

ବିଶ୍ଵ ଶ୍ରମ

୧୧, ୧୯୨୮

புரல் இந்தியா

(பாரேஸ்ட் பஞ்சாயத்து பத்திரிகை)

எடிடர், மானேஜர்—எ. ஸ்வாமினாதையர், ரிடையர் டிப்டிகலெக்டர்

ஆபீஸ்: 9, ப்ரஸ் ரோட், மைலாப்பூர்.



வாஸ்டும் II.]

மே, 1928

[நெ. 11

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கிராம வாசிகளின் முன்னேற்றமும் அதற்கு சம்பந்தமாய்	...	...	131
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வாஸ்யூம் II.]

மே, 1928

[நெ. 11

கிராம வாசிகளின் முன்னேற்றமும் அதற்கு
சம்பந்தமாய் ஐக்கிய முறையின் உபயோகம்.

[ராவ்பஹதூர் A. வேதாசலய்யர் அவர்களால் எழுதப்பட்ட
வியாஸம்.]

(1) கிராமப்பஞ்சாயத்துதாரர்கள் கிராமாந்திர முன்னேற்றத்
தில் ஈடுபட்டு உள்ளவர்கள் இவ்விடத்தில் அதிகமாய் சேர்ந்திருக்
கிறார்கள். இந்த சபையில் சுய ஆட்குறி ஸ்தாபனங்களான, கிராம
பஞ்சாயத்துகள் இதுவரை எவ்விதமாய் நடைபெற்றவந்தனவென்
றும் அதில் ஏற்பட்ட குறைபாடுகளை கவனித்தும் எவ்வித துறை
களில் எவ்விதம் நடத்தினால் கிராமப்பஞ்சாயத்துகளை பூர்ண பலன்
கொடுக்கும்படி யோசிக்க சபையோருக்கு அவகாசம் ஏற்பட்டது.
கிராமப்பஞ்சாயத்துகள் கிராமவாசிகளிட ஜீவனஸ்திமுன்னேற்றம்,
நாகரீக ஜீவனம், குடியரசு பொருப்பு இவைகள் சம்மதமாய் எந்த
துறைகளில் செவ்வனே நடத்தவேண்டியது என்பதை கவனிக்க
வேண்டிய விஷயங்கள் இந்த மஹாசபையில் கிராம முன்னேற்
றத்தை உண்டாக்க நேரில் பிரத்தியக்ஷமாய் வேலை செய்பவர்கள்
வந்திருக்கிறார்கள். இந்த சபையில் கிராம முன்னேற்றம் அதற்கு
சம்மதமான ஐக்கிய ஏற்பாடு என்னும் விஷயத்தைப்பற்றி ஒரு
உபநிதியாசம் செய்யும்படி எனக்கு ஆக்கை கிடைத்தது. ஆனால்
திரேஹ செளக்கிய குறைவினாலும் திரேஹ சக்தி மூளைசக்தி குறை
வுபட்டால் ஸ்திதியில் நான் விஸ்தாரமான உபன்னியாசம் செய்வத
ற்கு அசக்தனாகி எனக்கு கொடுத்த விஷயத்தில் சில முக்கிய அம்சங்
களைப்பற்றி சொல்லத் துணிந்தேன்.

(2) ஐக்கியம் என்கிறது ஒரு தத்துவம். இது ஒரு அபார
மான சக்தி. இதைக்கொண்டு மனிதர்கள் தங்களுடைய வாழ்
நாளுக்கு சம்மந்தப்பட்ட பலவிதமான வேண்டுகொளுக்கு ஸாதன
மாக உபயோகப்படுத்தக்கூடிய தன்மையை உடையது. மொத்தமாய்
இந்தியாவில் இந்த ஐக்கிய முறை பிரசாரமானது, முக்கியமாய்

இந்த மதராஸ் ராஜதானியில் கிராமவாசிகளிட ஜீவன முன்னேற்றத்தை உத்தேசித்து, நடவடிக்கை நடந்துவருகிறது. இவ்விதம் நடந்துவது சரியான மார்க்கமே. சென்ற 22 வருஷங்களாக ஐக்கிய நாணய சங்கங்கள் வேலைசெய்து வந்திருக்கின்றன. இச்சங்கங்கள் கிராமவாசிகளுக்கு ஓர் வித படிப்பினை உண்டாக்கும் உத்தேசமாய், ஏற்படுத்தப்பட்டன. கிராமவாசிகள் ஐக்கிய நாணய சங்கத்தில் கூட்டுசேர்ந்து ஒருங்காய் வேலைசெய்து அவரவர்களுடைய சுயேச்சைப்படி கட்டாய மன்னியில் ஒத்து உழைப்பதினால் அங்கத்தினர்கள் சுய உதவி, சிக்கணம், சுயமரியாதை ஆகிய தத்துவங்களை அனுஷ்டிக்க முயலுகிறார்கள். இது ஒரு விசேஷ படிப்பினை மேலும் கிராமவாசிகளில் விவசாயிகள் கோறும் வேண்டுகோள்களை உதவி திருப்தி உண்டாக்கும்படியாக லாபகரமாயும், தக்கின்படி விவசாயம் முயற்சிசெய்து உயர்தர வழிகளில் நடத்திவைக்க ஐக்கிய நாணய சங்கங்கள் பிரயத்தனப்படுகின்றன. ஐக்கிய சங்கங்கள் இதுவரை நடந்துவந்ததில் சரியான துறைகளில் நடத்திவைக்க முடியாமல் இருக்கின்றன. இவ்விதம் தவிரினதற்கு காரணம் யோசித்தால் இச்சங்கங்களை கடன் வாங்கும் கடை என்றும் இதில் ஏராளமாய் எல்லோரும் பணம் பழக்கம் அடையலாம் என்கிற எண்ணத்துடன் சங்கங்களை நடத்தினது ஒன்று. கிராமவாசிகள் வறுமையில் கஷ்டப்படுகிறார்கள் என்கிற பச்சாதாபம் மேலிட்டு அங்கத்தினர்களுடைய பொறுப்பையும் குறைத்து சட்டத்தின் ஏற்பாட்டிலிருந்து தளர்ச்சிசெய்து, மற்ருன்று, ஐக்கியர்கள் லேவாதேவிக்காரர்களுடைய பிடியிலிருந்து தப்பித்துக் கொள்ளலாமென்கிற நோக்கத்துடன் ஐக்கிய சங்கங்களுக்கு வந்தார்கள். மறுபடி அவர்களிடமே, திரும்பிப் போகவேண்டிய கட்டாயம் ஏற்பட்டுவிட்டது. ஏனென்றால் திருப்பிக்கொடுக்கும் சக்தி இல்லாதவர்களுக்கு பணத்தைக் கொடுத்துவிட்டு ஏற்பட்ட வாயிதாக்கள்படி கடனை திருப்பிக்கொடுக்கும் படி சங்கங்கள் வற்புறுத்தின பொழுது இவ்வித சங்கம் ஏற்பட்டது.

இதுவரை ஐக்கிய சங்கங்கள் செய்த வேலையானது ஜனங்களுக்கு அம்சம் விருத்தி உண்டாக்கவேணுமானால் ஒழுங்கான முறை ஏற்படுத்தி நடைபெறவேண்டும். விவசாய தொழிலை தொன்று தொட்டு நடத்தும்படியாய் ஐக்கிய சங்கங்கள் உதவி புரியவேண்டும். விவசாயிகள் எல்லோருக்கும் உணவு மகசூல், வியாபார மகசூல் களை உற்பத்தி செய்வதில் ஈடுபட்ட நிலச்சுவான்கள் வார சாகுபடி தார்கள் விவசாய கூலிக்காரர்கள் எல்லோருக்கும் சரியானபடி உதவி புரிய ஐக்கிய சங்கங்கள் நடவடிக்கை நடத்தவேண்டும்.

வியாபார யந்திர தொழில்சாலையைப்போல் விவசாயத்தொழில் அல்லது முயற்சி சரிவர நடைபெற நிலம், கூலி ஆட்கள், கை

முதல், மேல்பார்வை பார்க்கக்கூடிய சக்தியுள்ள சிப்பந்தி வேண்டியது. கிராமவாசிகள் மேல்சொன்ன பாபத்துகளில் சிலபாகம் உடைத்தாயிருக்கிறார்கள். ஆனால் அது போதுமானதாக இல்லை. அதினால் விவசாய முயற்சி தகுந்த பலனை கொடுக்க மார்க்கமில்லாமலிருக்கிறது.

(3) ஐக்கிய இலாகாவில் ஈடுபட்டவர்கள் மேற்சொல்லிய முக்கியமான அம்சத்தை அதிஸ்ரத்தையுடன் விசாரணை புரியவேண்டும். அவ்வித விசாரணை எல்லா இடத்திலும் தீவிரமாய் நடத்தப்படவேண்டும். விவசாய முயற்சியை ஒழுங்குபடி நடத்த தகுந்த உதவிப் புரிந்து தகுந்த வழிகளை ஏற்படுத்தவேண்டும். ஐக்கிய பாபத்துடன் விவசாய முயற்சியை செவ்வன நடத்தக் கூட்டுறவு புத்தியுடன் வேலை செய்யவேண்டும். விவசாயத்திற்கும் குடும்பத்திற்கும் வேண்டிய சாமான்களை சல்லிசான விலையில் மொத்தமாய் வாங்கி எல்லா ஜனங்களுக்கும் உபயோகப்படும்படி ஏற்பாடு செய்யவேண்டும். கிராம வியூவ் சாயக்காரர்களிடம் மிகுதி மகசூலை தகுந்தகாலத்தில் சரியான இடத்தில் நியாயமான விலைக்கு விரக்க தகுந்த ஏற்பாடு செய்யவேண்டும். ஐக்கிய சங்கமானது ஏழைகளுக்கு நிதரசனமான ஆஸ்தி அல்லது பூஸ்தி இல்லை என்கிற காரணத்தினால் சேர்க்காமல் இருக்கக்கூடாது. இவ்வித ஏழை ஜனங்களை நாம் யோசித்துப்பார்த்தால் உயர்தரமாக வேலை செய்யும் சக்தியை ஆஸ்தியாக உடையவர்களாயிருக்கிறார்கள். மேலும் விவசாய முயற்சியில் ஈடுபட்ட வேலைக்காரர்கள் விவசாயதொழிலில் ஞியானத்துடன் வேலை செய்பவர்களாயிருக்கிறார்கள். ஐக்கிய சங்கமானது பணக்காரர்களை சேர்க்கக்கூடாது என்று ஒருபொழுதும் எண்ணக்கூடாது. இவர்களை சேர்த்தால் சங்கத்தில் ஏற்பட்ட உதவியை இவர்களே அடைய முயலுவார்கள். ஏழைகளுக்கு அசௌகரியம் ஏற்படுமென்று நினைக்கக்கூடாது. ஐக்கிய சங்கத்தை நியாயமான முறைப்படி நடத்துமபட்சத்தில் ஏழைகளுக்கும் பணக்காரருக்கும் ஒழுங்காய் உதவிபுரிய முடியும். இவ்விரு தரத்தாரும் ஐக்கியசங்கத்தில் ஒற்றுமைப்பட்டு கூட்டுறவு புத்தியுடன் வேலைசெய்வதுதான் சிலாக்கியமானது. இவ்விதம்செய்தால்தான் கிராமத்தில் விவசாய முயற்சியானது மேம்பாடு அடையும். அதினால் விளைவுபொருள்கள் அதாவது உற்பத்தி சாமான்கள் கிராமத்தில் அதிகப்படும்.

(4) ஐக்கியநாணயசங்கம் சரிவர வேலைசெய்வதாயிருந்தால் அச்சங்கத்தில் சேருபவர்கள் எல்லோருக்கும் வேண்டியவரைக்கும் அவர்கள் திருப்பிச்செலுத்தும் யோக்கிபதைக்கு தக்கபடி எல்லாவிஷயத்திற்கும் சங்கம் பணஉதவி புரிவதாயிருக்கவேண்டும். இவ்விதம் கொடுக்கும் கடன் வேண்டும்போது வேண்டிய அளவுவரை பட்டு வாடாசெய்யப்படவேண்டும். பணஉதவி தராமாய் எல்லாபெ

ழிற்சாலைகளிலும் புழக்கம் ஏற்படவேண்டும். அவ்விதமே வியவசாய முயற்சியிலும் பணஉதவி தொழிலுக்காக லோபமில்லாமல் தாராளமாய் வியவசாயத்தொழிலாளர்கள் அடையவேண்டும். இப்பணஉதவி வியவசாயிகளுக்கு இடைவிடாமல் வேண்டியதாயிருக்கும். இவ்வியவசாயிகள் எதிர்பாராத காரணங்களினால் கஷ்டகாலங்களை அனுபவிக்க வேண்டியதாய் ஏற்படுகிறது. ஒவ்வொரு கிராமத்திலும் அவர்கள் முன்னேற்றத்திற்கு தகுந்த மார்க்கங்களை அவர்களே தீர்மானிக்க வேண்டும் அவ்விதம் தீர்மானித்து அவர்களே பொறுப்புடன் நடத்தி வருவக்கவேண்டும். இதுவிஷயத்தில் வெளியார்கள் பிரவேசித்து இடைவிடாமல் உண்டாக்கக்கூடாது. இவ்வித வெளியாருடைய போதனை யாக உத்தியோகத்தில் பற்றுள்ளவர்களானாலும் இல்லாதவர்களானாலும் ஒன்றே.

(2) ஐக்கியநாணய சங்கங்களை உதாரணமான வழிகளில் கிராமாந்தரங்களில் தீவிரமாய் வேலைசெய்துவரும்படி நடத்தவேண்டும். இவ்விதம் செய்தால்தான் கிராம சீர்திருத்தம், முன்னேற்றம் முதலியது உண்டாகும். முக்கியமாய் கிராமவாசிகளிட ஜீவனமுன்னேற்றம் விருத்தி அடையும். கிராமபஞ்சாயத்து ஆக்ஷேப பஞ்சாயத்துகள் இன்னும் விஸ்தாரமான பொறுப்பை ஏற்று பலவித அம்சங்களில் நடைபெறச் செய்யவேண்டும். இப்பஞ்சாயத்துகளுக்கு சட்டப்படி சில அதிகாரங்கள் கொடுக்கப்பட்டிருக்கின்றன. இதனால் தாங்களே தங்கள் உபயோகத்திற்காக வேண்டிய வரிகளை போட்டுக்கொள்ள அதிகாரமுண்டு.

இவ்வித அதிகாரத்தின் மூலமாய் வசூலிக்கப்படும் பணத்தை விரயமன்னியில் ஒவ்வொரு கிராமத்திற்கும் பொருத்தமான விஷயங்களில் ஜாக்கிரதையுடன் சிலவுசெய்து கிராமவாசிகளுக்கு நன்மை புரியக்கூடும். இவ்வித ஸ்தாபனங்களுக்கு உதவியாக கவர்ன்மெண்டார் இப்பொழுது வேண்டிய உதவியை புரிகிறார்கள். இவைகள் ஆரம்ப தசையிலிருப்பதால் பணத்தின் மூலமாயும் இதரவழிகளாலும் கவர்ன்மெண்டார் இவ்வித ஸ்தாபனங்களுக்கு உதவிபுரிந்து பலவிஷயங்களில் கிராமவாசிகள் நன்மைஅடைய ஏற்பாடுசெய்கிறார்கள். வரும் காலத்தில் இவ்வித ஸ்தாபனங்கள் சுயஉதவியினாலேயே வெளியார் உதவி அன்னியில் தங்களுடைய வருவாயைக்கொண்டு தங்கள் காரியாதிகளை நடத்துமபடியான காலம் ஏற்படும்.

ஐக்கிய ஏற்பாடுகளினாலே கிராமவாசிகள் ஒருங்குசேர்ந்து கூட்டுறவுவேலைசெய்யும் ஞாயானத்தை குறிப்பிட்ட மார்க்கங்களில் உண்டாக்குவதற்கு வழிகள் ஏற்பட்டிருக்கிறது. ஆனால் இவ்வித ஐக்கிய ஸ்தாபனங்களில் கிராமவாசிகள் எல்லோரும் கட்டாயமாய் சேரவேண்டுமென்கிற வற்புறுத்தல் சட்டமூலமாய் ஏற்படவில்லை. இந்த ஐக்கிய ஏற்பாடானது முக்கியமாய் கிராமவாசிகள் விவசாயத்திலுட

மற்றதொழிலிலும் ஈடுபட்டவர்கள் முன்னேற்றத்திற்குவர சரிவர நடத்திவரப்பட்டால் கிராம ஜீவ முன்னேற்றம் தானே ஏற்பட்டு விடும். வெளியாருடைய உதவியையும் வேண்டார்கள். கிராமவாசிகள் எல்லோரும் சுயஉதவியினால் ஜீவிக்கவேண்டுமென்றும், தன்னுடைய வருவாயைநம்பி தானே காரியாதிகளை நடத்தவேண்டுமென்றும், சுயநலம் பாராட்டாமல் இதரர்களுக்காக தான் கஷ்டப்படும்பேர்பகார சிந்தையுடனும் வாழ்வார்கள். ஐக்கிய கோட்பாடானது நம்முடைய இந்தியாவிற்கு வெளியாரால் கண்டுபிடித்து கொண்டுவரப்பட்ட ஞாயானமல்ல. முன்காலங்களில் இந்தியர்களாகிய நாம் இக்கோட்பாட்டை அனைக்காலமாய் நடத்திவந்தோம்.

கிராமங்களில் இவ்வித கோட்பாட்டை தவறாமல் அனுஷ்டித்து வந்தோம். ஆனால் நமக்கு ஏற்பட்ட அதிருஷ்டத்தினாலோ தூரதிருஷ்டத்தினாலோ சுயநன்மையையேகருதும் புத்தியானது நமது கிராமவாசிகளின் புத்தியை கவர்ந்துவிட்டது. முன் பழகிவந்த பொதுநல புத்தியைமேல் நாட்டாரைப்பார்த்து நாம் இழுந்துவிட்டோம். இதனால் கிராமவாசிகளிட ஜீவன ஸ்திதியானது படிப்படியாய் குறையும்படி ஆய்விட்டது. ஆனால் சிலபேர்கள், வேறுவிதமாய் சொல்லுகிறார்களென்பது ஏற்படுகிறது. கிராமவாசிகள் முன்னேற்றத்தை அடைந்தார்கள், அதனால் நாகரீக ஜீவனம் செய்கிறார்கள் என்றும், விலை உயர்ந்த வீடுகளில் வாசம்செய்கிறார்கள் என்றும், விலை உயர்ந்த ஆகாரங்களை புசிக்கிறார்கள் என்றும், உயர்தர ஆடைகளை அணிந்துக் கொள்ளுகிறார்களென்றும் இன்னும் பலவித செளக்கியங்களை அனுபவிக்கிறார்களென்றும் சொல்லுவார்கள். இவ்விதமுன்னேற்றங்கள் நிஜமானதா, நீடித்து நடக்கக் கூடியவைகளா கிராமவாசிகளின் வருவாய் சம்பாதிக்கும் சக்தி அதிகரித்து இவ்விதசுகங்களை அனுபவிக்க ஏற்பட்டால் மாத்திரம் இவைகள் நிஜமான சுகங்கள். அவ்விதம் ஏற்படவில்லை. இவைகள் பிராந்திகளினாலே வருவாயிக்கு மிஞ்சின சுகத்தை கிராமவாசிகள் அனுபவிக்கிறார்கள் ஐக்கிய ஸ்தாபனமானது அதில்சேரும் கிராமவாசிகளின் ஜீவனமார்க்கத்தை சரியான வழியில்திருப்ப உத்தேசிக்கிறது. அமைதியானவும் வருவாயிக்குத் தகுந்த ஜீவனத்தையும் ஐக்கியசங்கம் போதிக்கிறது. சுயமரியாதையை காப்பாற்றிக் கொள்ளும்படி வற்புறுத்துகிறது. வயதுமுதிர்ந்த காலத்திலும் வியாதிகாலத்திலும், ஆபத்துகள் ஏற்படும் காலத்திலும் பாதுகாத்துக்கொள்ளும் வழிகளைகாட்டுகிறது. வேலைசெய்வதனால் ஏற்படும் உன்னதஸ்திதியையும் அதன்பலனையும் தெளிவா ரூபிக்கிறது. சுருக்கச் சொல்லவேண்டுமானால் ஒழுங்கான நடவடிக்கைகளில் விவஹாரங்களை நடத்தவும், உயர்தரமான ஜீவன சுகத்தை அனுபவிக்கவும், உயர்தரமான வியவசாயத்தை செய்யவும் தூண்டு

கிறது. கிராமத்தில் ஒரு புதிதான கிராம நாகரீகத்தை உண்டுபண்ணுகிறது. அவ்வித நாகரீகமானது கிராம சமூக அபிமானத்தை மேல்நோக்கமுடியாது. தேச அபிமான புத்தியையும் கற்பிக்கிறது. இந்த ஐக்கிய முறையானது இவ்வித விசேஷ சக்தியை உடையதாயிருக்கிறது. இது கிராம பஞ்சாயத்து ஆக்ட்டிபடி ஏற்படும் ஸ்தாபனங்களுக்கு அனுகூலமான சினேகித ஸ்தாபனம் இதையும் கவர்ன்மெண்டார் கிளர்ச்சிசெய்விக்கிறார்கள். இவ்வித 2-ஸ்தாபனங்களும் ஒத்துழைத்து கிராம ஆக்ஷியை கிராமத்தார்களைக்கொண்டே நடத்திவைக்கவேண்டும். அதுவும்தவிர எல்லா விஷயங்களிலும் சுய ஆக்ஷிபுத்தியை உபயோகிக்கும்படி கற்பிக்கவேண்டும்.

(6) ஜனங்களே தங்களுக்குவேண்டிய விஷயங்களுக்கு பொதுவரிகளை தாங்களே ஏற்படுத்திக்கொள்ள மனப்பூர்வமாய் சம்மதிக்கமாட்டார்கள். வரிஎன்றால் எல்லோருக்கும் துக்கமாயிருக்கும். ஆனாலும் போதனையினாலும், பிரசாரத்தினாலும் படிப்பினை செய்விக்கவேண்டும். தீவரமாய்போதனை நடப்பிக்கவேண்டும். இவ்வித ஏற்பாடுகளினால் கிராம முன்னேற்றம் திருப்திகரமான ஸ்திதிக்கு வருவதற்காக இவ்வித 2 ரக்கைகளை பலப்படுத்தவேண்டும். இவ்வித பிரசாரத்தையும் படிப்பினையும் உண்டாக்கும் வேலையிலிருந்து கவர்ன்மெண்டார் ஒருகாலமும் பின்வாங்கக்கூடாது. கிராமங்களில் தகுந்த போதனை சக்தி உடைய கிராமவாசிகளை கண்டுபிடித்து அவர்களுக்கு தகுந்த படிப்பினை உண்டுவித்து அவர்கள் ஒவ்வொரு ஸ்தாபனத்திலும் ஊக்கமுடையவர்களாகச் செய்யவேண்டும். அவர்களுக்கு மேன்மேலும் விருத்தி ஆகிர ஆசையுடனும், சுயநம்பிக்கையுடனும் தன்சக்தியை உபயோகித்து சுயநலம்பாராட்டாது பரோபகாரவேலையில் உட்புகும் தீவர புத்தியை உடையவர்களாக செய்விக்கவேண்டும் அவர்களுடைய கோட்பாடு என்னமாயிருக்க வேணுமென்றால்—ஒவ்வொருவரும் பலபேர் நன்மைகளுக்கு உழைக்கவேண்டும் எல்லோரும் சேர்ந்து ஒவ்வொருவருடைய நன்மைக்கு உழைக்கவேண்டும் என்கிற மரபுரதத்துவத்தை ஆயுள்கொள்கையாக கொண்டு உழைக்கும் திடமனதை உடையவர்களாக ஆக்கவேண்டும்.

இந்த ஸ்தாபனங்களின் ஏற்பாட்டை பஞ்சாயத்துதார்கள் இவ்வித நிபுணர்களாக ஆகவேண்டும். கிராமபஞ்சாயத்துதார்களானாலும் ஐக்கிய பஞ்சாயத்துதார்களானாலும் இவ்வித பரோபகார நிபுணர்களாக ஆகவேண்டும். கிராமங்களில் வேலைசெய்யும் சுயநலம் பாராதவர்கள் தான் நமக்கு அதிகமாய்வேண்டும். இந்த சபையில் சேர்ந்திருக்கும் பஞ்சாயத்துதார்கள் தங்களுடைய ஸ்தானங்களை நன்கு அறியவேண்டும். தங்களுடைய வேலைகளை கவுரவாய் செய்தால் தங்களுக்கு ஏற்பட்ட பொறுப்பை பூரணமாய் அறிந்துகொண்டு நட

வடிக்கை நடத்தினால் அவர்கள்வழியாய் உள்ளதேச அபிமானிகளாய் ஆய்விடுகிறார்கள். தங்களுடன் வசிப்பவர்களுக்கு பரோபகாரசேவை செய்பவர்கள் ஆகிறார்கள். மனுஷ்ய கோடிகளுக்கு நிஜமான சேவகர்கள் ஆகிறார்கள். இந்திய வியவசாயிகள்முன்வரும்காலத்தில் படிப்படியாய் விருத்தியாகி பலசங்கியை உள்ள பரோபகார சேவகர்களை உண்டாக்குவார்கள். இவர்கள் கிராம ஆக்ஷியை தாங்களே நடத்துவதும் தவிர தேச ஆக்ஷியையும் பலதுரைகளில் நடத்த சமர்த்தர்களாக ஆய்விடுவார்கள்.

7. கிராமவாசிகளில் அனேகர்கள் எழுதப்படிக்க தெரியாதவர்களாயிருப்பதால் கிராமங்களில் படிப்பினையுள்ள நிபுணர்கள் முன்னுக்குவந்து பரோபகார சேவையை ஏற்றுக்கொண்டு மனுஷ்யகோடிகளுக்கு அனுகூல வழிகளில் நடவடிக்கையை நடத்தவேண்டும். மேலும் ஐக்கியமுறையானது கிராமவாசிகளின் முன்னேற்றம் உண்டாக்குவதில் கவனிக்கவேண்டிய அம்சம் ஒன்று உண்டு. கிராமங்களில் வியவசாயத்தில் வேலைசெய்ய ஈடுபட்டவர்கள் ஜீவனத்தார்க்கு போதுமான வருவாயை அடையும்படி செய்வதுதான். விவசாயத்தில் வேலை இல்லாத காலங்களில் அவர்களுக்கு வரும்படியை சம்பாதிக்கும் வழிகளை ஏற்படுத்தவேண்டும். உதவி தொழில் சாலைகளையும் உதவி வேலைகளையும் ஏற்படுத்தவேண்டும். தகுந்த பொருள் உதவி செய்யவேண்டும்— கிராம நிபுணர்கள் இவைகளை மேல்பார்த்து நடப்பிக்கவேண்டும் குடிசைத்தொழில்கள், கையினால் நூல் நூத்தல், நெய்தல், முதலிய வேலைகளை இடத்திற்கு தக்கின்படி ஏற்படுத்தவேண்டும். இவ்வித விஷயத்தை ஐக்கியசங்கங்கள் நடைபெறச்செய்யவேண்டும், மேல்சொல்லிய ஏற்பாடுகளை கிராமவாசிகளை யோசித்து நிர்தாரிக்கவேண்டும். வெளியார்கள் கிராமவாசிகளை நடத்தும்படி அவர்களுக்கு தோன்றியபடி கட்டாயப்படுத்தக்கூடாது. ஏனென்றால் அவர்களுக்கு ஒவ்வொரு இடத்தினுடைய விசேஷங்களை அறியாதவர்களாயிருக்கிறார்கள். மேலும் விவசாய தொழிலில் ஈடுபட்ட தாழ்ந்த வகுப்பினர்களாகிய, ஆதிதிராவிடர்கள், வேலைசெய்பவர்கள் அவர்கள் முன்னேற்றத்தை ஐக்கிய சங்கங்கள் கவனித்து நடவடிக்கை நடத்தவேண்டும். ஐக்கிய இலாகா, விவசாய இலாகா, கால்நடை இலாகா, தொழில்சாலை இலாகா, வேலையாளர்கள் இலாகா இவைகள் அடங்கிய டிபார்ட்மெண்டுகள் ஒத்து வேலை செய்யவேண்டும். இவ்வித ஐக்கியம் கீழ் ஸ்தானமாகி, கிராமத்தில் வரவேண்டும் மேலில் இவ்வித இலாகா தலைவர்கள் ஒன்றுகூடி பேசுவது மாத்திரம் பிரயோசனமற்றது இலாகாக்களின் உத்தியோகஸ்தர்கள் அவர்கள் மேல்பார்க்கும் ஸ்தாபனங்களுக்கு வேண்டிய படிப்பினை கொடுக்கவேண்டும். தகுந்த புத்திமதிகளைச் சொல்லவேண்டும். அவைகளை அபிமானத்துடன் வளர்க்கவேண்டும். இவர்கள் நிபுணர் ஸ்தானமாக பாவித்து

பாங்கு நடத்துவதிலும், விவசாய முயர்ச்சியிலும் குடிசைத்தொழில் அபிவிருத்தியிலும் தொழிலாளர்கள் முன்னேற்றத்திலும் போதுமான உதவிபுரியவேண்டும். நான் இப்பொழுது இந்த வியாசத்தை நிறுத்தவேண்டும்.

கொய்யாப்பழம் சாகுபடி.

[ஸ்ரீமான் P. S. பார்த்தசாரதி ஐயங்கார், B.A., B.L., அவர்கள் சுதேசமித்திரனில் எழுதியது.]

தெலுங்கில் ஜாம்பண்டு என்றும், இந்துஸ்தானியில் ஜாம்பல் அல்லது பியாரா அஞ்சீர் என்றும் இங்கிலிஷில் கோவா என்றும், இலத்தினில் சீடியம் கோவா என்றும் கொய்யாப்பழத்திற்குப்பெயர்.

இதையும் மாதளை, பன்னீர்ப்பழம், ஜம்புநாகப்பழம் முதலியவைகளும் மிட்டேசியினத்தைச் சேர்ந்தவைகள். வாசனைத்திரவியங்களுள் இலவங்கம் என்னும் கிராம்பும், கொய்யா இனத்தைச்சேர்ந்தது. இவற்றின் இலைகள் கூட வாசனையாயிருக்கும்.

கொய்யாவின் தாய்நாடு இந்தியாதேசம். சிலர் தென்னமரிக்காவே இதற்குசுயநாடு என்று சொல்லுகிறார்கள். அதுதப்பு என ஈயிட் என்னும் சிறந்த பெரிய ஆங்கிலேய தாவரசாஸ்திரி கூடசொல்லுகிறார்.

இதில் முக்கியமான ஜாதிகள் இரண்டு. ஒன்றின் பழம் உள்ளே சிவப்பாயிருக்கும். மற்றொன்றின் பழம் உள்ளே வெளுத்திருக்கும். அன்றியும் சில பழங்கள் காம்பண்டை சற்று நீண்டிருக்கும். மற்றவைகள் எலுமிச்சக்கனிபோல் உருண்டிருக்கும்.

இவற்றுள் வெள்ளைச் சதையுள்ள ஒட்டுக்கனிகளை நல்லவை. விதைகள் குறைவு. தித்திப்பு அதிகம். இனிய சுகந்தமுள்ளது.

கொய்யா ஓர் மூரட்டினச் செடி. இந்தியாவில் நீலகிரி முதலிய உயர்ந்த மலைகள் ஒழிய மற்ற எல்லா இடங்களிலும் எல்லாவித நிலங்களிலும் சுலபமாய்ப் பயிராகும். இவைகளை வீட்டுப் புறக்கடைகளிலும், பள்ளிக்கூடங்களின் காம்பவுண்டுகளிலும், வயல்களின் ஓரங்களிலும் வளர்க்கலாம். சீதோஷண நிலை மாறுபாடுகள் இம்மரத்திற்கு அதிக கெடுதிசெய்வதில்லை. ஆனால் இவைகள் நீர்தேங்கும் கறுப்பு நிலங்களில் நன்றாய் வளரமாட்டா.

இந்தியாவில் அலகாபாத் ஜில்லாவில் விளையும் வெள்ளைச் சதையுள்ள ஒட்டுக்கொய்யாப் பழமே மற்றெல்லா கொய்யாக்களைக் காட்டிலும் சிறந்ததென ஐரோப்பியரும் இந்தியரும் ஒன்று சேர்ந்து புகழ்ந்துரைக்கிறார்கள். தஞ்சாவூரில் கிடைக்கும் பெரிய நல்ல கொய்யாப்பழங்கள் உருவத்திலும், உருசியிலும், மணத்திலும் சதை பற்றி விதை குறைந்திருப்பதிலும், காசி, அலகாபாத் பழங்களுக்குத் தோற்றதல்ல. கர்நாட் டவுனில் அதிகமாய் விளையும், பதிவுபோட்டு பயிர்செய்யும், பால் போன்றது என்னும் பொருள்கொள்ளும் 'துதியா' என்னும் வெள்ளைச் சதைப்பழமும் தஞ்சாவூர் பழம்போல்

இருக்கும். பூனா—தார்வார் முதலிய இடங்களில் நல்ல கொய்யாப் பழம் கிடைக்கும்.

ஆனால் பெங்களூரில் கிடைக்கும் உயர்ந்த கொய்யாப்பழங்களைப் போல் இந்தியாவில் வேறெங்குமில்லை. அதிலும் சற்றேறக்குறைய விதையே இல்லாத சிறு தேங்காய் அவ்வளவு பெரிய ஓர் வெள்ளைச் சதை கொய்யாவானது பர்ஷிபா. காபூல் முதலிய சிறந்த பழங்களுள் ள்ளாடுகளில் கூட கிடைப்பது அரிது என்னலாம். அலகாபாத்தில் கூட நான் இத்தகைய உயர்ந்த பழங்களைப் பார்க்கவேயில்லை. பெங்களூரிலிருந்து சில ஒட்டுக்கொய்யாக்களை என் மித்திரரொருவர் கர்நாடில் தன் வீட்டுத் தோட்டத்தில் வளர்த்தார். பழம் பெரியதாயும், வெகு இனிப்பாயும், விதைகள் மிகக் குறைந்தும் நட்ட முன்றும் வருஷமே காய்த்தது.

ஆகவே கொய்யாத்தோட்டம் வைக்க விரும்புவோர் பெங்களூரிலிருந்து வெள்ளைக் கொய்யா ஒட்டுச்செடிகள் வருவித்து நடவேண்டும். கல்கத்தாவிலும், பெங்களூரிலும் விதையில்லாத ஒட்டுக் கொய்யாச் செடிகள் விற்பதாய் சிலர் விளம்பரம் செய்திருக்கிறார்கள். மற்றும் அலகாபாத், காசி, தஞ்சாவூர், விசாகப்பட்டணம் முதலிய ஊர்களிலிருந்தும் ஒட்டுச்செடிகளையும் பழங்களையும் வாங்கி விருத்திசெய்யலாம்.

கொய்யா ஜாதிகளிலெல்லாம், கோவா, சீனா முதலிய சில இடங்களில் வளரும் ஸ்டரா பெரிகோவா அல்லது சோடா ஸ்ப்ரி, ஆம் என்னும் ஓர் ஊதாவர்ணக் கொய்யா மிகச் சிறந்ததென எல்லா ஐரோப்பியப் புத்தகங்களிலும் புகழ்ந்து கூறுகிறார்கள். இதன் பழம் ஓர் கிறிய எலுமிச்சம்பழம் அளவுதான் இருக்குமாம். பழுத்த கிளராட் சாராய வர்ணமாம். மணத்திலும், உருசியிலும் சொல்லற்கரிய ஒப்பு யர்வற்றதாம். கோவாஜல்வி என்னும் பழப்பாகு செய்ய இதுவே சிரேஷ்டமாம். இதற்கு லத்தினில் லிடியம் கடிலியானம் என்று பெயர். சில வர்த்தகருக்கு அனுப்ப எழுதும்போது இந்த லாடின பெயரையும் எழுதவேண்டும்.

நீலகிரி முதலிய இடங்களிலும் தவிட்டுக்கொய்யாப்பழம் என்று ஒரு காட்டுஜாதி உண்டு. இதன்பழம் சிறியது. கொஞ்சம் மங்கிய மஞ்சளாயிருக்கும், தித்திப்புக்குறைவு, ஆனால் இதன் ரசத்திலிருந்து செய்யும் பாகு சீமை இலந்தை என்னும் ஆப்பில் பழத்தின் பாகைப் போல் சற்றே இருக்குமாம். இது கீழ்காடுகளில் விளைவதில்லை. இதை ஹில்கோவா என்றும் 'ஹில்கூஸ்பெரி' என்றும் இங்கிலிஷில் சொல்லுவார்கள்.

1. விதைகளை நட்டு வளர்க்கலாம். விதைகளை மழைகாலத்தில் பழத்திலிருந்து புதிதாய் எடுத்து உலருமுன்னமே நாற்றங்காலங்களில் நடவேண்டும். வெயிற்காலத்தில் செடிகளுக்கு நீர் விடவேண்டும்.

சுமார் 3 வருஷம் வளர்ந்தபிறகு, செழுமையாய் வளர்ந்திருக்கும் நல்ல செடிகளைப் பொருக்கி எடுத்து தோட்டங்களில் காய்மாய் நடவேண்டும். நட்ட 2, 3 வருஷங்கழித்து இவ்விதைச்செடிகள் காய்க்க ஆரம்பிக்கும். டிஸ்டீட் என்பவர் விதைபோட்டு 3 வருஷம் கழிந்ததுமே காய்க்குமென அவர் புத்தகத்தில் கூறுகிறார். பல்லாரி, கர்நூல் முதலிய இடங்களிலும் நல்ல தோட்டங்களில் நான்காம் வருஷமே காய்க்க ஆரம்பிக்கிறது. மழை காலத்தில் விதையை நடவேண்டும். நாற்றுதளையும் மழைகாலத்தில் ஜனவரி மாதம் வரையில் நடலாம்.

3. மாமரத்தை ஒட்டு போடுவதுபோல் கொய்யாச் செடிகளுக்கும் ஒட்டு போடலாம். இதையும் மழைகாலத்திலேயே செய்ய வேண்டும்.

4. கொய்யாச் செடிகளின் கீழே வேரைச் சுற்றிலும் 1 ல சிறு செடிகள் கிளைத்து முளைக்கும். இந்த 'சுக்கர்ஸ்' என்னும் சிறு செடிகளை ஜாக்கிரதையாய் வேருடன் தோண்டி எடுத்தும் நடலாம்.

இந்தியா முழுதிலும் பெரிய கொய்யாத் தோட்டங்கள் வைத்து பயிர் செய்கிறார்கள். கொய்யாப்பழத்திற்கு உள்ளூரிலேயே நல்ல கிராக்கி உண்டு.

கொய்யாச் செடிகளை 15 அடிக்கு ஒன்று வீதம் ஏக்கரவிற்குச் சுமார் 200 செடிகளை நடலாம். குழி கோண்டுமுன் நிலத்தை நன்றாய் உழுது சமனாக்கிச் சுத்தப்படுத்தவேண்டும். பிறகு 2, 3 அடி ஆழம் 2 அடி அகலம் 2 அடி உயரம் உள்ள குழிகளை 15 அடி தூரத்திற்கு ஒன்று வீதம் வெட்டவேண்டும். வெட்டினதும் 5 மாதம் காய்ந்து ஆறவேண்டும். இக்குழியில் செடிகளை நடுங்காலத்தில் ஒரு பங்கு மண்ணும் ஒரு பங்கு குப்பை எருவு, சாணம் முதலிய எருக்கள் இவ்விரண்டையும் கொஞ்சம் செம்மண்ணையும் ஆட்டுப் புழுக்கையும் கலந்து குழிகளை நிறப்பவேண்டும். எல்லாப் பழச் செடிகளுக்கும் செய்வதுபோல் இதற்கும் ஒவ்வொரு குழியிலும் சுமார் 1 வீசை எலும்புத் துண்டுகளை குழிகளில் போடவேண்டும். ஆகஸ்ட் செப்டம்பர் மாத முதல் ஜனவரி மாதம் வரையில் செடிகளை நடலாம்.

கொய்யாத் தோட்டங்களுக்கு மழையிலாத காலங்களில் வாரத்திற்கொரு முறையாகிலும் நீர் பாய்ச்சவேண்டும். அன்றியும் ஒவ்வொரு வருஷமும் ஜூலை மாதத்திலாவது காய்ந்து ஒய்ந்த பிறகு ஜனவரி பிப்ரவரி மாதங்களிலாகிலும், செடியைச் சுற்றிலும் ஒரு அடி ஆழம் வெட்டி மண்ணை எடுத்து ஒரு கூடை செம்மண்ணும், ஒரு கூடை ஆட்டுப்புழுக்கை முதலிய எருவையும் குழி மண்ணுடன் கலந்து குழிகளில் போட்டு நிறப்புவார்கள். உயர்ந்த பெரிய பெரிய

பழங்கள் வேண்டுமானால் மாதத்திற்கு 40, 50 காய்களையே பெருக்க விடவேண்டும்; மற்றவைகளைக் கிள்ளி எரியவேண்டும். அல்லாமலும் பிண்ணாக்கு, மலம், சாணி ஆட்டுப்புழுக்கை முதலிய எருக்களை நீரில் நன்றாய்க் கரைத்து 3, 4 நாள் அழுகவிட்டு அழுகிய நீரை அதிக ஜலத்துடன் கலந்து வாரத்திற்கு 2, 3 முறை பிஞ்சு பெருத்து முதிர்ந்து வரும்போது ஒவ்வொரு செடிக்கும் விடவேண்டும்.

அதுகூலப்பட்டால் செடி ஒன்றுக்கு சுமார் 2, 3 பலம் மட்ட பொட்டுப்பை (வெடியுப்பு) நீரில் கரைத்து முன் சொன்ன எரு தண்ணீருடன் கலந்துவிடலாம். தோட்டக் காட்சிகளில் நாம் பார்க்கும் பெரிய பழங்களெல்லாம் இப்படி வளர்க்கப்பட்டவையே.

ஒட்டுப்போடாத நாட்டுக் கொய்யாக்கள் மாதத்திற்கு சுமார் 1000 காய்கள் காய்க்கும். ஆனால் நல்ல ஒட்டு மரங்கள் 100, 150 காய்தான் காய்க்கும். அதிலும் வெள்ளை ஒட்டுக் கொய்யாவில் சிவப்பு கொய்யாவைக் காட்டிலும் காய்ப்புக் குறைவு.

உயர்ந்த ஒட்டு வெள்ளைக் கொய்யாவின் இலைகள் சிவந்த ஒட்டுக் கொய்யாவைக்காட்டிலும் நீண்டு பெரிதாயிருக்கும். பசுமையும் குறைவு அன்றியும் வெள்ளைக் கொய்யாவும், அதன் பூவும் ஒரு காம் பிற்கு ஒன்று தான் ஆகும். சிவப்பு ஒட்டுக் கொய்யாவிலும் ஒரே காம்பில் 2, 3 காய்கள்கூட கொத்தாய்க் காய்க்கும். வெள்ளை ஒட்டுப் பழங்களில் விதையும் குறைவு. மேல் சதை பெருத்து சதை பற்றி இனிய ரசம் நிரைந்திருக்கும். மணமும் அதிகம். இதை இந்துஸ்தானியில் தூதியா அல்லது பால் இனம் என்பார்கள். அநேகமாய் வெள்ளை ஒட்டுப் பழங்கள் சீமை பேரிக் காய்போல் நீண்டு உருண்டிருப்பதால் அதை பேரிக் கொய்யா என்பார்கள். சிவப்புக் கொய்யா சீமை இலந்தைப்பழம்போல் அநேகமாய் உருண்டிருப்பதால் அதை 'ஆப்பில் கொய்யா' என்பார்கள். ஒட்டுக் கொய்யா மரங்கள் 15 வருஷமான பிறகு நன்றாய்க் காய்ப்பதில்லை. நட்ட 20 வருஷத்திற்கு மேல் மரங்களை வைப்பதில் இலாபமில்லை. சேலத்திற்கடுத்த சேர்வராய மலையின்மேல் கொய்யா அதிகம். பழம் சிறிய கிச்சிலிப்பழம் அளவு கூட இருக்கும். மேலே இரத்தப்புள்ளி கலந்த மஞ்சள் நிறமுள்ளது. ஆனால் பழம் சற்றே புளிக்கும். விதையும் அதிகம். சேலம் கொய்யாவும் சேலம் ஆரஞ்சுப் பழத்தைப் போலவே பயனற்றது.

கொய்யாப்பழத்திலிருந்து நீரில் வேகவைத்து ரசம் எடுத்து சுர்க்கரையுடன் கலந்து ஒரு உயர்ந்த பழப்பாகு செய்வார்கள். அதற்கு கோவா ஜல்லி என்று பெயர். இதை ஐரோப்பியர் ரொட்டியில் வெண்ணெயுடன் கலந்து தடவி சாப்பிடுவார்கள். இதை அவர்கள் வெகு உருசியுள்ளதாகவும், இனிய மணமுள்ளதாகவும் ஆரோக்கியமுள்ளதாகவும் புகழ்ந்து பேசுகிறார்கள். ஐரோப்பாவிற்கும்,

அமெரிக்காவிற்கும் வெஸ்டிண்டிஸ் முதலிய நாடுகளிலிருந்து கோவா ஜல்லி செய்து ஏராளமாய் ஏற்றுமதி செய்யப்படுகிறது. இந்தியாவிலும் கோவா ஜல்லி நயமாய் செய்வதற்கு வேண்டிய அனுகூலங்களும் இருக்கின்றன. கோவா ஜல்லி செய்யும் முறையை இன்னொரு விபாசத்தில் விவரமாக எழுதப்படும்.

இப்பழங்களை கிளி முதலிய பகழிகளும் அணிலிள்ளை, வெளவால், எலிமுதலியவைகளும் கடித்துத் தின்னும். ஆகையால் கொய்யாக்காய்கால்வாசி முதிர்ந்ததும் துனியிலிருக்கும் பூ இதழ்களை கூறிய கத்தியால் அறுத்தெறியவேண்டும். பிறகு ஒவ்வொரு காயையும் சன்னமல் முதலிய துணியால் செய்த சுருக்குப்பாட்ட பெரிய பையில் கொய்யாக்காயை துளைத்துக் கட்டவேண்டும். அப்பொழுது பகழிகள் அணில் முதலியவைகளால் ஒன்றும் செய்யமுடியாது. ஏழைகள் சுருக்குப் பைகளுக்குப் பதிலாக கந்தல் துணிகளை சிறு துண்டுகளாக கிழித்து கொஞ்சம் கிரொசினாயில் அல்லது பினைல் முதலிய வற்றைத் தெளித்து காயைச் சுற்றிலும் மறைத்து வாழைநார் முதலியதைப் போட்டு தளரக் கட்டுவார்கள். கொய்யா வளர்ப்பவர்கள் உயர்ந்த செடிகளாயிருந்தால் அதை அவசியம் செய்யவேண்டும்.

தஞ்சைஜில்லா—நெல்சாகுபடி.

[இது ராப்பகதூர் K. S. வெங்கிடராமய்யர், பி. ஏ. பி. எல். அவர்களால் எழுதப்பட்டுள்ளது.]

தஞ்சை ஜில்லாவில் பெரும்பாகம் காவிரி பாசனப்படி. சுமார் 10 லட்சம் ஏக்கரில் நெல் சாகுபடியாகி வருகிறது. முக்கியமாய் குருவை, குருவைஒட்டன், சம்பாசாகுபடிதான் ஜாஸ்தி. சிலவருஷங்களாக குரங்கு சம்பா என்றும், சாடசம்பா என்றும், செருமணியன் என்றும், நெல்லூர்சம்பா என்றும், ஒருவிதமான அளவிலும் நிறையிலும் பருத்த நெல் வரவா ஜாஸ்தியாக சாகுபடி செய்யப்பட்டு, காடாரம்ப தேசங்களான மதுரை, இராமநாதபுரம், கோயம்புத்தூர் முதலான ஜில்லாக்களுக்கு ஏற்றுமதி செய்யப்படுகின்றன. சென்னை வியவசாய டிபார்ட்டு மெண்டார் ஒருவேலையும் செய்வதில்லைபென்றும் தண்டத் திற்குச் சம்பளம் பெற்றுவருகிறார்களென்றும், பலர் குறைகூறுகிறார்கள். அவ்விதமே பலவிடங்களில் வியவசாய பரிடகர்த்தபண்ணைகள் அனுஷ்டித்திருக்கிறதும் பயனில்லை என்றும் புகார் செய்யப்பட்டு வருகிறது. அவ்விதம் நினைப்பது சுத்தபிசகு. ஆடுதுறையில் நெல் அபிவிருத்தி பண்ணையை நான் நேரில் போய் பார்த்திருக்கிறேன் அவ்விடத்தில் செய்யப்படும் வேலையையும் கவனித்திருக்கிறேன். சென்னை வியவசாய டிபார்ட்டுமெண்டார் செய்திருக்கும் அபிவிருத்திக்கு முறைகளை பிந்தி பிந்தி விவரிக்கிறேன்.

இதுவரையிலும் நூற்றுக்கணக்கான நெல்தினுசுகளை ஆராய்ந்து பார்த்ததில் 7 தினுசு நெல்களை அவர்கள் கண்டுபிடித்து அது ஜில்லாவில் பரவியிருக்கின்றது. ஆடுதுறையில் அவர்கள் செய்யும் வேலைகளை நேரில்போய் பார்த்தால் தான் தெரியவரும். ஆடுதுறையைப் போல் சிலவுசெய்ய நமக்கு கட்டுமா என்று பலர் கேட்டார்கள். ஆடுதுறையில் பரிட்சைசெய்து பார்க்கிறார்களே ஒழிய ஜாஸ்திகண்டு முதல் செய்வதற்காகமட்டும் அல்லவென்று சொல்லியபின் பலருக்கு அபிவிருத்திபண்ணையின் உபயோகம் வெளியாயிற்று. ஆடுதுறையில் 7 தினுசுநெல்களை கண்டுபிடித்திருக்கிறார்கள். அவையாவன:—

1. குருவை சாதாரணமாய் 107 நாளில் அறுவடைக்கு வரக்கூடியதை 90 நாளில் அறுவடைக்கு வரக்கூடியதாக கண்டுபிடித்திருக்கிறார்கள். சாதாரணமாய் அர்ப்பசி மாசத்தில் குருவை அறுவடைக்குவருவதால் மழையினால் சேதம் உண்டாகிறது. அது இல்லாமல் புரட்டாசியீர் 15 உக்குள்ளேயே அறுத்துவிடலாம்.

2. சாதாரண குருவையைவிட நூற்றுக்குப் பத்துக்கு மேல் வாரி காணக்கூடிய நெல்.

3. வெள்ளைசிறுமணி-வெள்ளைச்சம்பா என்றும் சொல்வதுண்டு. இது மறுவன்றி 100-க்கு 12 கூட காணக்கூடியது.

4. சேப்புசம்பா-சேப்பு சிறுமணி இது நூற்றுக்கு 16 கூட கண்டு முதல் ஆகக்கூடியது.

5. நெல்லூர்சம்பா-சாதாரண சம்பாவைவிட சிறியநெல் 100-க்கு 25 கூட காணக்கூடியது. 180 நாள்.

6. சேப்புஒட்டன்-200 நாள் வயதுள்ளது.

7. வெள்ளைஒட்டன்-210 நாள் வயதுள்ளது.

ஷே தினுசுகள் ஒரேகாலத்தில் கதிர்வாங்கி மடியாமல் பொறுக்கி எடுக்கப்பட்டவரையில் உற்பத்தி செய்யப்பட்டவை. சாதாரணமாய் கலப்பு கதிர் என்று காணுவது வழக்கம். அப்படியில்லாமல் ஒரேகாலத்தில் கதிர்வந்தால் ஒரேகாலத்தில் அறுவடைசெய்யலாம். முன்னால் வரும் கதிர்கள் முந்தி உதிர்ந்துபோகும். எல்லா கதிர்களும் ஒதுவரும் சமயம் முந்திவாங்கியவை வரையில் உதிர்ந்தால் நமக்கு நஷ்டமல்லவா? அல்லது சிலது பிந்தி கதிர்வாங்கினால் அறுவடைக்கு தயாராயில்லாமல் பச்சையாய் நின்றுவிடுகிறது. அதுவும் சேர்ந்து அறுபட்டுப்போவதால் நெல் குறைந்துவிடுகிறது.

மேலும், ஆடுதுறைபண்ணையில் உற்பத்தியாகி விரைக்காக கொடுக்கப்படும் நெல் தினுசுகள் மறுவன்றி இருக்கிறது. மறுவுடன் கலந்திருந்தால் விரை பின்னிட்டு லாயக்கில்லாமல் போவதுடன் மற்ற தினுசு நெல்கள் முன் பின்னால் கதிர்வாங்கி கைக்குவராமல் போய் விடுகின்றன.

மேல் சொல்லப்பட்ட கவண்மெண்டாரால் ஏற்படுத்தப்பட்ட வியவசாய இலாகா உத்தியோகஸ்தர்களால் என்ன பிரயோஜனம் என்று இன்னும் பலர் நினைக்கிறார்கள். வியவசாய இலாகா உத்தியோகஸ்தர்கள் பொறுமையுள்ளவர்கள். அவர்களுக்கு கிராமந்தர நகரில் செல்வாக்கில்லை. ஏன்? அதிகமில்லாத காரணந்தான். ஆனால் சிலவருஷங்களாக விடாமுயற்சியுடன் ஆங்காங்கு மிராசுதாரர்களிடத்தில் போய் ஒருதரத்துக்கு பலதரம் வற்புறுத்தி சொல்லியதன் காரணமாக அநேக விருத்திமுறைகள் அனுஷ்டிக்கப்பட்டு வருகின்றன. வருஷாவருஷம் ஆடுதுரையில் கூடப்படும் கான்பரென்சுகளில் மிராசுதாரர்கள் தங்கள் தங்கள் அனுபவங்களை எடுத்துச்சொல்வதிலேயே அபிவிருத்தி பரவியிருக்கிறதென்பதில் தடையில்கூட தெரிந்தவரையில் அடியிற்கண்ட நூதனமுறைகள் அனுஷ்டிக்கப்பட்டு அதனால் மிராசுதாரர்கள் அதிகலாபம் அடைந்துவருகிறார்கள்.

1. நாற்றுநடுகை-அதிக அலகுகளில்லாமல் கிள்ளி நடுகிறது இதுமேல்நாட்டார்கள் கண்டுபிடித்த நூதனமுறையல்ல. நாம் அனுஷ்டித்துவந்ததுதான். ஆனால் வரவர மறந்துபோய்விட்ட பழக்கங்களில் ஒன்று. “அள்ளியகாரும் கிள்ளிய பிசானமும்” என்ற பழமொழியிருக்கிறதே அதற்கு என்ன அர்த்தம். கார்முதலான சொற்பகால மகசூல்களுக்கு ஜாஸ்தி அலகுகளை அள்ளிவைக்கவேண்டுமென்றும், சம்பாவுக்கு சொற்பமாக “கிள்ளி” நடவேண்டுமென்றும் விளங்கவில்லையா!

இவ்விதம் நடுவதின் பிரயோசனம் என்ன. குறுவை முதலான சொற்பகாலத்திய பயிர்கள் தூருகள் கட்ட காலமில்லாதபடியால் வைத்த முதல்கள் இரட்டிப்பாக ஆனாலும் ஆகலாம். அல்லது ஒரு முதலிட்டு ஒரு கதிர்வந்தாலும் வரலாம். ஆகையால் ஜாஸ்தி அலகுகள் வைத்து நடவேண்டும். சம்பாமுதலான 5 மாதத்திற்கு மேல் பட்டபயிர்கள் ஜாஸ்திவைத்தால் தூருகட்ட இடமில்லாமல் போய் விடுகிறது. ஒருபயிர் சுமார் 10, 15 கிளைகட்டி தூருகள் விட்டு ஒரு முதலில் 15 கதிர்கள் விடலாம். சில உறம்கொண்டவயல்களில் 7 முதல் 30 கதிர்கள் வரைக்கும் வருவதுண்டு. கதிரும் நீண்டும் நெல் அடர்த்தி உள்ளதாக இருக்கும். எப்படிக்கிருந்தாலும் நிலம் உறம் கொண்டிருக்கிறதற்கு தகுந்தபடிதான் விளைவுண்டாகும்.

குறுவை-5 அல்லது 6 முதல் வைக்கவேண்டும். கார் அப்படியே.

வெள்ளைசம்பா சிவப்புசம்பா- இரண்டுமுதல்- நெல்லுச்சம்பா- ஒன்று.

2. நடவேண்டிய விவரம்:—குறுவை-3 அல்லது 4 அங்குலம் கார்-4 அல்லது 5 அங்குலம், சம்பா-6 அங்குலம், நெல்லார் சம்பா 8 அங்குலம்.

நெருக்கிடாமல் இவ்விதம் இடம்விட்டு நடுவதால் காற்றுகொள்வதற்கும், வெய்யில் படுவதற்கும், வேர்கள் நெடுகப்பரவி, பூமியில் இருக்கும் ஆகாரத்தை உட்கொள்ள உதவுகிறது. மேலும் ஜாஸ்தி அலகுகள் நட்டால் இருக்கும் ஆகாரத்தை பங்குபோட்டுக்கொள்வதால் வைத்த முதல்கள் வலுக்காமல் குன்றிப்போய் வைத்தபடியே இருந்து வருகிறது. அதனால் கதிர்கள் நீளமில்லாமலும், அதிகநெல் இல்லாமலும் போய்விடுகிறது. இதுவிஷயமாய் அந்த அந்த இடத்திற்கு தக்கபடிக்கும் நிலவளப்பத்துக்குத்தக்கபடியும், காலமழையை பொறுத்தும், வடிகால் வசதியைப் பொறுத்தும், எருவிடும், விவரத்தை பொறுத்தும் மிராசுதாரர்கள் அவரவர்களின் நிலத்தில் பரிட்சை செய்து பார்த்து தெரிந்துகொள்ளவேண்டியதே தவிர குறிப்பிட்டு நீர்வழித்து சொல்லக்கூடியதல்ல.

3. உழவு-இக்காலத்தியவர்கள் இரும்பு கலப்பையால் உழவேண்டுமென்கிறார்கள். ஏன் என்று கேட்டால் இரும்பு கலப்பை அகல உழும் என்கிறார்கள். நம்முடைய பழமொழிகளில் “அகல உழுவதைவிட ஆழ உழுவது நன்று” என்று ஒரு பழமொழியிருக்கிறது. இரும்பு கலப்பை சிலாக்கியம்தான் ஆனால் சேத்து உழவுக்கு நம்முடைய மாடுகள் இழுக்கக்கூடியதல்ல. களிரிலமாக இருந்து கலப்பையை பிடித்துக்கொள்ளும் சேற்றுக்கு இரும்பு கலப்பை பொருத்தாது. கோடை உழவுக்கு அது நிரம்ப சிலாக்கியமானது. அகிலும் முதல் உழவுக்கு கோடை கலப்பையே நல்லது. இரண்டாவது மூன்றாவது உழவுகளுக்கு இரும்பு கலப்பை தேவை. மாடுகளும் சாதாரணமாக இழுக்கும். இப்படி கோடை உழவுசெய்வது சிலாக்கியம். ஏனெனில் மண்பொலபொலப்பு ஆவதுமன்றி, சரத்தையும் காய்விடாமல் வைத்துக்கொள்ளும் சக்தி உண்டாகிறது. மேலும் களைகள் செற்றுப்போய்விடுகிறது. பிந்தி களை எடுக்கவேண்டியதொந்திரவும் குறைந்து விடுகிறது. சாதாரண கலப்பை கீறிகொண்டு போகிறதே ஒழிய இரும்பு கலப்பைபோல் மண்ணை பிறட்டுகிறதில்லை. உழவு விஷயத்தைப்பற்றி விதையாமல் உழலாம். உழவேண்டிய காலம் அறுவடையானவுடன் ஈரம் காய்வதற்குமுன் கோடை மழை பெயர்ந்தவுடன் உழவேண்டும். காலத்தில் கோடை உழவு உழுவதால் பிந்தி உழவேண்டிய வேலையில்லை. மண்ணும் நன்றாய் சூரிய வெப்பத்தில் காய்ந்து உரமேறி விடுகிறது. இதற்கு தான் வெங்கார் அழியவில்லையென்று சொல்லுகிற வழக்கம். அதாவது சூரிய வெப்பம் காய்ந்தபடுகிறதென்ற தாத்பர்யம்.

4. எருவிடுதல்:—இது விஷயமாய் அதிகம் எழுதவேண்டியதில்லை. புராதனமாய் நாம் அறிந்த விஷயம். “எருதழை அடித்தாய் விட்டதா” என்று ஒருவர்க்கொருவர் கேட்டுக்கொள்ளுகிற

வழக்கம். 'எரு என்றால் தொழு எரு. தழை என்றால் பசுரதடன் உரம் தான். பசுரதாருக்காக கொணிருசி என்ற ஒருவகை காட்டவிரி பயிரிடுகிற வழக்கம். டிசம்பர் மாதத்தில் ஈரம் காய்வதற்குமுன் தொண்டையில் நன்றாய் பயிராகி பிந்தி மடக்கு உழுவதற்கு சவுகரியமாக இருக்கும். இதை அதிகமாய் மாடுகள் தின்கிறதில்லை. அதையும் பயிராக்கலாம். ஆனால் பணவிலை ஜாஸ்தி. இந்த பசுரதான் பயிரும் மணல் சாரி நிலத்தில் தான் சவுகரியமாய் வளரும் செழிப்பான நிலத்தில் தான் எந்தப் பயிரும் நன்றாய் வளருகிறது. தக்கை பூண்டு என்ற (Dhincha) என்ற பயிர் மாடுகளினால் சேதப்படுத்தப்படுகிறது. ஆகவே வேலி வைத்து காபந்து செய்வக்கூடாதாகையால் தக்கை பூண்டை தொடுவதில் நமக்கு நஷ்டம் தான். 'எருச்செய்யாது இதைத் தான் செய்யமாட்டான்' என்ற பழமொழியும் ஒவ்வொரு நிலச்சுவான்தாரும் ஞாபகத்தில் வைத்துக்கொண்டு பாடுபட்டால் பூமாதேவி நாம் படும் பாட்டுக்கு கட்டாயம் கூலி கொடுப்பாள். மேலும் நாத்தின் பயிருணவை அடிக்கடி அதில் சேர்த்துவந்தால் உடனே பிந்தி நடப்படும் பயிருக்கு உணவு சரியாக கிடைக்கும்.

விரைதெளி.—சாதாரணமாய் தஞ்சை ஜில்லாவில் 100 குழிக்கு அதாவது 33 செண்டுக்கு அடியிற்கண்டபடி விரை விதைத்து நாத்து பயிராக்குவது வழக்கம். ஆனால் அது ஜாஸ்தி. என் அனுபவத்திலும் சர்க்கார்பன்னையின் அனுபவத்திலும் தெளிக்கவேண்டிய அளவையும் அடியில் விவரிக்கப்பட்டிருக்கிறது.

சாதாரண அளவு		தெளிக்கவேண்டிய அளவு	
குறுவை—33 செண்டுக்கு 200முதல்		72 பட்டணம் படி.	
250 பட்டணம் படி }			
கார்—	ஷே	ஷே	ஷே
சம்பா—	ஷே	120—144	36—48
	பட்டணம் படி }	பட்டணம் படி }	

பல இடங்களில் குறுவை சாகுபடிசெய்து தாளடி (அதாவது) இரண்டாம் போகம் சம்பா சாகுபடி செய்கிறார்கள். சிலர் குறுவை ஒட்டன் என்கிற இரண்டையும் கலந்து ஊடு சாகுபடி செய்கிறார்கள் இரண்டையும்விட குறுவையை மட்டும் நட்டு நிலத்துக்கு ஓய்வு கொடுத்தால் மறுபடியும் நன்றாய் விளையும் என்பது என் அனுபவத்தில் தெரியவருகிறது.

வர்த்தமானக் குறிப்பு.

NOTES AND COMMENTS.

ஸர். முகம்மது உஸ்மான் சாஹிப் பஹதூர். Sir Muhammad Usman Sahib Bahadur. கனம். கான் பஹதூர் உஸ்மான் ஸாஹிப் பஹதூர் அவர்களுக்கு நைட்ஹூட் பட்டம் கொடுக்கப்பட்டது. அதைப்பற்றி நாம் மிகவும் சந்தோஷிக்கிறோம். ஸர் உஸ்மான் சில வருஷங்களாக பாரெஸ்ட் பஞ்சாயத்து விஷயங்களை நிர்வகித்ததில் பாரெஸ்ட் பஞ்சாயத்து இயக்கம் ஒங்கி வளர்ந்து முன்னுக்கு வந்தது.

ரால்ஸாஹிப் சி. கே. வீராசாமி ஐயா அவர்கள் Rao Sahib C. K. Veeraswami Ayya. ரால்ஸாஹிப் சி. கே. வீராசாமி ஐயா அவர்கள் வியவஸாய இலாகாவின் அத்தியக்ஷகருக்கு உதவி உத்தியோகஸ்தராக நியமிக்கப்பட்டிருக்கிறார்.

இண்டர் நாஷனல் பாரெஸ்ட் கான்பரன்ஸ் International Forest Conference. இண்டர் நாஷனல் பாரெஸ்ட் கான்பரன்ஸுக்கு சென்னை கவர்ன்மெண்டார் மிஸ்டர் ஆர். டி. ரிச்சமண்டு அவர்களைப் பிரதிநிதியாக அனுப்பப்போகிறார்களென்று கேள்விப்படுகிறோம்.

வியவஸாய விஷய நிரூபணங்களிற்கு மோட்டார்வண்டி ஏற்பாடு Agricultural Demonstration by means of motor outfit. சென்னை கவர்ன்மெண்டார் இவ்வருஷத்தியச் சிலவு திட்டத்தில் வியவஸாய நிரூபணங்களுக்காக மோட்டார்வண்டி ஏற்பாட்டிற்காகப் பணத்தைப் பகுத்து வைத்திருக்கிறார்கள்.

கிராமப் பஞ்சாயத்து பத்திரிகை Village Panchayat Gazette. கிராமப்பஞ்சாயத்து ரிஜிஸ்ட்ரார் ராய்பஹதூர் என். கோபாலசாமி ஐயங்கார் அவர்கள் சென்னை சீப்பிரஸ்டென்ஸி மாஜிஸ்ட்ரேட்டின் முன்பாக கிராமப்பஞ்சாயத்துப் பத்திரிகைக்கு தான் பரிசீலனையும் பத்திராதிபருமென்று பிரகடனம் செய்து கொண்டார்.

கலெக்டர்களின் கான்பரன்ஸ் Collector's Conference. வருகிற ஜூலைமாதத்தில் உதகமண்டலத்தில் கலெக்டர்களின் கான்பரன்ஸ் நடைபெறப்போகிறது.

செங்கல்பட்டு டிஸ்ட்ரிக்டு போர்டார் கிராம முன்னேற்ற சம் பந்தமாய் எடுத்துக்கொண்டிருக்கிற முயற்சிகள். Rural uplift in Chingleput. செங்கல்பட்டு ஜில்லாவில் கிராம முன்னேற்ற விஷய மாய் ஒரு கவுன்சில் ஏற்படுத்தப் பட்டிருக்கிறது. அதற்கு ஜில்லா கலெக்டரவர்கள் அக்ராஸனாதிபதியாகவும், டிஸ்ட்ரிக்ட் போர்ட்டு பிரஸிடெண்டு அவர்கள் உதவி அக்ராஸனராகவும், ஜில்லா ஹெல்

தாபீசர் அவர்கள் கார்யதர்சியாகவும் நியமிக்கப்பட்டிருக்கிறார்கள். டி.ஷ்டிரிக்கு போர்ட் தாலுக்கோர்ட் மேம்பாட்டிற்கும், யூனியன்போர்ட் பிரலிடெண்டுகளும் மிஷன் பள்ளிக்கூடங்களைச் சேராத உபாத்தியாயர்களின் சங்கங்களின் கார்யதரிசிகளும் அங்கத்தினர்கள்-கிராமமுன்னேற்ற விஷயமாய் ஒருபத்திரிகை வெளியாகும்-அதற்குத் தேர்ந்த பத்திராதிப கம்மிட்டியொன்று ஏற்படப்போகிறது.

கிராம முன்னேற்ற விஷயங்களைப்பற்றி வியாஸங்கள் Rural Reconstruction prize Essay competition. சென்ற ஆகஸ்டு மாதத்தில் Y. M. C. A. சபையாரால் நடத்தப்பட்ட கிராம முன்னேற்ற முயற்சி நிரூபணக்காகியின் சம்பந்தமாக கனம். ரங்கநாத முதலியார் அவர்கள் கிராம முன்னேற்ற சம்பந்தமாய் இரண்டு சிறந்த வியாஸங்களிற்கு ஒவ்வொன்றுக்கு 50-ரூபாய் வெகுமானத்தைக் கொடுப்பதாகத் தீர்மானித்திருந்தார். எப்படி பள்ளிக்கூட உபாத்தியாயர்களுக்கும் ஐனங்களும் கிராம முன்னேற்ற சம்பந்தமான உழைப்பில் உபயோகப்படக்கூடும் என்பது வியாஸங்களிற்கு விஷயம். வந்தவியாஸங்கள் ரால்பஹதூர் என். கோபாலசாமி ஐயங்கார் அவர்களாலும், கே. டி. பால் அவர்களாலும், வெங்கட சுப்பையா அவர்களாலும் பரிசோதிக்கப்பட்டன. 50-வியாஸங்கள் பலவித ஜனங்களிடத்திலிருந்தும் பல இடங்களிலிருந்தும் வந்தன. அவைகளில் சிறந்தவை மிஸ்டர் வி. ஸ்ரீனிவாஸன் பி. ஏ. எல். டி. அவர்களதும் கே. சங்கரநாயர் அவர்களதும். பரிசுகள் இவர்களுக்குக் கொடுக்கப்பட்டன.

பால், தயிர், வெண்ணை உற்பத்தி, வியாபாரம், இவைகள் சம்பந்தமான உலக கன்பரன்சு World's Dairy Congress. பிரிட்டனில் பால், தயிர், வெண்ணை, இவைகள் சம்பந்தமான கன்பரன்சு ஒன்று நடைபெறப்போகிறது. எல்லாதேசங்களிலிருந்தும் பிரதிநிதிகள் வருவார்கள். ரிபுணர்கள் வந்திருந்து வியாஸங்களை வாசிப்பார்கள். மாக்ஷிமை தங்கிய மன்னர் கன்பரன்சுக்கு பேட்ரனாக இருக்கிறார். இந்தியா கவர்மெண்டார் மிஸ்டர் வில்லியம் ஸ்மித்து அவர்களையும், மிஸ்டர் போஸ் அவர்களையும் பிரதிநிதிகளாக அனுப்பப்போகிறார்கள். மேற்கூறிய இந்தியப்பிரதிநிதிகள் இந்திய டெயிரிவிஷயங்களைப்பற்றி வியாஸங்களை வாசிப்பார்கள்.

பால்வியாபாரச்சங்கங்கள் Milk Societies. சென்னையில் சுத்தமான பால், தயிர் முதலானவைகளை வியாபாரம் செய்யச் சென்னையைச் சுற்றி 1926-27 இல் 11-கூட்டுச் சங்கங்கள் உண்டாயினவாம். அவைகளின் முயர்ச்சிகளை ஜனங்கள் ஆவலுடன் கவனித்து வருகிறார்கள்.

வியவஸாய விசாரணைசபை-The Royal Commission on Agriculture. இந்தியாவில் வியவஸாய முன்னேற்ற மேற்

பட வேண்டுமானால் வியவஸாய முறைகளில் ஆராய்ச்சிகள் அளவில்லாமல் நடைபெற வேண்டுமென்றும், நீர்பாசனம் குறைவில்லாமல் ஏற்படவேண்டிய விஷயமாய் பல விடங்களிலும் பரிசோதனைகளும் முயர்ச்சிகளும் நடைபெற வேண்டுமென்றும், இங்கிலீஷ் கடன்கொடுப்பவர்கள் சட்டம் போன்ற ஒரு கடன்கொடுப்பவர்களுக்கும் ஏற்படவேண்டுமென்றும், ஒவ்வொரு ஜில்லாவிற்கும் ரோட்டுபோர்ட் ஒன்று ஏற்படவேண்டுமென்றும், ஜனங்களிற்கு உணவுதிருப்திகரமாக இருக்கவேண்டுமென்றும், கிராமங்களில் குடிக்க சுத்த ஜலவசதி ஏற்படவேண்டுமென்றும், கூட்டுறவு உணர்ச்சி விருத்தியாக வேண்டுமென்றும், வியவஸாய விசாரணைசபையார் அபிப்பிராயப்படுகிறார்கள் என்று இங்கிலீஷ்மன் பத்திரிகை கூறுகிறது.

லின்லித்துகோ பிரபுவின் கடைசி உபநியாஸம் Lord Linlithgow's Farewell Address. மஹாபலீஷ்வரில் விருந்தில் பதில் சொல்லுகையில் லின்லித்து கோபிரபு இந்தியாவில் வியவஸாய முன்னேற்ற முயர்ச்சிகளில் ஜனத்தலைவர்கள் கலந்து யோசனைகளைச் சொல்லி வியவஸாயிகளோடு பாடுபடவேண்டுமென்றும், வியவஸாயமும், தொழில்களும் வியவஸாய முயர்ச்சிகள் சரிவர நடைபெற விட்டால் முன்னுக்குவரா தென்றும் கூறினார்.

அகில இந்தியா கூட்டுறவு ஸ்தாபனம். All-India Co-operative Organisation.—கனம். ராம்தாஸ் பந்துலு அவர்கள் மாஹாணக் கூட்டு ஸ்தாபனங்களிற்கு எழுதிக்கொண்டதின் பேரில் 11 மாஹாணங்களிலுள்ள ஸ்தாபனங்கள் ஒரு அகிலகூட்டுறவு ஸ்தாபனம் ஏற்படுத்தப்பட வேண்டுமென்றும், அதற்காக வலிமலாவில் மாஹாணப் பிரதிநிதிகளின் ஸபை நடைபெற வேண்டுமென்றும் ஒப்புக் கொண்டு எழுதியிருக்கின்றன. அகில இந்தியா கூட்டுறவு பப்ளிசிடி பிரோ ஒன்றும், அகில இந்தியா கூட்டுறவு பத்திரிகை யொன்றும், கூட்டுறவு விஷய போதனை காலேஜ் ஒன்றும், அகில இந்தியா கூட்டுறவு ஸ்தாபன மொன்றும் ஏற்படுமாம். அடிக்கடி அகில இந்தியா கூட்டுறவு கான்பரன்ஸ் ஒன்று நடைபெறவேண்டுமென்பதும் வலிமலா கான்பரன்ஸில் ஆலோசிக்கப்படுமாம்.

மைசூர் எகனாமிக் கான்பரன்சு.—The Mysore Economic Conference.—பிரவரிமாதத்தில், மைசூர் எகனாமிக் கான்பரன்சு பெங்களூரில் நடைபெற்றது. திவான் அவர்கள் அக்ராஸனம் வஹித்தார். மைசூரில் ஒரு நில அடமான பாங்கு 5-லக்ஷ மூலதனத்துடன் ஸ்தாபிக்கப்படுமாம். மைசூர் கவர்ன்மெண்டார் அதை ஆதரிக்கப் போகிறார்களாம். ஜில்லா வியவஸாய சபைகள் ஏற்படப்போகின்றனவாம். அவைகள் ஜில்லா போர்டுகளோடும் கிராமப்பஞ்சாயத்துகளோடும் சேர்ந்து உழைக்கப்போகின்றனவாம். கிராம

ஜனங்களுக்கு நவீன வியவஸாய முறைகளும் போதனைகளும் செய்
பப்படுவதுடன் பண்புதவிகளும் செய்யப்படுமாம்.

மைசூர் கூட்டுறவு இலாகாவில் தான்யவிற்பனைச் சங்கங்கள்
ஏற்படுத்தப்படப் போகின்றனவாம். இவ்வித விற்பனை சங்கங்
களின் நிமித்தம் தனிக்கூட்டுறவு சிப்பந்தி இலாகாவொன்று அமைக்கப்
படுமாம்.

இந்தியாவில் தோட்டங்கள்.—Gardening in India.—சை
தாப்பேட்டையில் ரிச்சர்டு பார்க்கைத்திறக்கும் பொழுது கோஷன்
பிரபு பின்வருமாறு மொழிந்தார்.—

பண்டைகால ஹிந்து ராஜாக்கள் உத்யானங்களை வைத்து
அவைகளை மேல் மேலும் அழகுசெய்து அவைகளில் காலங்கழித்து
அனுபவித்தார்கள். மொகலாய அரசர்கள் இன்னும் அதிகமாக
தோட்டங்களை யேற்படுத்தி வளர்த்தார்கள். பேபர் இந்தியா
விற்கு வந்தபொழுது பெர்ஷியா தேசத்தில் போல் அதில்
ரோஜாச்செடிகளும், பழவகை விருகூங்களும் இல்லாததைப்
பற்றி விசனிடார். அவரும் அவர்பின்வந்த சக்கிரவர்த்திகளும்
உத்யானங்களையும் தோட்டங்களையும் வேண்டிய வரையில் ஏற்
படுத்தினார்கள். அந்தத் தோட்டங்களை மேல் மேலும் அழகு செய்
தார்கள். அக்ராவிற்கும், காஷ்மீருக்கும் செல்லுகிறவர்கள் அவர்
களால் அமைக்கப்பட்ட ஆச்சரியப்படத்தக்க தோட்டங்களைப்
பார்க்கக்கூடும். ஆகவே இந்தத் தோட்டம் அவ்விதமாகவே வைக்கப்
பட்டு அது விஸ்வராந்தி நிமித்தம் வருகிற ஜனங்களுக்கு விஸ்வராந்தி
யை கொடுக்கவேண்டுமென்று கோறுகிறேன்.

தாம்பரத்தில் தேச சௌக்கிய ஸ்தாபனம். A Sanatorium at
Tambaram.—கூடியரோக சிகிச்சையில் கீர்த்தியைப்பெற்றடாக்டர்
முத்து அவர்கள் சென்னைக் கருகிலுள்ள தாம்பரம் என்கிற ஊரில்
கூடியரோகிகளுக்கு ரோக நிவாரணத்தின் நிமித்தம் தேச ஸௌக்கிய
ஸ்தாபனமொன்றை ஏற்படுத்த உத்தேசித்து வேலையை ஆரம்பித்
திருக்கிறார். ஸர். சி. பி. ராமஸ்வாமி ஐயர் அவர்கள் அந்த ஸ்தாபனத்
திற்கு வேண்டிய வைத்தியசாலை, விபாதிபஸ்தர்களின் விடுதிகள்,
இவைகளின் நிமித்தம் அஸ்திபாரக்கல்லை நாட்டினார். தற்காலத்தில்
வைத்திய நிபுணர்கள் கூடியரோகம் நல்காததில் வாஸம் செய்தால்
போய்விடுமென்று கண்டுபிடித்து அவ்வித சிகிச்சையைத்தான் பின்
பற்றுகிறார்கள். இவ்விததேச சௌக்கிய ஸ்தாபனத்தில் வாஸத்தை
29 வருஷங்களாக அதுஷ்டிக்கப்பட்டதில் அதில் வலிந்தவர்களுக்கு
ஒருவித ரோகமும் ஏற்படவில்லை யென்று டாக்டர் முத்து அவர்
கள் கூறுகிறார்.

ஸ்ரீராமகிருஷ்ண மாணவ வாஸஸ்தலம். Sri Ramakrishna
Student's Home.—வெங்கடகிரி மஹாராஜா அவர்கள் ஸ்ரீராம

கிருஷ்ண மாணவ வாஸஸ்தலத்தைச் சேர்ந்த தொழில் போதனைச்
சாலைக்கு 5,000-ரூபாய் பணவுதவியைச் செய்தார்.

தேங்காய் நார் கோணி நெய்வதில் உபயோகப்படக்கூடியது.
Cocoanut fibre as a substitute for jute. டச்சுக்கார இஞ்சினீர்
ஒருவர் தேங்காய்நாரை உரித்துப் பதமாக்கி கோணிரெய்ய உபயோ
கப்படும்படிச் செய்ய யந்திரங்களையும் கருவிகளையும் உண்டாக்கி
யிருக்கிறார். தேங்காய் நார் இவ்விதமாக உரிக்கப்பட்டுப் பதப்படுத்
தப்பட்ட பின்பு ஜூட்டைவிட திறமாகவிருக்கிறதாம்.

பழவகை சாமான்களைக் கொண்டுபோக ஆகாசப்பிரயாண ஏற்
பாடு. The use of aerial transport for fruit.—ஐரோப்பிய நாடு
களில் பழவகைகளை ஒருதேசத்திலிருந்து மற்றொரு தேசத்திற்கு
வியாபாரத்திற்குக்கொண்டுபோக ஆகாயவண்டிகள் உபயோகப்படுத்
தப்படுகின்றனவாம். இவ்விதமாகப்பழங்கள் கொண்டுபோகப்படுவதில்
அவைகள் கெட்டுப்போகிறதில்லை. அவைகளுக்கு பாக்கிக்கு சர்ஜை
குறைவாகிறது. ஆகாயவண்டிச் சத்தம் அதிகமாக விருந்தபோதி
லும் மேற்கூறிய சௌகரியங்களினால் மொத்தச் செலவு சரிக்கட்டிப்
போகிறது.

குப்பைமேனிப்பூண்டு. The Kuppameni plant.—குப்பை
மேனிச்செடி எங்கே பார்த்தாலும் வளருகிறது. அதன்சாரு உட்
கொள்ளப்பட்டால் மலபந்தனம் நீங்கும். குழந்தைகளுக்கு அது
இரும்புலுக்கு நல்ல ஔஷதம். அதன் இலைகளைத் திரித்து குழற்
தைகளின் ஆஸனவாயில் சொருகினால் மலம்வெளியாகும். அதன் இலை
களின் சாரு மூக்கால் மோரப்பட்டால் பயித்தியம்தெளியும். கல்லுப்
புடன் சேர்க்கப்பட்டு ஒரு மணிதனின் காதில் அல்லது மூக்கில்
விடப்பட்டால் மயக்கத்தையுண்டாக்கும். தேள், பாம்பு இவை
களின் கடின்களுக்கும் விஷக்கடிகளுக்கும் இது நல்ல மருந்து. இந்த
ரஹவியம் ஸர்வபிக்ஷுதி என்கிற பெரியவரால் சென்னை ஆயுர்
வேத காலேஜுக்கு வெளியிடப்பட்டது.

ஸர் அண்ணாமலை சேட்டியார். Sir Annamalai Chettiar.—
ஸர். அண்ணாமலை சேட்டியார் அவர்கள் ஒரு ஸர்வகலாசாலையைச்
சிதம்பரத்தில் ஸ்தாபனம் செய்வதற்காக 20-லக்ஷ ரூபாயைக் கொ
டுக்க ஒப்புக்கொண்டிருக்கிறார். ஏற்கெனவே மதுரையில் ஒரு சர்வ
கலாசாலையை ஸ்தாபிக்க வேண்டியதற்காக 35-லக்ஷ ரூபாயை ஒரு
கணவான் கொடுக்க ஒப்புக்கொண்டிருக்கிறாராம். இவ்வித ஸர்வகலா
சாலைகளில் வியவஸாய விஷய தொழில் விஷய போதனைகளும்
தப்பட வேண்டுமென்று கோறுவோம்.

சிகமரணம். Infant Mortality. ஒருதேசத்திய ஜனங்களின்
சகநிலைக்கு அடையாளம் அத்தேசத்து குழந்தைகளின் பிசுளக்கிய

நிலை. நம்முடையதேசம் வருஷந்தோறும் வியாதிகளால் தன்னுடைய ஜனங்களில் 7,000,000 பெயர்களை இழக்கிறது. அதில் 1,400,000 பெயர்கள் ஒருவயதுக்குள் பட்ட சிசுக்கள். பிறக்கிற குழந்தைகளில் பொம்பாயில் 1000-த்தில் 556 செத்துப்போய்விடுகின்றன, 386 கல்கத்தாவிலும், 303 ரங்குனிலும், 282 சென்னையிலும், 229 கராச்சியிலும் செத்துப்போகின்றன. பிறந்த முதல் வாரத்திலேயே இந்த சங்கியைகளில் பாதி இறந்து விடுகின்றன. மீதி ஒருமாதத்திற்குள் இறந்து விடுகின்றன. மற்ற தேசங்களோடு ஒத்துப்பார்க்கும்பொழுது சிசுமரணவிவரம் 1000க்கு இங்கிலாந்தில் 75 சிசுக்களும், ஐக்கியநாடுகளில் 73 ம், ஜப்பானில் 104 ம் இந்தியாவில் 275 மாகவிருக்கிறது.

பஞ்சாயத்துக்காடுகள்.Panchayat Forests.-ரெவின்யூபார்ட்டு மெண்டுக்கு சிலரிஸ்வுகன் மாற்றப்பட்டதால் அவைகளின்நிமித்தம் இருந்த உத்தியோகஸ்தர்களின் சம்பளம், சிப்பந்திச்சிலவு இவைகள் கவர்மெண்டாருக்கு ஆதாயமாகிவிட்டதென்று கவர்மெண்டார் பா ரெஸ்டி டிபார்ட்டுமெண்டு அட்மினிஸ்ட்ரேஷன்ரிப்போர்ட்டைப்பற்றி எழுதுகையில் கூறுகிறார்கள். நியாயமாக, இவ்வித ஆதாயங்களினால் பாரெஸ்டிப் பஞ்சாயத்துகளுக்கு நன்மைகள் ஏற்படவேண்டும். கவர்மெண்டார் குத்தகைப் பணத்தைக் குறைக்கக்கூடும். இப்பொழுது பஞ்சாயத்துகள் குத்தகைப் பணத்தைக் கொடுத்துவிட்ட பின்பு கையில் பணமேயில்லாமல் தவிக்கிறார்கள். பஞ்சாயத்துக்காடுகளின் நிமித்தம் அபிவிருத்திக்குப் பணமேயில்லாமல் போகிறது. வாட்சுமன்களை வைத்துச் சம்பளம் கொடுக்கக் கூடப்பணமில்லாமல் போகிறது. சில பஞ்சாயத்துகள் அதிகப் பிரயாசையுடன் அவசியச் சிலவுகளைக்கூடக் குறுக்கிக் கொஞ்சம் பணத்தைச் சேர்த்துவைத்துக் கொண்டிருக்கின்றன. அநேக அபிவிருத்தி வேலைகள் இக்காரணத்தினால் அவைகளால் செய்யப்படக்கூடுகிறதில்லை.

கிராமாவிலிருத்திக்கேற்ற கல்விமுறை. An aspect of Rural Education.—தற்போதியக் கல்வி போதனை பட்டணங்களிலிருக்கும் ஜனங்களுக்கு மாத்திரம் தான் செய்யப்படுகிறது. கிராமங்களில் வசிப்போர் ஜனத்தொகையில் பெரும்பான்மையோர். அவர்களுக்குக் கல்விபோதனையே தக்கபடி கிடையாது. கிராமந்திர ஜனங்களுக்கு கல்வி போதனை செய்யப்பட்டால் தேசத்திற்கு சேஷம் ஏற்படும். கிராம முயற்சிகளுக்கு ஏற்றதாகவே அக்கல்வி அமையவேண்டும். ஷியவசாய, கூட்டுறவு,பாரெஸ்டி, சுகாதாரஇலாகாக்கள் கிராமந்தரங்களில் கல்வி ஏற்பாட்டைக் கைக்கொள்ளவேண்டும்.

மைசூரில் கிராமச்சுகாதார முயற்சிகள். Village sanitation in Mysore.—1927-ம் வருஷம் ஜூன் மாதம் 30-ந் தேதியோடு முடிந்த வருஷத்திய ரிபோர்ட்டின் பிரகாரம் மைசூர் ராஜ்யத்தில்

13705-கிராமங்களில் கிராமச்சுகாதார சட்டம் அமுலில் இருந்ததென்றும். 1474-கிராமங்களில் எருவைக் கொட்டிவைக்கிறதற்காக பிரத்தியேக இடங்கள் ஏற்படுத்தப்பட்டனவென்றும், கிராமங்களில் நல்ல தண்ணீர் கிணறுகள் வெட்டப்பட்டனவென்றும், சப்பாத்திக் கள்ளிகளும் முள்செடிகளும் வெட்டியெடுக்கப்பட்டனவென்றும், பள்ளங்கள் மண் கொட்டப்பட்டு மூடப்பட்டனவென்றும் அறியப்படுகிறது.

பழவகைப் பயிர்செய்வதை ஆதரித்தல். Encouraging fruit culture. மைசூர் கவர்மெண்டார் பழவகைப்பயிர் செய்வோருக்குக் கடன் கொடுக்க ஆரம்பித் திருக்கிறார்கள். கடன்களுக்கு வட்டி 100 க்கு வருஷத்திற்கு 6 1/4 விசுதம். கடன் துறைகள் வருஷத்திற்கு ஒருதவணையாக 7 தவணைகளில் அடைக்கப்படவேண்டும்.

வைடமின்கள் Vitamines. உணவுப்பொருள்களில் A,B,C,D, E, என்று 5 வித வைடமின்க ளிருக்கின்றன வென்று தற்காலத்தில் கண்டு பிடிக்கப்பட்டிருக்கிறது. வைடமின் B. உயிரைக்காப்பாற்ற அவசியமாய் வேண்டியது. அதில்லாமல் போனால் (Beri-Beri) பெரி பெரி யைப்போன்ற நோய்கள் மனிதர்களுக்கு உண்டாகும். அநேக விதமான பிஸ்கட்கள் B வைடமினில்லாத மாவுகளால் செய்யப்பட்டு வருகின்றன. துவரை, உளுந்து முதலியவைகள் முன் காலத்தில் முளைக்கட்டப்பட்டு முழுதான்யங்களாக விடுகளில் வைக்கப்பட்டு வேண்டும்போது உடைத்து உபயோகப்படுத்தப்படுவது வழக்கமாயிருந்தது. இப்படிச் செய்யப்பட்டதால் B வைடமின் அவைகளில் விருத்தியாகி தோல்பாகங்களுக்கும் பருப்புக்கும் இடையிலிருந்தன. தற்காலத்தில் பருப்புக்களை கடைகளிலிருந்துவாங்கப்பட்டு உபயோகப்படுத்தப் படுகின்றன. கடைகளிலிருக்கிற பருப்புகள் வெகுநாள் களுக்கு முன்னே உடைக்கப்பட்டன. அவைகளில் B. வைடமின் களேயில்லை. வியாதிகள் அக்காரணத்தினால்தான் அதிகமாக உண்டாகின்றன.

ஜப்பானில் காடு வளர்ப்பு. Afforestation in Japan. உலகத்திலுள்ள தேசங்களிலெல்லாம் ஜபான்தான் அதிக காடுகளையுடைத்தானது. அந்த தேசத்தின் விஸ்தீரணத்தில் பாதி விஸ்தீரணம் காட்டுப்பிரதேசம். பண்டுகைகாலங்களில் மாங்களை ஞாபகார்த்தமாக நடுவது வழக்கமாயிருக்கிறது. விருகுகளைநட்டு விருத்தி செய்வதில் ஜபானியர்கள் அதிக ஆசைகொண்டவர்கள். அவர்களுடைய சக்கிரவர்த்தியின் மகுடாபிஷேக சமயத்தில் 130,000 ஏக்கரங்களில் விருகுகளை நடப்போகிறார்களாம். நம்முடைய தேசத்திலும் இவ்வித வழக்கம் கைப்பற்றப்பட்டால் அழிவில்லாத செல்வ விருத்தி உண்டாகும்.

கேலரியின்

“லோத்ரா”

கர்ப்பாசய ரோக நிவாரணி.

இதனுபயோகத்தால் குணம் கைக்கொண்ட பெண்மணிகள், இதை ஸ்திரீகளுக்கோர் வரப்பிரசாதினி யென்றும் அதி சிரேஷ்டமான அருவந்த மென்றும், விலையில்லாத ஆபரண மென்றும் சொல்லுகிறார்கள். ருதுகுலை, அகால பஹிஷ்டை, ருது சிராவம் ஜாஸ்தி அல்லது குறைச்சலாய்ப் போவது, பஹிஷ்டை தடைபட்டுப் போவது, வெண் ரக்தப் போக்கு கர்ப்ப ஸ்ராவம், அகாலப் பிரசவம், கருப்பை நழுவி விடுதல், கர்ப்ப விரணம், ருது குலையினால் வயிற்றில் உண்டாகும் கட்டி, மூர்ச்சை, சரீரம் பருத்தோ அல்லது மெலிந்தோபோவது, கண்சூடு, சந்தான மில்லாமை, மலபந்தகம், இருமல், உப்பஸம் மேஹ ஜ்வரம் முதலிய சமஸ்த ரோகங்களுக்கும் இந்த லோத்ரா வினுபயோகத்தால் வெகு நம்பகமாய் நிவர்த்திக்கப்படும்.

இதன் விலை பெரியபுட்டி (12 அவுன்ஸ்) ரூ. 3-0-0

சிறிய புட்டி (6 அவுன்ஸ்) ரூ. 1-10-0

கேலரி குடரம், ஆயுர்வேத ஓளவத சாலை

எழும்பூர், மதராஸ்

தந்தி விலாசம்

“கேலரி” மதராஸ்

டெலிபோன்

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பிராஞ்சு, பெங்களூர்சிடி

டாக்டர் ‘ஜி’ பி. என்பவரின் சுகந்த முக்குத்தாள்

இதில் விலையுயர்ந்த பல வாசனைச் சரக்குகள் சேர்ந்துள்ளன.

இதை உபயோகித்தால் ஜலநோஷம், ஒழைத் தலைவலி, மனக் கட்டுத்தல், உன்பட கண்டத்திற்கு மேற்பட்ட சுகல வியாதிகளும்

வெகு சீக்கிரத்தில் கண்டிக்கப்படுமென்பதில் சந்தேகமே கிடையாது. கெடுதியென்பது யாதொன்றும் நேரவே நேராது. சாதாரணக்குத்தாளை 10, 15 தடவை உபயோகிப்பதைவிட இத்தாளை ஒரே ஒரு தடவை உபயோகிக்கலாம். காலனை சாதாரண மூக்குத் தூளுடன் இந்தத் தூள் இரண்டொரு சிட்டிக்கை மாத்திரம் கலந்தால், தூள் முழுவதும் சுகந்தமாய் வீடுவதுமல்லாமல், தன் சுபாவ குணமுகாரமும் மாறவே மாறாது. இதைப்பற்றி அநேக நற்சாட்சி பத்திரங்களும் தங்கப் பதக்க பரிசுகளும் கிடைக்கப் பெற்றிருக்கிறோம். மொத்த வியாபாரிகளுக்கு விலை சகாயம் செய்யப்படும்.

புட்டி ஒன்றுக்கு விலை அனு 4.

டபி மார்க்

முதல் தாமரை சாதா பட்டணம் போடியும் விற்கப்படும்.

குருபசவா அண்டு கம்பெனி, லிமிடெட்

தபாற் பெட்டி ரெ. 510

விலாசம் “மெடிகேடெட்”

பார்க் டவுன்,

சேக்னை

எங்கே ப்ளேகெங்கே, ப்ளேகில்லவேயில்லை.

நாம் சொல்லும் பிரகாரம் ஹைமதிபானகத்தை அனுதினமும் உபயோகப்படுத்தினால் ப்ளேக் ஜ்வரம், ப்ளேக் கட்டிகள் கூட கிட்ட நாடமாட்டாது.

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RURAL INDIA

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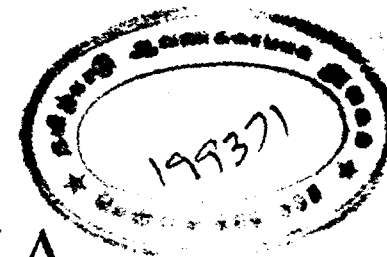
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} NO. 11

Panchayats in Madras*

BY

DEWAN BAHADUR M. RAMACHANDRA RAO.

The Village Panchayat Act of 1920 was the result of a persistent agitation in this country for over 10 years before it was enacted. During those days, a large number of discussions took place in the Legislative Council and we carried on interminable discussions whether the panchayats should be functional or general; or in other words whether there should be separate panchayats such as irrigation, forests, judicial or sanitary. We also discussed a great deal as to how these should be constituted and how they should be financed. We wasted a great deal of time on whether they should receive some help from local bodies or from provincial revenues. Of course, as you know, as a matter of fact, under the present Panchayat Act, they receive nothing either from the Government or from the Taluk Board or District Board. Then we went on discussing whether they should be controlled by District and Taluk Boards or whether they should be organised and looked after by a separate officer. All these questions were discussed and the result of all these discussions was the Act of 1920. At the same time I agree with my friend the Minister, in saying that during the short period during which the Act has been in force, it has been a very great success. I, however, think that if rural reconstruction is to make any progress, there are many questions of broad policy, the solution of which, depends entirely upon the Government. We hear a great deal about rural re-construction and some of the District Boards such as Chingleput and West Godavari are launching out programmes. Some of our national leaders have been talking during the last two or three years, though vaguely, about this question of rural reconstruction. It seems to me that it becomes important to examine some aspects of policy of the Government in departments such as the Public Works Department, the Department of Railways, the Department of Land

*Extracts from the Presidential address delivered to the first Cheyar Division Panchayats' Conference,

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Revenue all of which have contributed a great deal to the present difficulties in the villages, however beneficial their activities may otherwise be. I am now taking this opportunity of bringing to the notice of our Minister, that if rural reconstruction is to be achieved, he will have to examine the activities of these departments specially in relation to villages and as to what effect such activities will have on the well-being of the people in these villages.

SANITARY EVILS.

Let us take the chief sanitary evils requiring attention at present. They are : (1) want of room in villages for building purposes, (2) want of room for cattle, (3) want of open places in villages for performing offices of nature, (4) absence of a good system of water-supply, and (5) assignment of lands in close proximity to villages. I think you will all agree with me that these are—I am speaking from my knowledge of my own part of the country—some of the essential evils which now exist. I think it is the same thing all over the presidency. May I ask the Minister, who is responsible for these difficulties? I certainly do not blame him or the present Ministry at all. I am speaking generally, of the policy of the Government in regard to this matter. As regards want of room in the villages, Government have wisely provided that land required for village extension should be acquired by the Collectors and handed over to the villagers. These general orders have not been carried out in most of the districts. It is true that in some of the districts, some energetic district officer or divisional officers have taken the pains to supplying the need, but the rules remain a dead letter. But, as a matter of general policy, no attempt has been made to examine this general question of want of room in villages at periodic intervals. So far as the panchayats themselves are concerned, they can do nothing by way of acquiring these lands, because their funds fall too short of their own general requirements. This is one of those cases in which Government can improve matters by issuing general orders and the initiation of a policy would certainly lie in the hands of the Minister who is now representing the Government.

As regards accommodation for cattle, it is a well-known fact that in many parts, in irrigated tracts at any rate, cattle have to migrate during the irrigation season. Government have disposed of every available piece of land either by assignment or by sale with a view to make as much revenue out of the people as possible. The result is that, even if Government want to pay enormous sums of money they cannot repurchase that which they have disposed of for nothing. With reference to this matter

there are no general instructions of Government and the only occasion in which, I have seen the question examined by the settlement officers was in Chingleput about 10 years ago, when the settlement officer went into the question and he found that there was not sufficient grazing ground and standing ground in the villages which his report dealt with. After that, there have been the resettlement of Tanjore, Trichinopoly, Bellary and quite recently of Godavari and Kistna. The settlement officer gives a most glowing account of the prosperity of the people. But there is not one word in these reports as to whether there is standing room either for men or for cattle in those villages. This is another matter regarding which Government will do well to make a suitable inquiry in regard to availability of land both for building purposes and for cattle, either at the time of resettlement or at periodical intervals such as a decennial census.

How could you expect sanitary improvements in villages when there is no standing room for men or cattle or even to answer calls of nature? You cannot certainly blame the Panchayat and the most ideal Panchayats under the present Act will never be able to mitigate these evils. This can only be done by general orders of the Government and by a general policy initiated by the Minister and the reserved side together acting as a Government.

RURAL WATER-SUPPLY.

Take the question of rural water-supply. I am sure you will all admit that the main problem of rural water-supply can only be solved by tapping the underground springs. It is true that in some places there are facilities for storing water from rivers. But in the large majority of cases, I have no doubt that you will endorse my statement that you will have to fall back upon the underground supply. My friend, Mr. Ranganatha Mudaliar, referred to a typical case of a contractor who stopped after going 35 feet for want of funds. It is a very typical illustration and I generally agree with his statement that it is really a gamble as to whether you are going to get a good water-supply or only a bad water-supply by going underground in the present circumstances. Water finders are a new invention and you cannot at all rely upon them. There are some persons going about saying that they can divine water and mark out exactly where they can get good water. It may be true or it may not be true. But in this presidency, there is no record either by the P. W. Department or by the sanitary department as to the extent to which subterranean water is available in different parts of the presidency. What is, however, required is a complete survey in each district at the cost of the State of all the subterranean water sources and the preparation of charts and records showing the underground water-supply for each half a mile. It is

only in this way that the work of the Panchayats can be furthered. This work may at the outset appear stupendous but on a careful consideration, I think, it may not be impracticable. It can be carried out in a series of years. I would invite your attention and the attention of the Minister to the state of things in the United States. For several years the Government of the United States have organised a systematic survey of underground water throughout the country and reports have been published by the Ministry of the Interior. A perusal of these will show the magnitude of the work that has been done and is in progress. The most valuable data as regards sources, distribution and the quantity of subterranean waters have been collected by suitable borings at short distances. Detailed information as regards wells, quantity and quality, depth at which, water can be reached and the intervals between which it can be obtained, all this information has been published. In this presidency, a Pumping and Boring Department has been organised since 1906. And I have also read in the papers that some gentleman has been deputed to America, to study the system there. But I am fairly correct in saying that I have not seen any record of any systematic survey of underground water in this presidency anywhere. It is true that, for agricultural purposes, some work has been attempted at the cost of those who wanted boring operations to be undertaken. This class of work again is not within the competence of Panchayats such as yours. Here again is another instance in which a general policy has to be initiated to further the work of panchayats.

BURROW PITS BY RAILWAY COMPANIES.

With reference to burrow pits along the railway lines. This has a great bearing on the sanitary well-being of villagers. The railways were built about 50 or 60 years ago in this part of the country and we have now an intensive railway programme in some of the southern districts and in my part of the presidency also two new railways have been laid. What do they do? In order to find the earth necessary for laying the lines, they dig earth through municipalities, through Union Boards, through villages and places where there are no villages. I certainly will not object to their digging any extent of land where there are no villages and where there are no inhabited houses. But I have known cases where railway companies have not cared a brass farthing as to what became of the health of the people. They dig these pits and leave them without being filled for 20 years and in some cases 30 years, in spite of repeated number of representations. They do not consult local authorities as to whether the digging of these pits affects the health of the people of the localities through which their lines are passing. I can say from my own experience in

regard to Ellore. The railway was laid there in 1892. And those pits remained there till 1911. In that year, I tried to cajole the railway into filling them up. But they wouldn't do it. I sent for the Sanitary Commissioner. Then he agreed with me that they should be filled up. Even then, they would not budge an inch. Then I launched a prosecution against the railway company. Then they came round and asked the District Magistrate to be a mediator between me and the railway company. Then, of course the matter was settled. Railways are now being made in all the southern districts and also in some of the northern districts. And many of these railways pass by inhabited villages and affect the health of the people very seriously. How can you improve the sanitation of these villages if the railway company are allowed to do what they like and allowing pits unfilled for 40 and 50 years? I have mentioned all these facts, because, I do seriously think, that if village reconstruction is to be real, the co-operation and good will of every department of Government is necessary. But if each department is allowed to do what it likes, if the Railway Department is to make pits as it likes, if the Revenue Department is to assign lands to whomsoever it pleases and so on, what can the poor Panchayats do? Therefore, if village reconstruction is to achieve any substantial results, I request the Minister to initiate a policy, by which, the activities of these departments are reviewed having regard to the well being of the villagers. I have no doubt whatever, that if all this co-operation is forthcoming from the departments concerned, the Panchayats would do more effective work than they are now doing.

Village Study*

BY V. S. VISWANATHAN.

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Next to land, cattle is another important wealth of the ryots. As a rule, besides working cattle, each ryot maintains some cows and one or two buffaloes. The Cow's adulterated milk, is sold as such in the neighbouring town; the women who look after this have a ready market because the customers who are habitual coffee-drinkers, eagerly await their arrival so that they may not miss their timely drink. So they are obliged to be satisfied with what they supply in the name of cow's milk. The buffaloes give them curds and ghee which also are easily marketted. All told, the dairy women get about Rs. 10 to 15 per month. This is an additional source of

* The Previous instalments of the Study appeared at p. 99 of Vol. II and p. 99 of Vol. II.

income. This is generally saved, and when it assumes a pretty round sum it is profitably invested.

The cattle supply the ryot one of his chief requirements viz., manure. It is indispensable to grow a profitable crop. Originally, before the English educated anglicised folk took to coffee drinking, the milk produced in the villages had no market value. Young stock were allowed to have all the milk from their mothers with the result that they grew up to be healthy and well built animals. Cows were generally kept for breeding cattle and incidentally for the supply of manure. Now the tables are turned; all the milk is drawn out and the calves are half starved, illfed, and miserable. Good animals worth the name are not to be had except from persons who take a fancy for cattle breeding. They are a negligible factor.

On an average every ryot keeps not less than 10 heads of cattle, bullocks, cows, calves etc., There are nearly 300 animals in the village. One would naturally expect the ryots to take particular care of these, as they are useful to them in several ways besides being an item of wealth. In the first place, the poor animals have absolutely no housing accommodation. No one expects them to provide pukka cattle sheds as in Government Agricultural Stations. But the animals must at least be provided with minimum shelter against sun and rain and particularly against rain. It is not unusual to see in Bellary and other neighbouring districts, the best portion of the house being allotted to the cattle because the ryots know too well the value of cattle power and what it would mean if there is mortality among them. The open yard opposite to the ryots huts with a pandal over which straw is stacked is the only shelter that the ryots provide the cattle. While the straw is in stack a few animals may have shelter. What about the rest? They are simply at the mercy of the weather. So long all is well, there is no harm. But when once serious diseases break out on account of exposure to the changing weather conditions, then only the ryots will realise to their cost what it is to be careless in the matter of providing the animals with housing accommodation.

CATTLE FEEDING

The straw that is obtained from the grain crops is very carefully preserved as fodder. This is generally used for the plough and mholte bullocks. The cows are sent to the adjoining forest every day for grazing. The animals spend about 5 to 6 hours a day, in the forest and they get excellent grazing for six months in the year; for another three months they manage to pick up something and for the remaining three months they simply go out for exercise and pick up dried leaves, pods of acacia, *vela maram* etc.; The Forest Department levy a fee of annas eight per animal, per year, for permission to graze in the Forest. Besides, a fee of four annas a

month per animal has to be paid for the shepherd to take them to the forest. Thus it costs Rs. 3-8-0 per year, per animal, besides the straw etc he has to provide at home.

The proximity of the forest to the village, abounding in plenty of grazing during a greater part of the year does not necessitate a provision for pastures. Consequently, these villagers and their animals are in ideal situation and one of the serious problems of the ryots is easily solved. In other villages where there is neither forests nor facilities for pastures are available, the difficulties of the ryots are inconceivable. In these villages the available vacant land is their only go. Imagine the lot of hundreds of animals that have to compete with each other for a blade of grass. Even before the first tiny blade of grass appears, the ryots drive all their animals on these vacant lands with the result that the just sprouting grass gets trampled and growth is prevented. If the animals are kept away for sometime there will be time for the blades of grass to shoot. But ryots cannot find time to specialize in this line not to speak of want of facilities. Any way, things are allowed to drift. In deltaic tracts, all round the village, lands are under cultivation, only the village site being exempt. There is water all round and the animals cannot even have space to go about for exercise. In the off-season which lasts for six months, they have got vast stretches of fields with stubbles of harvested paddy and they have nothing else. To return to the subject.

The women are very industrious and they make it a rule to cut grass every day willingly. So they are able without extra cost to provide for their cows. It is not unreasonable to expect them to feed their animals properly so long as they get return for their labour and money. Fodder must be supplemented by concentrated food such as cakes, bran, cotton seed, gram etc. If any of these are available from their own produce the animals no doubt get them. They don't go to the extent of buying, paying a high price. There is a considerable export of oil seed and cakes to foreign countries and the ryots find it difficult to compete with the foreign merchants and pay dearly for these feeds.

The Depressed Classes *

BY PROF. K. SUNDARARAMA AYYAR, M. A.

The *motif* of this book is contained in the following sentences in the Preface contributed by the Bishop of Dornakal:—'Christianity and Christian Missionaries have tackled this problem, and through the instrumentality of the Gospel of Jesus Christ have been

*The Depressed Classes and Christianity by P. O. Phillip, B. A. Published by the Christian Literature Society, Madras.

ministering angles to the outcastes wherever they have had a chance. Where Hinduism signally failed, Christian teaching has signally succeeded." We think that this high dignitary is entirely mistaken in throwing the blame on Hinduism. He seems to be an illustration of the late Matthew Arnold's statement in one of his writings:—"The wise man knows that Mahomedanism, Brahmanism, and Buddhism are not what Missionaries call them; and he knows too, how really unfit the Missionaries are to cope with them." Will the Bishop be equally prepared to throw the blame on the Christian religion and Christian teaching for the prevalence of slavery among Christians and the murderous persecution of Christians by Christians in Europe, and for the forcible transportation of Negroes to America in order to work them to death on plantations, and for the daily "lynching" of them which is now not only tolerated, but encouraged and even instigated, by large numbers of the so-called civilised and progressive people living in the New World. Further, in South Africa, Australia, and elsewhere, the descendants of the British Colonists desire to keep those countries *entirely white*—i. e., reserved entirely for inhabitants white in colour, and so they are re-patriating the Indians *descended* from those originally taken there for cooly work on plantations, and therefore in all respects legally to be reckoned as *natives* even as the native whites there. Such compulsory re-patriation is due to feelings of race-hatred before which Indian "untouchability" and its effects pale into insignificance. Further, many Indians are not even allowed to land in many such white countries without a pass from some recognised authority or to stay there long. If a similar policy and practices had been adopted by our forbears in India, neither the old Western travellers and settlers, nor the Missionaries of alien faiths, would have had their opportunity to establish the prevailing system of political and economic exploitation or the present methods of proselytism which, as the world knows, are tending towards the emasculation of the Indian people and the slow, but sure, decline of our Dharmic methods of life and our spiritual faiths.

The Bishop of Dornakal, in referring to Mr. Gandhi's condemnation of untouchability in his Presidential address at the National Congress in 1924, says:—"A call like this even from the lips of a man universally adored as the greatest Indian to-day has been but a cry in the wilderness." In our view, this fact alone ought to convince any thinking mind not only that the time for such a movement is not yet ripe, but that, under bygone conditions in this land when the spiritual ideals of *karma*, *bhakti*, *dhyana*, *santi*, *Mukti*, etc., alone monopolised the attention of the cultured elements and groups of the Indian population in preference to plans and measures for achieving political and economic aggrandisement,

such a movement would have been altogether unsuitable to, and inconsistent with the prevailing habits and standards of thinking, and living. At the present day, however, the entire East—and India, too,—have had a rude awakening owing to the introduction among them of Western aggressive methods of economic spoliation, political subordination, and ethical suffocation. Hence our old spiritual faiths and Dharmic ideals are now being steadily and courageously relegated to a position of inferiority for the time being, in order to suit ourselves to the demands and exigencies of to-day.

It is a great mistake to suppose that what the Bishop of Dornakal calls "Christian forces" are alone needed and efficient for the removal of untouchability. For, without them, the Hindus have now *begun* to succeed in removing it to a certain extent and would soon be more successful and more rapid and steady in the gaining of results, as recent events tend to show, than even the missionaries of the past or present. Many Hindu movements and organisations are daily being started and brought into activity both for removing untouchability and for the re-admission into the Hindu fold of recent converts and even the descendants—those born as Christians and assimilated into the foreign culture of Christianity—of those who became converts in times long past. Hence, it is altogether wrong—and even opposed to truth—to hold that Hinduism, as a social force or institution, is necessarily and permanently associated with the existence of depressed classes, or institutions for promoting social purity and social exclusiveness, even as it is wrong to associate Christianity, as a social force or institution, with negro slavery, murderous religious persecution, and racial extirpation as practised by Christians in the past. A writer or worker who misreads and misrepresents the facts of the past, or the present, time can never be entitled to the credit of being an enlightener or guide of men: and it is, therefore, necessary to be on the watch and avail ourselves of every opportunity of exposing all errors and exaggerations.

We now turn from the Bishop's Preface to Mr. Philip's work itself,—and our remarks need only to be brief. We do not at all deny what the pamphlet describes in detail,—the actual work of uplift or freedom as regards standards or living or of outlook which has been carried out among various backward classes in the various departments of work taken up by missionaries, singly or in groups. Schools and Colleges, boarding houses and hostels, agricultural farms and settlements, co-operative credit societies and charitable funds, theological institutions for training converts to offices in the Church, &c., are among the numerous lines of activity which missions have carried on; and they are all to be found

described with ample details in Mr. Philips work. We gladly recognise, as we must, the success they have achieved in promoting their aims. It is also to be noted that the success gained by Protestant Missions—with which alone Mr. Philip is concerned in this work—is specially conspicuous in their educational work. For we are told that “while only 2 per cent of the general population in India are enrolled in primary schools, about 7·3 per cent of the Protestant Christian population are in primary schools.” But we must not also fail to remember in this connection that these Indian Christian Protestants have an additional advantage over their neighbours among the general population.—viz., the financial help for study from these foreign missionary agencies whose converts they become and the patronage and help of all kinds in life which the prestige of the European Missionaries as representatives of the ruling race enables them to secure. Further, we must not forget that, in spite of all the advantages mentioned, the proportion of the corresponding class to the general population in a country like Japan is 15 per cent,—i.e., more than double what it is here. And what does that show? The educational deficiency in the General Indian population as compared with Protestant Christians in India is due only to want of funds and organisation. But there are sure signs of improvement in both these directions.

We shall mention a few more points before we close this review. First, Mr. Philip says that the founders and promoters of these Protestant Missions and the workers employed here are all actuated by “the overmastering love of God” and have as their objective “the bringing of all men and women into the fellowships of love and brotherhood as revealed by Jesus Christ.” Of course there are, and must be, a few superior men on whose behalf claims like these can be justly advanced. But we must also remember that such world-famed preachers of the age as the late Methodist clergyman, Hugh Price Hughes, have avowed and proclaimed to the world that “the manhood of Europe has been alienated from the Christian religion.” The losses of Christianity in Christendom, so-called, are far larger than its gains elsewhere. In the modern age, too, it must be patent to all that the religious *systems* of all lands are “*tending to break down*” under the pressure of the new rationalism and of political and economic world—forces influencing men’s views and faiths regarding the aims of life. Finally, we think that Mr. Philip must be reminded that a great protestant Christian Missionary, Dr. Barrows of Chicago, lecturing in various leading cities in India during a protracted tour, has declared;—“The time is at hand when four-fifths of the human race will trace their pedigree to English fore-fathers.” We know well, too, that English colonists everywhere want to keep their own new homes

and lands *entirely white* in population. What is all this but a proclamation that the future is to witness a progressive exploitation and extermination of all other races in the course of the movement of the world’s evolutionary forces now at work everywhere. How, then, can Mr. Philip deny, as he does, that there is truth in what he calls “the suggestion that missionary activity forms but a part of the deeply laid plan of the aggressive western nations to dominate eastern races,”—even, if possible, to the extent of bringing about their displacement from the lands they still call their own? Mr. Philip indulges in a cheap sneer at the Chinese saying, “first the missionary then the trader, and then the soldier.” We think there is much truth in it to ponder over and be forewarned. In India, we have had a somewhat different trend in the succession of events—first the trader, then the soldier, then the missionary. The trap laid for us has been of a more insidious kind than even in China. The Missionary in China went forth proclaiming and avowing himself as a foe of the Chinese creeds and religious. Here in India we have had a long preliminary process of foreign disturbance and dislocation, of foreign conquest and consolidation, before Christian proselytism was introduced with all the prestige of the ruling race by the now defunct East India Company. The future of all Hindu faiths and systems of culture is one full of anxiety. The late Sir William Hunter said of them—“doomed to die, but determined to live.” Shall Hindus only keep living and watching while there goes on before their eyes the process of overwhelming what the late Professor Max Muller called “the most sublime philosophy and the most satisfying religion” of the Veda and the Vedanta? Let Swami Vivekananda give the answer in the name of Mother India. “Hence again must start the wave which is going to spiritualise the material civilisation of the world. Here is the life-giving water with which must be quenched the burning fire of materialism, which is burning the core of the hearts of millions, in other lands. Believe me, my friends, this is going to be.” (P. 105, Vol. III Collected works).

The Leaven of Industrialism.

Writing on “Industrialism and Indian life” in the International Review of Missions Sir Atul Chandra Chatterjee draws attention to one particular aspect of the many profound changes through which India is passing at present in common with Japan and other progressive Asiatic countries. During the last half-century an increase in the population and other economic factors have created a considerable class of landless labourers who serve the tenant

farmers for money or grain wages. Large scale agriculture in the form of tea, coffee and rubber plantations have come into being and gives employment to workers who live in the estates and depend mainly on the money wages earned by them. Railways and other transport organisations, mills, factories and mines are employing daily, growing numbers of workers who are drawn from areas hundreds of miles away from their present occupations. The consequence of all these is the gradual evolution of a new social organisation. As observed by Sir Atul, the man or woman who has lived in the new environment away from the village and caste people unconsciously acquires a freedom of thought and action which remains after return to rural surroundings. Strange and unfamiliar ideas are imported into the country sides. Sir Atul asks whether this influence is for good or for evil. Let us state the answer in his own words. "From the economic point of view the results so far have been beneficial. The outlet provided by the urban industries and the large scale agriculture has eased the ruinous congestion in many rural areas. The returned *emigrant* provokes intellectual curiosity and is often instrumental in popularising new agricultural methods and practices. Socially he is a disintegrating factor. He is helping to break down caste and many evil customs embedded in caste." Quite so. But is he contributing to the building up of a new, saner, and healthier civilisation with high civic and ethical ideals? We wish our readers will furnish us with answers based upon their personal observation of the existing conditions.

The Menace of Overgrown Cities

During the last three quarters of a century, large numbers of people have been moving from the country to the cities, and this exodus of the rural population is particularly noticeable in the United States of America. Dwellers in the overgrown and congested cities are beginning to complain of the noise, the dust, the crowding and the high cost of living. They ask in despair is there any hope that this exodus will be checked, for the mutual advantage of both the cities and the country side. Migration from the country cannot altogether be attributed merely to a whim or a perverse desire to live in crowded quarters in the immediate proximity of thousands of persons. As Mr. George Soule stated sometime ago in the "New Republic", changes in transportation and power, that is railroads, coal, steam-engine, automatic machinery, are responsible for this state of things. The railroads have brought more distant agricultural regions into competition with the local farmers who were robbed of their markets in the vicinity.

So the cities built up by the grace of the twin gods, railroad and coal, are a feature of modern industrial efficiency. Where they have not been fed by the concentration of population for large scale industrial production, they have been fed by the commercial, banking and legal and insurance and other work incidental to the long-range marketing of goods. That is what chiefly accounts for city growth and rural decay. If the cities are to stop growing and the land is to have more of a chance something must happen to make the city less efficient.

The city, like the industrial plant itself appears to be subject to a law of diminishing returns after it grows into a certain size. Take water supply for instance. It is undoubtedly cheaper to supply ten-thousand families from a nearby reservoir than to supply a hundred families from individual wells. But as the city grows, new sources of water have to be sought and eventually the cities begin to impinge on each other's water sheds. Have we not heard recently of the controversy in Madras between the city and the cultivators of the neighbouring district of Chingleput over the supply of drinking water to Madras. Or take the question of traffic, the number of cars and buses using the main roads in approaching or leaving the metropolitan area. The increase in the cost of carriage of food and the unduly greater retail prices of staple food products, the greater time taken in getting to and from work and consequent decreased efficiency of the population added to higher cost of living, higher rents etc.—these are bound to increase the cost of the Government progressively.

Is there no remedy for this state of things. Mr. Soule is right when he says that we have again to look to transportation and power, those powerful instruments of change which we referred to above but which have to appear in new forms. The time is rapidly coming when the factory need not be dependant on the railroad for the coal. It can take electric power from high voltage transmission lines and for transport, use the motor truck and the motor highway. Further more the working population need not be so closely concentrated. And with proper regional planning we may perhaps have non-congested cities and towns surrounded by farming regions in which land values, crowding, and cost do not progress beyond the mark of economic and social efficiency. There is thus a real chance for a new trend of development, in which the cities will not become too big and the farm can supplement instead of being devastated by the factory.

Village and domestic arts and crafts.

BY

M. S. SUNDARA SARMA, B. A.

It is a very happy sign of the times that serious attention is being now bestowed to the problem of re-construction of our villages which have been the real units of Indian Polity from time immemorial. Various schemes have been propounded; various persons have come forward for the work actively. That village industries and crafts should be resuscitated, has been recognised; that co-operative banking should be utilised to help the villages, has been reiterated; that the domestic crafts should be restored has been aptly propounded. But it has not been adequately recognised that village or domestic industries and crafts cannot thrive without the village and domestic arts. It is only brute commercialism that can think of artless industries wherein capital is enabled to suck out the blood of poor labour. It is only rank materialism that has banished the Muses of art thereby making things more valuable than human beings. Do not slums of modern industrial centres wring your heart and force you to feel the need of basing your industries on art? All those that think of the village reconstruction should first think of bringing back to the villages the inherent aesthetic sense by the development of the village art. The fine hands that wove the Dacca muslins and the delicate eyes that perceived the beauty of it, should first be brought back.

The art of this country has not only been neglected but has been allowed to be exploited to the great detriment of our industries. Real culture which is more or less an instinctive realisation of what is good is the result of artistic industries and crafts wherein the hand and the mind are united to give an incentive to the faculty of aesthetic perception. Kabir and Tirvalluver, the two of the greatest poets of this country, have had their poetic imagination whetted when their hands were employed in either spinning or weaving. Industry, without the development of the sense of aesthetic perception will end only in the production of sack-clothes as we have now here and there; a cultivated hand and trained eye will surely spin much better yarn than we hope to have now.

To open stalls in a metropolis like Madras for the display and sale of industrial products from the villages now is like building a house without foundation. Further the very idea brings in necessarily middlemen who is a vile product of the commercialism of these days. Fairs and festivals in which villagers had the best

chance of exhibiting and selling their products ought to be encouraged and revived. Our festivals have been misunderstood have been looked down upon by our own men because of the glamour purposely created by the shrewd exploiters of modern industrialism, in the civilisation of the West. Nothing more is healthy for the national welfare than to bring the purchaser and the producer face to face. Speculative exploitation and middlemen's profit ought to be banished right from the beginning. They are the baneful children of modern commercialism which is threatening world wars every day.

The first and foremost duty of every genuine reconstructionist of the village industries, should be to see to the establishment of art schools, one at least in each district, so that the villages in the district may have easy access to it. Industrialists should not be made to depend upon Birmingham and other such places for say, designs as is now unfortunately the case. It is a great pity that at present for the whole presidency of Madras, there is only one School of Arts, and that only in name. Such a central school as that ought to have been used as a mother institution for various branches one at least for every district to start with. Instead, the school in Madras has been hitherto a curioshop of cabinet and carpet manufacture.

Every true lover of India would and seriously think of restoring the village industries to its proper and legitimate place. As there is only one Art School for the whole of this Presidency, the first thing to do is to improve the School of Arts in Madras. The Government has now restored the teaching of Arts there once more. The broken threads of the traditional arts of this presidency which had existed from 4th century B. C., up to almost the 16th or the 17th century should be carefully gathered and revitalised. Upon this depends the real renaissance of the art of this land. Upon its art depends the industrial revival. Hence all attempts to re-construct the village without even the thought of the restoration of the traditional arts will only be futile.

The knowledge of preparing steel in India is very early. The art of carving steel attained to a perfection in Tanjore, examples of which can be seen in the Madras Museum. The art was prevalent in other parts of South India as well. Many types of damascening and encrusting were practised through out India separately as well as combined. Good work of this kind is still lingering in Travancore.

Famous Bidari-ware from which dishes, basins, etc., were made both for the use of Hindus and Musalmans, is an alloy of the old Hindu art. Beautiful encrusted types of this ware existed; but now we have only the florid work of modern Tanjore to tell us its tale.

Infinite variety of lamps, beautiful in form and shape, both for domestic and temple use, were in abundant existence. Spoons for various use, beautiful ornate water jars and drinking vessels were made for use in every home and hearth.

All these should be and can be revived and revitalised. The lingering knowledge of the technique has to be carefully gathered from nooks and corners and once more brought to life. It is a pity that families of hereditary craftsmen are now forced by our neglect caused by purchase of cheap tins and enamels, to manufacture brass frogs and lizards to be sold to American and other tourists. The several alloys that were used in India, the secret of the technique which allowed the most delicate and complex work to be done beautifully are well worth investigating and restoration.

Indian jewellery is world famous. From Panini's time the names of several jewels have not been altered. Rich and poor alike wear jewels in India. The poorest of coolies had their gold ornaments. Many are the references to the beauty of these jewellery in the classical Tamil works that are handed down to us. Poetic imagination has been tickled often by the sight of these jewels. We have allowed machinery to take the place of delicate hands of goldsmiths thereby driving them to poverty and crime! The resultant product is heavy and ugly too! Again there was the art of domestic architecture in which all kinds of workmen had to combine. Wood work was an important item of this art. Even now relics of the beautiful designs and domestic ornaments in wood could be traced here and there. But the whole art, which was at the same time scientific too has been neglected with the result that we now live in ugly houses breeding tuberculosis and other diseases. Various other crafts too numerous to mention in a short magazine article, were in existence here. But all of them are in a dying condition. Flowered garments of the finest muslin and cotton garments worked in gold and ornamented with various stones, were once the proud product of our ancient villages. They adorned not only our Rajas and peasants but were exported to adorn distant kings and monarchs. But now we are asked to be satisfied with sack-clothes in the name of Khadder.

If serious attention is paid to the revival of these things the first and foremost duty is to revive the old traditional art teaching. Art and art alone can save India at present. Every village should be made to have easy access to an art school. All these art schools should be guided by a central one in the Metropolis which must intelligently gather and revitalise the traditional art of the province. The one at the head of such a central institution must be a cultured artist capable of understanding the province temperamentally and linguistically.

Notes and Comments

Sir Muhammad Usman Saheb Bahadur:—Among the recipients of Birthday honours we are very pleased and gratified to note the kinghood bestowed on the Hon'ble Khan Bahadur Muhammad Usman Saheb Bahadur, the Home member, a distinction on which we heartily congratulate him. It will be remembered that Sir Muhammad Usman Saheb was for some years the member in charge of the Forest Panchayats and that substantial progress was achieved during the period he was in charge of the subject.

Rao Sahib C. K. Viraswami Ayya:—Rao Sahib C. K. Viraswami Ayya who till recently was the Forest Panchayat Officer has, we understand been appointed as Statistical Assistant to the Director of Agriculture in succession to Mr V. N. Viswanatha Rao who has reverted to the regular line as Revenue Divisional Officer.

International Forest Conference:—It is probable that the Madras Government will depute a senior officer of the Forest Department to represent them in the International Forest Conference to be held shortly. Mr. R. D. Richmond, Chief Conservator of Forests, is mentioned as the officer most likely to be deputed.

Agricultural Demonstration by means of motor outfit:—The Government of Madras have included a provision in the budget for the current year for a motor outfit for agricultural demonstration purposes and necessary orders are being placed with motor companies for the purpose.

Village Panchayat Bulletin:—Rai Bahadur N. Gopalaswami Ayyangar, Registrar General of Panchayats, declared himself before the Ag. Chief Presidency Magistrate, Madras, as the printer and publisher of the "Village Panchayat Bulletin" to be issued monthly in English, Tamil and Telugu. The printing will be done by the Government Press, Madras.

The Collectors' Conference:—It is understood that the Collectors' Conference, will be held at Ootacamund during the first week of July: Messrs. G. T. H. Bracken, East Godavery; A. H. A. Todd, West Godavery; A. C. Woodhouse, Nellore, K. C. Manvedon Raja, Cuddapah, C. Hilton Brown, Salem, E. M. Gawne, Malabar, and Rao Bahadur A. Appadorai Pillay, North Arcot among others have been invited. On receipt of suggestions from the Collectors, the agenda for the conference will be drawn up.

Rural uplift in Chingleput:—The Chingleput District Board under its enterprising President Rao Bahadur M. K. Reddi has taken a step forward in the matter of Rural uplift. A Scheme for the constitution and working of "The Rural Uplift Council," for the Chingleput District, has been approved. The objects of the Council are (1) to improve the present condition of the rural population and make them healthy and prosperous, like their fore-fathers who lived at a time when village panchayats were an efficient unit of Local Self-Government, (2) to constitute village panchayats and organize village communities, so as to make rural life healthy and comfortable, (3) to improve the economic condition of the villager and to elevate the condition of the rural woman-folk.

The Collector of the District will be the President of the Council and the President of the District Board will be its Vice-President, with the District

Health Officer as Secretary. All the members of the District and Taluk Boards, Presidents of Union Boards and Secretaries of Non-Mission Teachers' Associations, will be members of the Council. There will also be representatives from the three Missionary educational agencies in the District and also women representatives. All the heads of Departments will also be members of the Council. With a view to carry out the objects of the Council, a fortnightly, *Rural Uplift Gazette*, will be published by the District Board in Tamil, under the guidance of a strong Editorial Committee. 2,000 copies will be printed and supplied free to all those that are interested in rural uplift in the District. To persons living outside the District, copies will be supplied at a cost of Rs. 1-8-0 per annum.

Rural Re-Construction prize essay competition :—It will be remembered with in connection with the Rural Re-construction Exhibition organised last August by the Y. M. C. A., two Prize essay competitions, each carrying a prize of Rs. 50, were announced by the Rural Re-construction Trust formed by Mr. A. Ranganatha Mudaliar, who was then the Minister for Development. The subjects were :—(1) "How a Teacher can most constructively assist the Rural Reconstruction Movement in South India" and (2) "How an educated Indian citizen can, by voluntary effort, most constructively assist the "Rural Reconstruction Movement in South India", and the judges were Rai Bahadur N. Gopalaswami Ayyangar, the then Registrar General of Panchayats, Mr. K. T. Paul of the Y. M. C. A. and Mr. V. Venkatasubbaiah of the Servants of India Society.

Twenty-two essays were received on the first subject and twenty seven on the second. The competitors were from all parts of the Presidency, from rural as well as urban areas. There was a lady competitor in each case. The essays were on the whole of a high level. The competitions have undoubtedly provoked thought on the subject, and served their purpose.

The prize on the first subject has been awarded to Mr. V. Srinivasan, B.A., L.T., Science Assistant, S. V. H. School Kodumudi and the prize on the second subject to Mr. K. Sankara Nair, Ponani (S. Malabar).

World's Dairy Congress :—The World's Dairy Congress is to be held in Great Britain in June. This Congress of dairy farmers, dairy scientists and those interested in the public health aspect of dairying meets every second year but this is the first time that it is meeting in the British Isles. His Majesty the King is the Patron of the Congress and it is expected that delegates from some 40 different nations will assemble in London when the Conference opens, with a reception given by the Ministers of Agriculture and Public Health. Papers are to be read by dairy scientists, dairy farmers, Public Health Officers and commercial dairy men from all parts of the world and for the first time in the history of the Congress papers will be read dealing with the Indian dairying. Mr. William Smith Imperial Dairying Expert to the Government of India who is attending the Congress as the official representative for India, will read a paper on Indian dairying and Mr. N. N. Bhose, Deputy Chairman of the Co-operative Societies' Milk Union, Calcutta, will submit a thesis on the distribution of milk in tropical climates.

Milk Societies :—A special feature of the working of the Co-operative Societies in 1926-27 on non-credit side has been the formation of eleven societies in the neighbourhood of Madras for the supply of milk to Madras City. This is a direction in which there is considerable scope for co-operative effort in urban areas and the experiment will be watched with interest.

The Royal Commission on Agriculture :—Indicating a broad outline of some of the important recommendations of the Royal Commission on agriculture, the Englishman says that the Commission are of opinion that agricultural research in its widest sense should be undertaken if India is to raise her national industries to a standard of efficiency. The Commission suggest the need for a general survey of the whole irrigation question and removal of obstructions across the lines of natural drainage. They also suggest the introduction of a money-lenders' Act similar to the English Act, under which all money-lenders are registered while their books are open to inspection by officials.

The Commission deal with the question of better communications and suggest a Road Board in each province. Other recommendations refer to the improvement of diet, enquiry into deficiency diseases, better supply of drinking water, spread of co-operative principles, better methods of collecting agricultural statistics and the conducting of economic enquiries by universities.

The Commission hold that the chief hardships as regards sub-division of holdings is the Hindu and Moslem law of inheritance, and suggest the application of co-operative principles as in the Punjab aided by permissive legislation.

Lord Linlithgow's farewell address :—At a farewell dinner given in his honour at Mahabaleshwar in the eve of his departure to England, the Marquis of Linlithgow, the President of the Royal Commission on agriculture said as follows :—"In the advancement of agriculture and bettering of the lot of those who till the soil, leaders of public opinion, indeed all men of public spirit, have a great opportunity. In that direction, many things await the hand that has the skill and courage to do them. Of that, I have now no doubt whatever. I trust those to whom this opportunity presents itself may play their part with zeal and persistence. In these matters, as in so many others, leadership means winning half the battle. May we not hope that landlords and indeed all persons who possess means and leisure, may be willing to take an active part in this great work? The way will not always be easy and at first progress may seem slow; but given, will and I repeat courage, great results can be achieved. The cultivators of India will not fail those who are willing to help them. For that, I am prepared to stand surety without a moment's hesitation. I envy those able to take a part in this great endeavour. They will enjoy the immeasurable satisfaction of serving their country in their own day in the way she most needs their services; and they will earn the undying gratitude of generations yet unborn. The prosperity of India rests in the main upon her agriculture. Her commerce and industry are both founded on agriculture. Raise the purchasing power of the ryot and at one stroke you will give to industry, to manufacture and to commerce in general an extended field for service; and so for legitimate gain. The prosperity of the factory is linked indissolubly and to their mutual advantage with the productivity of the field. Industry requires raw material and market for finished products. The cultivator sees in a prosperous industrial population an ever increasing market for the produce he grows.

All India Co-operative Organisation :—The Hon. Mr. V. Ramadas Pantulu, President of the Madras Provincial Co-operative Union, has issued the following statement :—

In response to my invitation to the Provincial Co-operative Institutes in British India and the Indian States, suggesting the desirability of taking steps to form an All India Co-operative Organisation and to hold a small Conference of select representatives from the various Institutes for the purpose at Simla in June the Institutes of (1) Madras, (2) the Punjab, (3) the Central Provinces, (4) Berar, (5) the United Provinces Standing Committee of

Co-operators (6) Bombay, (7) Behar and Orissa and (8) Assam and those of the Indian States of (9) Hyderabad, (10) Travancore, and (11) Indore, have so far agreed to my proposal. Some of them have already nominated their representatives also to the Conference. The Institutes in Bengal and Mysore are also moving in the matter and their final decisions are awaited.

Among the subjects that will come up for discussion at Simla are : (1) the formation of a Central Co-operative Publicity Bureau for India, (2) the publication of an All-India Co-operative Journal, (3) the publication of a Co-operative Year Book (4) the establishment of a Co-operative College for India, (5) the holding of a periodical All-India Co-operative Conference and (6) the establishment of an All-India Co-operative Organisation or a standing Committee of the Provincial Co-operative Institutes.

The Mysore Economic Conference:—A meeting of the Mysore Economic Conference was held in the Public Offices, Bangalore, in February 1928, the Dewan presiding. He referred to the Land Mortgage Bank scheme, and said that Government had decided on a definite course of action. The main features of that scheme are thus described.—“There will be a Provincial Land Mortgage Bank with a share capital of 5 lakhs, which, while independent of other Banking institutions, will still have relations with them. It will raise money on debentures to the value of 20 lakhs, on which Government will guarantee interest, and which will be issued with the previous sanction of Government.

One of the most important matters that engaged the consideration of the Board of Agriculture during the period under report was the co-ordination of the work of Village Panchayats with the District Boards for the development of agriculture. The recommendations of the Board on this matter were :—

(1) Arrangements should be made to start District Agricultural Associations in all the districts affiliating them, to co-ordinate the efforts of the District Board and Village Panchayats in popularising knowledge of improved agriculture among the raiyats, and helping them to carry out the improvements suggested by timely advice and suitable financial and other assistance ; (2) Comprehensive schemes of agricultural improvement on lines similar to those adopted in the Mysore District should be drawn up in each district in case this has not already been done, and (3) Government should be approached for special grants of Rs. 1,000 per district per annum to enable these associations to carry on their work effectively.

* * *

The Agricultural Board have also examined in detail the question of extending the usefulness of Rural Co-operative Sale Societies and are of opinion that “the work connected with agricultural co-operation (organization of Sale Societies especially) should be entrusted to a special staff of the Co-operative Department who should be relieved of all other work ; that Government should be requested to place a sum of Rs. 25,000 at the disposal of the Registrar of Co-operative Societies to enable the Sale Societies to purchase stock and construct suitable godowns, and that in special cases recommended by the Registrar, the services of Co-operative Inspectors should be placed for short periods at the disposal of newly formed Co-operative Sale Societies to help them to organise the work in the initial stages.”

* * *

Gardening in India:—In opening the “Richard Park” in Saidapet, H. E. Lord Goschen made interesting remarks on gardening in this country which has a long and honourable history. He observed as follows :—

As far back as one can trace it, the upkeep of orchards and gardens devoted to the culture of aromatic herbs and flowers was one of the pre-occupations of ancient Hindu kings who made it a practice to devote some portion of their revenues to the maintenance of shady groves wherein they could spend leisured hours of peace. It is, I believe, however, to the Moghuls that we largely owe the development of the gardener's art in India. Readers of Baber's memoirs will recollect how when he first visited India he lamented the absence of the fruit trees and roses of Persia. He and his successors, notably Jehangir and Shah Jahan, were skilled horticulturists and in addition to laying out walks and terraces they cultivated as a fine art the creation of what may be called the floral garden. Above all they delighted in avenues of trees like the chenar and the poplar and in fountains of various forms, and visitors to Agra, Delhi and Kashmir must have seen the canals and cascades paved with mosaic of many colours along which the water ran. Following, therefore, the examples which has been set you by the illustrious gardeners of the past, may I suggest that you should regard these gardens not merely as the lungs of the city but as things of beauty in themselves to be tended and carefully nurtured. It is said that a good garden should combine the free treatment which nature lavishes on hills and plains with that training by the hand of man which is necessary to curb her exuberances and to maintain a neat and ordered aspect. I trust that those who will be responsible for the maintenance and upkeep of this new park will bear in mind what I have said and that this spot will continue for long years to afford a welcome rest to the body and the mind and to offer a pleasing picture to the eye.

A Sanatorium at Tambaram:—At Pachamalai, a hillock in Tambaram, fifteen units from Madras, Dr. C. Muthu, Tuberculosis specialist proposes to establish a Sanatorium for the open-air treatment of tuberculosis patients. The other day Sir C. P. Ramaswami Ayyar laid the foundation stone of the first set of buildings including a Sanatorium hospital, convalescent blocks and quarters for the Medical and Nursing Staff. There are two methods of treating tuberculosis, specific method, i.e., tuberculin injection and Sanatorium method advocated and successfully practised by Dr. Muthu. German doctors were the first to adopt the Sanatorium or open air treatment of consumption. This movement has many adherents now in the treatment of this fell disease.

The great lesson of the Sanatorium treatment is that by going back to nature and country life and simple living we can prolong life and more or less keep away from disease. To illustrate this, Dr. Muthu mentioned the remarkable fact, that during the last 29 years of sanatorium life there had not occurred one single case of typhoid, measles, smallpox, diphtheria, whoopingcough, scarlet fever or any other infectious disease within the sanatorium walls. Why ? because the patients and inmates lived under the open-air conditions. If this is the result on a small scale, why not expect to banish disease more or less if carried out on a large scale ? This is the rationale of the Garden Colony Scheme at Tambaram which is the first of its kind in India, and which will show that health is natural and disease is unnatural and an intruder.

Aim and object of Art:—We draw attention to a contribution from Mr. M. S. Sundara Sarma, entitled “Village and Domestic Arts and crafts” in which he has urged the improvement of the Madras School of Arts. In this connection it may be of interest to read the valuable address on the aim and object of Art delivered by Sir Leslie Wilson, the Governor of Bombay at the prize distribution of the Bombay School of Arts ; extracts from the speech are given below :—

The aim and object of all art study is to produce something of real beauty, something to which we can apply the words of the poet—

"A thing of beauty is a joy for ever ;

"Its loveliness increases ; it will never

"Pass into nothingness".

It is to this end that all the patient drudgery of training the eye and the hand has to be gone through, for in the pursuit of art, as in other walks of life, no great achievement is possible, except to a rare genius, without years of both study and practice. It is only after this process of training has arrived at a certain stage, for in the life of the true artist finality is never reached, that it is possible for him to express his individuality and to give to the world his message in whatever form he chooses to express himself. When we come to enquire what beauty is, we are again reminded of the words of the poet I have just quoted—

"Beauty is truth, truth beauty, that is all

"Ye know on earth, and all ye need to know".

These words might well be the motto of every School of Art, and although at first sight they are simple enough, they place before a young student an ideal which I hope all the students here will keep in view, although they may find that, in their pursuit of it, it appears to recede as they advance towards it.

The development of Art, as the expression of the life of a nation, requires, however, not only the artist to produce it, but the patron to appreciate it, and to show his appreciation in a tangible form. There were great artists in Italy in the days of Michael Angelo, and we are fortunate in possessing detailed accounts of their lives and achievements by Vasari and other writers ; but these great painters and sculptors would never have left behind them the master-pieces which are so much admired unless they had received commissions from the Popes, and from the Dukes of Florence and other cities of Italy, to produce these works of art, as well as encouragement and praise from the public—which, in those days, showed intense interest in all their doings, and flocked in crowds to admire their productions. In our own day we cannot rely, perhaps, so much upon what may be called state patronage, although the opportunity which I am glad the Government of India are giving to our students and other artists in India is a striking example of it, as upon the patronage of well-to-do persons in private life who are endowed with sufficient artistic taste to appreciate, and are willing to show their appreciation of what our Indian artists are doing to-day.

I should like to add that the patronage of art is not at all onesided. Like mercy, it blesses him that gives and him that takes, for, while the rich and powerful can bestow their patronage on the artist, the artist is in a position to bestow what may be immortality upon them. Many of the great men of Italy would have been forgotten long ago but for the work of the artists to whom I have referred, and there are many thousands to whom the Emperor Shah Jehan is better known as the builder of the Taj Mahal than for any other achievements.

Reviews and Notices.

Bulletin No. 34:—Government of Bengal Department of Industries—The Bleaching of Hosiery by Dr. R. L. Datta, D. S. F. C. S., F. R. S. E., Industrial Chemist, Bengal and Farna Chandra Mitra, B. Sc., (Bengal Government Press—1928).

Hosiery is usually manufactured from imported bleached yarn, a more expensive commodity than the unbleached yarn. A great economy in the cost of raw material is effected, if the unbleached yarn is purchased and the finished hosiery subsequently bleached at a small cost. The hosiery manufactured from raw yarn is not usually marketable at good price and hence the necessity of bleaching the hosiery to produce the bleached article in which form it is usually sold. The process of bleaching is described in the Bulletin.

The Agricultural Journal of India :—The current issue of the Agricultural Journal of India (March 1928) is a particularly interesting number. The place of honour is given to an informing article by Dr. F. J. S. Shaw, Imperial Economic Botanist on the Imperial Agricultural Research Conference which was held in London in October 1927 and which was attended by delegates from Great Britain and the Overseas Territories of the British Empire. The object of the Conference was the consideration of the means whereby agricultural research all over the Empire could be developed and more particularly whether the location of central organisations for the dissemination of information or for the conduct of research would result in an improved liaison between research workers all over the Empire and a consequent greater unity of effort and more rapid advancement in research. The Conference was unique in being the first gathering representative of all parts of the Empire, of research workers in the oldest, greatest and most fundamental industry of Great Britain and her Overseas Empire, and the mere fact that such a Conference has been held is recognition of the importance which is attached to research and above all to agricultural research in which India must be vitally interested.—Other articles of practical importance to agriculturists are (1) on the method of preparing artificial farmyard manures by Mr. M. Carbury M. A., B. Sc., Agricultural Chemist to the Government of Bengal and Mr. L. S. Finlow B. Sc., Director of Agriculture Bengal, and (2) an economical method of manuring with sannhemp by Mr. L. V. Joshi, M. Sc. Assistant to the Imperial Agricultural Bacteriologist. These will be noticed in some detail in our Journal.

First aid in child birth :—By the hon'ble Dr. U. Rama Rao (published by Sri Krishnan Brothers 323 Thambu Chetti Street, Madras (1928-price annas four). The object of the book is to give Indian ladies elementary knowledge about child birth in simple non-technical language. It tells an expectant mother what she should do in child birth emergency till the arrival of the doctor or the midwife and as the author is careful to point out, the book is not intended to supersede or replace the doctor. This is a companion volume to the author's "First aid in accidents" and should be equally useful. The book is being translated in the vernaculars of the Presidency so as to reach the wider non-English knowing public. The Hon'ble Dr. Rama Rao deserves to be congratulated on the excellent hand book he has prepared on an important subject. Municipalities and Local Boards will do well to distribute this useful publication and help to minimise the preventable losses due often to the ignorance of knowledge of first aid in child birth.

The Villager's Calendar :—This annual publication issued by the Madras Agricultural department contains much useful information of practical value to agriculturists. The pamphlet opens with a descriptive account of the Agricultural Department, its purpose and the work done in the eight agricultural circles in the Presidency and in the Nilgiri Experimental Fruit Gardens. There are also special articles on the preparation of prickly-pear as manure, hints on the feeding and rearing of cattle and control and treatment of pests and diseases of field and garden crops. etc. The average ryot should find this useful annual especially the vernacular editions a real friend, mentor and guide.

The Cross-Words Magazine :—Published by the Cross-Words Syndicate Chingleput, a fortnightly Journal devoted to cross-words sport art, literature, commerce and industry. Single copy Rs. 1-8-0.

There has been of late a growing interest in cross-words and we congratulate the Syndicate on the enterprise they have shewn to work in harmony with the spirit of the times. The opening and the subsequent issues we have received afford much useful and entertaining reading and we wish our contemporary all success in its original and novel venture.

The Madras Panchayat Bulletin :—(Annual subscription Rs. 2 for Panchayats and Rs. 3 for others). We have received the opening issue of the Madras Panchayat Bulletin a monthly periodical edited and published by the Registrar General of Panchayats. In a well written "Foreword" the scope and objects of the Bulletin are explained. Under the village Panchayats Act of 1920 the First Panchayat was started in 1922 and on 1st May 1928 the number was 2728. In the interest of the healthy development of the movement it is desirable that Panchayats should feel that the guidance, encouragement, and assistance in the work which they expect from the Registrar General should be available to them regularly and in a form which they will appreciate. We agree with Mr. Gopalaswami Ayyengar that the Monthly Bulletin which like "Rural India" the official organ of the Madras Forest Panchayats is published in English, Tamil and Telugu, will be a suitable medium through which the Registrar General will be able to speak to Panchayats, and that Panchayats and others interested in the movement will be able to speak to one another and compare notes. We wish our young contemporary a long and useful career.

Acknowledgements :—Reports on the administration of Civil and Criminal Justice, Mysore (1926—27), reports on demonstration work, Central Provinces and Berars. Bulletins Nos. 5, 14, 17, 18, 19, 22, 23, 27, 28, 29, 30 of the Department of Industries, Bengal. Review of the agricultural operations in India 1926—27. Administration report of the Co-operative Department, 1927. Annual Forest Administration Report of the Bombay Presidency (1926-27).

The Evolution and Classifications of Soils, by the Late Dr. E. Ramann (Translated by C. L. Whittles P. H. D. (Canltab)-(W. Hiffer & Sons, Cambridge, 1918). Land Tenures and Agricultural Production in the tropics, by H. Martin Leake, Sc., D. Camb., W. Hiffer & Sons, Camb. 1927.

The Madura Showrashtra Community, by K. R. R. Sastri, M. A., Rambles in the West by C. V. V. Sasty, B. A., B. L., Lambs among Wolves by Sister Nivedita.

The Path to Perfection by Swami Ramakrishananda. Hinduism by Swami Vivekananda.

The Agricultural Geography of the Deccan Plateau by Ethel Simkins (George Phillips & Sons, London).

Rural Economy of India, by Radha Kamal Mukerjee, M. A. Ph. D. (Longmans Green & Co. London.)

History of India Part, I, Hindu India, C. S. Srinivasachari, and M. S. Ramaswami Aiyangar (Srinivasa Varadachari & Co.).

రూరలు ఇండియా

(సారెట్టు పంచాయతీల పత్రిక)

పంపాదకుడు:—ఎ. స్వామినాథయ్య, రిటైర్డ్ డిప్టి కలెక్టరు

కార్యాలయము, 9, బ్రాడిస్ట్రోడ్, మైసూరు.

పంపుటము II.]

మే 5 జూన్ 1928.

[సంచిక 11 & 12.

గ్రామపునర్నిర్మాణము.

కొన్ని ప్రశ్నలు.

సోదర గ్రామవాసుల కొకవిన్నపము.

(ఆంధ్ర కాభాసంపాదకుడు.)

నేడు అన్ని దురవస్థలకు నిలయమై యున్న మన గ్రామములను చక్కచేసి, పూర్వపు కీర్తిని భవములను పునరుద్ధరించవలయునన్న మనవారు చేయవలసిన సాధనోపాయము లనేకములుగలవు. వానిలో ముఖ్యమైనది, నేటి గ్రామపరిస్థితులను చక్కగా గమనించుట. ఉన్న లోపములను జాగ్రత్తగా పరికించుట. వానికి కారణముల నరయుట. అతిముఖ్యము. ఇందులకు గురించి శ్రీ చాగంటి శేషయ్యగారు ఈమాసమున ఆంధ్ర పత్రికలో చక్కగా చర్చించుచు, ఈపరిశోధనకు మనము పూనుకొనుటకు కొన్ని ప్రశ్నలను నూచించియున్నారు:—వాని నిండు ముద్రించుచున్నాము:—

1. గ్రామము: పేరు. జిల్లా. తాలూకా.

2. జమీందారీ గ్రామమా? గవర్నమెంటు గ్రామమా? అగ్రహారమా? జమీందారీ అమునా? ఏజమీందారీలోనిది?

3. జనసంఖ్యయెంత? పురుషులు. స్త్రీలు. 14 ఏడ్లలోపు బాలురు. బాలికలు. పిందువులు. మహమ్మదీయులు. క్రైస్తీయులు. (దొరకైనయెవల. కాపులు. కమ్మనారు. రెడ్లు. బ్రాహ్మణులు. ఆకాండ్రతీలు. అరుగతీయులు. పెట్టిక మొలగు కులభేదముల వివరములతో సహా.)

4. గ్రామ మొత్తం పరిమితము. జిరాయితి. యీనాము. పొరంబోకు.

5. మెరక. వల్లము. తోటలు. పశువులనీళ్లు వగయిరా పరిమితములు.

6. ప్రధానములగు పంటలు. ఆ ప్రధానములగు పంటలకన్నీళ్లు.

7. నీటి ఆధారములు. అనకట్టు కాలువనీటి ఆధారమున్నదా? ఉన్నచో ఏ కాలువ కంటే కాలువలన్నదా? ఎన్ని? అది గరిగా నీరు సప్లయ చేయుచున్నదా? తనిచో కారు?

మేమి? సాగుబడికి చెరువులున్నవా? ఎన్ని? వానివలన నీరుష్టయి అగుచున్నవా? లేనిదో కారణమేమి? నూతులున్నవా? ఎన్ని? నూతులు లేక పోయినదో త్రవ్విననీరు దొరకునా? బోరింగుచేసిన నీరు దొరకునా? నూతి నీరువలన స్వయములకు లాభమందునా? నీరు తోడు యంత్రములున్నవా? ఏవిధమైనవి? క్రొత్తయంత్రమును ప్రవేశపెట్టుటకు ప్రజలుకోరిక కలిగియున్నారా?

8. ఎరువులు:—సామాన్యముగా పంటల కట్టి ఎరువులు వేయబడుచున్నవి? క్రొత్త ఎరువుల నెవరైనా వాడిమాచినారా? అవి ఏవి? వాటిఫలితమేమి?

9. పశువుల సంఖ్య యెంత? మేతసౌకర్యమున్నదా? పశువుల యాస్పత్రియున్నదా? లేకున్న ఎంతదూరమందున్నది? ఈవిషయమున ఎట్టి సదుపాయములు కావలసియున్నవి?

10. మంచినీటి అధారములేవి? సర్వకాలముల యందును నీరు స్థలము అగునా? చెరువులు మంచినీటితీతుల దున్నవా? లేకున్న యేమి కావలయును? మంచి నీళ్ల నూతులు న్నవా? త్రవ్వించిన మంచినీరు పడునా?

11. మలవిర్జనమున కట్టి యేర్పాటులు చేయబడియున్నవి? ఎట్టి యేర్పాటులు కావలయును?

12. గ్రామమునందలి యిండ్ల సంఖ్యయెంత? గ్రామకలయెక్క పరిమాణము నభివృద్ధిచేయవలసిన యవసరమున్నదా? ఉన్నదో గ్రామకలయను చేరి అందుకు తగిన ప్రదేశమున్నదా?

13. వర్షపు నీరు పోవుటకు తగిన మార్గములున్నవా? వీధులలో నీరునిలుచునా? వీధులలో రోడ్లువేయబడియున్నవా? ఏ స్థితిలోనున్నవి?

14. గ్రామమునుండి దొరతనమువారికి చెల్లెడి పన్నుయెంత? భూమికిస్తు లోకల్ టెన్సు బోర్డు సెన్సు యెడ్జ్యుకేషన్ టెన్సు నీటి పన్ను ఇన్ కంటాక్సు ఇతర బాపతులు ఒక ఘనలీవి ఉదహరింపుము.

15. గ్రామమున పంచాయతీ యేర్పడియున్నదా? ఎంతకాలమునుండి? ఏమి పని చేసినది? క్రొత్త పన్ను లేమయిన విధించినదా? దొరతనము వారేమయిన ద్రవ్యసాహాయ్యము చేసినారా? ఎంత? ఎందుకు? బోర్డువారేమయిన సాహాయ్యముచేసినారా? ఎంత? ఎందు కొఱకు?

16. గ్రామమున ప్రజలేకాభిప్రాయాలై యుండురా? బలమయిన కక్షలేమయినను న్నవా? ఉన్నదో వాటికి ప్రధానకారణమేమి? ఆకక్షలు గ్రామ నిర్మాణకార్యమున కాటంకము కలిగించునా? ఆకక్షలు నశింపు చేయుటకు మార్గములున్నవా? ఎట్లు?

17. గ్రామమున కో-ఆపరేటివ్ క్రెడిట్ సొసైటీయున్నదా? ఎంతమొత్తము బదు ల్లిచ్చుచున్నారు? ఆసొమ్ము ఎక్కడనుండి తెచ్చుచున్నారు? గ్రామవాసు లెవైన దిభా

బిట్టు చేసినారా? ఎంత? ప్రజలు సదరు ఒడుళ్లను క్రమముగా తీర్చివేయుచున్నారా? సొసైటీలవలన ఋణబాధ తగ్గుచున్నదా? పెంచుచున్నదా?

18. గ్రామవాసులు మొత్తముమీద ఎంత ఋణమును కలిగియున్నారు? ఎట్టిరీతుల యెట్లున్నది?

19. పాత కాల లెన్ని యున్నవి? విద్యార్థులెందరున్నారు? ఉపాధ్యాయులెందరు? విద్యాభివృద్ధి సరిగానున్నదా? లేకున్న ఎట్టి మార్పు అవసరము? రాత్రిపాఠశాల లున్నవా? సరిగా పని జరుగుచున్నదా?

20. ఖద్దరు దుకాణములున్నవా? ఖద్దరును సేయువారున్నారా? నూలునుకువా రున్నారా? ఎన్నిమగ్గుము లున్నవి? ప్రజలకు ఖద్దరునం దభిమానము కలదా?

21. నల్లమందు, కల్లు, సారా, గంజాదుకాణములున్నవా? సంవత్సరమున కెంత ఖర్చుఅగును? ఎన్నిచెట్లు గీయబడుచున్నవి? తగ్గించుట కేమయిన మార్గములున్నవా?

22. పోస్టుఆఫీసు ఉన్నదా? లేకున్న ఉత్తరము లెక్కడనుండి వచ్చును? ఎంత దూర మున్నది? ప్రత్యేక పోస్టుఆఫీసు అవసరమా?

23. గ్రామమున పుస్తక భాండాగారమున్నదా? ఎన్ని పుస్తకము లున్నవి? పత్రిక లేమయిన వచ్చుచున్నవా? ఏవి? సామాన్యముగా ఎందరు చదువుచుండురు? కొంచమైన రాజకీయవిషయక జ్ఞాన మభివృద్ధిచందుచున్నదా?

24. గ్రామమున దేవతాకార్యములకొఱకు కొలగారము మొదలగువానివలన ద్రవ్య అదాయ మేమయిన గలదా? ఎంత? అది సామాన్యముగా నెందుకొఱకు వ్యయముజేయు చుండురు?

25. భూవృద్ధిరుణముల ఆట్టు ననుసరించిగాని వ్యవసాయదారుల రుణముల ఆట్టు నను సరించిగాని దొరతనము వారిదివరకు రుణముల నేమైన యిచ్చియున్నారా? అట్టి రుణములు కావలసియున్నవి? ప్రజలు ఆ కాసనముల ననుసరించి రుణములనెల తీసికొనుటలేదు?

26. సివిల్ కోర్టు పేజిస్ట్రీటు కోర్టు తాలూకా అనుభీను రిజిస్టరు ఆఫీసులు నైలు స్టేషను ఎంతదూరములో నున్నవి?

27. గ్రామమందలి ప్రజలు అందు పండెడిపంటలు ఇతరచోటలకు పంపుటకు ఎట్టి మార్గములున్నవి? ఈ మార్గములలో నెట్టియభివృద్ధి యవసరము?

28. గ్రామమున విద్యాధికులున్నారా?

29. వైద్యసహాయ పెట్టున్నది? ఆయుర్వేదవైద్యులున్నారా? అనుపత్రి యెంత దూరమున నున్నది? వైద్యవిషయమున నెట్టియభివృద్ధి యవసరము?

30. ప్రజలకు వ్యవసాయ మొక్కటియేనా వృత్తి? ఇతరవృత్తు లేమైనకలనా? ఉన్నదో అవియేవి? లేకున్న యేవృత్తుల నభివృద్ధిపరచుట కావశ్యకమున్నది? కమ్యూరము, కందరము వడ్రము, బట్టలరంగు, ఇవి ఎంత ఆభివృద్ధిలోనున్నవా?

81. ప్రజలు వ్యాజ్యముల యెందెక్కున యభిరుచి కలవారుగా నున్నారా?

82. దొరతనమువారికి చెల్లించవలసిన వస్తులను రయితులు సామాన్యముగా అయి వజాలనమ్మి చెల్లించుచుందురా? బదులు తెచ్చి చెల్లించెదరా? నిలువసాములోనుండి చెల్లించుచుందురా?

83. జూదము పేక మొదలగు దుర్వ్యాపారములు మౌచ్చగా నున్నవా?

84. ఎ. మానవజీవితమున కత్యవసరములగు వస్తువులన్నియు గ్రామమున దొరకక పోయినచో వానికొర కెంతదూరము పోవలసియుండును?

85. నిర్బంధ విద్యాపద్ధతిని వ్యాపింపజేయుట కెంతవర కవకాశమున్నది?

86. వ్యవసాయపు పనిలేకపోయిన కాలములో వ్యవసాయదారులకు రెండవవని యేమికలదు?

87. గ్రామనిర్మాణమునకు కావలసిన ద్రవ్యమును సమకూర్చుటకు మార్గములేమయిన కలవా?

88. దొరతనము వారివలన ఈ గ్రామమునకు కావలసిన సౌకర్యములేవి?

89. నాకు తోచినంతవఱకు ప్రశ్నలను సూచించితిని. బుద్ధిమంతులు యింకను అవసరమయిన ప్రశ్నావళిని తయారుచేయుదురుగాక.

ఈ ప్రశ్నావళి ననుసరించి గ్రామచరిత్రలను సంపాదించియుండుట అత్యవసరము. ఇట్టి చరిత్రపరికరముల వలననే, నేటి మన గ్రామ పరిస్థితులను చక్కగా తెలిసికొనవచ్చును. అందలిలోపము విదమిద్దములని గ్రహించి వానిని నివారణచేసి, గ్రామముల పరిస్థితులను చక్కచేయవచ్చును.

ఇందులకు మాపాఠకులు అన్నిరీతుల తోడ్పడి, యీ ప్రశ్నావళి ననుసరించి, తమ గ్రామ చరిత్రమును తయారుచేసి, యొకనకలును మాకుపంపింపవలెను. మేమానఖలు ననుసరించి, ప్రతిగ్రామ పరిస్థితులను మాపత్రికలో చర్చించుచు, గ్రామ పునర్నిర్మాణోద్ద్యమమున కొంతవరకు సేవచేయవలసివితిమి. కార్యభారము విస్తారము. ఎంబాధ్యనకు తప తలతో నిండియున్నది. మాసోదర గ్రామవాసుల సహాయసంప్రత్తితో, యీ ఉద్ద్యమవ్యాయో మాకత్తాను సారముగ తోడ్పడగలమని నమ్ముచున్నాము.

పంచాయతీలు

Panchayats in Madras

(శ్రీ దివాను బహదరు మోచర్ల రామచంద్రరావు పంతులుగారు.)

కాననభయందును, ఇతర చోట్లను ఎంతయో యాందోళనచేయగా ప్రభుత్వము వారు 1920 నెం. 3 గ్రామపంచాయతీల శాసనమును నిర్మించిరి. అకాలమున గ్రామార్థము

దయమునకు సంబంధించిన అన్ని వ్యవహారములను ఒక్కపంచాయతీయే నిర్వహించవలయునా లేక, ఇరిగేషను విషయముల కొక్కటి, అడవుల కొక్కటి, వ్యాయశాఖను, ఆరోగ్యవిషయములకు ఒక్కొక్కపంచాయతీ ప్రత్యేకముగానుండవలయునాయని ఎంతయో చర్చ సలుచుబడినది. వానినిర్వాహణమునకు ధనము ఏరీతిని సమకూర్చవలయునను విషయమును గురించియు ఎంతయో వాదనము సలుచుబడినది. అంతియేగాదు. పంచాయతీల ఎవరి యాజమాన్యమున నుండవలయును, ఎవరు వీనిని స్థాపించుచుండవలయునను విషయమును గురించియు ఎంతయో చర్చబడినది. ఈ చర్చల ఫలితముగానే ప్రభుత్వమువారు పంచాయతీల శాసనమును కార్యరూపమునబెట్టినారని చెప్పవచ్చును. శాసనము అమలులోనికి వచ్చినప్పటినుండి ఇంతవరకు పంచాయతీల పనిని గమనించిచూచిన, అవి చక్కగ తమకార్యములను చినవనియే చెప్పవచ్చును.

గ్రామకార్యములను ఇంకను చక్కగ కొనసాగించి గ్రామస్థుల కష్టముల నివారణ చేయుటకు మనవారు ప్రస్తుతము గ్రామపునర్నిర్మాణోద్ద్యమమును కొనసాగించుచున్నాము. ఒక్కజేషనాయకులేగాక, స్థానికసంస్థలు అందు ముఖ్యముగ చెంగల్పట్టి, పచ్చిమగోదావరి జిల్లాబోర్డులు, ఈకార్యమున ముందంజవేయుట మనముచూచుచున్నాము. ఈసందర్భమున గ్రామస్థుల నేడెదుర్కొను సమస్యలేవి? వానివిషయమున పల్లికపర్కూలాంధులవిద్య, రైల్వే, మొదలగు ప్రభుత్వకాఖలవారు ఏరీతిని తోడ్పడుచున్నారను విషయమును మనము గమనించవలయును. గ్రామ పునర్నిర్మాణోద్ద్యమమే జయప్రదముగా కొనసాగవలయునన్న ఈ ప్రభుత్వకాఖల వారి దృక్పథము గ్రామ ప్రజలకునుకూలముగనుండవలయునని మంత్రిగారికి సందర్భమున సూచించుచున్నాను.

అనారోగ్యము.

మందు గ్రామస్థుల నేడెదుర్కొనుచున్న అనారోగ్యసమస్యను గురించి ఆలోచించితిమి. గ్రామమున ఇండ్లుకట్టుకొనుటకు తగినస్థలములేదు. పశువులపాకలకు స్థలము తక్కువ. బహిర్బాహులు తక్కువ. నీటివనతి తక్కువ. గ్రామమునకు చేరువనె పొలములుండి, గ్రామారోగ్యమును చెడగొట్టుచున్నవి. ప్రజల యీ కష్టముల నివారణచేయుట కెవరు బాధ్యత వహించవలయును? దీని తప్పును మంత్రులమీదవేయుట భావ్యముగాదు. ప్రభుత్వమువారే గ్రామారోగ్యమును చక్కబరచుటకు, అయిగ్రామముల వైకల్యతకు కావలసిన భూముల నిచ్చించుటకు జిల్లాకలెక్టరులకు ఉత్తరువుల పాలించి యెంతయు తోడ్పడియున్నారు. కాని యీయొత్తరువుల చాలవరకు అమలులో బెట్టుబడియుండలేదు. పంచాయతీల వారికి తగినంత ఆర్థికసంపత్తి లేనందున, వారీకార్యమునకు తలబెట్టజాలకున్నారు. ఇట్టి పరిస్థితులను బాగుపరచుటకు ప్రభుత్వము వారికి నేడు మంచి అవకాశముగలదు, వారీకార్యమునకుబూనుకొనిన ఎంతయు మంచిది. పశువులమేతకు తగినంత భూమిలేనందున, రైతులు వంటకాల

మన పశువులను ఇతరవోట్లకు పంపుచున్నారు. క్రొత్తగా ఈ విషయమున వసతుల నేర్పరుచుకొనవలయునన్న భూములకు ఎంతయో సొమ్ము చెల్లించవలసివచ్చుచున్నది. ప్రభుత్వము వారిందు విషయమున ఇంతవరకు నెట్టి యుత్తరువులను పొలించి యుండలేదు నెట్టి మెంటు అధికారులు ఈ సమస్యను కొంతవరకు అనేక జిల్లాలలో పరిశీలించియున్నను వారి నివేదికములు పైతము ఎంతమాత్రము శృష్టివంతముగ లేదు. ఈవిషయమున పైతము గ్రామములకు తోడ్పడుటకు ప్రభుత్వము వారికి మంచి అవకాశము గలదు.

మనుష్యులు పశువులు నిలుచుటకే నిలువలేనప్పుడు గ్రామమును ఆరోగ్యవంతముగ చేయుటకు ఎట్టి అవకాశము గలదో యూహించుకొనుదు. ఇందులకు పంచాయితీలపై వోషమునాకోపించిన లాభములేదు. మంత్రులు ప్రభుత్వకార్య నిర్వాహకసభ్యులు చక్కగా సంపదించి, యీవిషయమున ఒక విధమున తీర్మానమునకు వచ్చిన నేటి క్లిప్తపరిస్థితులన్నియు చక్కబడ గలవు.

గ్రామనీటివనతి.

ఇంక గ్రామనీటివనతి విషయము ఆలోచింతము. గ్రామమునకు పుష్కలముగ జలమునీయవలయునన్న, ఎక్కడెక్కడ మంచి ఊటలు గలవో శోధించవలయును. దానిని చక్కగా సుపయోగించుకొనిన నీటియిబ్బంది అంతయు తొలగి పోగలదు. ఈ శోధనకు ధనము చాలకావలయును. పని అంతముగిసినతరువాత, ఒక్కొక్కసారి మంచిజలము రాక పోవచ్చును. ఇందులను గురించిన కష్టములను మనమెదుర్కొనిన గాని లాభములేదు. ఈ శోధనలు మనకు క్రొత్త, కష్టముల నెవ్వతయో యెదుర్కొనవలయును. ఈవిషయమున అమెరికాదేశమువారు చేసిన ప్రయత్నములు అత్యద్భుతములు. వారి విషయమున ప్రకటించిన విషయము లెంతయో విలువగలవి. వానివలన జలము యొక్క లోతు బాటలు మొదలగు సమస్తవిషయములు మనము తెలిసి కొనవచ్చును. వానివలె మనవారు పైతము తాము గావించుచున్న పరిశోధనలకు రికార్డులను జాగ్రత్తబెట్టిన, ఎంతయు బాగుండును. ప్రభుత్వము వారు ఈ విషయమున ఒకవిధమున తీర్పునకు వచ్చిన, ఈకార్యమును చక్కగ పంచాయతీలు కొనసాగించవచ్చును.

రైల్వేగుంటలు.

రైల్వేవారు రైలు పట్టాలకు ఇరుప్రక్కల గుంటలను త్రవ్వచున్నారు. వీనివలన చేరువనున్న గ్రామారోగ్యమునకు ఎంతయో భంగమువాటిల్లుచున్నది. గ్రామములు చేరువలేని వోట గుంటలు త్రవ్విన ఫలవారేదు. చేరువగ్రామములున్న వానివలన ప్రజలకు కలుగు ఇబ్బందులు చెప్పకగల్గముగాదు. ప్రజలవిషయమున నెన్నియర్థీలిచ్చుకొన్నను లాభముకనుపించుచున్నది. బిలూరున ఇట్టిపరిస్థితులను దీసివేయుటకు మేమురైల్వేవారిమీద కేసుచేయవలసి వచ్చినది. అంతవరకు వారివిషయమున నేమియుచేయలేదు. 50, 60 సం॥ లనుండి, పూడం

మండ నుంచిన గుంటలు ఇంకను అసంఖ్యాకములు గలవు. వానిలో నానాకల్మషముచేరి, ప్రజల ఆరోగ్యమును చెడగొట్టుచున్నది. ఇందు విషయమున తగిన రీతిని ప్రభుత్వము తోడ్పడిన పంచాయతీలు ఎంతయోసేవచేయ గలవు.

గ్రామపునర్నిర్మాణము.

ఆంధ్ర దేశములోని ప్రయత్నములు.

(వి. ఎన్. శర్మగారు బి. ఏ., బి. టి.)

నేడు జనాంగమును దుర్భిక్షమునుండి రక్షించి, సుఖోపేతులుగ జేయవలయునన్న, వారికి చేతులారపనులనీయవలయును. అపుడేవారికి కడుపునిండతినుటకు భోజనములభ్యవడ గలదు. మనదేశమున నామావశిష్టములగు చున్నవృత్తులను మరల రక్షింపవచ్చును. ఇందులకు గాను, మనదేశాభ్యుదయమును వాంఛించు సోదరులందరును తగిన ప్రయత్నములను సలుపు చుండుట సంతోషకరము.

అన్ని యుద్ధమముల కన్నను, నేటి మనదేశీయుల కష్ట భూయిష్టములను నివారణ చేయుటకు, గ్రామపునర్నిర్మాణ ప్రయత్నములు అత్యవసరములని నాయకులందరును తలంచుచున్నారు. పాశ్చాత్యనాగరికత మన దేశములో వ్యాపించినదాని, మనగ్రామస్థుల దృక్పథము పట్టణముల మీదికి పోవుచున్నది. గ్రామములలో తమకున్న సొత్తులన్నీటిని అమ్ముచు, పట్టణవాసులలో నివాసమేర్పరుచుకొనుచున్నారు. అందువలన గ్రామములకు, కలుగుచున్న బాధలు వర్ధింపతరముగాదు. దేశమునకు, అనాదిగ పుష్కలముగ అన్నిమిడు చున్న వ్యవసాయక్షేత్రములు నానాటికి తగ్గుచున్నవి. ఉన్నపంటలను చక్కగా పోషించుకొనుటకు ధనసంపత్తిలేక రైతాంగమువారు, క్రమేణ, తమ వృత్తినే అన్యాయక్రాంతము చేయుచున్నారు. తమ తత్వమునకు విరుద్ధములగు ఇతరవృత్తులలో ప్రవేశించుచు, తమ ధర్మమును మూలద్రోసి వైచుచున్నారు. గ్రామములలో పైతము క్రమేణ పాశ్చాత్య సంపర్కము వృద్ధిపొందుచు, గ్రామముల వృత్తులన్నీటిని మంటగలుపుచున్నది. అంతటను, వృత్తిసంకరము. పూర్వము కాలపుహాకారము నాశనముగుచున్నది. నలుగురుకలిసి గ్రామమును వృద్ధికితెచ్చుట కలలోని మాటయైనది. అనవసరవైషమ్యములు రేగుచున్నవి. కోట్లలన్నిటిని నేడుపోషించువారు మనగ్రామస్థులే యైరనిచెప్పిన యెడల మనగ్రామపరిస్థితులు ఎంత అధ్యాత్మముగనున్నదియు, చెప్పకనే చెప్పవచ్చునుగదా.

ఇది మనగ్రామముల భావోద్వేదయమునకు గొప్ప కేరువురుగని చెప్పవచ్చును. ఎంత కాలము ఈదౌర్భాగ్యము మనలో వృద్ధిగాంచుచుండగలవో అంతవరకు, మనము నశించిన భారమనియే చెప్పవచ్చును. మనజాతికి ముఖ్యాంగము గ్రామజీవితము. ఈవిషయ పరిస్థితు

లలో మనజాతి సైతము నాశనము గాంచగలదనియె చెప్పవచ్చును. ఈవిషయపూరిత వాయువులను పటాపంచలముచేయుటకు మనమందరము ముందంజవేయవలయును. నేడు మన నిరోధమునకు మూలకారణములగు పరిస్థితులను పారదోలుటకు ప్రయత్నించవలయును. మన ప్రాచీన గ్రామవైభవమును మరలచెచ్చుకొనవలయును. నేటి ప్రపంచ పరిస్థితులను చక్కజేయుటకు మన ప్రాచీనులవలెనే ఈ గ్రామజీవితమువలన నుద్భవముగ, అన్యోన్య సహాయ సంతతివలన అన్నిరీతుల తోడ్పడవలయును.

ఆంధ్రదేశమున ఇందులకు దేశదేశాదురంధరులగు సోదరులు ముందంజవేయుట శుభ సూచకము. అందులో శ్రీయుత మాగంటి బాపినీడుగారిని గోగినేనిరంగ నాయకులు గారిని ప్రత్యేకముగా పేర్కొనవలయును. ఇరువురుసోదరులు చాలకాలము పాశ్చాత్య దేశములలోని గ్రామములలో నివసించియుండి, అచ్చటి పరిస్థితులను తక్క గమనించి యున్నారు. వీరుమనదేశమున గ్రామనివాసులు. మన గ్రామ పరిస్థితులు చక్కగా తెలియును. నేడు మన వృద్ధికి ప్రాకృతికముల సమ్మేళమును అవసరము. ఈభాగ్యమును మనకు ప్రసాదించుటలో మన సోదరు లిరువురును మన కంతయోతోడ్పడగలరు. వారు ఈయుద్భవమునకు చేయుచున్న ప్రయత్నములకు దేక్షయులందరు తోడ్పడవలయును, అప్పుడే సోదరుల నేవ సత్వరమున కొనసాగుటకు వీలుండగలదు.

గ్రామ పరిస్థితులు Village Study

గ్రామాభ్యుదయమునకు, పాలము తరువాత పశువులు ముఖ్యము. పాలము దున్నుటకు కావలసిన పశువులతో సహా, సాధారణముగా రైతు, అవులను కొన్నిటిని, గేదెలను కొన్నిటిని పెంచుకొనుచుండును. ఇంటిఆడవారు వీని పోషణభారము వహించుచు, ఆవుపాలను చేరువనున్న పట్టణమునకు తీసికొని వెళ్లి అమ్ముచు కొంతద్రవ్యమును గడింతురు. గేదె పెరుగును, నెయ్యిని సైతము విక్రయించుచుండురు. వీనివలన అధమము 10, 15 రూపాయలు వారు గడించుచుండురు. ఈ మొత్తము ఇంటి చిల్లర ఖర్చుల కంతయో యుపయోగ పడుచుండును.

కానివీనివలన రైతునకు కలుగు నష్టమును కొంత గమనించవలయును. పశువులపాలు విక్రయించకుండ, దూడలకు కావలసినంత చేపినయెడల, పశువుల సంపత్తి యెంతయో హెచ్చుచు, అరీతిని సైతము రైతాంగమునకు ఎంతయో లాభము చేకూరియుండును. నేడు నవనాగరీకుల కాఫీపానీయమునకు పశువులపాలంతయు పోవుచు, దూడలు చచ్చుచున్నవి. అందువలన పశువులవృద్ధి షీడించుచున్నది. అందువలన నేడు నాణ్యమైన పశువులు పడు

గ్రామములలోలభించుటలేదు. సగుటున రైతునకు 10 పశువులుండును. దానిని బట్టి గ్రామమున అధమము 800 పశువులుండుట కెట్టి సందియముండదు. వీనినే రైతులు చక్కగా కాపాడుచుండిన నానికి వచ్చు లాభము చెప్పకకష్టముగాదు. లాభము చూచుకొనవలయునన్న అవిచక్కగా పెంపబడుటకు తగినవసతులు ఏర్పరచవలయును. అవి యుండుటకు ఆరోగ్యకరమగు తావును ప్రత్యేకముగా ఏర్పరచవలయును. ఈతావులు ఎండ, వానలవలన పశువుల కే మాత్రము ఇబ్బందిని కలుగజేయ నట్టివిగనుండవలయును. ఈవిషయమున బట్లాని ప్రాంతము వారుచేయు పద్ధతులు మంచివి. వారు పశువుల స్థావరమునకు చక్కనిస్థలములు ఏర్పాటు చేయుచున్నారు. ఇతరవోట్ల అటులగాక, పశువులు ఎండకు ఎండి వానకు తడిసి పడుబాధలు వర్ణింపతరముగాదు. అటువంటి పరిస్థితులలో పశువులు పిరితిని అభివృద్ధిగాంచ గలవు?

పశువులకిచ్చు మేతనుగురించి ఆలోచింతము. ఎండుగడ్డిని సాధారణముగా వానికి వేతురు. కొన్ని వోట్ల మేతకు పశువులకు చేరువనున్న అడవులకు పంపుదురు. అచ్చట అవి సాధారణముగా 5, 8 గంటలుమేసి చక్కగ బలియుచుండును. ఈపరిస్థితులు ఆరు నెలలు. తరువాతకాలమున అడవులలో గడ్డి తక్కువ. ఊరక తమకు, దొరకిన ఆకును తినుచుండును. పశువులు అడవులలో మేయుచున్నందున, జంతువునకు అర్ధరూపాయవంతున అడవి కాఫీ వారు వసూలు చేసికొందురు. పశువుల కాపరికి రూ 4 లు ఈయవలయును. దీనివలన రైతునకు సాలుకొక్కొక పశువుమీద రూ 8 - 8 - 0 లు వ్యయము చేయవలసి వచ్చుచున్నది. ఇవి కాక, ఎండుగడ్డికి ఇతర దాదాకు ఎంతయోవ్యయమగుచుండును. అడవులు చేరువనున్న వోట్ల అంతయు బాగుగ నేయుండును.

ఇతరవోట్ల పశువులమేతకు వచ్చుచిక్కు చెప్పకరముగాదు. ప్రత్యేకముగా పచ్చిక బయళ్లను ఏర్పాటు చేసికొనుటకు చేతగాక, కొన్నివోట్ల రైతులు పశువుల మేతకు ఎంతయోకష్టపడుచున్నారు. ఇక డెల్టాభూములసంగతి చెప్పవలయునా? అచ్చటి భూములన్నియు సాగుబడిచేయబడినవి. భూములచుట్టూ జలమయము. పశువులు ఒక్కనిమిషమైనను శాంతమున నిలిచియుండుట కచ్చట జానెడైనను స్థలము దొరకదు. ఇతర కాలమున పాలములు కోతకున్నంతో నిండియుండుచుండును. అందువలన ఆప్రాంతమున పశువులు పడుబాధను వర్ణింపతరము గాదు.

ఇక గ్రామస్థల విషయము ఆలోచింతము. అందరు కష్టజీవులు. పశువుల పోషణను చక్కగా చూచుకొనుచు, ఎంతయో లాభమును గడింతురు.

మన పశువులు చక్కగా వృద్ధిగాంచవలయునన్న, ఒక్క గడ్డితో నూరకుండ కూడదు. పుష్టినిచ్చు పిండిని, వత్తి విత్తులను, మొదలగు వానిని పశువులకు బెట్టవలయును. మన వత్తి విత్తులు, నూనెపిండి మొదలగు నవి విదేశములకు ఎగుమతి చేయబడుచున్నందున,

ఇవి తగినంత నేడు గ్రామములలో లేకయున్నవి. ప్రభుత్వము వారి విషయమున జోక్యము పుచ్చుకొని, తగినరీతిని తోడ్పడవలయును. అప్పుడే ఈక్లిష్ట పరిస్థితులన్నియు బాగు పడగలవు.

గ్రామపంచాయతీల కొక సందేశము.

A Message to Panchayats

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గ్రామ పునర్నిర్మాణము గురించి గడచిన కొన్ని సంవత్సరములుగా నెంతయో వినియున్నాము. ఈ గొప్పసమస్యను సాధించుట కెన్నియో భయమును కలిగించునటువంటి యోచనలబడియున్నవి. అధికముగా మాట్లాడుటలేగాని పనులుమాత్రమువల్లమే జరుగుచున్నదని మనము యోచనచేయవచ్చును. అయితే ఈవాదము లన్నిటినుండి యొకగొప్ప మేలుకలిగినది. అనేకులు గ్రామ పునర్నిర్మాణము నేవిధముగా నిరూపించినను ఈసమస్యను మాత్రము మొత్తముగా గమనించవలయును గాని వేలువేలు ప్రశ్నలుగను, వాటిని ప్రత్యేక డిపార్టుమెంటు వారివలన యోచనచేయగూడదని యభిప్రాయపడవలసి యున్నారు. ఈవిషయమై బొంబాయి రాజధాని వ్యవసాయ డైరెక్టరు గారగు డాక్టరు హోలోబ్రూమ్ తనపరిపాలనా రిపోర్టులో నీవిధముగా నుడివియున్నారు. “గ్రామ పునర్నిర్మాణము కొరకు ఒక్కరై నను ఒక్కడిపార్టుమెంటైనను మాత్రము ప్రయత్న పడుటలేదు. అందులకు వేటేవిలువ సేలను ఖనీభవించి, జాతీయ లేక సహకార ఆయుధముల నొకటి చేర్చవలయును. ఇవి రయితులకు సాధ్యముకానేరదు. ఇతరపనులను జేయుటకును వారికి శక్తిలేదు. సామగ్రులు కొనుటయందును, ఫలసాయసమస్యలు యందును వారింకను సమర్థత కలిగియుండవలయును.

అందువలన గ్రామములలో ననారోగ్యమును, మలేరియాను కొంతవఱకు తొలగింపవలసి యున్నది. అందఱును, ఇది ముఖ్యపశ్యకమని తెలిసికొని గ్రామ పునర్నిర్మాణము, గ్రామాభివృద్ధికి ప్రథమ ప్రయత్నమని తెలిసికొని యున్నారు. నేను నీవిషయము గురించియే ముఖ్యముగా తలచుచున్నాను.

ఇటువంటి గొప్పసమస్యను వ్యవసాయ యిలాకా కొంతవఱకే సాధించవచ్చును. గ్రామ పంచాయతీలను కొంతవఱకు సాధించవచ్చునుగాని యది ముఖ్యమైన పనిని సాధించునని నేను నమ్ముచున్నాను. పంచాయతీ లనేక యిలాకాల వాతావరణముతో పనులు నెఱవేర్చ వచ్చును. వ్యవసాయ యిలాకాలో వాటిసంబంధమును గురించి నేను ప్రస్తుతము గమనించవలసియున్నది. గ్రామపంచాయతీలు వ్యవసాయ యిలాకావారి సహాయము వలన ఏమి చేయగలవు? అది ఏంతయో చేయుటకు సాధ్యముగునని నాకు తెలియుచున్నది.

వ్యవసాయ యిలాకావారికి మేలైనవిత్తనములిచ్చి, మేలైన ఆయుధములమూట కేర్పాటులుచేసి, రయితులకు అభివృద్ధికి రాదగుమార్గములను విశదపఱచి అట్టిమార్గములు ప్రాత మార్గముల కన్నను మేలైనవియేగాక వారివలన సాధ్యముగునని, పంచాయతీలు బోధింపవచ్చును.

మన మిప్పుడు విత్తనముల స్వస్థినిగుఱించి యోచింతము. శుభ్రమైనవియు, పంటల నధికముగనిచ్చు మేలైనవిత్తనముల రకముల నేర్పాటు చేయుట వ్యవసాయ యిలాకావారి ముఖ్యధర్మముగా నుండవలయును. అట్లుచేసినతర్వాత ఆవిత్తనముల నన్నిటిని అనేక ప్రదేశములకు భాగించియో అధికరించియో యిచ్చుట ఈయిలాకావారి ధర్మము కానేరదు. పశ్చిమ ప్రదేశములలో నమ్మకమగు విత్తనముల వ్యాపారు లీపనులను చేయుచున్నారు. ఇక్కడన్ననో తగుమైనవారెవ్వరును లేనందున తప్పగనో, ఒప్పగనో వ్యవసాయ యిలాకా వారు చేయవలసియున్నది. అయితే యీపని వారికి యసాధ్యమే. వీలననగా ఎంతజయ ప్రదముగ విత్తనముల రకములను భాగించి యిచ్చినను విత్తనముల స్వస్థిచేయుట కంతదగ్గ భముగ నున్నది. ఈరాజధానిలో కోటి పదిలక్షల ఏకర్ల పంటసేలలున్నవి. వాటినిన్నిటిలోను మంచివిత్తనములను ఉపయోగింపవచ్చును.

ఎంత శ్రమపడినను రెండులక్షల ఏకర్లకు మాత్రమే విత్తనములను స్వస్థిచేయుటకు ఈయిలాకావారికి సాధ్యపడెను. అందువలన కోటి పదిలక్షలకు స్వస్థిచేయుట కెట్లుసాధ్యమగును? ఈయిలాకావారిచే ఒకప్పుడు స్వస్థిచేయబడిన మేలైన విత్తనములను శుభ్రపఱచి, వృద్ధిపఱచుటకును, రయితులు ప్రారంభమున కొంతద్రవ్యముతో సంఘములుగ చేరి ప్రయత్నములు చేయవలయును. ఈవిధముగనే ఇట్టిసంఘములనుచేర్చి, నిర్వహించుటలే, పంచాయతీల సహాయముగ నెన్నబడును.

సదరు విత్తనముల స్వస్థిచేయవలసి మితముగా పయిరుచేయవలయు ననెడు సమస్య కలిసియున్నది. అనేక చోట్లలో విత్తనలసిన కొలతకంటె నధికముగా విత్తుచున్నారు. మితముగ విత్తనములను చల్లుటవలను, నాట్నుమునలనను లాభ మధికరించునని ఈయిలాకా వారు విశదముగ తెలియజేసి యున్నారు.

ఈవాడుక నేకచోట్లలో వ్యాపించినను అన్నిప్రదేశములలో నుపలించుటలేదు. ఇట్టి మేలైనపద్ధతిని గ్రామస్థులందరున్ను ఆవలించి ప్రత్యేకవిత్తన రకముల నుపయోగపఱచి వాటిని శుభ్రముగానుంచి, అందఱును వినియోగించునట్లు పంచాయతీల కేర్పాటు చేయవలయును. పంచాయతీలు వ్యవసాయ యిలాకావారికి సహాయపడుట కిదియొక నిదర్శనము.

ఇతరపంటలనుగూర్చి యాలోచింతము, ప్రత్తివిత్తనముల సంఘస్థాపనల కొరకును, ప్రత్తివిత్తనముల లీయు సహకారము కొరకును, వ్యవసాయ యిలాకావారికి యెంతయో

సహాయము కావలసియున్నది. గ్రామపంచాయతుల కీవిషయముననే సహకార (కో-ఆపరేటివ్) యిలాకావారితో సంబంధము కలుగుచున్నది. ఆయితే ప్రస్తుతము చాటితో నాకు సంబంధము లేదు. మఱియును పంచాయతులు వ్యవసాయ యిలాకావారికి బదులుగా యెరుపును, ఆయుధములను అంగళ్లకు సైన్ల చేయుటకు యేర్పాటు చేసికొనవలయును.

పంచాయతుల వస్తుప్రదర్శన ఏరియాలో ఒక చిన్న ఉదాహరణ గుర్తించుకొనుట కష్టమైతే పింతురు? వ్యవసాయ యిలాకావారి సహాయము నెదురుమాడకయే పంచాయతుల లేబురుకు సహాయము. పంచాయతులట్టి గుర్తించుచు “అహ! ఎంత అందముగనున్నది,” లేదా అందుకు వ్యతిరేకముగా “అది బాగుగా లేదు” అని చెప్పుటకు మాత్రము తెలియును. ఆయితే పంచాయతుల ఎందుకొన మేల్పొంది మామొక్క ఆరంభ ప్రయత్న కార్యాలయమునకు యిలాకావారితో బోధననుసరించి యొక ప్రదర్శన గుర్తించుటకు నేర్చుకొనుటకు పంపగూడదు? దున్నుటలో పోటీలువేయుటను, చిన్న వ్యవసాయ ప్రదర్శనములు చూపుటను పంచాయతుల నెవరాటంక పడిరి? వాటిని చేయవలయునని యభిప్రాయ ముండినయెడల ఆక్షేపణయే లేదు.

అది ముఖ్యమా? అవంతయు గ్రామపునర్నిర్మాణమునకు తోడ్పడునా? రయితులు కడు బీదలుగ నున్నారనియును, వారధిక ద్రవ్యము సంపాదించిననే కాని వారికి తోడ్పడుటకు సాధ్యముకాదని చెప్పుటను మన మెప్పుడును వినుచున్నాము. మన మిప్పుడు మితముగ నాట్టుమును, అభివృద్ధిగాంచిన వివిధరకముల విత్తనములను గమనింతము, వీటిని ఉపయోగపడుచుటవలన అధికఖర్చు లేదని గమనించవలయును. మన మడకువతో స్వంత గ్రామయలవాటు ప్రకారము అత్యధికముగా సాధారణ విత్తనములను చల్లుటకంటెను సార్లును గుంపులుగా నాటుటకంటెను వైశిష్ట్య విధముగ చేయుటవలన చూటికి పదియవ (10%) భాగము అధికరించునని చెప్పవచ్చును. ఎచ్చటనైనను, ఎప్పుడైనను దేని కన్నను అధికమగునని ప్రదర్శించిచూపుటకు సిద్ధముగా నున్నాము. మన మెంత తక్కువగా యోచించినను ఏకద ఒకటికి 180 lb. భాగ్యముగనున్నది. 80 lb. 8 రూ. పొలయినచో 9 రూపాయలు లాభము కలుగుచున్నది. ఈలాభ మధికముగ లేకుండినను ఏమిలేనందుకు కొంతయైనను కలుగుచున్నది. రయితులు యీ లాభమును నేలకొరకే ఉపయోగించిన ఒక చిన్న ఇనుపనాగేటినిగాని ఒక సంచి సల్ఫేటు లేఫ్ ఆమోనియాగాని తీసి యింకను వృద్ధిపఱచి లాభములు పొందవచ్చును.

గ్రామ పునర్నిర్మాణ సమస్యను సాధించుట కివిమాత్రమే ముఖ్యమని నేను నుడువజాలను. అయినను యిట్టి పద్ధతుల నవలంబించిన జయప్రదముగ పనులు జరుగునని నేను స్థిరముగ తలచుచున్నాను. పంచాయతులవలన సాధ్యమగు సదరు విషయములను గమనించి యీ గొప్ప సమస్యను సాధింపవచ్చును.

పంచాయతులు యధార్థముగను నిశ్చయముగను వ్యవసాయ యిలాకావారి సహాయము కావలయుననిన యీ యిలాకావారు వారిని తమతోచేర్చుకొని పనులు చేయుటకు స్వాగత మొసంగుచున్నారు. అట్లు పనులు చేయకుండినవారిని వదలుటకు సిద్ధముగ నున్నారని డైరెక్టరుగారు విన్నవించుచున్నారు.

(మదరాసు పంచాయతీ బుల్లెటిను)

గ్రామ నిర్మాణము*

Village Planning

(శ్రీయుత కోన వేంకటరాయ శర్మగారు)

I

ప్రాచీన భారతవనకమున గ్రామనిర్మాణము మహోత్సాహమున సంఘ మొందునాం ప్రాజ్ఞ మంతయు గ్రామసంస్థలపయి నాధారపడి యుండెను. ఆర్యులకు ముందుదినము లలో భారతవనకమున నేర్పడియున్న గ్రామ ప్రభుత్వవిధానమునుగూర్చి మనశేమియుఁ జెలియదు. కొలారియను నేర్పడువలన వశులయిన ద్రావిడులు గ్రామ ప్రభుత్వములఁ జేయుచు వారి పూర్వులవలన నెలకొల్పబడిన గ్రామ సంఘములను మంచి స్థితియందుంచిరి. గ్రామసంఘములు కొలారియనుల యేలుబడిలోకన్న కేంద్రప్రభుత్వమువయి నెక్కువ ఆధారపడియుండెను. ద్రావిడులు ప్రతిగ్రామమునను బ్రతిరాష్ట్రమునను నధిపతినించిరి. ద్రావిడుల ప్రభుత్వమున రాజకీయ కార్యస్థానము లన్నియుఁ గొలారియనులవలె నెన్ని కొనుటకు బదులు ప్రభుత్వ నియోజితులచే గ్రామమండలి గొప్పపదవులన్నియుఁ బూర్తి చేయబడివి. ప్రతిగ్రామమునందును జజానేవ నిమిత్తము భూములను బ్రత్యేకించి ద్రావిడులుపయోగించెడివారు. రైతులకోర్కె ననుసరించి యీ భూములను వ్యవసాయము చేయుటకు రాష్ట్రీయ బొక్కసములలోను బ్రభుత్వమువారి బొక్కసములలోను భాగ్యము నిలువ చేయబడుచుండెను. ప్రభుత్వమున బన్నులు చెల్లించుకాలమున నీవిధారన మాచరణయందుండెను. ద్రావిడులున్న గ్రామములలోని స్త్రీలును బురుషులును బ్రభుత్వ నిర్వహణము

*శ్రీ కోన వేంకటరాయ శర్మగారు ప్రాచీన హిందూదేశ రాజ్యాంగ చరిత్రమును గురించి యీమధ్య చక్కని గ్రంథము నొకదానిని తెలుగునవ్రాసి ప్రచురించుచున్నారు. వారి గ్రంథమున ప్రాచీనకాలపు గ్రామనిర్మాణమును గురించి వ్రాసినభాగము నిందు ప్రచురించుచున్నాము.

గ్రంథమువల రూ. 0-12-0 లు. వలయువారు పులిపాక భావనారాయణగారు, మన్నవ, పొన్నూరుపొట్ల, గుంటూరు జిల్లా అని వ్రాయవలయును.

(సంపాదకుడు)

కయి భాగములవెంటి విరాళముల నిచ్చుచుండిరి. కాని కోలారియనులుండిన గ్రామములలో మాత్ర మివిధాన మారణముం దుండలేదు. “ఆగ్రామములలో ద్రావిడులవలెఁ గోలారియనులు తయారయి యుండలేదు. భారతవన్దమునకు ద్రావిడులు వచ్చుటకుఁ బూర్వము చాలకాలమునుండియుఁ గ్రమశిక్షణమునను నణకువయందును నారి తేరి యుండుటవలన వీరివలెఁ గోలారియనులు తయారయి యుండలే”దని రాయిల్ ఏషియాటిక్ సొసైటీ పత్రికయందు F. J. సావిట్సు అను నతఁడు వ్రాసిన వ్యాసము వలనఁ జెలియుచున్నది.

వేతకాలమున గ్రామములోని సామాన్యవ్యవహారములు గ్రామసంస్థలే నిర్వహించుచుండెను. ‘సమా మాత్రే పృథివ్యే॥ ఉపస్వమాతరం భూమి మేతామరు వ్యవసం, పృథివీం సునేవా॥ యే గ్రామాదుదరణ్యం యాః సభా అధిభూమ్యాం యేసంగ్రామాః సమిత యస్తేషు చారువదేమత్॥’ ఓ మాతృభూమి! నీకు నమస్కారము. నేవార్హమును అతి విస్తీర్ణమునునగు జన్మభూమినిఁజేరి గ్రామమునను సభలలోను, రణరంగములందును, సమితుల యందును, ఎందున్నను నిన్నుగూర్చి యెల్లప్పుడు మంచినీ నచింతును. ‘ధర్మా యనభా చరం; నమః సభాభ్యాం సభాపతిభ్యశ్చివో నమః’ ధర్మముకొఱకు సభ్యుల మ్రోలనిలతును. అట్టి సభాపతులకును సభలకును నమస్కారములు. ‘త్రీణిరాజావా, విదధేపురూః పరి విశ్వాని భూషణః సదాసి; రాజానావనభిద్రుహోధృవే కదన్యత్తమే! సహస్ర స్థాణి ఆసాతే॥’ ధర్మసభ రాజసభ విధ్యాసభయను మూడు గొప్పపదములను రాజులు వారి రాజవలన సమ్మానితురు. అనూయా విరహితులై రాజులు సహస్ర్రు స్తంభములగల సభాగృహములలోఁ గొలుపుచుండుదురు. ‘సమానోమత్తః, సమితిఃసమానీ, సమాసంప్రతం, సహ చిత్తమేసాం॥’ మంత్రము సమానము, సమితి సమానము, వ్రతము సమానము, వారి యాప్ని తములు సమానములు. అర్హతగలవాడు సమానసభకు సమ్యుండగుటకు వైదికయుగమున నేవిధమైన ఆతంకములులేవు, ఆకాలమునఁ బ్రభువు ప్రజారంజకుడయి సమితులయొక్కయు నేనలయొక్కయుఁ గోళములయొక్కయు ననుమతిబొంది వర్తించుటవలన నందఱుచే గౌరవింపఁ బడుచుండెను. అట్టిప్రభువు ‘సభ్యాః సభాం మేపాహియేచ, సభ్యాం సభానదః’ ఓయీశ్వరా! నాసభను నాసభ్యులను గాపాడుడని ప్రార్థించుచుండువాడు. ‘సభాచమా సమితిశ్చావతాం, ప్రజాపతేర్దుహితకా సంవిధానే, యేనాసంగచ్ఛా ఉపమాన శిక్షాచారువ దాని పితరః సంగతేషు’ నాసభలు నా సమితులు నన్ను రక్షించుఁగాక! ప్రజాసంరక్షకున కవికమాత్రైవ వంటివి. అవి నాకు జ్ఞానమిచ్చును. అందుఁ బ్రతివాడును నాకు యోజనము చెప్పుఁగాక! ఓ తండ్రులారా! సభలయందు దియ్యని మాటలనే నలుకుదును. మాచినారా! అచ్చట సభ్యులను బ్రభువు తండ్రులారా! యని సంబోధించినాడు. అత్తవారింటికి గావు రమునకుఁ బోయి సౌంధతాపురము చేయుచున్న కుమార్తెలవలెఁ బ్రభునిర్బంధములేని

స్వతంత్రులగుటవలన ఋషి వారిని దుహితృలతోఁ బోల్పినాడు. వారు స్వతంత్రులగుట వలనఁ బ్రభువునకు వివేకముఁ గూర్చి శక్తిమంతులగుదురు. నేటి కాలమునఁ గొన్ని పుర పాలక సంఘములందలి సభ్యులను ‘సిటిఫాదర్స్’ అని పిలుచునట్లుగా వైదిక యుగమునం దును సభ్యులను దండ్రులని వాడుచుండిరి. వారి కేవిధముగ ప్రభుత్వాదరణ యుండెనో యీ శబ్దమే చెప్పుచున్నది. అట్టి సభ్యులనుండి విజ్ఞానమును వర్చస్సును బ్రభువులు నేకరించి వారితోఁ బాలనా వక్రమును నడుపుచుండిరి.

ప్రాఘైరరు మాక్షీనలు అను నతఁడు పూర్వపు దినములలో న్యాయ వ్యవహారముల కయి గ్రామము లొక్కటిగ నేర్పడి యుండలేదనియు గ్రామసంస్థ రాజకీయ సంస్థగ నుండెననియుఁ జెప్పుచున్నాడు. (Vedic Index 1. P. 246) కేంద్ర ప్రభుత్వమునకును—స్థానిక (గ్రామ) ప్రభుత్వమునకును, జాలిచాలని భేదముండెను. స్థానిక వ్యవహారములను నిర్వహించుటకయి ప్రత్యేక నిర్మాణ మవసరమని కనిపెట్టబడినది. రాజ్యములు విస్తరిల్లిన కొలది కేంద్ర ప్రభుత్వమునకును—స్థానిక ప్రభుత్వమునకును గల ప్రతిభ రాసురాను గుఱితింపబడినది. గ్రామములు సంపూర్ణ ప్రజాస్వామ్యములని తెలియుచున్నది. కేంద్ర ప్రభుత్వమునుండి గ్రామములు విడివడినవి. గ్రామణి. యనఁగా గ్రామాధికారి. గ్రామములోని యితరోద్యోగులు గ్రామసంఘమున నియమింపఁ బడుచుండిరి. ఋశ్యేదముల ‘గ్రామణి’ యను పదమును గ్రామనాయకుని పరముగ నుపయోగింపబడినది. గ్రామాధికారులు సంఘమునకు బాధ్యులయి యుండిరి. గ్రామాధికారి ప్రభుత్వ నియోజితుడగు కాడు. పూర్వపు దినములలో గ్రామసంఘమే యీ నియామకము చేయుచుండెను. “ఈ నియామకము గ్రామసంఘమువలన స్థిరపఱుపబడి గాని లేక వంశ పరంపరగఁగాని యుండు”నని ప్రాఘైరరు యెనుడేవిడుపు అను నతఁడు చెప్పుచున్నాడు. (బౌద్ధహిందూదేశము. పుట ౧౮) క్రమ క్రమముగ గ్రామాధికారులు ప్రభుత్వాధీనమున నుండగల్గిరి. “కొన్ని సమయములందీ యుద్యోగము పారంపర్యముగను గొన్ని సమయములం దెన్నికొనుట మూలమునను నియామకము మూలమునను నుండెను గాని దృఢముగ నిదర్శన మేమియులే”దని ప్రాఘైరరు మాక్షీనో అను నతఁడు చెప్పుచున్నాడు. (Vedic India 1. P. 247) తునువు కాలమున గ్రామాద్యోగులు ప్రభుత్వ సేవకులుగవైరి. స్థానిక ప్రభుత్వ విధానము కేంద్ర ప్రభుత్వమునకు వశమయి యుండెను.

‘గ్రామస్వాధిపతిం కుర్యా ద్దశ గ్రామపతిం తథా ।

వింశతీశం, శతేశంచ సహస్ర పతిమేవచ॥

గ్రామేదోమో సముత్పన్నా గ్రామికశ్చతతైః ప్రియం ।

శంసేద్దామి దశేశాయ దశేశోవింశతీశినే॥

వింశతీశస్త్ర తత్సర్వం శతేశాయని వేదయేత్ ।

శంసేష్టామ శతేశస్త్ర సహస్రపతియే స్వయం ॥

మను ౮ (౧౧౫, ౧౧౬, ౧౧౭.)

అనగా గ్రామమున కొక యజమానియు, బది గ్రామముల కొకరును, నిరు వది గ్రామముల కొకరును, నూరు గ్రామముల కొకరును, వేయి గ్రామముల కొక రును నుండును. అయా గ్రామాధిపతులు తమ గ్రామములలో జరిగెడు వివాదము లన్నిటిని విచారణ చేయవచ్చును గాని దోషాధిక్యమును బట్టి వీరు నూరు గ్రామముల యజమాని యొద్దకుగాని వేయి గ్రామముల యజమానియొద్దకు గాని సేరస్థులను శిక్షకుఁ బంపుచుండురు. న్యాయాధిపతులు గ్రామాధిపతులు సేరము జరిగిన ప్రదేశము నకుఁ బోయి 'ఫలవిచారణ మొనర్చి తీర్పు చెప్పవలయునని మనువు నియమించు చున్నాఁడు. ప్రతి గ్రామమునను గ్రామాధికారి యెట్లుండునో యట్లే పది గ్రామ ములకును నూరు గ్రామములకును వేయి గ్రామములకును గ్రామాధికారు లుండవలయు ననియు రాష్ట్రములకు దేశాధ్యక్షు లుండవలయుననియు విష్ణుస్మృతి యను గ్రంథమునఁ గలదు. "నూరుగ్రామముల స్వంతంత్రాధికారము గలవాఁడు సామంతుడనియు, శత గ్రామాధి పాలనమునఁ బ్రభువుచే నియుక్తుడయినవాఁడు కూడ సామంతుడనియు, బదిగ్రామముల సంరక్షించుట కయి నియమింపబడినవాఁడు నాయకుడనియు, నయుత గ్రామంబుల కధికారియగువాఁ డాకాపాలుడనియు స్వరాట్టనియు నెన్నుంబడు"నని శుక్రసీతి సారము ప్రథమాధ్యాయమునఁ జెప్పబడియున్నది.

మార్క చక్రవర్తుల పాలనమునఁ గేంద్ర ప్రభుత్వ విధానము హెచ్చు స్థాయి నుండెను. చాణక్యుని యభిప్రాయముల ననుసరించి గ్రామములు మూడు రకములుగ విభజింపబడినవి. "రెండు మైళ్ల విస్తీర్ణము కలిగి వేయి వెండికర్షము లాదాయమురాఁ గల ప్రదేశమును గ్రామమనియు, నర్ధకోశము విస్తీర్ణముండి యెదువందల వెండి కర్షము లాదాయము రాఁగల ప్రదేశమును బల్లెయనియు, నాలు ఘర్ణాంగుల విస్తీర్ణ మును ఇన్నూటయేబది వెండికర్షము లాదాయమురాఁగల ప్రదేశమును గుంభమనియు, బిలుతు" రని శుక్రసీతియందున్నది. బ్రహ్మశి్ర పురాణ పండ మల్లయ్యసాస్త్రిగారి రాం ధీకరించిన శుక్రసీతి సారమునందుఁ "గోశమాత్ర పరిమితంబై నాలుగువేలు రూప్యం బులు రాజభాగ మొసంగునది గ్రామంబనియు, గ్రామార్థంబు పల్లి యనియుఁ బల్ల్య ధంబు గుంభమనియు వ్యవహరింతురని వాయబడియున్నది. (తొమ్మిదవ పుట) దీనిని బట్టి వెండికర్ష మునఁగా మహా యని యర్థమగుచున్నది. మహావీరాచార్యుడను నుప్ర సిద్ధ గణిత శాస్త్రజ్ఞుఁడు తన గణితసార సంగ్రహమున 'మహర్ష పరిభాష' నిట్లు తెలిపి యున్నాఁడు.

'చతుర్విధం కైర్లంబా

గుంజాః పంచపణోచ్చలే

ధరణం ధరణేకర్షః

పలం కర్ష చతుష్టయమ్.'

అని వివరించినాఁడు.

నాలుగు గడంకము లొక గుంజ (గురివెండగింజ) యనియు నైదుగుంజలొక పణ మనియు, నెనిమిది పణము లొక ధరణమనియు, రెండు ధరణము లొక కర్షమనియు నాలుగు కర్షము లొక పలమనియు నర్థము. కర్షము నాలుగు రూపాయలయినప్పుడు ధరణము రెండు రూపాయలగును. పణమునఁగా నాలుగు అణాలు. ఎనిమిది పణము లకు రెండు రూపాయలు. పామలాలో నై దవంతు పరిమాణము గలది గుంజ (గురి వెండగింజ) ఇట్లే యుహించుకొనవచ్చును.

II

ప్రతి గ్రామమునను నొక గ్రామాధికారి కలఁడు. అతనిని . గ్రామాధిప, గ్రామక, గ్రామకూట యని పిలుతురు. అతఁడు గ్రామముయొక్క సరిహద్దులను నిర్ణయించుటయు, గ్రామ కంఠ స్థలములను భాగములవై చుటయు ఆయకట్టులోఁ జేర్చుఁ బడిన భూములను సాగుచేయఁబడిన భూములనియు—సాగుకాని భూములనియు విభ జించుటయుఁ బూలతోటలు, కూరగాయలతోటలు, మైదానములు, వ్యాయామ ప్రదేశములు, యాత్రాస్థలములు, స్మశాన భూములు, పచ్చిక బీళ్లు, ధర్మగృహ ములు, కాననసభాశాలలు, కాపురపు టిండ్లు, దేవాలయములు, వ్యవసాయకార్య ములు—ఇవి యన్నియును అడంగలునందు జేర్చికొనుటయు, వేలములు, ధర్మములు, గ్రామములోని రివిమిక్ పన్నులు, గ్రామములోనున్న ఇండ్లను విడదీసి పన్ను చెల్లించు గృహమనియు,—లేనిగృహములనియు, నిర్ణయించి పత్రివాడును జెల్లించు నుంక ములు, భూముల ధరలు ఉడమరించుటయు, వర్ణముల ననుసరించి కాపురము చేయు వారి సంఖ్యను నిర్ధారణ చేసియు, వివిధాక్రమణిలు, వర్తకము, వ్యవసాయము, కళలు, చేతిపనులు, పశువులు ! మేయు బీడు, శార్మికవృత్తి, నాకరీవృత్తి—వీటితోఁ జూటు నడవడియుఁ బత్రివాని యాయవ్యయములను గల పుస్తకమునుంచి పనులఁ జేయ వలయు"నని యర్థశాస్త్రమునఁ జెప్పబడినది. (పుస్తకము ౨ అధ్యాయము 3౫) మార్క చక్రవర్తుల కేంద్రీకరణ పరిపాలనమున గ్రామార్థ తన యధికారములోఁ బాలభాగము పోగొట్టు కొనియెను. ఈ సభిమాలమునఁ గొన్ని స్థానిక విషయములు పరిష్కారము గుండెను. ఈ సభనే గ్రామవృద్ధుల సంఘ యని యందురు. ఈ సంఘయందు నిర్ణీత సంఖ్యగల సభ్యులు లేరు. కొన్ని స్మృతులయందు వ్యవహారాధ్యాయ మొకఁడుండెను. అందుఁ బడు నెనిమిది వివాద పదములలో సంవిద్యృతిక్రమ మొక్కటి. రాజకృత సం విత్తు, సమాహకృత సంవిత్తు, అని సంవిత్తులు రెండు విధములు. రాజాచేత నేర్పబుపఁ బడిన రాజకృత సముదాయమువారు కొన్ని నియమిత వ్యాపారములను జరుపవలయును. దానినే రాజకృత సంవిత్తు అనియెచరు. స్వధర్మ నిర్వాహణమును ఈ సముదాయము వారికి రాజకాసనము నిరూపించినప్పటికిని మతవిషయములలో యాదఁ గొన్ని సమయ

ములందు తాకిక రాజకీయములందు జోక్యము కలిగించుచుచుండిరి. 'నిత్యం నైమిత్తికం కామ్యం కాన్తికం పాప్తికం తథా' పరాకాం కర్మ కుర్వంతే సంధిగ్నే నిర్ణయం తథా॥ యని బృహస్పతి నిర్వచించినాడు. అనగాఁ బ్రజకు నిత్యనైమిత్తిక కామ్య కర్మల ననుష్ఠించుచుఁ బోషించుటయు, దైవిక విపత్తులు తొలగిపోవు నిమిత్తమును శాంతిని బుట్టించుచు నిమిత్తమును సాధనములగు కర్మలఁ జేయించుటయు, సంధిగ్ధములుగ నున్న మత విషయములలో దృఢాభిప్రాయమును దెలుపుటయు, రాజకృత సంవిత్తువారి విద్యుక్తగర్భము. వారి యుద్వోగసమయమున వారికి నిర్ణయమైన నియమము ననుసరించియు, రాజాకోర్కె ననుసరించియు, నితర వ్యవహారములను గూడ యోజింప వలసిన వారగుచుండిరి. అవి యేవి యనగాఁ బనుల భీమము—నీటి కాలువలను గాపాడుటయు; దేవాలయాది పవిత్ర స్థలముల పయి శ్రద్ధ వహించుటయు, వారు రాజాచేత నియమింపబడిన వారగుటవలన వారినియామకమునందేమి, యుద్వాసనము నందేమి ప్రజల కెట్టి పలుకుబడియు లేకుండెను. సకల కళావికారములగు బ్రాహ్మణులను సభ్యులగు నియమించి మతవిషయక కార్యములకును—లోకిక వ్యాపారములకును, నెట్టి సంబంధము లేకుండఁ జూచుట రాజానకు ధర్మమయ్యెను. యజ్ఞవల్క్యుడును బృహస్పతియు సమాహకృత సంవిత్తు నియమధర్మములను జక్కఁగా నభివర్ణించి యున్నారు. 'గ్రామశ్రేణీ గణానాంచ సంకేతః సమయక్రియా! బాధాకాలేతసాకార్య ధర్మకార్యే తదైవం! బాధవోర భయేబాధాః సర్వసాధారణః స్మృతాః॥ తత్రోప శమనం కార్యం సర్వంనైకేనకేనచిత్! సభాప్రపాదేవగృహతటాకారామ సహకృతిః! తథానాధా దధిద్రాణాం సంస్కారో యజనక్రియా! కులాయన నిరోధశ్చ కార్యమస్మాభిరం శతః! యోవైత ల్లిఖితం పుత్రేధర్మాసా సమయక్రియా॥' అనగా నందఱుకును సమముగ విపత్తు ఘటించినప్పుడు పట్టణవాసులు, గ్రామవాసులు, వర్తకంఘములు, బ్రాహ్మణులు, మతభ్రష్టులు, కర్మకరులు మొదలగు నన్ని తెగలవారను నైకకంఠ్యముగ నొకే భాగ ముతోఁ దమ లోకిక పారమార్థిక వ్యవహారములు యధాక్రమముగ నడచుటకును, వ్యాపార మును వృత్తులును జేడకుండుటకును ధర్మము సమర్థానుకూలముగ నడచుటకు నంగీకారము పత్త్రము వ్రాసికొని తన్ని బంధనలకు బద్ధులయి యుండవలయును. ఆయంగీకార పత్త్రము నీతిఃపద్ధతుగను శాస్త్రబద్ధముగను నున్నది. ఇంకను జలిపందిరులను సభాభవనములను వాపి కూప తటాకారామములను దేవాలయములను బరిరక్షించుటయు మరమ్మతు చేయుచు టయు దీనులకును దారిద్ర్య వివశులకును ఆనాధకుల శ్రేత సంస్కార మొర్పునటయుఁ గర్మాభిరతులకు ద్రవ్యరహిత్య మొనర్పుటయు ఔమసమయములందుఁ బ్రజల కన్నప్రదానము చేయుటయు వీరి ధర్మములు. ఈవిధముగ నంగీకార పత్త్రమును వ్రాసికొనిన పిదపఁ దన్ని బంధన లనుష్ఠానమునఁ బెట్టుటకయి కార్యచింతకు లేర్పడుచుండిరి. 'ద్యౌత్రయః సంధ

వాకార్యాః సమాహా హితవాదిః, కర్తవ్యం వచనం లేమం గామశ్రేణీగణాధిభిః॥' అప్పటి గ్రామములయొక్కయుఁ బట్టణములయొక్కయు విస్తీర్ణమును జనసంఖ్యయు నాలోచించితిమేని యీ సభ్య నియమము (ఇరువురు మొదలు అయిదుగురు వఱకు) బాగుగనే యున్నదిని తెలియును. పెద్దపట్టణములలోఁ బ్రజానియుక్తులగువారు గాక రాజాచే నియమింపబడినవారును గొందఱుండుటవలన సభ్యుల సంఖ్య బాగుగ నుండెను. కార్యచింతకులు పక్రియార్థమున నడిచిలేరి వారికిఁ పక్షలే యపరాధమును విధించియుఁ బద చ్యుతు నొనర్చి యు నూరినుండి వెడల నంపియు శిక్షించుచుండిరి. ఈభ్యులుగావించినతీర్మా నమును బ్రభువునకుఁ దెలుప నతఁడాతీర్మానమును విధిగ నంగీకరించుచుండెను. కాత్యాయ నుడు 'సాహసీభేదకారీచ గణదృష్టవివాశకః ఉచ్చేద్యాః సర్వపవై తే ముఖ్యావ్యైవ నృపే భృగుః' అని చెప్పినాడు. అనగాముఖ్యులలో (Commissioners) నొకఁడుసంఘద్రవ్య మప హరించినను లేక నష్టము కలిగించినను అంకిఃకలహములఁ బుట్టించినను గొప్ప నేర మొనర్చినను నతనిఁ దొలగించిరాజున కెఱిగింపవలయును. 'పూగశ్రేణీ గణాధ్యక్షాః పురద్యు నివాసిన్! వాగ్విదండ పరిత్యాగం ప్రకర్త్యః పాపకారిణాం॥ తైకృతం యచ్చవ్యధర్మేణ నిగ్రహానుగ్ర హం నృణాం! తద్రాజ్ఞా అనుమంత్యం నిస్సహార్థాహితే స్మృతాః॥' అని బృహస్పతి చెప్పి నాడు. అనగాఁ బట్టణములందును దుర్గములందును వసించుచు వ్యాపార వృత్తియందున్న 'ముఖ్యులు కమిషనర్లు'ను, అదే వృత్తియందున్న శ్రేణిలును, బ్రాహ్మణాది ఇతరులను దూషించియు బహిష్కరించియుఁ బాటదోలియు శిక్షింపవలయును. ప్రజలు కనఁబరచిన నిగ్రహానుగ్రహములు నీతికిని మతమునకును భంగకరముగఁ లేనప్పుడు ప్రభువు వాని నంగీకరింపవలయును. ఈ గ్రామవృద్ధులు పరిపాలనా విషయములను జూచుటయేగాక కొద్దిపాటి సివిల్ క్రిమినల్ వివాదములను గూడఁ బరిష్కరించుచుండిరినియు వీరి పరిష్కారము న్యాయస్థానము ధార్మికచింతగల న్యాయాధిపతి యెట్లు పరిష్కారము చేయునో. యా విధముగనే యుండుననియు నిదిగాక దేవాదాయ ధర్మాదాయములను ఔమనివారణ ప్రయత్నములను బసిపాపల అక్కఱును—మొదలగు ప్రజాస్వామ్యమును బరిశీలించుచుండిరినియు సర్వశాస్త్రమున వ్రాయఁబడియున్నది. (పుస్తకము ౨. అధ్యాయము ౧.) గ్రామసభలు ధనదోష (సివిల్ క్రిమినల్) వివాదములను బరిష్కరించుచుండె నని వ్రాసియుంటిమి. ధనదోష చట్టము లెఱుఁగియున్నదియుఁ దెలిసి కొందము. అప్పుడు దీని కొనువారు నూటికిఁ బదియైదువంతున వడ్డీ యివ్వవలయును. అస్థితిని దాకట్టుపెట్టుకొను నాచారము కలదు. సముద్రమపయిఁ బ్రయాణముచేయు వర్తకులకు బ్రత్యేకముగ వడ్డీయున్నది. త్రాగి మైమఱచి యున్నపుడు చేయఁబడినట్టియు, మోసము చేసి పొందఁ బడినట్టియు నియమాలు (కంట్రాక్టులు) చెల్ల నేరవు. హక్కు లేక చేసిన విక్రయములు మొదలగునవి చెల్లవు. అస్థి యున్నవానికిఁ గ్రయకుఁడు బంధనయిన యెడల నతని కాటు నుండల పక్షములు (అనగా నూటయేఁబది రూపాయలు) అపరాధము శిక్షింపఁబడును.

బంధువు కాకున్న దొంగవలె బరిగణింప బడును. ఎవరైనను దమయాస్థిని దాన ధర్మముల కయి దఖలుచేసిన యెడల ఆ యాస్థిని దాత యుద్దేశాను సారముగ వినియోగింపక అన్యార్థకాంత మొనర్పబడుచున్నదని తెలిసినప్పు డాదఖలును రద్దు చేసికొను నాచారముండెను. కూలివాఁడుచేయ నేర్పఱచుకొన్న నియమ మతిక్రమించి పూర్తిగఁ బనిచేయుకొన్న గూలీయఁ బనిలేకుండెను. నియమములకు భిన్నముగ వర్తించిన ఆపరాధములు మొదలగు శిక్షలు విధింపబడుచుండెను. విక్రయించినవాడుగాని కొనినవాఁడుగాని జేరము వదలు కొనినవో బదిదినముల లోపుగ జేరము చేసిన వస్త్రపు నీయవచ్చును. పరువునష్టమునకు సామాన్యముగ బన్నెండు పణములు (మాఁడు రూపాయలు) ఆపరాధము విధించెడువారు దర్మముకోసినటుల గాయముపడునట్లుఁ గొట్టిన యెడల నూరు పణము (ఇరువదియైదు రూపాయలు) అపరాధము విధించెడువారు. ఎముక విఱగఁ గొట్టిన వానికి దేశము పెడల నంపువారు. ఏవిధముగానైన నష్టఁ బొందించిన ఆ నష్టయంతయు శేఠ్ఠఁ డిచ్చుకోవలయును. దొంగతనమే జరిగిన అపరాధముండెను. ఒకప్పుడు కొట్టువారు, ఆత్మరక్షణము కయి దొడ్లస్థు నువయోగింపవచ్చును. వ్యభిచారమునకు మరణశిక్షనుగూడ విధించెడువారు. కాని సామాన్యముగ సపరాధమే విధించుచుండెను. మోసముచేసిన రజకులను నేతగాండ్రును శిక్షించువారు. ఫోర్డరీ చేయువారికిని మంత్రులకు లంచము లిచ్చిన వారికిని ప్రత్యేక శిక్షచేసినవారికిని మరణశిక్ష విధించుచుండెను. ఈ విధముగా గ్రామములలోఁ బరిపాలనము జరుగుచుండెను. ఇట్టి పరిపాలన మొనర్చు గ్రామధులు విజయనగర వహాసామ్రాజ్యము నందలి తొమ్మిది రాష్ట్రములలోను నలువదియైదున్నవి 'కురకు' అను తమిళ గ్రంథమును బరిశీలించినయెడల రెండువేలసంవత్సరములకుఁ బూర్వము ప్రాతము గ్రామపరిపాలనము మిశ్రుల యుచ్ఛస్థితి యందుడెనని తెలియుచున్నది. క్రీ. శ. ౯, ౧౦ శతాబ్దములలోఁ జోళుల పరిపాలనయందుఁ బ్రజాస్వామ్యమనుభవించుచున్న పురపాలక సంఘములు నూట యిరువది యున్నవని చరిత్ర బుద్ధిప్రేమితులను వి. భట్టిప్రోలు, ఉత్తరవల్లూరు శాసనముల బరిశీలించిన క్రీ. శ. ౧౭౬౦ సంవత్సరము వఱకు స్థానిక ప్రభుత్వమెంత యాదర్శప్రాయముగ నున్నదియు తెలియఁగలదు.

సంపాదకీయములు

EDITORIALS

స్వవిషయము

గత రెండుసంవత్సరముల నుండి మాపత్రికలో ఆంగ్లభాగమున ప్రచురింపబడుచున్న విషయముల అను వాదములనే ప్రచురించుచుంటిమి. గ్రామ ప్రజలలో గ్రామ పునర్నిర్మాణమును గురించియు, అందు వారికి గల బాధ్యతను గురించియు తగినంత ప్రబోధమును గలిగించుటకు, మాయీరెండుసంవత్సరముల సేవ చాలవరకు పని చేసినదని వినట కెంతయు సంతసించు చున్నాము.

ఇంతటితో మాపని ముగిసినదని చెప్పజాలము. నేటి మన గ్రామ జీవితమును చక్కబరచుట కెంతయు పనిచేయవలసి యున్నది. గ్రామ స్థుల రాజకీయాధిక పరిస్థితులన్నియో చక్కబరచ వలసియున్నది. ఈవిషయమున చేయబడుచున్న ప్రయత్నములకు, గ్రామస్థులే ముందంజవేయుచు, ఈవిజయరథమును నడపుచుండవలయును. అప్పుడే మన గ్రామ సోదరులు, అన్యసహాయ మేమాత్రము లేకనే, తమంతట తామే, తమ పరిస్థితుల నన్నిటిని చక్కబరచుకొనుటకు సాసిద్ధులై యుండగలరు.

ఈయుద్దేశ్యమును నెరవేరుటకుగాను, అనువాదములను చాల వరకు తీసివైచి, గ్రామ పరిస్థితులను గురించి గ్రామస్థులచేతనే ప్రత్యేక వ్యాసములను వ్రాయించి ప్రచురించ సంకల్పించుచున్నాము. శ్రీ కోన వేంకటరాయశర్మగారు గ్రామస్థులు. గుంటూరు జిల్లావారు. వారు గ్రామ పునర్నిర్మాణోద్యమమున చాలకాలమునుండి పనిచేయుచు, గ్రామ ప్రజలకు ఎంతయో సేవచేయుచున్నారు. వారిమధ్య ప్రాచీన రాజ్యాంగ పద్ధతులను గురించి చక్కని గ్రంథమును ప్రచురించియున్నారు. అందువారు, గ్రామ నిర్మాణమును గురించి వ్రాసిన భాగమును ఈసంచికలో ముద్రించుచున్నాము. మన ప్రాచీనులు గ్రామవాసులకు సంపూర్ణ స్వాతంత్ర్యమిచ్చి, లోడ్పడుటకు పూర్వకాలమున ఇచ్చిన

అవకాశములను మాపాఠకులిందు చక్కగా గ్రహించగలరు. ఇటులనే ఇతర మిత్రులసహాయమున ప్రత్యేక వ్యాసములను ప్రతిసంచికయందును ముద్రించగలము.

గ్రామసోదరుల కొరమనవి

ఈ సంచికలో శ్రీచాగంటి శేషయ్య పంతులుగారు గ్రామపునర్నిర్మాణోద్యమమును చక్కగా నడపుటకు, ప్రచారకులు గ్రామస్థులవలన తెలిసికొనవలసిన విషయములను గురించి సూచించిన ప్రశ్నావళిని ప్రచురించి యున్నాము.

గ్రామస్థులు బాగుపడవలయును, గ్రామములు బాగుపడవలయునని, యూరక మాటలు చెప్పటకన్న, నేడు గ్రామస్థులు కలవర బెట్టుచున్న సమస్యలెట్టివి అను విషయమును మనకు చక్కగా తెలిసికొనవలయును. ఈవిషయమున మనకు కావలసిన సంజాయిషీ నీయగలవారు గ్రామస్థులు. వారివలన మనము సంగతి సందర్భములను చక్కగ తెలిసికొన్న, వారి కష్టములను కొంతవరకు కాకపోయినను, కొంతవరకైనను, నివారణ చేయుటకు ప్రయత్నించవలయును. ఈక్రయత్నమునకు, శ్రీ శేషయ్యగారు సూచించిన ప్రశ్నావళి మనకెంతయో సహాయపడగలదు.

గ్రామములలోని మిత్రులు ఈప్రశ్నావళికి, తమకు తెలిసినంతవరకు ప్రత్యుత్తరములను వ్రాసి మాకు పంపిన యెడల, మేము వాని నన్నిటిని క్రోడీకరించి, ప్రత్యేక వ్యాసములను వ్రాసి ప్రచురింప సంకల్పించు కొంటిమి. ఇందులకు గ్రామ సోదరు లందరును మాకు తోడ్పడుదురని నమ్ముచున్నాము.

గ్రామాద్యమసంఘము

గ్రామ పరిస్థితులను చక్కబరచుటకు చెంగల్పట్టు మండలమున ప్రత్యేక సంఘము నొక దానిని, యేర్పరచి యున్నారు. ఈ సంఘము వారు నేటి గ్రామ పరిస్థితులను చక్కబరచుటకును, గ్రామములలో

పంచాయతీలను నిర్మాణమును చేయుచు, అన్ని తెగలలోను అన్యోన్య సంపత్తిని పెంపొందించుటకును తమ శక్త్యానుసారముగ సేవ చేయుటకు సంకల్పించుకొనినారని వినుట కెంతయు సంతసించుచున్నాము.

మాసోదరులు తలబెట్టిన ఈకార్యము నిర్విఘ్నముగ నెగవేరుటకు భగవానుడు తోడ్పడుగాత ?

నానారాష్ట్రసభలు

నానాదేశములలోని గ్రామ పరిస్థితులు అందు ముఖ్యముగ వ్యవసాయ సమస్యలను ఆలోచించుటకు గత రెండు మాసములలో యూరోపు ఖండమున అనేక నానారాష్ట్ర సమితి సభలు జరిగియున్నవి. వానిలో మనదేశమునుండి ప్రతినిధు లనేకులు వెడలి, చర్చ నీయాంశములలో బాల్కానియుండిరని వినుట కెంతయు సంతసించుచున్నాము.

నేటి పారిశ్రామిక సమస్య

గత 50 సంవత్సరములనుండి మనదేశమున క్రొత్తక్రొత్త పరిశ్రమ లనేకములు ప్రారంభింపబడుచు, గ్రామ జనాంగమును వేలకొలదిగ పట్టణవాసముల కాకర్పించుచున్న విషయము అందరికిని తెలిసినదే! దీనివలన వ్యవసాయము నన్నగిలుచున్నది. వ్యవసాయమునకు వాడబడుచున్న ప్రదేశములలో కాఫీ, టీ రబ్బరు మొదలగు పంటలు వేయబడుచున్నవి. పూర్వము తన పనిపాటలకు పంటలమీదనే వచ్చు గింజలనే ప్రతిఫలముగా బుచ్చుకొను కూలివానికి నేటి పారిశ్రామిక దారులు డబ్బును కూలిగ నిచ్చుచున్నారు. కూలిపద్ధతి దేశమున కెంతవరకు అనుకూలమను విషయమును గురించి సర్ అతులుచంద్ర చటర్జీగారు ఇంటరునేషనలు రివ్యూ అను పత్రికలో చర్చించుచు, చక్కని వ్యాసము నొకదానిని వ్రాసియున్నారు. ఈపద్ధతివలన, మన పూర్వీక చారము లన్నియు పోవుచున్నవనియు, గ్రామస్థులు, ప్రపంచమునందలి ఇతరచోట్లలో జరుగుచుండు పారిశ్రామిక పరిస్థితులను తెలిసికొనుట

కేతయో నిది అవకాశము నిచ్చుచున్నదనియు చట్టగారు చెప్పుచున్నారు.

పట్టణవాసము

నేడు రాకపోకలకుగల అవకాశములవలన, గ్రామస్థులు దూరప్రదేశములకుండి తండ్రి పతండ్లములుగ పట్టణములకు వలసపోవుచున్నారు. ఇందువలన పట్టణముల జనసంఖ్య హెచ్చుచున్నది. గ్రామములలో వలె హాయిగ నివసించుటకు పట్టణములలో తగినంత స్థలవసతి లేనందున ఇండ్లు, బజారులు క్రిక్కిరిసి పోవుచున్నవి. అనారోగ్యము హెచ్చుచున్నది. ఇందువలన సామాన్యప్రజలు పలువిధములగు వ్యాధులకు లోనై, నానాబాధలు పడుచున్నారు. ఇందునుగురించి న్యూఢిపల్లికు పత్రికలో జార్జిసోలుగారు చక్కనివ్యాసము నొకదానిని వ్రాయుచు, గ్రామ పట్టణవాసులు మరల గ్రామములలో నివసించుటకు బూనుకొనుచు, తమవ్యవహారములను, చూచుకొనుచున్న యెడల అంతయు చక్కబడునని సూచించుచున్నారు.

కేసరి రత్నత్రయము

లో ధ్రు

గర్భాశయరోగ నివారిణి

స్త్రీలకు గలుగు ఋతుశూల, క్రమభంగము ప్రదర్శన, సోమరోగము, మొదలగు గర్భాశయరోగము లన్నియు నివర్తించి సంతానవృద్ధి గల్గి ప్రపంచములకు చక్కగ నమధించునట్లు చేయును.

12 ఔ-య 3-0-0 ల, 6 ఔ-య. 1-10-0 ల

అ మృ త

రక్తశుద్ధి ద్రావకము

బలహీనత, అజీర్తి, మలబద్ధకము, మేహనొప్పులు, మేహవ్యాధులు, మొదలగు వాటిని కుదుర్చును. 2 ఔ. య. 3-0-0 ల 1 ఔ. య. 1-10-0 ల

అ ర క్

సర్వ జ్వరనివారిణి

సమస్తజ్వరములను ఆశ్మయముగ నివారించును.

6 ఔ-య 2-8-0 ల. 3 ఔ-య. 1-8-0 ల

కేసరిపట్టిరం, ఆయుర్వేదావధికాల, ఎగ్గురు, మద్రాసు.

30 సంవత్సరములుగ ప్రసిద్ధిగాంచిన

వైద్యరత్న పండిత డి. గోపాలాచార్యుల వారి

జీ వా మృ త ము

(రిజిస్టరు చేయబడినది)

హిందూ దేశమందలి నుంచి మూలికల చేతయూచేయబడినది. రక్తమును వృద్ధిజేయును, మేహవాతనొప్పులను బోగొట్టును, అన్నివిధములగు బలహీనములను అణచును, పాండురోగులకు మంచిది, గుండెదడను నివారణజేయును, గర్భకారకములను, దురుమును, బాలులకు గర్భిణీలకు నుత్తమము, చనుబాలను వృద్ధిబరచును, మూత్రాలకు మంచిది, మెదడుకు బలము గలుగజేయును, సరములకు శక్తిని హెచ్చించును, విద్యార్థులకు ప్రాణమిత్రము, ప్రాణశక్తిని హెచ్చించును, క్షయరోగులకు మిగుల మంచిది, కాసరోగులకు అమృతము, గుండెకాయకు మిక్కిలి బలమునిచ్చును, ఊపిరి తిత్తులకు అధిక బలము జేయును, ఉబ్బసరోగులకు మిగులహితము.

భుజ్జీ 1-కి చూ. 3-4-0

కేటలాగు కొరువారికి ఉచితముగా పంపబడును.

మొత్తం పింజంట్లు కావలెను. —

ఆ యు ర్వే దా శ్ర మం

151, గోవిందప్ప నాయని వీధి, మదరాసు.

డాక్టరు, డి. బి. గారి

సు గంధ న స్య ము

REGISTERED TRADE MARK.

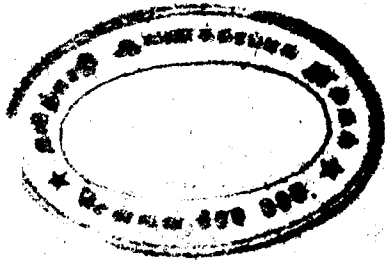


అంగములయందెల్ల శిరస్సును, ఇంద్రియములయందెల్ల నయనములను, ప్రధానము లను విషయము సర్వజనులకును తెలిసినవిషయమేకదా! ఈరెండిటియందును కలుగు వ్యాధులు సాధారణముగా ప్రాణహాని కలిగించుచున్న అవి వ్యాధిగ్రస్తుని జన్మమును నిష్ప్రయోజకముగాఁ జేసి యామరకాంతమును బాధించును. ఇట్టివ్యాధులకు లోనికి తీసి కొనుమందు లనేక ముపయోగింపబడుచు వచ్చినవి గాని యవి వ్యాధులను నివారించలేక పోవుటయేగాక రసవిషగంధకాదులు చేరినవిగా నుండుట చేత తుదకు దేహోగ్యము నంతను చెడఁదీయునవిగాఁ గూడ నేర్పడినవి. తరువాత వైపూతలును పట్టున నవ నాగరికులచేత మంచి వైద్యములుగా తీర్మానింపఁబడి యట్టి మందులుకూడ ననేక మిప్పుడుపయోగింపఁబడు చున్నవి గాని యవిగూడ నంత ప్రయోజనకరములుగా గ్రహించబడుట లేదు.

ఈసందర్భము లన్నియును యోచించి చిరకాలము పరిశ్రమచేసి యాయుర్వేదాంగి లేయయునానీ వైద్య ములందారిలేరి లోకోపకారార్థమై తమ సర్వస్వమును వినియోగించుచున్న డాక్టరు, డి. బి. గారి సుగంధనస్య మును కనిపెట్టిరి. ఇది యదివరకే లోకమందంతటను వ్యాప్తము చేయఁబడి నుచున్నదై మనది కాబట్టి దీనిని గురించి మేము విశేషించి క్లాఫింఛనులవలన పనిలేదు. ఒకసారి యువ యోగించిన యెడల దానియుత్కృష్టగుణము నదియే స్థాపించగలను. దీనిచే బాధానివృత్తి గాంచి కృతజ్ఞతా పూర్వకముగా గొప్పవారును కొలదివారును పంపిన యోగ్యతాపత్రి కలు లెక్కకు మిక్కిలిగానున్నవి.

విలాసము. — గురుబసవ అండు కంపెని, లిమిటెడ్,

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