayer that Dr. Besant may be spared many many years to carry on the great and selfless work for the uplift of humanity to which she has dedicated her life.

Dr. Harold Mann, the retiring Director of Agriculture, Bombay.—Among the numerous farewell receptions given to Dr. Mann was that by the Poona City Municipality. Dr. Mann was brought out to India specially on behalf of the Calcutta Tea Planters' Association. Bombay was lucky to secure his services and in that presidency for the last 21 years Dr. Mann has spared no pains to ameliorate the condition of the agriculturists. A Poona Councillor recently pointed out that if Dr. Mann had not been a government official, the people would have taken him in procession in a cart drawn by themselves; so great is the admiration and reverence in which they hold him. Dr. Mann's connection with the Temperance Association, the Society for the Protection of Children and his work for the uplift of the depressed classes are well known. We wish Dr. Mann many many years of well earned rest and usefulness.

Mr. R. C. Wood.—Our readers are probably familiar with the name of Mr. R. C. Wood who was Principal of the Agricultural College, Coimbatore. He will be particularly remembered for the excellent "Handbook of Agricultural Facts and Figures" which is a storehouse of information useful to practical agriculturists. The Governing Body of the Imperial College of Tropical Agriculture has offered the post of Professor of Agriculture to Mr. Wood who has accepted it. He is a Cambridge man and took the Natural Science Tripos with honours and afterwards the University diploma of agriculture. On completion of this course he remained for a year with his University as Assistant Professor of Agriculture before he joined the Madras Agricultural Department.

The Committee on Co-operation.—The Government of Madras have appointed a Committee to enquire into the progress of the Co-operative movement in the Presidency with Mr. C. A. H. Townsend, as President. The other members of the committee are Mr. R. H. Ellis, I. C. S., Mr. E. P. Stocker, Agent of the Imperial Bank of India, Calicut, the Hon. Mr. V. Ramadas Pantulu, President of the Madras Central Urban Bank and President of the Madras Provincial Co-operative Union, Mr. G. K. Devadhar, President of the Provincial Co-operative Institute, Bombay, Rao Bahadur T. A. Ramalingam Chetty, High Court Vakil, Coimbatore, and Mr. K. T. Paul, General Secretary of the Y. M. C. A. Mr. G. H. Cooke, I. C. S., is the Secretary of the Committee. The committee had been engaged in recording useful evidence on the working of the movement. Co-operators in this Presidency have been we are glad to note, placing before the Committee all

aspects of the problem in order to enable the committee to arrive at satisfactory conclusions.

A Rural Service Exhibition.—A rural service exhibition intended to illustrate the materials and methods of rural reconstruction was held in Madras towards the end of August last. It was organised by the Students Association for rural service, Madras and the other institutions taking part in it were the Ramakrishna Students' Association, the Salvation Army, the Servants of India Society, and the Y. M. C. A., Madras. The exhibition showed what could be done for rural reconstruction. The Government departments had put up in their stalls specimens of agricultural implements, improved seeds, fertilisers, crops and the different methods of cottage industries. In the Health Exhibition, a number of charts and diagrams were shown regarding diseases and their prevention. How to carry on propaganda and social work by rural workers in times of epidemics was also well brought out by means of a number of illustrations. There were also various kinds of cottage industries like weaving, mat-making etc., encouraged and carried on by social service organisations.

The Hon. Mr. A. Ranganatha Moodaliar, the Development Minister in opening the exhibition emphasised the need for village conditions being improved. He was followed by Dewan Bahadur T. Rangachariar, who spoke on the importance of rural service. The next day, a conference of the members of the Teachers' Guild was held to discuss what the teachers could do to assist rural reconstruction. That was followed by a lantern lecture by Mr. Daniel illustrating his method of teaching Tamil script to adults. In a subsequent public meeting presided over by Mr. T. R. Venkatarama Sastri, Advocate general, a discussion was held on Village Panchayats. Mr V. Venkatasubbayya of the Servants of India Society delivered a lecture on Co-operation and Rural Reconstruction. The lecture was followed by a discussion in which Rao Bahadur M. K. Venkatachariar, and Rao Bahadur J. Chelvaranga Raju took part. The last of the series of public lectures delivered in connection with the rural service exhibition was given by Mr. H. Champion Principal of the Saidapet Teachers College on Adult Education with Mr. Arthur Davies, Principal of the Madras Law College as Chairman. The last function connected with the exhibition was a magic lantern lecture by Mr. D. Ananda Rao, Deputy Director of Agriculture on "Agricultural Methods," and several films were thrown out on the screen explaining demonstration methods, appliances of modern machinery and the experiments carried on by the Agricultural Department with a view to increase and better the output of agricultural products in this province. Owing to pressure on our space we have had to hold over for the present a more detailed account of the proceedings, summaries of speeches and lectures delivered in connection with the exhibition.

An Irrigation Experiment in Mysore.—The man who says that the Indian ryot is not responsive to changes and is utterly conservative in his methods and outlook will need to correct himself when he reads of the new irrigation experiment that has been made in Mysore. With the help of Government, cultivators of fields in and around Bangalore are just now having the advantage of electric motor pump installations in their work of irrigation. By these means, water is being pumped by electricity and provided the water supply from the wells, and tanks is assured the facility of this new introduction would prove a most beneficial one to poor agriculturists. It is said that if this becomes popular, the measure would be further extended to the mofussil,

The Royal Commission on Agriculture.—The Marquess of Linlithgow Chairman, and the other members of the commission have returned to India to take further evidence. Replying to the criticism that the Agricultural Commission were attaching too much importance to foreign markets as they affected the Indian cultivator, the Marquess of Linlithgow, in the course of a statement to the Press observed: "The prophets had better be careful, or they may appear a little foolish when in six months or so we present our report. Speaking for myself, I may say that I am fully aware of the overwhelming importance to the cultivator of the Indian home market but that does not mean that I hold external markets to be of no significance. Indeed as regards certain crops, the markets overseas attract quite a considerable proportion of the total production of India while in the case of other crops, though the proportion exported is small that part does in fact represent a very important element in the price-fixing complex. I want to see India paying the closest attention both to the home market and to their marketing opportunities overseas. That is the spirit in which to do business and that is the policy likely to lead soonest to the ideal which all good Indians should keep before their eyes—that of a smiling and prosperous country side resting economically on every available market, including that created by the demand of cultivators as a consequence of expanding the industrial and manufacturing life, field and factory working hand in hand to the great gain of all concerned."

A curious plant.—A floral "fly trap" for the home was exhibited at Westminster recently. Its name is "Dionaea Muscipula." Fly-Eating Plant. This peculiar little plant, which stands only 2 inches above the earth, and comes from the marsh lands of Northern America, is carnivorous, and lives on flies. It has tiny green leaves like those of a nasturtium, with an open green pod in the middle. At the sides grow dozens of tiny green teeth, like miniature crab's claws. This pod stays innocently wide open, its centre giving off a scent specially attractive to flies, and the fly approaches, hovers uncertainly, and then drops irresistibly into the luring green heart. Instantly the pod closes, the little teeth snap and the fly is crushed to death in its jaws. This plant, the only one of its kind in London, if placed in a greenhouse, or a room, will ultimately catch nearly every fly in the air and can absorb them at the rate of hundreds a week.

An insect pest.—The most destructive of all insects is the grasshopper which consumes ten times its own weight of vegetation in a single day.

Reviews and Notices

PROMOTION OF CATTLE-BREEDING AND DAIRYING IN INDIA.

The third number of the Journal of the Central Bureau of Animal Husbandry and Dairying in India leads off with an account of the visit of His Excellency the Viceroy to the Imperial Institute of Animal Husbandry and Dairying at Bangalore. Other eminent visitors to the Institute recently were Mr. Gandhi and Pandit Madan Mohan Malaviya, and in one of the several plates illustrating the journal they are shown in the act of petting and admiring the wonderful cross-breed cow Jill which has given 16 calves and 140,000 lb. of milk in fifteen years and over 12,000 lb. in a lactation period of 300 days. Basing his arguments on what has already been accomplished on the Lucknow Military Dairy Farm, Mr. K. W. Forman, of the Allahabad Agricultural Institute, puts forward a strong case for grading up Indian cattle by the introduction of Holstein-Friesian blood, while the Imperial Dairy Expert, drawing on the experience of other small-holding countries, pleads for the establishment of co-operative village dairy factories all over India. Among the Indian contributors are Raja Radha Raman of Pillibhit and the late Hon'ble Lala Sukhbir Sinha of Muzaffarnagar, who exhort their brother zemindars and educated classes to take up cattle-breeding and agriculture on scientific lines as advised by His Excellency the Viceroy. A scheme of village cattle improvement prepared by the Imperial Dairy Expert at the request of Mr. Gandhi, the essay on the improvement of cattle-breeding and dairying in India by a Parsi under-graduate from Bombay which won the Viceroy's Gold Medal in an all-India competition and an article on insects noxious to domesticated animals are other interesting features of this number. It can be had at the cost of As. 10 only from the Central Publication Branch, Post Box 2078, Calcutta, who also accept annual subscriptions at Rs. 2-8-0.

This most interesting and educative journal is edited by the Agricultural Adviser to the Government of India—in consultation with the Director of Military Farms, Army Headquarters, and four other Government officials.

The Vishnu Purana—A summary with introduction and notes by J. M. Mac Fie M.A., (The Christian Literature Society for India).

Among the Puranas, a critical and on the whole a sympathetic study has been noticeable of late, among scholars. Vishnu Purana is the earliest and the most authoritative. Orientalists have come to know of its value from the monumental translation of Professor Wilson. Mr. M. N. Dutt has by his translation of the Vishnu Purana also earned the gratitude of a large class of readers. Mr. Meffie who is already known for his excellent summaries of the Laws of Manu, the Mahabharatha and the Ramayana has done a distinct service by giving us a readable and on the whole an accurate summary of the Vishnu Purana which is rightly characterised as the greatest historical Purana of the Hindus. Those who have neither the time nor the inclination to go through the original Purana or the translation of it will find the summary a good introduction to the detailed study of the Purana. The notes which are intended to elucidate the text printed at the end of the volume, should prove of great value to English readers who are not expected to be familiar with the subjects dealt with in the Purana. We congratulate the author on his enterprise in writing this excellent summary of the Great Hindu Purana. It may be more useful to scholars, if chapters of Vishnu Purana summarised may be mentioned at the head of each page. Those readers who are desirous of pursuing any particular topic in more detail will find these references of great help.

The Bhagavad-Gita or the Lord's song with text in Devanagiri and English Translation (sixth edition) Messrs G. A. Natesan & Co.

Among the priceless teachings that may be found in the great Hindu Epic of Mahabharatha there is none so rare and precious as the Bhagavad Gita. Innumerable translations of this great classic have appeared since the days of Warren Hastings but Dr. Besant's rendering (published by Messrs. G. A. Natesan & Co, Madras, Price 4 as) is designed to preserve the spirit of the original especially its deeply devotional tone while at the same-time it gives an accurate translation reflecting the strength and terseness of the Sanskrit. Messrs. Natesan & Co, the enterprising publishers have done a service by issuing this cheap edition for the benefit of the public.

The Sugar Supplement to the September issue of *Tropical Agriculture* is a valuable contribution to the subject of sugarcane and the production of sugar. All aspects of the Sugar

problem are discussed within the supplement by competent experts. Among the notable contributions may be mentioned a valuable paper on sugar-cane breeding by Dr. C. A. Barber C. I. E., D. Sc, Lecturer in Tropical Agriculture in the University of Cambridge formerly sugar cane expert for India. Research in sugar industry, by-products of the sugar industry, chemical, mycological and Bacteriological problems in sugar cane production and insect pests of sugarcane are also dealt with by other experts who have brought to bear considerable research on the problems discussed by them.

Two Buddhist Journals:—*Buddhist India* Vol. I No 1. From the opening issue of this quarterly Journal edited by Dr. Dharma Aditya Dharma Charya Beni Madhab Barua M. A. F. Lit. (Lond) we learn that the Journal is not to be the organ of any particular Buddhist Mission nor will it advocate sectarianism or party cause. The promoters explain the policy as follows, "What we seek to establish through our quarterly is the cultural link between India and the Far East and no less between the East and the West. Our periodical is also intended as a medium for the mutual exchange of ideas among the Buddhist peoples as well as for keeping the Buddhist world and those amongst the people interested informed from time to time of the various achievements in the field of modern researches especially in Buddhism and its allied subjects.

We have also received the opening number of the new series of the *Buddhist* "the organ of the Young Priests Buddhists Association, Colombo. The reappearance of the *Buddhist* is intended to supply a new demand. The Buddhists from the bulk of the population in Ceylon and an English organ to express the Buddhist point of view should be in the best interests of the community. We heartily wish our contemporaries a prosperous and useful career.

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సూర్యుడియ

(సాంస్కృతిక సంఘాతముల వత్తిక)

సంపాదకుడు:—ప. స్వామినాథయ్య, రిటైర్డ్ డిప్టీ కలెక్టరు

ఆఫీసు: 9, బ్రాహ్మణ్ గోడౌన్, మైసూరు.

సంపుటము II.] అక్టోబరు & నవంబరు 1927. [సంచిక. 4 & 5

శాస్త్రీయపరిశోధన

Scientific Research.

చానియూక్ ఆచార్యకవి

(రొడాల్యు డి. లిన్ పైడుగారు, ఎం. ఏ., సి. ఐ. యి.)

(వ్యవసాయశాస్త్రాధ్యక్షులు, మదరాసు)

మనకు ప్రస్తుతమును సంబంధించిన అన్ని శాఖలలోను శాస్త్రీయపద్ధతుల
సమగ్రించి పరిశోధనలను సలహాపలసిన ఆచార్యకవిను నేడు క్రమేణ అంగీకరింపబడుచున్నది.
మనకున్నట్లు, తమ కళిమానమును విషయమున చేయుచున్నవారు ఫలితముయొక్క సమ
గ్రము ప్రత్యక్షముగగాని, పరోక్షముగగాని సంపూర్ణముగా గమనించుటయే పరిశోధన
యని తెలిసికొనవలసి యున్నది. మన యువరాజుగారు బ్రిటీషు ఆస్సానియేషనుయొక్క
ఆధ్యక్షతపదవిని పట్ అగ్రు కేతుగారి కొనంగును. పరిశోధనావశ్యతను గురించి నొక్కి
చెప్పచు “శాస్త్రమునకును, ప్రభుత్వమునకును సంబంధమునుగురించి క్రిందటిసంవత్స
రము అక్టోబరులో నాయుపన్యాసమున ప్రస్తావించి యున్నాను. గతసంవత్సరము సామ్రా
జ్యంలో సామ్రాజ్యాధ్యక్షుడయిన సామ్రాజ్యపరిశోధనావశ్యతనుగురించి, ప్రత్యేక
ముగా ప్రస్తావించబడి యున్నందున మరల నీవిషయమునే నేను చర్చించుటలో తప్పే
మియులేదని తలంచెదను. సామ్రాజ్యభివృద్ధి, అధినివేశసభాపరిశోధన విషయమున
ప్రత్యేకసంఘములను నిర్ణయించియున్నారు. ఇందులన సామ్రాజ్య శాస్త్రవిషయక చర్చ
లను పునాదులు చేయబడెనని మనమందరమును సంతోషించవచ్చును” అని నుడివియు
న్నారు. సామ్రాజ్యాధిక సంఘమునకు, సామ్రాజ్యవర్తక సంఘమునకు ఆస్ట్రేలియా
దేశపు ప్రతినిధులుగనున్న ఎఫ్. ఎల్. మాన్ గలుగా రియసుగురించి 1912 క్లబ్బులో
మాట్లాడుచు, పరిశోధన ఫలితముగ ఆస్ట్రేలియాదేశమున వర్ష పాతమున తగిన మంచ
లములలో భూమియొక్క విలువనూడింతలు పెంచుననియు, గోధుమపంట సైతము
అదేరీతిని మూడింతలు పెంచుకొగలదనియు వచించియున్నారు.

నను, కావలసిన నిస్తువులను ఎంతయైనా ప్రయత్నించుకొని తప్పకుండా సమస్యను అందుకుంటే, మనము నా, తేయాము, గోధుమ, ప్రభృతి ప్రయత్నములచేత మా ప్రయత్నములకు ఎగుమతి చేయవచ్చును. పట్టు, క నాయు, పప్పు, అన్నము, నిస్తువులను యంత్రములు మోడలగువానిని తిగుమతి చేయించుకొనవచ్చును. నేడు ఈ సౌకర్యములు లేకపోయిన పరిస్థితులలో ఎంత అభివృద్ధిచెందగలము అప్పు సర్దిచెబుకొందా!

గినినిట్టి మాచిన ఒకదానిని తనరాకపోకలకు తగిన సౌకర్యములను చేసికొనిన యెంత అవసరమైనా యుండవలసి తలచుకొనవచ్చును. ఇందులకునే సమగ్రాజ్యము లన్నియు సమదేశపురాకపోకలనేరాక, ఇతరదేశములలో ఈ విషయము అధ్యయనము కలుగు చేసి కొనుగట్టు అన్నిరీతుల ప్రయత్నములను చేయవలెను.

ఇట్టి పరిస్థితులు మనదేశమునకు సాధ్యము కావలయును. గ్రామములకు, పట్టణము లకు అప్పుడే కాలువలద్వారా, చక్కని బోర్లద్వారా రాకపోకలకు ఏర్పాటుచేసికొని గ్రామసౌకర్యమును ఎంతయైనా చక్కగా బాగుచేసికొనవచ్చును. చిత్రమనాను మనదేశ ములో సంబంధము కలుగజేసికొన్న వెంటనే ఈ అవసరమును కనిపెట్టి స్త్రీమనులను రైలుమార్గములను ప్రథమమునే ఇచ్చట ప్రవేశపెట్టి, ఆ ములను సేపు మనకు చక్కని రైలుగలవు. రేవులుగలవు. అన్ని దేశముల స్త్రీమనులు మనదేశపు మీదుగా నేడు ప్రయాణము చేయుటకు వీలులేనివి. ఇన్ని ఏర్పాట్లున్నను మనదేశమున ఇంకను గ్రామముల బోర్లకదానిని చేర్చుటకు తగిన రాకపోకల సౌకర్యములేననవలసిన ప్రశ్నలు వృద్ధికి వచ్చుటకు వీలులేక యున్నది. మన భాగ్యమంతయు దేశీయుల హస్తగత మగుచున్నది. అందువలన భాగ్యదాయమునకు అవకాశములున్నను, నానాటికి, మనదేశము వీధిదశకు వచ్చుచున్నది.

కావున నేడు మన మెక్కడ వలసిన సమస్యలలో గ్రామరాకపోకల సమస్య అతిముఖ్యమైనది. గాంధీమహాత్ముడు ఈ అవసరమును చక్కగా చదివెకొని, భారతదేశ కర్త గ్రామములలో నున్నదనియు, దానిని మనము గ్రహించిన దేశాభివృద్ధియు పోవు ననియు పలుసార్లు నుడివియున్నాడు. కాని యంతవరకు ఈ సమస్యను చక్కగా పరిష్కరించిన వారెవరును లేరు. చిత్తనందనదాసు, హిందూదేశ సేవకాంగ్రెసు, వై. ఎం. సి. ఏ., మహాత్మాగాంధీ, సి. ఆర్. రెడ్డి, సి. రాజగోపాలాచార్యులు, మొదలగు వారు కొంతవరకు ఈ విషయమున ప్రయత్నించినయే యున్నారు. కాని గ్రామజీవిత మును చక్కగా చదివెకొనిన వారిని వీరంతగ నాకర్షించి యుండలేదు. అందువలన ప్రయత్నములు ప్రారంభముననే విఫలములయినవి.

గ్రామపునర్నిర్మాణమున్న సాధారణమైన కార్యముకాదు. గ్రామస్థులను విద్యాసరి పన్నులుగ చేయుటకు భాగ్యవంతులుగ చేయుటకు ప్రయత్నించుట అవసరము. ఈ రెం టిలో ముఖ్యమైనది గ్రామస్థుల ఆర్థికపరిస్థితులను చక్కజేయుట. ఎప్పుడిది బాగునో అప్పుడే విద్యావిషయమున శ్రద్ధవచ్చును. ఈ ర్థలో అట్టేదలుకాక, భాగ్యవంతులుగాక నున్న సామాన్య కుటుంబములవారు ఈ కార్యమునకు నాయకత్వము వహించవలయును. నేడు ఇట్టి వాగందరును పట్టణవాసములకు వెడలుచు తమజీవిత న్యాయములను పోషించుచు కొనుచున్నారు. గ్రామములకు తిరుగవెడలుటకు పూనుకొనుచుండుటలేదు. ఈ పరిస్థి

తులు మారవలయును. గ్రామజీవితమును చక్కబరచి సామాన్యకుటుంబీకులకు సుఖవంతముగ నుండవలెను చేయవలయును. ఇందులకుగాను రాకపోకలలో తగిన సౌకర్యములను కలుగ జేసిన ఈ సమస్య పరిష్కారముగాగలను. ఇందుల కొకయుదాహరణము చూడుడు. పట్టణములకు అతి చేరువనున్న గ్రామములు అన్ని సౌకర్యములు గలిగి యుండుట అట్టి గ్రామములను చూచినవారు గమనించగలరు. రాకపోకలకు సులభతరమగు, చౌకయగు సౌకర్యములు కలుగజేసినందు వలననే ఇట్టి పట్టణ పరిసరగ్రామములు వృద్ధికి వచ్చుచున్నవి. ఇట్టి సౌకర్యములను దేశమునందలి అన్ని గ్రామములకు కలుగజేసినయెడల, వ్యవసాయభాగ్యములు గ్రామములనుండి ఇతరదేశాల్లకు పంపించువు. ఈ సౌకర్యములు చాల చౌకగనుండి వలయును. అప్పుడే రైలు మార్గ చింతలుచేసి తక్కువధరలకు నిస్తువులకు ఎగుమతి చేయగలడు. భుక్తులు ఎక్కువయినయెడల, రైలు ప్రయాణములకు లాభముండజాలదు. అప్పుడు నిస్తువులు గిరాకీగ అమ్మబడును. ఇట్టి పరిస్థితులను మనము యుద్ధపునీనములలో గాంచి యున్నాముగదా, ఆంగ్లేయుల పాలనవలన, పూర్వముకన్న మనదేశమున రాకపోకలకు ఎక్కువ సౌకర్యములు గలవు. కాని ఆర్థికరీత్యా మాచిన ఇదియింకను చాలవు. సౌకర్యములు ఎక్కువగ విస్తరింపవలయును. ఒకవోటుండి ఒకవోటికి త్వరగా చౌకగా నిస్తువులను రవాణా చేయుటకు అవకాశములు కావలయును.

మోటారుబండ్లు దేశమునంతటను వ్యాపించియున్నవి. వీనివలన ప్రజలకు పూర్వము కన్న రాకపోకలలో ఎక్కువ సౌకర్యములు గలవు. మోటారు ప్రయాణము మనపరిస్థితులకు తగియున్నదనియే చెప్పవచ్చును. కాని అవి నేడు పెట్టుబడిదారుల లాభమునే చూచుచున్నవికాని, ప్రజలకు సేవచేయులయునను ఉద్దేశ్యములేదు. అందువలన ప్రజలందరికి వీనివలన నేడు అంతలాభవంతముగలేదు. ఈలోపమును నివారణచేసిన, గ్రామములకు రాకపోకలకు చాల లాభప్రదములుగ నుండగలవు.

మన గ్రామ పంచాయతీలు Village Panchayats in Madras

1925-26 సం॥ న మదరాసు రాష్ట్రమున గ్రామపంచాయతీలు జేతనజనని గురించి, పంచాయతీల అధికారులు ప్రకటించిన నివేదికమునుబట్టి మనరాజధానిలో పంచాయతీ యుద్ధమము పరితిని పెంపొందించుచున్నదనియు కొంతవరకు తెలిసికొనవచ్చును.

1925-వ సం॥ ప్రారంభమున 579 పంచాయతీలుగలవు. వానిసంఖ్య సంవత్సరాంతమునకు 933లకు పెరిగినవి. వీనిలో పాతికభాగము ఎన్నికలు పూర్తికాక పోయినందువలన నేమి, పంచాయతీ దారులకును, వాని అధ్యక్షులకునుగల మనస్ఫూర్తివలన వైననేమి, లేదా, గ్రామస్థుల కియ్యుద్ధమమునగల మూకీభావము వలననేమి, చక్కగా పనిచేయలేదని తెలియుచున్నది. నీలగిరిజిల్లాలోతప్ప, అన్ని మండలములలోను పంచాయతీలు గలవనియే చెప్పవచ్చును. అన్నిటిలోను ఉత్తరాగ్రామజిల్లా పంచాయతీలకు స్థాపించుటలో ప్రధాన స్థాన ములంకరించుచున్నది. ఇదివరకు 278 పంచాయతీలుగలవు. దీని తరువాత అనంతపు

గము, తంజావూరు, తిరువనంతకల్, మొదలగునవి. ఈ ప్రాంతములలో గల పంచాయతీల వ్యవస్థ అంతర్భిన్నముగా ఉన్నది. అందులో కొన్నింటిలో పంచాయతీలను ఏర్పాటుచేయునందుకు, గ్రామప్రజలను తీర్మానించునందుకు కమిటీలు ఏర్పాటుచేయబడినవి. ఇందు వీరియందు ఏర్పడిన అక్షరజ్ఞత, ప్రజలకు మనఃపూర్వమును తోడ్పడెదలము. ఈవిషయమున పరిశోధించుచు గౌరవోద్యోగులను ప్రభుత్వమువారు అన్ని కార్యోత్సాహమున నిలుపుదు.

పంచాయతీల ఎన్నికలకు ముందుగా ప్రభుత్వమునకు నున్నది. అన్ని తెలంగాణ ప్రాంతములలో తగిన ప్రాతినిధ్య మివ్వబడుచుండుటకు ప్రయత్నించును. ఎన్నికలలో ఆశ్రయించుటలకు వీలుగా పాల్గొనుచు ముందరిని జేయుచుండుటకు ఆకాంక్షలు. గ్రామమున ఏదే పంచాయతీ ఏర్పడును, మునుపలను ప్రస్తుతము నున్నాయో చూచుచున్నాడు. పంచాయతీలకు మునుపటి తగినరీతిని తోడ్పడుచుండుటకు విద్యలు నడుపుచున్నది. ఈలోపమును ముందుగా కారులు నివాసమునకు ఉద్యోగమును తోడ్పడుటగాక. పంచాయతీలలో కొన్ని, క్రొత్త ప్రాంతముల నిర్మించుట, పాఠశాలలు, బాగుచేయుట, కానీ బాలలకు, పిల్లలకు ఆర్థికములను సాగించుటను తీరవేయుట, మొదలగు ప్రజాసేవకార్యములను పనులను, కష్టములను, తెలుకావోర్డుల సహాయమున నిర్వహించుచున్నది. నివేదికలను తెలియుచున్నది. విద్యావిషయమున ప్రభుత్వ పంచాయతీలు ముందరినిజేసి, 300 వాకు బడులను నెలకొల్పియున్నది. అంతయే కాదు, 103 పంచాయతీలు గ్రామీణములను, 13 పంచాయతీలు పురపాలకములను స్థాపించియున్నవి. ఆరోగ్యవిషయమున ప్రభుత్వ పంచాయతీలు తోడ్పడుచు పుచ్చకొనుచున్నది. పనుల పరిశోధకము. కలరా, ప్లేగు మొదలగు అంటివ్యాధులను నివారణములలో ఆరోగ్య కార్యకర్తలకు పంచాయతీలవారు చాలవారు తోడ్పడుచును, ముచ్చిటికి తరచుములను, నూతులను, చక్కచేసి, నితరకర్మను నివారణ చేయుటలో ముందరినిజేసి, నివేదికలను తెలిసికొనబడుచున్నది.

ఇంకను పంచాయతీలు ఎక్కువగా స్థాపించబడి, ప్రజాసేవ కార్యములన్నిటిలో తోడ్పడుటకు, ప్రభుత్వమువారు అన్ని రీతుల గ్రామములను తీరుతనిచ్చి, ప్రాచీనములను అన్ని గ్రామములలో ప్రసరుద్ధరించెదరుగాక.

సహకారోద్యోగము

ఏరీతిని ఉపాధ్యాయులు తోడ్పడగలరు?

Corporation and Education

శ్రీదేవధరుగారియుపన్యాసము.

ఈమధ్య మదరాసు నగరమున ఉపాధ్యాయులయొక్క యాజమాన్యము, క్రింద సహకారవిచారణ సంఘములను జి. కే. చేపదురుగారు విద్యావిధానమున సహకారోద్యోగమునకుగల అర్హతను గురించి చక్కని యుపన్యాసము నిచ్చియుండిరి.

అగ్రశతాబ్దము

సభకు గౌరవార్థము గంగనాథము మొదలియారుగారు, అగ్రశతాబ్దమున యుపన్యాసము సహకారోద్యమమున విరకాలమునుండి చేయుచున్న సేవను ప్రశంసించుచు, ఆయన బీదలలో ఆత్మగౌరవమును, ఆత్మవిశ్వాసమును కలుగజేయుటకు ఎన్నియో సదుపాయములు చేసి వారి పరిస్థితులను చక్కచేయుండిరినియు నుడివెరి. తమసేవారంపత్రిని దేవధరుగారు నొంబియ ప్రాంతముననేగాక, మనప్రాంతమున మలబారు ఆర్థికపరిస్థితులకు చక్కచేయుటకు వినియోగించి యుండిరినియు, అట్టివారి అనుభవములను వినుటకు ఆనకాళము కలుగుట తమ ఆదృష్టమనియు, అగ్రశతాబ్దము నుడివెరి.

తదనంతరము అగ్రశతాబ్దము సహకారోద్యమమును గురించి తమ ఆభిప్రాయమును తెలుపుచు, ఉద్యమము చక్కగ వ్యాపించియున్నను, ఇంకను పానిలో అభివృద్ధికరములగు పద్ధతులను ప్రవేశపెట్టవచ్చుననియు, ఇందులకు ప్రజలలో విద్యావంశాన్ని యెక్కువగా వృద్ధి కావలయుననియు, అప్పుడు ఉద్యమముయొక్క ఫలమును గ్రామవాసులు అనుభవించగలగనియు నుడివెరి. ఈవిషయమును గురించి యుపాధ్యక్షమాటలాడిన లాభములేదు. చెప్పవచ్చునది చేసిమావలయును. ఇందులకు యుపకుల సహకారమును కైకొని, వారికియుద్యమమున తగిన పరిశ్రమమును ఉత్సాహమును కలుగజేసి, పనిచక్కగ జరుగును. ఇందులకు తాము రిజిస్ట్రారుగారితో సంప్రకించి, 18 సం॥లకు లోబడిన యువకులు ప్రైవేటు సహకార సంఘముల కార్యములలో పాల్గొనుటకు అనకాళము కల్పించుచున్నామనియు నుడివెరి.

ఉపన్యాసములు

అటుతరువాత ఉపన్యాసకులగు దేవధరుగారు మాటలాడుచు, తాము సహకారోద్యమమును గురించి తెలిసికొనిన నాటినుండియు, ప్రజలకు సేవచేయవలయునని యుత్సాహము కలుగుచున్నదనియు నుడివెరి. సహకారము ప్రజలకు అందుముఖ్యముగా ఉపాధ్యాయులకు చాలావరకును, మనదేశము నేడుచక్కగా వృద్ధికి రావలయునన్న భావోదయ భావనములకు సహకారమే పునాది. మనప్రజలు బాగుపడవలయునన్న, అట్టిమహాపుణ్యకాలము నేటి ప్రవేశించినదని చెప్పవచ్చును. ప్రజలలో నిర్మలమును సహకారతత్వము వ్యాపింపజేయవలయును. ఈమహాకార్యమును నిర్వహించగలవారు ఉపాధ్యాయులు. ఇతరులకార్యమును సామర్థ్యము వీలులేదు. ఉపాధ్యాయులు తాముబడిన విశ్వాసములను, విద్యా ప్రవీణతలను ఈకార్యసేవకు అన్నిరీతుల అర్హులు. అందులను సుపాధ్యాయులు తమకు గల విశ్రాంతి కాలమును ఈసాంఘికసేవకు వినియోగించవలయును.

ప్రజలు బాగుపడవలయునన్న, ఒక్కభౌతికమేగాక, పాఠశాలిక విజ్ఞానము కావలయును. సహకారోద్యమము మనదేశమున చిహ్నముగ వర్ధిల్లుటకు వచ్చియున్నది. మన భావోదయమునకు కావలసిన వేరులన్నియు నీయుద్యమమునగలవు. ఆకార్యమును పాఠశాలికముగ కొనసాగించినయెడల ఉద్యమము చక్కగ వర్ధిల్లి సహకార తత్వమును మనదేశమున చిహ్నముగ స్థాపించగలదు. అందులకుగాను మనవిద్యా ప్రణాళికలో, సహకార భావమును స్థానమివ్వవలయును. వ్యాపారమును గురించి మనవిద్యా విధానమున అనకాళ

ములు కలుగ చేయవలయును. బోంబాయి ప్రాంతమున ఈ విషయమును గురించి పాఠశాలలలో బోధింపబడుచున్నది. యువకులకు ఈ ఉద్యమమున పరిచయమును కలుగజేయుటకు పాఠ్యాభ్యాసములలో అనుకూలముగలవలె, అట్టివానిని మన పాఠశాలలలో నుంచి తరలించవలయును. ఇందుకు పరిష్కారచర్యలు ఉపాధ్యాయులు.

తరువాత ఉపన్యాసముల సహకారమును పాఠశాలలలో చేర్చి, బోధించుచున్న తెలుపుచు, ప్రప్రథమమున ప్రాథమిక పాఠశాలల మహాధ్యక్షులకు ఉద్యమమున పరిచయములనుచు, అప్పుడు వారు గ్రామములో తమ పేర్కొనిన అనుభవములను చూపుచు, గ్రామజీవితమున చక్కచేయగలరనియు నుచుంది. కానీ ప్రయత్నించు విద్యార్థియములలో నుపాధ్యాయులకు ఈ విషయమున పరిచయములను చేయుటకు ఉద్యమములలో విద్యార్థులకు ఉద్యమమున మనదేశమునను, విదేశములలోను చేయబడుచున్న ప్రయత్నములను బోధించవలయును. కళాశాలలలో విద్యార్థులు సహకార పద్ధతుల ననుసరించి తమ ఉద్యమములను నెలకొల్పుకొని, ఈ పద్ధతులను కాన్యకూపమున తీర్చుచుండవలయును. ఈ సహకారమునకు ఉపాధ్యాయుల తోడ్పాటు అవ్యవసరము. ప్రజలు భరించి తేటలుగలవారు వారికి విషయమును చక్కగా నప్పజెప్పవలసివచ్చును. ఉద్యమము కట్టింప ను మైనది. మనదేశమునకు అభివృద్ధిచర్యచుటకు కావలసిన కట్టింపవలసివచ్చును. ఉద్యమమును నిరోధించువారు చాలామందిగలరు. మన విద్యార్థులలో ప్రతిభ, ఉద్యమమును జయప్రదముగ నడపవచ్చును. ఇందుకు ఉపాధ్యాయులు నాయకులుగా మారుచు సహకారోద్యమమును నడపి భవ్యతగాంచెదరు గాతరుని వేరును నెప్పుడుగాన ప్రభుత్వ పాఠశాలలను ముగించిరి.

మనమేమి తినవలయును ?

What should we eat

కూనూరు పరిశోధనాయము.

ఈమధ్య మన రాజప్రతినిధియగు ఇర్విన్ ప్రభుత్వము, వారి భార్య, మనరాజధానిని సందర్శించుటకు వచ్చిన సందర్భమున వారు కూనూరులో భోజనపదార్థములు మనకు చేయుచున్న లాభనష్టములను పరీక్షించుటకు గాను నెలకొల్ప బడియున్న పరిశోధనాలయమును చూచుట తటస్థించినది. శోధనాలయమున ఈమహాకార్యమును నిర్వహించుచున్న తెచ్చె నెంటు కర్నలు మాకాంక్షనుగారు ప్రభుత్వములకు సాగిన తమిచ్చి, తమయజమాన్యమున ఆచ్చట చేయబడుచున్న పరిశోధనలను వివరించుచుండిరి.

ఈశోధనాలయమున పుష్టికరముగు భోజన పదార్థములను భుజించునందు చలన ప్రయత్నములకు వచ్చుకోగములను పరీక్షించుచు, ఎట్టివాని వలన వీనిని నివారణచేయవచ్చునను విషయమును గురించి నిరంతరము ప్రయత్నములు నలుపబడుచుండును. ఆహార పదార్థవిషయములలో ఒక్కమనుష్యులకు సంబంధించినజేగాక, జంతువులకు తగిన వస్తువులను గురించియు పుష్టికరములగు వానిని, అన్ని మరలపదార్థములకు అర్హమగువానిని అందరికి నులక

సాగ్యముగ నుండుటకు వీరు చేయుచున్న పరిశ్రమ విశ్వనాతీతము. కర్నలు మాకాంక్షను గాను పరిశ్రమ విషయమున పూర్వమునగల అభిప్రాయములకును, నేటిదినము వాడుకలో నున్నవానికిని తారతమ్యమును చూపుచు, భోజన పదార్థములలో ఎక్కువశక్తిని కలుగ చేయు ఆహారము గలవనియు, అవి యెక్కువగనున్న భోజనపదార్థములు పుష్టికరములనియు, ఎట్టి రోగములును నాశనమగుననియు, అవి తగినన్ని చేయవలెనను మన సేకజాత్యములకు లోబడవలసి వచ్చుచున్నవనియు తెలిపిరి.

ఇందునుగురించి తాము కనిపెట్టిన పరిశోధనలను రాజప్రతినిధిగారికి చూపుచు, మాకార్యముగారు సాక్షాత్తున్న గోధుమలు, గింజ ధాన్యములలో చాలమందివనియు, వాని వానిలో జేహమున కత్తువలెమైన పాలుచేసెందున, మలవ్యాధులు జనించుచున్నవనియు, దీనిని నివారణ చేసికొనుటకు పాలకు కొంత వీనితోజేర్చి పుడనముచేసిన ఈలో పముపోయి, అవి జేహమున కొంతయో నారోగ్యకరములని తమ పరిశ్రమలన పరీక్షించి నిర్ణయించినది చూపెట్టిరి. తగిన పుష్టికరములను పదార్థములను మనము భుజించకపోయిన, కండ్లవ్యాధులు, గుండెనొప్పలు, మొదలగు వ్యాధులు జనించి మన ఎముకల శక్తిని నశింపి నానాకష్టములను తీర్చుచుండును.

మాకార్యముగారు ఇంకను కొన్ని పరిశోధనలనుచేసి, ఖనిజ పదార్థములు ఆహారయోగ్యముగ నెంతవరకునున్నో శోధించుచు, నున్నము, ఇనుము, మొదలగునవి యెంతయో శక్తికరములనియు, వానిని తగురీతిగ ఆహారపదార్థములలో నాచుకొనినయెడల, గొంతుకు సంబంధించిన వ్యాధులు నివారణ కాగలవనియు కనుగొన గలిగినారు.

వీరి పరిశోధనలవలన, సాధారణముగ, మనము ఆరోగ్యవంతులుగ నుండుటకుగాను భుజించవలసిన పదార్థములు—గింజ ధాన్యము (బియ్యము, కొన్న, నజ్జలు మొదలగునవి) పాలు, పాలను ఉత్పత్తిచేయు ఇతర పదార్థములు, కోడిగుడ్డు, చేపలు, ఆకుకూరలు, పండ్లు; అపుడపుడు మాంసము—వీనిని తగురీతిగ నుపయోగించుకొనిన యెడల రోగములు జరుగుగ వచ్చును. మాంసము మితముగ నుపయోగించుకొనినను, మన ఆహారపదార్థములలో తగినంత పెరుగును, పాలను నుపయోగించుకొనిన, దాని అవసర మేమాత్రమునలేదు.

వ్యవసాయ సందర్భమున వీరు ఎట్టి యెరువులలో ఎట్టి సాగుబడిలో పెరుగు పదార్థములు మంచిలో నిదగ్గన పూర్వకముగ చూపుచు మన రాజధానిలోని తూర్పుజిల్లాలలో యెరియెరి మొదలగు వ్యాధులు, పరిపంతుల విస్తారముగా వేయుచున్నందున వచ్చుచున్నదనియు, ఇతర భోజనపదార్థములను ఈ ప్రాంతపు పోలములలో వైరుచేసి, బియ్యముతో నాచుకొనిన ఈరోగములు నివారణ కాగలవనియు నిరూపించుచున్నారు. పశువుల జాత్యములు వైరము నానికితగినంత పుష్టికరములగు పదార్థములను మేతగా వాడెనందువలన వచ్చుచున్నవనియు వీరుసూచించుచున్నారు.

మన దేశీయులు ఈ పరిశ్రమలయమున చేయబడుచున్న పరిశోధనలను చక్కగా గమనించి, వారు తమ జీవితమునను, తమపశువుల విషయమునను, ఆహారపదార్థములలో

చేయుచున్న లోకము విహార పరిశోధన, ఎంతయు బాగుపడుచును. అప్పుడే అచ్చట చేయుచున్న పరిశోధనలు ప్రజల పయోగములు కావలెను. ఇందును ఆ పనుల ప్రయోజనము గాక మన సమృద్ధియును.

శ రీ ర ప రి శ్ర మ

Physical Culture in Ancient India

పూర్వకాలమున ఏరీతిని ఆచరించబడెన?

(ప్రీపండిత మనసమోహన మూలవ్యాసగారు)

భారతదేశ చరిత్రను నొక్కసారి పరిశీలించి అన్ని కాలములలోను శరీరవ్యాయామము ఏరీతిని ఆచరించెనను నొక్కగా ఆచరింపబడుచుండెడి తెలిసికొనవచ్చును. కృష్ణ కాలములు, బౌద్ధులు, మహావీరుని కాలములు అనుభవము కలగజేయుచుండుట మనము చూడవచ్చును. జరాసంధుని, భీముడు ముష్టియుద్ధమున పోరాడినపుడు భీముడు తన వ్యాయామ వైపుననుండి బలవంతుని గలుగబడినను, దానివలన ఆశ్చర్యమంది రాక పునూరులను చూపాలనుండి బయటై పారిపోవకమును పోయినాడనియు.

ఈ విషయమును గురించి మహాభారతము నొక్కసారి పఠించినచో, భీముని జరాసంధుల ముష్టియుద్ధములో అనలంబించిన తంత్రములను తెలిసికొన వచ్చును. దీనినిబట్టి గురిచయమున ఎంతయు భవములను ఆకాలపు ప్రజలు ఆచరించినవనియు గాంచవచ్చును. ఇట్టి పామర్యములనే కృష్ణుడు కందుని హతమార్చు యుద్ధమున అనలంబించిన సాధనోపాయములను పైతరు పరిశీలించవచ్చును. అంతయు పోలేరి ఈ కాలమున ప్రత్యేకము గాక మహావీరులు ఉన్నత శాఖవారు కలగజేయు సమయము చేయవలయుట మనము చూచుచున్నాముగా! నాకు తెలిసినంతవఱకు మేము పితృవిద్యాలయములలో భగవంతుని కాలమున మాగురువర్తలు ప్రాతఃకాలమున సంస్కృతాశ్రిత తదనంతరము కలగజేయుచుండుట చూచియున్నాము. కాని బాధి కౌత్తమును చూచినచోడల మన మిహిమ యమున మన విద్యుక్తగర్భమును నిష్కర్తించి బాధిని నష్టపాలు చేయుచున్నాము. బ్రహ్మచర్య గర్భము పూర్వమువలె ఇందువలన, చక్కగా అనలంబించుటలేదు. బ్రహ్మచర్యము చక్కగా ఆచరింపబడుచుండిన కాలములో విద్యార్థులు ఎట్టికట్ట భూయిష్టములైన కార్యములను నెరవేర్చుటకు సంసిద్ధులై యుండిడివారు. దానిని మనము ప్రశంసించవలయును. అదియే నిజబలము. అర్జునుడొక పిరోధిని హతమార్చినపుడు అతడు అర్జునుడు బ్రహ్మచర్యము నానరించుచుండినందున తన్నునొడించెనని చెప్పెను. బ్రహ్మచర్య లాభ మన్ననదియే! బలవంతు యంతయు స్వశక్తి బ్రహ్మచర్య ప్రత్యేకము నెంతటికష్టో సవలంబించుచుండునో దానిని బట్టియుండును. అదియొకము నందలి ప్రాణాయామమును ముఖ్యంగాను, ఇదితేకపోయిన ఎట్టివ్యాయామ శక్తులను స్వశక్తిహావనము. ఇట్టి అగృహతను బ్రహ్మచర్యము మనము ప్రశంసించవలయును. అప్పుడే మనదేహము శక్తివంతమగును. ఇందుకు ప్రత్యోజ ఉదయమున సాయం కాలమున సంస్కృత పరీక్షిని నియమముగ

వార్యులయినో ఆదేరీతిని ప్రతివారును కలగజేయు చేయవలయును. కనకత్తు లాభమును పాశ్చాత్యులు గ్రహించి అత్యంత బలవంతులై యున్నారు. జపానువారు 50 సం॥ లో ఎంతయోపుధికి వచ్చియున్నారు. వ్యాయామమున 20 సం॥ల నిరంతర దీక్షవలన చీనా యుద్ధములో జయలక్ష్మిని విరంబించియున్నారు. కన్యావారిని నోడించ గలిగియున్నారు. ఆదే రీతిని మనయువకులకు ఇందువిషయమున తగిన శిక్షణమునిచ్చి వృద్ధిలోనికి దీసికొని రావల యును.

మనయువకులు ఆరోగ్యవంతులుగ నుండుట చూడ నాకు సంతోషముగ నేయున్నది. అంతటితో తృప్తిపడవలను. జ్ఞానవంతులకి సామకాలలో పరీక్షిని నిరంతరము శిక్షణను బడయుచున్నాలో ఆదేరీతిని వారు వ్యాయామ విద్యలో క్రమశిక్షణ కొండవలయును. ప్రతిదినము, తండ్రియు ఈవిషయమున నెక్కువ శ్రద్ధగై కొని తమపట్టడు, వ్యాయామమున శిక్షణ బడయుటకు చేయవలయును. మనజాతి అపుడే పుష్టికివచ్చును. అప్పుడే స్త్రీలు— కైశోరి, సీత, ప్రదోపసి, కుండలగు నాశీమలాలనై బలవంతులై రాండ్రై నిర్భలగలరు. అన్ని దేశములలోను స్త్రీలు బలవంతు లై యున్నారు. ఆరోగ్యవంతులై యున్నారు. దుశ్చట్టవశాత్తు, మనదేశములోని అప్రబాల్య వివాహములు మన స్త్రీల బల శక్తిని నాశముచేయుచున్నవి. వీనిని మనము పారదోలవలయును.

—బంగురూరులో ఇచ్చిన ఉపన్యాసమునుండి గ్రహింపబడినది.

సంపాదకీయ వ్యాఖలు

Notes and Comments

మాతృశ్రీ అనిబిసెంటుగారు Dr. Annie Besant:—డాక్టరు అనిబి సెంటుగారి 80-వ జన్మదినమహోత్సవము గత నెలలో దేశమంతటను జరుపబడినది. ప్రజా సంస్థలన్నిటిలో ఆమె జనాంగమునకు, అందుముఖ్యముగ భారతీయులకు జేయుచున్న సేవను ప్రశంసించుచు, ఉపన్యాసములీయబడినవి. మేమును, దేశీయులతోపాటు డాక్టరు బిసెంటుగారి సేవకు కృతజ్ఞతనుజూపుచు, వారుదీరకాలము తమజీవితమును లోకసేవలో వినియోగించుటకు, భగవాను డనుగ్రహించు గాతయుని ప్రార్థించుచున్నాము.

డాక్టరు హార్లాడ్ మాన్ గారు Dr. Harold Mann: జాంబాయి రాష్ట్రపు వ్యవసాయ శాఖాధ్యక్షులగు డాక్టరు హార్లాడ్ మాన్ గారు, ప్రభుత్వ సేవలో 21 సం॥లు జీవితమును సమర్పించి, ఉపకారవేతనము బడయుచున్నారు. వీరుబాంబాయి రాష్ట్రమున గ్రామస్థల ఆర్థికపరిస్థితులను బాగుపరచుటకు చేసిన సేవ ప్రశంసనీయము. ప్రజాహితీ జీవితమున వారు పాల్గొని సంస్థమేలేదని చెప్పవచ్చును. విశ్రాంతి కాలమును ప్రైతము వారు మానససేవలో వినియోగించుటగాత!

ఆర్. సి. ఉడ్డగారు Mr. R. C. word: - కోయిలవల్లుల వైపునాన కలకాలప కాల కాలము వ్యవసాయము చేసి, ఆర్. సి. ఉడ్డగారి కేసులను వేసుచు వచ్చుచున్నాడు. వైపునాన మునుగులూరి వీధి ప్రాంతపు చుక్కమను గ్రామము నామము గలదిను వచ్చుచున్నాడు. వీధి ప్రాంతపు చుక్కమను గ్రామము అక్కడనుండి కావాలిలో పరిశ్రమను నుండుటకు వెనుకొచ్చుచున్నాడు.

సహకార పిచారణవర్గము 'The Committee on Co-operation: ప్రభుత్వమువారు మదకాను రాజధానిని ఈ కార్యదర్శనము దుష్టభావ్య
 విషయము నిర్ణయించుట విషయమును పూర్వము అనుమతము చేయవలసి ప్రార్థన చేసి
 అనేక పట్టణములను పండిత్యులది, ఉద్యమమున పనిచేయుచున్న వర్తమానులను
 సాక్ష్యమును ప్రమృతముచేస్తారు. బొంబాయి ప్రాంతమున పనిచేయుచున్న వర్తమాను
 తమ అనుభవములను సంఘమువారికి తెలిపి, వర్తమానులను అనుమతముగా
 తోడ్పడుదురుగాక.

గ్రామ సేవా ప్రదర్శనము Rural Service Exhibition: గ్రామ ప్రసక్తి రాజ్యమున పనిచేయుచున్నవారు కొందరు, నేను సేవాధ్యక్షులను ప్రాంతము చూపెట్టుచు గాను గత ఆగస్టు నెలలో మదరాసులో నొక ప్రదర్శనమును ఏర్పాటుచేసిరి. గామకృష్ణ విద్యార్థివర్గము, సాంఘికము అగ్ని, జ్ఞా. ఎం. పి. కె., మిదలను ప్రదర్శన చేయు ఇందు పాల్గొనునవి. ప్రభుత్వమువారు వైద్యము, కులదర్శనమున, వ్యవసాయమునందు, గృహపరిశ్రమలను పెంపొందించుట అనుబంధములను ప్రదర్శించి యుండిరి. మరత్రావ్యులను నొకనాటి కలసియు రుగాలను ప్రదర్శనము చేసెచురు, గ్రామ పరిశ్రమలను బాగుచేయుటకు అందగును ప్రానుకొనవలయునని నిరూపించిరి. ఉద్యమమున పనిచేయుచున్న నాయకు లనేమియు, ప్రదర్శనము జరుగుచున్న రోజులలో తమ అనుభవములను గురించి యుపసాధ్యాయుల నిద్వియుండిరి.

వ్యవసాయవిచారణ సంఘము Royal Agricultural Commission.
ఈమధ్య యూరోపుకుండములోని వ్యవసాయ పరిస్థితులను కనుగొనుటకు వచ్చియున్న
వ్యవసాయ విచారణసంఘసభ్యులు తమసంచార కార్యక్రమమును ముగించుకొనినందుల నుప
నేశమునకు వచ్చిరి. తమసంచారమునుగురించి యీమధ్య సంఘాధ్యక్షులగు లింగ్విగ్నో
ప్రభువుగారు ప్రకటించుచు, భాగ్యవశ్య వ్యవసాయకుడు, వేటి తనపంటలతో తృప్తిపడ
కుండవనియు, పంటలనధికముగా నుత్పత్తిచేసి, తనదేశముయొక్క అవసరములను తీర్చుట
యేగాక, విదేశములకు ఎగుమతిచేయుటకు పైతము ప్రయత్నించు చుండవలయుననిరి. ఈవి
షయమున సంఘమువారు. పాశ్చాత్యదేశములలో చూచినవిషయములు, ఎంతయోలాభ
ప్రదములుగనున్నవనియు, నుడివీయున్నారు. ఈసందర్భమునలో గంగారాముగారు సంఘ
మువారికి చేసినదేను అగ్ర్యక్షులు ఎంతయుప్రశంసించి, వారి ఆకాలముగలమునలన తమకేం
తయు నష్టముకలిగినవి వదిలించుచున్నారు.

ఈగలను చంపు చెట్టు? How to kill flies? ఉత్తర ఆమెరికాలో ఈగలను ఉదార్చించుచు, వానిని చంపుచెట్టు కొన్నిగలవు. ఇట్టి మొక్కలనుమీలో నొకటి గలదు. దానినిగినిలో పెట్టివేయుచు, గినిలో ఎగురు ఈగలన్నిటిని నాశనించుచుండును. చీడపంటలను నాశనముచేయు చీడలో గొల్లభామనాయకురాలని చెప్పుచున్నది. దీనిను ను తనబరువునను పరిశీలించి బరువుగల పంటను నాశనముచేయుటకు దీనిని శక్తియున్నదని తెలియుచున్నది.

కేసరి రత్న త్రియము
లో ధ్రు
గర్భాశయరోగ నివారిణి
స్త్రీలకు గలుగు ఋతురోగాల, క్రమభంగము ప్రదహము. సోమరోగము,
మేదలగు గర్భాశయరోగము లన్నియు నివర్తింపి సంతానవృద్ధి గల్గి ప్రపంచ
ముఖముల చక్రంగ సమర్థవిండునట్లు చేయును.
12 జౌ-రు 3-0-0 లు, 6 జౌ-రు. 1-10-0 లు
అ మ త
రక్తశుద్ధి ద్రావకము
బలహీనత, అజీర్తి, మలబద్ధకము, మేహనొప్పలు, మేహవ్యాధులు,
మేదలగు వాటిని కుదుర్చును. 2 జౌ రు. 3-0-0లు. 1 జౌ రు. 1-10-0లు
అ ర గ్గ
సర్వ జ్వరనివారిణి
సమస్తజ్వరములను ఆశ్మయముగ నివారించును.
6 జౌ-రు 2-8-0 లు. 3 జౌ-రు. 1-8-0 లు
కేసరిరత్నరంగ, ఆయుర్వేదాపదశాల, ఎమ్మారు, మద్రాసు.

పేద్యరత్న పండిత డి. గోపాలాచార్యులు వారు

(రెజిస్టరు చేయబడినది)

బుడ్డి 1-కి రూ. 3-4-0

చురుక్కొన విజయంట్టు కానలేను, —

151, గోవిందప్ప నాయుని వీధి, మదరాస్.

(பாரேஸ்ட் பஞ்சாயத்து பத்திரிகை) ,

வார்டு II.] அக்டோபர், நவம்பர், 1927 [பக் 4-5

[இ. அ. செவ்வரை நிர்மாப இலாகாவின் தலைவராயிருப்பார். டி.
ஆன்ஸ்டெட். M. A., C. I. E., ஆங்காங்ஸ் எழுந்தருளினார்.]

1912-ல் வருஷத்தின் சங்கத்தின் முன் பிரிடிஷ்காடுகளின் செல்வ
 ன்ருத்தி கமிட்டியிலும் பிரிடிஷ்காடுகளின் வியாபாரபொர்டிலும் ஆஸ்திரேலியாவின் பிரதிநிதியாக இருந்த மிஸ்டர் F. L. மக்டிடொனல்
 அவர்கள் பேசும்பொழுது ஆஸ்திரேலியாவில் காஸ்திர ஆராய்ச்சி
 களினால் ஏற்பட்ட விஷயங்கள் அதுஷ்டானத்தில் அநுஸரிக்கப்
 பட்டால் அந்த தேசத்தில் மறை அதிசமாபெய்க்கர ஜில்லாக்களில்
 நிலவளம் மூன்றுபங்காக அதிகப்படும் என்றும் கோதுரை மாகூல்
 மூன்று பங்காக அதிகப்படும் என்றும் கூறினர்.

சாஸ்திர ஆராய்ச்சி வெறு கடினமான வேலை, அந்த வேலையில் பயன் கிடைக்க வேண்டுமானால் சாஸ்திர விஷயஞானம் மேன்மேலும் அடைபடவேண்டும். ஆராய்ச்சிசெய்ப்பவர் சத்திபக்தை அல்லாத டிக்கவேண்டும். உயர்த்த நடத்தையுள்ளவர்கள் ஒரே கருத்தை யுக்

தேசமாய் சாஸ்திரம் கல்விபுடன் ஆரம்பிக்கவேண்டும் என்பதற்குரிய பயன் உண்டாகும்.

தற்காலத்தில் விவேகமும் சொல்வதற்குத் தகுந்தும் தமது தேசத்தில் தாமதமன்னியில் உடனே உண்டாக வேண்டுமென்று கொத்தத் துடன் அவ்வழிகளில் பொருளும் மறபந்தமும் அதிகமாய் பிர்யோசிக்கப்பட்டு சாஸ்திர ஆரம்பிப்பதானது பண்புறவையினாலும் மனிதக்குறையினாலும் சரியாக அதிகிக்கப்படுகின்றன. உதாரணமாக, நம்மதேசத்தில் விவசாயவிறுத்தி ஏற்பட்டதென்பதால் விவசாய வெகு பேர்கள் ஜில்லாக்களில் முயற்சிகள் நிகழ்பவர்கள் பின்பலமாக நடைபெறவேண்டுமென்று கூட்டுறவு இக்கொள்கையை ஆரம்பிக்கவேண்டும் என்பதில் சந்தேகம் இருக்கிறதா? பாரிசிலேயே புதிய முறைகளை கைக்கொள்வதற்கு அம்முறைகள் முதலில் கண்டு பிடிக்கப்பட வேண்டும். உதாரணமாக, அமைதி நோக்கிப்பட்டு தகுமானவைகள் என்று நிகழிக்கப்பட வேண்டும். சாஸ்திர ஆராய்ச்சி வேலைக்கு முடிவாகியது. மனிதன் சர்வ விவசாயியாகிய நடைபெறவேண்டும் ஆகமுடியாது. ஆனால் ஆராய்ச்சிக்கும் நிகழ்பவர்களும் எப்பொழுதும் நடைபெறவேண்டும். ஆரம்பிக்கவேண்டும் ஜனங்களுக்கு நிகழ்த்த நன்மை ஏற்பட்டதற்கு ஒரு உதாரணம் சொல்வேன். மலேரியா என்ற விஷஜூர சம்பந்தமாக சாஸ்திர ஆராய்ச்சியினால் ஏற்பட்ட நன்மை ஜனங்களுக்கு இன்னையிலாத நன்மையை யுண்டாக்கி யிருக்கிறது. இந்த மலேரியா கிருமியானது இரக்கை நீண்ட கொசுவந்தத்தால் வளிக்கப்பட்டு மனிதனுடைய உடம்பில் சேர்க்கப்படுகிறது என்பதற்கு விவசாயம் கண்டு பிடிக்கப்பட்டது. ஆராய்ச்சிகளால் சில வகைக் கொசுக்கள் தான் விஷஜூரக் கிருமியை நன்றாய் வளிக்கக்கூடுமென்றும் கால தேச விஷயமும் அறிவித்த கொசுக்கள் விஷஜூரக் கிருமிகளை நன்றாய் வளர்ப்பது செய்கின்றன வென்பதும், அவைகள் பரவாத்திலேயே மனித ரத்தத்தை ஆகாரமாகக் கொண்டுள்ளன வென்பதும், அது காட்டுப் பிரதேசத்தில் உணவை அடைகிறதாவென்பதும், மனிதனுடைய வீடுகளை அது வாலாயமாக அடைகிறதாவென்பதும், பிச்சுணங்களின் மூலமாக கவனித்து அறியப்பட்டன. வெகு நாள் வரையில் மலேரியா ஜூரத்திற்கு ஏதோ ஒரு மரத்தின் பட்டையானது மருந்தாக உபயோகப்படுமென்று அறியப்பட்டிருந்தது. அந்த மரம் கொயினு மரமென்று அறியப்பட்டது. கொயினு பட்டையிலிருந்து சில மருந்துகள் செய்யப்பட்டு வருகின்றன. அவைகள் கொயினு பட்டையைப் போலவே மலேரியாவுக்கு வைத்திய முறையில் உபயோகப் படுத்தப்பட்டு வருகின்றன. கொயினு முக்கியமான மருந்தாக ஆய்விட்டபடியால் இந்தியாவிலும் ஜாவாவிலும் உள்ள கொயினு மரங்களினுடைய வஸ்துக்கள் விலை மதிக்கப்படுகின்றன. கொயினுபட்டையைக் காட்டிலும் கொயினு

மருந்துகள் அதிகமாக உபயோகப்படுவதால் மருந்துச் செலவு குறைவுபட்டுப் போகிறது. கொயினுவைக் கண்டு பிடிக்கிற வரையில் வைத்தியர்களாலும் உதாரண சாஸ்திரிகளாலும் எவ்வளவு கஷ்டமான ஆராய்ச்சிகளைச் செய்யப்பட்டிருந்திருக்கவேண்டும்?

கொயினு விருஷம் தக்கபடி வளர்ப்படியாகவும், அதற்கு வியாதிகளும் பூச்சிகளும் அண்டாதபடி இருக்கும்படியாகவும், அதில் மருந்துகள் அதிகமாக உற்பத்தி ஆகும்படியாகவும் விவசாய வழிகளில் ஆராய்ச்சிகள் செய்யப்பட வேண்டும். ஜாவாவில் கொயினு விருஷப் பயிர்விஷயமாய் பலமாக முயற்சிகள் நடைபெறுகின்றன.

வர்த்தக சாமான்களை வியாபாரஸ்தலங்களுக்கு

கொண்டுபோக வசதிகள்.

Rural Transport.

[இது M. K. ஸ்ரீனிவாசன் B. A அவர்களால் எழுதப்பட்டது.]

வியாபாரவஸ்துக்களை வியாபாரஸ்தலங்களுக்குக் கொண்டு போக வசதிகள் இருப்பதால்தான் எந்த ஊர்களில் வஸ்துக்கள் ஏராளமாய் உற்பத்தியாகின்றனவோ அவ்வூர்களிலிருந்து அவ்வஸ்துக்களை அவைகள் அகப்படாத ஊர்களுக்குக் கொண்டு போக சாத்தியமாகிறது. இவ்வசதிகள் ஏற்பட்டிராவிட்டால் அந்த அந்த ஊர்களில் உண்டாகப்பட்ட சாமான்கள் அவ்வூர்களிலேயே விற்கப்படும்படியாய் நேரிடும்.

பண்டைகாலங்களில் கோவேரிக் கழுதையின் பேரில்தான் சாமான்கள் கொண்டுபோகப்பட்டன. ரஸ்தாக்களும் வண்டிகளும் இல்லாமையால் கோவேரிக்கழுதை உபயோகப்படுத்தப்பட்டது. பெரிய சாமான்களும் விலைகுறைவான சாதாரண சாமான்களும் அவ்வித பிரயாணவகையால் செலகரியமாய்க் கொண்டு போகப்படக்கூடவில்லை. ரஸ்தாக்களும் வண்டிகளும் ஏற்பட ஏற்பட பெரிய அளவுள்ள வைகளும் குறைந்தவிலையுள்ள பொருள்களும் வியாபாரப் பொருள்களாக ஏற்பட்டன. அப்படியிருந்தும் பருப்பு; எள்ளு முதலியவைகள் 50 மைல் தூரமுள்ள இடங்களுக்கு அப்பால் கொண்டு போகப் படக்கூடவில்லை. அந்தகாரணத்தினால் சில இடங்களில் வஸ்துக்கள் ஊருக்கு வேண்டிய அளவுக்கு மேல் இருந்தன, மற்ற ஊர்களில் அவ்வஸ்துக்களை ஜனங்கள் வேண்டும் போது அவைகள் அகப்படவில்லை. தற்காலத்திலோ, ரெயில்வேயும், ஸ்டீமரும் ஏற்பட்டபிறகு உலகத்தில் எவ்விடங்களிலும் உற்பத்தியாகிற சாமான்கள் ஒவ்வொரு ஊரிலும் அகப்படுகின்றன. ரெயில்வேயும் ஸ்டீமர்களும் உண்டாகாவிட்டால் அநேக தேசங்களில் வஸ்துக்கள் அகப்படாமல் போய் பஞ்சம் நேரிடும். வஸ்துக்கள் உண்டாக்கப்படுகிறதே சங்களிலோ உண்டாக்கப்படும் வஸ்துக்கள் மேல்மேலும் வியாபாரத்

[illegible]

இவ்விதமாக பஞ்சாயத்துகள் கண்டாய் போலி பொய் முதல்கண்
றவென்று ரிஜிஸ்டர் ஜனரலுடைய ரிபோர்ட் பிதும் தெரிய
வருகிறது. உயர்வெள்ளம் போலி பொய் பஞ்சாயத்துகளுக்கு
சுதாயகமேன் தெரிந்து ஆகரிக்க வேண்டுமென்று நான் கேட்கிறேன்.

கூட்டுறவும் கல்வியும்.

Co-operation and Education.

சென்னை உயர்நீதிமன்றத்தின் சங்கத்தின் கூட்டத்தின் முன்பு
கூட்டுறவு கமிட்டியின் அங்கத்தினரான மிஸ்டர் சி. கே. தேவதாஸ்
கல்விமுறைகளில் கூட்டுறவு விஷயத்தின் சம்பந்தத்தைப் பற்றி தம்
உயர்நீதிமன்றத்தின் செயலகம், கனம் A. சங்கரத முதலியார்
அவர்கள் அக்ரகணம் எடுத்தார். கனம் A. சங்கரத முதலியார்
அவர்கள் மிஸ்டர் தேவதாஸ் அவர்களுடைய தேர்தலை வாய்ப்புப் பற்றி
வெகு உயர்வாய் பேசினார். மிஸ்டர் தேவதாஸ் அவர்கள் தயங்கி
வரும்ப்புனரின் முன்னேற்ற விஷயமாயும் என்முதலாகத் தந்தறி புரி
யும் விஷயமாயும் சொந்திருக்கிற ஸ்திரீயங்களைப் பற்றி புரந்தது பேசி
னார். அவர் ஸ்திரீகளுடைய முன்னேற்ற விஷயமாயும் பாடு பட்டி
ருக்கிறாரென்றும் சொன்னார். கூட்டுறவு இயக்கம் மேன்மேலும்
அதிகமாக தேசத்தில் பரவவேண்டுமென்றும் கூட்டுறவு சங்கத்த
ளில் அங்கத்தினர்களுள் சாதாரண ஜன பகுளமும் விவேகத்தை
அடையவேண்டும் என்றும் கூட்டுறவு விஷயமாய் ஞானத்தையும்
அடையவேண்டும் என்றும் கூறினார். விவேகமும் கூட்டுறவு ஞான
மும் பள்ளிக்கூடங்களின் மூலமாகத்தான் ஜனங்களுக்கு எப்பட
வேண்டும். கல்வி முறைகள் கூட்டுறவு போதனையை முக்கியமாய்

கொள்ளவேண்டும். பள்ளிக்கூட புஸ்தகங்கள் கூட்டுறவு விஷய பாடங்களை உடைத்தாயிருக்கவேண்டும். புஸ்தகப் படிப்பு மாத் திரம் போதாது. சிறு பிள்ளைகள் கூட்டுறவு வழிகளிலே பயிற்சி செய்யப்படவேண்டும். கூட்டுறவு ஏற்பாட்டு சட்டத்தில் சங்கங் களின் அங்கத்தினர்கள் 18 வயதுக்குக் குறைந்தவர்களாக இருக்கக் கூடாது என்று விதிக்கப்பட்டிருக்கிறது. அப்படியிருந்தபோதிலும் 18 வயதுக்கு மேற்பட்ட மாணவர்களும் உபாத்தியாயர்களும் சங் கங்களை ஸ்தாபித்தால் 18 வயதுக்குக் குறைந்த மாணவர்கள் அங்கத் தினர் என்ற அந்தஸ்து இல்லாமல் சேர்க்கைகள் (Admission) என்கிற வழியில் சேரலாம். இப்படிச்சிறு பிள்ளைகள் சேர்க்கப்பட் டால் அவர்கள் சங்க மூலமாக, ஒன்று சேர்ந்து உழைப்பதின் பயன் களையும் அப்படி ஒன்று சேர்ந்து உழைக்கப்போவதில் தனி நம்பர்க ளுடைய புத்தி கோணல்களையும் வித்தியாசங்களையும் அவர்கள் பெருத்துப்போக வேண்டியதையும், தெரிந்து கொள்வார்கள்.

பின்பு மிஸ்டர் சி. கே. தேவதாஸ் உபப்பலிந்த ஆரம்பித்தார். கூட்டுறவு இயக்கம் செல்வநிருத்தி உத்தேசமானதாக இருந்தபோதிலும் அதன் நோக்கம் நல்லெழுக்கங்களை அங்கத்தினர்களுக்கு உண்டாக்கக் கூடியது. பள்ளிக்கூட உபாத்தியாயர்கள் மாணவர்களுக்கு உயர்ந்த ஒழுக்கவழிபாடு போதிக்கிறார்கள். ஆகையால் அவர்களால் தான் கூட்டுறவு விவசாய போதனை கைக்கொள்ளப்பட வேண்டும். கூட்டுறவு சட்டத்தின் நோக்கமானது ஜனங்களுிடத்தில் செல்வநிருத்தி மனப்பாங்கையும் பிறரிடத்தில் பொருளையும் ஒத்தாசையையும் நாட்டாமல் இருக்கும்படியான மனப்பாங்கையும் உண்டாக்குவதுதான். தற்காலத்தில் இந்திய ஜன பகுளத்திற்கு இவைகள் ஏற்படவேண்டியது வெகு முக்கியமாயிருக்கிறது. அன்றை தினம் காலையில் அவர் தாழ்ந்த வகுப்பினருக்கு வீதி அமைக்கும் கூட்டுறவு சங்கங்கள் இரண்டைப்போய் பார்த்தாராம். அங்கத்தினர்கள் வெகு அழகான வீடுகளில் அமைக்கப்பட்டிருந்தார்களாம். சங்கங்களிலிருந்து இவர்கள் வீடுகள் கட்ட வாங்கின பணங்களை நிருப்பிக் கொடுக்கவேண்டியதைப்பற்றி அவர்கள் தேடிக்கொண்டதில் அவர்கள் சரிபாண ஜவாப்பைக்கொடுக்க வில்லையாம். பெருநாள் உதவிசெய்த கவர்ன் மெண்டாருக்கும் அவர்கள் நன்றி பாராட்ட வில்லையாம். வாலாயமாக இவ்வித மனப்பாங்கு நம்முடைய அவி விவேக ஜன பகுளத்திற்கு சாதாரணமாக இருந்து கொண்டிருக்கிறபடியால் கூட்டுறவு விவசாய போதனை மேன்மேலும் அதிகமாக அவர்களுக்குச் செய்யப்படவேண்டும் என்று அவர்மனதில் பட்டதாம். உபாத்தியாயர்கள் தான் இவ்வித போதனையைச் செய்யக் கூடியவர்கள். அவர்கள் ஜனங்களைக் கலந்து அவர்களுக்கு நல்லொழுக்க வழிகளை போதிக்க வேண்டும். தற்காலத்தில் கூட்டுறவு சங்கங்களில் இவ்வித ஜனங்களுக்கு நன்மை ஏற்படவேண்டியதாயிருக்கிறது. தேசத்தின் முன்னேற்றத்திற்கு கூட்டுறவு கல்வி போதனை வெகு முக்கியமானது. ஆகவே பள்ளிக்கூடங்களில் கல்வி முறைகளில் கூட்டுறவு போதனை சேர்க்கப்படவேண்டும். பம்பாய் ராஜதானியில் விவசாய பள்ளிக்கூடங்களில் கூட்டுறவு போதனை சேர்க்கப்பட்டிருக்கிறது. கூட்டுறவு ஸ்டோர்கள் பள்ளிக்கூடங்களில் அமைக்கப்பட்டு பிள்ளைகள் கூட்டுறவை அறிவுறுத்திறார்கள். பம்

பாய் மாகாணத்தில் இப்படிப்பட்ட சங்கங்கள் 524 இருக்கின்றன. மேலும் சில கலாசாலைகளில் கூட்டுறவு விஷய போதனை பிரபலமாகச் செய்யப்பட்டு வருகிறபடியால் அந்த தேசங்களில் கூட்டுறவு சகல வியாபாரங்களிலும் தொழில்களிலும் அனுஷ்டிக்கப்படுகிறது.

ஆரம்பப் பள்ளிக்கூடங்களில் கூட்டுறவுக் போதனை செய்யப்பட்டு வருகிறதென்பதைப்பற்றி உயர்வாய்ப் பேசினார். ஆரம்பப் பள்ளிக்கூட உபாத்தியாயர்கள் கூட்டுறவு விஷயங்களில் கவனியை அடையவேண்டும். பள்ளிக்கூடங்களில் மாணவர்கள் அவர்கள் சங்கங்களைக் கூட்டுறவு வழிகளில் நடத்தக்கூடும். கடைசியாக உபாத்தியாயர்கள் சங்கத்தின் அங்கத்தினர்களை கூட்டுறவுக் கவனியை கற்கும்படி வற்புறுத்தினார்.

இந்தியாவில் பண்டைக்காலத்தில் தேகப்பயிற்சி.

Physical Culture in Ancient India.

[இது பெங்களூர் பலிகல் கல்ச்சர் இன்ஸ்டிடியூஷன் வருஷாந்தர கொண்டாட்டப் பேரறிஞர் சங்கத்தின் பொழுது பண்டித மதன் மோஹன் மாளவியா அவர்கள் செய்த உபநிசாசத்தின் சங்கிரகம்.]

நமது தேசத்தில் பண்டை காலத்தில் தேகப்பயிற்சி யானது எல்லோராலும் அனுஷ்டிக்கப்பட்டது. கிருஷ்ணரும், பலராமரும், பாண்டவர்களும் தினந்தோறும் தேகப்பயிற்சியைச் செய்து வந்தார்கள். பிமனும் துரியோதனனும் கர்ணகட்டை கசாத்தைச் செய்து வந்தார்கள். ஜாசந்தனும் பிமனும் குஸ்திசெய்யும் பொழுது குஸ்தி யானது 28 நாட்கள் பரியந்தம் நடந்தது. பிமன் ஜாசந்தனை கோர்க்கடித்தது அவனுடைய புஜபல மாகக் கொடுத்ததை நான். பாரதத்தைப் படித்தவர்கள் பிமனும் ஜாசந்தனும் குஸ்தி செய்யும் பொழுது எவ்வளவு சாயத்தியத்தோடு பெய்கார்கள் என்று அறிவார்கள். கிருஷ்ணனும், பலராமனும் கர்ணனின் குச்சிக்கு அழைக்கப்பட்டபொழுது அவர்கள் சந்தோஷமாய்ப் போனார்கள். அவர்கள் தேகப்பயிற்சியை நாளளவில் அனுஷ்டிக்கா விட்டால் அவர்கள் அப்படிச் செல்லத் துணிவார்களா? கிருஷ்ணன் கர்ணனை எப்படி ஒழித்தார் என்று நீங்கள் புத்தக பூர்வமாக அறிந்திருப்பீர்கள். அவர் ஹஸ்தியையும் முஷ்டியையும் காணாசனையும் எப்படி கோர்க்கடித்தார் என்று நீங்கள் படித்திருக்கலாம். வெகு நான்வரையிலும் நம்மதேசத்தில் எல்லோரும் தேகப்பயிற்சியை தினந்தோறும்செய்து கொண்டு வந்திருக்கிறார்கள். முப்பது வருஷங்களாகத்தான் இவ்விஷயம் ஜனங்களால் விட்டு விடப்பட்டது. வாலா நம்முடைய ஜனங்கள் பலக்குறைவை அடைந்து வருகிறார்கள். பண்டை காலத்தில் படிப்பிற்காகவும் தேகப்பயிற்சிக்காகவும் நம்மவர்களால் 25 வயது வரையில் பிரும்மசரியம் அனுஷ்டிக்கப்பட்டது. அந்த பிரும்மசரிய காலத்தில் குருகுலங்களில் சிஷ்யர்களாக இருந்து அவர்கள் எப்படி தேறினார்கள் என்று சரித்திர பூர்வமாக நான் அறியக்கூடும். ராஜகுமாரர்களும் இதர பணக்கார குடும்பங்களின் பிள்ளைகளும் பிராமண குருவின் வீட்டிற்கு அனுப்பப்பட்டு அவ்விடத்தில் கடின வேலைகளைச் செய்து கிரஹஸ்தாசரமம் கடைமகளை அனுஷ்டிக்க தகுந்தவர்களாக ஆனார்கள். ஆகையால் பிரம்மசரியம் முன்போல்

அனுஷ்டிக்கப் படவேண்டும். பிரும்மசரியகாலத்தில் தேகப் பயிற்சியை எல்லோரும் கட்டாயமாய்ச் செய்யவேண்டும். எப்படி சந்தியாவந்தனமானது பிரதிதினமும் காலையிலும் மாலைலும் செய்யப்பட்டு வரவேண்டுமோ அதுபோலவே தேகப்பயிற்சியும் செய்யப்பட்டு வரவேண்டும். தற்காலத்தில் இதரதேச ஜனங்கள் தேகப்பயிற்சியை அதிகமாய் கவனிக்கிறார்கள். நடந்த 50 வருஷம் களுக்குள் ஜப்பானியர்கள் தேகப்பயிற்சியை அனுஷ்டித்து அதிக பலசாலிகளாக ஆய்விட்டார்கள். அவர்களை நெல்ல யெத்தனித்த மேனாட்டு தேசத்தவர்கள் அவர்களைக்கண்டு இப்பொழுது அச்சப்படுகிறார்கள். 50 வருஷங்களிற்கு முன் ஜப்பானியர்கள் பலநிலாத வர்களாய் இருந்தார்கள். அவர்களுடைய நிலைமையை அவர்கள் அறிந்து சிறுவர்களை நெல்லம் தேகப் பயிற்சியை அப்பியலிக்கச் செய்து 20 வருஷங்களில் தேசத்தில் யுத்த பலத்தை தயார் செய்தார்கள். 1895 இல் சீனாவுடன் யுத்தம் ஏற்பட்டது. அந்த யுத்தத்தில் சீனர்களை தோற்கடித்தார்கள். 1905 இல் ருஷியர்களை யுத்தம் ஏற்பட்டது. அந்த யுத்தத்திலும் ருஷியர்களை தோற்கடித்தார்கள். அவர்கள் இவ்விதமாக ஜப்பானை அடைந்த தானது வீடுகளிலும் பள்ளிக்கூடங்களிலும் கலாசாலைகளிலும் தேகப் பயிற்சி போதனைகளும் யுத்தவிஷய போதனைகளும் செய்யப்பட்டு வந்ததினால்தான். அப்போதிரியாகவே நம்மவர்கள் நம்முடைய பாலயர்களை பயிற்சிசெய்யவேண்டியது வெகு அவசியமாக விருக்கிறது. என்னெதிரில் இருக்கப்பட்ட பிள்ளைகள் நல்ல படம்புடன் இருக்கிறார்கள். அவர்கள் ஒவ்வொருவரும் பள்ளிக்கூடங்களில் தேகப் பயிற்சியை அனுஷ்டிக்க வேண்டும். தாய் தகப்பனார்கள் சிறுவர்களுக்கும் சிறுமிகளுக்கும் தேகப்பயிற்சி செய்வதை கவனிக்க வேண்டும். பண்டை காலத்தில் ஸ்திரீகளும் தேகப்பயிற்சியை அனுஷ்டித்தார்கள். சீதை தன்னுடைய விரலிலிருந்து தகப்பனனின் சம்புதனுசை பிடுங்கினாள். திரௌபதி ஜயத்ரதனால் பிடிக்கப்பட்ட பொழுது அவள் அவனை ஒரு குலுக்கு குலுக்கி விட்டாள் தள்ளினாள். கைக்கயி தசரதனுக்கு யுத்தகாலத்தில் அபாயம் வந்தபொழுது ரதத்தின் சக்கரத்தைத் தூக்கினாள். பண்டைகாலத்தில் நம்மதேசத்து ஸ்திரீகளும் பலிஷ்டர்களாகவே யிருந்தார்கள். தற்காலத்திலும் நாகரீகத்தை யடைந்த தேசங்களிலெல்லாம் ஸ்திரீகள் பலமுள்ளவர்களாகவே யிருக்கிறார்கள். நம்முடைய ஸ்திரீகளும் பலமுள்ளவர்களாக இருந்தால் தான் பலமுள்ள சந்ததிகள் ஏற்படக்கூடும். நம்முடைய தேசத்தில் சிசு விவாஹங்கள் ஒழிக்கப்பட வேண்டும்.

நாம் எப்படிப்பட்ட வஸ்துக்களை புஜிக்கவேண்டும்.

What should we eat.

சிறப்பு வாய்ந்த நமது இராஜப்பிரதிபிதியவர்களும் சிறப்பு வாய்ந்த அவரது மனைவியாரும் நம்முடைய மாஹாணத்தில் சுற்றுப் பிரயாணம் செய்யும் பொழுது கூனூரில் பாஸடியர் ஸ்தாபனத்தில் உணவுப் பொருள் சம்பந்தமான கர்னல் மாக்கரிஸனின் பரிசீலனை சாலையைப் போய்ப் பார்த்தார்கள். அந்தப் பரிசீலனை சாலையில் போஷண சக்தியைக்குறைவாக உடைத்தாயுள்ள உணவுப் பொருள் களை யுண்பதால் ஏற்படும் விபாதிகளின் சம்பந்தமாய் ஆராய்ச்சிகள்

நடைபெறுகின்றன. அதில் மனிதனுடைய உணவு விஷயமாயும் மிருகங்களின் உணவு விஷயமாயும் ரஸாயன வழியிலும் தின வர்க்க சாஸ்திர வழியிலும் ஆராய்ச்சிகள் நடைபெறுகின்றன.

கானல் மக்கரிசன் அமைச்சருக்கு நடைபெறும் ஆராய்ச்சி வேலைகளை நிரூபணங்களின் மூலமாக விவரித்துத் தெளிவாகச் சொன்னார். வெகுநாளம் வரையில் உணவுப் பொருள்களில் புரோவான்களும் கொழுப்புக்களும் கார்போஹைட்ரேட்டுகளும் ஜலமும் உப்புக்களும் இருந்தால் போதுமானது என்று ஒப்புக்கொள்ளப் பட்டிருந்தது. இப்பொழுது இவ்வகை ஞானத்தில் நிபுணர்கள் மேலே குறிப்பிட்ட வஸ்துக்களை உணவுகள் உடைத்தாயிருந்தால் மாத்திரம் போகாதென்றும் அவைகள் உடம்பில் ஒட்டு வதற்கு வைடமின்கள் என்ற அம்சங்களும் அவைகளில் நிறைந்திருக்கவேண்டுமென்றும் பொய்ச்சிவர்கள் வைடமின்கள் மேலாடிமட்டில் உணவுப்பொருள்களில் இல்லாவிட்டால் மேலே குறிப்பிட்ட மீதி அம்சங்களிருப்பதினால் பயன் உண்டாகாது. வைடமின்கள் நிறைந்திருந்தால் தான் அவை மற்ற அம்சங்களை சரீரத்தால் உட்கொள்ளப்படும்படி செய்யும். அப்படியேபோலவே வைடமின்கள் மாத்திரம் உணவுகளில் நிறைந்திருந்து மற்ற அம்சங்கள் குறைவாக இருந்தாலும் பயன் படாது. ஆகவே வைடமின்கள் குறைவாக இருக்கப்பட்ட உணவுப் பொருள்கள் உபயோகப்படுத்தப்படுவதால் ஏற்படும் நோய்களை அவர் தெளிவாக எடுத்துக் காட்டினார். உணவம்சங்கள் ஒன்றைவிட ஒன்று குறைவாக யிருக்கக்கூடாது. அப்படி ஏற்றக்குறைவுகளிருந்தால் நோய்கள் ஏற்படும். கோதுமை மாளிலும் ஒட்மானிலும் போலனை அம்சங்கள் குறைவில்லாமலிருக்கின்றன. ஆன போதிலும் அவைகளில் மேலாடிமட்டில் வைடமின்கள் இல்லாவிட்டால் அநேக விதமான நோயியாதிகள் ஏற்படும். வைடமின்களை அவைகள் அதிகமாக உடைத்தாயிருக்க வேண்டுமென்றதான் வைடமின் நிறைந்த வஸ்து வாகிய பால் அவைகளுக்குச் சேர்க்கப்படுகிறது.

கானல் மக்கரிசன் ஆராய்ச்சிகளின் மூலமாக பாஸ்பரஸ், வைம், மாங்கனிக், இரும்பு, அயரன் இவைகளும் உணவுகளில் நிறைந்திருக்கவேண்டுமென்பதை நிரூபித்தார். அவைகளும் மேலே சொன்ன இதர அம்சங்களைப் போலவே அளவில் ஏற்றக்குறைவாக இருக்கக்கூடாது. வெகுநாளம்வரையில் ஜனங்கள் கோயிக்குக் காரணம் விஷத்திருமிகள் தானென்று நினைத்திருந்தனர். இப்போழுது நோய்கள் உணவம்சங்களில் ஏற்றக்குறைவுகளால் கூட ஏற்படுகின்றன என்பதை அறிந்திருக்கிறார்கள். இரண்டு குரங்குக்கூட்டுக்கு உணவுப்பொருள்கள் சுவபாவஸ்திதியில் கொடுக்கப்பட்டனவாம், மற்றொரு கூட்டத்திற்கு அவ்வுணவுப் பொருள்கள் வைடமின் குறைந்தஸ்திதியில் கொடுக்கப்பட்டனவாம். முதல் கூட்டத்திற்கு சாப்பிட்ட பின்பு உடம்புசரியாயிருந்ததாம், இரண்டாம் கூட்டம் சீதபேதியால் அவஸ்தைப்பட்டதாம்.

நல்ல உணவு இவைகளையுடையது. அரிசி, சோளம், கம்பு முதலிய தானியங்கள், பால், பாலினால் செய்யப்பட்ட உணவுகள்,

முட்டைகள். மீன், கீரை நிறைந்தகாய் கறி வர்க்கங்கள், பழங்கள், அப்போதைக்கப்போது மாம்ஸம் இவ்வம்சங்கள் ஒன்றைவிட ஒன்று ஏற்றக்குறைவான அளவில் இருக்கக்கூடாது. பாலும் சமீபமும் உபயோகப்படுத்தப்பட்டால் மாம்ஸம் வேண்டிய தேயில்லை. ஆனால் இத்தியானில் பாலும், பால்வகையுணவுகளும் தேவையான பட்டில் எல்லாப் பிரதேசங்களிலும் அகப்படக்கூடியவை யல்ல.

தானியங்களில் உணவு அம்சங்கள், அவைகள் பயிராகிற ஸ்தலங்களின் மண், ஜலம் இவைகளால் எப்படி ஏற்படுகிறது என்கிற விஷயமும் எடுத்துக் காட்டப்பட்டது.

ஆந்திர தேசத்தில் சில ஊர்களில் பெரி பெரி நோய் உண்டாகுதற்குக் காரணம் அந்த தேசங்களில் நெல் மாத்திரமே பயிரிடப்படுகிறதே பொழிய மற்ற உணவு வர்க்கங்கள் பயிர் செய்யப்படுகிறதில்லை. ஜனங்களுக்கு வேண்டியமட்டும் அரிசியோடு புஜிக்க இதர தானியங்களும் காய் கறிவர்க்கங்களும் அகப்படுகிறதில்லை.

மேற் சொன்ன மாதிரியே ஆடு மாடுகளும் உணவம்சங்களின் ஏற்றக்குறைவுகளால் வியாதிகளை அடைகின்றனவென்று நிரூபணங்களில் மூலமாக கன்னல் மரக்கரிசன் காண்பித்தார்.

வர்த்தமானக் குறிப்புகள்.

NOTES AND COMMENTS.

ஓர் அதிசயமான செடி.—A curious plant:—வட அமெரிக்காவில் பூச்சிகளைத்தின்னும் செடி ஒன்று இருக்கிறது. அது பூமி மட்டத்திற்குமேல் 12 அங்குலங்கள் வரையிலும் தான் வளருகிறது. உச்சியில் ஒரு கொண்டையோடும்; கொண்டையைச்சுற்றி நண்டு களின் நகங்களைப்போன்ற சிறிது பச்சைப்பற்களோடும் இருக்கிறது. கொண்டை இதரச்செடிகளின் கொண்டைகளைப் போலவே அசைவில்லாமல் பரத்தமாதிரி இருந்து கொண்டிருக்கிறது. சுமுதலான பூச்சிகள் அதன் வாஸனையினால் இழுக்கப்பட்டு அருகில் வந்து நின்று வருமென்று எண்ணாமல் அதன் மேல் உட்காரும் பொழுது கொண்டை மூடிக்கொள்ளுமாம். உடனே அதன் பற்கள் பூச்சிகளை நகங்கிக்கொண்டு விடுமாம். இரத்தச்செடி ஒன்றிருந்தாலும் மாற்றுக்கணக்கான சக்திக்குக் கொன்றுவிடும்.

பயிர்களை அழிக்கும் பூச்சிகள்.—An Insect pest:—வெட்டுக் களியானது பயிரை அழிக்கும் பூச்சிகளுள் மிகக்கொடியது. அது தன்னைப்போல் 10 பங்கு நிறையுள்ள பயிரை தினம் ஒன்றுக்குத் தின்னும்.

டாக்டர் ஆனிபிசண்டு அம்மையார்.—Dr. Annie Besant:—டாக்டர் ஆனிபிசண்டு அம்மையாரின் 80-வது வயது உத்ஸவம் சென்னை கோகேல் ஹாலில் அக்டோபர் மாதம் 12 யன்று நடைபெற்றது. கனம் ஏ. அரங்கநாத முதலியார் அவர்கள் அக்ராஸனம் வஹித்தார். வெகு பெயர்கள் வந்திருந்தார்கள். அநேகம் பேர்கள் அந்த அம்மையார் உலக நன்மை விஷயமாயும் இந்தியாவின் முன்னேற்ற சம்பந்தமாயும் ஆதிபிவிருந்து செய்து வருகிற ஊழி

யங்களைப்பற்றி புகழ்ந்து நன்றி கூறிப் பேசினார்கள். உலகநம்பைக் காக இப்படிப் பாடுபடும் இவ்வம்மையார் இன்னும் பல வருஷங்கள் வாழ்வாராக.

டாக்டர் ஹாரோல்மான்.—Dr. Harold Mann:—பொம்பாயின் வியவஸாய இலாகாவின் தலைவரான டாக்டர் ஹாரோல்மான் அவர்கள் வேலையிலிருந்து பென்ஷனின் பெயில் நீங்குகிறார். அவருக்கு இந்த சந்தர்ப்பத்தில் அநேகர் விருந்துகளைச் செய்திருக்கிறார்கள். (பூனை முனிலிபாவிடியாரும் அவருக்கு விருந்து செய்தார்கள். 21-வருஷங்களாக பொம்பாய் இலாகாவின் வியவஸாயத்தை முன்னுக்குக் கொண்டுவந்தார். வியவஸாயிகளின் முன்மேற்ற விஷயமாகவும் புகழத்தக்க ஊழியங்களையும் செய்தார். அவர் வருஷாளைக்கு வருஷ நாள் வாழ்வேண்டும்.

மிஸ்டர் ஆர். சி. உட்.—Mr. R. C. Wood:—மிஸ்டர் ஆர். சி. உட் கோயம்பத்தூர் வியவஸாயக்காவேஜின் பிரதான ஆசிரியரென்று யாவரும் அறிவார்கள். இவர் இங்கிரியல் காவேஜ் ஆப்டிராபிகல் அக்ரிதல்சரில் வியவஸாய ஆசிரியராக வியமனம் செய்யப்பட்டிருக்கிறார். இவர் உயர்வான கல்விபாடாடைந்தவர். நம்முடைய தேசத்தில் உத்தியோகத்தை ஏற்றுக்கொள்வதற்கு முன்னே இங்கிலாந்தில் தேம்பிரிட்ஜு பூமிவந்தியில் உதவி வியவஸாய ஆசிரியராக விருந்தார்.

கூட்டுறவு விஷய கம்மிட்டி.—The Committee on co-operation:—சென்னை நிராஜதானியில் கூட்டுறவு விஷயங்களின் சம்பந்தமாய் ஒரு கம்மிட்டியை கவர்ன்மெண்டு ஏற்படுத்தியிருக்கிறார்கள். இந்தக் கம்மிட்டி ஊர் ஊராய்ச்சென்று கூட்டுறவு விஷயங்களில் ஆணைபொழிப்பவர்களிடத்தில் அபிப்பிராயங்களை அடைகிறது. கூட்டுறவு வினாக்களைவரும் தங்களுக்கு அந்நாள் பூர்வமாக ஏற்பட்டுள்ள அபிப்பிராயங்களை தடையில்லாமல் சொல்லவதென்று நம்புகிறோம்.

கிராமந்திர சீரமைப்பு ஊழியக்காக்கி—Rural Service Ex-hibition:—சென்னை மானவர்களுடைய கிராமந்திரச் சீரமைப்பு ஊழிய சங்கத்தார் இக்காவியை ஏற்படுத்தினார்கள். அவர்களோடு ஸ்ரீராமகிருஷ்ண மிஷனைச் சேர்ந்தவர்களும் ஸால்வேஜன் ஆர்மிபாரும், ஸர்வண்ட்ஸ் ஆப் இந்தியா ஸொஸைடியாரும் சின்பு அவர்களுடன் சேர்ந்தார்கள். காஷியானது கிராமந்திரச் சீரமைப்பை ஏற்படுத்தச் செய்யவேண்டி வேலைகளிலிருந்துக்காட்டியது. கவர்ன்மெண்டுஇலாகாக்கள் கலப்பைமுதலான வியவஸாயக் கருவிகளையும் வருத்தங்களையும், தான்யங்களையும், வீடுகளில் நடத்தப்படக்கூடிய கைத்தொழில் சாமான்களையும் காஷியில் அமைத்தன. காஷியில் சுகாதார வழியிலும் நோய்களின் சம்பந்தமாய் பல படங்கள் காட்டப்பட்டன. கனம் ஏ. அரங்கநாத முதலியார் அவர்கள் காஷியைத் திறக்கும் பொழுது கிராமந்திர சீரமைப்பு விஷயத்தைப் பற்றிப் பேசினார். திவான்பஹதூர் டி. ரங்காச்சாரியார் அவர்களும் அநேகவிஷயத்தைப் பற்றி உபநியசித்தார். அட்வகேட் ஜனரல் ம. அ. ஸ்ரீ. டி. ஆர்வெங்கட்டராம சாஸ்திரிகள் காஷியில் ஒருமீடிங்கில் அக்ராஸனம் வலிந்தார். அந்த மீடிங்கில் கிராமப்பஞ்சாயத்து விஷயம் பேசப்பட்டது. ம. அ. ஸ்ரீ வி. வெங்கட சுப்பப்பர் அவர்கள் கிராமந்திரச் சீரமைப்பு

மைப்பிற்கு கூட்டுறவு முயற்சிகள் முக்கியமானவைகள் என்று உபநியசித்தார். விளக்குப் படங்கள் வியவஸாய விஷயமாகவும் காட்டப்பட்டன.

வியவஸாய விசாரணை சபை.—The Royal Commission on Agriculture:—இந்த விசாரணை சபையின் அங்கத்தினர்கள் பொம்பாயில் அக்டோபர் 21உ யன்று திரும்பிவந்தார்கள். அவர்கள் கராச்சிக்குச் சென்றார்கள். அவ்வூரில் விசாரணைகளை ஆரம்பிக்கப் போகிறார்கள்.

பாரஸ்டு பஞ்சாயத்துகளின் நிறுவாகத்தில் தற்போதுள்ள அடியில் கண்ட குறைகள் உடனே நிவர்த்திக்கப் படவேண்டும்.

நம்முடைய காருண்யம் பொருந்திய கவர்ன்மெண்டாரவர்கள் காடுகளை பாது காப்பதில் காட்டிலாகா உத்தியோகஸ்தர்களைவிட தங்களுக்கு அதிகாரமுள்ள காடுகளை கிராமத்தார்களை செவ்வனே பாதுகாத்து வருவார்களென்றுத் தங்களுக்கு வேண்டிய நன்மைகளையும் அடைந்துக் கொள்வார்களென்றும் கருதியே காடுகளை பஞ்சாயத்து தரப்பில் ஒப்புவித்து வருகிறார்கள். சாதாரணமாக ஒவ்வொரு சிவ்வ காடுகளிலும் ஒவ்வொரு கிராமத்தார்களுக்கும் உள்ள எல்லைக்கு ஒவ்வொரு பஞ்சாயத்து ஏற்படுத்தப் பட்டிருக்கிறது. இதில் சில பஞ்சாயத்துகள் தங்கள் எல்லைக்குள் பெர்மிட் (Permit) பெற்ற பக்கத்து பஞ்சாயத்துகளின் கால் நடைகள் வரக்கூடாதென்றுத் தடுத்தும், பவுண்டுக்கு ஒட்டுவதும் எச்சரிக்கை செய்து விட்டு விடுவதுமாய் கால் நடைகளின் பொந்தக் காரர்களை துன்புறுத்திவருகிறார்கள்.

இதனால் குடியானவர்கள் காருண்யம் பொருந்திய கவர்ன்மெண்டார்கள் தரப்பில் காடுகள் இருந்தபொழுது மாடு 1-க்கு 0-8-0 வீதம் கட்டணம் செலுத்தி அனுமதி பெற்று சிவ்வ முழுவதும் கால்நடைகள் மேய்த்து வந்தன வென்றும், இப்பொழுது பஞ்சாயத்து தரப்பில் ஒப்புவித்தும் மாடு 1க்கு முன் போலவே 0-8-0 வீதம் கட்டணம் செலுத்தியும் பக்க எல்லைக்குள் கால் நடைகள் மேய்காமல் கல், முள் புதர், மரம் ஆகிய இவைகள் அடர்ந்த காட்டில் கையில் கோல் வைத்துக்கொண்டு தடுத்து மேய்க்க முடியுமா வென்றும், பஞ்சாயத்து தரப்பில் ஒப்புவித்த பிறகு கால் நடைகள் மேய்வதில் அதிகக்ஷடம் ஏற்பட்டு விட்ட தென்றும் ஏழைக் குடியானவர்கள் பஞ்சாயத்தின்மேல் குறை கூறியும் வருகிறார்கள்.

பக்கத்து பஞ்சாயத்துகளில் அனுமதிச்சீட்டு பெற்றிருந்தாலும், தங்கள் எல்லைக்குள் கால் நடைகள் வருவதால் அதற்காகவும் கட்டணம் செலுத்தவேண்டுமென்றும் சில பஞ்சாயத்துகள் கோருகிறது. முன் காருண்யம் பொருந்திய கவர்ன்மெண்டாரவர்கள் தரப்பில் காடுகள் இருந்தபொழுது மாடு 1-க்கு 0-8-0 வீதம் கட்டணம் செலுத்தி அனுமதிச்சீட்டு பெற்ற சிவ்வ முழுவதும் மேய்த்து வந்த குடியானவன் தன் பஞ்சாயத்துக்கு 0-8-0 வும் கட்டணம் செலுத்தி பக்கத்து பஞ்சாயத்துகள் ஒன்றோ, இரண்டோ அல்லது மூன்றோ

இருந்தால் அவைகளுக்கும் கட்டளைக் கொடுத்திருக்கிற நான் தான் தடைகளை மீட்டிக்க ஆகைக்கொள்வானா? அல்லது அங்கால் தடைகளை விற்றுவிடத் துணிவானா? என்பதை யோசித்துக்கொள்ளும் இக்கஷ்டத்தைப் பார்த்திலும் ஒழிந்து விடுவதே நல்லெண்ணு கருதி ஒழிந்து விடத் துணிவான்.

இக்கஷ்டங்களுக்கே அநேக குடியானவர்கள் தங்கள் ஆடுமாடுகளை விற்றும் வருவதில் வருவதாவருஷம் தான் தடைகள் குறைந்துக் கொண்டே வருகிறது.

ஆகையால் குடியானவர்கள் வேஷமாட்டுவதும் தால்நடைகள் அரிவிருத்திற்கும், பஞ்சாயத்துகள் பணங்களைப் படைப்பதும் விருத்திற்கும் படிக்கும். அவாவர்கள் பஞ்சாயத்து எல்லைத் தள்ளிவிடுவதும் தால்நடைக்கு அப் பஞ்சாயத்துகளை அனுப்பிச்சீட்டு கொடுத்து அதே ரிசர்வ் எல்லாபத்தின் பஞ்சாயத்து எல்லைத் தள்ளிப் போவிடலாமாய் எல்லா பஞ்சாயத்துகளுக்கும் வேண்டிய உத்தரவிட்டு பஞ்சாயத்துகளுக்கும் நல்ல மதிப்பு உண்டாகும்படி செய்யக்க வேண்டிய காரணமாய் பொருந்திய கவன்மெண்டா ராவர்களை கேட்டுக்கொள்ளுகிறேன்.

ஒதிபத்தூர் பாரெஸ்ட்

பஞ்சாயத்து
3-9-1927

N. குப்பு ராமன்.
பிரஸிடெண்டு.

கேஸரியின்
“லோத்ரா”

கர்ப்பாசய ரோக நிவாரணி.

இரணுபயோகத்தால் குணம் கைக்கொண்ட பெண்மணிகள், இதை ஸ்திரீகளுக்கே வரப்பிரகாரினி யென்றும் அதி கிரேஷ்டமான அஷ்டமென்றும், விலையில்லா ஆபரண மென்றும் சொல்லுகிறார்கள். ருதுகுலை, அகால பதவிஷ்டை, ருது நிராவம் ஹாஸ்தி அல்லது குறைச்சலாய்ப் போவது, பவ்ஷ்டை தடைபட்டப் போவது, வெண் மத்தப் போக்கு கர்ப்ப ஸ்வாவம், அசாலப் பிராவம், கருப்பை நழுவி விடுதல், கர்ப்ப விரணம், ருது குலையினால் வயிற்றில் உண்டாகும் கட்டி, மூர்ச்சை, சரீரம் பருத்தோ அல்லது மெத்தோ போவது கணக்குடு, சந்தான மில்லாமை, மலபந்தகம், இருமல், உப்பஸம் மேஷ ஜ்வரம் முதலிய சமஸ்த ரோகங்களும் இந்த லோத்ரா விஷுபயோகத்தால் வெகு நம்பகமாய் நிவர்த்திக்கப்படும்.

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