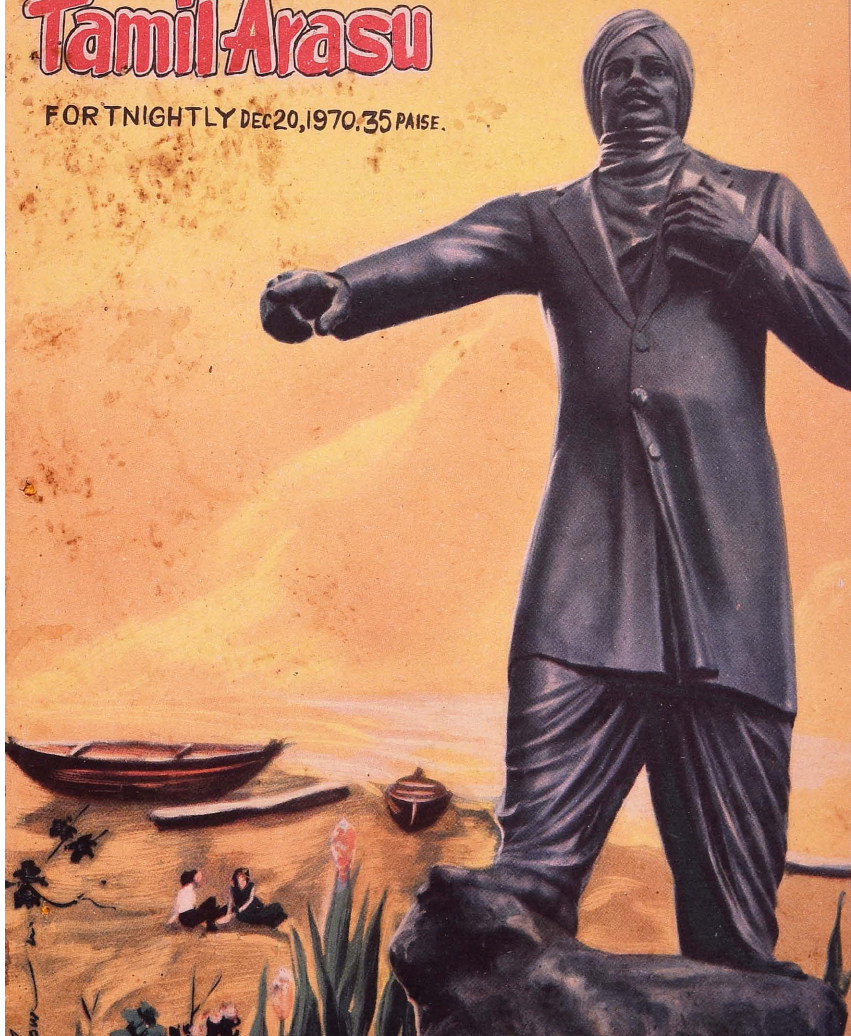
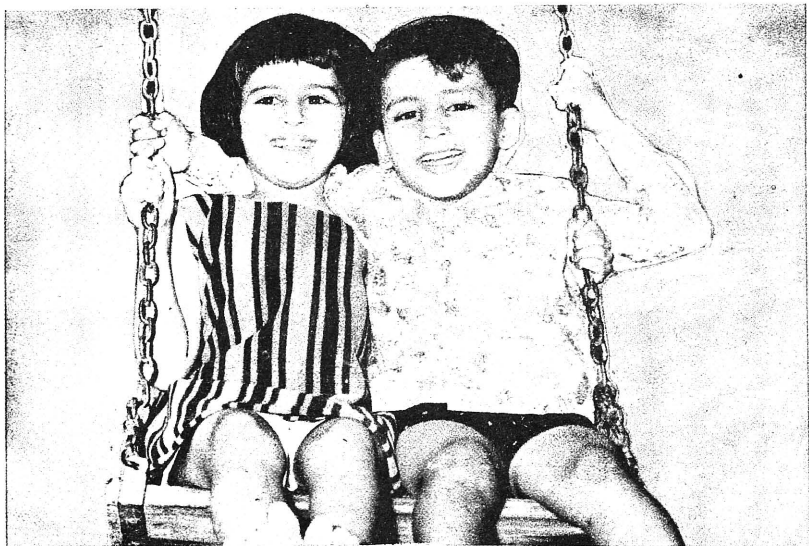


Tamil Arasu

FOR T NIGHTLY DEC 20, 1970. 35 PAISE.



Swinging their way to a happy future!



Selvan and Selvi are happy and contented. Their parents lavish them with all the comforts in life so that they can face the future with a smile.

Are they born lucky? No. Their parents were wise enough to know that with their limited

maximum attention only if they didn't have more children.

Your happiness and the future hope for your children is in your own hands. Today you can have a child by choice, not by chance. That is when you desire one, and can give it the best attention.

Ask any of your friends who have benefitted by family planning. There are 10 lakhs of them in Tamil Nadu. Visit one of the family planning clinics. You'll get free advice, help and other aids from trained staff.



Plan your family-and live happily!

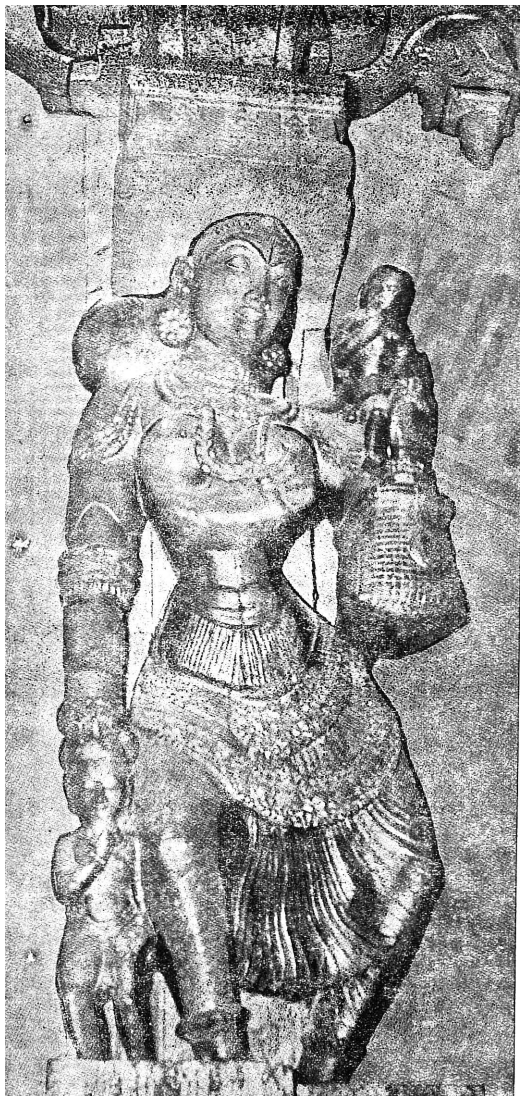
**Issued by : Director of Information & Publicity,
Government of Tamil Nadu, Madras-6**

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Cover Page:

Poet Bharathi taught us, Tamils, to hold our heads high. The cover page depicts the Bharathiar statue in Madras Marina.



THOSE TWENTY DAYS

M. KARUNANIDHI

10. MUSSOLINI

Throughout his turbulent life, Mazzini had yearned with all his heart : "O, would the day come when my dear motherland, and other countries of the world too, shed the shackles of the past and step onto redemption by achieving the Republican form of Government!"

In the very same Italy that was the birthland of Mazzini, another being was born in the year 1883 and this freak was to declare later : "Democracy? Is it not a putrefying corpse!"

The father of the latter luminary was a blacksmith. The fond son

was to take for himself the profession of mercilessly decimating all those who happened to hold views and opinions different from his own.

Quite a few of the townsmen would gather at the smithy. Raising the fire, bright and hot, the father would be reeling off his forth right view on political affairs. As he hammered the iron, he would describe in graphic detail how the poor people of the land were leading a miserable life, as veritable slaves ; and he would go on to emphasise the urgent need to remove the social disparities. He had an apprecia-

tive and responsive audience right through the day and the intense heat of the forge would spread to them and seem to pass along their sinews and bones and arteries.

The urchin Mussolini would stand on the fringe of the audience in the smithy and as he listened to his father's steady rhetoric, the warmth of revolution would grip his heart. The boy would be filled with a wild ambition, to raise Italy once again to unparalleled heights of glory.

Is it not but natural for patriots to develop a feeling of righteous indignation when they see their precious motherland steeped in utter poverty? The only condition or limitation is that such indignation should work along channels of virtue. If, on the other hand, the righteous indignation were to pave the way for violence and stray off into anarchy then it would only help to immerse the country's history in stigma, much in the manner of wild uncontrolled floods laying waste countless cornfields, ere ending up in the brine of the sea.

Duty is the action-aspect of feeling. And Decency and Discipline are the two banks of the canal along which flows the feeling, in a flood. Anyone who seeks to improve the lot of his motherland should necessarily have to conform to and abide by these three D's.

But it so happened that this lad who, so early in his life, had come to nurture a passion to lift

Italy on to the firmament of fame had his heart set on violence as the means to achieve his goal.

It was Mussolini's firm opinion that world Peace was nothing but a mask worn by cowards; and that it was a credo of sheer deceit coined by weaklings who dared not get down to action. He also held that war was the apogee of human feelings and emotions. Progress, according to Mussolini, was the display of grand deeds achieved by kindling the war-instinct in man and goading him to the point of his having to make a definite choice between life and death.

Mussolini whole-heartedly subscribed to the axiom that it was by no means wrong to physically assault political opponents, using lethal weapons for the purpose and even to liquidate the adversaries by flinging grenades on them.

The fanaticism that had taken root in his heart when he was in the elementary school, escalated when he adopted teaching as his calling.

In the course of some professional work, he had occasion to visit the neighbouring country Switzerland and there he made a series of political speeches that were noteworthy for their fervour-content. He detailed ways and means, all based on the creed of violence, to eradicate the misery in the country. Alarmed by his activities, the Government expelled him.

Mussolini who had studied very many languages like Latin,

French, German, Spanish and English, went to France and there too he started sowing the seeds of violence. The result was predictable and he was declared *persona non grata* in France.

Returning to his motherland, Mussolini was enlisted; and on completion of military training he reverted to teaching. But his heart that was steeped in politics



and keen for achievements in that field, was restless in the pedagogical profession. Day and night, that heart aspired to change the face of Italy and lift the country out of anguish.

At that time a few opportunists who had neither intellectual equipment nor technical capacity had somehow managed to secure, a hold in Italian Politics. In his

own fashion, Mussolini raised the question voiced so forcefully by our Poet Revolutionary Bharatidasan who demanded to know whether the poor many should continue to be oppressed, harassed and tortured by the strong but unscrupulous few. Mussolini was constrained to raise the question, since a large part of Italy was in the grip of penury then. As a result of such a state of affairs, the postulates of the Communist movement, were spreading fast.

It is an observed fact that the speed with which the creed of Communism pervades a country is in direct proportion to the intensity of poverty in that country. As poverty suffers eradication, Communism too gets decelerated.

While staying in Austria for a brief while, Mussolini penned an essay on the frontiers of that country and this attracted the displeasure of the Government which promptly ordered him to quit. When he reached his motherland, Mussolini commenced taking interest in Communist movement. Very soon he became the spire of the Communist party tower.

When the Italian Government stepped forward to declare war on the Ottoman Empire, the Communist movement opposed the measure. Mussolini who was then Editor of a Communist journal played a major role in the anti-war campaign. His ferocious writings caused a jolt to the Government and the reward he collected for his militant

journalism, was a one-year prison sentence. On his release, Mussolini became Editor of another Journal titled "Avanti" and within a few months of its inauguration, the magazine could boast of a hundred thousand subscribers.

Although Mussolini had declared his total opposition to the war waged by Italy against the Ottoman Empire, an occasion soon presented itself when the love of war which he had all along nurtured in his heart came out into the open.

The year was 1914 and the month July, when World War I got going in devastating earnest. The three countries, Britain, France and Belgium came together in a front. Ranged against them were Germany, Austria and Hungary.

Italy earlier signed a pact with Germany and Austria and so everyone believed that it would join the alliance organised by Germany. The Communists were engaged in a hectic propaganda to the effect that Italy should not participate in the War. Mussolini, however, was all for Italy jumping into the fray, on the side of Britain and France. When he proceeded to propagate his point of view, the Communists were incensed and they lost no time in dismissing him from the post of Editor of the journal 'Avanti'.

But Mussolini was not one to be suppressed easily. He started a new journal "Popolo d' Italia" and he proceeded to write agitational articles emphasising his

policy. He also delivered speeches everywhere drawing the attention of the people to the fact that a section of the frontiers of Italy was being held by Austria. "The hour has struck for Italy to redeem its frontiers by joining the front of countries that are against Austria and help win the war. To let slip the grand opportunity would cast a slur on the manhood and the intelligence of the country", so said Mussolini in the course of a tireless campaign.

It was Mussolini's cause that won out in the end. Italy joined the front of which France was a member against Austria and Germany. That was in the year 1915.

There were some who called Mussolini a stooge of France. To establish his bona fides, he himself joined the army. Rising to higher ranks within a short space of time, Mussolini was seriously wounded in a battle against Austria and this necessitated his return. Yet, through his journal, he kept up the war effort and thereby assisted the Italian army to inflict defeat on the Austrian forces.

With all that, when the War came to an end in the year 1919 and a Treaty took shape at Versailles City, a rude shock awaited the Italians who scanned the profit and loss account.

Italy had indeed paid a stiff price for participation in the War. The number of those who had laid down their lives was 652,000. Those who had suffered loss of limbs were 450,000. And a total

of 1,000,000 people had been seriously injured. For tall this sacrifice, the only region that Italy received was 'Zara'.

Bitter disappointment was writ large on the face of Italy. The frustration turned into irritation as Italy looked at its economy crushed under the wheels of the war and at the problem of unemployment that was rearing its ugly head.

It did not take long for this irritation to develop into a volcanic confusion and riots erupted all over the land and there was a chain of strikes and lockouts. The uprising on the part of the workers became a handy weapon for the Communist movement. The Government of the day existed but in name for it possessed neither the will nor the strength to deal effectively with the riots, and reform the conditions of run-down economy.

Taking full advantage of the unsettled state of affairs in the country, Mussolini proceeded to concoct a new creed. With the soldiers returning from the fields of the War, he founded a Fascist army. "Here is the panacea for all the ills confronting Italy"—with this slogan did he propagate Fascism throughout the land.

To those who asked, "What indeed is Fascism? What are its basic policies?" Mussolini himself gave a reply in 1920. He made it clear that Fascism had no permanent policy as such. Its sole objective was to uplift Italy somehow. An energetic campaign on those lines was unleashed on the streets of Italy.

Our friends of the Indian Embassy in Italy showed me the exact place in the City of Rome, from where he did the bulk of propaganda for Fascism.

Mussolini's speeches, saturated with fanatical fervour were to a large extent responsible for the phenomenal growth of the Fascist party.

Elections took place in the year 1921. Mussolini entered the parliament with 30 Members. In the House, he was a veritable tornado and very soon he became a nightmare to the Ruling Party.

He was too impatient to wait for the next Elections, for he really had no faith at all in the democratic form of Government. He injected a further dose of the technique of violence into the activities of Fascism. His army of Blackshirts started brandishing weapons and prepared the way to bring the levers of the Government under their control through the medium of the bullet since they knew they could not realise their objective through the ballot.

Towns and Cities were slipping into the hands of the Fascist army. At last in October 1922, the Fascist army set out for Rome. A scared Government promulgated military Law in order to tackle the situation that had got out of control. But the King of Italy who had been impressed by the writings and speeches of Mussolini cancelled the order declaring military rule, and the reason why he took this unprecedented step was his fond hope that Italy could once again

become an Empire through the efforts of Mussolini. The King accepted the resignation of the Council of Ministers and he called Mussolini to form the Government.

Mussolini's Council of Ministers assumed power. The very first speech he made as Prime Minister, in the Parliament, left his people in no doubt about his plans for the future. Said he in unequivocal terms: "If I so desire, it would be an easy thing for me to wind up this parliament. The reason why I suffer you Members to stay here is that I believe you would be of assistance to my endeavour and conduct yourselves with a due sense of duty and integrity. Do not for a moment dream that you could do away with the present Government, just as we of the Fascist Party put an end to the Government of yesterday. Those of you who entertain such plots and embark on any such schemes would be severely dealt with."

In liquidating opponents, Mussolini ranked next only to Adolf Hitler but that too when one takes into account the actual census of the victims. In sheer determination to eradicate adversaries, Mussolini was of course second to none.

"Why such a mushroom-growth of parties in this country?" thought Mussolini next, "Won't it be sufficient for the welfare of Italy if there is just one party? And won't it be ideal if that one Italian party happens to be my party?"

The immediate result of this line of thinking was a ban on all Opposition parties. Freedom of the press was the next casualty. And as for the parliament, it existed in name only. The Fascist Council was the organisation ruling the country and all the powers were vested in Mussolini.

All those who dared to oppose him became victims of the horrendous assaults mounted by the Fascist movement. In the name of the country's progress, Fascist youth carried out a series of political murders, robberies and wanton destruction of property. As for those who managed to survive the murderous wrath of the Fascists, they found themselves exiled under orders from Mussolini and the charge against them was that they had worked against the interests of the country and become guilty of treason.

Three uninhabited islands were allotted for accommodating Mussolini's political opponents. Within a span of three years 10,000 persons had got caught in the vice-like grip of Mussolini's despotic rule and they all paid the ultimate penalty.

Perpetrating machinations many and literally wiping out numerous opponents, Mussolini got the elections conducted. It was easy enough for him to score a spectacular victory at the hustings.

Even at that point, his thirst was far from quenched. One fine morning he told the Members of the Parliament "After

all, the whole of Italy is functioning only on my instructions. Such being the position, is there any absolute necessity that you figureheads should be assembled here ?" Thus, the death-sentence was passed on the Parliament too and the last door of the mansion of democracy was slammed shut.

Amidst all these atrocities, a few benefits also flowed from Mussolini's despotic rule. He lent new strength to the point of the plough by establishing and encouraging well-organised co-operative societies and by mechanising agricultural labour. Small industries also got a fillip in his regime.

Mussolini reduced the taxes and increased medical facilities. Effective measures were initiated to tackle unemployment. Order and economy were instilled into the administrative apparatus. For the first time in history, the Italian railways learnt to adhere to the virtue of punctuality. Mussolini did much good work of such category.

If, in spite of the record of welfare activities like these, Mussolini is still detested in history, it is because he deprived the people of their democratic rights. Is it not the conduct of an absolute coward to surrender his rights in return for mere facilities ? As Bharathi has put it, would not one become a laughing stock if he were to barter his eyes for a painting?

Undaunted democrats were still there voicing their protests now and then but Mussolini was not one to be deterred by them. Was

he not the Duce who had challenged the might of the international combine even? He poured scorn on the League of Nations that had allowed the few Big Powers alone to retain their armed strength.

Mussolini did not bow his head before Hitler's dictatorship either. When Hitler sought to occupy the neighbouring country Austria, Mussolini declared in forthright terms that Italy was of the view that Austria should remain an independent country and not come under German domination. The Duce had a valid reason for this policy, since a powerful German Empire coming nearer to the frontiers of Italy would have posed a permanent threat to the territorial integrity and independence of the country.

Hitler planned to win over Mussolini to his side and he met the Duce for talks at Venice in the year 1934. It was Mussolini who scored a victory in those discussions and as an outcome of this, the Nazis had to commence the winding up of the razzledazzle in Austria.

But the very next year, when Mussolini sent his forces to encircle Ethiopia, he came into confrontation with Britain and France. In order to meet this new hostility, Mussolini was forced into an alliance with Hitler.

His eyes clouded with imperialist fancy, Mussolini occupied Albania in the year 1939. His head turned by the Victory, he invaded Greece during the next

year. But this time he had bitten a little more than he could chew on his own, for he met with unprecedented resistance from Greece. Ultimately he could enter Greece, but only with the help of Hitler's battalions.

That was more or less the beginning of the end of his dominance. The defeats he sustained in Africa accelerated the process of his downfall; and in the midst of all this, resistance to his rule mounted within his own country. Quite a few Members of the Fascist Council itself were watching and waiting for an opportune moment to topple him.

In the year 1943, the Allied forces landed on the island of Sicily which forms one end of Italy. Mussolini's grandiose ambition had been to make the Italian army march into all the countries of the world; but now, the armed forces of just those countries of the world that he had sought to subjugate, were gathered in strength, on Italian soil. The members of the Fascist Council chose this moment to get into action. They took over the Government and placed Mussolini under arrest. But Hitler who desired the continued participation of Italy in World War II despatched his soldiers, secured the release of Mussolini in a tricky manoeuvre and deposited the Duce in Northern Italy where he still commanded some influence.

Mussolini set up a puppet Government there, but the presence was not to last long. Hitler's dictatorship itself was

shattered to bits soon afterwards. Mussolini who sought to flee thereupon, was shot dead by partisans as he was nearing the Swiss frontier.

The corpse of the flamboyant Dictator was dragged to Milan City where it was suspended head downwards, for all to see and jeer at. He who had arrogantly described democracy as a putrefying corpse was himself reduced to a decomposing cadaver swinging macabrely in the wind.

If you look at Italy on the world-map, it would convey the

visual impression of a leg wearing a boot. Benito Mussolini was the Knight Errant of Rome who did a maniacal dance-number with a view to bringing the world under that shod foot.

It was only after some days of public display, was the corpse of Mussolini handed over to his relatives. It is the sincere feeling of the Italy of today that of the tombs for dictators, Mussolini's should be the last.

As I came to this stage of my reverie, I realised that our car

had reached the hotel where accommodation had been provided for us. The waves of thoughts about the rise and decline of Italy, that had held sway on the screen of my mind during the period of our journey from the Tivoli Garden to the City of Rome, subsided. Thoughts of a more mundane nature took their place, since arrangements had to be made for our onward travel to Zurich in Switzerland on the very next day.

(To be continued)

COTTON IS NOT FORGOTTEN

The Tamil Nadu Agriculture Department is drawing up a crash programme to step up cotton production in the State.

Tamil Nadu now produces about 4.56 bales a year against a total annual requirement of 10.5 lakhs bales.

It is proposed to raise MCU-5 (Madras-Cambodi-Uganda) cotton, recently developed at Coimbatore over 80,000 to one lakh acres out of the 2.5 to 3 lakhs acres under irrigated cotton in the State.

MCU-5 has better staple length and spinning quality.

It is also proposed to replace the Lakshmi cotton raised in

Tirunelveli district by M.C.U.-6, another new variety named "Bharathi".

It is hoped to reach a production of five lakhs bales this year and this would be further stepped up through the crash programme by stages.

Cotton is one of the important commercial crops of Tamil Nadu. It is raised both as dry and irrigated crop in about 424,270 hectares of which 115,930 hectares are irrigated in Tamil Nadu. Combodia Cotton is raised as pure crop in some districts like Coimbatore in rotation with millets and pulses. Rainfed Karunganni Cotton is grown as mixed crop with black gram, coriander and tenai.

Cotton production in Tamil Nadu has increased from 230,000 bales in 1950-51 to about 397,230 bales in 1969-70. The average yield of cotton (lint) per hectare in Tamil Nadu is 187 Kg. while the All-India average yield is 113 Kg. per hectare according to the figures of 1966-67. But the total production of cotton in Tamil Nadu is not adequate to meet the growing demand of the spinning mills of Tamil Nadu. The peculiar feature of our State is that on account of the preponderance of the handloom industry, the mill industry developed its spinning capacity more than its weaving capacity. And yarn is also an important item of the

export. Dearth of cotton will throw these mills out of work.

Since there is not much scope for expansion on the area under cotton, the Government of Tamil Nadu is concentrating of intensive cultivation methods of cotton. With a view to increase cotton yield, package programme is being implemented in Tamil Nadu. Almost the entire irrigated cotton area have been covered by package programme. The package area of irrigated cotton has shown increased yields by as much as 80 to 100 per cent when compared with the average yields in non-package areas. The package programme has been extended for rainfed cotton also from 1969-70 onwards.

A major break through in the evolution of quality cottons has been achieved by the recent release of the new strain, MCU-5, in Tamil Nadu.

The new strain MCU-5 has a staple of 1-3/16. In actual mill tests, it was adjudged to be eminently suitable for spinning 60s yarns, the tensile properties of which were quite comparable to those of Sudanese cottons spun to this count.

To evolve strains possessing both yield and quality, cotton germ plasma covering a wide range of economic characters introduced from foreign countries is combined with the local types. The release of MCU-5 marks the first breakthrough which, it is hoped, will be followed by more in the near future. The pedigree of MCU-5 includes cottons of diverse origin, like the indigenous Cambodia

strains and varieties from east Africa, U.S.A. and West Indies.

On an average, MCU-5 yields about 19 quintals of kapas per hectare which is more or less on par with its predecessor MCU-1. It has a better micronaire value of 3.2 against 4.2 of MCU-1 and a higher bundle strength of 8.1 as compared to 7.5 of latter. It has a ginning outturn of 34. This is considered quite good. Its real merit, however, lies in its high spinning capacity of 70s HSC high stencil cotton in contrast to 45s of MCU-1. In mills, it yields yarns of standard strength when spun to 60 counts.

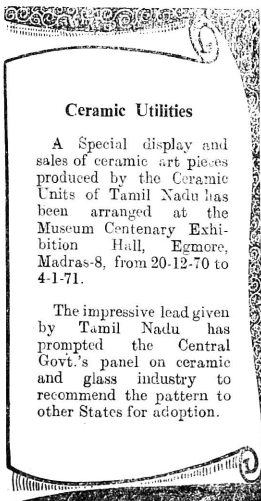
Another outstanding feature of MCU-5 is its wider adaptability. Although it is now released in the irrigated winter Cambodia tract of Tamil Nadu where the

normal sowing time is August-September and harvesting period February-March, it has already manifested its suitability in the preliminary trials, to the summer Cambodia tract of Tamil Nadu also. If the results prove to be consistently in its favour, it could be taken up for commercial cultivation in summer sowing also.

Steps are being taken to multiply pure seeds of this strain and from 36 hectares raised during the current season about 225 quintals of seeds, enough for raising, 1,200 hectares during the ensuing season, have been procured. When this strain ultimately spreads over the potential area of about one lakh hectares in Tamil Nadu alone, it may yield about two lakh bales matching with the imported cotton in quality.

"Sujata", the extra long staple variety evolved by the Regional Research Centre of Indian Agricultural Research Institute, Coimbatore will pave the way for a bright future for Tamil Nadu, as it has a staple of 1-21 inch. It is suitable for spinning 80 to 100 yarns.

Another outstanding feature in cotton development in Tamil Nadu is the latest release of the strain "Bharathi," i.e., MCU-6. This strain will increase the production of rainfed cotton. It will give 49.1 per cent more yield in terms of cotton kapas and 63.2 per cent more yield in terms of lint than the existing lakshmi cotton. A farmer can get additional net profit of Rs. 504 per hectare through the cultivation of "Bharathi" alone.



Ceramic Utilities

A Special display and sales of ceramic art pieces produced by the Ceramic Units of Tamil Nadu has been arranged at the Museum Centenary Exhibition Hall, Egmore, Madras-8, from 20-12-70 to 4-1-71.

The impressive lead given by Tamil Nadu has prompted the Central Govt.'s panel on ceramic and glass industry to recommend the pattern to other States for adoption.

SEDATIVE SURGERY CONTROLS VIOLENCE IN MENTAL PATIENTS



During the recent All-India Conference on Mental Retardation held at Rajaji Hall, Madras from December 4th to 8th, 1970, Dr. V. Balasubramaniam, Hony. Clinical Professor of Neurosurgery, Madras Medical College read a paper on "Surgery in Mental Retardation" to say that some mental patients showing signs of violent behaviour were being treated with sedative neuro-surgery in General Hospital, Madras with good results. The sedative surgery is a method pioneered by Japanese Doctors and has so far been done on 146 patients in General Hospital with positive benefit to the patients, he averred.

Dr. Balasubramaniam, says:—

The brain develops at a phenomenal rate in the first few years of life. By the time the child is 3 or 4 years old the brain reaches the adult size. Subsequent changes with education and learning are more in the nature of neuronal organisation. So, if the disabling causes are not remedied within this critical period, the damage is extensive and at most times irrecoverable. This imposes a great responsibility on the family physician and paediatrician.

Some of the causes are (a) *Hydrocephalus* where due to accumulation of cerebro-spinal fluid inside the ventricles and ventricles enlarge and stretch the brain matter to a paper-thin layer.

(b) *Craniostenosis* : Here due to premature closure of the sutures the skull does not enlarge

and so the brain is not allowed to grow.

(c) *Subdural effusions* : Due to minimal trauma at the time of birth, small collections of blood, serious effusions or cerebro-spinal fluid collect between the skull and brain. These collections impede the proper development of the part of the brain immediately below. Unless they are removed in time the results are bad.

(d) *Metabolic disorders* cause brain damage but the detection and treatment are in the realm of the physicians.

Cerebral Palsy

Cerebral palsy is a common condition in our country. These children suffer from a varying degree of paralysis of the limbs. Because of this they are confined to the bed or the house. This prevents the proper development of the brain. The timely alleviation of the motor disorders helps in their mingling with other children. This facilitates the development of the brain. This has been seen again and again in our cases. Unrelieved motor-paralysis with consequent failure of brain development is one of the common causes of mental sub-function.

The patient with mental retardation may have certain symptoms and behavioural alterations which may have a greater impact on the family and society. These symptoms consist of restlessness and wandering. It is difficult to restrain these children. They have to be tried to the post, otherwise

**Madras
Doctors
Adopt**

**Japanese
Surgical
Innovation**

they run about and upset everything and everyone. They cannot be put to school because they cannot be controlled by the teacher and further they have a demoralising influence on the rest of the children. Their parents have to be constantly on the vigil lest they run into danger. Some of these patients have other symptoms of a more serious nature. They have a very low threshold for anger and may fly into a catastrophic rage on the merest trifle. This outburst of anger might last for days when they become destructive and break everything at sight ; or they may become violent and attack others on sight. This aggression is directed towards everyone young or old ; and everything animate or inanimate. In some, the aggression is only an outburst which subsides after some time. In some, it is there all the time. During this period of aggression they may set fire to things and even hurt themselves. Such patients are a source of great disturbance to the family. The parents have to change their residence frequently because the neighbours cannot put up with a tornado in their midst. Many of these are picked up by the police for hurting others. Some parents actually welcome this. Some of the more practical actually disclaim these children and they land up in the mental hospital.

The Behavioural Cortex

These children till very recently could not be helped by any means. Some of the restless ones were helped by certain drugs

like amphetamine (or what is popularly known as dexedrine). But the more violent ones were not helped. Tranquillisers or sleep producing drugs failed to benefit even when given to the limit of tolerance. For a long time various operations had been done at different areas in the brain. These were not helpful.

A decade ago, the Japanese neurosurgeons had come out with operations directed at specific areas in the brain. These areas belong to a part of the brain which was once dismissed as 'old' brain. This part of the brain is now called the behavioural cortex. This controls the behaviour both of the body and mind. Following the lead of Prof. Narabayashi and Prof Sano of Tokyo, we in the Institute of Neurology at General Hospital, Madras have been operating on the various parts of the behavioural cortex. This is possible because of the new innovation in neurosurgical technique called stereotaxic surgery. By using the stereotaxic surgery technique we have been able to eliminate certain specific areas in the depths of the brain. Once this is done, the patients become quiet and are amenable to further treatment. These operations are (a) Stereotaxic amygdalotomy and (b) Stereotaxic hypothalamotomy. These operations have been called collectively as sedative neurosurgery by us. The Operation of stereotaxic surgery can be called, the three-dimensional surgery of the brain. It is an operation that can be done through a small

opening in the skull. But it is an operation that demands extreme precision. However it is of a safe procedure. *We have been operating even on very young children provided the symptoms justified the procedure.* In most cases electrophysiological studies have been done with the electrode in the depths of the brain to verify the position of the electrode and to determine the nature of the defect.

Behaviours can be rectified

Stereotaxic amygdalotomy has been done by us in 146 patients. This operation has been done on both sides at one sitting in some cases. We use a special proforma to assess these cases. The elimination of the amygdala not only induces a placidity but also confers a positive benefit on these patients. Many of them become more co-operative, more aware of the dangers and improve in psychometric rating. This has led us to postulate that these behavioural alterations follow damage to certain specific areas in the brain and surgical attack aimed at these areas gives not only relief from the symptoms but produces an overall change for the better.

Opinion, was strongly divided on the usefulness of these procedures. We can now say, on the basis of our experience, that there is a distinct place for these surgical procedures in the management of these cases.

The dreams of poets have a way of fulfilling themselves. This issue of Tamil Arasu which is brought out as a homage to the memory of Poet Bharathi is a fitting medium to carry an interview with an American girl who is studying Tamil in Madras. For, it was the ardent wish of Bharathi that Tamil should reach all corners of this earth. Miss Susan Nield is one of many, though born in other countries, heir to their own rich languages, are studying Tamil to enrich Tamil as well as to enlarge the scope of the language of their countries.

MEET Miss SUSAN



One pleasant evening! The terrace of a house in Arumbakkam made a happy setting for a pre-arranged interview with the tall and slim Miss Susan Nield, born in California, student of Chicago University and residing in Madras to study Tamil. It was an article which appeared in 'Span' that enabled 'Tamil Arasu' to seek this interview. The Arumbakkam terrace is a happy blend of the charm of a Tamil village and some measure of city sophistication and so was Miss Nield in her handloom saree, a picture of sophistication softened by simplicity. Obviously she likes the warm evening Sun, but not the glare; her choice reading material lay scattered around her as we approached her.

Miss Susan Nield is residing at the house of Prof. G. Viswanathan of Vaishnav College and she seems to have become a member of the family. She is endearingly called 'Susan' by the members of the family. When

our photographer wanted to take snaps, she called a small boy, the Professor's son, to be with her for the photo. She called him 'Thambi', meaning brother in Tamil. She talks to the boy and his grandmother only in Tamil. The very manner of her conversation in Tamil shows that she has become one with the family.

Miss Susan speaks her mind

Question: What is the state of Tamil Study in American Universities?

Miss Susan: To Americans, for a long time, 'Indian languages' meant only Sanskrit and Hindi. Only these two languages were taught and studied in American Universities. Scholars interested in studies about India used to concern themselves with the study of these two languages alone. It is very recently that American Scholars have come to direct their attention to South Indian languages, particularly Tamil.

**An
Interview
With An
American
Girl
Studying
Tamil
In Madras**

Question: Are there facilities for studying Tamil in America ?

Susan: Yes, there are three Professors of Tamil in the Chicago University where I studied. They are Dr. Ramanujam and Prof. E. Annamalai from Tamil Nadu and Kamil Szhvelebil from Czechoslovakia. Thanks to their interest and inspiration, many students have enthusiastically taken up Tamil study. Other American Universities also have made arrangements to facilitate Tamil study.

Question: What made you learn Tamil and when ?

Susan: When I was studying in America, I didn't hear at all that "South India" as such exists. My optional subject was Government. I came to India in 1964 to learn Hindi. I stayed in Uttar Pradesh and learnt Hindi.

It was there that I was introduced to some Tamils in Delhi. I had an opportunity to hear Carnatic Music which I enjoyed most. I felt that American and North Indian Scholars had neglected Tamil and Tamil Nadu. This feeling roused my curiosity to study the history of Tamil Nadu in detail. When I returned to America, I learnt Tamil in the Chicago University for two years.

Question: When did you come to Madras ?

Susan: I came to Madras once before. After staying for three months I went back. Now I have

come for the second time. Six months have elapsed. I will be here till June next.

Question: Who teaches you Tamil and where ?

Susan: My Professor Thiru Balasubramaniam comes here twice a week to teach me Tamil.

Question: Is it in the method of learning in Schools ?

Susan: I understand what you mean. My purpose is not just to learn Tamil.

My intention is to study the history of Tamil and South India, and the development of Madras City with reference to the changes between 1800 and 1860. I must submit a thesis. A knowledge of Tamil will be of great help in my research. Now I am able to read Tamil books and journals.

Question: Have you contacted any Tamil Scholar ?

Susan: I often meet Dr. M. Varadharajan and Dr. Raghavan, and also the Director of Tamil Nadu Archives in Madras. They help me much in my research. I shall meet many other Tamil Scholars also. I want to meet members of families whose forefathers were residents in Madras City in the last century. If any such persons meet me, it would help my study much.

Question: Do you enjoy Carnatic Music now ?

Susan: I haven't stopped with enjoying Carnatic Music. I am

learning it too. Mrs. Vedavalli is my Music Teacher.

Question: Have you visited places other than Madras in Tamil Nadu ?

Susan: I have visited places like Tanjore and Kumbakonam. The spectacular sceneries of nature and the architectural monuments of sculptures and tall towers took me aback.

The Womenfolk of Tamil Nadu are gentle and kind. One of the main items that has attracted me is the Kanchipuram Silk Sarees. How beautiful the Kanchi Silk is ! When I return, I shall take the Kanchi sarees along with Tamil books.

Question: Do you like our rice meals ?

Susan: I like your rice meal very much. You people eat quickly. We do it slowly. We take a long time for dining. Wheat chapathi serves our purpose of eating leisurely, chatting with members of our family.

Question: What do you propose to do with your knowledge of Tamil ?

Susan: After submitting my thesis I may become a Tamil Teacher.

Question: How did you come to stay with the Viswanathans ?

Susan: I was introduced to the Viswanathans by a relative of theirs in America. Further I like to be away from the bustle of the city.

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in abundance with this criminal associate. Added to this, it was found that the boy was easily suggestible.

Guidance to the Father!

We found in this case, guidance was necessary to the father of the boy than to the boy and the father was co-operative. After a couple of sessions with the father, which gave him insight into his son's mind and behaviour, it was recommended to the juvenile court to release the boy under a bond and probation for a period of one year and direct the Probation Officer to visit the juvenile periodically. It is almost a year, the report about the boy has been good.

Prakash was an adolescent boy and therefore he was neither treated as a child nor as an adult. It is during the period of adolescence that individuals look for ideals, often at those who excel in physical activities, as may be seen from the popularity of 'stars' athletes, etc. Prakash simply did not have a healthy ideal.

Let me cite another case which is interesting from another

point of view. It is the case of Mani, aged 14 years, an inmate of Child Welfare Home, charged for attempting to commit suicide by hanging himself.

Mani has an elder sister and a younger brother. When his mother eloped with another man, his father simply deserted the children and his whereabouts till today is not known. Mani uncared for, desperately went here and there and finally landed in the institution mentioned above.

In the institution, he studied up to III Standard and learnt mat weaving and the like. However, he found other inmates wanting in orderliness and were violating regulations of the institution. He also felt, the authorities of the institution were hostile to him. Therefore he kept himself almost aloof most of the time minding his work.

At the Bureau, a thorough investigation revealed incipient symptoms of schizophrenia. It also revealed strong needs for affection and belongingness along with superior intelligence. While he was at the Bureau, he often

requested us to find somebody to adopt him.

Since the boy found the environment of Child Care Home hostile and since it was not possible to keep him for ever with us, we

recommended that he may be sent to the Senior Approved School and given proper schooling as he had superior intelligence and special attention to his needs, which remain unfulfilled.

Now in this case, an active drug and psychotherapy are necessary at the Approved Schools, for which, I am afraid, there are no facilities at present.

So far in Madras and as in rest of the country, we have been waiting till the children and youth violate the Madras Children Act and Indian Penal Code, and brand them as delinquents and then try to find out ways and means of dealing them. In my opinion, our work should begin at the preventive side of delinquency. For this, one Guidance Bureau is not enough. The Department of Education, Government of Tamil Nadu, should be persuaded to start Child and Juvenile Guidance Clinics in different parts of the City and districts. A State or the nation is measured in terms of its citizens—citizens healthy in mind and body. A child of today is a citizen of tomorrow.

The Boy's Clubs in the City and districts have been doing effective work in the prevention of juvenile delinquency, under the presidentship of Mr. S. M. Dias, Deputy Inspector-General of Police. We should have many more such clubs located in different parts of the City and districts.

Our energy should be directed towards rehabilitation of discharged delinquents. Some of the Kleptomaniac cases must be

At the 15th Annual Day.



carefully isolated and treatment given in the Approved Schools. Otherwise, they are bound to resort to the crime, again and thus recidivism.

The main function of the Bureau is to observe, test, evaluate and counsel on the children referred by the Juvenile Court as well as by the private agencies and the public. There are four post-graduate research scholars who examine the delinquent children with deep interest and patience. The scholars are P. Jaya Chandran, M. P. Natarajan, K. Chockalingam Pillai and Miss S. Parvathi. Last year 200 cases were studied and reports were submitted. More than 20 per cent of the total cases referred by the Juvenile Court last year were epileptics, mental defectives and some form of handicapped children. With intensive effort these unfortunate children were helped to be placed in the right institutions and proper medical attention wherever necessary was recommended. Various agencies like Bala Vihar and Mental Hospital help the Guidance Bureau in their effort.

A Research Project Report namely, "A Psycho-Social Study of Institutionalised Victims of Immoral Traffic and Commercialised Vice at Madras City" has been published. Apart from innate qualities social environment is the major factor that makes or mars the child. Environment has a greater impact on the children moulding their character. The proverb "Tell me your friend, I shall tell your character" is fully proved by these helpless children. Discordant families spoil children to a great extent.

The Society and family play a great role in building up the character of the children. There are four Government Certified Schools for boys and one Senior-cum-Junior Certified School for girls, the former functioning at Chingleput, Ranipet, Thanjavur and Tattaparai, respectively and the latter at Prusawalkam, in the Madras City. Among the boys' schools, there are two Senior and two Junior Certified Schools to suit the boys of various age-groups. Besides, there are fourteen private institutions, in the State which have been recognised

and aided by Government, to receive certified boys or girls. Among them, special mention may be made of the Seva Samajam Boys' Home and Bala Mandir in the Madras City.

The correctional treatment programme that is followed in the Government Schools, aims at reforming the boys and girls, giving them an all-round training in arts and vocational branches and rehabilitating them as useful members of society. The schools are no longer "miniature jails." The inmates are no longer locked up or guarded as criminals. Open dormitory system is successfully followed. Boys and girls are sent home on leave on their own responsibility. They are allowed to move about freely. They have their own law-classes where they own up their mistakes and prescribe and receive their own punishments. They have their School-Banks which teach them the value of saving their pocket money and School-shops, where they purchase useful things. They have their own Literary and Dramatic Societies which give full scope to their latent and original talents.

Thiru K. V. Subbiah addressing the 15th Annual Day meeting of the Juvenile Guidance Bureau.



CHANGES IN THE REGISTRATION PROCEDURE.

From 1st JANUARY 1971.

The changes introduced in the filing system of Property Registration is coming into force from 1st January 1971.

The changes effected to improve the filing system are as follows:

(i) The copies of documents (to be presented along with the original documents), that are now pasted to file books in registration offices will hereafter be bound into volumes by departmental binders ;

(ii) The size of the registration copy forms on which the copies are to be written will be bigger approximately twice the size of the present form and consequently the cost of the form will be 10 paise instead of 5 paise, the present cost ;

(iii) The requirement that copies should be prepared only in the prescribed registration copy forms will apply to all documents without any exemption. Copies of documents evidencing transactions of a temporary character relating to certain bodies and institutions like Co-operative Societies, Land Development Banks, incorporated companies, institutions, etc., which are now exempted from the above requirement, will also have to be prepared only in the prescribed registration copy forms in future.

MOBILE OPHTHALMIC UNIT EYE CAMP AT TIRUVANNAMALAI.

The Mobile Ophthalmic Unit of the Madras Centre attached to Government Ophthalmic Hospital, Madras will conduct its 35th Eye Camp at the premises of the Municipal Boys High School, Tiruvannamalai at Tirukoilur Road for a period of 14 days from 25th December 1970 to 7th January 1971 for treating eye diseases of poor patients in Tiruvannamalai and surrounding villages. Eye operations (Cataract, etc.) will be performed by the Surgeons of the Government Ophthalmic Hospital, Madras on 27th, 28th and 29th December 1970. Patients requiring operations should get themselves admitted in the Eye Camp on or before 26th December 1970. After operations, the patients will have to stay in the Eye Camp till 7th January 1971 for the post operative treatment. During their stay in the Eye Camp, the patients will be supplied with free diet, medicines, etc.

CENTRAL SALES TAX

Lok Sabha Select Committee Sitting at Madras.

The Select Committee of Lok Sabha on the Central Sales Tax (Amendment) Bill, 1970 has proposed to hold its sittings at Madras on 9th and 11th January 1971 to meet and hear the views of the local trade, chambers of Commerce and industry on the proposed legislation.

HARIJANS RECONVERTING FROM CHRISTIANITY TO HINDUISM.

Production of separate
certificate.

It has been represented to the Government that Harijans reconverted from Christianity to Hinduism are experiencing difficulties in getting community certificates.

The Government have examined the matter and they consider that in order to enable the officers to issue community certificates, it is desirable to publish particulars such as, parent's name, date of birth of the candidate, if he had reconverted to 'Hinduism' his native place, and the date on which he declares himself as a Hindu.

The Government also consider that S.S.L.C. is a permanent record, and any correction in the record would lead to complications and it will be enough if the Harijans reconverted from Christianity to Hinduism produce separate certificate regarding their community, age, etc. They, therefore, authorise the Director of Stationery and Printing to publish in the *Tamil Nadu Government Gazette* the particulars, such as parent's name and date of birth of the candidates, reconverted from Christianity to 'Hinduism' their native places and the dates on which they declared themselves as Hindus.

Tamil Nadu has won the President's shield for the third time in the All-India Skills Competition of Industrial Training Institutes.

Receiving the shield at Rajaji Hall on 28th November 1970 from Union Labour Minister Sanjivayya on behalf of the State, Industries Minister Madhavan disclosed that the Tamil Nadu Government was constituting "cells" in all districts to prepare a list of craftsmen needed by industries and thus to provide a need-based intake of trainees.

He suggested to the Union Minister to set up similar cells on an All-India basis also. Over 13,000 craftsmen were passing out from the 31 ITIs under the State Government every year, he said.

Presiding over the function, Labour Minister N. V. Natarajan expressed concern over the growing unemployment problem and stressed the need

CRAFTSMEN TRAINING

TO SUIT CHANGING
TECHNOLOGY

for extension of craftsmen training programmes.

The Union Minister also gave away special prizes to the eight "Best Trainees" from all over the country. He also emphasised the need for diversification in industrial training. He said it was the only answer to the changing needs introduced by new techniques.

The eight prize-winners, each of whom received a cash prize of Rs. 5,000, a medal, a merit certi-

ficate and a tool kit costing nearly Rs. 1,000 were :

Kumari Nirmala Verma of New Delhi (Cutting and Tailoring), Thiru J. Hirudhayaraj (Electrician), Thiru G. Shanmugham Welder) and Thiru A. Ramaswamy (Motorvehicle mechanic), (all from Tamil Nadu ; Thiru Jyotirmoy of Hyderabad (Fitter), Thiru Mohammed Asadullah of Hyderabad (Turner), Thiru Tarlochan Singh of Ludhiana (Machinist) and Thiru Lalit Kumar Chauhan of Bombay (Instrument mechanic



A Poet's gift to Cosmonauts!

Chief Minister Thiru M. Karunanidhi presented a set of his works to the Soviet Cosmonauts when they called on him last month.

Opposite Page

1. & 2. The Chief Minister, the Minister for Food and the Minister for Agriculture visited the areas hit by floods, on 23rd November 1970. The Chief Minister distributes food to the affected persons.

3. At Teynampet, the Chief Minister declared open a Corporation park. Also in the picture are Thiru Balasundaram (then Mayor), Thiru Arangannal, M.L.A. and Thiru V. Munuswamy, M.C.

4. 6. & 7. The Chief Minister distributed pattas to the landless people at Tiruvannamalai.

5. Chief Minister with the Soviet Cosmonauts at a City Reception function.

Last Page

1. The W. German journalists, on a visit to the city, called on the Chief Minister, Thiru M. Karunanidhi, at his residence on 26th November 1970.

2. At Madras, the Governor, Sardar Ujjal Singh, laid the foundation stone for the college named after Guru Nanak. The Chief Minister presided over the function. The Education Minister Thiru V. R. Nedunchezian was present on the occasion.

3. The 22nd Anniversary Day of the N.C.C. was celebrated at Nehru Stadium on 22nd November 1970. The Education Minister takes the salute.

4. Tamil Nadu has won the President's Shield for the third time in the All-India Skills Competition of I.T.I.S. Union Minister Sanjivayya presented the shield. State Labour Minister Thiru N. V. Natarajan and Industries Minister Thiru S. Madhavan were present.

5. The 3rd National Conference on mental retardation was held at Rajaji Hall on 4th December 1970. The Governor of Tamil Nadu and Minister for Agriculture visited the exhibition.

6. The Tamil Nadu Police team which annexed the championship at the All-India Police Meet held at Simla, for the 3rd year in succession arrived at Madras on 23rd November 1970. Thiru R. Mahadevan, Inspector-General of Police received the team at the Central station.

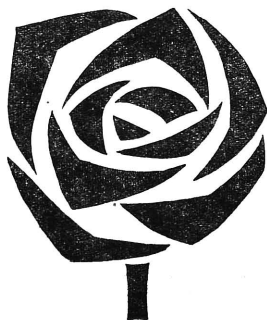
7. The Fifteenth Annual Day of Juvenile Guidance Bureau, was held at Egmore on 23rd November 1970. The Minister for Religious Endowments Thiru K. V. Subbiah was the Chief Guest.

CENTRE-SPREAD

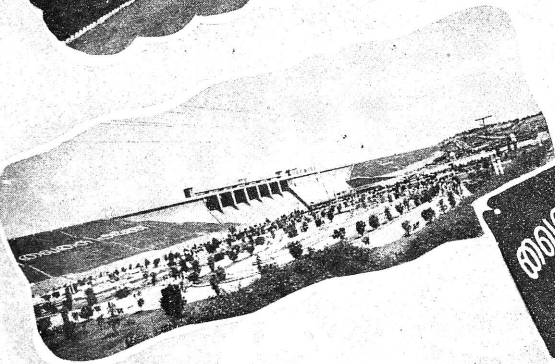
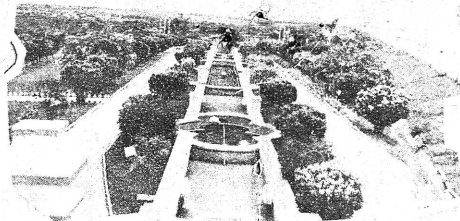
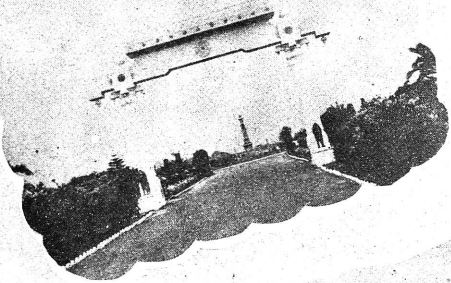
The Vaigai Dam in Madurai District has been developed as a tourist attraction. Lying halfway between Madurai and Thekkadi, most tourists find it convenient to halt at Vaigai Dam for a few hours. All conducted tours include a visit to Vaigai Dam which is 50 miles from Madurai.

The Vaigai Dam was opened for irrigation in July 1958. It is meant to store the surplus waters of the Periyar lake and also the surplus waters of Vaigai River.

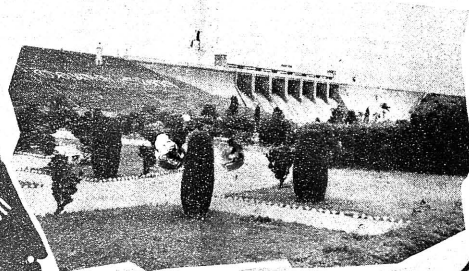
At present 17½ miles of canals take off the Vaigai Dam water to feed 20,000 acres in Madurai and Ramanathapuram districts. The Vaigai Dam was built at a cost of Rs. 3 crores as part of the II Plan. In the Fourth Plan, it is proposed to modernise the Vaigai channels at a cost of Rs. 4 crores. This scheme envisages construction of 2 regulators across Vaigai, one at Virahanur and another at Parthibanur with common channels on either side of these regulators to feed several existing tanks and channels for stabilising an extent of 95,882 acres existing irrigation.



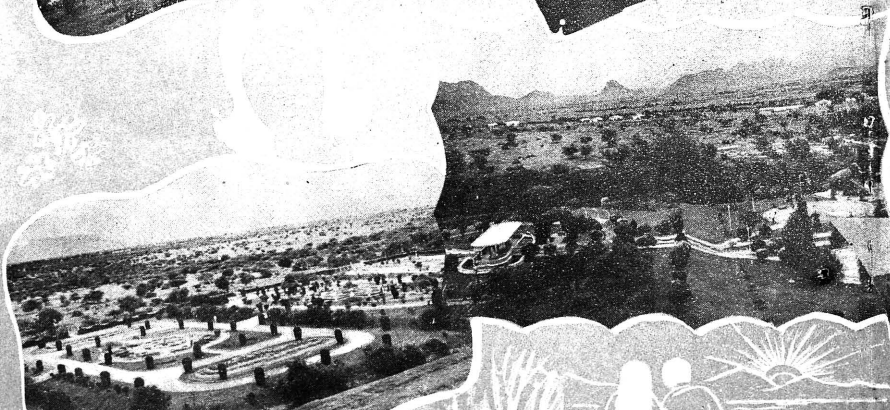


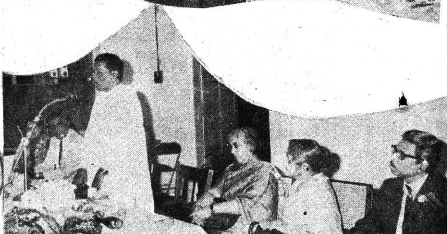
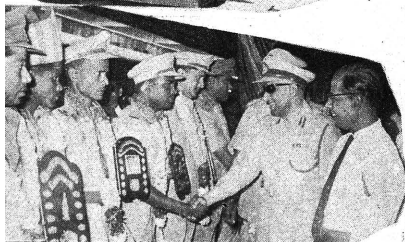
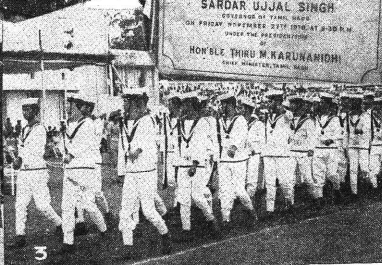
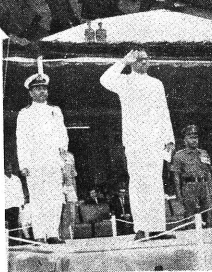


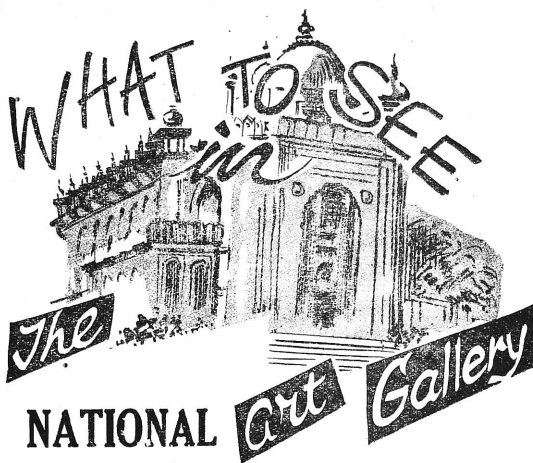
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VIEWS OF
VAIGAI
DAM







WHAT TO SEE

The NATIONAL Art Gallery

R. NAGASWAMY M.A.

Director of Archives.

The art of both secular and religious paintings is well known in Southern India long before the Christian era. *Tolkappiam*, the earliest Tamil literature, refers to the art of painting then in vogue. Sangam literature which are assigned to the early centuries of the Christian era throw much light on the nature of art and its influence on the social life of the people. The ceilings of temples were decorated with paintings depicting scenes from mythology. The bed chambers, courtyards and other halls of the kings and their retinue were beautifully decorated. Since perishable materials were utilised for construction of temples and halls nothing of this period has survived.

With the advent of the Pallava rule in South India paintings of

comparatively permanent nature were executed on the ceilings of rock cut caves. *Mahendravarma* Pallava, who ruled from Kanchi about 600 A.D. was a great connoisseur of art and was called "*Chitrakalapuli*" the tiger amongst the artists. Fortunately, the paintings at *Sittannavasal* executed at his command are left intact to speak to the future generation the gaiety and splendour of art during this period. His successors continued the patronage and fragmentary paintings are still available in some of the temples.

The great Cholas who ruled the South after Pallavas rivalled the Guptas of the North in patronizing art and literature. The rhythmic and graceful paintings of Tanjore *Brahadeeswara*

temple built by the great Raja Raja Chola is the best example of this period. The Vijayanagar kings who conquered the South in about 1350 A.D. and their successors, the Nayaks, followed the footsteps of their predecessors with the result that large scale wall paintings continued to be the fancy upto the beginning of the 18th century. Paintings representing various periods in the development of South Indian art, were copied from temples and are now exhibited in the picture gallery of the National Art Gallery, Egmore. We have no knowledge of the existence of miniature paintings as that of Rajasthani or Mughal, though it is not quite improbable that some kind of illustrations to manuscripts might have been in vogue. There undoubtedly existed a traditional school of painters who prepared the ground on wooden support with gesso and executed paintings by embedding gold stipples and colour pigments. It is not uncommon amongst this school to make use of pearls, precious stones, gems, etc., for such purposes. This tradition has continued to exist upto the last quarter of 19th century and has recorded a steady decline since then. The 18th century paintings of this school are exhibited in the left side panels of the main hall, virtually marking the beginning of various schools exhibited in the gallery.

During the iconoclastic rule of Aurangazib, the painters of the Mughal school had to seek asylum in Deccan for their livelihood. Some of the artists

migrated to Andhradesa, while some of them were appointed at the Court of Tanjore. The Maratha Kings called Rajas held sway over Tanjore of about 100 years from the middle of the 18th century, and due to the patronage of these rulers the Tanjore School of Art was ushered in. But the Tanjore school had a different setting and the characteristic of the traditional and Rajput schools were met and debased by influences from outside India. The former impersonality of the figures was lost. Like the Mughal school, the Tanjore school became almost completely human with Rajas and Ranis dressed up as for a photograph and turned their eyes towards the spectators. Devotion and imagination were reduced to next to nothing. Yet in both the Andhradesa and Tamil schools the oriental love of elaboration in costume and environment remained. This school is represented after the traditional school of paintings on left side panels of the main hall.

Rajput paintings

The miniature paintings produced at the court of the Rajput kings from a distinct group and they were contemporary with the miniatures produced in the Mughal court at Delhi. From the middle of the 16th century to the end of the 18th, an extraordinary activity of the school produced an immense number of paintings whose complete total is still a matter of conjecture. Of these by far the largest majority are small in size. The chief quality of the Rajasthani

paintings is their idealistic representation of the emotional aspects of the Indian. The figures of human beings and those of animals and birds are also idealistic. The themes are varied and sentiments of love and devotion are mingled with an exuberant joy of life the common subject matter being the Krishna legends. The most important class of the Rajasthani miniatures is the series of Ragamalas or paintings of the musical modes. The best

examples are those of the 17th century. The paintings, like the poems which they illustrate, represent situations of which the emotional colouring corresponds to the feeling or burden of the musical mode. These are exhibited in the sloping central cases, beginning from the 17th century Ragini paintings.

Kangra School

Between the late 18th century and early 19th century, the whole

A Ravi Varma Painting.



Kangra valley and adjacent Punjab plains were filled with very sensitive and highly emotional band of artists who were responsible for the ushering in of the Kangra school of paintings. The Krishna subject predominates in this school. Their chief feature is their expressive line in which they may be regarded as distant descendants of the Ajanta frescoes nine centuries earlier.

Mughal School

The Mughal emperors were enlightened patrons of art and they encouraged the art of painting. Akbar and some of his successors are said to have learnt the art themselves and invited master artists to their courts for illustrating many a masterpiece of Sanskrit and Persian literature. Among these illustrated works are the Hamsa Nama, Ramayana the Akbar Nama and other works. During its earlier phases, Persian influence was predominant while at later times it yielded steadily to indigenous influence. Religious and metaphysical ideas which were predominant in Rajput paintings did not enter into Mughal paintings which confined itself to visible and tangible things not thought of or imagined. Its chief subject contribution to art is its gallery of contemporary portraits, small and in water colour of the Mughal emperors and their eminent contemporaries. These were painted realistically without the atmosphere of symbolism though with a conventional departure from the normal in the halo round the head of royalty and the artificial arrangement of the feet. These



Another Ravi Varma Painting in Art Gallery.

find their place on the other side of the sloping cases.

Deccani School

The Deccani paintings are an off shoot of the Mughal school, which flourished during the 17th and 18th centuries under the patronage of local rulers of the Deccan states of Golconda and Bijapur. Portraits, Ragamalas and book illustrations formed the subject of this school as was also large scale paintings on canvas. Two specimens of paintings on canvas are included in the exhibits. Representative paintings of this school are exhibited at the right side corner panel of the main hall.

Paintings of Ravi Varma

The extreme of foreign influence in the development of Indian paintings, was reached with the advent of Raja Ravi Varma when he won the British Governor's Prize in 1873. Though he copied the western technique, Ravi Varma chose for his subjects, themes from Indian mythology. Because of his westernisation, he was not popular with the revivalists of Bengal. His competently drawn illustrations of legends reached a wide public and fixed at least a minimal limit of technical adequacy for this type of production. His son Rama Varma and a host of others carry on the Ravi Varma traditions. Amongst

his paintings, exhibited here, *Sakuntala* and *The Miser*, speak of his elegance.

Modern Paintings

A revivalist school of painting was started in Calcutta by E. B. Havell and Rabindranath Tagore who wanted to bring back to life the lost traditions of ancient Indian painting. The prominent artists of this school are Nandalal Bose, Roy Chowdhury Huldar and others. The works of these artists are characterised by a striving after the perfection of draughtsmanship and suggestion of spiritual significance unlike the ultra realistic delineation of subjects in western paintings. Further, great stress is laid on traditional technique and the choice of subjects from Indian life.

The revivalist school of Bengal is represented here by D. P. Roy Chowdhury, Sarada Charan Ukil, Abdul Rahman Chaghtai, Promode Kumar Chatterjee and others. These are exhibited in the right side panels of the main hall.

The Madras College of Arts has been able to discover a number of promising artists whose works are considered to be of a very high quality. Amongst these artists are K.C.S. Paniker, K. Srinivasulu, P. L. N. Murthy, S. Dhanapal and others. The modern trend amongst some of these artists is towards impressionism, a judicious selection from nature and a sketch improvisation rather than imitation. The near view that emphasised form is replaced by the distant view of objects seen out of door under the influence of light and atmosphere. Outlines are replaced by

opposing patches of light and darkness. At the rear hall of the gallery, are exhibited the paintings of this school.

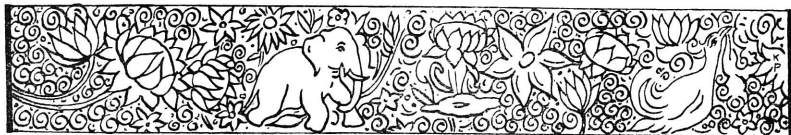
Recently yet another group of artists sought to revive the art traditions of rural India. The most important artist of this school is Jamini Roy of Calcutta. Two of his paintings find a place amongst the exhibits.

The National Art Gallery has also a system of making regular purchases of old and new paintings. It is sad however that there is not yet a total acceptance

of the 'modern' works. Actually it is not that they are modern, rather that they express all ideas ancient and modern in the contemporary mood. The ancient Siya-Sakti cult expressed in phallic symbols take a contemporary form in the paintings of Viswanathan and Bhaskaran. It is however a representative collection that we see in the National Art Gallery.



A Roy Chowdhury Sculpture.



ABOLITION OF HEREDITARY PRIESTHOOD

**REFORMS FOR
BETTERMENT
OF TEMPLES**

The Tamil Nadu Legislative Assembly has passed the Hindu Religious and Charitable Endowments (Amendment) Bill, 1970 to change the hereditary system of priesthood in Hindu Temples and to create an institution to train archakas to hold this office in our temples. This is one of the recommendations of the Dr. C. P. Ramaswamy Aiyar Commission of Enquiry into Hindu Religious Endowments and it is this which is in the process of becoming a law. An Expert Committee has also been constituted to draft a syllabus for the training of temple priests.

The New Training Institution is expected to cater to the needs of 9,347 temples administered by the Tamil Nadu Hindu Religious and Charitable Endowments Department. The department, in addition, is also in administrative control of 105 mutts and 787 specific endowments.

The current annual income of all these temples, mutts and endowments is Rs. 4-87 crores. The department derives an annual contribution from these institutions totalling Rs. 43 lakhs. The Government is bestowing serious

attention to improve the income of these temples from their respective endowments, as the last census revealed that income from the properties endowed on most of these temples is low and can be suitably improved by better management of their properties. At the same time the Government has set apart a sum of Rs. 4 lakhs every year for making lump-sum grants to poorly endowed temples.

Secular expenditures

The better endowed temples in the State maintain eight orphanages, one Thevaram School, two Arts Colleges, six Girls High Schools and two colleges of Oriental Culture. The Tamil College of Oriental Culture started by the Authorities of Manali Lakshmana Mudaliar Specific Endowments at Madras and Devi Kumari College for Women started at Kuzhithurai by Kanyakumari Devaswom Board are also functioning well. Several temples are running Siddha Medicine research centres and dispensaries.

Origin of temple worship

As has been rightly pointed out by learned authorities, Hinduism is more a way of life than a form

of worship. There are several stages in the development of Hinduism and Indian thought and philosophy. In the Vedic period, there was no reference to temple, i.e., the sacred place of adoration of God, or Mutt, i.e., the place where spiritual instruction is imparted by preceptors. In those times, the various manifestations of the Supreme being like Agni (fire), Vayu (wind), etc., were propitiated only by hymns and sacrifices without representing them in any form. In the latter Upanishads, however, the idea of a personal God was developed and devotion to such Godhead was inculcated. Such ideas were developed fully in the Ramayana and Mahabharatha. It may, therefore be said that it was from the days of the Puranas that the construction of temples assumed considerable importance. A definite mention about temple building was to be found only during the time of Kautilya. In the Kautilya's Arthashastra it is said, "In the centre of a city the apartments of houses of Gods such as Aparajita, Apratihata, Jayanta, Vajrayanta, Siva, Vaisravana, Asvina and Goddess Madira shall be situated."

**REFORM RECOMMENDED BY
C.P.R. AIYAR COMMISSION**

HINDU RULERS HAD STRICT CONTROL OVER TEMPLES

The development of temples in South India took place only during the last 13 or 14 centuries. The construction of the rock-cut temples in the Pallava Kingdoms of Kanchi during the 7th century marked the beginning of temple building activities in this part of the country. During the regime of Chalukyas, a large number of Jain and Hindu sculptures and temples sprang up. The Chola period from 1019 A.D. onwards was another notable era in the temple history. New types like those of Thanjavur and Thiruvavur, Rameswaram and Madurai came up. The Vijayanagar Kings enthusiastically continued and greatly embellished the Chola tradition.

Temples under Hindu Rulers

Historical records reveal that the Hindu Kings exercised strict supervision over the temples. The inscriptions in several temples speak volumes about the piety of the Kings of the by-gone days and their handsome endowments to temples. The rulers had specially appointed officers to supervise the working of the temples in their kingdom.

In the former princely States of Travancore, Mysore and Pudukkottai, the supervision of temple management was recognised as a duty of the rulers. The very basis of the kingdoms being theocratic, the kings had a responsibility in the protection and management

of temples. In Travancore, the kings ruled over their land in the name of Lord Padmanabha. These kings styled themselves as Padmanabha Dasa or the servant of the Lord.

British administration of religious institutions

The English who arrived in 1600 A.D. in the coromandal coast respected the local laws and customs. With the acquisition of the Jaghir by the company in 1640, their contact with the religious institutions began. For about 150 years between 1640, and 1790 A.D. there were only isolated instances which signified the contact. But the period 1790 to 1817 witnessed a closer association of the British rulers with the religious institutions. It was found that the income of many endowments had been mis-spent by the persons vested with the responsibility of managing them who outwardly seemed to follow the traditions of former rulers.

The first step at Legislation in 1817

Regulation VII of 1817 for the first time gave the company powers of supervision over religious institutions. The position has been clarified in the case of Raja Muthu Ramalingam v. Periyannayagam (1817) where the Judicial Committee observed as follows :—

“It is evident that before the Regulation (VII of 1817), the

British Government by virtue of its sovereign power, asserted as the former rulers of the country had done, the right to visit and supervise endowments of this kind and to prevent and redress abuses in their management. There can be little doubt that this superintending authority was exercised by the old rulers.”

The 1817 Regulation laid down that the machinery of supervision should be (1) The Board of Revenue, (2) Local agents, i.e., the Collectors, (3) Trustees, Managers, Superintendents, etc., who were the managerial staff. The Regulation enacted in 1817 operated till 1839. During this period it is on record that the endowments were protected better and administered on sounder lines.

Two decades of “No Law”

In 1839 certain Christian zealots and religious propagandists in the United Kingdom started an agitation urging that it was not one of the functions of a Christian Government to administer Hindu endowments and provide for the maintenance of Hindu temples and Muslim Mosques. During the period up to 1860 or 1861 the decision of the Court of Directors of the East India Company to relinquish the control was implemented. The Board of Revenue severed to the extent possible, its association with the management of religious institutions, although the Regulations

themselves continued to be in force. The absence of active Government control led again to mismanagement of temples and misappropriation of temple funds.

During the period 1842-1863, when no law governed the temple affairs, several attempts at legislation were made. All attempts proving futile, the Imperial Legislature, just 20 years after the Government had factually dissociated themselves, legalised the severance.

The Act of 1863 a failure

The Religious Endowment Act XX of 1863 was passed that enabled the Government "To divest itself of the management of religious endowments". The Act applied to all Hindu and Muslim public religious endowments in the Presidencies of Bengal and Madras (excluding Malabar). The enactment of this Act on 10th March 1863 marked the first step towards democratisation of temple administration. According to this Act, (1) the principle of direct election was introduced in the management of religious institutions. The committees appointed under this Act were given the powers that were hitherto exercised by the Board of Revenue and the Collectors; (2) Courts were authorised to take note of acts of misfeasance, neglect of duty, etc.

Owing to the inherent defects in the structure of the Act and the attitude of the people in general the Act of 1863 which was intended to provide protection to religious endowments proved by general admission, to be a dismal failure. The Act made no provision for supervision over an important and large class of temples of which the trustees, though not originally, hereditary, became hereditary between the years 1842 and 1863. There were also other defects which affected the smooth working of this Act. This Act, however, did not extend to the Indian States which were not then subject to the jurisdiction of the Indian legislative authorities. The religious institutions in these States enjoyed the encouragement and patronage of the rulers.

Attempts at Legislation again

The public voiced their opinion that the legislature and the Government should adopt a more helpful and dynamic attitude in respect of religious endowments. During 1870-1920, twelve attempts at legislation were made at Madras, Bombay and Calcutta. The Bills that were introduced in the Madras Legislative Council and the then Imperial Legislature were:

Madras Legislative Council.

1. Mr. Rama Iyengar's Bill (1872).

2. Sir W. Robinson's Bill (1877).
3. Mr. Carmichael's Bill (1883).
4. Mr. Sullivan's Bill (1886).
5. Mr. Muthuswami Aiyer's Bill (1894).

Imperial Legislature

6. Mr. Anantacharlu's Bill,
7. Dr. Rash Behari Ghosh's Bill.

Though none of the 12 Bills was placed on the Statute Book, they were on the whole useful in bringing out certain ideas. These ideas were later incorporated in Act I of 1925 which repealed the Act of 1863.

A Bill repealing the Madras Act I of 1925 and re-enacting its provisions in another Code with a clause validating all the acts carried out under the Act of 1925 was introduced in the Council in 1926. A hot debate was held in the Council on Bill V of 1926. As many as 457 amendments were brought to the 85 clauses of the Bill and its three schedules and the preamble. None of the important amendments was, however, accepted and the Bill was passed on 17th September 1926 and placed on the Statute Book as the Madras Hindu Religious and Endowments Act of 1927 (Madras Act II of 1927).

ABSENCE OF GOVERNMENT CONTROL LED TO LOSS OF TEMPLE FUNDS

THE TEN COMMANDMENTS OF 1959 ACT

The main aims of the Act of 1927 were : (1) to ensure better administration of certain Hindu Religious Endowments and (2) to remove doubts as to the legality of actions and things done under the Act of 1925. The new Act applied to the whole Presidency with certain limitations. It did not apply to the City of Madras and it was applicable only to Hindu Institutions. Only Public Endowments came under its purview. Religious and not charitable Endowments came within the ambit of this Act. The machinery of supervision was: (1) The Board of Commissioners, (2) Temple Committees, (3) Trustees of the temples and (4) Servants of Institutions.

Amendments to the Act of 1927

The Act of 1927 had to be amended several times. The amending Acts were: Madras Act I of 1928, V of 1929, IV of 1930, XI of 1931, XI of 1934, XII of 1935, XX of 1938, XXII of 1939, V of 1944 and X of 1946. All these ten amendments may be classified under one or other of the following categories :—

(a) amendment of an explanatory nature, (b) to expand the jurisdiction, (c) to facilitate administration, (d) to remove financial difficulties, (e) to make social reforms, (f) to effect a change in policy, (g) amendments arising out of judicial decisions.

The Acts V of 1944 and X of 1946 did not contain the proposals of the Congress Ministry in 1937 to Provincialise the Board. The Congress party which formed the Government in 1946 took up the proposal for re-examination in 1947. The bill aimed at (1) the consolidation of all the previous laws, (2) Provincial Government being vested with the powers of general superintendence of all religious institutions, (3) a Department of the Government taking the place of the corporate Body of the Hindu Religious and Charitable Endowments Board, (4) The Charitable Endowments coming within the purview of the proposed legislation and (5) restricting the scope of appeals to Courts. The Hindu Religious and Charitable Endowments Act of 1951 repealed the Act of 1927.

Within a few days after the Act of 1951 was placed on the Statute Book, it was challenged in the Courts of Law. The challenges aimed at (1) the consistency of some of the provisions of the Act with the constitutional provisions, especially those relating to Fundamental Rights, (2) the consistency of the Act with natural justice. The constitutional and legal implications of the 1951 Act were elaborately studied in what was

popularly known as the Shirur Mutt Case. This Act was amended by Madras Acts XXI of 1954, IX of 1956 and later replaced by the Madras Hindu Religious and Charitable Endowments Act, 1959 (23 of 1959).

Consolidation of the Law in the Act of 1959

The 1959 Act consolidated the law on the subject and it applies to all the Hindu Public Religious Institutions and Endowments except the incorporated and the unincorporated Devaswoms in Kanyakumari district and Shencottah taluk.

The salient features of the Act are briefly given below :—

1. Provision for the appointment of one member at least of the Judicial Service either as Commissioner or as Deputy Commissioner has been made compulsory under section 9 (2) of the Act.

2. Appointment of Executive Officers by the Commissioner for religious institutions other than mutts or specific endowments attached to mutts.

3. Constitution of Area Committees by Government with a Chairman and two to four members for each and ex-officio appointment of the Assistant Commissioner concerned as the Secretary of each such Committee but with no right to vote.

4. Constitution of an Advisory Committee consisting of 12 non-officials besides the Minister in-charge of the portfolio, the Secretary to the Administrative Department of Government and the Commissioner to advise Government in respect of the Administration of religious institutions and matters referred to it.

5. Provision for the removal of encroachments from lands belonging to religious institutions and the constitution of special tribunals for dealing with claims for compensation from persons dispossessed of such lands.

6. The creation of a Fund called the Madras Hindu Religious and Charitable Endowments Common Good Fund out of the contributions voluntarily made by the religious institutions from the surplus funds or by any person for the renovation and preservation of needy tem-

ples and their buildings and paintings and the promotion or propagation of tenets common to any class of such Institutions.

7. Conferment of greater rights to Matadhipathis and hereditary trustees having regard to the provisions of the Indian Constitution and the trends of decisions of the High Court and Supreme Court.

8. Provision for safeguarding the interests of religious institutions by way of surcharging trustees found to have misappropriated institution funds or expended them improperly or illegally even while inspecting the institutions without waiting for completion of audit.

9. Special provisions for the settlement of schemes for mutts by the Commissioner.

10. Provision for enabling the Deputy Commissioner, on being

satisfied that the purpose of a religious institution has from the beginning been or has subsequently become impossible of realisation, to direct by order that the endowments of the institution be appropriated to all or any of the purposes enumerated in section 66.

The Hindu Religious and Charitable Endowments (Administration) Department is constituted under the provisions of the Madras Hindu Religious and Charitable Endowments Act, 1959 (Madras Act, 22 of 1959) as amended. The Commissioner is the head of the department and he exercises supervision and control over all the religious institutions in the State subject to the provisions of the above Act. He has judicial functions both on original and appellate sides, under the provisions of the above Act.

ACHIEVEMENT UNDER HIGH YIELDING VARIETY PROGRAMME IN TAMIL NADU

The High Yielding Variety Programme was introduced in Tamil Nadu in the year 1966. This programme was a major step forward to increase production in a short period.

During 1966, as against the target of 3.00 lakh acres, 2.80 lakh acres were covered with ADT 27. An additional area of 43,500 acres was covered with Co. 25 paddy raised under a special programme. Thus the total area covered under the H.Y.V. Programme in the entire State of Tamil Nadu was 3.24 lakh acres.

The Government have taken special efforts to intensify the production, during the last three

years. The coverage of paddy under the H.Y.V. Programme during 1969-70 was 28.21 lakh acres, as against the target of 23.00 lakh acres.) The target fixed for the year 1969-70 (i.e. 23.00 lakh acres) was nearly eight times the target fixed for the year 1966 (i.e. 3.00 lakh acres). The achievement was also raised correspondingly to nearly eight times—viz., the achievement during 1969-70 was 28.21 lakh acres as against the achievement of 3.24 lakh acres in 1966.

The target fixed for the year 1970-71 for the entire State is 37.50 lakh acres. This is twelve times the target fixed for the year 1966.

The target fixed for the year 1970-71 for Chingleput district alone is 3.57 lakh acres. As against this target 5.35 lakh acres has been achieved.

The achievement made in a single district—viz., Chingleput district—is more than one and half times the achievement made during 1966 in the entire State of Tamil Nadu.

The Fourth Plan Target for the State in this particular programme of high yielding varieties was fixed at 33 lakh acres. It is of interest to note that in the second year itself the final year's target has been exceeded.

PARI'S PIRANMALAI

Parambu Malai (hills) finds frequent mention in the ancient Tamil classics. To day it is known as Piran Malai (hills). Apart from the three dynasties of the Cholas, Pandyas and Cheras there were numerous chieftians who ruled over small dominions in Tamil Nadu. Pari is also one such chieftian who ruled from this Parambu Malai. He is noted for his philanthropic outlook. He was a great patron of Tamil language and literature, art and music. So, poets and artistes always gathered at his Court, displayed their talents received generous gifts from him. Kabilar is one of the Sangam poets who presided over the Tamil academy at Madurai. Pari's great qualities attracted him. And King Pari was also eager to be always in the company of this renowned poet. Both of them became friends and Kabilar lived with Pari in that rich and fertile Parambu Malai.

There were perennial falls and numerous ponds of fresh water in the hills. Honey was plentiful in the forests and jack-fruits too. Millets were also grown in sufficient quantities besides various roots all of which served as fine delicacies of food. With such forest wealth the Parambu Malai presented a most beautiful spectacle of natural scenery in all its variegated forms.

This is the description given by the Sangam literature about these hills. Whatever may be



the reputation of these hills in ancient days, to day it has lost all its splendour. There are several hillocks adjoining this Piran Malai in a circular form which has created a dislike valley inside. Within this valley there are about fifteen villages. So far they have been completely isolated from the rest of the world. Even for the weekly purchases, these villagers will have to walk about 15 miles around the foot of the hills to reach the nearby weekly (Shandy) fair which is only at a distance of about 5 miles if a direct road is laid. That was the state of affairs until a few months back.

They Volunteered

There was a pass between two hillocks of the Piran Malai. It is about a mile in length. If a ghat road is laid through this pass the transport and communication problem of these villages can be easily solved. Though such a proposal was there for a number of years no step was taken to execute the project. All these years these villagers, were eagerly

waiting for a lasting solution to their hardship. For, even to sell their produce like paddy, groundnut and other commodities they have to make an arduous journey for about 15 miles around the hills to reach nearby Singampunari village or Piranmalai town. Then there was the problem of educating the children of these villages in the nearby High School.

A ghat road of about 3 miles was laid across the pass mentioned above at a cost of Rs. 30,000. It should be mentioned here that the entire stretch of the ghat road has been laid by the villagers themselves, as no contractor would take up this work. The village folk on the other hand volunteered for laying the road. The nature of the work can be understood from the fact that on one occasion it required about 27 men to remove a huge boulder. For professional labourers it may not be a task. But, for the villagers who are not accustomed to such work and



BAD ROADS CAUSE

ACCIDENTS

India, has a dubious distinction of leading the rest of the world as regards the number of persons killed annually in road accidents per unit number of vehicles. Till 1965, this index for 100 vehicles was close to 8 in the case of India, as compared to just one for a number of developed countries like France, West Germany, U.K. and the U.S.A. It is rather unfortunate not to take this seriously and many circles continue to attribute the cause of most highway accidents to human perversity, or vehicle defects and to, naively, believe that the road had little or no blame to share. It is true that the problem of highway accidents is a multi-dimensional one, comprising of man, machine and environment, in which a number of complex situation is possible. It is also true that enforcement of traffic regulations has a part to play. But more often than not, accidents could be traced, primarily, to inbuilt inadequacies of highway design. There are many instances where these inbuilt inadequacies of highway designs are solely responsible for such accidents. In fact, this was impressively demonstrated in the U.S.A. where a Spot improvement Programme was launched in 1964. It is even more gratifying that the cost of such improvements has been found to be very low but pay off high by reducing road accidents.

President, Indian Roads Congress.

that too on a ghat section it was really a formidable task. Undaunted, they completed the work.

During formation of the road on an average 140 persons worked for about 40 days in the ghat section. By the formation of this ghat road Melavenniruppu and other 18 villages are connected by a very short length of 7 miles.

The work of formation of the ghat road along the Piranmalai Hilly range was taken up for execution during 1969-70 under the Drought Relief Scheme. Formation of 14 link roads connecting the interior villages of the valley have also been taken up for execution which will be connected to the ghat road. There is now a proposal for metalting and black topping these roads at a cost of Rs. 2 lakhs. Thus one

of the essential and long-felt needs of these villagers has at last come to be fulfilled. It is a boon to this area which has been very backward. A centuries-old need was fulfilled in a trice because the will of the people was matched by a keen desire on the part of the Government to provide funds to redress the rigours of their hardship. Pari and Kabilar may come together again, to enrich the local legends with deeds of valour and wisdom as in days of yore.



Ramnad Breed of Sheep for Wider Rearing

The Ramnad breed of sheep or *Keelakarisal* as it should be called obtains its name from Keelakarisal in Aruppukottai taluk of Ramanathapuram District. The breed is distributed in Ramanathapuram, Paramakudi, Aruppukottai and Mudukulathur taluks of Ramanathapuram District and in Tirumangalam, Usilampatti and Nilakottai taluks of Madurai District. The places where the breed is available in pure and true to type are Keelakarisal, Keelakaruvai, Mandapam, Mudukulathur, Kamuthi, Aruppukottai and Kariapatti of Ramanathapuram District and Tirumangalam of Madurai District. The breed is also known as Karuvai, or Ramnad Karuvai.

The object of maintaining sheep in South India is primarily for the purpose of manure and mutton and the Ramnad breed is not an exception to the above object. The individual holdings of the breed range from about 6 to 7 ewes and one ram to about 45 to 50 ewes and about 4 rams. The Government had also undertaken schemes for the improvement of this breed, under the Plan schemes. The herd under the farm conditions were maintained in Government District Livestock Farms at Chettinad, Pudukottai and Abishekapatti and in Sheep Units at Sattur and Nanguneri

and Sheep Farm at Kattupakkam. Little particulars regarding the breed characteristics and reproductive norms of this breed are available. It was therefore considered necessary to develop norms for the Ramnad breed of sheep for selection and pure breeding in farms for distribution of pure breed male progeny for the improvement of village flocks of sheep for increased mutton production.

General Characteristics of Ramnad Breed

The Ramnad breed of sheep is of medium size, but a short variety is also met with. The short variety is seen in Nilakottai Taluk and the medium variety is available in the border areas of Ramanathapuram District and in Madurai District particularly in Tirumangalam and Usilampatti Taluks. It is a purely hairy type as any sheep seen commonly in the hot districts of South India.

The weight of adult ram varies from 22.5 to 42.29 kg., the average weight being 32.17 kg. Fully grown ewes weigh from 14.54 to 28.92 kg. and the average weight of 359 ewes is found to be 19.72 kg. The age of the adult rams and ewes vary from 30 months to 50 months.

The colour of the animal generally varies from dark tan,

Mechanical Salt Harvester

The Central Salt and Marine Chemicals Research Institute, Bhavnagar, has designed a mechanical salt harvester that will halve harvesting costs. It comprises of rotors that wash and push the scraped salt, and cutting blades which remove and loosen the salt without disturbing the crystallization beds. Floating conveyors lift the salt for dumping into trailers.

Pressure Peeling

Scientists at the Soviet Krasnodar Institute of Food Technology have developed a new high pressure peeling device which causes the skins of fruits and vegetables to literally fall off. The produce to be peeled is fed into the device and subjected to a high pressure, which is suddenly released splitting the skin into fragments. The device is specially suitable for potatoes, carrots, pears, apples, etc.

light tan to red, with black fringes. The predominance of black colour is in the ventral aspect of the body, in the region of inner canthi of the eyes, extending to poll forming an inverted 'U' and in the angle of the mouth, lower lip, chin, jowl place, throat, dew lap and briskets and in the tip and border of ears and also in the inner aspects and borders of forelimbs and hind limbs below the knee and neck joints. Presence of white markings anywhere is a mark of disqualification for this breed. Detailed studies of this breed have been made for extensive distribution and improve mutton quality.

Pulses constitute about the only acceptable protein content in the average South Indian food, more so in Tamil Nadu. The situation is further aggravated in Tamil Nadu which does not have to its credit the consumption of other protein-rich food like fish and milk products to any appreciable extent as in other parts of South India. Pulses therefore are about the only protein element in the Tamilian diet at present.

Specific orders

The Government of Tamil Nadu therefore became much disturbed at the rising trend in the price of pulses and at the same time rather because of it, a lower and lower consumption of pulses in recent years. The position both in terms of area under pulses and quantity of pulses produced in Tamil Nadu is far from satisfactory. The two-year drought in 1968-69 and 1969-70 no doubt, was to some extent, responsible for the decline in production. But frankly, the Government feel, that this is not all. The Government has issued specific orders to the Directorate of Agriculture to secure increased tonnage in pulses in the current year itself, i.e., before March 1971.

As in the paddy high yielding variety programme and its concomitant package practices of sowing and growing under careful supervision, pulses are to be grown on an extent of over

THE CRASH

P R O G R A M M E

FOR PULSES

5 lakhs acres with good quality seeds. Rice fallow land to an extent of 3 lakhs acres, i.e., 1 lakh in Thanjavur district, 1,40,000 acres in Tiruchirappalli district and 60,000 acres in Tirunelveli district are to be utilised for this purpose. Another 1 lakh acres are to be found in the rain-fed cotton areas of Tirunelveli district for this purpose. The cashew and coconut gardens of Tiruchi, Thanjavur, Tirunelveli and Madurai districts will provide 50,000 acres for horsegram. The bund and border crop of redgram in the sugar and banana fields of Tiruchi, Thanjavur and Madurai will constitute 10,000 acres. Lastly redgram will be raised as a pure crop in summer in 25,000 acres and mixed with groundnut in 50,000 acres in all the above districts.

War Footing

This will be a crash programme to be executed on a sort of war-footing and each agricultural division is expected not only to achieve the targets to be fixed by the Directorate of Agriculture, but also to exceed such targets. All the requisites for the organised package approach animating the high yielding varieties programme in the Intensive Agricultural Development Project areas in respect of paddy have been ensured for this crash pulses programme and the Government expect that this should be the corner stone for the 'more pulses in the shortest possible time' programme.

THE SCOPE OF

The success of the green revolution ushered in, in our river basins, are now to be applied to the arid dry land tracts of Tamil Nadu. Money, man-power, science and technology—all will be harnessed in a determined effort to banish the poverty of the dry land farmer. For three centuries these dry land farmers in sheer desperation colonized distant countries; the sweat of his brow shall henceforth fertilise our own soil. As over half our foodgrains come from these dry lands, this scheme is being implemented on a priority basis. The implementation of the Integrated Dry Land Agricultural Development Project in the Kovilpatti taluk of Tirunelveli district will be the harbinger of a new means of plenty for Tamil Nadu. The project is so immense that it will confer a permanent benefit on the 2,000 acres of land at a considerable cost and this process will spread to another 6,000 acres in the same taluk.

As a first step, the Regional Research Station, Kovilpatti, will

initiate research on dry farming at specially selected centres. The best methods of soil and moisture conservation practices will be made practicable for farmers. Drought tolerant and short duration crops will be cultivated in this area. New techniques of fertilisation like foliar spraying (i.e., making the leaves consume the fertilisers direct instead of through the roots) will be applied. Timely plant protection measures will be adopted.

Subsidised inputs

The project is being implemented in an area of 2,000 acres in 1970-71 and will be progres-

DRY FARMING PROJECT

sively extended to cover 8,000 acres in Kovilpatti taluk. The first stage area of 2,000 acres have been chosen in the villages of Thittankulam, Chidambarapuram, Ilambhuvanam and Vijayapuri—all lying close to the main road for easy accessibility to rush inputs.

Pre-treated seeds will be distributed in the project area at half the cost and the same subsidy will be afforded to fertilisers and pesticides. Such subsidy for the 2,000 acres will work out to Rs. 3 lakhs for the current year.

The land in the project area will be improved on a permanent basis, consisting of soil conservation, land development and water harvesting, at a cost of another Rs. 3 lakhs. The soil conservation methods include arresting surface run-off with bunds, grass-turfed water-ways and 500 rough-stone packing at the rate of one for each 4-acre plot.

Land Development

Major area in this dry farming tract does not require any drastic levelling. However to remove pernicious weeds like hariyali, systematic digging is to be taken up and giving a disc. ploughing followed by tillering will be advantageous in as much as it will enable easy removal of harmful weeds besides providing a good tilth which will aid conservation of moisture. A sum of rupees one lakh will be provided under this head at the rate of Rs. 50 per acre of which 25 per cent will be subsidy.

KOVILPATTI

Water harvesting

Small ponds which are scattered in abundance in this tract will be strengthened in order to improve their potentiality both for supplying water for spraying the crop and also providing drinking water to the cattle. Incidentally this will improve the sub-soil water resources that will ensure a good crop under dry farming. Linking of existing channels with brick work will also be attempted to prevent excessive drainage water from entering into the field and destroying standing crops and also to enable taking the excess rain water to nearby tanks. Application of sand to improve soil texture for allowing seepage of water and for preventing heavy cracking. The entire grant of Rs. 2 lakhs provided under this head will be profitably spent.

Infra Structural arrangement

In order to make effective ocular demonstration of the economic results obtained in the research station it is envisaged to layout 30 demonstration plots in farmers'

holdings. There will be thus 20 demonstration plots for HB. 3 cumbu and 10 demonstration plots for cotton where the utility of adopting the fertiliser level, line sowing and plant protection measures will be demonstrated. The entire cost of these demonstrations amounting to Rs. 5,000 will be treated as grant.

Farmer's Training

The Farmer's Training Centre, Koilpatti will undertake to impart training to progressive farmers in improved technology for which it is to be given a grant of one lakh of rupees.

ON POVERTY

of N and 8 kg. of P-205 per acre and the adoption of line sowing with gorru following a spacing of 45 c.m. between rows and 15 c.m. between plants in a row as the most suited practices to maximise the yield of both rainfed cotton and cumbu. Plant protection schedules have also been evolved. These recommendations will be adopted and the following Package of practices will be recommended.

ATTACK

A massive programme of animal husbandry is also being undertaken in the project area at cost of another Rs. 3 lakhs for supplying grades cows, bulls, ewes and rams as also poultry. Provision of cattle sheds also forms part of the scheme. A Project Officer assisted by an Animal Husbandry Officer and a complete establishment will be located on the spot. The State Level Committee formed for the project with the Secretary to Agricultural Department will also have a representative of the Reserve Bank as one of its members.

The Crops

It is proposed to raise dry cotton and cumbu in blocks of 1,000 acres each during 1970-71. While HB-3 will be the cumbu strain selected either K-7 or MCU-6 cotton (Bharathi) will be recommended for cultivation. HB-3 has been chosen for its short duration, high yield and resistance to pest and diseases like ergot while K-7 and MCU-6 have been selected based on their yield and quality. Research work done at the Regional Agricultural Research Station, Kovilpatti on these two crops have indicated that the application of 16 kg.

MULTI PRONGED

GANDHI MEMORIAL SCHOLARSHIP SCHEME FOR SCHEDULED CASTE STUDENTS.

The Government of Tamil Nadu have decided to institute a Special Scholarship Scheme for the benefit of Scheduled Castes students in memory of the Father of the Nation, Mahatma Gandhi, who had dedicated his life for the cause of the Harijans and the down-trodden. The scheme will be known as the 'Gandhi Memorial Scholarship Scheme.'

Two students from each district, who belong to the Scheduled Caste (Hindu) Community and who get the highest percentage of marks in the P.U.C. examination held in March-April every year shall be selected for the award of the scholarships (one boy and one girl will be selected from each district.)

Regarding selection of beneficiaries, the district in which the student studied the P.U.C. shall be the criterion and not his/her native district e.g. a boy/girl from Madurai District who studied P.U.C. in South Arcot District, shall be counted against the quota for South Arcot District. Only students who pass the P.U.C. in the first attempt shall be eligible.

The scholarship under this scheme shall be in addition to the Residential/Non-Residential scholarship amounts which the student is normally eligible to receive from the Harijan Welfare Department.

CONCRETE BOATS FOR OUR FISHERMEN.

Nothing floats like cement

Italian engineer Pier Luigi Nervi is making concrete to float. His company has just finished two fishing boats in "ferro-cement"—a technique Dr. Nervi pioneered—for the F.A.O.

Dr. Nervi's new cement boats may have considerable importance for India's young fishing industry which is faced with the rising cost of wooden boats and lack of suitable boat types for expanded operations.

Dr. Nervi's process is gaining acceptance as the least costly form of marine construction. It involves the use of several layers of mesh reinforcing combined with steel rods and covered with a thin layer of cement. When hardened, the hull is waterproof, fire-resistant, rot-proof, resistant to vibration and high impacts and impervious to shipworms. The technique is particularly suitable for developing countries where sand, wire-mesh and cement are readily available. In addition, building and maintenance are rapid and do not require skilled labour. Hull thickness of only 3/4 inch is possible, and the lack of framework inside, increases capacity.

INDIAN SPACE TECHNOLOGY.

Rate gyroscope

The Space Science and Technology Centre near Trivandrum has successfully developed India's first prototype of a rate gyroscope an instrument which is an integral part of the auto-pilot system of aircraft and rockets. It marks a major step in India's efforts to acquire inertial guidance capability.

Rate gyroscopes are used to measure rates of angular motion of space vehicles in flight with respect to inertial space, a system of co-ordinates hypothetically at absolute rest. The performance, size and weight of the indigenous rate gyroscope is suitable for use in the satellite launch vehicles. It comprises of a hysteresis synchronous spin motor mounted on a gimbal and running at the synchronous speed of 24,000 rpm. The angular motion of the gimbal is constrained by a set of springs, which results in the angular deflection of a gimbal being proportional to the angular rate to be measured. The deflection of the gimbal is detected with a microsyn signal generator. The auxiliary electronic circuits and other components for this instrument have also been developed.

have ever been and are doing, for food and shelter.

What the Westerners call socialism is not clearly understood here. But still for the West as well as the East, there is only one decent way of living, viz., to make the earth common property and live on it as fellow workers and co-partners. We have a tradition that in the *Krita-yuga*, men lived like that in this country. That may or may not be true. But human will shall yet succeed in bringing about that *Krita-yuga* in all countries and in not a far-off future. The higher Will of Man has been balked till now because for some reason or other it could not direct the main part of its energy towards rectifying the root of all our social ills. Justice must be made to triumph in the very formation of human society. And then she will naturally triumph in all human affairs and relations. So long as the principle of competition holds sway over the structure of human associations, so long as land and water do not belong commonly to all human beings, men are bound to behave worse than brutes in their "economic" relations at any rate. They are fools, who think that the sages had no knowledge of political economy. The Rishis were wise not merely in their teachings about the other world, as certain people imagine, they were equally wise in their teachings about this world. When the majority of men realise this fact fully, we shall have taken the next step in our upward evolution. ☉



* The Coming Age

From the beginning of history the higher human Will has been consistently striving to bring about perfect fellowship, or at least mutual harmlessness, among human beings. The poets of the race have sung of it, prophets have preached it, and even legislators have often pretended to work for it. But the construction human of society could only appeal to the intellects and emotions of a few classes, who had to be content with regarding the higher teachings as ideal counsels which yet could never be made practical in ordinary

human life. So the Will of Man, aspiring towards the heights, has ever been defeated by the old animal custom of treating human life as a theatre of "competition"—that is to say, mutual injury and endless strife for securing physical necessities and luxuries. Competition is said to be the declared rule of life among animals but human "civilisation" has aggravated that evil principle into such terrible forms that we are worse than the lower animals in certain respects. There are plenty of crows in the town where I am living. But I find that the crows do not fight each other a thousandth part so badly as men

Bharathi's Warning to the English-educated Minority

VERNACULARS

I do not blame the Madras "Council of Indian Education" for their anxiety to have Prof. Geddes' views on the subject of employing Indian languages as the media of instruction in Indian schools. For I am aware that men's thoughts are ordinarily moulded by their environments. Nor do I blame the good and learned Prof. Geddes for his innocent comparison of the revival of Indian languages with the Gaelic revival in Wales and in Ireland. I do not know if Gaelic has any extensive and living literature. But I feel it is high time to remind all parties concerned in discussions like this, that most of the Indian languages have great, historic and living literatures. Of course their lustre has been slightly dimmed by economic conditions during these later days. The English-educated minority in this country can be pardoned for

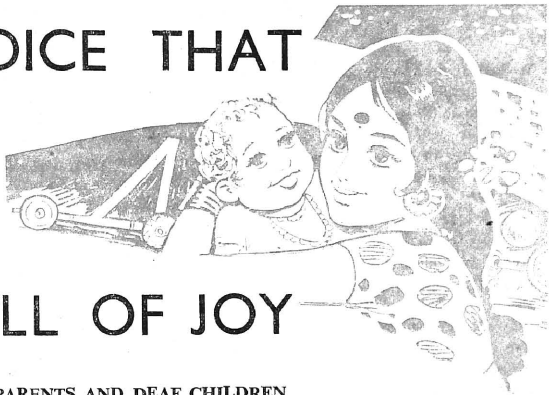
being frightfully ignorant of the higher phases of our national literatures; but they will do well to drop that annoying attitude of patronage and condescension when writing and talking about our languages. The Tamil language, for instance, has a living philosophical and poetical literature that is far grander, to my mind, than that of the "vernacular" of England.

For the matter of that, I do not think that any modern vernacular of Europe can boast of works like the Kural of Valluvar the Ramayana of Kamban and the Silappadhikaram (Anklet Epic) of Ilango. And it may not be irrelevant to add that I have read and appreciated the exquisite beauties of Shelley and of Victor Hugo in the original English and French "vernaculars" and of Goethe in English translation.

C. SUBRAMANIA BHARATHI.

Poet Bharathi's above two articles were published in the form of a book in 1933 by Bharathi Prasura Alayam, Triplicane, Madras.

THE VOICE THAT SENDS A THRILL OF JOY



PARENTS AND DEAF CHILDREN

How sweet are the first few babblings of a six month old baby! What joy beams into the minds of parents when they hear the half uttered rhymes and words of their one or two years old children. Parents seldom realize the great satisfaction which they get from the words of the talking child.

When a child is deaf or is considerably bad of hearing, he cannot talk because he does not hear. Very rarely do parents realise the enormous blockage in the mind of the child. They are generally bewildered with this problem. They go on speaking to the deaf child for some time and when no response comes, they intend to wait and see and resort to sign language. Often they find fault with the child, rebuke him and in many cases neglect the child, leave him in the care of God and pay attention to other children if they have some. They seldom realize that the child

cannot talk because he does not hear. Consequently, in many cases deaf children are left unattended and uncared for. Some become dumb, others produce horrible unintelligible sounds meaningless to all in and outside the family.

If parents consult some E.N.T. specialist or some other parents who have got deaf children they will be able to know that even deaf can talk. Language is the most powerful weapon with man by which one finds one's path of progress in this world. One sends across one's ideas to other people, gets one's requirements fulfilled starts educating himself.

Children are capable of understanding the speeches of their parents, particularly of the mother from their infancy. They look at mothers with smiling faces, hear her repeating sweet words with rhythm. They look at the movements of the lips and the

beaming meaningful eyes and facial expressions of the mothers and try to smile back and utter interesting and amusing sounds which lead to charming, babbling and sweeter sentences within a few months and eventually become meaningful speech. When the child is deaf, he does not hear he only sees. He loses 50 per cent of the facility by which a normal child acquires speech. From the audio-visual process half is gone. By stoppage of the sound of words he has not only lost the hearing portion but he has also lost all chances of finding any meaning in the rest of the silent movements of the lips and faces. But parents need not be disappointed. So long as the child has not a retarded mind, so long as his eyes are

BUT WHAT ABOUT
PARENTS WITH A
DUMB CHILD?

EASY WAYS TO MAKE MUTES TALK

perfect, there is every chance for him to acquire speech *almost* like a normal child. As soon as parents find that their children are not responding to normal sounds or they are not articulating sounds like 'BA', 'BA' 'DA' 'DA' 'MA' 'MA', etc., they should test by clapping from behind by loud sounds behind their backs and find out if the child really does not listen. If deafness is confirmed, they should not lose heart. Positive and calm thinking should be resorted to and definite course of action chalked out. The first step is that they should take their children to E.N.T. specialists and find out what is wrong in their ears. Where possible, the capacity of hearing should be measured by an audiogram and a full report should be sent to the nearest Deaf and Dumb School for further guidance. There may be other cases where experienced men might be available nearby who have practical knowledge in handling such boys or girls. Parents should take their help and guide themselves, and try to train up their own children. Efforts will be very rewarding and at times exemplary.

It is necessary for parents to, first of all, understand and believe that their deaf children can talk. Parents should watch their children and when they look towards them they should talk and relate such talks to interesting actions or objects with which the child is involved, everyday, e.g., papa, mama, ball, hand, leg, come, go,

etc. The words should be so selected that they are, as far as possible, monosyllabic and labial. The child will slowly start paying attention. As he grows up, the child should be made to sit on the lap during talking and observe parent's face and lips in a mirror. This will give the child a chance to see the lip movement and to feel the vibrations of the talker's body. All these will enable him to reproduce the vibrations during his attempts to imitate lip movement. Repeated practice for about two or three months will surely enable the child to pronounce small words like papa, ball, go, up, and so on. One can


easily imagine what joy will be created in the mind of the parents when they will hear their deaf child first utters a meaningful word. A hearing child hears same words and sounds over and over again—20 times, 30 times and perhaps 100 times a day from his parents, brothers, sisters, friends whereas a deaf child gets a chance to see the lip movement of one word perhaps 4 to 5 times a day and with effort of all about 10 times and that also very irregularly. So he needs more attention, more patience, more systematic repetition and gradual progress from known words to unknown words.
(To be Continued)

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