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RURAL INDIA.

VOL - II

NO - 12

JUNE - 1928

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Y3.1.9.1227
N28.12.12

129019.

Reg. No. M 2169.

RURAL INDIA

(Journal of the Madras Forest Panchayats)

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

EDITED BY
A. SWAMINATHA AIYAR

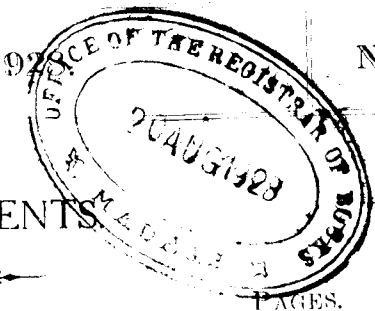
Office—No 9 Brodie's Road, Mylapore, Madras S.

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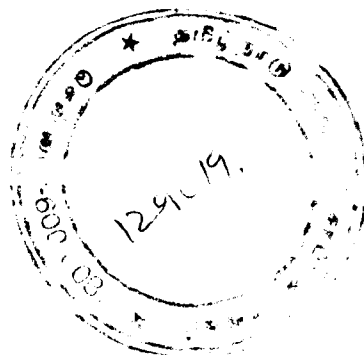
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Farm Buildings—City life and drunkenness.

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RURAL INDIA

Managing Editor :—A. Swaminatha Iyer, B.A.

Vol. II

June, 1928.

No. 12

What is Co-operation ?

BY

Diwan Bahadur R. Ramachandra Rao, C.S.I.

What is co-operation ? At the present moment a Commit-
tee has sat to deliberate on some of the extant co-operative
practices ; Government is busy remodelling the machinery
of supervision ; the public, not always disinterestedly, are play-
ing battledore and shuttlecock with Banks and federations ;
bankers trained to identify wrongly wealth with money talk
about fluid resources and curtailments of the applications of
co-operation just in accordance with their limited education.
Now co-operation by itself is more or less an exact art. And there
must be some reason why people hold diverse views on such
subjects. May one suggest that this diversity is due to the fact
that people see only one side of the potentialities of co-operation
and try to enforce on it rules and practices imbibed by them in
their own partial activities of life. The fundamental principles
of co-operation are not grasped or realised ; and on an imper-
fect knowledge each sees in it a reflection of his own experi-
ence. We have advanced a long way, measured in figures and
it is time to take stock whether the progress is sound. If not
however camouflaged the work be or however bolstered it be
by either Government or reputed co-operators, the whole edi-
fice will collapse.

*Extracts from the Presidential address given to the Seventh Salem District
Co-operative Conference.

That as a whole, the potentialities have not developed is clear from the lopsided way the movement has advanced and the curious queries that have been frequently addressed. A gentleman here present once asked me what processes of agriculture can be thrown open to co-operative methods. My immediate answer is all—from the moment of ploughing to the moment of the sale of produce. For ploughing you may secure a Ford's tractor—available only by co-operative methods and wasteful otherwise; for irrigation, co-operative pumping plants work elsewhere. Co-operative societies to obtain pure seeds are well known. Co-operative granaries in loan societies are now fast being established. And so on.

Even in the discharge of the complicated functions of Government, co-operation will be useful. Except in the departments of research, medicine and Engineering, there is possibly no function now discharged by the State which will not be better or more economically discharged by cooperative methods. Actually in several areas whose needs justify and where the tentacles of a centralised Government have not yet succeeded in throttling local activities, you will find co-operation successfully practised in several forms. In past Indian history the village remained intact; indigenous governments left the internal affairs of a village alone: and if there be any country fit for intense co-operative activity, it was India. In all time to come, this will remain the biggest blunder in the British administration of India—its incapacity to understand decentralised administration and adapt the virile village machinery extant towards efficient Government.

Or consider the question of rural construction. Every one admits that this is possible by co-operative methods. Some go even so far as to identify it with co-operation. But in the methods proposed for amelioration, heretical proposals creep in. For example, obtaining the help of outside money or money from the State. This proposal of negation of self-reliance is quite unco-operative and is only justifiable by the precedents or life now brandished before us and by an imperfect value of correct co-operation.

This leads me back to the question, what is co operation? Grammatically the word means working together but much

more is implied. It is a pity that a more expressive term has not been chosen for what it is meant to represent. In the course of civilisation humanity has progressed through several definite ages, the hunting, the pastoral, the agricultural and at present, the industrial. Each stage is a distinct improvement over its predecessor; each when introduced was a revolutionary change and did benefit the humanity of the age; the course of time brought an accretion of corruptions and paved the way to the next change. This is the law of evolution and no one can alter its march. The industrial stage professed to bring more amenities of life; more security of property; greater conveniences by introducing legally correct tokens; and when it was ushered in, we expected an Arcadia. Its further developments brought out its bad points. The necessity of providing mass production led to trusts, capitalism, monopolies, cornerings etc. The world to-day groans under the growth of vested interests. Currency has become the fiddle-string for a few financiers to play on, though it is absolutely clear that it is the people at large who own wealth and the so-called financiers have none. Even production is made to redound to the profit of managing agents and real producers are not cared for. Governments are dominated by a few who do not scruple to send their fellow creatures into the shambles of war for their own private ends. All humanity to day groans and perspires, sweats and works, breeds and dies for the industrial potentates.

The doctrine of co-operation is the finger-post to the next stage in the evolution of humanity. People here at any rate are disposed to look on it as a pretty interesting toy. Here a few banks, there a simpler system of *takkavi* without risk of money losses and Government devotes 2 or 3 pages of their annual report to co-operation showing it up as an interesting toy to be seen, fondled and passed by. Some speak of stores; and consider that a few annas saved in middleman's profits—notwithstanding amateur management and corruption—is the aim of the movement. A Depressed Class society there, a labourer's forest society here, a conference there, a Committee here—all these are evanescent and ill-conceived phases of a world movement. It is no use shirking its implications. Co-operation is out to break all monopolies, to secure to the actual labourer on agricultural land or in an industrial factory a cor-

rect and just return for his work, to teach humanity self-reliance and knowledge that all human beings are children of a common Father. Where God does not intend that even the lowest of these should be treated like an untouchable, it is not open to Man however highly placed he be to do so. It is the spirit of co-operation that as launched forth in the recent past is responsible for the feeling of the error of accumulated wealth, of the error of monopolist landlordism, of the error of manipulation of currencies which make the rich richer and the poor poorer, of the error of vested interests that for selfish reasons stifle all attempts of cottage production, of the error of bloated salaries, official and non-official that gives thousands on the vote of those who pay themselves for the so-called "learned professions" and spares not even a living wage to the toiler, in short of the accumulated error of Industrialism and Imperialism that is now rampant in the world. There may be two opinions as to whether a particular nation can or cannot successfully adopt the new revolution. But if the law of continuous evolution holds, a nation that will not adopt this next ordained phase disappears since the future of the world belongs to co-operative humanity.

It is not the material world alone that co-operation thus challenges. It offers a field for the more highly evolved souls to work on behalf of humanity and to practically work out the truth that all Nature is kin.

It is the vogue now-a-days to offer patriarchal advice that young men should resort to co-operation; it is a duty of the educated classes to help the movement and so on. Co-operation is far above any form of social service, missionary or otherwise. It is certainly far above a dilettante and a leisure-time hobby of the richer classes. It is the moving force of the future. It is to be the hope of poor and down-trodden humanity. The world is now on account of unequal distribution of fluid wealth a constant arena of struggle for bare livelihood; co-operation will once for all end this bitter and time-engrossing struggle now stupefying the human soul. In a world of co-operation, man with the inward spark of Divinity in him will have leisure to think over the real mysteries of the Universe, to recognise Godhead in every atom of living matter and to live a clean life of ahimsa and ordered progress.

Another great advantage in a co-operatively regulated society is the bond of interest that is forged amongst all the members of the human brotherhood. The individualistic civilisation of today has fissiparous tendencies; any one who owns an accident of advantage uses it for self aggrandisement and the worst enemy of man is Man himself. People are hypnotised into the belief that this conduct is natural. But thinkers now recognise however, that though a ruthless pursuit of one's advantages may benefit a few, the nation as a whole suffers. A most striking example is our own country India as it stands today. A few highly placed in wealth or power richly exploit; they unfortunately forget that if the many old exertions they now make be diverted for the uplift of the Indian masses, not only will the standard of the masses be elevated but even those who are exploiters today stand to gain more by the increased demands of a nation educated to the higher standard. We also recognise that the tide of human progress ought to be guided as laid down in our books by the Law of Sacrifice. An active life so divided will dissipate the feelings of jealousy and animosity now ruling the world, will by bringing the intelligentia into intimate contact with the lives of their less-gifted brethren, instil into them an active sympathy and fraternity; and will, in the masses themselves now sitting sullen and helpless under a load of man-inflicted evil felt but unrecognised how to be shaken off, create a current of new love towards the selfless workers, trying to help them to secure their dues.

You should not infer from these observations that co-operation is only a disintegrating factor and is only an alternative system of distribution calculated to despoil the rich in favour of the poor. Far from it; on the other hand, it is the highest constructive art that the human mind can conceive of. By securing to the toiler the due reward of his labour, the toiler feels that his demand is proportionate to his efforts and he puts them forward more intensively than at present. Civilisation is at present so structured that the drone is fed whilst idle out of the sweated labour of the workers and the workers get dispirited, economically because they cannot get full value for their labour; mentally because his idea of justice jars at some one else reaping the results of his work. If you can ensure the labour its proportionate reward, and co-operation aims at noth-

ing more, the worker puts more energy in his work. Not only that, he begins to love his work because his mind gets permeated with the magic of ownership. The world gets more production; and not only that the mind of man realises the dignity of labour man gets self-reliant as he need not cringe any more to secure a bare or precarious livelihood; the man of property realises his responsibilities. To him who wishes for increased material comforts, the message must be to *work more*. To him who feels constrained to work for his livelihood and wishes to consecrate his time for social service or contemplation, the message is you can work just enough for food and you need not slave all your time for pittance. The cutting rivalry of competition and low wages disappears. Production increases and without the harassing struggles for bare livelihood man becomes filled with a divine sympathy for all fellow-creatures and humanity tries to get equipped for the next further stage of progress—a stage not yet visible to our minds as yet immersed in industrialistic ideas.

The problem of the day then is how to bring home to the people a vision of the future and how to ensure that the Indian masses do not lag behind when the world evolves on to its next phase of civilisation. Hence is my incessant and insistent clamour for training sound co-operator teachers and scattering them amongst the people. If you do this large-heartedly, all other problems disappear into insignificance. You need not even wait for a reformation of Government to help you. Yours is the strength; you are the producers; all labour is yours and the dynamic world is governed by labour only; all the power of vested interests is an illusion. In each one of you lives a spark of the Divine which on account of man-made laws is dissociated from similar sparks in your brethren. Disgusted and wearying humanity is crying out for a new message to him who has eyes to see. And the message is there written in clean brilliant letters—the Hope of Co-operation. And gentlemen, it is for you to realise this glorious vision, to send around seers to prepare the ground for the future and to eventually elevate the country on to the next stage ordained for humanity by a beneficent God.

Rural Co-operation & Village Improvement.

BY

Rao Bahadur, A. Vedachala Aiyar,

Retired Registrar of Co-operative Societies, Madras.

Co-operation is a force and a principle the application of which can be made to serve almost all the needs of man in various spheres of activities. The co-operative movement in India generally and in the Madras Presidency in particular has been devoting itself rightly to the advancement economically of the rural people. The credit side of the movement has been working during the last 22 years and what it has achieved is to educate the rural people that by concerted action in a co-operative society, and on a voluntary basis, the members can practise self help, self-reliance and thrift and regulate their agricultural operations in suitable and profitable ways so as to satisfy the needs of the agriculturist. Co-operative organisation failed to function efficiently where they practically are generous money-lender institutions and where discipline and responsibility were subordinated to mere hollow sympathy with the rural population. Co-operators gravitated from the money lenders to these institutions and are bound to go back to the money lenders again when co-operative organisations begin to enforce punctuality on people who had no adequate repaying power. The work that has hitherto been done has now to be regulated towards the agricultural industry and the agriculturists inclusive of land holders, tenants at will, field labourers, and all those engaged in the production of food and commercial crops. Agricultural industry like any commercial industry requires land, labour, capital and managerial skill. The rural population have all items available to some extent but they are insufficient to function efficiently.

The co-operative movement must take up this question in earnest and intensively and regulate the working of the agricultural industry in a suitable manner and afford facilities by concerted action for carrying on all agricultural operations by supplying at cheap cost the agricultural and domestic require-

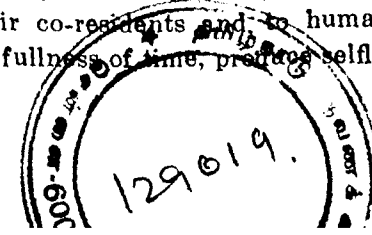
ments of all people, by arranging for the sale of the surplus produce at suitable opportunities in the best market possible. It should not avoid the poor on the ground that they have no material tangible assets. These people on the other hand have a very good asset in the shape of labour capacity and skilled labour in the agricultural industry. It should not avoid the richer people on the ground that they will absorb all facilities which a co-operative organisation could give. Careful regulation of work will keep the balance required between the rich and the poor and the united efforts of both in a co-operative society will advance the agricultural industry as a whole and will ensure larger production.

Credit should be made available to all to the deserved extent for all purposes when required and in sufficient volume and proportioned to the repaying power of each. Free flow of credit is absolutely necessary in all industrial undertakings and agricultural industry requires a liberal and incessant flow as it has to be carried on under adverse circumstances, often times beyond the control of the co-operators. Each village must devise its own method of advancement and must be made to take the responsibility of shouldering such work and must not in the least be interfered with by external agency, official or non-official.

The co-operative societies should be worked on more intensive and liberal lines in the rural parts, if we have to secure rural reconstruction especially economic reconstruction. Village Panchayats have got to undertake wider functions and legislature gives the necessary powers to them to compel all the residents to tax themselves and enjoy the benefits arising from the wise expenditure of such money on objects suited to each locality. Government has practically been helping such institutions in the initial stages to render such aids, financial and otherwise, as may be required to discharge the wider sphere of work. The time will come when such institutions should become self-supporting. The Co-operative movement practically paves the road for concerted action by the village residents for defined purpose but has no legislative support to compel all the residents to join such institutions. The co-operative movement, if it tackles efficiently, the advancement of the agricultural and other allied industries in each village will secure rural economic reconstruction depending on no extraneous help but having

firm hold on self-help, self-reliance and self-sacrifice. The Co-operative principle is not a new factor found out by people outside India. We, Indians, have been practising it in the past and successfully in the rural parts, but fortunately or unfortunately, individualistic spirit as opposed to community spirit took hold of our rural population copying the West and led to the gradual downfall of the economic position of the rural people. Of course, it might be said that the rural folk are very much advanced in resorting to civilised amenities of life and in the enjoyment of costly houses, costly diet, costly dress etc., but this will be a real and healthy advance if the rural population has correspondingly secured adequate and increased earning power. Such, however, is not the case. Co-operation is intended to regulate the lives of the rural folk who come into its fold, make them lead a simple economic living, promote self-respect; provide for their old age, sickness, accidents etc., give adequate value to labour and its dignity and in short, to have better business, better life, and better farming and create a distinct rural civilisation with a community spirit, if not, a national spirit. Similar is the potential power of the movement fostered by the Government under the Village Panchayat Act. The two together must ultimately solve the problem of rural administration by the villagers and of village self Government for all affairs.

Taxation by the people themselves is a difficult task to be secured willingly and will always be resented by them. But education and propaganda would seem to be required intensively for the satisfactory working of the two wings of rural advancement and there can be no drawing back by Government from this work of education and propaganda until local leaders have been created with adequate equipment in each institution with a burning desire and faith in self-reliance and self-sacrifice and willing to render service having as their motto "each for all and all for each". Such is the position of the Panchayatdars running the village Panchayats and of the Panchayats administering the rural co-operative organisations. Selfless workers in rural parts are wanted. The panchayatdars should therefore feel that by discharging their duties honourably and with all sense of responsibility, they are doing a very high patriotic and selfless service to their co-residents and to humanity. Agricultural India will, in fullness of time, produce selfless workers



not merely for the administration of the villages but also for the administration of the country in all its phases.

Owing to illiteracy of the mass of the rural population, local leaders will have to undertake the heavy responsibility of discharging selfless services to the cause of humanity. The co-operative movement in its work in the economic improvement of rural population will have to tackle the problem of minimum living income to labourers in rural areas and the problem of unemployment of such labour during certain portions of the year. Subsidiary industries and supplementary occupations should be devised, financed and carried out by such local leaders. Cottage industries, hand spinning and weaving, suited to each locality should be fostered and guided by the co-operative organisations. Such schemes should be evolved by the people themselves and should not be thrust on them by any outside agency ignorant of the peculiar conditions of each locality. The problem of the economic improvement of the depressed classes who represent labour in the agricultural industry should be tackled by co-operative organisations. The activities of the Co-operative, Agricultural and Veterinary, Industrial and Labour departments should be co-ordinated at the bottom instead of at the top as is done by round table conferences of the heads of departments, the departmental officials, guiding, advising, fostering each movement, serving as expert advisers in banking, agriculture, cottage industries and labour problems.

How to prevent deterioration in Paddy Yields.

By K. Venkataraman, M.A.,
Asst. Paddy Specialist, Aduthurai.

An ordinary ryot's sample of seed-paddy is found to consist of a mixture of several varieties differing from one another in grain-size, duration and yield. As a consequence the paddy-crop grown by him contains good, bad and indifferent plants contributing to a low grain-yield. This impurity in seed is the primary cause of deterioration in crop-yield.

As a result of selection-work carried on at the Government Paddy Breeding Station at Aduturai, seven improved strains of

paddy have been evolved, and seed of these pure strains distributed to ryots in the Cauvery delta to be grown in place of the inferior local seed. These strains have proved very popular and the demand for seed is far in excess of the supply. Ryots who have grown these strains have appreciated their qualities of uniform ripening and high-yield. But these good qualities will be kept up only so long as the seed is kept pure and free from admixture of inferior varieties. If care is not taken, the crop deteriorates and the yield diminishes in proportion to the degree of admixture in it. It is therefore essential that precautions should be taken by every ryot for keeping the seed pure.

There are three stages at which seed is likely to get contaminated by mixture, and care should be taken at every stage to ensure purity of seed.

1. The stray paddy-grains in nurseries should be sprouted and uprooted before the seed-bed is made ready for sowing.
2. The field in which seedlings are to be transplanted should similarly be guarded against dormant paddy grains fallen from the previous harvest. These should be sprouted by wetting the fields, and destroying the sprouted seedlings effectively by ploughing. The fields should then be got ready for transplanting.

At the flowering time of the crop, stray plants belonging to varieties other than the general crop should be spotted out and removed. This operation is called 'rogueing', and should be confined to a small area, the harvested grain from which will provide the seed for the next season's sowing.

3. The threshing of seed-paddy should be done under close supervision on clean and well-swept threshing floor. All stray paddy grains should be kept off. In the successive operations of drying and storing seed-paddy, it is essential to see that the containing receptacles or gunnies are quite free from stray seed sticking to their sides.

Agricultural Geography*

By N. Subramanyam, M.A., L.T.

"The treatment of agricultural activities and distributions on a scientific geographical basis.....has become an important branch of investigation in the West. But it is particularly

The Agricultural Geography of the Deccan Plateau of India by Ethel Simkins. George Phillis & Son.

fruitful in the case of an agricultural country like India The substance of this monograph was prepared by Miss Simkins as a thesis for Part II of the Honours Examination in Geography at Liverpool University in 1924. It is a systematic attempt to relate the different types of crop associations and rural economy in the Indian Deccan to particular rainfall regimes and soil conditions and also to discuss the social phenomena arising therefrom in their proper environmental setting". Prof : P. M. Roxby in the Introductory Note.

This study falls naturally into three parts, in the first of which the physical factors determining the productive power of the region especially soils and rainfall—are examined and analysed carefully; in the second part the crop distribution as determined by the physical factors is surveyed, and the whole area is subdivided into certain regions with definite "crop associations", and in the third part, the influence of the physical factors on the agricultural settlement of the region is traced, and the Rural Economy of the different "production regions" or "crop associations" is then analysed—taking the physical and human factors, together with the modifications wrought in them by the West. Finally, the result of all the factors operating is shown, as reflected by the distribution of population.

In the first of these parts, after defining the limits of the Deccan Plateau, and describing briefly its physical history and geology, the author goes in to a fuller discussion of the varieties of Deccan soils—black regur, red loam laterite etc.—their productive capacity and distribution, and attempts at explaining their origin, establishing an interesting sequence of soil types. "It seems feasible to suggest, that, in those level regions with a rainfall under 50" and a hot climate, the normal mature soil formation is regur; in the level regions with a hot climate and a rainfall over 50", the mature soil formation is laterite. In the intermediate zone where the land is more sloping and rugged, and the rainfall either more or less than 50", the soil is an immature red loam, which increases in immaturity in proportion to the ruggedness of the land. This red loam because of its instability, attains neither to lateritic nor to regur formation, and may be regarded as a stage between the two. An ideal sequence, then, is a high level laterite capping,

red loam on the slope increasing in maturity as the land becomes more level, till at the foot on the level land it is replaced by mature regur soil." In spite of local varieties, practically all of the Deccan soils are included under one of the soil types enumerated above.

The second physical factor that is examined is *rainfall*. From a study of the rainfall statistics of the Indian Meteorological Department, a distinct regional distribution of six main rainfall regimes is established on the Deccan Plateau, and their conditions and characteristics are considered in some detail. Such a six-fold division is particularly important, as it forms the ground plan for the regions of distinct 'crop associations' and 'rural economy'.

The consideration of the character of Indian rainfall leads to a brief consideration of irrigation in relation to the soil and climate factors of the region. A short one-seasonal rainfall, scanty and erratically distributed, renders irrigation particularly significant in the Deccan. "Irrigation is an attempt to stabilise rainfall conditions either by supplying water at a season when rain does not fall, or by supplementing the rainfall in the rainy season when it is insufficient, or when a long break occurs." As regards the intensity of irrigation, it is shown to be greatest in the red loam regions of the plateau, the regur regions having only a very slight percentage. This difference is attributed partly to the relative retentivity of the two soil types and their response to irrigation, and partly to rainfall conditions.

The methods of irrigation are also shown to reflect the geographical conditions of the regions. *Tanks* are most extensive in the metamorphic and granitic uneven country with a heavier rainfall, while they are practically absent from fairly level regur region, which is also deficient in rainfall. The second type of irrigation, *wells*, again an age-long native method, is not extensive—being used only for small garden crops; for, in the regur lands, though level, the well has to be bored a great length before water can be reached; and in the red soils, the surface rocks renders boring extremely difficult, and being rice lands, well irrigation is slow and difficult. The

latter are, therefore, well suited to providing an extensive water-supply such as rice needs. The third type of irrigation, by *canal*, is typically large scale Government enterprise, and is most developed in Bombay and Madras. The author concludes this section by summarising the many benefits to agriculture in the Deccan by irrigation. "It adds to the successful growth of a crop by ensuring it sufficient water, which can be supplied as required. Moreover, by extending, as it were, the rainy season, it permits of the growth of longer maturing crops, which in many cases are superior to the quick maturing varieties of the same crop. By ensuring the success of agriculture it minimises the risk of famine."

In the next section of the book the distribution of particular crops as determined by the soil and rainfall conditions is discussed in detail, and the crops so considered are jowar (cholam) and bajri (kambu), rice and ragi; pulses, wheat, cotton; groundnut, til, linseed, sugar-cane, garden crops, coffee, tea and cinchona. Most interesting and suggestive are the correlations of these crops with the rainfall regions already marked out, the bringing out of the supplementary and complementary relationships of some of these crops, the dietary and agricultural significance of pulses in supplying protein to a too starchy fare and nitrogen to the soil, the seasonal contrast between wheat cultivation in England and India, the qualitative differences between English wheat and Deccan wheat, etc.

The distribution of crops in the Deccan is next surveyed, and the country is shown to fall into several well-marked regions of production, in each of which plants are grown in association either because they require similar conditions for their growth, or because they are supplementary to each other, having different requirements. "These production associations interpret the soil and climatic factors in the region, and on this interpretation is based the life of the land. The combination of the human factors with the production associations gives the real basis of Deccan life—the Rural Economy."

Taking the production regions first, one remarkable fact is that in every crop association (except coffee-tea which is not typically Deccan) either jowar and bajri or rice finds a place. As jowar and rice are the two great supplementary crops of

Deccan, the first main division of the country is based on crops associated with jowar, and those associated with rice. This basic division brings out the main function of cultivation in the Deccan, viz., the feeding of its native population.

After a detailed discussion of the various production regions, an interesting comparison and contrast of the two main production regions; that characterised by jowar and that characterised by rice, is brought out on such points as topography, soil and rainfall conditions, irrigation facilities, nature of cultivation, extent and kind of commercial cropping, character of the native population (Maharatta and Dravidian), subjection to frequent invasions or freedom from such upheavals, and being under British rule with the opening up of the country by roads, railways, and irrigation works and the establishment of order, or being under unprogressive rule of native princes as Hyderabad. (Mysore being rightly excepted).

The last section of the book, dealing with the Rural Economy of the Deccan, is of course, the most interesting and significant, being the culmination of the whole study. After outlining the conditions, that determined the original Dravidian village settlement—such as the need for cooperation for clearing the jungle, and the need for concentration for the sake of water-supply and defence, the author points out the successive influences exerted on this village type by the Indo-Aryan, Afghan, Moghul, Maharatta and British dominations. The last factor is detailed in a separate section, showing how the characteristic age-long isolation of the villages has been broken by the opening up of the country with roads and railways, bringing them into contact with one another and with the outside world. Says Miss Simkins:—"Into this land of villages came the West, with its roads and railways, its irrigation works, and its commercial and scientific farming, perhaps to darken the bright side of the picture, but certainly to brighten the dark side, and it is to be hoped that the latter more than compensates for the former."

The result on agriculture of the villages drawn in the great world system has been shown in the development of commercial cropping, chiefly of cotton and oilseeds—to suit the requirements not of the village but of the world market. This fundamental change in production changed also the Rural Economy

of the village, with the result that the essential differences in the rural economy of the villages are intimately related to the extent to which they are commercially cropped. Here a broad distinction is drawn between the jowar zone, typically the region which shows commercial cropping and all its attendant influence at its best, and the rice region where such influences are as yet only slight.

As the effects of the change necessarily assume different aspects in relation to different types of production, they are discussed in detail in relation to the different production regions.

(A) *Rural Economy in the jowar zone*: The outstanding feature of cultivation here is that it is 'dry', irrigation being negligible, and wells confined to the village site only. The food basis throughout is jowar and bajri millet and various pulses, which are supplementary in their food value. The millets feed not only the villagers, but also their cattle (jowar stalk being superior to bajri). The cattle of the village are kept neither for food nor for milk, but as field workers and for transport. "So intimately are the cattle a part of the village economy, that the prosperity of the village is generally reflected in the number, size and strength of its cattle". The insufficiency of fodder, the evil caused by burning cattle-dung—the most valuable of all manures—the extension of commercial crops like cotton and groundnut at the expense of food crops, the smallness of the holdings and their further fragmentation, indebtedness of the ryot leading finally to the confiscation of his land, the effects of rise of land values, food prices, and wages, the death of the village craft, the exodus townwards as the result of industrialism, the counter acting effects of the Co-operative Movement, all these features of the region have been clearly and fully brought out.

(B) *Rural Economy of the Rice zone*: Being primarily a region of 'wet' cultivation, and being primarily a region of food and not commercial cropping, it is not yet so much in touch with the world market as the jowar zone. Hence, its rural economy is far simpler. The typical village here consists of village houses, tanks and wells, a round which are the irrigated fields, and beyond these the unirrigated and the waste. The Telingana of

Hyderabad shows this typical village. Rice being an irrigated crop is necessarily more expensive to grow than a dry crop like jowar. Thus, instead of having, as in the jowar zone, one staple food crop for rich and poor alike, in the rice zone rice is the food of the richer cultivator, while millets and pulses are the food of the poor cultivator, who owns dry lands only. During the hot season the villager in Telingana has to take a compulsory holiday, if he does not practise some subsidiary industry; but, in the Wainganga valley in the north, though life is not much different, there is a free overflow of population into the cotton factories of Nagpur in summer when agriculture is at a standstill. Though the village in the rice zone has a greater self-sufficiency, it has a lower standard of comfort, commercial cropping being only subsidiary. The rice regions of Madras and Mysore Deccan are yet further advanced than the Wainganga region. Though these are also self-sufficient and have a dual food basis (rice for the rich and ragi for the poor); they possess an important export crop in groundnut, while sugarcane also is grown. The fuel and fodder basis of the Mysore village is shown to be strikingly different from that of the regur village,—both pasture and woodland being available for the cattle to graze, as well as supplementary fodder such as grain-husk or oilcake. As a result, most of the cattle dung is used for manure, instead of for fuel as in the regur village. The region is the most progressive of the Deccan rice lands as reflected in the development of industry and the progress of the Co-operative Movement; but, it is doubtful whether commercial cropping can ever extend here to the same extent as in the regur region.

(C) *Rural Economy of the coffee zone*: The Rural economy of this zone presents features entirely at variance with those of the rest of the Deccan. The region prior to the introduction of coffee was one of ordinary villages, scattered and small owing to the rugged and forested nature of the country, and growing crops of rice, sugarcane, arecanut and betel-leaf; with no communications, they were entirely self-sufficing. But, after the introduction of coffee cultivation in the mid 18th century, the rural economy of the region underwent a complete change, the dominating fact being that the majority of the coffee estates

are owned and run by European planters, and worked with native labour. Coorg is typical of this region. Here we have a big class of landed proprietors, a big class of landless labourers, and a big class of small proprietors. In the Nilgiris, the European planter is seen to be supreme, better than anywhere else. It is essentially an English region. The coffee region, though small, shows better than any other part of the Deccan what an enormous influence the production of a region exerts on its economy. The plantation system, which is peculiar to the region, can here be pursued not only because of the character of the crop, but because of the vast stretches of uncultivated jungle land and the scanty native population. Nowhere else in the Deccan would it be possible.

Distribution of population with reference to the productive areas: The distribution of population in the Deccan is necessarily the result of all the factors, physical, economic and social, discussed above. The Density Map shows that population throughout it is dense but that there is definite concentration along the river-valleys and fertile tracts, along the railways and around the railways and around the towns, and in the irrigated districts, which being primarily rice lands are food growing. After discussing the distribution in detail with reference to each of the minor regions, the author concludes that the influence of rice-growing on the distribution of population is a very vital one. Population concentrates in fertile food-producing areas, or where soils are poor and rainfall uncertain, along the railways where food will be available in famine time." This is the key to the significance of the whole of Deccan agriculture, whose prime function is always the feeding of its teeming millions. Care for the future must, therefore, be that the area under commercial crops shall not be extended at the expense of the food area. If increased production is to be obtained without the commercial area being extended, the remedy must be sought in the improvement of the existing methods of production. The combination of native skill and knowledge, the result of centuries of practice, and western science may in the future make India a land growing sufficient to support her large population at a decent standard of comfort, and with a surplus of produce for export as a source of income for her expenses—rather a simple and obvious finding for such an elaborate thesis.

The great merit of the book is not, therefore, so much in its conclusion as in the excellent systematic and scientific treatment of the agricultural activities and distributions of the region on a geographical basis. Abundant materials, available at the India Office as well as from several other Departments, have been laid under contribution; and all the pertinent statistics have been worked into graphs and distribution maps. In fact, these maps and graphs have formed a special feature of the book, and have served splendidly to elucidate the facts and arguments which have themselves been presented in a clear and cogent manner. A few typical pictures, illustrating geographic control of rural life and activities of the various sub-regions would have added to the flesh and blood of the treatment. Tirupati is 80 and not 30 miles north west of Madras; and this minor slip, if not printer's devil, on page 3 may be corrected in the next edition.

On the whole, the book affords a model of how such work of investigation ought to be done; and we would wish it to be followed in the study of our Home Region. We who live in it have the peculiar advantage of knowing the country first-hand and having an insight into life and conditions therein: but, unless the scientific method of treatment followed by Miss Simkins is adopted, no useful results can be achieved.

Slate Industry in Kurnool.

A Promising Cottage Industry.

As a profitable cottage industry, the Slate industry in Kurnool which gives employment to a fairly decent number of workmen in the district, deserves to be placed on a better footing. The following particulars regarding this industry will be read with interest:-

The slate industry is of recent growth in the Markapur taluk, Kurnool District in the Presidency of Madras having been started in the year 1921. It received a great impetus after the War owing to the contraction of import trade from Germany, when large profits were made by the traders. Encouraged by the high prices prevailing at the time and the comparatively large margin of profit obtainable, the industry came

into existence in the Cumbum taluk also but declined rapidly and became extinct as it could not survive the after-effects of the war and compete successfully with the Markapur industry which had the advantage of being nearer the quarries which are found in parts of the zamindari of Venkatagiri, situated within four or five miles of Markapur. The exclusive right of quarrying is sold to contractors and a cartload of slate stones delivered at Markapur free of all charges costs Rs. 5. The industry is carried on well organized lines by local capitalists. There are 12 workshops or small factories in the town which employ labour in shaping and sizing slabs and framing them. The soft wood required for frame work (Vernacular name Puliki) was hitherto available in the reserved forests of Chelama and Gazulapalle but is now imported from the forests near the Singareni Collieries in His Exalted Highness the Nizam's Dominions, owing to the lack of transport facilities for bringing the wood from the interior of the British Reserves. There is a judicious division and co-ordination of labour in the manufacture, each man or set of men being engaged exclusively on different processes. The labourers are paid on the piece-work system on the unit of a box containing a dozen each of the following four sizes: $12" \times 9"$, $10\frac{1}{2}" \times 8\frac{1}{2}"$, $9\frac{3}{4}" \times 8$ and $8\frac{1}{2}" \times 7"$, all with frame. The dresser and the planer of the stone gets 6 as., the sawer of the wood 7 as., the groove cutter 2 as., the framer 2 as. and the planer of the wooden frame 1 anna. The cost of a box of slates delivered at the Markapur Road Railway Station roughly comes to Rs. 3-15-0 and the selling price ranges from Rs. 4-8-0. This gives a profit of 5 to 9 annas per box.

The demand for slates is from all parts of India except the Punjab and some of the large importing centres are Akola, Khandesh, Cawnpore, Madras, Bombay and Calcutta. The number of boxes exported every month averages about 3,000.

The cost of wood is As. 5-6 to As. 7-6 per cubic foot at Singareni Collieries and the railway freight including cartage from Markapur Road Railway Station to the town comes to 8 annas per cubic foot. When the wood was available in the reserved forests of Chelama and Gazulapalle, there was a comparatively larger margin of profit owing to the proximity of the reserves. Now the charge of railway freight comes to more

than the cost of wood per cubic foot. It is understood that the soft wood which is not even fit for fuel is charged the same rate as teakwood. There is no doubt that in the interests of the development of this nascent industry in which private enterprise has been conspicuously forward, a reduction in the rate of freight charged will be a boon to it. The industry employs a large number of labourers, about 200 to 300 a day, and gives them employment throughout the year.

Agricultural Notes

BY VISWAMITRA

TILLAGE IMPLEMENTS.

The usual implements in use for gardening will amply answer our purpose. Except in the case of hard and baked soils and in the absence of proper moisture content, the crowbar will be found to be a superfluity. The ordinary *mammatty* (spade) is quite enough. Though the general principle of the *mammatty* is the same everywhere, yet there are small variations suited to different localities. The points of difference are, (1) some have long handles while others have short ones; (2) the angle between the handle and the iron blade is increased or decreased according to convenience. Another small implement which will be found to be of immense use is the hand-rake, with a number of prongs. This is useful for collecting stones and small clods of earth, mixing manure into the soil and levelling the beds. The crowbar, the *mammatty* and the rake together will not cost at the most more than Rs. 3-0-0.

PREPARATION OF THE SOIL.

The writer of this note is personally aware of scores of cases in which interest in gardening is one of spasmodic nature. The moment that mood passes away, things are allowed to drift, the garden getting only the attention which the gardener can bestow amidst his multifarious duties. It should be borne in mind that we are dealing with live objects subject to more or less the same conditions as human beings, animals or other organisms so far as respiration, assimilation of food and reproduction are concerned. A healthy seed is as much a live object as any living creature. Hence the moment a seed is put into the soil

and as long as the plant lives, of course after producing copious supplies of vegetable, fruit or seed, the greatest attention should be given to it. Just as one building a house pays the greatest attention to provide for access of plenty of air into the house, so also, before the seed is put into the soil, it should be allowed plenty of air. This process is called aeration. This is done by digging the soil by any suitable implement and allowing it to remain exposed to air for some time. By digging, the soil gets loose, rendering it possible for air to get in. This is one of the objects of digging.

The second requirement is to expose the soil to what is called the weathering action. When the soil particles are exposed to sun's heat by day and cold weather by night the bigger particles of soil get disintegrated into smaller ones, and the smaller ones into still smaller ones by the action of air. This is essential because, the bigger particles which contain plenty of plant food locked up and in which form it is available to plants, release the plant food in the process of disintegration of the soil. Here it is necessary to sound a note of warning. It should not be presumed that all the food necessary for the plants can be had from the soil itself, without the addition of manure. The plant food available in the soil is not enough to produce a heavy yield. In short the object of weathering action is to render the natural supply of plant food available to plants.

It is found that as we dig the soil deeper and deeper, the warmth is greater and greater than in the regions nearer the surface. Though a certain amount of heat is necessary in the soil (detailed reference to this will be made later) it is injurious to have more than what is absolutely necessary for proper germination. Thus by exposing the soil to air a certain amount of the heat gets dissipated.

Plants have no locomotion. They are fixed up in the soil by means of roots. The development of the root system should not be interfered with. This requires a loose soil. Any exertion on the part of the roots to penetrate a hard and baked soil, is waste of energy which if conserved can otherwise be profitably used.

My Cottage Garden.

Thank God for my garden
Of hollyhocks and roses,
Where every flower and tree,
His wondrous art discloses,
Where shrill young rising larks
Come piping in the dawn,
Where orchids sweetly bow
Sweet with the dew of morn.

Where fragrant winds blow over
From dawn to evening gloom,
From scented fields of clover
And orchards pink with bloom,
Tis worth my laboured hours
To grow each flower and tree,
For walking in my garden
God is near to me!

Leland J. Berry.

Notes & Comments.

Mr. T. G. Rutherford, I. C. S., has been appointed as Registrar-General of Panchayats in succession to Rai Bahadur N. Gopalasami Aiyangar, who has been posted as Collector of Anantapur. Mr. Rutherford is an able and sympathetic officer and we have every confidence that under his guidance the Panchayats which were successfully raised and reared by Mr. Gopalaswami Aiyangar will substantially improve.

Empire Forest Conference.

By invitation of the Governments of the Australian Commonwealth and New Zealand, the Empire Forest Conference will be held in Australia and New Zealand this year. The first Conference was held in England in 1920 and the second Conference in Canada in 1923, when India was represented. This is the third Conference and it opens at Perth, the capital of Western Australia, on August 21. Six weeks will be spent in Australia and a fortnight in New Zealand, visiting State capitals and local forests. The principal part of the Conference will take place at Canberra, the new capital of the Commonwealth of Australia. Besides representatives from various States in Australia there will be representatives from Great Britain headed by Lord Clinton. From India there will be seven representatives to the Conference. There will also be delegates from Canada, the Federated Malay States, Tanganyika, the Gold Coast, Nigeria, Cyprus, Palestine, Kenya, Mauritius, British North Borneo and South Africa. Each country presents a statement of forest conditions in it, the

manner in which forests are classified for yield, both present and prospective, and various other technical details. Details of private forests are also included but these will be very much in the nature of estimate. Mr. D. Richmond, Chief Conservator of Forests, Madras, will represent the Madras Government at the Conference. It is likely that Mr. Richmond may present a paper on "Madras Forests and their Future."

The proceedings of the Conference will be awaited with interest.

Agriculture in Hyderabad.

H. E. H. the Nizam's Government are displaying commendable activity in regard to agriculture. Upto a year or two ago very little money had been spent in trying to improve the outturn of the staple crops in the same way as is being done in British Provinces. A few years ago, a scheme for the reorganisation of the Agricultural Department was sanctioned by H. E. H. the Nizam's Government. Recently the State secured the services of Dr. Harold Mann, who after nine years' service as Director of Agriculture, Bombay, retired recently. It was originally intended that he should stay in India for three months to advise the Hyderabad State in connexion with certain irrigation problems and general agricultural policy. We are glad to note that it has now been arranged that he should stay on sometime longer. He is now engaged in completely overhauling the working of the Agricultural Department.

Rural Poverty in the Deccan.

Presiding over the Maharashtra Co-operative Conference, Mr. V. L. Mehta, Managing Director, Bombay Provincial Co-operative Bank, dealt mainly with the rural problems of the Deccan. Referring to the Land Fragmentation Bill before the Bombay Legislative Council, he said that its effect would be to turn out of work a large number of agricultural labourers, thereby creating a stupendous rural unemployment problem. The holders of economic units and consolidated holdings might become more efficient cultivators, but persons turned away from land would become factory hands in cities and towns, intensifying the economic distress. To remove rural poverty in the Deccan, he said that action should be directed along two lines: (1) increase of production and (2) revival of secondary occupations the most suitable form of which seemed to be the manufacture of cloth locally. In his opinion large scale industrial organisation provided no immediate solution of the problem of rural poverty. There is considerable force in Mr. Mehta's observations. The problem of consolidation of holdings by legislation may not prove such a simple device as its ardent supporters seem to think.

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