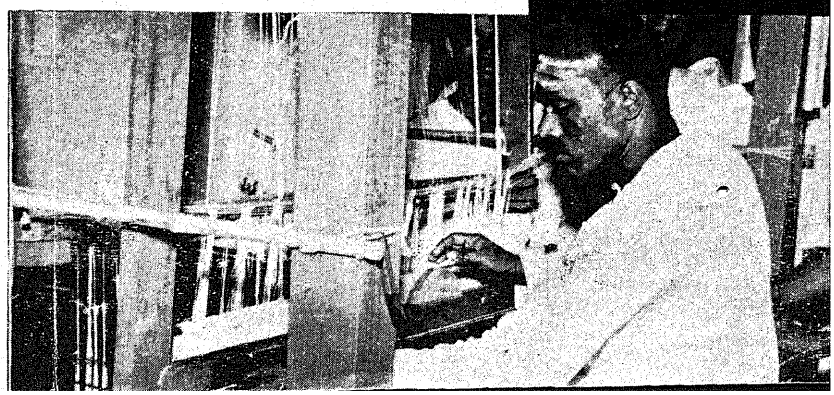
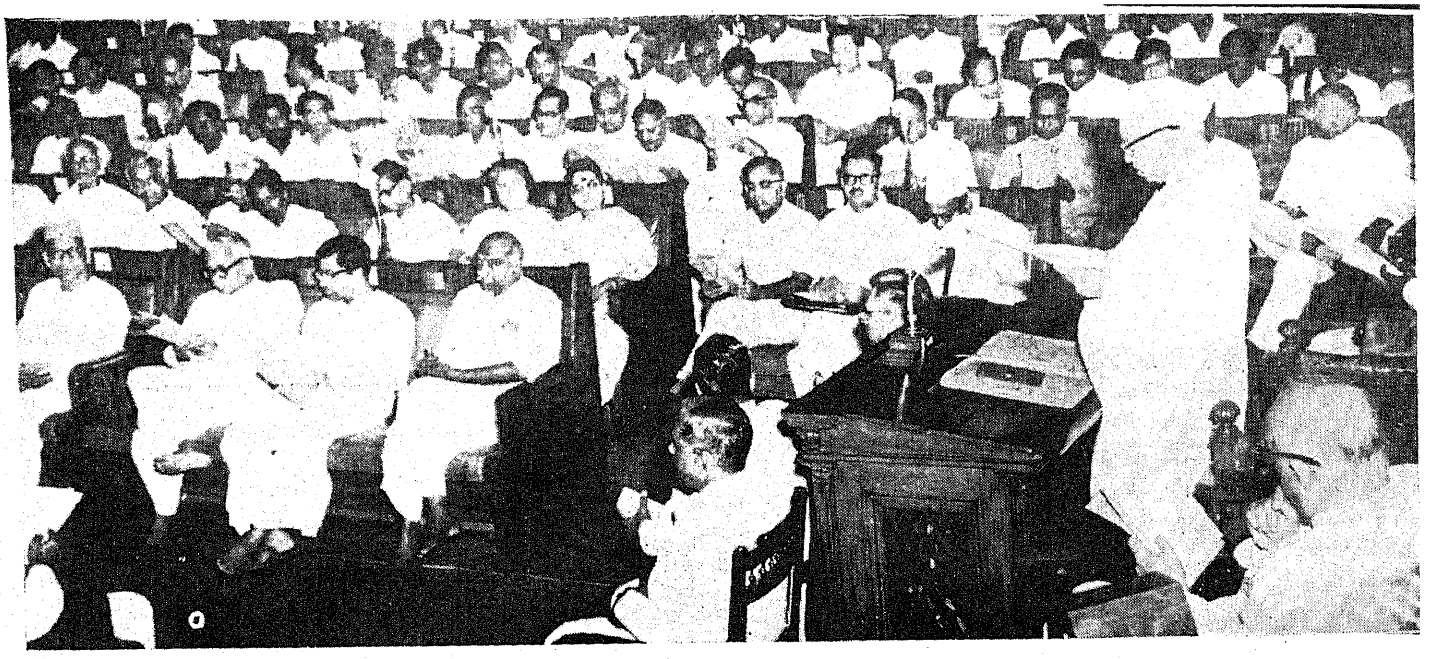
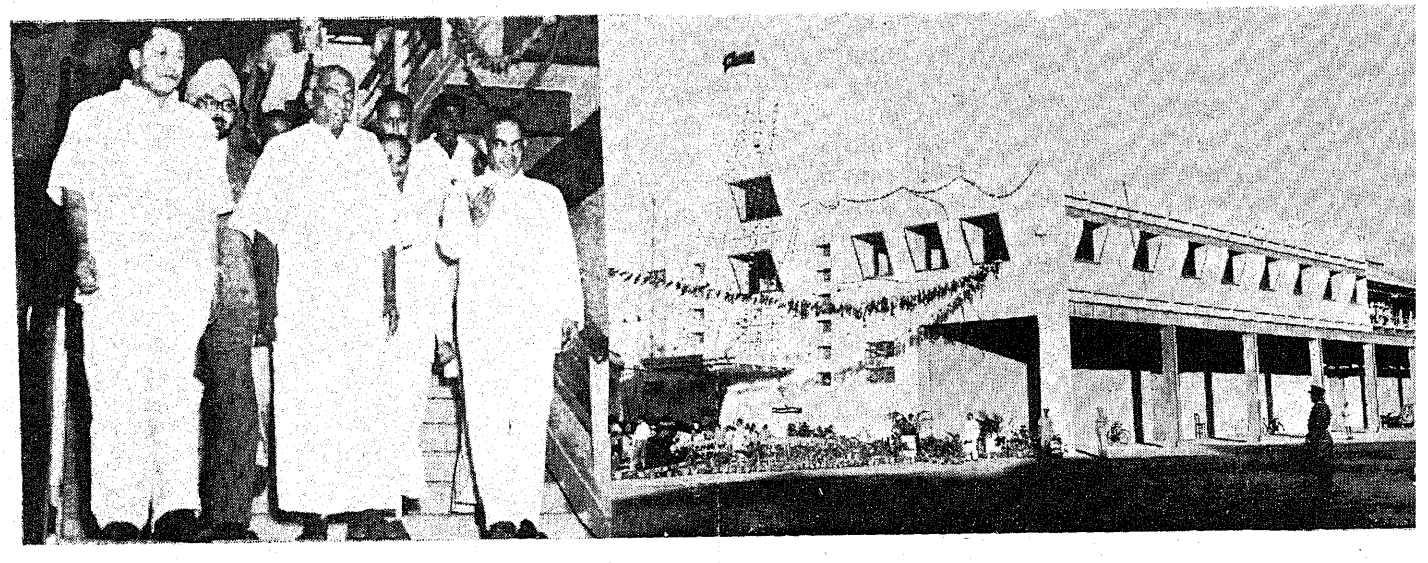
MADRAS information

MARCH-APRIL
1959



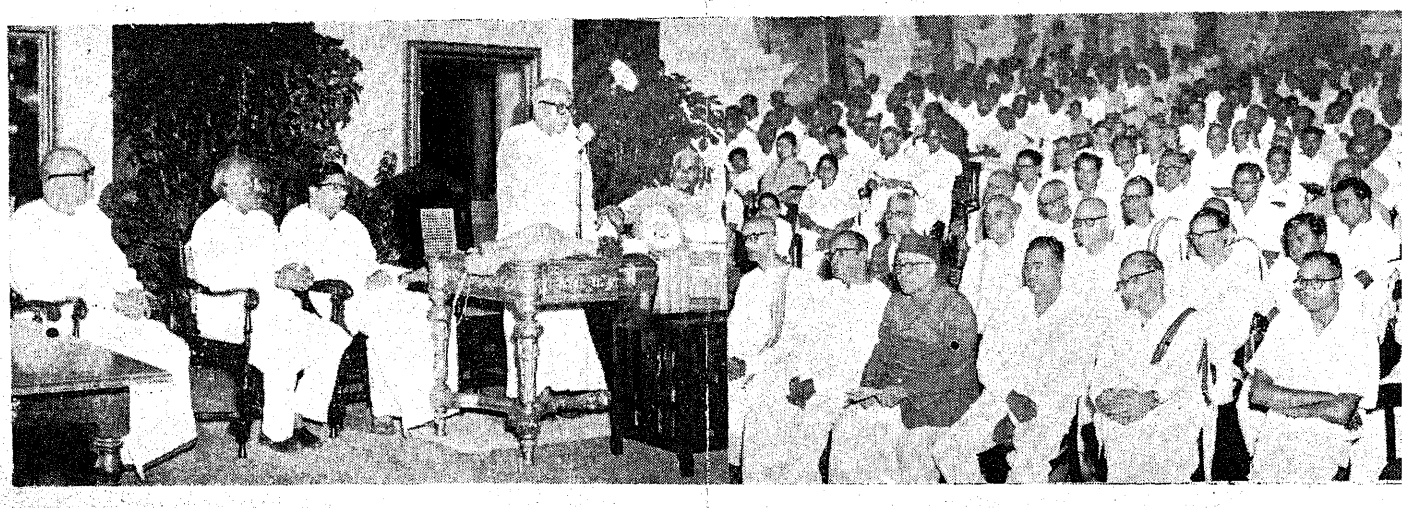


The Governor addressed the Joint Session of both the Houses of Legislature on February 4.

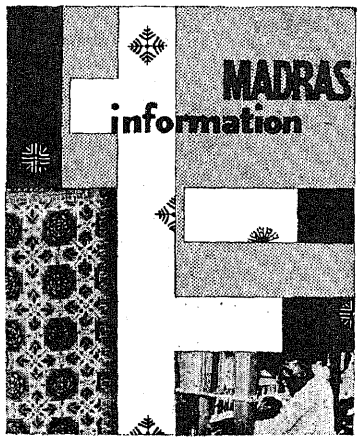


Sri K. Kamaraj, Chief Minister, declared open a new passenger shed constructed on the North quay of the harbour.

The third series of the Gandhian Literature in Tamil were released in January. The Home Minister, Sri M. Bakthavatsalam, is seen addressing the gathering.



This month's cover :



In order to emphasize the need for supporting Handloom industry, Handloom Week is celebrated every year in the month of February. The photographs on the cover of this issue show a weaver at work and a delectable design patterned in a loom.

" We Seek to Serve and Not to Compete "

MADRAS information

IN THIS ISSUE

Vol. XIII, Nos. 3–4 [March-April 1959

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Industrial Co-operatives for Handloom Weavers in Madras State

Sri V. VENKATACHALAM, Special Deputy Registrar (Weavers).

One of the objectives of the Second Five-Year Plan is to provide larger employment opportunities for the people. In the fulfilment of this objective, the handloom industry plays a vital part. This has been realized by the Government and they are implementing several schemes with the large-scale assistance made available by the Government of India from the "Cess Fund" to improve the industry and the socio-economic condition of the seventy-five lakhs of people depending on it.

The pattern of employment of the handloom weavers can be broadly classified into four categories, namely, (1) Independent weavers, (2) weavers working under master weavers, (3) weavers working in handloom factories and (4) weavers who are members of primary weavers' co-operative societies of the cottage industrial type. Weavers in categories (1) and (4) above own looms and produce cloth. They market the cloth either by themselves or handover the cloth to weavers' co-operative societies of which they are members. A large number of weavers coming under categories (2) and (3) do not own looms. They weave on looms supplied by the master weavers or work in handloom factories set up by private enterpreneurs under conditions in which they cannot have the full benefit of their toil. The labour-capital relationship has not been happy on account of the diverging interest between the workers and the employers.

The benefit of financial assistance from the Cess Fund can reach the weavers who have no looms of their own only if they are provided with looms and accessories and enlisted as members of co-operatives. The need for improving the conditions of these weavers was recognized in 1954 when some handloom factories were closed and the weavers working in them were thrown out of employment. After careful examination, it was decided that these weavers should be rehabilitated by establishing co-operative handloom factories. Co-operative handloom factories run on sound lines will set a standard for handloom factories run by other agencies. They have the unique advantage of converging the interests of their members as workers and ultimate owners of the factories and there will be place for the controversies of capital versus labour.

In the composite State of Madras it was decided in 1954 to try the formation of co-operative handloom factories under the name of Industrial Weavers' Co-operative Societies, in teh Malabar District by converting the existing handloom factories into co-operatives, as the buildings, the equipment and the workers were readily available and only the administration of the factory needed change. Two handloom factories namely the Lokanatha Weaving Factory at Chovva and Kousaliya Weaving Factory at Totada were taken for conversion into Industrial Weavers' Co-operatives. The main outlines of the scheme are indicated below:—

The former workers of these factories namely weavers, dyers, warpers, maistries and clerks will be enrolled as members. Other persons in the neighbourhood will also be admitted, if necessary. Each worker should invest a minimum of Rs. 50 in the shares of the Co-operative Society by contributing Rs. 12-8-0 towards the share, the balance of Rs. 37-8-0 being provided by the Government of India as a loan out of the Cess Fund recoverable in two years. The management of each society will be entrusted to a Board of Directors not exceeding 7 members representing the various sections of the factory. The first set of directors will be nominated by the Registrar for a period of five years. The capital equipment of the factory consisting of land, building, weaving appliances, etc., will be purchased with the aid of a loan from the Cess Fund. The working capital will be provided as a loan from Cess Fund to each society at the rate of Rs. 400 per loom. A full-time Secretary of the grade of Co-operative Sub-Registrar will be in charge of the administration of the co-operative society. He will be assisted by the requisite staff whose cost will be met by Government initially.

Two industrial weavers' societies were thus set up in Malabar in 1955. They received an interest-free loan of Rs. 1,12,302-8-0 from the Cess Fund for meeting the cost of their capital equipment. They made rapid progress and their members were assured of continuous employment on reasonable wages. Their production was regulated by the Marketing Officers of the Madras State Handloom Weavers' Co-operative Society with reference to demand. The Madras State Handloom Weavers' Co-operative Society also took up the marketing of a part of the goods produced by them.

The position in Malabar was of course, peculiar in that most of the handloom weavers were organised and employed in small handloom factories run by capitalists. But in other parts of the State there is no regular factory system as such to any appreciable extent for the handlooms while a large number of weavers are working under master weavers. These workers have no looms of their own and they deserved to be rehabilitated through industrial co-operatives.

In the year 1956, the Government of India examined the conditions of these loomless weavers and agreed to extend financial assistance for setting up fresh industrial co-operatives with new looms, equipment, etc. The extension of assistance to establish co-operative handloom factories without converting the existing handloom factories offered scope for the promotion of the industrial weavers co-operative societies in the present Madras State.

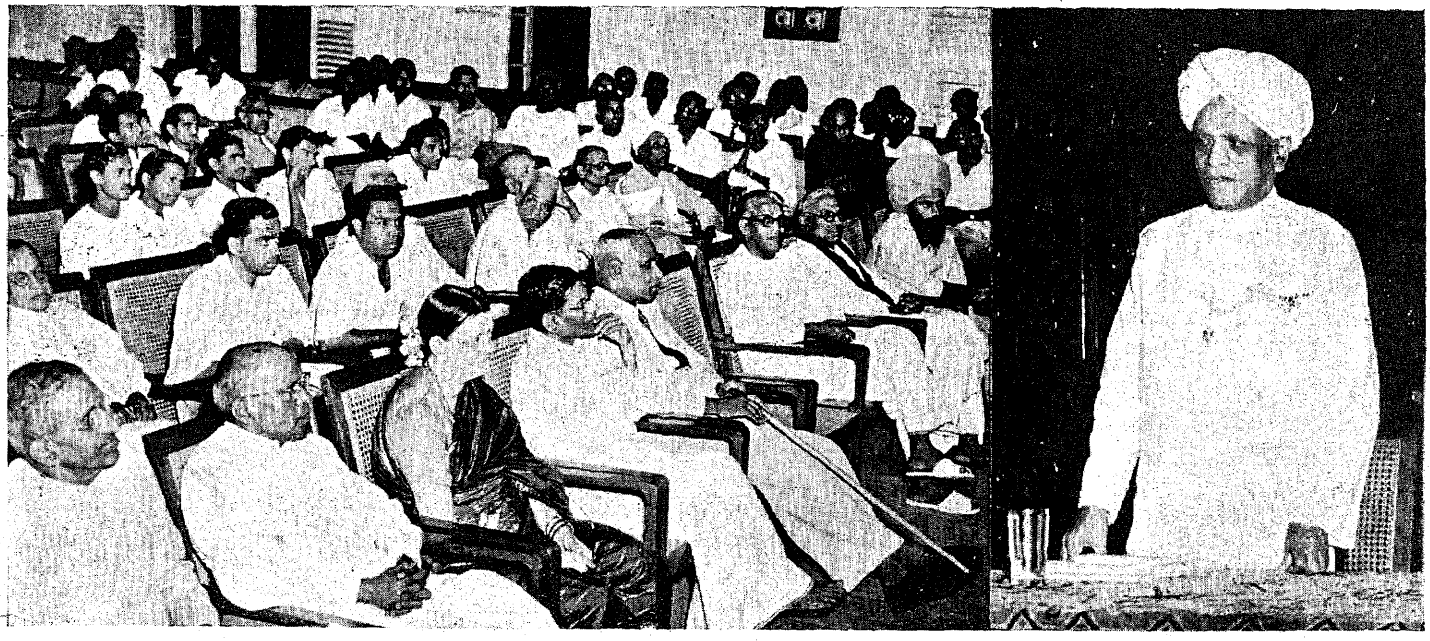
The Deputy Registrars were requested to examine the possibilities of starting industrial co-operative societies for the handloom weavers who had no looms of their own. They were also informed that the industrial societies might be formed either by the conversion of existing private factories which were not working properly or were closed or by the setting up of new factories with fresh looms and equipment. In the programme for the handloom development under the Second Five-Year Plan, a target for the formation of six Industrial Weavers' Co-operative Societies was also included.

The progress in the establishment of these societies is encouraging. Proposals for the organization of twelve co-operatives of this type have been received so far (within the third year of the Plan Period). Of these the Government of India had approved the schemes for establishing ten and the State Government have sanctioned the starting of nine societies. Seven societies have been started in the following places:—

(1) Madurai.
(2) Karur. } Tiruchirappalli district.
(3) Manavasi. }
(4) Aruppukottai (Ramanathapuram district).
(5) Kormad in Mayuram (Tanjore district).
(6) Arani (Chingleput district).
(7) Vellandaivalasu (Salem district).

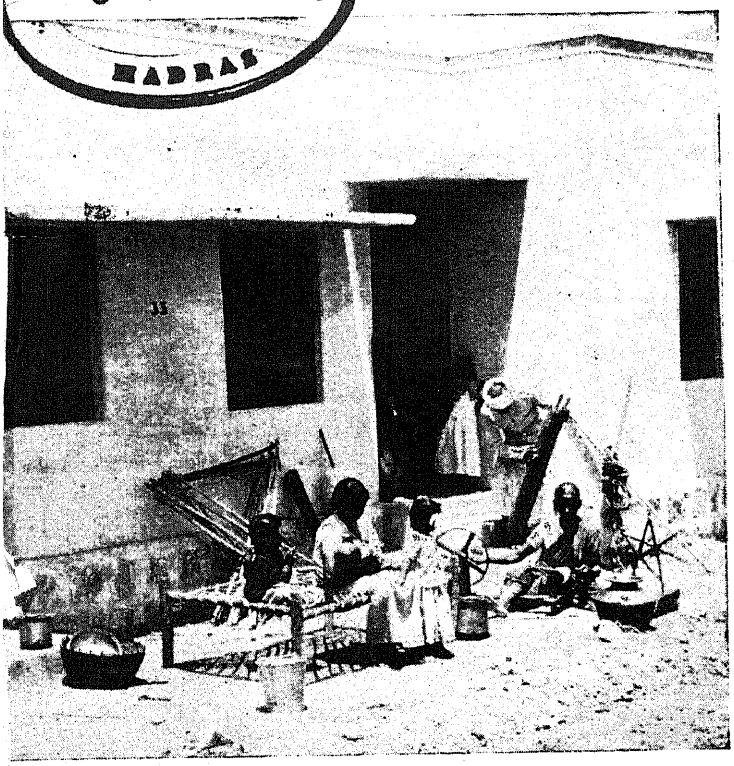
Two more will be started shortly one at Rajapalayam in Ramanathapuram district and the other at Vijayamangalam in Coimbatore district shortly. Technical approval of the Government of India for setting up an industrial society at Paramakudi in Ramanathapuram district has also been received.

The terms of assistance from the Cess Fund for the industrial weavers' co-operatives in the present Madras State are similar to those of the two industrial societies established at Malabar in 1955 and referred to in paragraph 4 above. For the seven industrial societies already established Rs. 3.13 lakhs under loan and Rs. 0.15 lakh under grant have been given for the provision of share capital, working capital, etc. Loans were also given to the Karur and Arani Industrial Societies to the extent of Rs. 0.53 lakh for purchase of the premises in which the factories are located. Thanks to the establishment of these societies, 480 weavers, 264 auxiliary workers such as bobbin winders, warpers, sizers, etc., and 88 other staff are provided with employment. As only skilled weavers are employed the productions of these societies are popular and there is practically no problem of marketing for them. These societies are shining examples of industrial democracy and Madras State can well be proud of establishing and running them successfully for rehabilitating the loomless weavers.



Under the auspices of the Swarnambal Trust, Sri Natesa Pillai delivered a series of Lectures at the University of Madras on "The age of Tiruvalluvar".

A WEAVER'S DAY

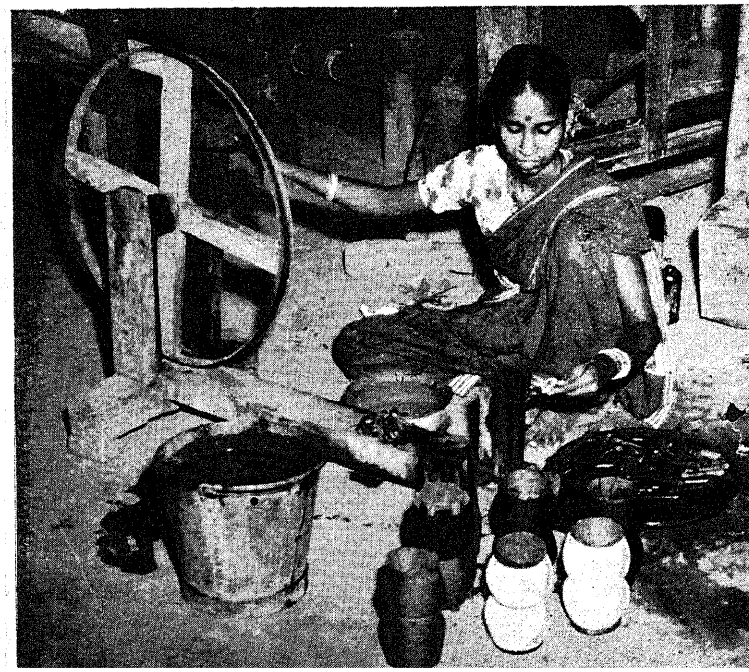


Winding yarn on the cone.

Vat dyeing.

All the work connected with this is done by the weaver with the help of the members of his family. The weaver depends on the mills for his supply of yarn. The yarn is first dyed by one of the many processes for dyeing. This is carried on as a cottage industry. The weaver buys the yarn of whatever hue he needs. The thread from the hanks is first wound round cones and from these cones on to the spindle which scuttles across the warp in the loom. This work of winding the yarn known as 'pirn winding' is usually done by the womenfolk at home.

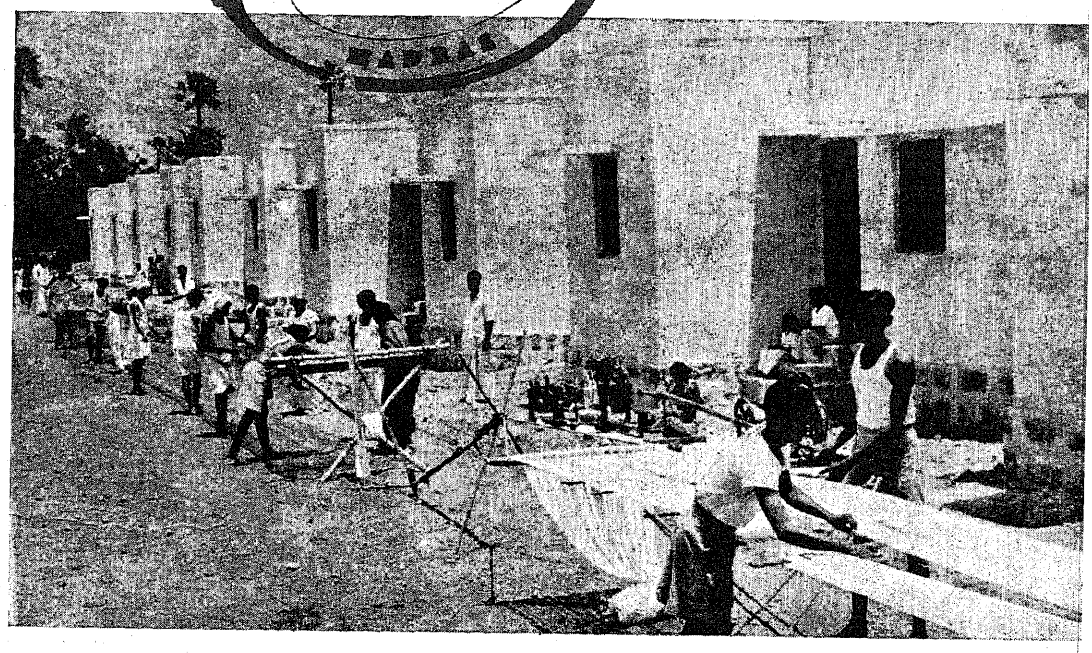
For the weaver, the day starts rather early. He gets up when it is still dark and prepares for the day's work. Since the preliminary work is usually done in open air in front of his house, he has to finish it before the sun gets too hot. The yarn is starched and strengthened before it is fed in the loom from the warp. This part of the work takes place outside the house.



Pirn winding.

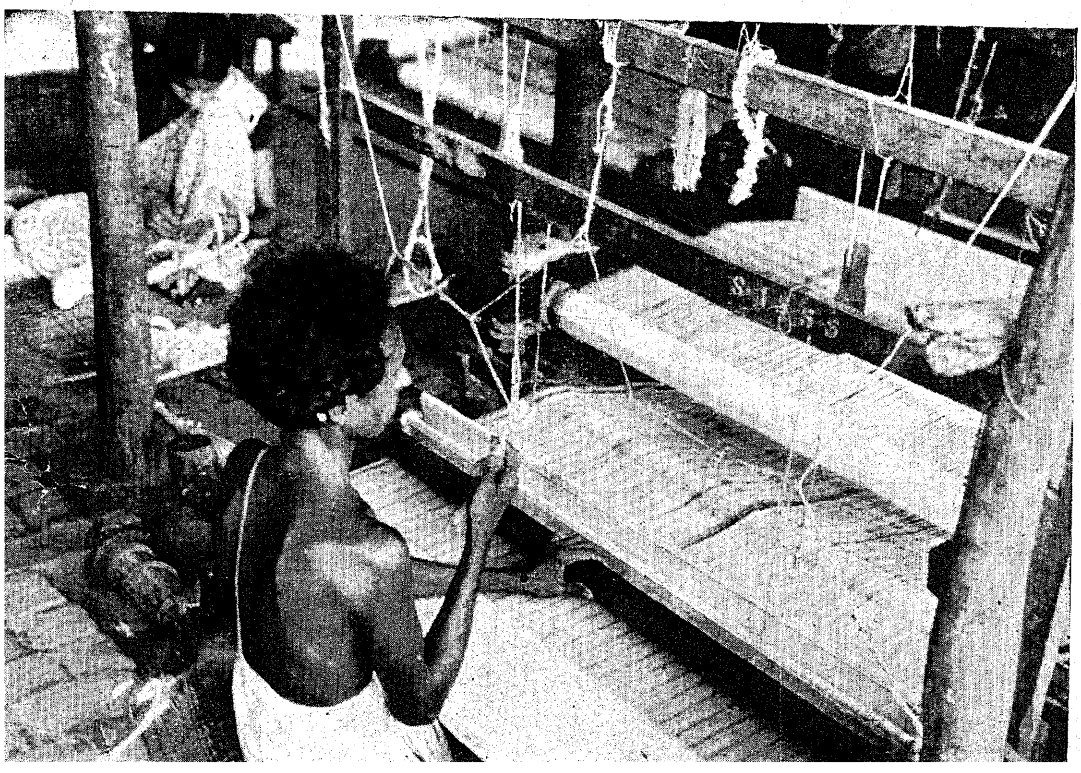
Starching.

The yarn, before it is fed into the loom from the warp has to be strengthened. This is done by stretching it to its full length and starching and brushing the yarn. It is stretched outside on the road, suspended between two posts and starch is applied. Afterwards it is beaten and



Warping.

Weaving.



brushed and allowed to dry. Thus the yarn, is strengthened. Then the strands that are broken are mended and any other defect is set right.

The yarn is then removed and fed into the loom. And the shuttle starts on its rythmic scuttle of pattern weaving. A cloth is born.

Co-operative Spinning Mills and Handloom Industry

Sri M. PUBALARAYAN, General Manager, South India Co-operative Spinning Mills.

The handloom industry of this country has been put to severe test for the past several years. Except for brief periods of apparent prosperity, it must be admitted that the industry has been struggling for existence. The struggle will go on until a permanent or long-term solution is found.

The main problems of the handloom industry have been (i) the inadequate supply of yarn of the required quality and counts at reasonable prices, (ii) the competition from the mill industry, (iii) the loss of export markets, (iv) want of technical assistance and research and (v) lack of organization. The Central and State Governments have been trying from time to time to help the industry to stand on its legs.

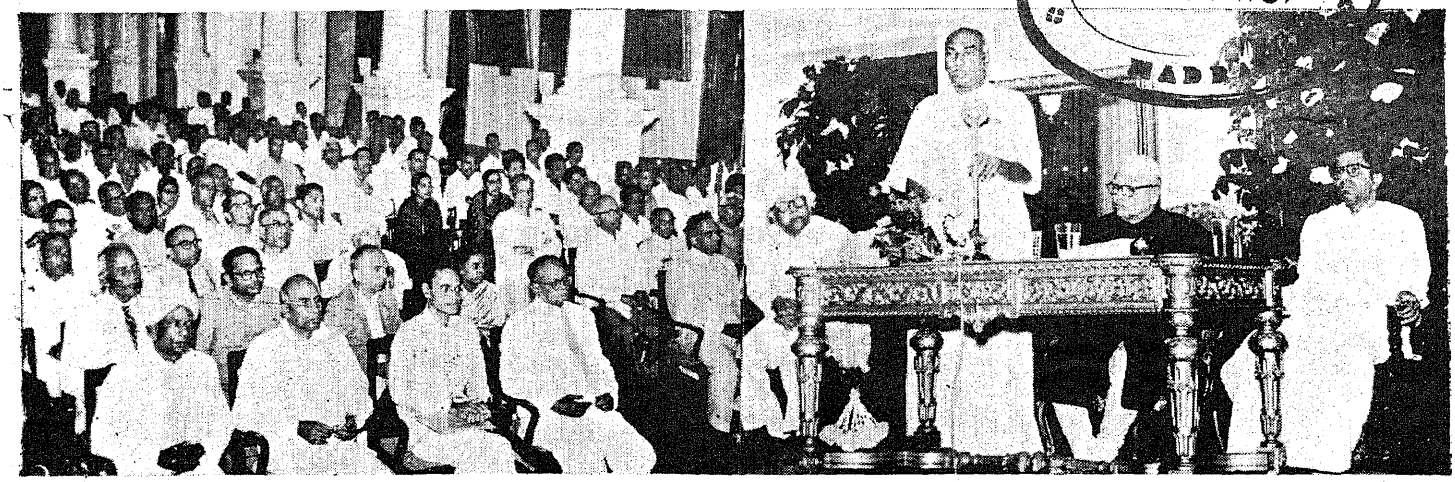
Due to the establishment of more spinning mills, and other factories, the problem of inadequate supply of yarn to the handloom weavers does not exist now. But the high price the handloom industry has to pay for the yarn makes it difficult for it to withstand the competition of the mill industry. The greater activity of the weaving mills in producing cloth, the gradual loss of export markets on account of import restrictions in foreign countries and the keen competition of countries like Japan and China in foreign markets have brought about a glut of mill cloth in the internal market of our country. The successful competition of the mills with the handlooms is due to the low cost of yarn at which the composite mills get it, low cost of production on account of the larger turnover with the aid of heavy labour-saving machinery, low cost of processing such as bleaching and dyeing and facilities for introducing improved designs and giving better finish to the cloth produced. It is estimated that the price which the handloom weaver pays for the yarn he gets is about 20 per cent higher than that at which the composite mill gets it for the manufacture of mill cloth. Hence it is imperative that yarn should be made available to handloom weavers at the same price at which the composite mills get it. Even though it may not be possible to reduce the price to the extent demanded by the handloom weaver, it should be certainly possible to reduce the burden of high price of yarn on the handloom cloth to some extent at least. Some of the avoidable links in the chain of middle men between the spinning mill and the handloom weaver can be eliminated and the load of their margin of profit on the price of yarn reduced. A system of supplying yarn by spinning mills at ex-mill rates to the handloom industry through organizations of weavers will have the desired effect of reducing the cost of yarn to the handloom weaver.

Among the several measures adopted by Government towards rehabilitating the handloom industry, the financial aid to co-operative spinning mills out of the Cess Fund is an important one. It is one of those measures which will offer a long-term solution to the problems of the handloom industry. In pursuance of the decision of the Government of India suggesting participation by State Government in the share capital structure of co-operative spinning mills up to 51 per cent of the subscribed share capital of each mill, with the aid of a loan from the Cess Fund, co-operative spinning mills in various States are being organized. The Government of Madras have invested a sum of Rs. 10 lakhs in the South India Co-operative Spinning Mills from a loan of a like amount from the Cess Fund. They have also sanctioned another sum of Rs. 10 lakhs for investment in the Ramanathapuram Co-operative Spinning Mills towards share capital.

A co-operative spinning mill aims at supplying to the handloom weavers quality yarn at reasonable prices. It assumes the role of a composite mill in serving yarn to the handloom weavers in the co-operative fold. It will be the endeavour of every co-operative spinning mill to supply yarn to the handloom weaver at a price which will enable the handloom industry to compete favourably with the mill products. It will also act as a check on any tendency towards unwarranted rise in the prices of yarn or deterioration in the quality of the yarn available in the market for the handloom industry. Yarn accounts for nearly 60 per cent of the cost of handloom cloth and any reduction in the price of yarn will help to reduce the cost of handloom cloth. Reduction in the price of handloom cloth will stimulate demand for it, and more demand means larger production and increase in the earnings of the handloom weavers.

But it is not one or two co-operative spinning mills that can confer such a boon to the handloom industry. The requirements of the handloom industry are so large that we require a net work of co-operative spinning mills throughout the State. In the Madras State, the South India Co-operative Spinning Mills at Pettai, Tirunelveli, has gone into production from July 1958. Two more such mills have been registered, one at Srivilliputtur and the other at Nazareth. The Ramanathapuram Co-operative Spinning Mills has already collected a share capital of over eleven lakhs of rupees and as stated earlier Government will contribute Rs. 10 lakhs. It is taking steps to acquire the site for the premises of the mill and to finalize the arrangements to purchase the machinery.

The Co-operative Spinning Mill at Nazareth will also take steps soon for the establishment of the mill. When these mills go into production 40,000 spindles will produce yarn. If a net work of such co-operative spinning mills is formed in the country, it will enable handloom weavers to attain self-sufficiency in the matter of supply of yarn of standard quality at reasonable prices.



The Tamil Development Research Council was inaugurated on 26th January 1959 by Sri Bishnuram Medhi, Governor of Madras, Sri K. Kamaraj, Chief Minister, presiding.

Tamil Research Council

The Government have passed orders constituting the Madras State Tamil Development and Research Council as a separate agency for the development of Tamil language in all its aspects and at the same time to secure the co-ordination of the measures taken by the Official Language Act Implementation Committee with the other measures for the development of the Tamil language. Sri C. Subramaniam, Minister for Education, will be the Chairman of this 39-member Council. The constitution of this Council represents the first concrete measure to implement the Government's intention to introduce Tamil as the medium of instruction in Colleges. The Government feel that if this is to be achieved, it is necessary to make a preliminary survey of the problems involved and take decisions on the nature of courses and institutions in which the change is to be brought about. Decisions have also to be taken on the preparatory measures and also on the time-schedule in respect of this proposal. Further, cheap and popular books in Tamil have to be published and brought within the reach of every one. The efforts of different agencies engaged in the printing and publication of Tamil manuscripts and of conducting research have to be co-ordinated. These in brief are the several aspects in the development of Tamil language, which the Tamil Development Research Council will attend to.

The following are Members of the Council:—

Sri C. Subramaniam, Minister for Education, Chairman.

Members—

Sri C. N. Annadurai, M.L.A.

Sri A. Vedaratnam, M.L.A.

Both representing the Madras State Education Advisory Committee.

Sri P. Savarimuthu, representing the University of Madras.

Members—cont.

Sri T. M. Narayanaswami Pillai, Vice-Chancellor of Annamalai University.

Sri M. Ananthanarayanan, I.C.S., representing the Official Language Act Implementation Committee, Madras.

Sri K. Somasundara Desigar, representing the Hindu Religious and Charitable Endowments.

Sri M. P. Somasundaram, representing the Tamil Writers' Association, Madras.

Sri M. K. Shanmugam, representing the University Teachers' Association.

Sri Jagannathachariar, representing the South India Teachers' Union, Madras.

Sri K. Palaniappan, representing the Madurai Tamil Sangam.

Sri C. Vedachalam, representing the Karanthai Tamil Sangam.

Sri E. Govindaswamy Pillai, representing the Saraswathi Mahal Library, Tanjore.

Sri E. M. Subramania Pillai, representing the Presidency Tamil Sangam, Sankarankoil.

Dr. S. G. Manavalaramanujam, representing the Academy of Tamil Culture, Madras.

Prof. R. Viswanatha Aiyar, representing Dr. Swaminatha Aiyar Library, Madras.

Sri T. S. Avanashilingam Chettiar, representing the Tamil Valarchi Kazhagam.

Members—cont.

Sri N. D. Sundaravadivelu.

Rev. Xavier S. Thani Nayagam, Department of Education, University of Ceylon, Peradeniya (Ceylon).

Dr. D. C. Sircar, Government Epigraphist for India, Ootacamund.

Sri K. R. Srinivasan, Temple Survey Project, Madras.

Sri T. Chandrasekharan, Government Oriental Manuscripts Library.

Sri P. R. Srinivasan, Government Museum.

Dr. R. P. Sethu Pillai.

Dr. A. Chidambaranathan.

Sri K. V. Jagannathan.

Dr. M. Varadarajan.

Sri M. P. Periaswamythooran.

Sri M. S. A. Majid.

Sri P. Jeevanandam.

Dr. S. S. Bharati.

Sri V. Ramalingam Pillai.

Kumari Masilamani, Women's Christian College, Madras.

Kumari R. Rajamani, Queen Mary's College, Madras.

Sri S. S. Vasan.

Sri T. P. Meenakshisundaram.

Sri K. A. P. Viswanatham.

Sri M. P. Sivagnanam.

Sri V. R. Nedunchezhiyan.

The functions of the Council will be as follows:—

(1) To keep under review the progress of the work done by the Official Language Act Implementation Committee ; and to co-ordinate that work with other related activities in the field of development of Tamil.

(2) To arrange for the systematic copying of all the inscriptions in the various temples in this State and arrange for publishing the same according to a planned time-schedule ; and to co-ordinate this work with the activities of the Epigraphical Department of the Government of India.

(3) To arrange for the systematic study of the antiquities of pre-historic and historic periods of Tamilnad and to co-ordinate this work with the activities of the Archæological Department of the Government of India.

(4) To co-ordinate and develop the activities of institutions and libraries, where unpublished manuscripts are available, co-ordinate the work relating to editing and printing on the basis of a planned time-schedule.

(5) To co-ordinate and develop the activities of all agencies at present engaged on the production and the publication of popular reading materials with a view to develop the reading habit among the people ; and to co-ordinate this work with the programme of Public Library Development, especially in villages.

(6) To arrange for production of children's books in Tamil, to arrange for their distribution and to co-ordinate this work with a programme of library development, especially in villages.

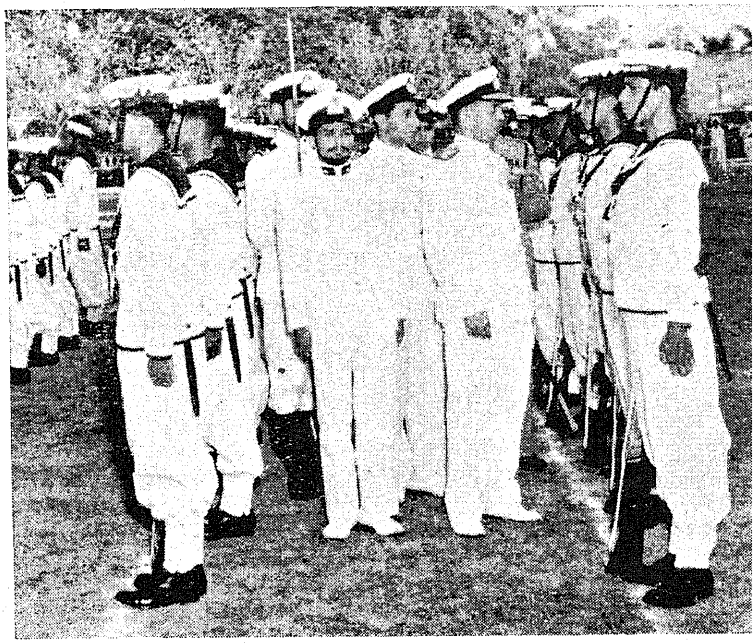
(7) To promote the study of folklore ;

(8) To arrange for the preparation of a complete descriptive catalogue of the manuscripts in the custody of all institutions in the State and indexing subject-war, authorwar, etc.; to arrange for the compilation and publication of bibliographies, dictionaries, encyclophædias, basic vocabularies, etc.; and to take all other steps necessary for promoting systematic study and research into ancient manuscripts.

(9) To take such other measures as are necessary to develop the Tamil language and to spread its use as a vehicle for all transactions both in the educational and other fields.

Sri Ekambaranathan, a ventor of the Ambar Charka was awarded the title of "Padma Shri". Sri Lal Bahadur Sastri is seen pinning the medal on Sri Ekambaranathan.

Shri Sriman Narayan, Member, Planning Commission, met the Chief Secretary and other officials connected with Planning and Development in the State, during his visit to the City in January (above).



Vice-Admiral Ramdas Katari, I.N., Chief of Naval Staff, inspected the Units of the Naval Wing of N.C.C. in the City Schools and Colleges during his visit to the City in January (right).

Citations on copper plates were presented to those who helped in coining and introducing Tamil Administrative Terms and Teachers' College Terms on 4th February 1959 by the Governor. Photo shows Sri A. Arulappan, Professor of Tamil, St. Xavier's College, Palayamkottai receiving the Citation from the Governor. He was also awarded the title "Tamil Perum Pulavar".

A Century of Forestry

Sri C. A. R. BHADRAN, I.F.S., and T. B. JAMBULINGAM, A.I.F.C.

Introductory.

Perhaps the earliest utterance on Forestry was made some 2,500 years ago, when the Buddha said:

"The forest is a peculiar organism of unlimited benevolence that makes no demands for its sustenance. It affords protection to all beings, offering shade even to the axe-men who destroy it."

It is a sad comment on human progress since then, that even today the importance of forests for the well-being of the people is not realized in its full significance. To meet the growing demands for land for food and other crops and to serve the varied domestic requirements, forests and trees have been thoughtlessly destroyed all along, all over the world; this process, at least in the early stages of human advancement, was furthered by the apprehensions that the wild beasts of the forests would remain a constant source of danger and disturbance to man, his domestic animals and his crops.

It was left to the French and German nations to lay the foundations of scientific forestry. Having neither the great reserves of the thinly populated areas of Northern Europe, nor the warm climate of the Mediterranean, nor Britain's mastery of the seas, they recognized the need to conserve their forests at a comparatively early stage in their modern history; in fact, even before coal became the basic fuel for industry. Thus began the practice of forestry on the basis of a sustained yield; and the art, science and business of forestry has so developed since then on the continent that nowhere else can be seen such orderly forests like the Black Forests of Germany or the Mountain Forests of the Juras, which have been systematically managed for four centuries or so now. It is to their credit that even ambitious dictators did not allow their grandiose plans to interfere with the conservative management of their forests. As a result, these forests today constitute standing evidence of the advantages to the people from sustained working, especially in such a long-term business as Forestry.

Thus the need for conservation of forest resources and the proper management of forests has been actively recognized only in the last 400 years or so. In fact, over most of the world, any form of systematic forestry has been practised scarcely for a century. Having completed 102 years since the First Conservator of Forests was appointed, Madras can claim to be in the vanguard of forest administration. But the recent political changes have adversely affected the extent of regular forests and forest resources of this State and a considerable leeway will have to be made up to bring about a satisfactory position in this respect, again.

Historical.

As everywhere in India, the greater part of Madras State was also orginally a thickly wooded country. The old epics and poems speak of the south as one sea of forests. Even the comparatively recent military records (of the 18th century) relate how troops had to cut their way through dense jungle in tracts which are now vast open lands or degraded thorny scrub. Apparently, as population increased and cultivation extended, the jungle receded to locations not wanted otherwise and the remote hills.

About 1800 A.D. the Government of the day tool the initial step towards forest conservation and protection, when they appointed the Bengal-Bombay Joint Commission to enquire and make regulations prohibiting the felling of teak trees below 21 inches in diameter. In 1805, the Committee reported that the capacity of the forests for mature teak timber had been overestimated and more accessible forests had been overexploited but with protection, a valuable property could be gradually built up. The general protection and management of forests were however left to the care of Officers of the Army and the executive services and occasionally to a few Policemen and Engineers who happened to have picked up some knowledge of forestry during their casual trips to France and Germany while on furlough in Europe.

However, difficulties began to be encountered in meeting the demands of the Bombay Naval Dockyard for teak. The construction of railways also made heavy inroads on forest resources. The prolonged peace conditions of the 19th century with its increase in population and increased demands, bore heavily on the forests in general all over India and locally shortages were felt acutely. In 1842, Mr. Conolly, the then Collector of Malabar, suggested the planting of teak and it was undertaken from 1844 onwards to lead to the world-famed teak plantations of Nilambur (now in Kerala State).

Regular Forest Conservancy may be stated to have begun in Madras in 1856 when Dr. Cleghorn was appointed First Conservator of Forests for the Presidency of Madras and Col. Boddome as his assistant just a century ago. It was not until 1864, however, that the first regularly trained Forestry Officer was appointed in India, when Dr. Dietrich Brandis became the country's First Inspector-General of Forests. He inspected the forests of Madras in 1881 and gave valuable advice to Dr. Cleghorn.

The Madras Forest Department is celebrating its Centenary in the month of April 1959.

In 1855, a new era began in the history of forestry in India, when Dalhousie laid down a definite and far-sighted forest policy. The forests of the Madras State was administered under a special State Act passed in 1882. The Government then desired that only an area about one-eighth of the Presidency should be set apart as reserved forests! Large areas containing forest growth were thus left under the control of the private owners and also as unreserves. Though a separate forest administration was set up as early as 1856, progress was slow even with the primary work of forest reservation and up to the early twenties of this century selection, demarcation, survey and settlement of the Government forests engaged the attention of the department almost to the exclusion of most other forestry interests. Forest protection and conservancy remained more or less nominal. As the organization of the Government forests progressed, a change came in slowly. The forest staff was gradually strengthened. Forest Officers and others in touch with the local conditions began to recognize that whatever might be the needs of the people, the forests in their existing condition could not bear the ever-increasing drain to which they were exposed. Then followed the problems of forest conservancy and the related questions of abolition of goat browsing, limiting of cattle grazing according to carrying capacity of the area, provision of small timber and fuel to the villagers at concessional rates, supply of manure leaf, etc. The Government's anxiety to remove the more serious of grievances caused by forest conservancy and its efforts to popularize Forest Administration did not make matters easier. Government advised the Forest Administration of the need for sympathy in administering the Forest Act and of its duty to provide the villager with his wants for forest produce. Forest Committees were constituted from time to time but in practice no attempt was really made to manage the forests on business lines. It is an interesting fact that even to-day conditions are scarcely different: for instance, progress has been extremely slow regarding survey, demarcation and management of the ex-zamin forests taken over by Government in 1951.

Till not long ago the District Forest Officer was a Forest Assistant to the Collector and his office was a branch of the Collector's office. The overall control vested in the Board of Revenue. The Conservator of Forests were technical, inspecting officers whose recommendations on technical matters were generally agreed to. A Committee appointed in 1913 recommended that such reserved forests as were solely intended to ensure a continued supply of grazing, fuel and agricultural requisites be entrusted to panchayats composed of village interests. Accordingly, in 1914, certain so-called minor reserved forests in a few districts were transferred to management by panchayat. In 1923, a Retrenchment Committee recommended a classification of the forests into major and minor fodder and grazing reserves or minor forests, which were useful mainly for the supply of every day needs of the ryots, passed on to Forest Panchayats for management. The Committee even considered that no special technical knowledge was necessary for the management of these simple forests and so the panchayats worked under the control of the Revenue Department from July 1925! A total area of about 3,500 square miles was thus transferred. These forests were rapidly denuded and in less than a quarter of a century it has become imperative that these forests should be revested in the Forest Administration. But it has to be added that here again progress has been slow, as rehabilitation of these forests is proving a difficult proposition and funds available are far from liberal.

Territorial changes.

The original Madras Presidency has undergone many changes in the last quarter of century to result in the present Madras State. In 1936, Ganjam district was transferred to form part of the new Province of Orissa, which meant a loss of about 625 square miles of reserved forests. In October 1953, the Andhra State came into existence and about 10,170 square miles of reserved forests went with it. Again, according to the States Reorganization Act of November 1956, about 2,068 square miles of reserved forests consisting of valuable timber forests and plantations were transferred to Kerala and Mysore States. Against this, a small extent of less than 200 square miles of forests accrued to the new Madras State from the erstwhile Travancore-Cochin State. In the present Madras State the total extent of the forests is 6,734 square miles and that of reserved lands comprising mostly ex-zamin forests is about 1,491 square miles. Thus, forests constitute in all about 17 per cent of the total land area of the present Madras State.

The forests described.

Madras has attracted the attention of botanists and been subject to extensive botanical exploration from about 1,650. Several eminent botanists like Vanrheede, Roxbourgh, Beddome, Hooker, Gamble, Bourdillon and Fischer have made valuable collections and published detailed information on the flowering plants of the area, enabling in turn extensive studies of the forest types included in the region. With reduction in the territorial limits of Madras State, the number and types of forests and their extents have also dwindled. The southernmost outlier of sal (*Shorea robusta*) in Ganjam district stands excluded from the present Madras State. The extent of tropical wet evergreen forests has become considerably attenuated with the loss of the West Coast districts to Kerala.

Wet evergreen.—These occur in hilly terrain (elevation 500 to 1,000 meter) in Tirunelveli, Kanyakumari, Madurai, Coimbatore and the Nilgiris districts, in localities where the rainfall exceeds 2,000 millimetre. These forests are dense and contain a multitude of species. Some of which attain a height of 40 meter and over. The following are the valuable species occurring in these forests: *Mesua ferra* (Nangal), *Calophyllum tomentosum* (Poon), *Balanocarpus utilis* (Malaikongu), *Dichopsis elliptica* (Pali), *Vateria indica* (Velapine), *Canarium* strictum (Dhup), canes and eta reeds. Though these forests are dense, these are rarely exploited except for canes and reeds. Sleepers are being converted and extracted from the evergreen forests in Coimbatore South Division in recent years.

Moist deciduous.—These are commercially the most valuable timber forests in this State. They occur in localities where the rainfall varies from 1,250 millimeter

to 2,000 millimeter in the Coimbatore, the Nilgiris and Kanyakumari districts. *Tectona grandis* (Teak), *Terminalia paniculata* (Pillamarudu), *Terminalia tomentosa* (Karimarudu), *Lagerstroemia lanceolata* (Venteak), *Pterocarpus marsupium* (Vengai), *Adina cordifolia* (Manjakadambai), and *Dalbergia latifolia* (Rosewood) are the common timber species. Considerable extent of these areas are clearfelled and replanted with teak, rosewood and softwoods.

Tropical dry.—These occur over vast areas in this State and serve mainly to meet locally the small timber and fuel requirements of the people. They also serve as grazing grounds. *Tectono grandis* (teak), *Anogeissus latifolia* (Vekkali), *Cassia fistula* (Konnai), *Albizzia lebbeck* (Vagai), *Azadirachta indica* (Neem), *Albizzia amara* (Usil), and the two bamboos Bambusa *arundanacea* and *Dendrocalamus strictus* are common in this type, while sandalwood trees are common in the north-eastern parts. These are open type forests over undulating country.

Dry thorn.—These forests are open low forests occurring over the plains or low undulating terrain with thorny species. *Acacia arabica* (Karuvelam), *Acacia leucophlœa* (Velvelan), *Acacia sundra* (Sundra), *Acacia planifrons* (Odai), *Albizzia amara* (Usil), *Zizyphus* sp. (Elandi) are the most common species. Euphoribias predominate all over and of late even these are utilized as fuel. These forests serve for supply of firewood to a limited extent. Grass is scanty and yet cattle resort to them of necessity in large numbers. Vast areas of degraded forests of this type have been taken up for artificial regeneration.

Shola forests.—These occur in the higher elevations (temperate climate) in the Nilgiris, and the Palni Hills mainly. They constitute patches in depressions and consist of stunted evergreen species. In the surrounding high ground *Phœnix humilis* (Siru icha) occurs scattered amidst tall coarse grass. The world famous downs of the Nilgiris and Kodaikanal hills area a part of this type and vast areas of this type are being planted with wattle and bluegum.

The beach forests.—Major portions of this type occurring along the coastal sandy wastes, with occasional palmyrahs. Large areas where sub-soil moisture conditions are favourable are being planted with casuarina. In patches occur the carnatic dry evergreen type. Adjoining the backwaters especially near Chidambaram at Pichavaram, Kodikarai, mangrove forests occur and these forests are being exploited for firewood.

Change in condition of forests.

Due to over-exploitation and repeated coppicing, most of the forests are in a rather degraded condition. The soil is exposed in many places to the ravages of sun, wind and rain. It is further hardened and rendered impervious by excessive grazing and trampling by cattle. In such cases a secondary, open, poor quality scrub results where a good tree crop of the dry deciduous type occurred before. Thorny species and species unpalatable to cattle tend to predominate while species of fuel and fodder value and of valuable species like sandalwood get scarce.

Large-scale afforestation work in the grassy upland of the Nilgiris and the Palni Hills is changing the look of these hills; plantations of casuarina and cashew are affecting for the better the coastal sands and some inland areas. The barren ex-panchayat and ex-zamin areas are also being similarly re-clothed gradually. But this is invariably proving a difficult and slow process. In fact, repeated and persistent efforts may be necessary before any tangible results can be achieved.

On the other hand, mainly to meet the growing demand for food, considerable areas of forest land have been broken up for cultivation and other uses. Construction of dams to form reservoirs for irrigation and power projects has led to the submergence of considerable areas of forest lands and clearance of forest growth.

Changes in forestry practices.

In the more valuable timber forests, selection fellings were progressively replaced by clearfelling and planting. As transport and extraction facilities improved, selection working tended to become confined to the truly remote areas. Coppice fellings have been the general practice for fuel working but the leaving of standards has gone out of vogue.

The advantages of assured regeneration by artificial methods have been recognized for over a century so far as valuable timber species like teak are concerned. Even with fuel working in the adverse climatic conditions prevailing, it is recognized that coppice regeneration would be inadequate and would require full-scale supplementing with planting. The introduction of exotics like bluegum, casuarina, wattle and cashewnut has progressed apace, in order to meet the needs of quick growing species suitable for fuel, tan-bark and soil conservation.

The progress of road development and mechanical equipment has led especially in the present century to the rapid replacement of manual labour and animal transport by modern methods of conversion, extraction and transport involving large-scale use of mechanised means.

The forests and the people.

Forests contribute to our wealth and well-being in many ways. They are of direct value for the many useful forest products they yield, such as timber, fuel, grazing and fodder, manure leaf and minor forest produce. Indirectly they facilitate the advancement of agriculture and maintenance of the climatic conditions of the locality. They also help to conserve the soil.

Forests are, therefore, national assets and their care and progressive maintenance would be the duty not only of Government but equally also of the people. It would serve but little useful purpose for Government to attempt developing forests, if the people do not restrain themselves from letting loose cattle at every opportunity resorting to indiscriminate cutting and removal of trees or setting fire to forests, etc. The earlier it is realized that there is not enough of forest

produce to cater to all our needs, the better for the cause of enuring in perpetuity at least their protective values adequately.

It has to be appreciated that the Forest department is the earliest of all welfare departments. It continues also to provide work for a large number of village folk and hill tribes (in the execution of various forest operations). The Forest department does its best also to advocate the peaceful co-existence of the dumb denizens of our forests. The annual contribution to State Exchequer (after meeting all its own expenses) that the Forest department makes it not insignificant either. The Forest revenue at present is about Rs. 130 lakhs and total expenditure about Rs. 74 lakhs.

Our forests afford annually grazing facilities for some 41,000 buffaloes, 811,000 heads of cattle, 1,405,000 sheep and 137 other animals like horses; elephants, etc. The grazing fees collected are purely nominal and hence the revenue derived from this source is only Rs. 3,15,000. In this connection it may be pointed out that our forests really cannot support so many heads and the persistent demand of the people to admit more number of cattle would only result in 'killing the goose that lays the golden egg'.

Our forest also yield every year about 1,200 tons of sandalwood, 20,000 tons of Timber, 20 lakhs tons of fuel besides sleepers 10,000 Broad Gauge units. All this does not meet however even a part of the needs of the people. Timber is imported mainly from Kerala, Bombay and the Andamans and Charcoal and firewood are imported from Andhra Pradesh. It is expected that for another two decades at least this dependance on other States will have to continue.

Bamboos, manure leaves, cashew, tamarind, avaram bark, palm leaves, gallnuts, wattle and other tan barks, stones, cardamoms and ivory are some of the important minor forest products. Bamboos alone fetch a revenue of Rs. 7 lakhs per annum and the requirements of the people are supplemented by supplies from Kerala. The production of manure leaf in this State is much below the demand and removal has therefore to be restricted. Cardamoms and tamarind are exported to other countries and States being surplus to our needs. The approximate revenue at present derived by sale of Minor Forest Produce standing in the forest is Rs. 5 lakhs. It should be clear from the above that our forests have to be developed in all directions.

Development Plans.

Working Plans for the systematic exploitation and development is a basic pre-requisite of all good forest management; such plans have been in force for over four decades in respect of Madras forests. But as has been already explained these forests are degraded now and need special attention. Vast areas of completely denuded ex-zamin forests and degraded ex-panchayat forests transferred to the Forest department also await regular protection and improvement. By the pressure of ever increasing population, by the improvident demand made on the forests for wood, etc., by the growing imbalance between land under cultivation and land under forests, a pressing problem has been cumulatively created in the course of many years. Hence advantage has been taken of the National Five-Year Plans to develop these forests.

Under the First Five-Year Plan the resumption of all the panchayat reserved forests and many ex-zamin forests was completed. They are given rest and protection since. Certain soil conservation experiments were completed in the Nilgiris. The road system in the Javadi Hills, important sandal bearing area, was improved. Casuarina was planted over 1,400 acres dry fuel species over 30,000 acres; softwoods over 2,700 acres (to meet the demand for matchwoods), wattle over 2,849 acres and bluegum over 1,097 acres in the Nilgiris and Palni Hills. The revision of the Working Plans of Nilgiris, Coimbatore South and Tiruchirappalli was concluded. Working plans and schemes were undertaken for the first time for the ex-panchayat forests. However much could not be done in the First Five-Year Plan.

The make up this lag in the First Five-Year Plan a comparatively large provision of Rs. 135 lakhs was approved for the Second-Plan period for forest improvement under thirteen different schemes as follows :—

Serial number and name of the scheme. (1)	*Physical target.* (2)	*Expenditure provision.* (3)
		RS. IN LAKHS.
1 Preservation of wild life	Rigid protection and improvement to Mudumalai Wild Life and Vedanthangal bird sanctuaries.	4·5
2 Creation of rodder banks and improvement to grazing ..	12,500 acres	1·33
3 Lac cultivation	Stepping up lac production in nine centres and planting lac host tree.	1·19
4 Cashew cultivation	45,450 acres	25·16
5 Expansion of planting activities of valuable commercial timber species such as teak, etc.	Teak 4,170 acres .. .. Bamboos 600 acres .. .. .. Teak under 'irrigated condition' 1,200 acres.	4·55
6 Creation of river canal and lake fringe forests	4,000 acres	8·00
7 Development of matchwood plantations	8,300 acres	5·96
8 Creation of industrial plantations such as wattle and bluegum.	Wattle 19,000 acres .. .. .. Blue gum 1,900 acres	9·12

Serial number and name of the scheme. (1)	*Physical target.* (2)	*Expenditure provision.* (3) RS. IN LAKHS.
9 Rehabilitation of degraded forests—		
(1) Afforestation of low hills	17,750 acres	7·30
(2) Demarcation and survey of ex-zamin forests	State	1·29
(3) Construction of residential accommodation	Do.	1·17
10 Reclamation of eroded lands—		
(1) Afforestation of dry fuel forests	70,000 acres	30·00
(2) Development of fodder and pasture	15,000 acres	12·19
(3) Reconnaissance surve of eroded lands outside reserved forest.	State	1·85
(4) Construction of residential accommodation	Do.	5·00
11 Extension of casuarina plantation	3,400 acres	5·00
12 Development of modern technique of timber extraction and communication.	State	7 00
13 Development of Forest Administration Working Plans	Do.	4·00
		134·61

It is confidently anticipated that the targets, physical and financial, will be fully achieved in this period.

The future of forestry in the State.

The programme of development under the Second Five-Year Plan will be further intensified during the Third Five-Year Plan. It has been proposed to implement nine schemes at an estimated outlay of over Rs. 300 lakhs. The new schemes proposed are planting along the railway lines, forest resources, survey, compensation for extinguishing forest rights, farm forestry, timber operations and forest utilization, setting up a forest centre, improvements to Zoos and providing more amenities to staff and labour. The particulars of the schemes proposed are summarized below :—

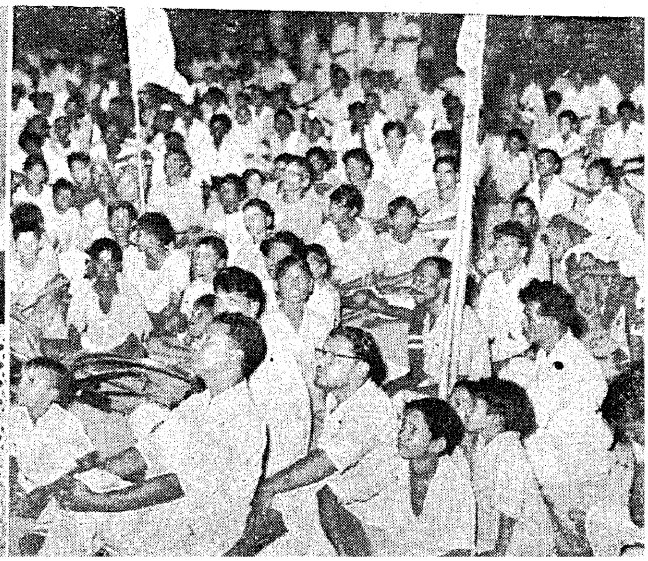
Name of the scheme. (1)	*Physical target.* (2) ACRES.	*Financial target provision.* (3) LAKHS.	RS. IN LAKHS. (4)
I. Forest plantation—			
1. Extension of casuarina plantations	6,000	18·00	
2. Cashew cultivation	15,000	9·00	
3. Teak (without irrigation)	5,000	3·00	
4. Teak (by irrigation)	1,200	1·50	
5. Matchwood plantations	6,500	5·50	
6. Wattle and eucalyptus plantations	20,000	8·00	
7. Creation of forests along river, canal and lake fringes and railway lines.	13,000	43·50	
8. Planting species useful as hosts for lac insects including cultivation of lac.	....	3·00	
		91·50	91·50
II. Forest Resources Survey	Entire State	3·00	3·00
III. Forest consolidation—			
1. Survey and demarcation of ex-zamin forests	Entire State	6·00	
2. Compensation for extinguishing forest rights	Do.	5·00	
		11·00	11·00
IV. Farm Forestry and Vanamahotsava—			
1. Raising of forests in Community Development/ National Extension Service Blocks.	89,500 acres	75·00	
2. Reconnaissance survey of eroded lands outside Reserved Forests.	State	6·50	
		81·50	81·50

Name of the scheme. (1)	*Physical target.* (2) ACRES.	*Financial target provision.* (3) LAKHS.	RS. IN LAKHS. (4)
Cultural and Preservation Work—			
1. Rehabilitation of degraded forests		.. ..	187·00
(*a*) Afforestation of low hills	18,000	7·50	
(*b*) Afforestation of degraded fuel forests in ex-panchayat and ex-zamin forests.	72,000	35·00	
2. Working plan organizations	State	6·00	
3. Improvement of forest grazing	5,000	5·00	
4. Wild life preservation	(1) Two new sanctuaries one at Ullandy and the other at Mundanthorai.		
	(2) Further improvement in Mudumalai wild life sanctuary.		
	(3) Improving the Madras Zoo and establishing two new Zoos, one Coimbatore and the other at Madurai.	11·00	
		64·50	64·50
VI. Timber operation and forest utilization		3·00	3·00
VII. Communication and buildings—			
1. Roads	40 miles	7.00	
2. Buildings	....	20·00	
3. Forest Centre	....	4·00	
		——	31·00
VIII. Staff and training—			
1 Training	....	8·00	
2. Creation of accounting unit	....	1·00	
		——	9·00
IX. Labour amenities—			
1. Lorries—26 lorries	....	6·70	
2. Mazdoor lines—26 Mazdoor lines	....	1·30	
		——	8·00
		8·00	
		Total provision ..	302·50

In spite of these ambitious plans, this note cannot be better concluded than by emphasizing that self-sufficiency in forest products and adequacy in the content (if not extent) of forests will be achieved in our State only with the peoples' full and active support. Much of the future development of forests in Madras depends on the progress of farm forestry and vanamahotsava. It would be appropriate here to re-call

'He that planteth a tree is a servant of God. He provideth a kindness for many generations and faces that he hath not seen shall bless him'.

Harijan Week was celebrated in the City in the last week of January. Processions were taken round and public meetings were held in various parts of the City. A mass public meeting was held at which Sri P. Kakkan, Minister for Works and Harijan Welfare—addressed the gathering.



" Top Slip - The Land of Forest Enterprise "

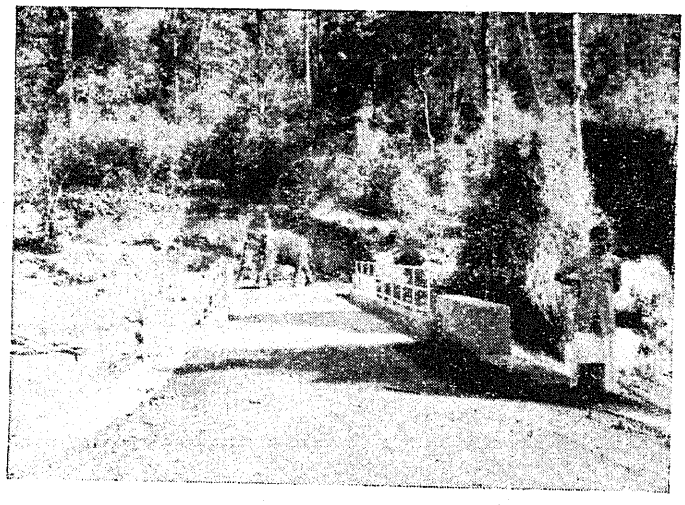
Sri S. M. A. ASLAM, M.A. (Dip. in Geo.), A.I.F.C., Personal Assistant to the Chief Conservator of Forests.

The visitor who yearns for high, pure air loaded with oxygen, the visitor who seeks peace and tranquility, and who would like perhaps, to come face to face with wild elephants or white bison, or who is in search of that small, idyllic world of Nature at its best must make for '*Top Slip*'. Here he will attain satisfaction for 'Top Slip' awakens in one that happy on 'Top of the world' feeling.

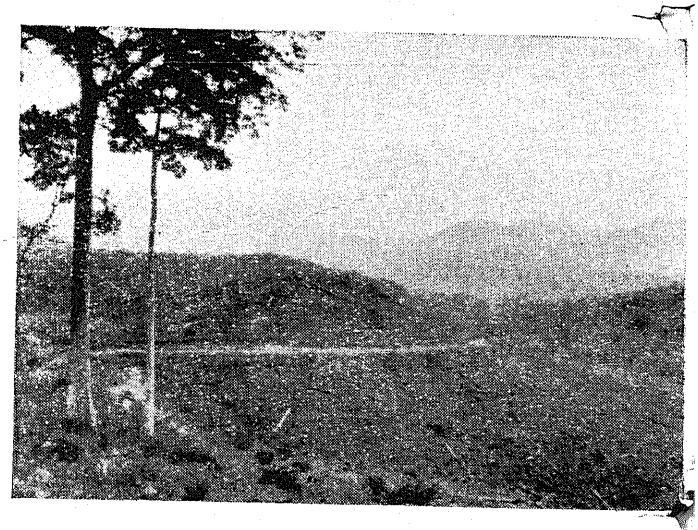
To many outside the Forest department in Madras State and to many more, even amongst the common folk of the neighbouring districts 'Top Slip' may sound a curious and unfamiliar name. This place is about fifty miles from Coimbatore and nestles in the Anamalais at an altitude of 3,000 feet, right at the exit of the Palghat gap. Its strategic position has made it the venue of many a successful forest enterprise. The place derives its name 'Top Slip' from the practice adopted during the 19th century, of sliding logs of timber down the slopes of the hills over a distance of 1,000 feet to the foot of the Ghats.

These hills are popularly known as Anamalais and are shrouded with thick forest growth. They are the much favoured haunts of herds of elephants. These verdant and sunny hills with contradictory ridges, intersecting valleys and gradients that annul one another are the meeting place of many rivulets and water courses. Looking out a little further, we find these hills flanked on the west and the south-west by the Parambikulam area of the Kerala State. This area gets a rainfall ranging from 60 inches — 120 inches from east and west and is ideal for teak growing. It is, however, only next to Nilambur (South Malabar) where the best teak in India is grown. The portion of this area lying in Coimbatore district comprises mainly of Mt. Stuart, Tekkadi, Ulandy and Palakadavu. These areas have been noted for their teak, rosewood and vengai. Rosewood trees 30 feet in girth (at breast height) and 120 feet tall, yielding about 1,000 cubic feet of timber per tree and valued at Rs. 20,000 (at the present market rate) have been extracted from these forests. A single plank 6½ feet wide and 16 feet in length sawn out of one rosewood tree was presented to Lord Willington.

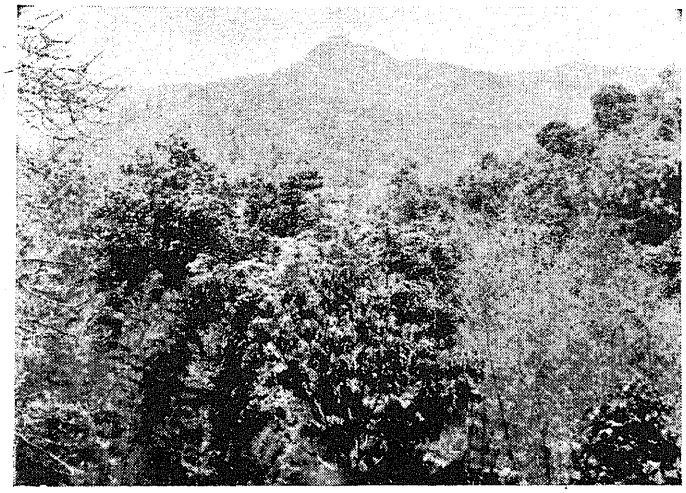
The early history of these forests is shrouded in obscurity as no reliable records exist. But it is certain that since time immemorial these tracts were subjected to unrestricted removal of all species except teak, rosewood and vengai. These species were perhaps preserved from exploitation up to historical times mainly due to the comparative inaccessibility and extremely malarious condition of their location. Lucrative demand for large sized timber was also lacking. The advent of the British towards the latter half of the 18th century completely changed the picture. The growing demands for better quality timber gave a great fillip to the exploitation of teak from these forests. Soon the forests were getting depleted. In the middle of the 19th century earnest attempts were made to help nature to replenish herself, Hago wood pioneered the growing of teak artificially in these areas and this he did at a time when these forests were infested with wild animals and when these tracts were inaccessible and had to be covered only on foot or on ponies.



The Ulandy Valley road which was constructed recently at a cost of Rs. 7 lakhs is the Road to Plenty.



Set up against varying forest panorama, the road offers pleasant driving.



The rich foliage with which the area abounds.

The absence of a road system rendered the exploitation of these forests uneconomic.

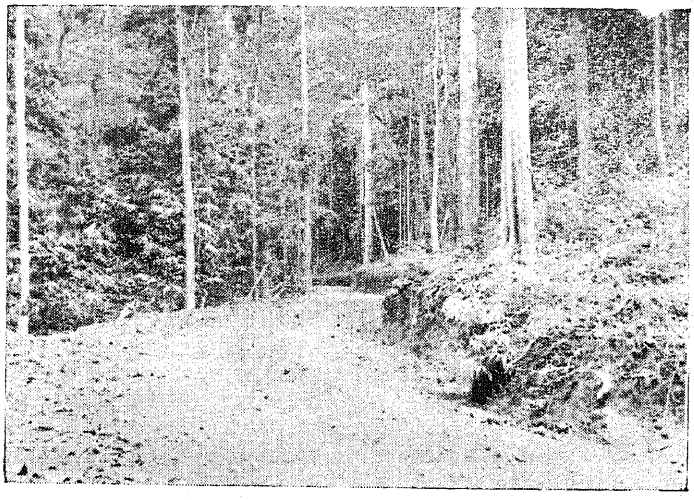
The first road was constructed in 1851 from Top Slip to Sichali a distance of over six miles to harness the valuable forests of Sichali valley. Although in 1856 Captain Michael aligned a Ghat Road from Top Slip to the foot of the hills, the actual construction of the road was taken up only in 1868. This road was the main artery along the timber bearing areas from the hills to the plains for well over 50 years until it was replaced by the present Sethumadai—Top Slip Ghat Road in 1924.

Apart from the construction of these roads, other mechanized methods were tried to exploit the timber by ropeways and tramways from Top Slip to Sungam. But the gradient was too steep at places and working of these schemes had to be discontinued.

From 1916 onwards the Mount Stuart Forests ceased to be mere exploitation; exploitation was followed up with regeneration of teak. It was then that the necessity of constructing good roads was keenly felt. Transport is the foundation on which the economic prosperity of a nation should be edificed and it is more so in the case of exploiting the forest resources. Road transport has aptly been called the "Nations Delivery System".

Realizing the truth of the above statement, Marshall, the then Forest Engineer laid the foundation of a Ghat Road from Sethumadai to Anaipadi in about 1926.

With the opening of the Anaipadi Ghat Road, regeneration progress in and around Mount Stuart was given an impetus. But still the inaccessible Ulandy Valley remained unsurmounted and unrevealing. After a series of unsuccessful attempts, the question of successfully linking the Ulandy Valley to the other net works of road on the plateau was taken up in 1945 as a Post-War Development Scheme. But due to deficiency in forest budget, this work had to be postponed. It was only in 1955 that the construction of the road was again examined and entrusted to Forest department of Madras State. The 16½ miles long Ulandy road was constructed at a cost of Rs. 7 lakhs.



The road is flanked by imposing tall trees of valuable timber.

With the alignment and completion of the road, the 12,000 acres of the valley are now available for exploitation of timber and bamboo-bearing forests. Thus the road to Ulandy is rightly called the road to plenty—for while one acre of good forest area in the valley can be planted with teak at a cost of Rs. 70, the potential value at the time of its maturity would be Rs. 7,000. The road which was opened in the middle of 1958 will thus compensate the loss sustained by the Madras State as a result of the implementation of the States Reorganization Act of 1956 when large areas of the first-class forests had to be transferred to the Kerala and Mysore States. Apart from the benefits which will accrue to the Forest department, this road opens out new avenues for harnessing the Parambikulam water for Power generation and irrigation.

Top Slip has yet another attraction for the visitor. The Wild life is extremely varied due to the range of forest types and elevations. The animals peculiar to this tract are the majestic white Bison which is the largest wild ox alive today and which attains as fine a stature here as the Gaur of the Mudumalais. The white Sambhur which is so utterly sylvan in habit and looks is also confined to the Anamalais. Besides the animals mentioned, the Lordly Elephant, the mouse deer, the panther, the barking deer, the common Langur, the Bonnet Macqque are the other features of this place. However, the lesser fauna of these forests are no less interesting particularly the avifauna which is typical of mixed deciduous forests. The flora, especially in areas where no plantation work has been done, is of real interest to the botanist and naturalist. In an attempt to save the many forms of creation for posterity and from total extinction, the State has made an earnest beginning with the "Setting up of a Special Game Tract".

Top Slip with true forest panorama, pleasant weather, perennial streams and a beautiful Rest House holds every promise of developing into one of the finest "Nature Spots" in India—This will be realized soon—if only the feeling for Wild Life now so evident is sustained.

Metric System of Weights and Measures

SRI R. R. VISUVASAM, I.A.S.

Weights and Measures must be ranked among the necessities of life of every individual as also of human society. They enter into the economic arrangements and they are necessary to every occupation of human industry, trade and commerce. The knowledge of Weights and Measures, as in established use, is among the first elements of education and is often learnt even by those who know nothing, not even to read and write. The same thing holds good in the case of coinage.

Now that the decimal system in coinage has been adopted, decimal system for weights and measures seems appropriate. The decision of the Government of India to adopt the Metric System of Weights and Measures as the sole system along with the decimal coinage, needs more publicity so that the masses of the country could be conversant with the great changeover. Every one should be convinced about the advantages of the Metric System, which after all is based on our own decimal system of mathematical expression.

The modern method of expressing all numerals by 10 symbols having absolute and positional values, is a product of Indian ingenuity, because this unique conception was given to the world by an Indian Mathematician more than 2,000 years ago, and it has become the basis of all mathematical calculations everywhere in the world. The rapid advance in the Science of numerals is due to the great simplicity and ease given in the Mathematics by these ideas of decimal point and decimal place.

The Indian Standards Institution Special Committee of 1949 appointed by the Government of India to consider and recommend to the Government, National Standards for the measurement of length, weight, volume and energy, after prolonged deliberations on the various points of view expressed by different authorities, came to the conclusion that the general consensus of opinion in India was in favour of adoption of the Metric System.

The Government of India accepted the recommendation of the Indian Standards Institution Special Committee, that in order to spread over the rather considerable expenditure involved, the changeover should be carried out in three stages, covering a period of 11 to 15 years. It was satisfactorily expressed that ultimately, the standardization under Metric System would more than repay the expenditure inevitable in its introduction. Its uniformity will lead to security to the masses in their day-to-day commercial dealings; its simplicity would result in tremendous saving of time, money and energy in commercial and technical calculations and in education and training of the younger generation; its international character would help stimulate overseas trade, etc.

This system, called 'Metric System' is based generally on the fundamental standard of length, viz., 'Metric'. The Metric System originated in France in the Wake of the French Revolution. With a view to making the new system universal and not changing, it was decided to base the standard of length on Nature itself. The 10 millionth part of the Earth's quarter at the Meridian (Longitude) was at that time declared to be the "Metric". The Metre is the primary unit of length under the Metric System. The word 'Metre' is derived from the Greek word 'Metron' and the Latin word 'Me' meaning 'to measure'. This is the brief history of the 'Metre'.

The French National Academy introduced for the first time the use of Weights and Measures, viz., Metre for length, Kilogram for mass and Litre for capacity. in the year 1793. It was decided to have Weights and Measures based on these units in 1799, when the Metric System was initially introduced and it became the sole legal system only in 1840. In 1870, the French Government convened an International Conference, which was attended by delegates from various countries. The Conference signed what is known as "Convention of the Metre" which brought the International Bureau of Weights and Measures into existence.

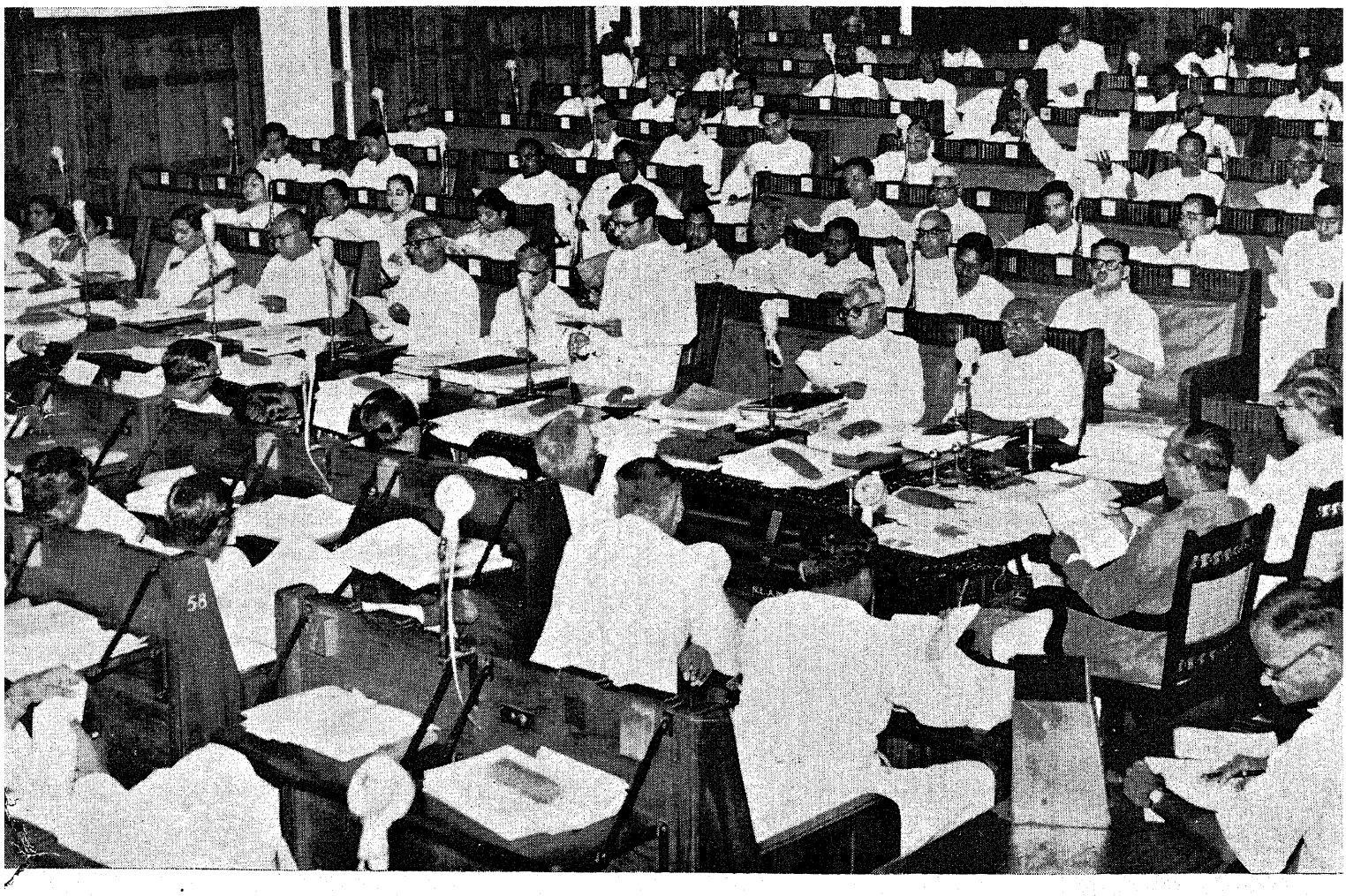
Three-fourths of the population of the world is using Metric System of Weights and Measures. All countries, except England and America are using Metric System, but two-thirds of the International trade of America and half the International Trade of England are being carried out by use of Metric Weights and Measures.

In Madras State at present we have no Act in force. Different kinds of standards are being used and more confusing is the fact that different weights are called by the same name. For example, the seer. We have seer of 24 tolas, seer of 60 tolas, seer of 72 tolas, etc. The Indian Standard seer is 80 tolas. We have no system at all. We have been so used to this confusion that we do not even pause to think of the chaos that is caused in the trade and commerce of the State. Even in buying and selling gold we just rely on seeds that are picked up in the forest as a weight. It is a very common sight to see even a lump of stone being used as a weight in our State. We are almost primitive in this respect.

The enforcement of Metric System has been introduced in the first instance in the four districts of Madras, Chingleput, North Arcot and South Arcot of this State. The Government of India decided in April 1957 to introduce decimal coinage and you are aware how this system is working satisfactorily in this country. Similarly, Government of India have decided to introduce Metric System of Weights and Measures, by implementing the Standards of Weights and Measures Act, 1956.

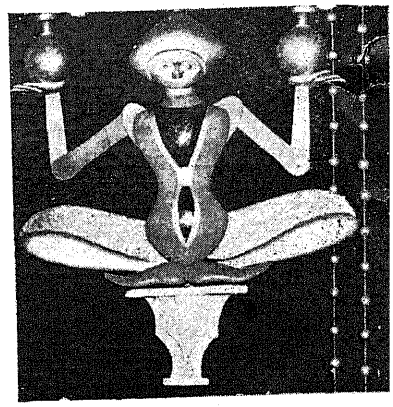
In future, commercial weights required by the traders for use for trade will be manufactured by manufacturers to whom licences for the same will be granted under the Metric Act. They should manufacture as per specifications and get them passed by the Inspector of Weights and Measures after check, and then sell them in the market. In this way commercial weights and measures will be manufactured and supplied.

Apart from the fact that these all undoubted advantages to be derived by the whole country in its internal trade and commerce by the adoption of the metric system of weights and measures, the country is bound to derive far greater advantages by way of easier transactions in our external trade. The Madras Government has enacted the Metric Weights and Measures Act. Similar procedure will be adopted in other States also, where each State will have its own enactment based on the Central Model Act and Rules. Consequently, there will be a uniform Weights and Measures Act, prevalent in all the States of India, and we will do away with all sorts and kinds of weights and one accepted uniform weight will be prevalent all over India.

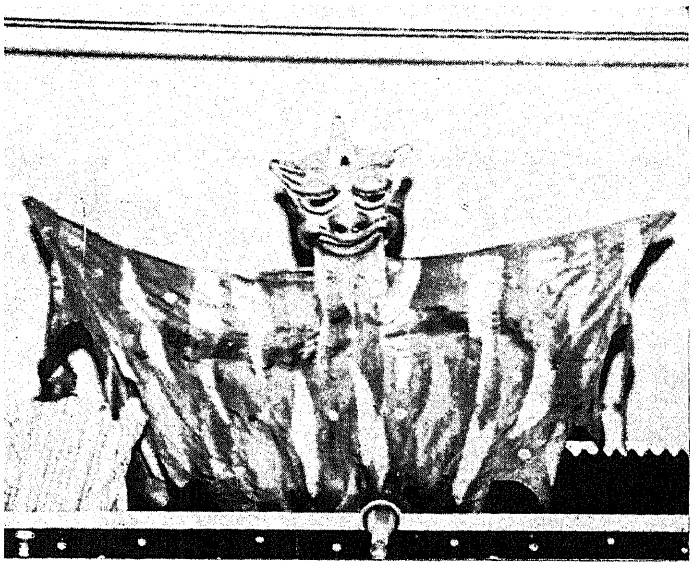


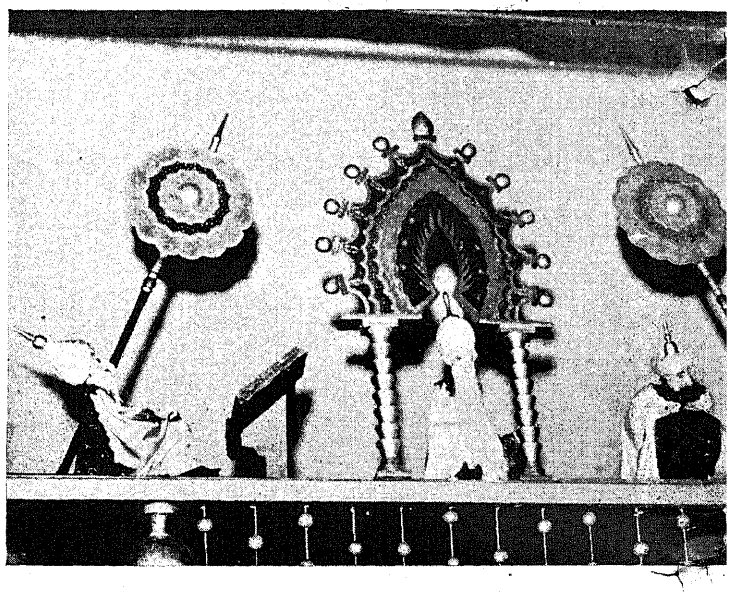
The Finance Minister Sri C. Subramaniam presented the Budjet for the year 1959–60 *in the State Legislative Assembly on 2nd March* 1959.

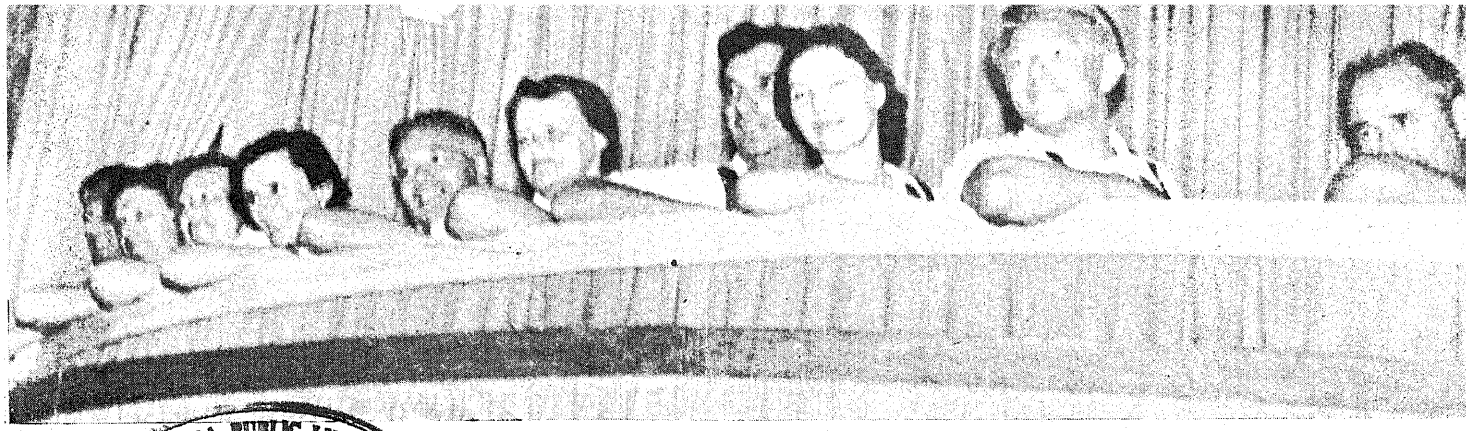
SOVIET PUPPET THEATRE IN THE CITY



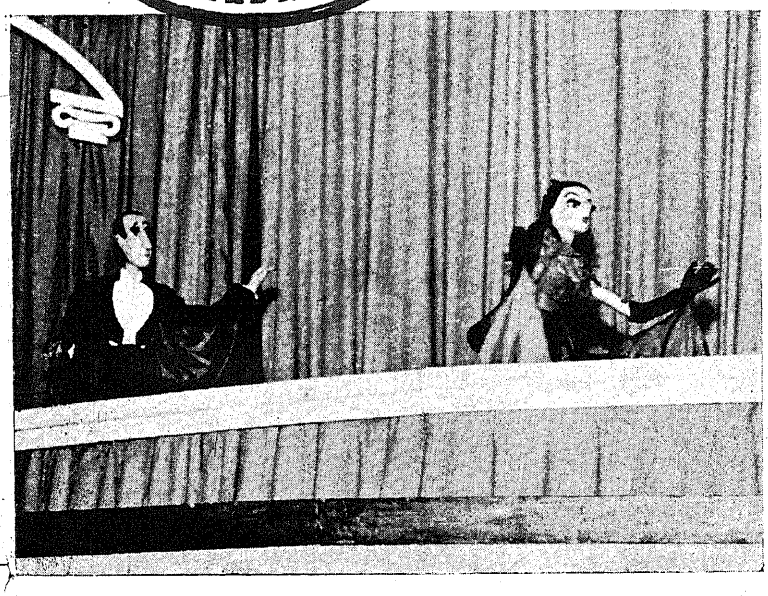
The Soviet Puppet Theatre was in the City during the second week of February. "Alladin's Magic Lamp" and "An Unusual Concert" were performed much to the delight of the old and young. The photos on these pages show some of the scenes from these two shows.







Members of the Theatre.

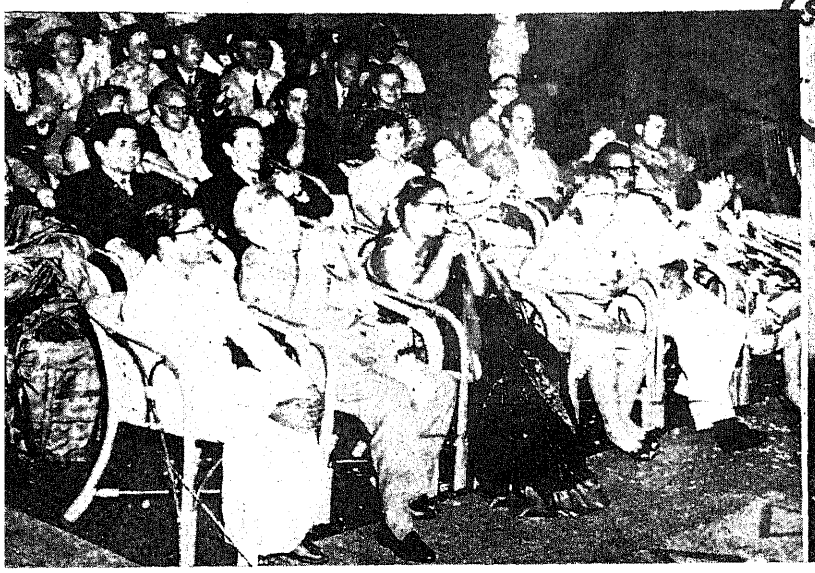


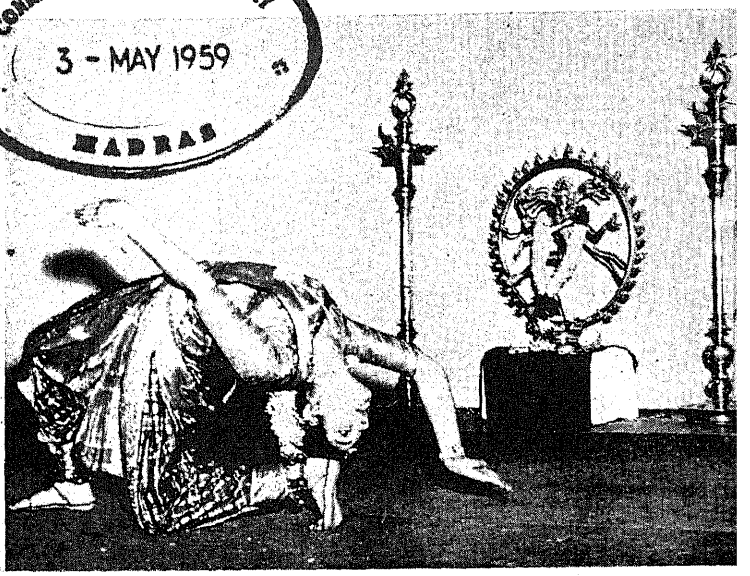
From " An Unusual Concert ".

Right : *The Finance Minister making the acquaintance of the star performers backstage.*

Left : *The Director's Show.*

Above Left : *From " Alladin's Magic Lamp ".*





The Directors and members of the Theatre were entertained to a performance of Dummy Horse Show by Sri Sundaramurthi and Party and Barathanatyam by Kumari Padmini Priyadarsini.

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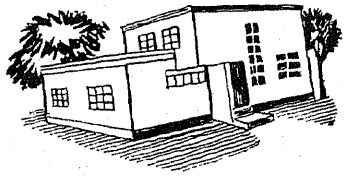

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DA-58/344

Co-operative Education and Training

Sri K. W A. GOVINDARAJAN, Deputy Registrar of Co-operative Socities, Tiruchirappally.

Madras is one of the States in India which realised most early the need for providing training facilities to the staff employed in the Co-operative Department as well as co-operative institutions. As early as 1914, the Madras Provincial Co-operative Union was formed, one of its duties being the education of members and office-bearers of Co-operative societies and the training of the staff of co-operative institutions besides general co-operative propaganda. It continues to be the apex agency for the promotion of co-operative education and propaganda in the State. It is in charge of the training of non-official staff and it supervises the Co-operative Training Institutes under it. It prescribes the courses of study in the Training institutes and holds examinations for the trainees.

Till recently there were only two co-operative Training Institutes one at Tanjore and another at Coimbatore for giving training to non-official staff such as Supervisors of Co-operative Central Banks and employees of other co-operative institutions besides prospective employees of Co-operative institutions in the residuary State of Madras. Government have sanctioned the establishment of one more institute at Madurai to serve the districts of Madurai, Ramanathapuram, Tirunelveli and Kanyakumari. This Institute was started on 27th July 1956. The Co-operative Training Institutes are independent organisations registered under the Madras Co-operative Societies Act and the Madras State Co-operative Union exercise general supervision over them, conducts the annual examinations and awards certificates for successful candidates. In order to tone up and strengthen the teaching arrangements, Government have sanctioned the appointment of Deputy Registrar, Principals and part-time Commercial Instructors to the Institutes at Tanjore and Coimbatore. The candidates are given theoretical training for a period of nine months in the Institute commencing from July every year. On completion of theoretical training they are given practical training for a period of two months in their native districts. The practical training is arranged by the District Co-operative Central Banks. The subjects taught are Co-operation, Auditing, Banking, Rural Economics and Book-keeping. Successful candidates are employed by the co-operative institutions.

During 1957–58, 676 candidates were undergoing training in the institutes at Tanjore, Coimbatore and Madurai. The Madras State Co-operative Union framed regulations for admission to the institutions, namely, that candidates should be those declared eligible for admission to the University or fit for selection for public service by the Public Service Commission. Candidates belonging to Scheduled castes and Muslim community who have appeared for the S.S.L.C. Examination or equivalent examination but have not passed are also eligible for admission. Besides the regular annual courses a special short-term course is conducted by the Institutes for the benefit of the employees of non-credit co-operative institutions such as stores societies, milk-supply societies, weavers' societies, etc. The fee for the annual course is Rs. 60 while that for non-credit course is Rs. 5.

The subordinate personnel of the Co-operative Department, viz., Junior Inspectors and Senior Inspectors recruited by the Madras Public Service Commission are given training in the Central Co-operative Institute, Madras. This institute is run by the Co-operative Department. It was founded in 1934. The teaching staff consists of one Deputy Registrar, Principal Co-operative Sub-Registrar, lecturers and two part-time Commercial Instructors. At present there are 140 Senior Inspectors-trainees undergoing training in the Central Co-operative Institute, Madras. They are given theoretical training for nine months which is followed by practical training for a period of three months in the districts. The subjects taught are co-operation, co-operative law, Auditing, Banking, Rural Economics and Book-keeping. During practical training they study the working of the various types of co-operative societies, their audit and supervision, etc. On completion of the training they are posted for regular duty. The Central Co-operative Institute conducts examinations in all the subjects twice a year in March and September which the officers of the Co-operative Department on probation are required to pass. Non-officials who are employed or who seek employment in Co-operative Institutions are also admitted to the Institute. The number of candidates so admitted is limited to 10 per session provided they have passed the intermediate examination of a recognised University and remit Rs. 70 for the entire course.

Apart from the training facilities available in the State the Reserve Bank of India, Bombay, has opened a Regional Co-operative Training Centre at Madras to impart training to the Intermediate personnel employed by the Co-operative Departments and Co-operative Institutions in the Southern Zone, which includes the States of Madras, Andhra, Kerala and Mysore. It imparts training to about 45 candidates every year. It conducts special short-term courses in co-operative marketing and in land mortgage banking for a period of four months. Departmental as well as non-official candidates are deputed for training in these courses. The extension officers for Co-operation are also sent in batches of 25 candidates for training in the Regional Training Centre for Block Level Co-operative Officer, Tirupathi which is run by the Reserve Bank of India, Bombay.

The existing arrangements for training of co-operative personnel both official and non-official are not adequate and steps are being taken to expand and improve the training facilities so as to meet the growing need for trained personnel arising from the recent expansion of the movement in the State and the several schemes for co-operative development included in the Second Five-Year Plan. The Central Co-operative Institute, Madras, has no building of its own. The trainees undergoing training in the Central Co-operative Institute, Madras, are put to much difficulty for want of hostel accommodations. Government have since approved the proposal of the Registrar for the construction of building and hostel for the Central Co-operative Institute, Madras, at an estimated cost of Rs. 3.75 lakhs. Shortly the institute will have a building and hostel for accommodating about 100 trainees. The Co-operative Training Institute at Tanjore and Coimbatore have also proposed to construct a hostel buildings providing accommodation for about 35 trainees and Government have agreed to provide 50 per cent of the cost of the hostel buildings as Government loan.

Besides the training of the staff of the Co-operative Department and the Co-operative Institutions attention is paid to the education of members and office-bearers of co-operative societies and to general co-operative propaganda. In order to train the Panchayatdars and members of co-operative societies a Five-Year Training Scheme was implemented with the grant given by the Government of India as early as 1935. In 1944, the scheme of training the Panchayatdars of Co-operative Societies was revived with the funds provided by the State Government. They were given training by the teaching staff employed in Co-operative Institutes during the vacation from April to June. The classes were conducted for a period of two years and were discontinued in 1947. The scheme could not be worked successfully mainly for the reasons that the number of days of training in a centre was fixed at 15 and the panchayatdars mostly agriculturists were not able to attend the classes leaving their own work. The All-India Co-operative Union has now drawn up a scheme for the organisation of Co-operative education for the non-official personnel of the Co-operative movement, viz., members and potential members. Panchayatdars and office-bearers of co-operative societies for the country as a whole and the scheme is being implemented through the Madras State Co-operative Union in this State. During 1957–58 the scheme was implemented in Tirukkalikundram Block in the Chingleput district and Madurai Block in the Madurai district. For the year, 1958–59 the Tiruvallur Block in the Chingleput district and the Melur Block in the Madurai district are selected for implementing the scheme. According to the scheme the members are to be given training for three days, the panchayatdars for one week and the office-bearers for five to six weeks. The candidates attending the classes are paid a stipend of Re. 1 per head per diem. The services of one Co-operative Sub-Registrar and two Senior Inspectors are given to the union for the implementation of the scheme. The Co-operative Sub-Registrar is assisting the union at its headquarters and the two Senior Inspectors are conducting the classes in the district. During 1957–58, 5,682 members and prospective members 464 panchayatdars and 68 office-bearers received the training.

Srimathi Lourthammal Simon, Minister for Local Administration, presided over the Annual Day Celebration of the Adyar Ladies' Club.

The Madras State Co-operative Union is the Central institution charged with the duty of carrying on co-operative propaganda in the State. It conducts the *Madras Journal of Co-operation*, a monthly journal devoted to the spread of co-operative knowledge, subsidises co-operative journals in various regional languages, runs a co-operative library, publishes propaganda literatures. The union is subsidised annually by the State Government and by the Madras State Co-operative Bank. It participates in the local exhibitions, conducts periodical conferences on a State basis and organises propaganda lectures. The magic lantern slides, films and posters of the union are in great demand in other States.

There are three Tamil journals, viz., *Kootturavoo*, published by the Tamilnad Co-operative Federation, Coimbatore. The *Madurai-Ramanathapuram Kutturavoo*, published by the Madurai District Co-operative Central Bank, Madurai and *Kutturavoo Thondu*, published by the Tanjore Co-operative Employees Association, Tanjore under the scheme for the training of non-official personnel of the Co-operative movement, pamphlets explaining the duties of members, panchayatdars and office-bearers and their role in the co-operative are also distributed during the classes. Seminars are also conducted where one or two office-bearers from each society and the supervisors of Central banks are invited for group discussion and the difficulties experienced in the development of the co-operative movement are discussed.

It is hoped that the arrangements made for co-operative education and propaganda in the State will be availed of by the co-operative institutions, co-operators and the general public so that the co-operative movement may render greater service to the cause of national development.

SACRED SANGU FISHERIES

Sri V. D. SPURGEON, Deputy Director of Fisheries, Madras.

Most of you may be familiar with the Indian Conch-shell known as *Sangu* in Tamil and *Senkham* in Telugu, but not its fishery. Sangu is commonly used in religious ceremonies by a vast majority of people in our State. In Hindu mythology and ancient Tamil literature there are frequent references to Sangu. It is well known that Sangu is one of the two symbols piously associated by Hindus with Lord Vishnu. Pictures and idols representing this God show him always with Sangu in one hand and chakra or discus in the other. The "Parawas" of Tuticorin who are a sea-faring community have Sangu as a symbol in their flags. Travancore State coinage had the Sangu emblem on one side.

Valampuri.—A right-handed Sangu or Valampuri is held in great esteem among the masses. A Valampuri is believed to assure prosperity to its possessor and also to ensure safety from the adverse effects of "evil-eye" and witchcraft. Hence, Valampuri is in great demand and enquiries about it are addressed to the Fisheries Officer at Tuticorin. A good-sized and perfect Valampuri may fetch anything up to Rs. 1,500. This being the value of a single shell, many a legend has grown with time about its powers. Stories are not lacking to say that a man in the street turned a millionaire overnight by finding a Valampuri or an opulent person lost all his riches when his Valampuri passed away from his hands or great evil befell an unfortunate individual who dropped his Valampuri and broke its tip! Legend has it that a Valampuri originates from the Tirukkazhukundram fresh water tank once in 12 years when the tank water gets greatly agitated and heated.

The uses of Sangus.

Temples.—First of all, Sangu is used as a blowing wind instrument. Its use as trumpet is spread all over the country and there is hardly a temple in the country which does not use Sangu in its festivals and pujas. Sangu plays a prominent part for family deities. The long-drawn notes of Sangu as they are borne clear and mellow on the evening breeze, have a haunting charm that serve to announce the commencement of rites and to scare away evil spirits. The mendicants also blow Sangu. In small temples only Edampuri Sangu is used whereas in important pilgrim centres like Chidambaram, Rameshwaram, Madurai and Benaras, Valampuri conches are blown. This is considered an act of great merit and it costs much. This is a favourite even with the Lamas of Tibet.

Rites and ceremonies.—Sangu has some part to play in rites and ceremonies. In South India, it is blown in funeral rites. In Bengal, it is blown during marriages. In certain parts of Tamilnad, bits of Sangu are tied in the thali. Again, in Bengal nobody is considered to have been properly and legally married unless the bride wears several pairs of beautifully lacquered Sangu bangles. Sangu is also buried with the bodies of opulent and distinguished persons.

To ward off evil.—Sangu is used commonly as amulets to ward off "evil-eye" and possible misfortune. It is tied in the doorlintels, around the neck of cattle and hung round the neck of children. In Madras City, a Sangu hung round the neck of a cow or buffalo indicates that she is a milch cow. Pieces of Sangu tied tightly on the wrist with a black thread is considered an effective talisman. In the Gulf of Mannar region, Sangu rings are popularly worn as auspicious symbols. Women of South Arcot use necklaces of Sangu beads with similar belief. A Sangu is buried while laying the foundation stone for a house to ensure prosperity and good luck to the inhabitants. The 'Parawas' of Tuticorin bury Sangu just near the door so that a person has to touch it before leaving the house, which guards him from misfortune.

Feeding spout.—All orthodox country folk believe in feeding the newborn with the help of polished Sangu spout.

Lime.—Sangu when calcined yields the best lime for whitewashing and polishing. The auspicious nature of the shell enhances the demand for Sangu lime, especially for whitewashing newly built houses and temples.

Incense sticks.—Sangu has a horny lid to cover its mouth opening. This lid is called the *operculum*. This is dried and powdered and soaked in water and used as an adhesive to bind together fragrant material used for coating incense sticks.

Food.—Inside the shell lives a soft animal. This is pulled out, boiled and sliced and sold as "*Sangu sathai*" (Sangu meat). About 40,000 lb. of raw meat is thus realized for food in a year.

The divers, after the day's fishing is over, on their run towards shore usefully engage themselves in extracting the Sangu flesh from within the hard specially twisted shells with the help of an iron hook. Flesh thus extracted are put in palmyra baskets and handed over

to their housewives who know the art of preparing them for curry. The meat is well-boiled and then cut into thin slices and sun-dried. After complete drying, the product emerges out as crisp chips similar to potato chips in appearance. It is good eating if fried with 'masala' paste in ghee or curried with vegetables. The stuff was retailed at 12 annas per Madras measure and it is Rs. 1-4-0 per measure now. Fisherwomen put them in coloured and fancy palmyrah leaf baskets and hawk them along the streets. It is greatly relished by fishermen only, but others, out of curiosity, purchase small quantities now and then and try to cultivate a taste for it.

Jewellery.—Sangu is used in jewellery. It is this utility that outbeats all others described so far in the preceding paragraphs. Have you ever seen a well polished large Sangu? It is so milky white, bright, shining and will easily match with genuine ivory. Further, a national custom rigorously binds the womenfolk of Bengal to wear several pairs of Sangu bangles beautifully lacquered red.

Tuticorin Fishery.

Sangu fishery is a Crown monopoly. By that, it is meant that Sangu shells are the property of Madras Government and no one can remove them from the deep-sea or pick them when washed ashore or carry away if caught in fishing nets. They should be surrendered to the nearest fisheries officers.

Within Madras State, Sangu fisheries are off Tuticorin, Kilakarai, Mandapam, Rameshwaram, Pamban, Nambuthalai, Mullimunai, Tondi, Sethubavachatram, Adirampatnam, etc. Among all these, the only large-scale well-organized and scientifically run Sangu fishery is that of Tuticorin.

A risky job.

Sangu fishing is an ardous and risky job. To hold one's breath and to quickly descend down a depth of 11 fathoms (66 feet) and to crawl on the seed-bed, to spot Sangu by mere sight, to collect them one from here and another from there, to store them in a net-bag tied to the waist and then to rise up to the surface all the time holding the breath—is no easy joke. Besides, mind you, the huge column of water above you will be exerting a terrific pressure on your body. You will be interested to know that the pressure on the sea surface is 15 lb. per square inch of your body and this increases by 15 lb. more for every 10 metres depth. It is because of this beginners in diving bleed through the nose and ears. Further the diver has to keep a vigilant watch all round to escape man-eating sharks that might lurk among seaweeds in the immediate vicinity. All these must be precisely performed within 1½ minutes.

If by wrong judgment a diver overstays, he collapses at the bottom. Such expert Sangu divers are called 'Kuzhial' in Tamil; usually a 'Kuzhial' is a robust person, with broad shoulders and dark complexion. Because of the great risk involved in this profession, old divers are not willing to train their sons in this. As a result, the divers' population dwindled to an alarming extent. On account of handsome wages and greater accommodation, ration and medical facilities introduced in the 1947–48 fishing season, there was a great influx of divers from all parts of the East Coast and since then we have on an average 340 divers working in the fishery.

Daily routine.

By daybreak, all divers assemble in cheerful mood after having a hot meal and before 7 a.m. they set sail. Usually a morning land breeze carries the canoes at three to five knots speed towards the fishing spot. When there is no wind, the Fisheries department arranges a free and quicker towage through the departmental motor launches maintained for the purpose.

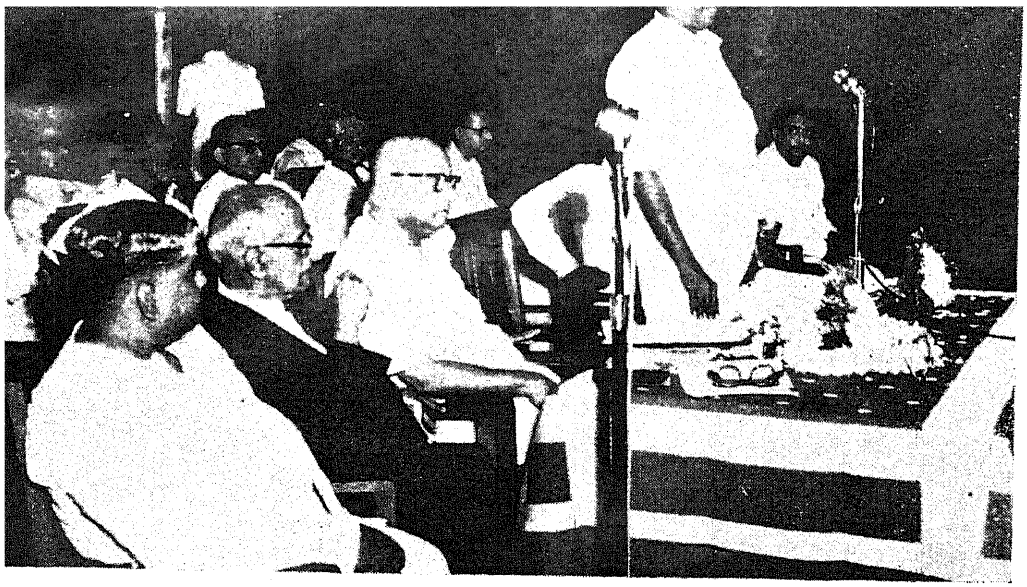
To know the direction in the high seas when the landmarks are totally out of sight and to reach a particular spot where Sangu are plenty is not an easy job. Good deal of nautical and navigation knowledge is essential. The diver who is illiterate has his own rule of the thumb method in locating fishing grounds. One would be surprised to see a diver reaching the same spot hits away from the coast without the aid of charts and instruments. Such an expert is locally known as 'Paramandadi'. He is paid daily wages by the Government to guide the fishing fleet to different regions. 'Paramandadi' sails ahead of other canoes and stops at a place suitable for diving. The Sangu grounds are marked by means of red flags tied to long bamboo poles to help in easily reaching the next day even without the help of 'Paramandadi'.

Naked diving.

Divers reach the fishing spot by 10 a.m. Majority of the divers are Catholic Christians; they offer a word of prayer before exposing themselves to heavy natural odds for the day. A diver strips himself of all clothes but for the tight loin cloth and fastens a net-bag to his waist to keep shells while crawling at the bottom.

He thus jumps into the sea and keeps clinging to the canoe till the thodai lets out a long rope with a stone sinker tied to it. The diver slips one foot into the loose knot near the stone sinker and leaves the boat and descends quickly being pulled down by the heavy stone-sinker. On reaching the bottom, the diver quits the stone which is at once hauled up by the thodai for use by another. The diver briskly crawls about straining his eye in the dim light at 60 feet depth in search of brown lumps denoting shells. While a diver is thus under water, his fellow divers keep a watch to see whether he is back on the surface in time. Usually before 90 seconds he can be seen rising to the surface a little away from the canoe. It is amusing for onlookers from a boat to see how a diver looks like from about 10 feet depth. He appears just as a dark spot in the blue water and after a few seconds he looks roundish with short stumpy limbs like a turtle and quickly floats on the top like a manikin (because of refraction phenomenon).

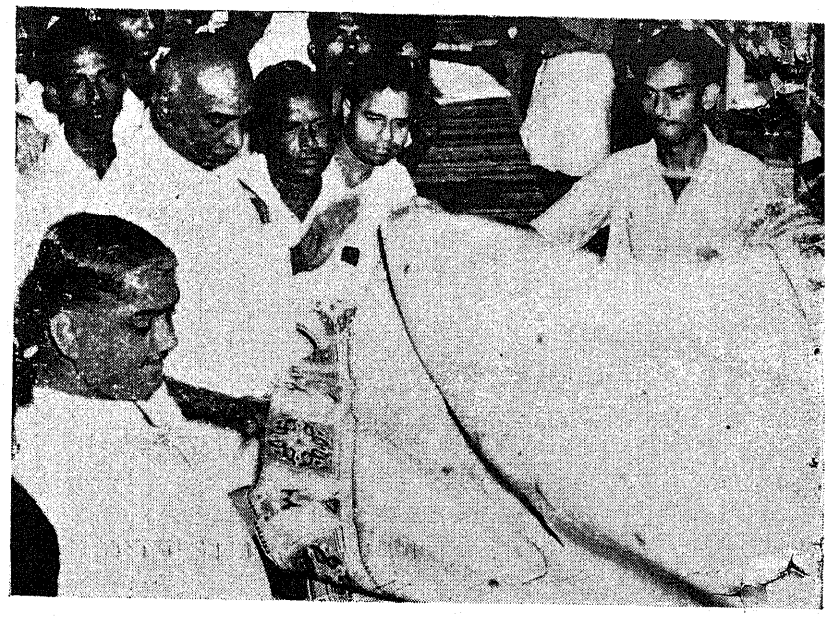
He delivers his catches to the thodai and takes rest for some time by clinging to the side of his canoe. Diving is thus repeated by all the 340 divers which mean that they literally comb the sea bottom for shells. Among the Travancore Malayalee divers, Mohammadan divers from Ramanathapuram and divers from Arabia, the local 'Parawa' Christian divers are the best.

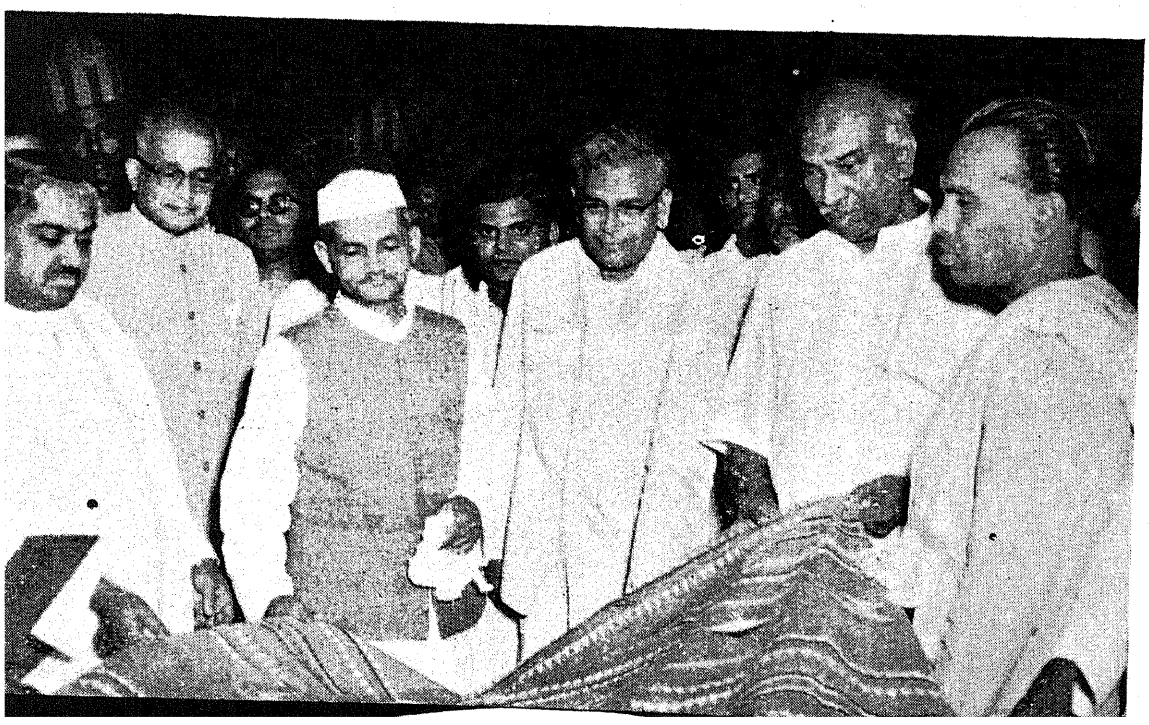


Handloom week was celebrated in Madras in the second week of February The Chief Minister, Sri K. Kamaraj presided over the celebrations on 8th February 1959 (left).

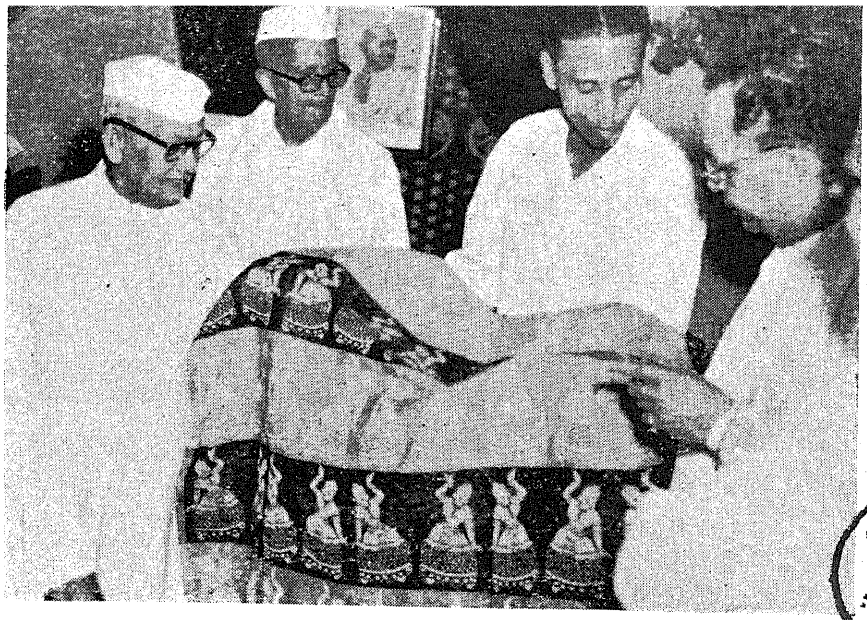
The Chief Minister at the Handlooms Exhibition (below).

HANDLOOM WEEK IN THE CITY

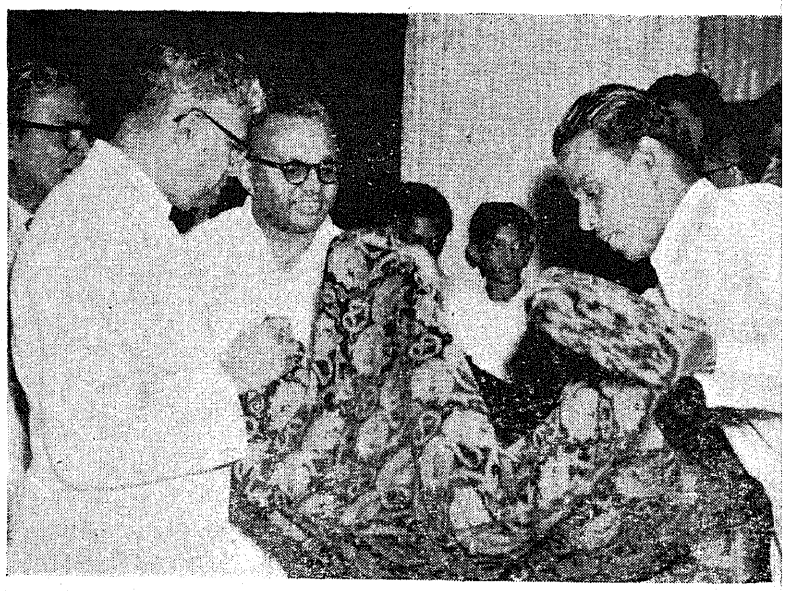




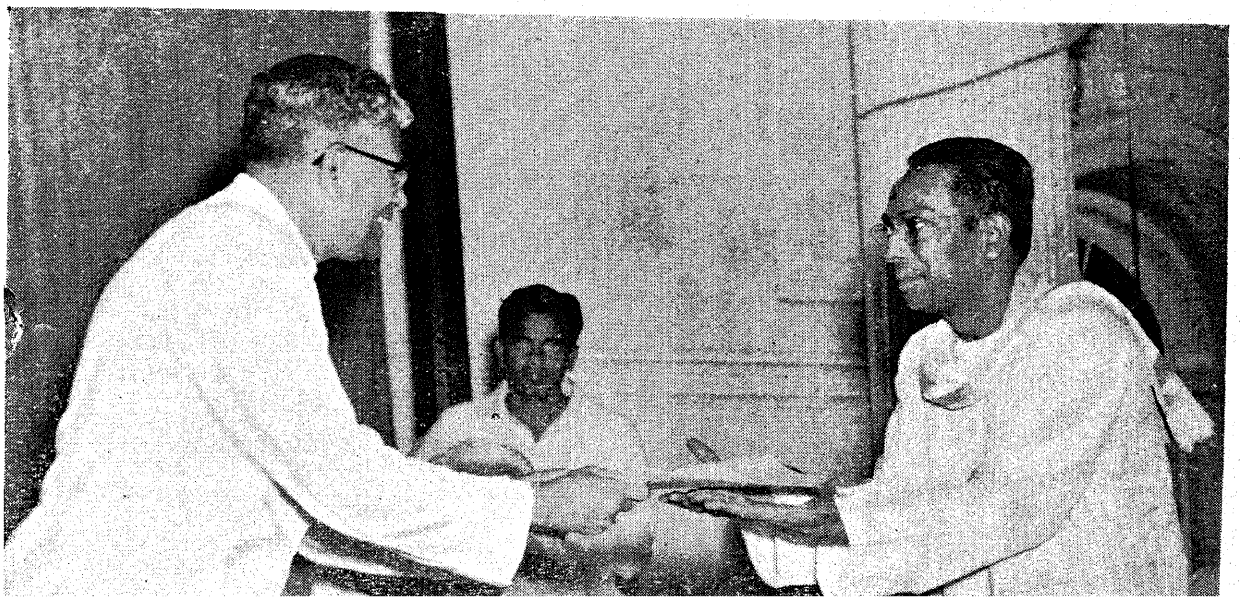
Sri Lal Bahadur Shastri, Union Minister for Industries, visited the Handlooms Exhibition on 14th February 1959.



The Governor at the Exhibition on 15th February 1959.



Prizes were distributed to the best designs and productions in Handlooms. The Minister for Industries is inspecting a cloth entered for the competition.



A Producer of a prize winning cloth receives the prize from the Minister for Industries.

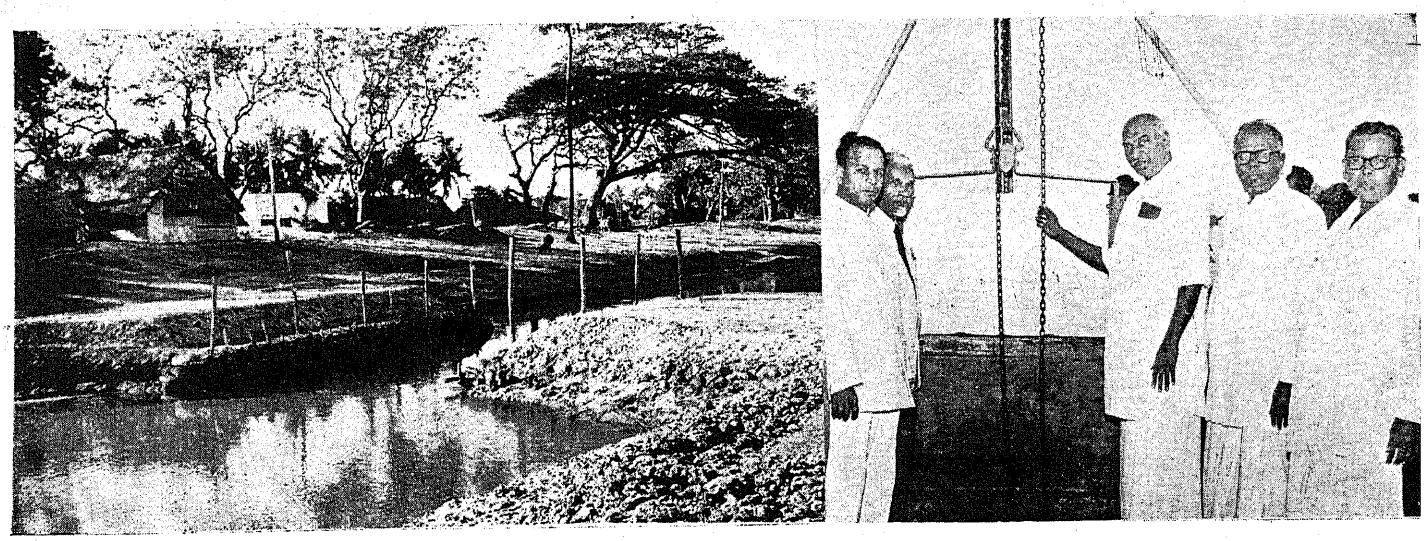
Sheep Breeding Research Station, Chinnasalem

Dr. D. PATTABIRAMAN, GMVC., AIDI., Director of Animal Husbandry, Madras.

Sheep Farm is located at Chinnasalem, 6 miles from the village of Chinnasalem on the Salem-Cuddalore main road. The farm extends over an area of 1,501.14 acres of land of which 886.88 acres of land are in Salem district and the remaining 614.26 acres are in South Arcot district. The breeding of black woolly sheep has been prevalent in this area for sometime past but due to lack of knowledge of modern methods of sheep husbandry there has been a deterioration both in the quality and quantity of wool obtained. It was therefore considered necessary to improve this black woolly variety of sheep in the area where manufacturing rough cumblies as a cottage industry is a source of income for the shepherds. The main object of this farm is therefore to improve the quality and quantity of wool from the sheep that exist at present in and around the area and also to educate the sheep-breeders of the locality in the modern methods of sheep husbandry.

As all the lands comprising the farm remained dry, waste and uncultivated for a long period of years it was not surprising that the entire area presented an appearance of desert at the time of taking over. Considerable precautionary measures were therefore necessary before resorting to large-scale cultivation of fodder grasses. As a preliminary to the commencement of agricultural operations specimens of all available grasses in the area were collected and subjected to identification by the Systematic Botanist, Agricultural College, Coimbatore. Some representative soil samples were also collected and analysed. An analysis of the local grasses has revealed that awns are produced at maturity and that they cause much damage to the sheep especially affecting the eyes. It has therefore been decided to eradicate all the local grasses completely and replace thereby nutritive and harmless grasses such as Kolukattai, Blu Baffal, Love grass, etc. With this object in view an experimental plot of land has been carved out in the area and the cultivation of Kolukattai and the Blu Bafful has been commenced. The results are very encouraging and are bound to prove fruitful. Besides the above an area of 80.23 acres has been brought under cultivation under rainfed conditions. Maize, fodder cholam and horsegram have been raised in the area. Unfortunately there is not a single good well in the entire area to meet the requirements of water-supply for the livestock. An old well has been further deepened and it is being used now for irrigating the experimental plot of land for growing different types of grasses. With the availability of an engine and a pump-set and by renovating two other wells in the area it is hoped to bring a large area under cultivation so that the farm can be made self-sufficient as far as the fodder requirements are concerned.

Since there were no trees in the whole area efforts are being made to plant avenue and fodder trees on



The foundation stone for a bridge at Kottur in the City was laid by the Chief Minister. The photo on left shows the site for the bridge.

both sides of the newly formed road and so far about 5,000 trees have been planted. Internal roads to a length of about three miles have been formed.

The length of the farm boundary is about ten miles and live fencing on the raised bunds with Kalli and Killuvai plants have been introduced to an extent of 3,200 metres. In addition Prosophis Juliflora has also been introduced in the area as live fence. The lie of the land in the farm is very undulating and even the little rains that are received are drained off causing considerable soil erosion. In order to prevent soil erosion and to conserve soil mixture gully ploughing, contour trenching and bunding have been taken up. At present ten big deep gullies have been plugged up, contour trenches to a length of 488 metres have been dug up and contour bunds to a length of 1,334 metres have been raised. There were no buildings whatsoever in the area at the time of taking over. The farm is situated in the driest part of the district. To tide over the consequent extreme heat four temporary sheds have been constructed to house the sheep at present. Plans and estimates for the construction of pucca buildings has been drawn up and the construction work is in progress.

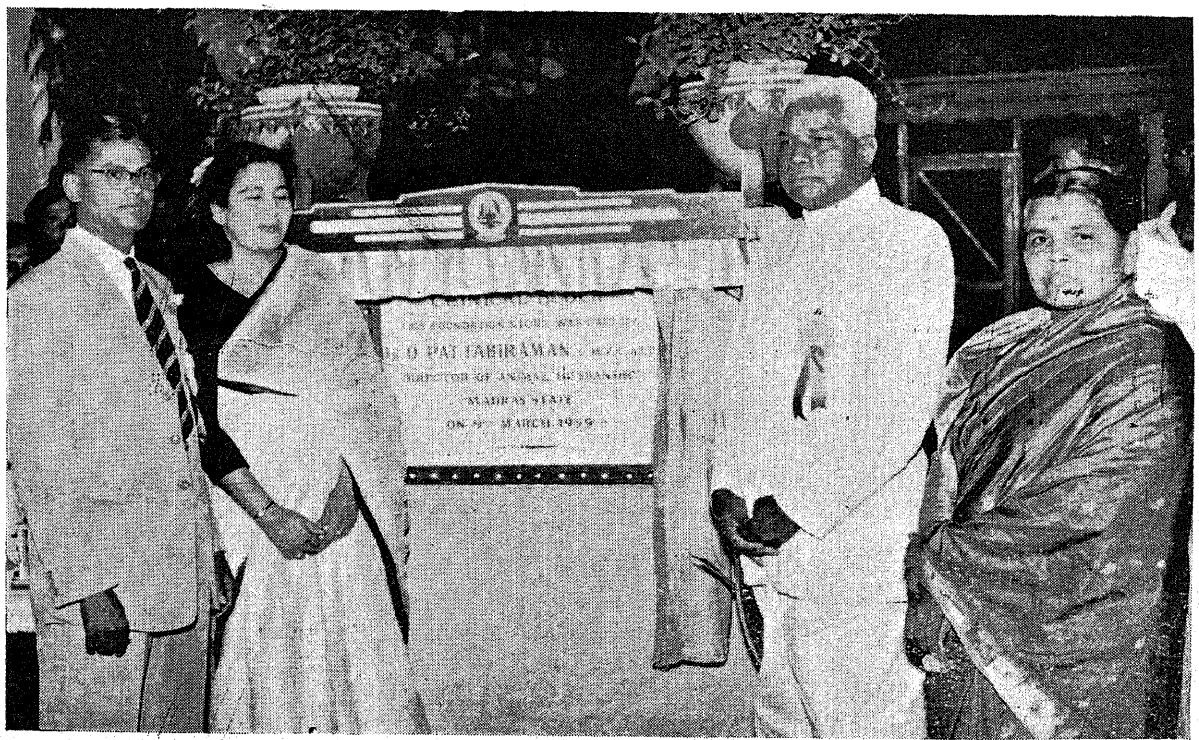
Livestock.

Since the Sheep Breeding Research Station, Chinnasalem, is in the centre of the black woolly sheep breeding area of South Arcot, Salem and Tiruchirappalli districts, 255 ewes from the above districts have been purchased as foundation stock, mainly to study the behaviour and adoptability of different strains of black woolly sheep from different breeding tracts stationed at this farm. In addition for grading work 4 Bikaner rams from the Livestock Research Station, Hosur, have also been introduced for mating the ewes. There are at present 79 graded lambs consisting of 31 ram lambs and 45 ewe lambs at the farm in addition to the foundation stock.

At present the local sheep get only grazing in the farm area. Concentrates are supplied only to the Bikaner rams. The concentrates consist of rice bran and groundnut cake. Sterilized bonemeal and common salt are also given as a supplement.

A few young and literate workers in and around the area are being picked out and trained in dosing, working, shearing and cleansing of wool and sent out as flockmen to other areas. The shepherds from the surrounding villages frequent the farm and obtain information regarding sheep husbandry and fodder production. The creation of this farm has undoubtedly whipped up the enthusiasm of the shepherds in the area and it is hoped that before long the farm will become the nucleus for breeding an excellent quality of black woolly type of sheep.

This farm was inaugurated by Sri M. Bhaktavatsalam, Minister for Agriculture on 11th November 1958.



The foundation stone for the Clinical Block of the Madras Veterinary College was laid by the Director of Animal Husbandry, Dr. D. Pattabiraman on 9th March 1959.

Arabian divers speak a funny Tamil and use a nose-clip to prevent entry of sea water into their nostrils while working under water.

Accidents do sometimes occur.

Sharks create a scare now and then. A death due to shark bite creates such a panic among divers that they suspend the fishery indefinitely. A series of masses in local churches, pujas in temples and prayers in mosques alone can win the divers back to work.

Accidents spread gloom over the divers' camp and the officer has to quickly arrange for funeral expenses and adequate cash compensation for the families. There is a single instance in which what ought to have been a great calamity was averted by the nerve and heroism of the diver concerned. He is the leader of the divers. He was caught unawareness by a monster shark at the sea bottom. He fought it with all his might and dragged it to the surface and swooned. His fellow divers rushed him to the hospital. Timely treatment saved his life. He feels proud to-day to show the 18-inch long and half inch deep scar on his back to visitors. He is the best among the 340 divers and in 1948 he was paid Rs. 93-8-0 for a single day's catch.

Carving industry.

A well-established cottage industry exists in Bengal in cutting, carving and lacquering Sangu ornaments. Sangu is first of all polished, using acids. It then presents a shining appearance. Jewellery made out of it will appear at first sight as genuine ivory products. Bangles, rings, beads, pendents, buttons, ear-drops, religious emblems and a score of other dainty articles are made out of Sangu. Skilful lacquering enhances the charm of these ornaments and they are popular in Bengal, Bihar, Orissa and South Madras.

A shell is prepared (for cutting bangles) first by removing the columella so that sawing may be easy. The septa are then shattered. The shell is now open from end to end. The cutter then drives two short stakes of unequal length into the ground, leans against the longer stake and presses his toes against the opposite smaller stake and keeps his knees apart and grips the shell between his feet and carves out dexterously bangle after bangle. The carving saw he uses is a deep crescentic clumsy iron blade carrying many serrations. This blade has to be sharpened off and on. A good workman cuts out 100 bangles a day. Further chiselling, drilling, polishing and lacquering follow to make the bangles really beautiful. For lacquering, crystals of Cinnabar are ground to powder and mixed with shellac.

Sangu bangles are becoming increasingly popular in Bengal and elsewhere, mostly because of Indian tradition and culture. Of late, brooches, tie-pins, hat pins, buttons, images of Gods, religious symbols and national emblems manufactured out of Sangu are becoming popular. Huge Sangu polished well with different designs carved out on the surface and coloured red, blue and green are the best paper weights and curios I have ever seen.

YOU and the METRIC SYSTEM

Whether you are a buyer or a seller, you will find that the Metric System of Weights and Measures makes calculations easier.

A single system of weights and measures for the entire country will not only help trade but also promote national integration.

Use of Metric Weights has become legal in selected areas of the States and industries from October 1, 1958. The reform will be gradually extended to other areas.

Commercial weights are of the following denominations

Cast Iron Weights			Brass/Bronze Weights					
Kilogram		Gram	Bullion only		Commodities and Bullion			
			Kilogram		Kilogram	Gram		
50	5	500	20	5	1	500	50	5
20	2	200	10	2		200	20	2
10	1	100				100	10	1

1 KILOGRAM=1,000 GRAMS=86 TOLAS

METRIC SYSTEM

for simplicity and uniformity

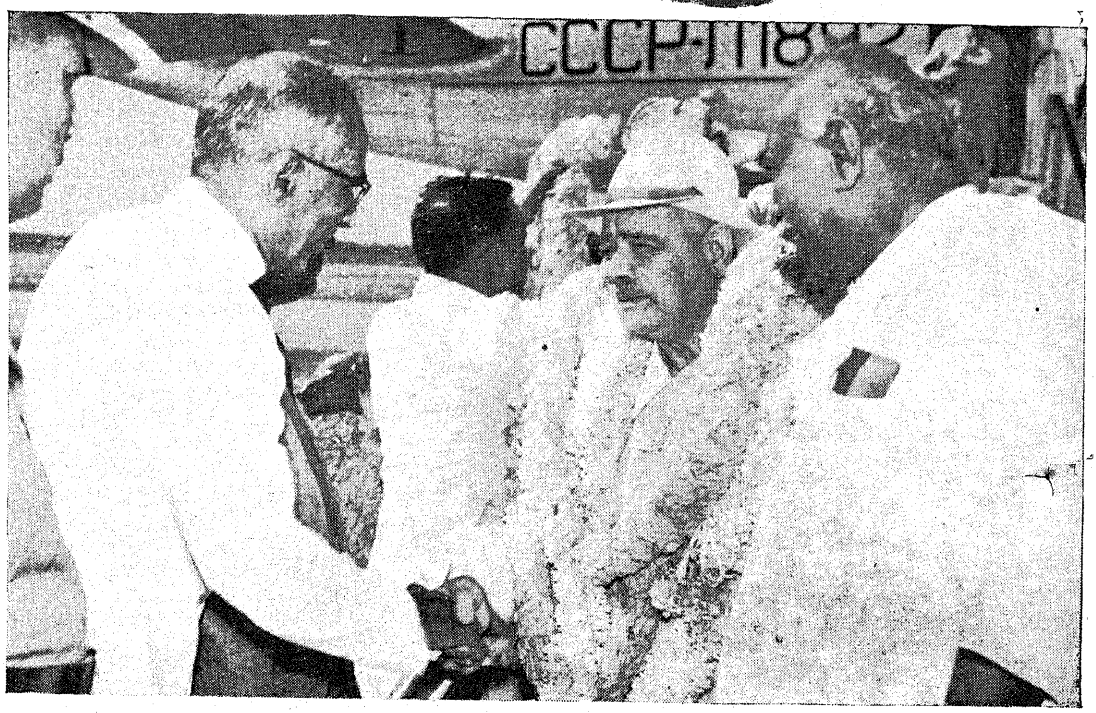
ISSUED BY THE GOVERNMENT OF INDIA

DA 58/32⁰

A Soviet goodwill delegation led by M. A. A. Andreyev, Member of the Supreme Soviet Presidium, visited Madras State in the month of February.

In this photo the leader is seen with the Chief Minister of Madras who welcomed him on his arrival at the airport.

SOVIET GOODWILL DELEGATION

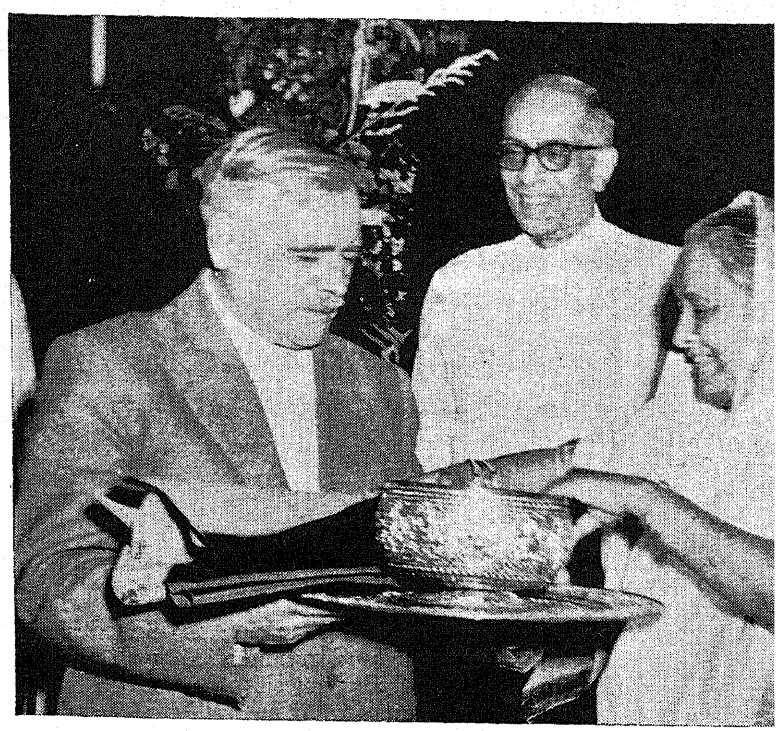


M. Andreyev being greeted by the Chief Secretary to the Government of Madras, Sri. W. R. S. Sathianadhan.

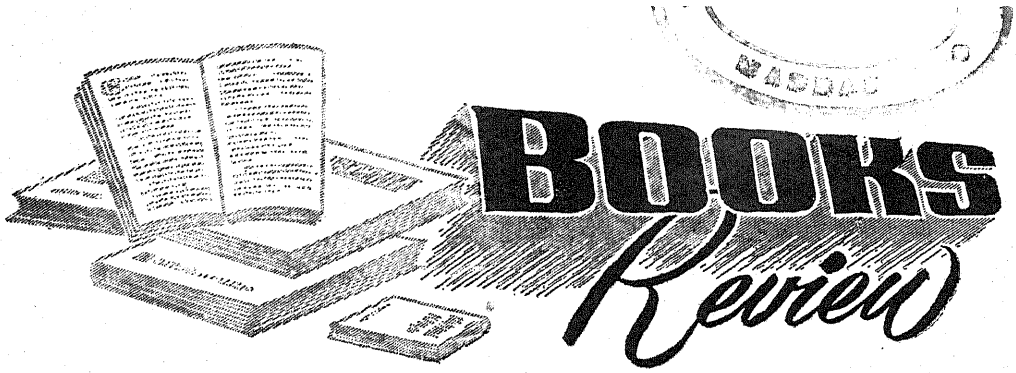
The delegation at the Integral Coach Factory.

Greeting the Citizens Madras at the Citizens rece tion at the Rajaratnam Stadiu

Tanjore Plate and bowl and a Pathamadai mat were presented to the delegation by Mrs. Medhi.



With Kumari Padmi Priyadarsini who gave a perfo mance of Barathanatyam.



JOURNAL OF THE TANJORE SARASWATHI MAHAL LIBRARY.

In the course of the dozen articles published in this issue of the Journal which will be of equal interest to both the scholar and the aspirant for knowledge, there is food for thought and intellect. The choice of the languages and the subjects of these articles are again such as to cater to a variety of tastes. There are articles in English, Tamil, Sanskrit, Marathi and Hindi; and they are on, from music to philosophy and theology—from Fundamental Science to subjects of applied science and Literature and Grammar. (It is important for the reader to remember here that Grammar exists as a separate subject only in Tamil as Ilakkanam and in Sanskrit as Vyaakaranam—just like any other subject as Physics or Chemistry—Mathematics, History or Geography and distinct from literature—Ilakkiyam or Saahithya.)

Five of the articles, as the Editor has correctly assessed are sure to be of special interest for the research scholars. Of the rest, three are the continuation of old articles as serials and two are new serials begun.

Among the first category of articles the first one is on Music and is titled as " What is a Raaga ? " Unfortunately this question is not answered. It is a surprise to note the author conveying to us (in effect) that the question cannot be answered or even offer a definition on what a Raaga is, when he says that " It is indeed a paradox that an Indian who understands full well the concept of Raaga . . . finds himself at sea when he begins to explain what a Raaga is . . . ", etc. I call it a surprise because such an admission as quoted above comes from a quarter claimed as the cradle of Carnatic music.

However, here is a definition of a Raaga—and it is also an answer to the question that the title of the article has posed.

" A Raaga is a pattern of sound, scientifically designed and produced so as to bring on the desired effect on the being and the becoming." This explains briefly but fully not only what a Raaga is but also what its purpose is. I hope it will be accepted by the author and the readers.

Sound is the object of the sense of organ to hear. (Hearing with attention and concentration is listening.) Thus, sound can be broadly classified as Savarna and Nirvarna. The Savarna sound conveys a meaning as the words of a language, etc., that one speaks, and will have an effect, understanding or reaction on the part of the hearers. The Nirvarna sound is different from this.

But a Raaga—a pattern of sound—belongs to both the categories. It does not conform to the vocabulary of any one language and so it may be understood as a Nirvarna type of sound. And yet, it does produce an effect—an understanding and a reaction on the part of all beings (hearers and listeners alike) man or animal, beast or bird or reptile; and even on the plant life. We are told also of such events as even rocks reacting to Raaga and melting. This is because of the ebb and flow notes of a Raaga—the notes that make the otherwise Nirvarna sound as a Savarna sound in effect. Therefore the pattern of sound of a Raaga is both a Nirvarna-*cum*-Savarna in one—and we may call it as Ubhayavarna. So far on the fundamental side of the science of music—with reference to a Raaga.

Having regard to the definition of a Raaga given above and with the understanding that it is a Ubhayavarna pattern of sound, one will have to but agree that a proper Raagam will have to be chosen for obtaining the proper and the desired effect on the part of the listeners, whether the being or the becoming.

There will, therefore, be a good deal of technique in the selection of a Raaga for reciting a piece of sahitya such as a verse, stanza or keerthana. In the choice of the various Raagas to the Raagamalika, that the professional sangeetha vidwans sing, this importance relating to the selection of the right Raaga for effectively conveying the text and the spirit of the piece recited or sung is more often forgotten than remembered.

Tracing the history of music from its origin—the seekshaa of the Sama Veda by Narada and its development since then, right down to this day, the author has provided very valuable and detailed information on the intricacies of music and in particular a Raaga.

If the article on " What is a Raaga ? " is studied—not read—well-understood and the cud is chewed so that the subject-matter is well-digested and assimilated, it will not be difficult for one to choose the right Raaga for the right purpose.

The second article " Cartesianism and Saankhya Dualism " is another article and is rather a heavy food for thought. The analysis and comparison of the two systems of thought are done ably.

[The Journal of the Tanjore Sara-wathi Mahal Librar —Vol. XII—No. 3.] By Sri S. Gopalan—Published with the permission of the Administrative Committee of the Library—Annual subscription Rs. 4.

If Saankhyam is understood as Gnanam or knowledge —as Bhagavat Gita has it, and the purpose of the Saankhya system of thought is appreciated as one calculated to impress the fact that Prakrithi the premordial nature is different from Purusha the self and that the changes occurring in Prakrithi ought not to be mistaken as those relating to Purusha, it will not be difficult to follow either the analysis or the comparison between the two systems of thought done so very ably and well.

The article on Ramayana furnishes rich authorities to justify the epic being known as " Saranagathi Saasthram ".

Veda Vignanam—the article in Tamil is a thought-provoking one that merits deep consideration and belongs to the section of Fundamental Sciences.

The article on ' Kaikkuththalarisi " in Tamil (hand-pounded rice) is one on the side of applied science. The author tries to convey that the special food value of hand-pound rice was known to our ancestors and that it can be understood from the mentions made of it in the Vedas. It may also appear as stretching the analogy a little too much.

Dhanvanthari Vaidyam is another article in Tamil on medicine. In this, a rare manuscript in Tamil verse, the diagnosis and treatment of all diseases is published. That the author Dr. S. Venkatarajan has published several such works already is a well-known fact. In this article the author adds his notes and commentary in prose to the text in verse.

The term Nadi is used rather in a variety of senses and is therefore causing a little confusion as also the enumeration and classification of the 72,000 nerves in the body. If the author had but added some sort of a preliminary explanation on these points furnishing a correlation with modern science to the extent possible, the work will have obtained a better value.

The journal does deserve a promient place in every library and in the shelf of every student of Indian culture and civilization.

M. V. R.

SARABENDRA VAIDYA MURAIGAL—(TAMIL)*

This is a collection of nearly 400 recipes tested and recorded as efficacious by Raja Sarafoji of Tanjore.

Among these tested recipes, there are some recipes of purgatives and the others are for curing diarrhœa, dysentery, sprew and even cases of (clinical) cholera.

One very interesting feature is that, as per the records available, every one of these recipes was tried on sufficient number of cases and the values verified and assessed before the same was accepted. Then at the instance of Raja Sarafoji these recipes were rendered into verses in Tamil and then recorded. This is for the information of those who talk of the need for research on Indian Medicine to be yet done.

At the end of several of these recipes, it is mentioned (as the burden of a song)—" This is one tested and found efficacious by the Raja Sarafoji and given to us ". The Editor Dr. S. Venkatarajan, has brought out in print several similar works from the valuable treasures of the Tanjore Saraswathi Mahal (Manuscript) Library. His preface adds much value to the work inasmuch as it furnishes an explanatory note on the place that purgatives have among the Pancha Karmas; and the etiology, the symptoms, the varieties and the prognosis of diarrhœa, sprew and cholera. In this, he has also presented the views of ayurvedic works in Sanskrit on the subject and those of the Siddha works in Tamil, thus bringing on a happy integration of the two popular schools of Indian medicine in South India. He deserves to be congratulated heartily on this. The book is one that unquesionably deserves a prominent place in the library of every physician and every student of medicine. There is the need for the help of a glossary for understanding in other languages the Tamil names of the drugs and plants given in this book. If the Editor will carry this out in his next work, or the next edition of this work, there will be nothing more to be desired by aspirants.

M. V. RAMANUJAM.

*Saraswathi Mahal Publication No. 84. Edited by Dr. S. Venkatarajan, L.I.M., (Regd.) Ayurveda Pandit, Saraswathi Mahal. Published on behalf of the Administrative Committee, Saraswathi Mahal, Tanjore, by Sri S. Gopalan, B.A., B.L., Priced Rs. 5.

ERRATA.

In the January 1959 issue of *Madras Information*, a few errors have crept in the article " Know Your district—Tirunelveli ". They may be kindly corrected with the help of the errata issued below :—

Page.	*Column.*	*Line-*	*For.*	*Correct as follows.*
2	1	4	district	districts.
2	1	5	in the United States of Travancore and Cochin.	Delete the line.
4	2	26 and 27	A scheme under investigation	A dam has been constructed across Manimuthar. a tributary of the river Tambaraparani.
5	1	8 to 11	The particulars district.	Delete the lines.
5	1	45	1957	1951
6	2	22 to 26	Cottage, small scale Annexure IV	Delete the lines.

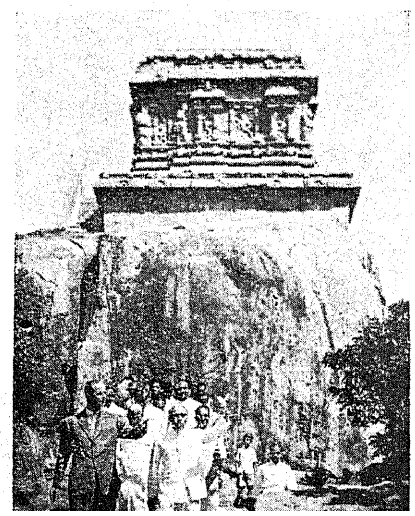
Arrival on 31st January 1959.

Being garlanded by the Governor.

H.R.H. THE DUKE OF EDINBURGH IN THE CITY

H. R. H. Prince Philip, the Duke of Edinburgh was in the City on a two-day visit towards the end of January 1959. *During his stay in the City, he visited the Central Leather Research Institute, the Integral Coach Factory and Mahabalipuram.*

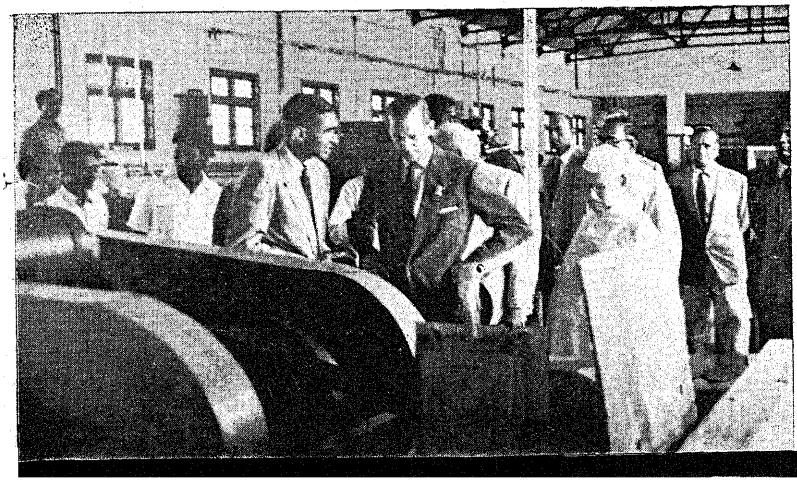
At Mahabalipuram.



Greeting the Chief Secretary, Sri W. R. S. Satthianathan.

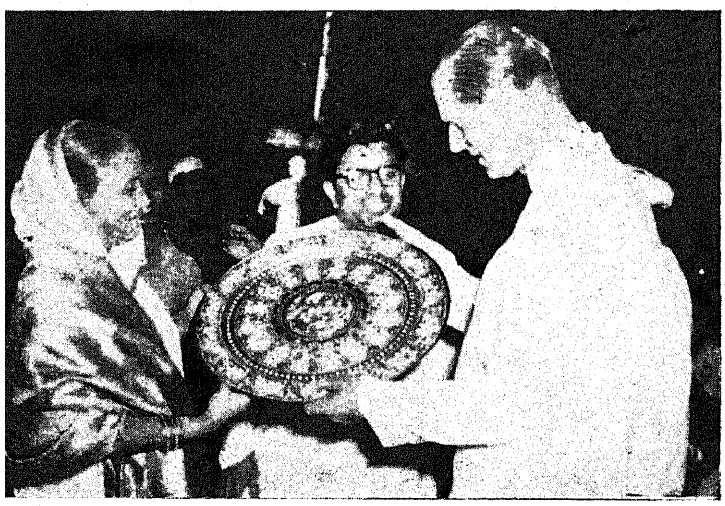
Enthusiastic crowds greet the Duke on his arrival.

Inspecting a finished coach at the Integral Coach Factory.



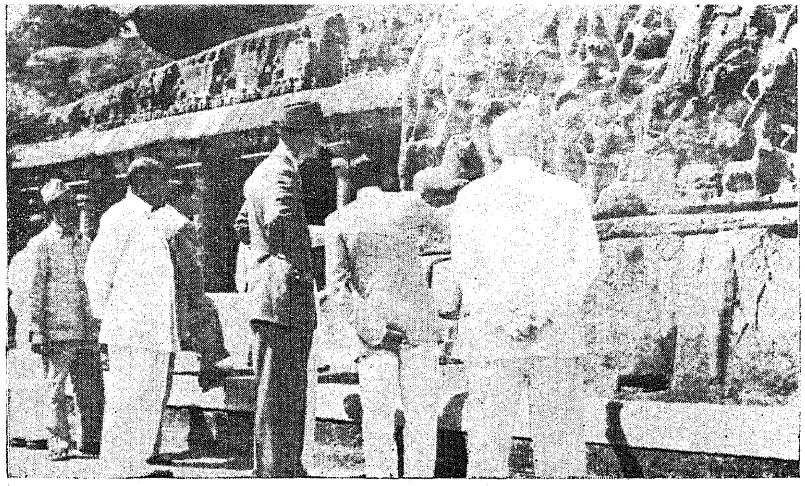
At the Leather Research Institute.

Sharing a joke with the Governor and the Minister for Finance.



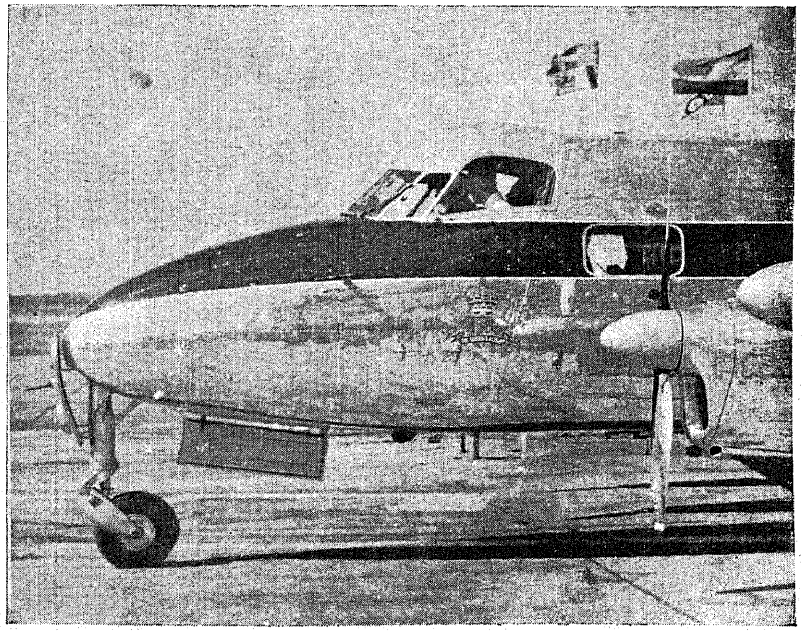
Srimathi Medhi presenting Tanjore Plate to the Duke after the banquet.

With Kumari Kamala who gave a performance of Bharathanatya after the State Banquet.



At Mahabalipuram.

Taking leave of the British community in the City.



Off to Bangalore.

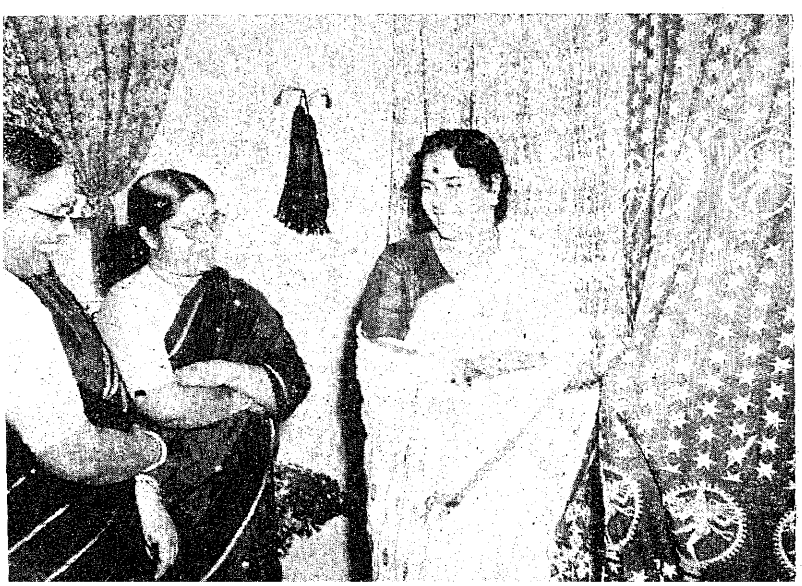
The Gramasevak

SRI LAKSHMIRATHAN BARATHI, Assistant Development Commissioner.

The Gramasevak has emerged as the latest functionary in the field of rural services. Though the last in the heirarchy of development services of a Welfare State, he like his counterparts in the revenue services of the regulatory State, viz., the village headman and the Accountant, is neither a mere link nor the least important. He is a Suigeneris (unique) and promises to be as lasting and growing in numbers as they are.

India's teaming millions living in over five lakhs of villages needed to be awakened from their age long slumber and stirred into scientific ways of thinking and action. Resigned to their fates they were slaves to the traditional modes of cultivation and subjected to unemployment and underemployment. Ignorance, starvation and disease stalked the country side. To rouse them to some acts of self-effort, self-help and self-confidence and make them earn even a few cents more, would herald a new revolution. Mahatma Gandhi saw all this and responded to the facts of the situation. History made him as much as he made history. His clarion call raised bands of volunteers for village service. Frequent clashes and encounters with an all-powerful alien bureaucracy added pep and adventure to his constructive items of programme through which fresh life was breathed into a dead people and a will to do, sacrifice and even die, began to seize the newly awakened aspirations of a reborn people and the gradual manifestation of such a "Common Will" testified and revealed to the master of the natural blooming of a "National Will". Such an ultimate National Will can alone lead to an establishment of lasting political States both Federal and Regional and formation of Stable Governments.

Ladies' Day was observed during the Handloom Week in February and Srimathi Sakuntala Subramaniam, Srimathi Soundaram Kailasam and Srimathi M. N. Rajam participated in the day's functions.



No wonder he was hailed as the Father of the New Indian Nation. To him at any rate, it was as certain as certainity could be that the State should be born and sustained only by such a "National Will", growing out of the seeds of democracy he has sown.

Though the events in India took a different turn, the Congress Governments became aware that without owning and adopting the work of the Master they had no fair chance of survival. In September 1946, Madras State led by Andhrakesari Shri Prakasam took up directly Khadi and Village Industries, removal of untouchability and rural reconstruction under the aegis of Firka Development Scheme with a lump-sum allotment of Rs. 4 crores. But the new wine had to be put in old bottle. It was left to the genius of the Steel Frame and especially to Sri M. S. Randhawa, I.C.S., to devise a suitable machinery and service for integrated rural development. That was adopted to the needs of the situation here and a revenue firka with a population of over thirty thousands was to be a unit and to be manned by a team consisting of a Firka Development Officer and Village Development Officers.

Meanwhile political power came too soon bringing with it partition and communal fury. Mahatma Gandhi did not hesitate on the eve of his assassination to advise the transformation of the Congress into the Lok Sevak Sangh and the thousands of volunteers into Lok Sevaks. On 27th January 1948 he left as it were, his last testament and a description of a Lok Sevak and his functions as follows :—

(i) Every worker shall be a habitual weaver of Khadi and must be a teetotaller. If a Hindu, must have abjured untouchability in any shape or form; and must be a believer of the ideal of intercommunal unity, equal respect and regard for all religions, and equality of opportunity and status for all, irrespective of caste, creed or sex.

(ii) He shall come in personal contact with every villager within his jurisdiction.

(iii) He shall enrol and train workers from amongst the villagers and keep a register of all these.

(iv) He shall keep a record of his work from day-to-day.

(v) He shall organize the villages, so as to make them self-contained and self-supporting through their agriculture and handicrafts.

(vi) He shall educate villagers in sanitation and hygiene and take all measures for prevention of ill-health and disease among them.

(vii) He shall organize the education of the village folk from birth along the lines of Nayee Talim in accordance with the policy laid down by Hindustani Talimi Sang.

(viii) He shall see that these, whose names are missing on the Statutory Voters roll are duly entered therein.

(ix) He shall encourage those who have not yet acquired the legal qualification to acquire it for getting the right of franchise.

(x) For the above purposes and others to be added from time to time, he shall train and fit himself in accordance with the rules laid down by the Sang for the due performance of duty.

This Lok Sevak was the pre-cursor of the Grama Sevak.

Later on in consonance with the true spirit, functions and objectives of the Firka Development Scheme, the name of the Village Development Officer gave place to the name of "Grama Sevak". He was really the Lok Sevak described earlier, working on his own merits as a people's man. Many of the suitable constructive workers in the field were roped in and given training. Though the scheme was exposed to lot of criticism, its appeal was so dynamic that it had to be continuously extended to contiguous firkas to meet the popular demand.

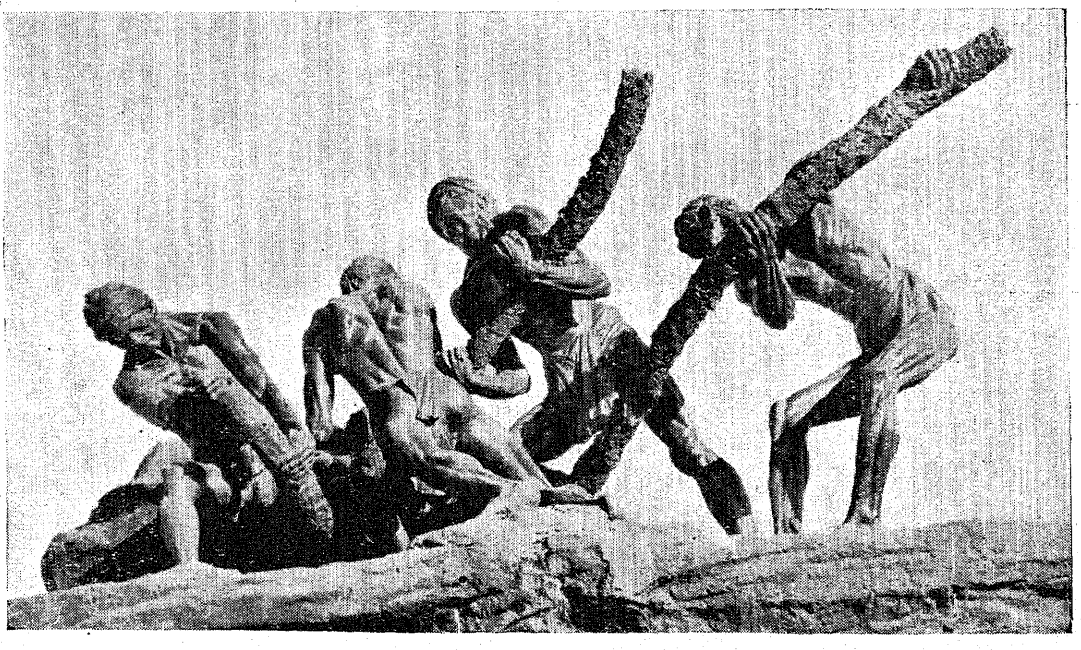
Meanwhile this and similar other attempts of rural reconstruction elsewhere, along with the urgent demand for increased production of food crops, led to the inauguration of Community Projects in October 1952. The Project Executive Officers became the co-ordinator at Project Level. The village level worker a multipurpose all-rounder became the pillar of the Community Projects Administration and was the chosen Government representative of all the development departments at village level.

The very next year in October 1953 as a result of the assessment of the grow more food campaigns, the findings of a high-power committee, paved the way for the adoption of the Community Development as a method, and the setting up of the permanent agency of Extension Service on a national scale. The whole country was to become a network of blocks of about 66,000 population each, for all development purposes with a team of Extension Workers comprising of a Block Development Officer, Extension Officers representing the several technical departments and ten village level workers. The village level worker thereby became the foundation of this permanent set up and was relied on to bring about close people's participation for all planned development efforts.

In Madras State it was decided there was no more necessity to keep the Firka Development and Community Development services separate and they were merged into the National Extension Service from October 1953 and the village level worker became the Grama Sevak once for all. The Grama Sevak became the common appellation throughout India and the Gramasevikas also joined them on the Home Front.

The Grama Sevak is rightly assessed as the pillar of the National Extension Service and as such is responsible for the success or failure of the scheme. The Community Development Programme and the Extension Services are kept under the searchlight of observation and criticism. The Project Evaluation Organization, the stream of American visitors and experts, the Legislatures, Expert Committees specially set up, the Committee on Plan Projects and the vigilant press besides the numerous conferences and seminars at various levels, continually subject the Grama Sevak to a critical assessment and valuation. A review and re-statement of his duties and functions are frequently made.

Sooner than later it was realized that a National Programme can thrive only as a movement of the people, the urge, initiative and responsibility for making the



This sculpture by Sri D. P. Roy Choudhury, which now adorns the Marina, was unveiled by the Governor, Sri Bishnuram Medhi, on 25th January 1959.

social and economical revolution coming from them. The concept thus once again veered round to a peoples movement and the Grama Sevak being merely the catalytic agency initiating the process of social and economical changes through the method of Community Development. The principle of democratic decentralization had, therefore, to be affirmed and approved. The popular bodies like the panchayats and the panchayat unions are to take over the entire Community Development work in each block and this new service is to work under their charge and responsibility. The position of the Grama Sevak will have to be again reoriented vis-a-vis the panchayats in his jurisdiction and the panchayat union of his block. However he is made conscious once again of his being fundamentally an agent of the people's representative body.

While the Prime Minister attaches the greatest significance and importance to Community Development Programme, critics are not wanting even to-day who would go to the extreme length of scraping it as it is in their opinion a meaningless waste of human energy and financial resources.

The name "Sevakan" in Tamil literally mean one with a heart or spirit for meritorious service and conjures before our mind the line in the old story of the Anklet Silappadikaram " சேவகன் சிங்கனாத செவி எண்ண செவியே " and the song of the recent poet Bharathi, both glorifying the merits of Kannan as servant.

The objectives both long range and immediate are enunciated, programmes and plans are laid down. His duties and functions, their content and meaning are all well defined. The methods and techniques are taught. He is fully subject to strict discipline. He is expected to attain the proficiency of a model farmer and an exemplary citizen. He is constantly to be conscious of his role as an "Extension Worker". While all this may give him a clear picture of his role and may make his task definite and easy, he may not stop with this. His is a mission that cannot rest on its oars in the mere fulfilment of all these, but one, that has further to transcend all these, in furthering a movement and in initiating a process of transformation of the social and economic life of the villages. But what those social and economic changes are, and how the people are to transform themselves, are not easily defined and dictated to by others outside. The Grama Sevak will have to identify himself with the people and begin to think and act vigorously along with them in a scientific manner and be a part in the bloodless revolution that has to come about.

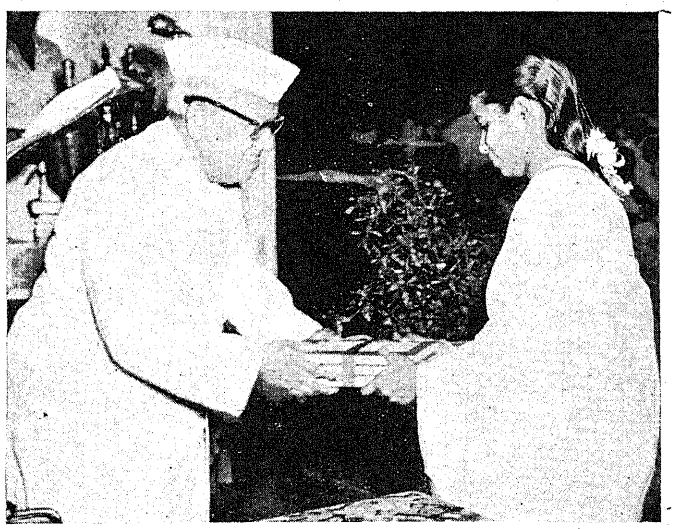
Will the Grama Sevak be fired with this mission and scientific zeal? If so, the degree and extent of his success in this mission will ultimately be the touchstone of the due fulfilment of his role as a Grama Sevak and if he is successful, he ensures a permanent and lasting place for himself and his service. Then the view expressed by Mr. Arthur Raper, Consultant, Community Development Division of the United States Government that the creation of the Grama Sevak will go down in history as one of the greatest social inventions of the present era will become true.

Ponnadai for the Queen

An exquisite Khadi shawl woven with hand-reeled silk yarn and lace threads was sent as the Madras State Government's present to Queen Elizabeth, through the Duke of Edinburgh when he visited Madras on 31st January last. The shawl was handed over to the Duke by the Governor of Madras at a function arranged in honour of the visiting Prince at Raj Bhavan at Guindy, Madras.

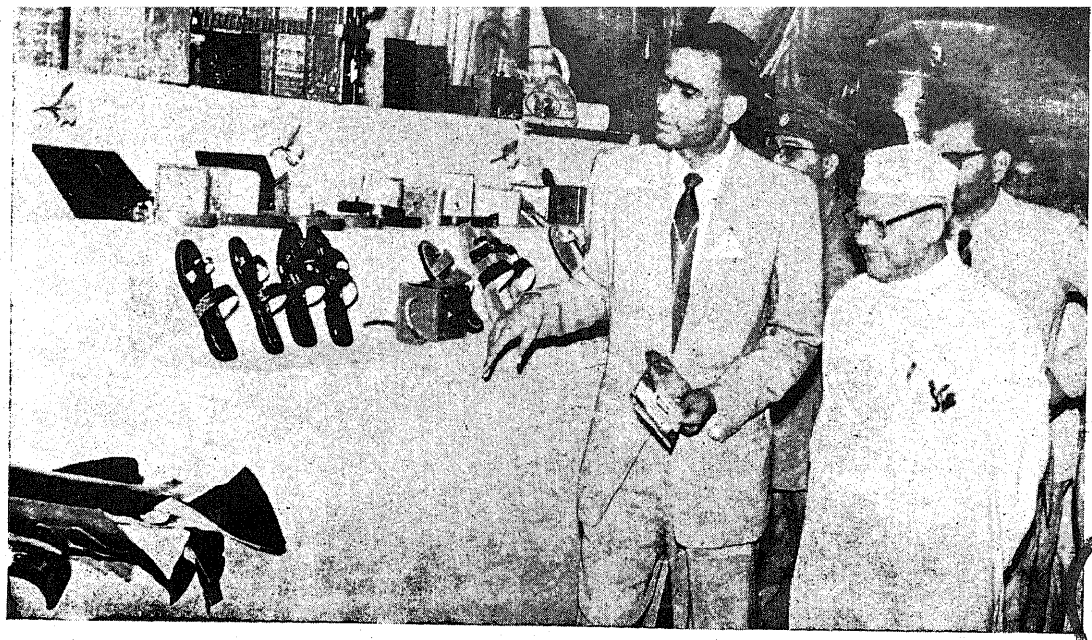
The shawl, which has the figure of Ashok Chakra on its borders and a beautifully worked out creeper and flower design on its body, was woven on the handloom by a weaver of Tirubhuvanam near Kumbakonam. This weaver comes of a family of weavers who have, for generations, been weaving such brocades with intricate designs. It takes fifteen to twenty days to weave a shawl of this type and the process of weaving, from the preparation of the harness to the elaborate, intricate and painstaking job of translating the design on the cloth calls forth great skill and patience. To make this shawl 3 yards in length and 54 inches in breadth, it requires 6.5 tolas of silk and 34.13 tolas of lace. The weight of this shawl is 41.2 tolas.

It is the time-honoured custom in Tamil Nad to present such shawls (called "*Ponnadai*" in Tamil meaning cloth of gold) to distinguished persons. The shawls are worn by the receipients on ceremonial occasions. If the receipients are ladies, the shawl could be used as a stole or a wrap or for regal purposes ; it may serve as a train also.

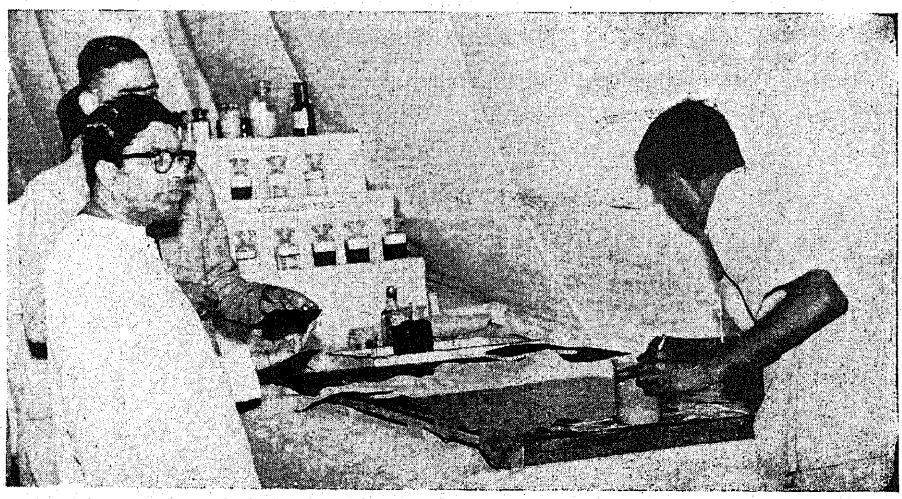


The Governor Sri Bishnuram Medhi presided over the Annual Day Celebration of Sir Thyagaraya College, Washermanpet and gave away the prizes.

THE CENTRAL LEATHER RESEARCH INSTITUTE

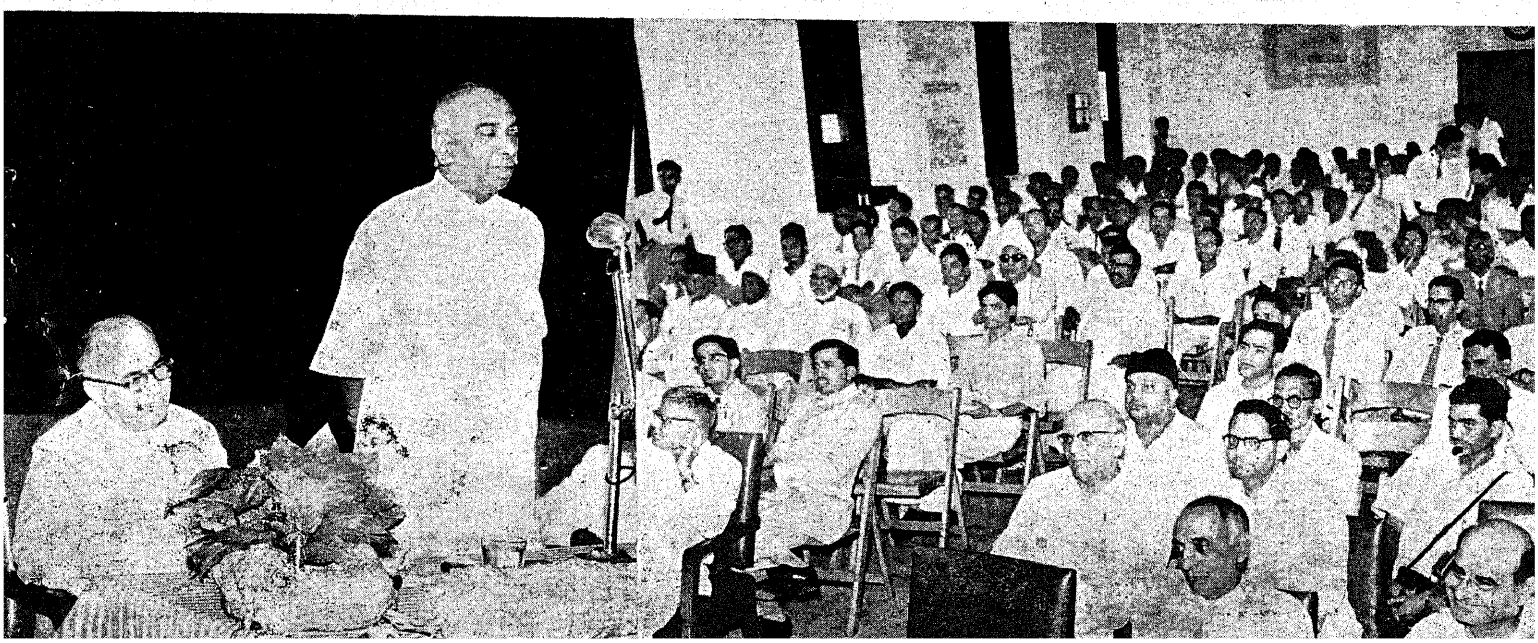


The Governor at the C.L.R.I. is seen viewing with interest some of the articles produced out of Leather.



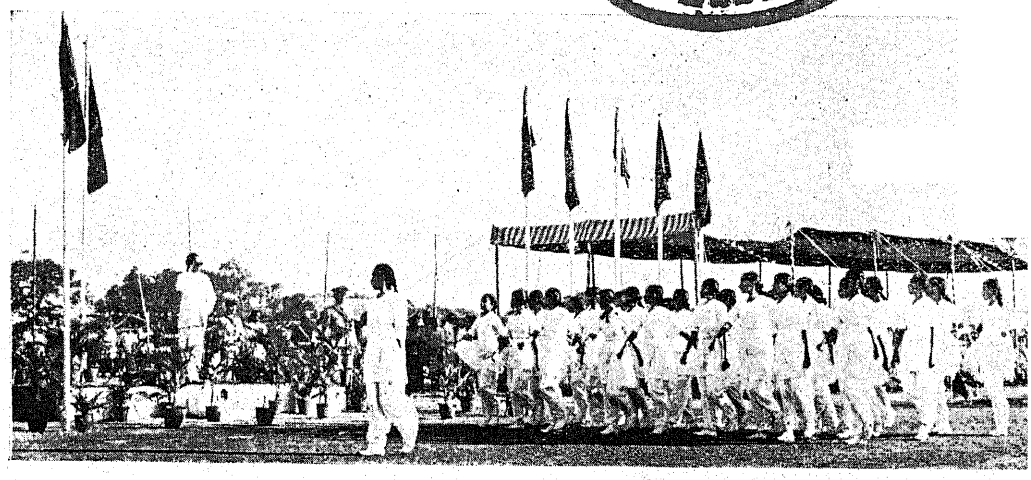
The Minister for Finance visited the C.L.R.I. and is seen interested in a process of Finishing leather.

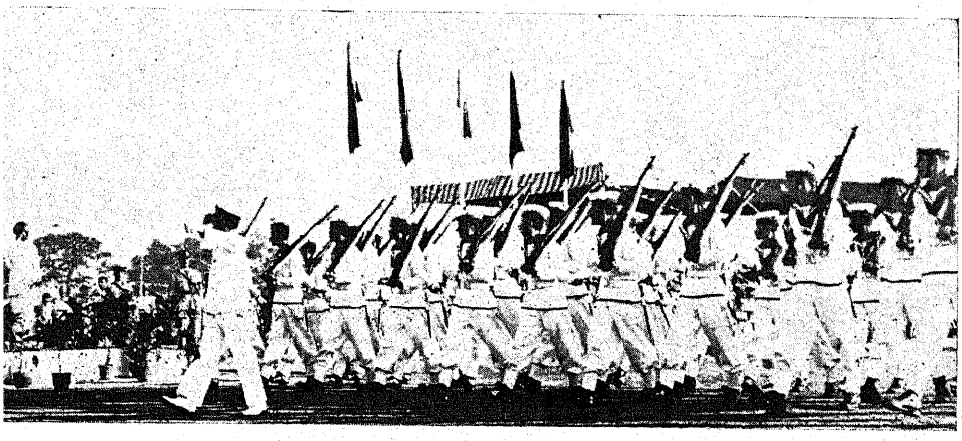
The Chief Minister addressed a meeting of the Hides and Skins Merchants Assn. at the C.L.R.I.



INDIA'S DEFENCE MINISTER IN THE CITY

Sri V. K. Krishna Menon, India's Defence Minister was in the City in February. During his stay in the City he took salute at the combined parade of the city N.C.C. and A.C.C. units and also addressed the Parliamentary Assn.

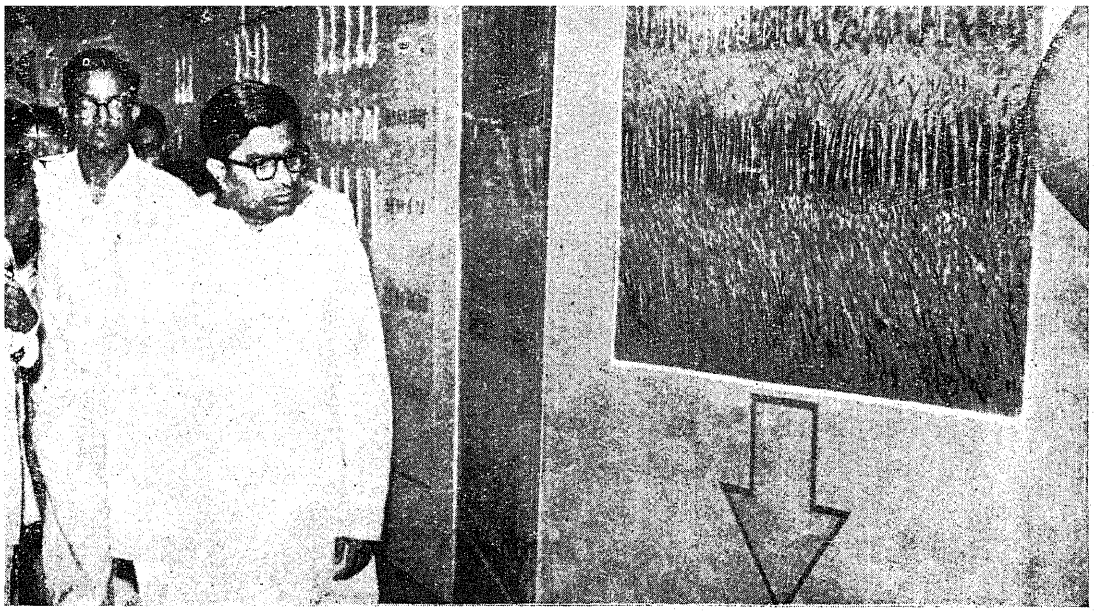




Top.—*Arriving at the Island Grounds for the parade.*

Above and left.—*Taking the salute at the March past.*

Below.—*Addressing the members of the Parliamentary Assn.*



PLAN PUBLICITY WEEK IN THE CITY

The Five-year Plan Publicity week was celebrated in the City on 22nd and 23rd February. A procession was taken out in the streets of North Madras to the Theyagaraya College Grounds where an exhibition showing the progress attained during the Plan period was held. At the Public Meeting presided over by Sri C. Subramaniam, Minister for Finance and Information, the diff rent aspects of the Plan were explained and the public were to show their unstinted asked co-operation for the success of the Plan. Later, a Villuppattu and a play importance of the Plan were performed.

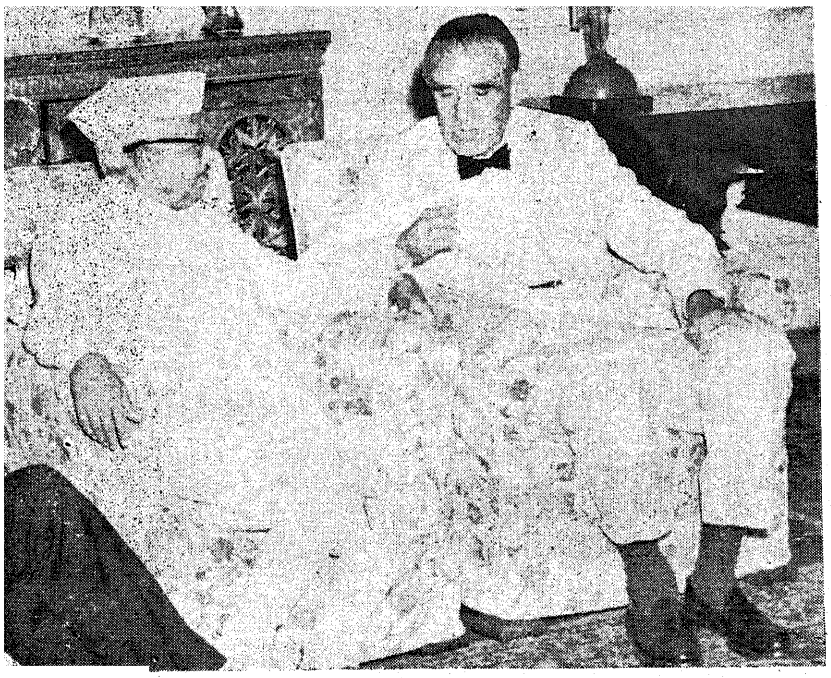
Top.—*The Finance Minister at the Exhibition.*
Right.—*Dance by school children.*
Below.—*Villuppattu by Sri Sundaramurthi and party.*

REV. MARTIN LUTHER KING

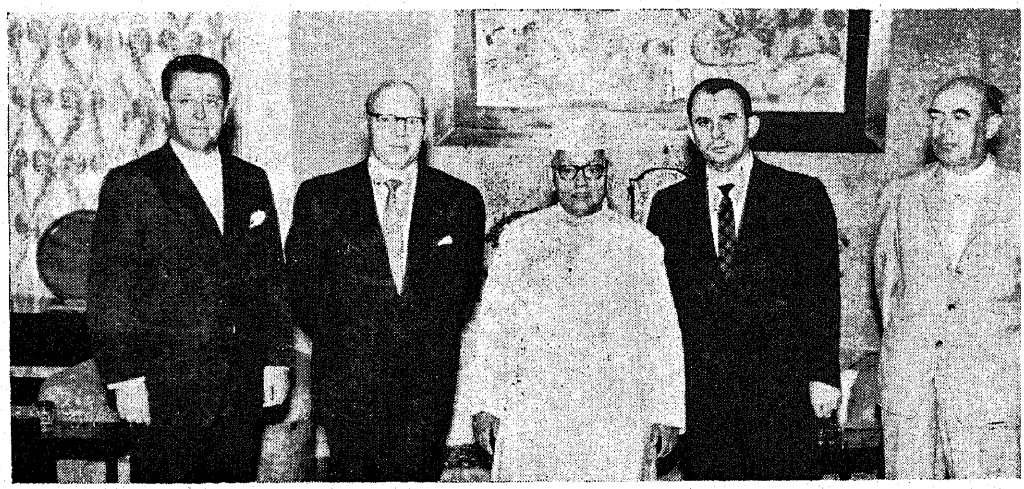
The Rev. King called on the Chief Minister at the Secretariat.

The Rev. King and Mrs. King with the Minister for Finance.

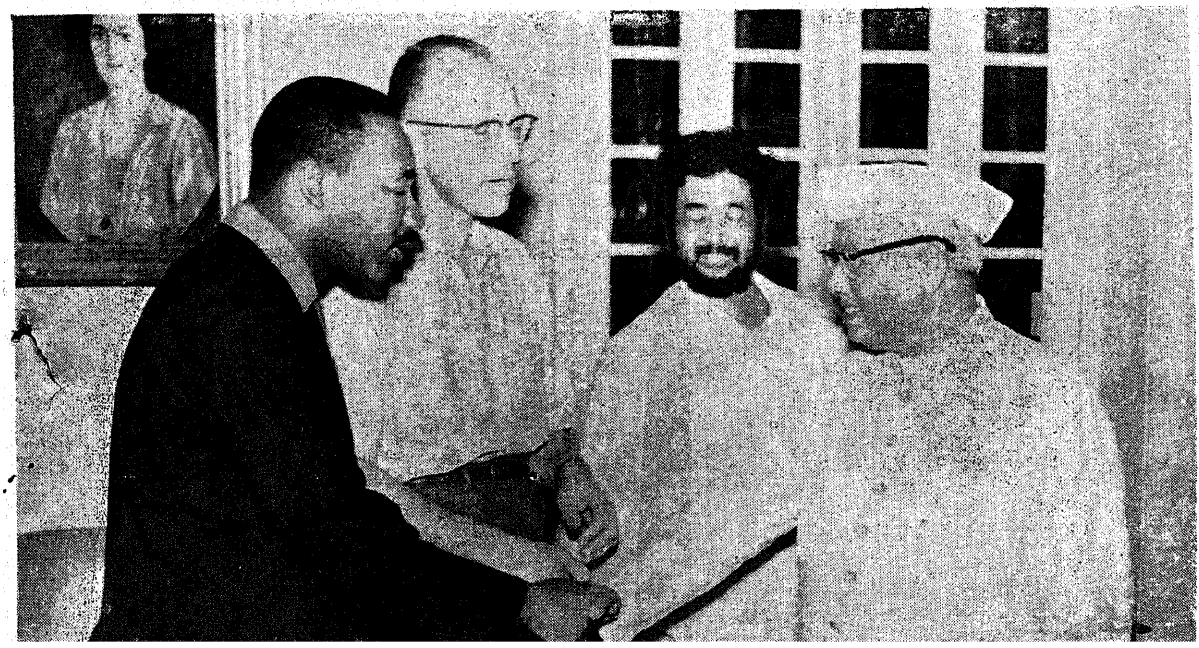
Rev. King addressing the gathering at the Srinivasa Sastri Hall.



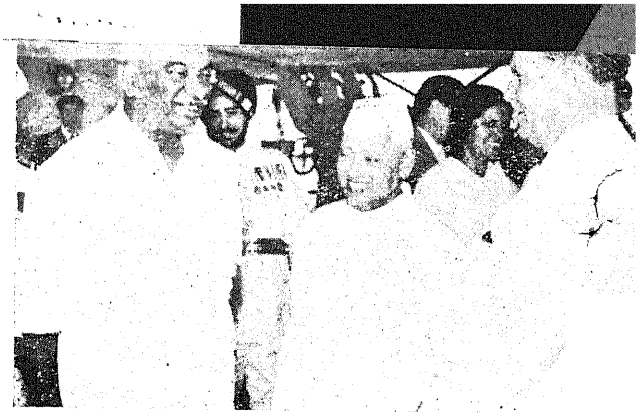
Mr. Averell Harriman, Former Governor of New Yo k called on Sri Bishnuram Medhi, Governor of Madras during his visit to the City in February.



Radio Editors from West Germany who were on a tour of India visited Madras in February. This photo was taken when they called on the Governor of Madras.



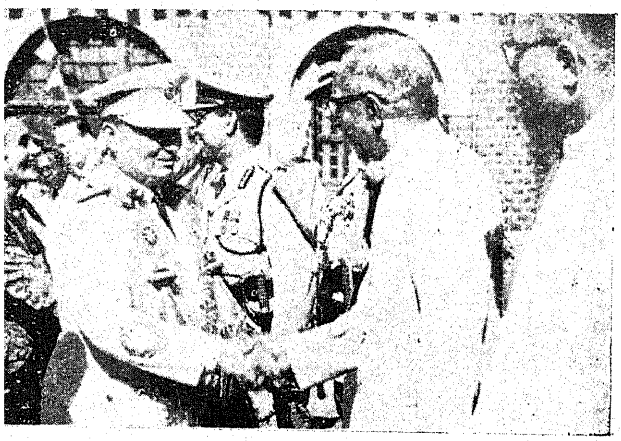
The Governor greeting Rev. Martin Luther King Jr. who called on him during his visit to the City.



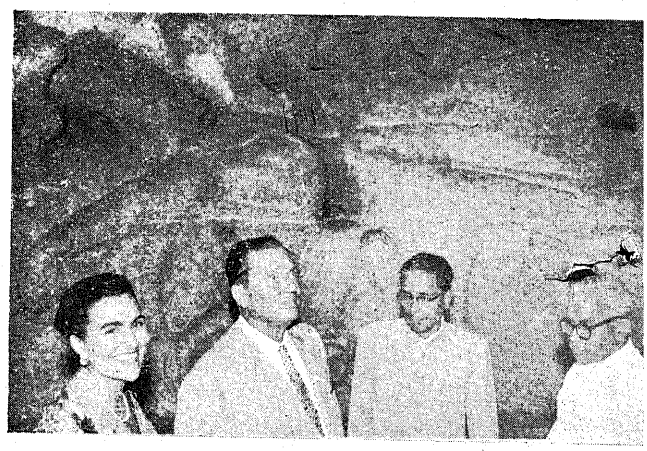
MARSHAL TITO IN TAMILNAD

Marshal Josip Broz Tito, President of Yougoslavia, accompanied by Madame Jovanka Broz during his visit to India in the second week of January, spent three days in Tamilnad. They visited Mahabalipuram, 35 miles from Madras, and Madurai and Tiruchirappalli down South.

They were greeted on their arrival at Madras by the Governor and Chief Minister aboard the Presidential Yacht.

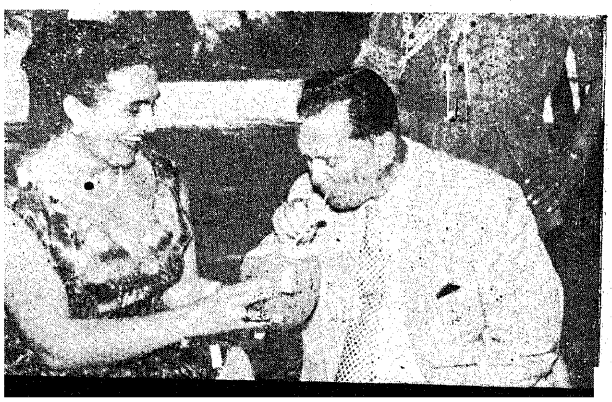


Marshal Tito being greeted by the Chief Secretary, Sri W. R. S. Satthianathan.



At Mahabalipuram.

At Mahabalipuram enjoying a tender coconut.



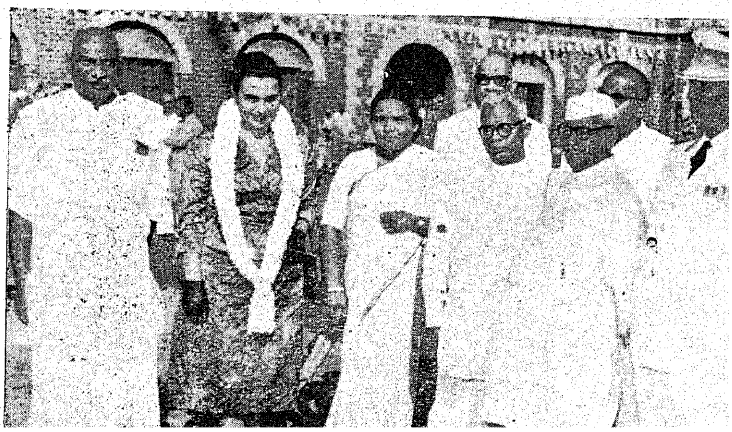
The Chief Minister and Madame Broz at the State Banquet.

The toast.

Marshal Tito being greeted by the Chief Minister on his return from Delhi.

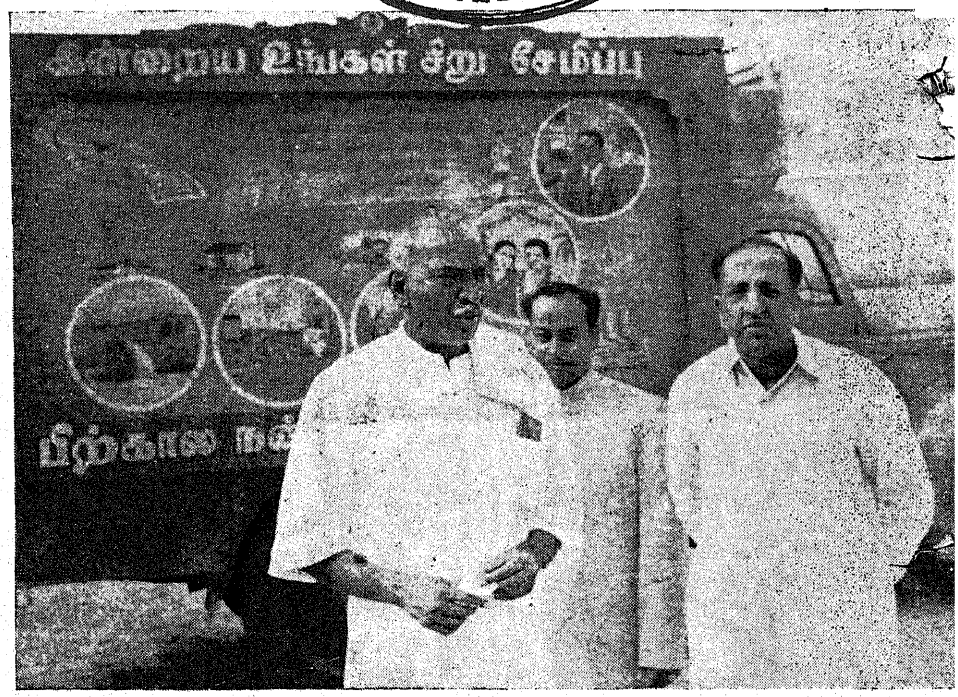
The Marshal and Madame Broz at Mahabalipuram.

In the Sri Meenakshi temple at Madurai they were received with temple honours and taken to the Sanctum Sanctorum. A turban of silk cloth was tied round the head of the Marshal according to the Tamil custom greeting of guests and the Tilak *was placed on the forehead of Madame Broz.*



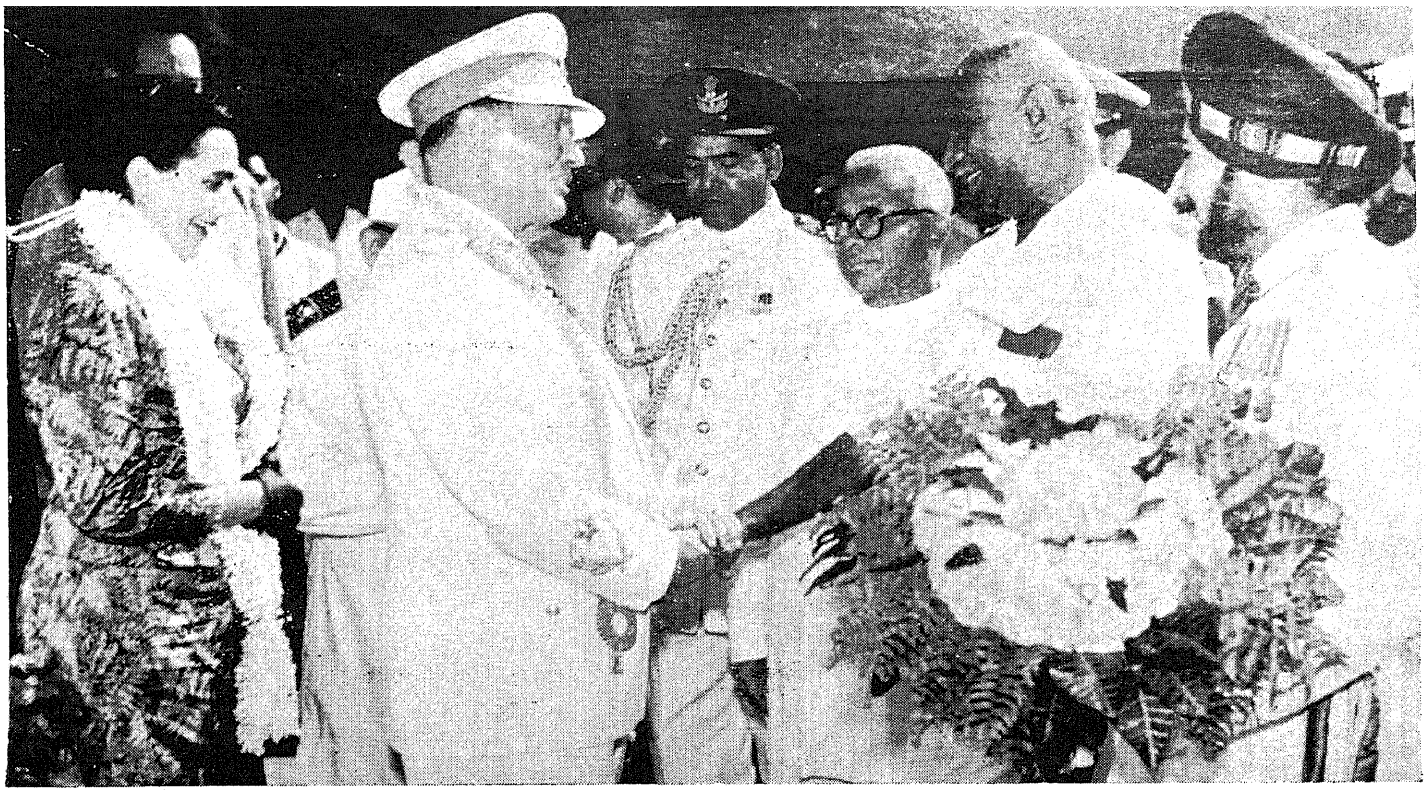
The Marshal taking leave of the Governor, Chief Minister and other Ministers at the Madras Harbour.

Film strip projectors were presented to the Indian Council of Child Welfare by the United States Information Service. The Union Minister for Communications, Sri S. K. Patil, received them on behalf of I.C.C.W. from Mr. A. L. Funk of the U.S.I.S.



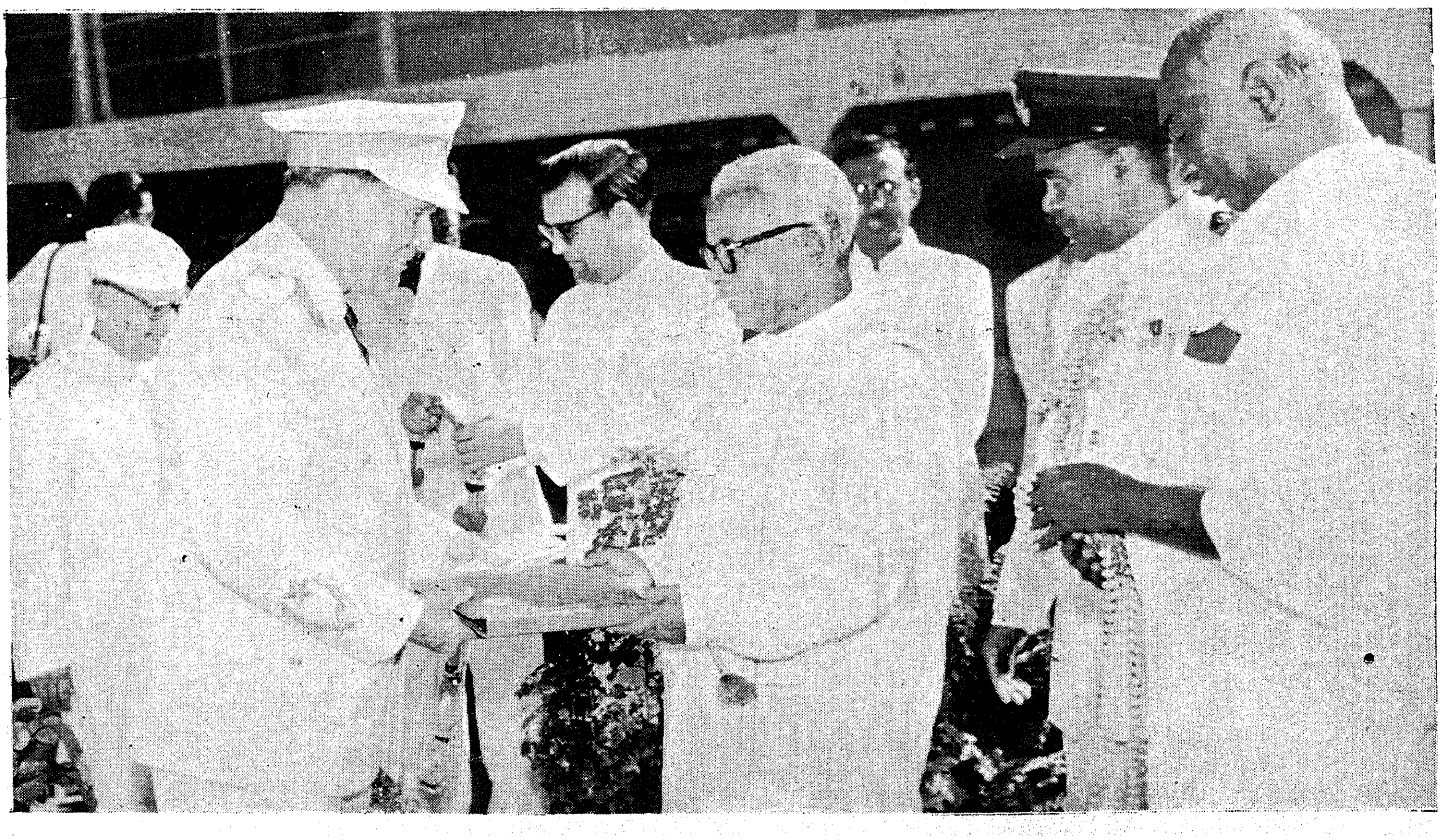
The Chief Minister inaugurated Small Savings Drive at Coimbatore on 2nd February 1959.

A U.N. Study Team on Community Development visited C.D. Projects in the State in January 1959. Photo shows the visitors being greeted at the air port by the Additional Development Commissioner, Sri M. G. Raja Ram, I.A.S., and others.



Marshal Tito taking leave of Sri Kamaraj, Chief Minister, before boarding the yacht on his way to Ceylon.

Sri M. Bakthavatsalam, Minister for Home, presenting to Marshal Tito an album of photographs taken during the Marshal's visit to the State.



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