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EDITED BY
A. SWAMINATHA AIYAR
Office—No 9 Brodie's Road, Mylapore, Madras S.

III.

JULY, 1928.

No. 1.

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RURAL INDIA

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

Vol. III.

JULY, 1928.

No. 1.

Indian Idealism and Rural India

K. S. Ramaswami Sastri, B. A., B. L.

Man can never be independent of the past or the present. He comes into the world with his past; he inherits the past of the world; he is subtly influenced by his race, and more than everything he feels the stress of his environment both natural and human, the latter being subject to the same forces as himself. It is thus no wonder that Asia has had a natural life of her own and has presented a type of her own to the world. Her vast plains and broad rivers, her high mountain ranges and table lands and her ancient and hoary memories of her having been the home of the most ancient civilisations and religions of the world have been powerful moulding forces from generation to generation. As Rabindranath Tagore well points out the sense of the Infinite brooded over the vast heart of Asia and found its first expression in India. Asia could not be lost in the mazes and labyrinths of the Finite. She was predestined to be the mother of religions, Hinduism, Zoroastrianism, Buddhism, Christianity and Islam were destined to be born of her womb and to carry their combined blessings to the ends of the earth.

Of these religions and actual movements, the heart centre was India. Zoroastrianism was but an Aryan schism, Buddhism was but a rebellious daughter of the Eternal mother religion of the universe. Buddhism went to China and thence to Japan. The Japanese Emperor Shomu proclaimed himself the slave of the three gems, the Budha, the Dharma and the Sangha. The greater Indian Gods are met with all over the land of the rising

sun. Burma and Siam and Ceylon and Java and Bali felt the Indian influences even more. Burma is as much "the land of the Pagodas" as Southern India. In fact Indian influence went as far west as Mesopotamia and as far east as Japan. The nineteenth century attempts to derive Indian culture itself from some imaginary spot or other in Asia or Europe have all been phenomenal failures.

India has thus been the heart-centre of Asia and the meeting-point of the East and the West. But cultural predominance could not have existed in India without social and political sanity and cohesion, and these also really existed in as conspicuous a measure. India was as great in arts and industries and in sciences both abstract and applied as in philosophy and religion. The Greater India of the past bore witness to her colonial enterprise based on commercial and cultural expansion and not on commercial and political exploitation. The Indians were skilled navigators in the past. Thus India was supreme in the past in the realm of the practical as well as in the value of the idea. Nor was she unaware of her gifts and her graces. Self-awareness is the first condition of self-realisation; but her self-awareness was the self-awareness of love and not of hate. The land is full of holy spots and holy memories from end to end. There is no Hindu heart but thrills to the call of Badari, Benares, Dwaraka, Puri, Tirupathi, and Rameswaram. Even those who do not go on pilgrimage are full of this pilgrimage of the heart. The Vedic and post-Vedic literature is full of living idealisation of the land and the law and the race.

It is such a land with such a past and with such a physical and such a cultural position that can once again lead the world on ethical and spiritual lines and be a true meeting place for the East and the West. India has never been against true democracy. As Mr. Anstey says well "We are apt to forget in this country, when we talk of preparing people in the East by education and all that sort of thing, for Municipal Government and Parliamentary Governments (if I may use such a term) that the East is the parent of Municipalities, Local self-governments in the widest acceptance of the term is as old as the East itself." But India knew and knows now to spiritualise democracy. India knew now to bow to the will of the people

and at the same time to educate that will by carrying the law of God (Dharma) to it and by giving leadership to age and to renunciation. India knew how to make the ideas of Duty and Co-operation dominant over the ideas of Right and Competition. India knew how to socialise and spiritualise the individual while giving him due scope to individualism and self-assertion in the service of God and Man. India knew the dynamic power of the moral pressure of men and never hesitated to apply it to statecraft. Indian empires were never mere tax-gathering empires as we were taught by old-fashioned western political philosophers. Indian autocracy was but the rule of one man guided by enlightened experts watched by the many and subject to the law of God. India knew the political doctrines of election and representation but tempered them by going on the principle of age and experience and not on any mere rule of thumb or rule of arithmetic. Even in the West the democracy formulates policies and allows the experts to work them well and wisely. India is hence destined to give to the world a new political ideal where election and experience will be harmonised, where monarchy, aristocracy and democracy will be unified, and where human law will adapt itself to the complexities of life without breaking the law Divine.

Equally clear is it that India is equally destined to teach the higher economics to the world. India alone knew how to temper competition by co-operation and how to reconcile the conflicting claims of egoism and altruism. Not long ago Dr. Sherwood Eddy pointed out, "The cry everywhere in the West is for nationalisation and for industrial democracy. Capital has been ruthlessly exploiting labour, and we now hear the rumblings of the coming thunder of labour's inevitable and destructive revolt. Both capital and labour have benefited in the west at the expense of the exploited continents of Asia and Africa but they have benefited unequally and hence the bad blood between them. Though wages have risen, prices have also risen and millions of men and women are yet at the hunger line. India knew how to eradicate the life of the worker and to humble the affluence of the rich by bringing them together in the worship of the God of all. The voice of Dharma brought all the children together.

But India can help the world only if she continues to be India and to be proud of herself. If self-abasement overtakes her she will fall and will drag down the world in her fall. She has to maintain her civilisation of which the bedrock is rural life which is kept up and beautified and vitalised by towns and cities and not disintegrated and vulgarised and devitalised by excessive and factory ridden urbanisation. She has to add the gifts of modernity without losing the graces and glories of antiquity. Will she do so?

A Movable School that is moving a People.

G. S. KRISHNAYYA, B.A. Hons (Madras) M.A., Ph.D., (Columbia)
Professor of Education, Mysore University.

Speaking of the problems of his people, Booker T. Washington is recorded to have said, "We shall prosper in proportion as we learn to dignify and glorify labour, and put brains and skill into the common occupations of life." Entirely in keeping with this ideal is the extension work among Negroes to reach Negro farmers and their families and to influence them to adopt better farm practices; to help them to increase their earning capacity and to improve their living conditions; to interest Negro boys and girls in farm activities, and to train them in the use of improved methods in farming and home-making. It is undoubtedly one of the best means discovered recently for proving to the people generally that they can improve their own conditions.

A most practical phase of that practical activity, Agricultural Extension Service, and yet one with a certain amount of native dramatic flair, which without doubt adds to its effectiveness, is the "Movable School" of Tuskegee Institute, Alabama U. S. A. Its history goes back some twenty-five or thirty years when Booker T. Washington was principal of Tuskegee. In the country about the Institute, which is itself situated on what was at one time a big plantation, were many coloured people living, most of them in miserable shacks, eking out a bare existence on their poorly worked farms. Dr. Washington realized the importance of getting hold of these people in some way and helping them. He wanted to be of assistance in the improvement of their education and living conditions. He began by

holding little farmers' meetings. He would have groups of these people come in to Tuskegee once a month to talk over their problems, and in anticipation of their coming, would have simple attractive exhibits of farm products put on display with the hope of giving these untrained men a desire to learn how to grow better crops.

As time went on and Tuskegee's influence grew, Dr. Washington was anxious to extend this kind of information throughout the county (Macon) and the adjacent counties. So he went to a rich man in the North end secured funds where with to purchase some kind of conveyance to carry these exhibits and other demonstration material out to the people. This is because he had noticed that though many of the people had been reached by the institution from year to year, those who most needed help and instruction did not have the moral courage to attend these meetings.

The "Jesup Agricultural Wagon" was bought and fitted with farm implements, dairy apparatus, garden tools, and crates containing specimens of good types of crops and live stock. This wagon was in the charge of an agricultural extension demonstrator who went with it into the neighbouring sections, teaching Negro farmers and farm women how to live better, how to improve farming and how to beautify home surroundings.

The success of the initial venture was so great that some years later, when Tuskegee's extension work became a part of the cooperative agricultural work carried on by the United States Department of Agriculture and the land grant college of each state, an automobile truck was substituted for the wagon. This made it possible to cover more territory and carry more equipment. Called after the one who supplied invaluable impetus to such work, it was known as the "Knapp Agricultural Truck."

On "Farmers' Day" at Tuskegee Institute, in 1923, there was donated to the cooperative Agricultural Extension Service a larger automobile truck especially designed and equipped for extension work. "The Booker T. Washington School on Wheels" as it is called, was brought and fitted for work by the contributions of 30,000 Negro farmers and their friends, as an

expression of their belief in this method of teaching better farming and home making, and as a memorial to its originator.

The objects of the Movable School are not hard to find. Dealing with a people illiterate, superstitious, ignorant equally of health measures and of modern farming methods, lacking ambition and initiative, and living under the worst housing conditions, the workers use the truck to carry out the most practical and constructive kind of teaching ever instituted for the benefit of uneducated people. This work is especially adapted to them because it reaches "the man furthest down" the man who lives in the most remote sections of the rural districts. The methods used by the agents are elementary enough for the comprehension of this class of people. An attempt is made to follow S. A. Knapp's advice to "get down to where people can understand, touch bottom and lift."

The Movable School of Agriculture and Home Economics aims to place before the farmers concrete illustrations, calculated to prove to them that they can do better work, raise more produce on a smaller number of acres, at less expense, and at the same time, have an attractive comfortable home. The object is to press on the community the value of these improvements and also to teach the farmers themselves how to do the work. The motor truck makes it possible for the force to reach the out-of-the-way places where people do not have the advantage of any kind of instruction, agricultural or otherwise.

In conducting these schools, there is very little lecturing or other formal proceeding. The time is given over to actual demonstrations. The farmers are not only merely told how to do the work; they actually do it themselves under the supervision of the instructors. Instead of holding meetings at churches and school buildings in a community, these "schools" are taken directly to home. Most people who do not know about the work would think that the school force would pick out the best home in the neighbourhood to work with, but they do just the opposite. They select one of the poorer homes, and for six or eight days turn this house and its surroundings into a regular classroom, and treat the men women and children of the community as pupils that need to be taught.

The truck carries a complete stock of farm implements and home conveniences, such as the average farmer would be able to purchase or construct and operate, also a phonograph, a lighting system and a complete motion picture outfit. Accompanying are three trained workers a man to demonstrate the use of farm equipment and teach improved methods of farming; a woman to show how to make and use the home conveniences, and how to conduct the home on a more healthful and economical basis; and a nurse to give demonstrations in simple practices of hygiene, home sanitation and care of the sick.

This "movable school" travels the entire year on a schedule, visiting all parts of the state, particularly regions which are difficult of access by rail. Arrangements in the county for its coming are made in advance by the county Negro agricultural agent who spends considerable effort and time securing the offer of a farm on which the school force may work, the assembling of supplies which will be needed in the week's work, and in arousing interest among the farmers of the community to come with their families to the demonstrations. Through posters, handbills, and other means, the time and place of the meetings are thoroughly advertized.

Such a school, then by prearrangement, is staged at some Negro farmer's home. Men, women, boys, and girls are grouped in separate classes and given instruction in practical subjects. The programme embraces demonstrations and lectures on health and sanitation, farm and home betterment, care of poultry, and improvement of live stock.

The man agent takes charge of the men and the boys. Part of the instruction is in the remodelling, repairing and improvement of the farm house and its surroundings by the local farmers under the supervision of the agent. Terraces are made, poultry houses and sanitary toilets created, houses screened and whitewashed, and steps built. When in season, instruction is given also in curing and storing sweet potatoes, pruning the orchards, etc. An effort is made to give the various groups as nearly as possible what they would like to know.

Inside, the women and the girls, organized into groups scrub, disinfect, renovate, and rearrange, so much so that when

the school is over the house looks like new. They wash the castaway rags, and from them make rugs and mats; they learn to make useful articles from shucks; they are given instruction in the cutting and fitting of clothing, and the making of dress form, curtains and mattresses. Joint instruction is given in poultry raising.

The rural nurse maintained by the State Health Department cooperating with the Tuskegee Institute, makes community surveys of the various homes, supplies first hand information on home sanitation, and gives special attention to baby welfare, and the eradication of vermin. Directing severe cases of illness to the local physicians, she provides instruction in caring for the sick, preserving health, and applying first aid for accidents, sickness and allied troubles.

The daily schedule of this travelling school provides recreation and entertainment in the afternoon. The whole group of "students" is brought together and taught how to play. The dire need for such instruction can be understood from the following; "No one can go into the rural districts", writes a member of the school force, and "mingle with the people without being conscious of the fact that there exists among them a kind of emptiness that is very depressing. For example, travel fifteen or twenty miles from the railroads and spend a Sunday with an average farmer as his guest, and on leaving late in the afternoon, you will find that there is generally an expression of sadness that comes over the faces of the entire family as they gather on the porch to bid you goodbye". This condition is met by the movable school force. They carry with them not only tools and implements with which to teach farmers how to work, but in addition, equipment with which to teach those isolated people how to play. In the truck therefore are to be found tug-of-war rope, volley ball and net, various health games, and a movable picture machine and lighting plant. Hence one of the most vitalizing forces, is the athletic club organized and maintained by the school force.

From four to five, each day, athletics are arranged for boys and girls, and various forms of mild recreation for men and women. It is interesting to notice how, laying aside any dignity or timidity they may have had, the people will join in

the games, even the old ones finally taking part. They play volley ball, dodge ball, tug-of-war, shoe races, foot races, potato races, sack races, jumping, hurdling, and other simple games directed by the school force. The value of the recreational training to a rural people from the point of view of health, education and leisure time occupation, cannot be overestimated.

A white resident of a county in which one of these "schools" was held, featuring especially a practical demonstration in home improvement, writes as follows: "When I returned I found that during the four days this simple home had undergone a marvellous change. The house had been painted with an expensive whitewash. The yard had been laid off in walks, the flowers set in an orderly and attractive manner, the pig pen which formerly was almost against the well, had been moved back and the well built up and whitewashed. Other demonstrations in orcharding, dairying, terracing, and live stock judging had been given. Practical cooking, soap making, basketry, fly paper making and preserving eggs had been taught to a group of forty or fifty women. I believe all those attending this movable school have already reaped much benefit; in fact, I know of several instances where houses have been painted and other home improvements made as a result of this week of instruction".

In the same way, a partial record of one month's accomplishment (during which time four schools had been held) by the movable school, illustrate some of the concrete lessons taught. Four model poultry houses were built, 12 sets of door steps made and placed, 28 windows and doors screened, fences built, to inclose 4 yards, 4 sanitary toilets constructed, 150 farmers taught to operate the farm level, terraces constructed on 40 acres of land, 80 fruit trees pruned, wormed and sprayed; 36 demonstrations given in setting and sharpening hand saws; 320 bars of cold-water soap made; 120 rag rugs and shuck mats made by the women and girls; 48 demonstrations given in home sanitation, care of babies, and care of the sick; 16 demonstrations in preserving eggs; 4 homes and premises improved and beautified, and 540 women and children given lessons on how to build up their farms, and convert their houses into homes.

These simple and practical demonstrations go far towards stimulating the interest of the Negro farmer in his home, even

though he may not own it, and strengthening his attachment for it. The schools also provoke the desire of a tenant farmer to own property, and lead the farm women to adopt more thrifty and industrious habits in home making. They break down superstition and improve health and sanitation. They help to bring about better understanding between the Negroes and the Whites, and do untold good towards gaining for the South more useful, contented and enlightened citizens. As remarked by Dr. Wallace Buttrick of the General Education Board, "This may not be a school, but this is education—perhaps the most effective in the world."

Forest Panchayats in Madras during 1927-28.

An important change was effected in the year. The panchayats were with effect from 1st January 1928 placed under the direct control of Collectors. During the year under report, the jurisdiction of the special staff was extended to all districts in the presidency where there are forest panchayats, except South Kanara. There were 22 Panchayat Deputy Tahsildars working in the presidency on 31st March 1928. Three more Deputy Tahsildars were sanctioned for Chittoor, Cuddapah and Bellary from the beginning of the current financial year. They have since been appointed. During the year there were 1,130 forest panchayats in the presidency managing an area of 3,353 square miles and paying an assessment of Rs. 1,57,266 as against 985 panchayats managing an area of 2,855 square miles and paying an assessment of Rs. 1,28,957 in the previous year. In South Kanara there are thirteen panchayats managing an area of 3.37 square miles and paying no assessment.

The work of organization of panchayats for reserves placed in class III is practically complete. There was some delay in the work of renewal of agreements; but after the issue of strict instructions that proposals for renewal of agreements should be submitted sufficiently early for orders to be obtained before the expiry of the current agreements, the work has been pushed through vigorously and has been brought up to date except in a few cases in five districts.

The number of cow units that grazed in the panchayat forests during the year was 675,632½. The number last year was 475,358 cow units. These figures work out to 3.1 acres a cow unit in 1927-28 and 3.8 acres in 1926-27. Leaving out a few extreme cases the grazing rates adopted by the panchayats varied from 2½ annas to Rs. 1.4 per cow unit.

* Extracts from the Report of the Board of Revenue on the administration of Forest Panchayats for the official year 1927-28.

The number of watchers employed by panchayats for the protection of the area under their control at the end of March 1928 was 1,897 against 1,264 in 1926-27, the average area which each watcher had to patrol being 1.76 square miles against 1.95 square miles in the previous year. This was due to the issue of instructions by the Board that an adequate number of watchers should be employed by panchayats to secure the proper protection of panchayat areas.

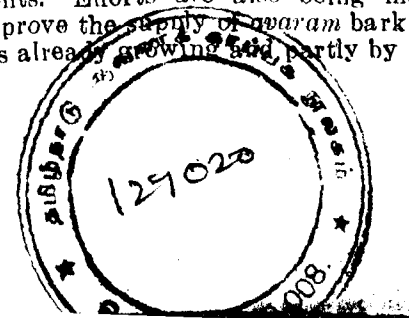
The number of panchayats in the presidency which issued permits for cattle in excess of the number fixed in the agreements was about 10 per cent of the total. In order to see that panchayat forests are not over-grazed strict instructions were issued that there should be no excess issue of permits without obtaining previous sanction. It is satisfactory to note that these instructions are having their effect.

The number of offences reported by the panchayats was 5,912 against 4,819 in the previous year. 3,986 offences were compounded for a sum of Rs. 34,351 as against 3,256 compounded for a sum of Rs. 24,869 in the previous year. Thirty-one panchayats have been empowered till now to compound offences.

Out of 1,130 panchayats there are definite reports about the working of 1,097 panchayats. Of these, 124 or 11 per cent are reported to be good, 591 or 54 per cent fair, 170 or 15 per cent improving and 212 or 19 per cent indifferent. Last year 11 per cent was reported to be good, 77 per cent fair and 12 per cent bad. This does not however mean any falling off but that the working of panchayat is judged by higher standards.

307 panchayats have sunk new wells or repaired cattle ponds in the panchayat area at a cost of Rs. 23,770 against 384 panchayats which spent Rs. 17,473 in the previous year. Fifty-nine panchayats removed rank growth or made other improvements at a cost of Rs. 2,048 against Rs. 2,530-9-0 in the previous year. During 1927-28, the Land Revenue Commissioner inspected 37 panchayats in the Presidency. The Collectors of fifteen districts inspected 112 panchayats. About 200 panchayats were inspected by over forty Revenue Divisional Officers. The Forest Panchayat Officer, Madras, organized 173 panchayats in the year. The tour of the Panchayat Deputy Tahsildars was adequate and satisfactory.

Experiments are being carried out in the Chingleput district to test the possibility of the eradication of pricklypear by injections of arsenic pentoxide. The Commissioner, after inspection has issued further instructions and the Collector of Chingleput has been directed to submit a detailed report on the results of the experiments. Efforts are also being made to induce panchayats to improve the supply of *avaram* bark partly by collection from plants already growing and partly by actual cultivation.



The Collectors' Conference.

The following Press Communiqué has been issued :

"The Collectors' conference was held at the Secretariat Buildings, Stonehousehill, Ootacamund from 2nd to 9th July. The following is a brief description of the most important work done at the Conference. The proposals were examined for improving the present method of preparing land revenue budget and watching expenditure. The possibility of keeping the Collectors better informed, regarding the progress of works executed by Public Works Department was also considered. The present system of reserving lands for assignment to members of the Depressed Classes and the desirability of modifications in the direction of making more thorough inspections and inquiries after such assignment, were discussed. The methods of recovering arrears, due to Co-operative Societies, under the provisions of the Revenue Recovery Act were examined. The desirability of co-ordinating the activities of the Development Departments in the districts was discussed. The question of the adequacy of the provision of Travellers' Bungalows in the districts was considered. The present procedure for collecting and adjusting land-cess, due to local bodies, was examined with special reference to the desirability of providing local bodies with a regular supply of funds. The Collectors present were asked to suggest measures for the better maintenance of village chavâdis and cattle pounds in their districts. The question of the fragmentation and consolidation of agricultural holdings had been discussed at the Collectors' Conference held in 1927. The subject was again put forward this year and the Collectors present were asked to advise Government whether the problems arising from the fragmentation of agricultural holdings, which had become so acute in the Punjab, existed in this Presidency and if so whether the methods pursued in the Punjab were practicable in Madras.

The question of collecting statistics regarding the yield and value of inland fisheries was considered. In order to improve the working of the Land Improvement Loans Act and the Agriculturists Loans Act, the desirability of simplifying the accounts, relating to loans and the possibility of improving the supervision of those accounts were examined. The working of the Excise Licensing Boards and the Advisory Committee and the education of the people on the evils of drink and anti-drink propaganda generally were discussed. Great importance has always been attached to the careful scrutiny of all proposals for improvements to irrigation works both by the officers of the Public Works Department and the officers of the Revenue Department. The possibility of improvement in the existing methods was considered. Various questions relating to the prospects of the subordinates in the Settlement Parties, the training and recruitment of subordinates

in the Revenue Department, the proper supervision of Revenue offices, and other technical points, connected with the revenue administration, were discussed in detail." The Subjects dealt with are of provincial importance and it would have been satisfactory if the conclusions reached at the conference had been published. We had always thought that the Collectors' conference should not be confined to Collectors and to certain heads of departments as now. Carefully selected representatives of the landowning classes and others interested in the subjects discussed and who could be relied upon to give first hand information of defects in the working of the departments should have been invited to take part in the discussions.

An Agricultural Conference.

The Madras Agricultural Students' Union, Coimbatore Agricultural College, holds an annual gathering of the old and present boys. This year's gathering which was held in the second week of July was opened by his Excellency the Governor. A special feature of this year's celebration was that a motor van and a caravan intended for demonstration work were on show. These cars are of Dodge-Graham make, specially built for demonstration purposes, and cost twenty-five thousand rupees. Cotton, millet and paddy specialists, The Agricultural Chemist, Mycologist, and Entomologist had each taken up space in the van and had combined to produce a wonderful effect by their exhibits of different strains of farm products, manure charts and other things of interest and information to ryots. The caravan carried officials in charge of demonstration and its construction is such as to provide them with resting place in itself. A magic lantern with slides was also an accompaniment. In his opening address, His Excellency the Governor referred to the recently published Report of the Royal Commission on Agriculture which he characterised as, a statesmanlike document, lofty in its ideals, broad in its view, embracing in its purview not only agriculture in its narrow essence but the conditions of life of those who are engaged in it and measures which may be taken for their uplift." Lord Goshen added that Government intended to take the report into consideration without loss of time and to proceed with certain recommendations of administrative reform. We are gratified to note this assurance from the head of the Government. His Excellency pleaded for the active co-operation of the concerned departments of Government—Agricultural, Co-operative, Educational, Forest, Veterinary, Health and Research in order to bring about an "advance of the rural community towards a fuller life". His Excellency's remarks on the value of the demonstrations by motor vans will be read with interest :—

"To create public opinion favourable to advancement education is necessary, and here I hope we have found one means of

supplying it. I was much struck by the report of the good work which was done in other parts of the Empire and in North India by advertising trains on the railways, exhibiting agricultural products, seeds, machinery, implements etc. It seemed to me, however, that in this Presidency motor vans might serve a more useful purpose as they would be able to penetrate to villages far from the railway and attend shandies. In co-operation with Mr. Austead, who is enthusiastic over the scheme, we have devised the vans which are here to-day and which we intend despatching on a preliminary tour. One van will house the lecturers and demonstrators and a magic lantern will be attached to the car. If the scheme proves a success I hope to add another van from Public Health Department to advertise their work and explain to villagers the protective measures which they should adopt, and generally advise them on matters of hygiene. In time to come, I hope possibly private enterprise may help us in this direction by providing vans in districts. Education and demonstration is necessary before we can expect cultivators to adopt the most up-to-date methods of growing crops, of realising the most suitable crops to cultivate, of breeding and rearing stock; but once this is given to them I am very hopeful that we shall receive their cordial co-operation. We hope also by adopting various suggestions made to us by a Committee which sat to examine the work of the Co-operative Societies to extend their usefulness, as it is through their assistance that we can approach the ryots and increase their power of self-help. I am confident that we can rely on the cordial support of landowners to assist us in our efforts to improve the system of agriculture for the benefit of the Presidency and all classes engaged in this industry."

After the Governor's opening speech, interesting papers were read by specialists on various aspects of rice cultivation. We shall deal with these interesting papers in a later issue.

Prevention of tuberculosis in children.

"Tuberculosis attacks children much more frequently than it is ordinarily supposed. Many infants die from the fatal form of the disease known as milary tuberculosis; other children who become infected survive but they are left with some stigma of the disease such as enlarged glands of the neck or chest. Still others suffer from the bone or joint disease." Thus says Mr. A. Levinson (see Hygeia-June '28) the well known specialist in the diseases of children in Chicago who has given special attention to tuberculosis. He is of opinion that in order to eradicate tuberculosis it is not enough to treat the disease after it has developed but to prevent its development. The most important problem in the prevention of tuberculosis in childhood is to keep the child from becoming infected by the tubercle bacillus, the exciting cause of the tuberculosis. There

are two ways in which the child may be infected:—(1) the consumption of milk from tuberculous cows (2) direct contact with persons suffering from the disease. The former gives rise to the tuberculosis of the intestines and to the infection of the bones and joints. The supervision of the milk supplied to children is therefore necessary. The cows should be examined for tuberculosis, the attendants also being examined frequently for evidence of the disease. Utmost cleanliness should be insisted on in the upkeep of the cowshed and also in the use of the vessels employed, so that the milk will remain uncontaminated. As an additional precaution the milk given to a baby should be boiled. The vitamins in the milk that may be destroyed by boiling can be supplied by adding orange, tomato or carrot juice to the child's diet. Above all we in this country who have become far too much accustomed to using tinned foods would be well advised to be careful. As regards the second mode of infection, the child should not be allowed to come in contact with an adult member of the family who suffers from the disease. If one of the parents or one of the relatives who lives in the same house with the child has a chronic cough, he should be examined. As a general rule, children should be kept away from all persons who cough. Through promiscuous kissing of children by adults, the disease may be innocently transmitted to a child. No mother suffering from tuberculosis should be permitted to nurse her baby. The child should be allowed to have plenty of fresh air and sunshine which would go a great way to keep it in good health. We attach particular value to sunshine as it is the best and the cheapest way of preventing tuberculosis, as also a most beneficial and inexpensive luxury within the reach of all. It must be particularly remembered that sunshine is useful not only for the prevention but also for the treatment of the tuberculosis. Children who cough should be given special attention. Many mothers simply dismiss the cough of a child by saying that it is a mere bronchial cough or just an ordinary bronchitis.

If there is plenty of sunshine and air in the house as in most of the houses in village parts and typical Indian houses (old style) and if the child gets nourishing and enough sleeping space, and provided that the tuberculous member of the family, if there is one, has been removed from the house, the child's home is the best place for the treatment. Mr. Levinson does not in all cases advocate children being sent to sanatoriums or preventorium, as children who are sent there acquire a certain mental attitude that make invalids out of them. We agree that for psychological reasons, the other conditions mentioned above being satisfied, it is best for the child to stay at home.

How much land does man require?

How much land does a man and his family require in order to have enough to live on and enough to do? That is the question which Mr. L. Darling I. C. S. Registrar of Co-operative Societies, Punjab, discusses in the pages of the Agricultural Journal of India. In this country with a rapidly increasing population, 72 percent of which is dependant on the land, with industries undeveloped, emigration restricted and birth control hardly known, it would seem that the standard of living, low as it is must fall even lower. The question of the economic holding becomes therefore insistent. But as rightly observed by Mr. Darling, the economic holding, or as we may call it, the family farm depends upon so many different factors that it varies from area to area, from village to village and possibly from house to house. The problem has been studied more closely in Europe and more definite results obtained. For the consideration of the subject so far as India is concerned, Mr. Darling compares the conditions in Italy, which agriculturally as well as geographically is nearest India. A hundred years ago, the greater part of Italy was essentially a poor country. Today this poverty is confined to those parts of the country where agriculture has not progressed. There are two types of agriculture, one primitive extensive, taking from the earth and restoring nothing, leaving everything to the spontaneous action of nature and requiring two factors only human labour and a productive soil. The other type, intensive, worked like an industry with all the resources of chemistry mechanics and natural science, and requiring two more factors—intelligence and capital. In the first type of farming, the cultivation of cereals predominates and that is because the peasant's first care is to grow what he and his family can eat. When it is realized that some 90 percent of the holdings in Italy are 10 acres or less, the predominance of cereals is explained and the cultivation of cereals on innumerable small holdings must lead to unprogressive farming and a low stand of living. And so it comes to this that if any small holder is to be maintained on his land with enough to eat and enough to do, farming must be made more intensive by taking up in addition to cultivation of cereals or on lieu of it, market gardening cultivation of fruits or special crops in which labour more than capital is intensively applied. And finally there is the system of market gardening in which emphasis is more upon capital than upon labour. From a close examination of the conditions prevailing in Italy under each of these systems of farming, Mr. Darling comes to the following conclusion:—For the market gardener, it may be said that from one to two and a half acres is sufficient and for the expert fruit-grower and cultivator of industrial crops like tobacco, 4 to 5 acres. But where cereals play at all an important part, the minimum is 12½ acres. Where the farm is entirely arable and a fairly

high standard of living is maintained, it is near 20. As Mr. Darling himself says these figures or rather general indications of tendencies than precise statements of fact but they have value, as they show clearly that the amount of land which a man requires to support himself and his family varies greatly according to the way it can be cultivated.

Notes and Comments.

Ourselves. Another year has rolled by and with this issue by the grace of God, we are enabled to begin the Third volume. We offer our felicitations to our readers and seek their continued support. We are gratified by the many expressions of satisfaction and good will from Panchayatdars and others and nothing will be wanting on our part to serve to the best of our lights as we have hitherto been doing. The Panchayatdars have also a duty to perform. They must not rest satisfied with whatever of enlightenment and education they may have received through our Journal but pass them on for the benefit of others in the villages. Every Panchayatdar should deem it a religious duty to enlist more subscribers to our Journal and thus render it self supporting. The President of the Union and the Editor have been ungrudgingly giving their time and energy for the cause in the spirit of service. With the progress of the movement it may be found necessary to give them secretarial assistance and that will be possible only if the Panchayatdars will take more and sustained interest in the work.

There must be more evidence of the Panchayatdars' activities in the efficient management of the forests entrusted to them and the careful husbanding of their resources. We take this opportunity of impressing on the Panchayatdars their duty in this behalf. The government who are ever solicitous and watchful will be glad to do everything to help the Panchayats in their endeavours to improve themselves and their forests.

We had expected that after the registration of the Union, District and Taluk Unions would be formed. We trust that Panchayatdars will bestir themselves in this behalf and lose no time in every one of them taking shares in the Forest Panchayatdars' Union, Limited. When the Journal was started, it was expected that it would be the medium in which would be recorded the every day needs of the Panchayatdars, their activities and their difficulties and serve as a convenient clearing house for the exchange of views among themselves. This idea has yet to materialise.

It is sincerely to be hoped that during the coming year the Panchayatdars will take note of the suggestions we have ventured to offer and utilise "RURAL INDIA" which is their official organ to the fullest extent possible. In thus trying to help themselves the Panchayatdars will be indirectly serving the village community of which they are a part.

An appreciation. Our readers will be gratified to note the appreciation of our humble endeavours from far off America. Dr. Fannie Williams of San Francisco, California, thus writes :- "I am much interested in your little paper, it is clean, fair and gives truthfully just the news that I desire to know. I may visit India next year if all goes well and Divine mother is willing. If I do, I shall look you up for further information relative to the greatest needs of your rural population as that comprises by far the majority of your native population as I understand it. In these people I have been greatly interested for years and through the inspiration and in the name of Swami Prakashananda, one of Swami Vivekananda's disciples, I mean to devote the rest of my life to help them".

An Educational Endowment.

The head of the Thirupanandal Mutt Tanjore Dt has announced the gift for the spread of education in South India. The object of the gift among other things is stated to be to promote the spread of really useful knowledge by publishing books in Tamil, Telugu and other languages so as to be within the reach of all. A sum Rs. 15,000 has been set apart for carrying out the above objects. The amount will be paid once in three years to the University of Madras for getting books translated into Tamil, Telugu and such other languages spoken by not less than 30 lakhs of people in this Presidency, for getting new books written in the said languages and for doing all that may be necessary to achieve the object.

The selection of books, their translation publication and sale are all left to the discretion of the University. The books may be sold if necessary at cheap rates and may also, within certain limits, be given gratis to the needy.

Dr. Voelcker C I. E.

In 1893 Dr. J. A. Voelcker Consulting Chemist to the Royal Agricultural Society of England, at the instance of the Government of India reported on the improvement of the Indian agriculture after a detailed and exhaustive enquiry into the agricultural conditions and practices. We have always read with profit his monumental report which was and continues to be regarded as a dispassionate and authoritative account of agricultural conditions in this country. We do not know whether we have to congratulate the talented doctor on this belated recognition of his worth by the bestowal of a C. I. E. on him or the Government of India on the tardy recognition of his valuable work which may be said to have accomplished half the task of the Linlithgow commission.

International co-operators' day.

The sixth international co-operators' day was celebrated on the other day in Madras and in several other places with great enthusiasm. The movement now embraces the peoples of the whole world and the object aimed at in these annual gatherings is to educate the co-operators regarding the ethical values of the co-operative movement. Man does not live for himself alone but for his community. "The community sense" is not alien to the Indian temperament as can be seen by the results of the co-operative efforts in the past in national endeavour. If in the past our villages were self contained and able to work for common ends, it was due to the spirit of "Each for all and all for each". The social and national aspect of the co-operative movement were well stressed by Mr. K. T. Paul the veteran co-operator in his able presidential address.

Avenue trees.

In the address presented by the District Board to His Excellency Vicount Goshen during his recent visit to Anantapur prominent mention was made to the unsatisfactory condition of the avenue trees in the district, the maintenance of which in an efficient condition is of utmost importance to a district like Anantapur. The portion of the address relating to this subject is extracted below :-

"Your Excellency will observe that the avenue trees of our roads are in many places in a mutilated and damaged condition. This is due to lack of sympathy on the part of the Revenue Officers as well as to our inability to employ sufficient staff to patrol and protect the trees on a wide area. As we pointed out in our Address to the Hon'ble the Chief Minister in 1927, the village officers can effectively check the mischief, if they would only take as much interest as they do in the preservation of even stray trees on poramboke lands. The late Collector Mr. Rutherford, on our representation, has issued orders making village officers responsible for safe-guarding the avenues. We pray that the Government may be pleased to issue a Government Order emphasising the duties of the Revenue Department to co-operate with us in protecting the trees reared up with so much cost and labour to afford shelter."

Unless superior revenue officials during their tours insist upon the village officers attending to this work on pain of severe punishment there is no chance of avenue trees being properly maintained.

Sherastadar Magistrates ;

In a memorandum presented by Dewan Bahadur P. Kesava Pillai, C.I.E., M.L.C., the able President of the Annatapur District Board pointed reference was made to the anachronism of the Taluk Sherastadar continuing to be invested with magisterial powers. As well pointed out by Mr. Kesava Pillai the sherastadar magistrate is not a full timed officer nor is he well equipped in his duties. In the interests of the poor ryots of the rural tracts we would request the government to end this anomaly.

Agricultural Loans

Another subject dealt with in Mr. Kesava Pillai's memorandum related to the grant of taccavi loans regarding which there has been a long standing grievance. We notice that it formed a subject of discussion at the recent conference of the Collectors and we trust that a satisfactory solution of the difficulties has been arrived at.

How Panchayats may help in village improvements.

The village Panchayat is the custodian of the health of the village and wherever it functions it is expected to safeguard the village from epidemics. But there are other and equally important and useful directions in which the village Panchayat may interest itself for the benefit of the village community. It can play an important part in bringing improved methods of agriculture to the villagers in co-operation with the Agricultural Department. As well pointed out by Mr. R. D. Anstead in his interesting article contributed to "The Madras Panchayat Bulletin" the Village Panchayat can aid the Agricultural Department to spread its message of help, to distribute better seed, to organise the sale of better implements, and to aid the demonstration of the improved methods to ryots. The problem of seed supply is linked up with another improvement-economic planning. Village Panchayats can insist upon the members adopting it and growing special strains of seed, keeping them pure and distributing the produce to others. Again the Panchayats might arrange with supplying firms for the sale of manures, and implements and thus relieve the Agricultural Department. There must be other ways in which the Panchayats may be of service to the village community. A willing Panchayat can have no difficulty in finding useful objects in which they could profitably employ themselves.

Where Mysore leads ?

"The future aim of the administration would be to see that every village of any importance possessed at least one drinking water-well which did not dry up, a tank in good repair which did not silt up, a satisfactory school with at least one competent teacher, a well-managed co-operative society and a dispensary with a sufficient stock of medicine."

This is the ideal placed before himself by the Dewan of Mysore in his Budget speech, and he characterised it as the "basic necessities of life." If these basic necessities of life vouchsafed to us in British villages, we shall be more than satisfied.

x x x x

MANAGEMENT OF FORESTS BY PANCHAYATS IN BOMBAY. Evidently the management of Forests by the villagers themselves has not been seriously attempted in the Bombay presidency. There is just a brief reference to it in the administration report of the Bombay Forest Department for 1926-27 and that is all. The Bombay Government which in other directions has shewn commendable enterprise should copy the successful efforts made in Madras to entrust to Panchayats reserved forests which are mainly intended to meet the agricultural needs of the villagers in the matter of the supply of fuel and fodder.

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CO-OPERATION IN TRAVANCORE: If the Co-operative Department works in a water-tight compartment and does not seek the help of other nation-building departments for effecting rural betterment, it will stand self condemned. We are glad to note from the latest report of the Travancore Co-operative Department that coordination with other nation-building departments in the state was a prominent feature. In conjunction with the Agricultural Department, manures and implements were supplied to cultivators and in respect of propaganda work, the officers of the Agricultural and Co-operative Departments toured together, spoke on improved cultivation in societies, at their meetings and at local conferences, and took active part in the agricultural exhibitions held in connection with the conferences. Several co-operative societies planted large areas with teak for the Forests Department; other societies conducted night schools, grant-in-aid schools and reading rooms and took part in arbitration of disputes among members.

x x x x

VILLAGE PANCHAYATS IN COCHIN. From the administration report of the Cochin state for 1926-27, it is learnt that the village panchayats did good work during the year. The administrative duties and responsibilities of the Panchayats were:—

1. The construction, repair and maintenance of Minor Irrigation works and the regulation and distribution of water-supply to lands commanded by such works.
2. Construction and repair of wells and tanks.

3. Preservation intact of all poramboke paths, lanes and canals useful for the purpose of communication, cattle grazing grounds and village reserves. 4. Construction and repair of village roads. 5. Maintenance of roadside avenues. 6. Maintenance of Sirkar water pandals. 7. Improvement of rural sanitation. 8. Formation of Co-operative Societies under Regulation IV of 1938. 9. Improvement of agriculture and livestock and prevention of cattle mortality. 10. Construction and repair of culverts, bridges and landing places.

In all these respects the work done by the Panchayats was creditable. The duties of the Panchayats in respect of rural sanitation were confined to (1) lighting street lamps, (2) cleaning streets in crowded localities, (3) scavenging and (4) prevention of epidemics. With the help of the sanitary staff placed under their control, several Panchayats successfully prevented the spread of cholera and small-pox. Other Panchayats have co-operated with the Co-operative Department in the formation of cooperative credit societies and in respect of improvement of agriculture and livestock, the officers of the Agricultural and Veterinary Departments received substantial help from panchayats in carrying out demonstrations in ryots' fields and in the control of the cattle epidemics. They also maintained a number of Ayurvedic dispensaries (Vaidyasalas) where over 30,000 patients were treated at a cost of over Rs. 2,000. Power has been given to Panchayats of visiting lower secondary and primary schools within their respective jurisdictions. The successful exercise of judicial powers has induced the authorities to consider the desirability of establishing more panchayat courts. The system of electing Panchayat members has created a certain amount of interest in the panchayats in the administration of rural affairs. It is gratifying to note that the village panchayats in the state are now in full charge of everything that conduces to rural welfare and we agree that they should be the unit which has to take the initiative in solving the problem of rural reconstruction.

A TRAVANCORE COTTAGE INDUSTRY: A cottage industry which is being developed in connection with match factory is the making of decorative wall mats, such as are imported from Japan. These are made of soft wood veneers cut into strips, which are used as weft in a warp of a few cotton threads. Designs are then painted on the mats formed in this manner. The Industries Department suggested this idea to Messrs. Peter & Sons and one of the members of the firm, who is an artist and is running a painting school, has put the idea into practice. His wall mats with Christian and Hindu religious pictures painted there are becoming popular. It will be possible for any one desirous of carrying on this industry to get soft wood veneers from the match factories.

THE FUNCTION OF CO-OPERATIVE CENTRAL INSTITUTES: The Central Co-operative Institute Bombay which like the Provincial Co-operative Union in Madras is doing pro-

paganda work by holding Conferences, providing co-operative education publishing magazines, and literature and generally representing the needs of the movement, should not consider that it has fulfilled its objects if its activities are simply confined to the items mentioned above. The Co-operative movement is growing but its activities are in evidence only on the credit side. It needs to be organised in other directions and to this end workers, supervisors and advisors have to be trained. The systematic study of the Co-operative problems in these directions and the need for contributing expert knowledge and advice on these more specialised sides of the movement will be a necessary and highly desirable direction in which the Central Institute or the union could interest itself. This task is no doubt a difficult one but on its proper performance the movement stands to gain.

Reviews and Notices.

History of India, by Professor Phanendra Nath Bose published by the Asian Library (Theosophical Publishing House, Adyar). This excellent volume is one of the publications of the Asian Library. This itself is a guarantee of good work.

The author is a professor of History at Viswabarathi, Santiniketan. This is another link with true excellence. He has written also various other works expounding the intensive and extensive aspects of Hindu culture. He says well "We have got ample proofs to demonstrate that the people of India always went outside India. In many cases they took their civilisation and culture and in other cases they even founded colonies. These colonies grew up in Southern Asia. Thus Indian culture and civilisation was not confined within the natural bounds of India, but spread over a large tract of country outside India. Thus in the Indian cultural empire the central flower is India from where seeds have flown to China, Tibet, Korea, Japan, Siam, Assam, Cambodia, Java and Bali."

A peculiar feature of Hindu greater India was that the spread of culture and commerce and colonisation went on without rapacious and devastating conquest. In regard to Cambodia the author quotes from the Chinese work *Leang-Shu*:- "Kaundinya was at first a Brahmin of India. A supernatural voice told him 'You must go and reign in Funan (Cambodia)'. Kundinya rejoiced in his heart. In the south he reached Pan-Pan. The people of Funan heard of it. The whole kingdom arose with enthusiasm, came to meet him and chose him as their king. He changed all the rules according to the customs of India. The Cambodian kings bore the title of Varman. The temples of Angkor Vat are similar to the Gopurams of South India. Many Siva and Vishnu temples existed in Cambodia. Many images of Natraja are found in the land. India was known to Cambodians as Aryadesa. It was described as 'the centre of Heaven and Earth.'"

The author describes vividly how the Hindu colony of Funan was conquered and absorbed by the Hindu Empire of Cambodia. The land abounds with various Sanskrit inscriptions.

The author says that a *Sambhupala* shrine was built in Cambodia and that in India we have Vishnupada and Buddha pada but not Sivapada. This, however, is not correct. Rudrapada is known in South India. The author rightly praises the work and teachings of the saint Isanadatta in Cambodia. The saint erected a joint image of Siva and Vishnu and erected a linga of Vishnu and of Siva. The author says "It is a unique departure in the History of Indian iconography". I may here observe that the installation of Vishnu linga is found in South Canara. After the seventh century Cambodia was split up into smaller principalities and the dark age of Cambodia began. But very soon Jayavarman II restored its unity and greatness. Indravarman I and Yasovarman were great kings in later times. The author says that during these eras Hinduism spread widely in Eastern and Southern Asia and was a great proselytising religion. Buddhism also spread in Cambodia in later times.

Eventually Cambodia was conquered by Siam and by the treaty of 1887, Siam transferred her supremacy over Cambodia to France. There is a king in Cambodia even now but his power is merely nominal. But even today the land is full of valuable archaeological remains. The author says "The great and magnificent temple of Angkor Wat still excites the admiration of art-critics and is recognised as one of the splendid monuments of the whole world." The temple Angkor Wat is more imposing and full of sublimity than any Dravidian temple."

K. S. R.

Our Home Magazine :

We have received the opening number of this new periodical issued by The Sri Ramakrishna Mission Students' Home, Madras. Besides serving as a medium for the discussion of educational, literary and religious topics of common interest the magazine will aim at placing the ideals of Law, Sacrifice and Service for which the Sri Ramakrishna Home stands, before the past and present students of the Home and spur them on to nobler acts in future. As a residential School of the Gurukula Type combining the changes necessitated by the needs of the modern day the Sri Ramakrishna Students' Home established and managed by the Swami of the Sri Ramakrishna Mutt Mylapore assisted by a band of devoted and selfless workers like Rao Saheb C. Ramaswami Aiyangar has introduced a healthy outlook in the ideals of education in this Presidency and its organ, which will, we expect set forth these ideals, is a welcome addition to the ranks of Indian periodical journalism. We wish our contemporary all success.

PLANT QUETTA FRUIT TREES.

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