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MADRAS

RURAL INDIA

(Journal of the Madras Forest Panchayats)

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

EDITED BY

A. SWAMINATHA AIYAR.

Office—No 22, Brodie's Road, Mylapore, Madras, S.

Vol. IV. October, 1929. No. 10

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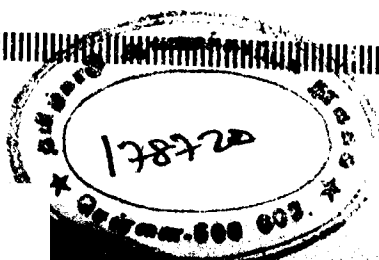
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RURAL INDIA

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

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The Co-operative Movement and Village Uplift.

BY DEWAN BAHADUR T. RAGHAVIAH GARU, C. S. I.,

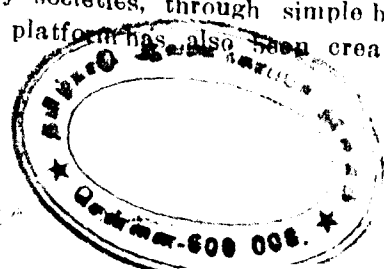
Since its embodiment in Statute form in 1904 I have been interested in the Co-operative movement, and every year of its development furnishes me with new reasons for hoping that, rightly understood and properly organised, it can be made to serve as an efficient means of self-advancement for the toiling millions of India not only in their material and economic life but also in their moral and social uplift. And India to-day is sadly in need of such a formula. It is unnecessary to discuss the causes that have led to the present unfortunate situation, but the fact is patent even to casual observers that all is not well with the Indian masses who constitute the backbone of the country and that rural life is so stagnant and irresponsible that, left to itself, disintegration, already so painfully in evidence, will gather speed and lead towards chaos and disruption. "The nation in every country", as John Bright once put it, "dwells in the cottage" and the remark is specially true of India where more than ninety per cent of the population live in the villages entirely dependent on the agricultural industry. But unfortunately, all this humanity, while so hungry, is so indigent, while so much in need of enlightenment, is so averse and indifferent to any change for the better and even to literacy; and what with high birth-rate, and heavy avoidable mortality, with unbusinesslike habits developed to a morbid extent—a prey to dirt and disease, offers the spectacle of an unenviable countryside, cheerless and helpless and hard to redeem.

* Presidential address to the Seventeenth Madras Provincial Co-operative Conference.

The Co-operative movement which was officially sponsored in 1904 and expanded in 1912 stands for the relief of this peasantry, and this Presidency, which was one of the earliest of the provinces to take advantage of the legislation, may well be proud of the volume and quantity of constructive work that has been done during all these years. Thanks to the great body of selfless workers that have joined the ranks, and a hierarchy of eminent Registrars from Sir P. Rajagopalachariar down to Mr. Hood who have fostered and developed the movement with such loving care; and to-day when the movement is old enough to celebrate its Silver Jubilee, I may be permitted to pause for a moment to take stock of our present achievements.

With the year ending June 1928, the number of primary societies stood at 14,510 with a clientele of 8,98,180 members, and a working capital of Rs. 1,523 lakhs. Of these societies, 12,119 were more or less agricultural, in the sense that membership was owned by landholders, tenants and labourers. On the financing side there were 31 Central Banks and a Provincial Bank, our old friend the Madras Central Urban Bank. While credit societies were naturally in a majority, other types of societies functioned, of which organisations, some 153 in number for purchase and production, Land Mortgage Banks, numbering 18, Reclamation societies, Irrigation societies, and Agricultural Improvement societies are worthy of special mention. The Milk Supply societies, of which I see some 20 have sprung up in and around the Madras City, the Labour Contract societies numbering some 60, the Weavers' societies as many as 63, and the Depressed Classes societies with a membership of 97,000, functioning more or less through the Labour Department, are other experiments beyond the sphere of pure credit, significant of the wider scope of usefulness that awaits Co-operation in our country.

All this constructive work has borne fruit in ameliorating the lot of the ryot. Cheap money is now more freely available to the peasantry, and the dragon of usury, if not killed, has been scotched. Indian money, proverbial for its shyness, has also been attracted into central banks and made available to the primary societies, through simple banking arrangements. A common platform has also been created for the villagers,



who, now meeting together for common practical ends, can develop a useful village polity.

While these beneficent results are to be remembered with gratitude as the fruits of selfless work of a large body of public workers, let us also remember that much more remains to be done and there are many defects to be cured. The number of people which the co-operative movement has hitherto reached or touched is only 2.1 per cent of the population. The money with which the movement is now financed belongs mainly to the middle-class investors and owes practically nothing to habits of thrift to which the ryots as such can lay any claim. I should also think that the defective and lopsided progress that has been going on is also due, to some extent, to the inelastic nature of the State-made movement, which, a plant of western origin, has not yet been acclimatized to our soil, and that a process of Indianisation is necessary before it can really reach the masses and catch their imagination. At present, the very existence I should think, of these primary societies is not as well known as it should be in the countryside; and even if known, these societies are looked upon as official concerns having no intimate connection with village economy and welfare as a whole. The trading classes who run the bazaars and markets and the small craftsmen of the town and the village are yet untouched by the movement. Our co-operative movement is therefore under the imperative necessity of being adapted to Indian conditions by recognising indigenous business methods and by the common life of the village being instilled into it. The old fashioned trade guild organisation of our artisan class and the communal life of pre-British India, with its provision of co-operative common services for the maintenance of rural life, have not a few lessons to give to the modern co-operative movement. Till these lessons have been learnt and digested, it may be that this mass movement would be hampered in its growth, and should run the vicissitudes of an exotic growth. In other words, the co-operative society should assume the role of the Panchayat and the panchayat spirit should pervade the co-operative movement.

The too rapid growth of the primary societies in recent years has also become a matter of concern to all wellwishers of the movement. With the multiplicity of co-operative agencies now at work, Banks, the Department, Unions and public

workers, a large number of societies have been brought into existence, which, as they have been started in haste and are now run without care, are disintegrating and have become demoralised, through lack of attention, with overdues which have now reached not only huge dimensions but are the despair of all concerned, the recovery of which is one of the Herculean labours to which the co-operative movement has now to seriously address itself. Not only is the crisis to be wisely averted but *immediate steps*, as the Townsend Committee has only too plainly warned, should be taken if the whole movement is not to suffer something worse than a serious set-back. With the flow of cheap deposits in the District and Urban banks, loans have come to be disbursed recklessly in the primary societies, and as the co-operative department, with a view to democratize the movement, gradually confined itself to its statutory obligations of audit only, the work of supervision of these toddling societies has been left to the unions and federations which, though abounding with enthusiasm for the work, have not equipped themselves by preparing and organising themselves for the work; and what with a borrowing clientele which has, to use the words of the Royal Commission on Agriculture, accepted "indebtedness as a settled fact and a natural state of life," irresponsible secretaries and betraying panchayats, the game of playing with other peoples' money has been going on in a series of reckless transactions of lending and borrowing with the result that the movement has been plunged in a morass, and immediate rectification with a strong hand is of absolute importance if the movement is not to collapse like a castle of "cards."

To carry out this all-important work, men and money—right men and rightly trained men, even more than money—are the great needs and should be generously supplied. The co-operative officials and the financing and supervising non-official agencies have all to play their part without mutual recrimination and in harmony. I am aware that differences of opinion exist among these agencies and that, owing to want of co-ordination, a certain overlapping of functions and consequently a certain waste and confusion have also resulted. The paid officers belonging to these bodies are also a miscellaneous class without any uniform or standardised training. They are cheap servants without prospects of rising by good work to higher places in a duly

constituted *cadre*. Now the work of rectification and consolidation of societies is dependent largely on these men working at different centres without a common aim and without a settled policy; and it appears to me that it will be an advantage to the movement to form a co-operative service which, while it works separately from the departmental officers, will constitute a graded and disciplined staff by itself. It is not my desire that this service should be autocratically governed from above by a single authority. The co-operative movement being essentially democratic, the creation of any autocratic central authority would be prejudicial to its best interests and will estrange the large body of honorary workers. What I should like to suggest is the formation of central committees for the districts and an apex committee for the whole province in which the officials and the financing and supervising bodies will have due representation, and which will function continuously and lay down policies and programmes and direct the co-operative staff to carry on the work on proper and uniform lines.

In as much as rectification and consolidation work has to be done with thoroughness in order to be effective, and again, as this kind of work should be continued for years to produce lasting results and prevent a relapse, efficient training should be imparted to these servants, and in choosing new recruits to the service, personality and good educational qualifications should be aimed at. It is also well to remember that so long as these servants do not belong to a regular *cadre*, with sufficient prospects in return for good work done, there will be neither incentive to good work nor contentment nor stability in the service. It therefore seems to me to be necessary to consider if it is not worth while to examine the possibilities of establishing a provincialised un-official co-operative service in which the whole-time staff of all the agencies, the banks, the unions and the federations, will find a proper place. These men will work under experienced inspectors who will in their turn be responsible for the healthy growth of the movement, to the central committees to which I have already made reference. In the absence of any such organised staff, I am afraid that it will not be easy to solve the serious problems with which the movement is now confronted.

If men of the right sort have been secured, funds will easily be forthcoming. The primary societies and banks are already subscribing towards the cost of maintaining a staff. They should, if need be, enhance their contributions, the central and provincial banks subscribing much more than the primary societies as they have a larger margin of profits. The Government also, in their capacity of "friend, guide and philosopher", would come in with increasing subsidies as needs may arise.

Next in importance to the supervision and inspection of societies is the question of loans. If loans are to be carefully issued and collected, a proper classification of them is necessary. Rural loans are either long or short and the so called intermediate loan is a hybrid more properly belonging in practice to the latter type. The short term loan is raised for cultivation purposes and for manufacture by the artisan and is returned as soon as the produce or the finished product has been marketed. It is a self-liquidating and productive debt which keeps the finances mobile. It can also be pressed into service in the matter of profitable marketing of produce. The care with which this class of loans is given in Bombay and the regularity with which they are recovered have enabled that sister province to steal a march over Madras. It is the failure of this province in this comparatively easy task that has resulted in the gigantic growth of arrears and has justified the entertainment of the doubt whether these primary societies can be entrusted with the more difficult task of the administration of long term loans which preponderate in this Presidency. As the long term loan is raised to clear prior encumbrances, it is in the nature of an unproductive debt or, as my friend the Honourable Mr. V. Ramadas Pantulu would put it, "an absolutely immobile frozen credit." Also as these debts are secured on lands, the elements of character and personal credit, so essential to true co-operation, are not called into play. Consequently, doubts have been entertained if this credit belongs to the domain of the co-operative movement at all. The financing of these loans is also a matter of peculiar difficulty. Investments in central banks being generally for short periods, careful forecasts are necessary for long term engagements. The starting of an independent bank for the purpose is at tantand with all the difficulties of a new venture. Confidence should

be secured and confidence is a plant of slow growth in the human breast. Moreover, the history of the Agricultural Bank of Egypt shows that long term business for the redemption of land should be undertaken with every caution. Says the report of the Indian Royal Agricultural Commission:—"the history of the institution provides a wholesome corrective to the views of those who hold that the problems of rural credit are to be solved at a stroke by the provision of cheap and abundant credit. To lavish easy credit on those unaccustomed to its proper use is to condemn the borrowers to certain financial destruction".

Are the long term loans and the scheme of Land Mortgage Banks then to be scrapped?

I would say "No". If the cultivating ryot is to be saved, he has not only to be kept alive, which is the main purpose of the short term loan, but he should also be, in hopeful cases enabled to be rid in time of the incubus of prior debts, which descending sometimes from father to son and gathering volume as they go, reduce the proprietor to perpetual helotry under the money-lender, for whom and not for himself he thereafter lives and works. It is clearly the duty of the society to extricate its members from this bondage, with a view to set them on their feet once again and to make them breathe the air of freedom and self-help. Long term credit which is in the nature of a permanent remedy for this evil, deserves therefore a trial in the interests of the ryots' emancipation.

With this same object in view, the Government have tried remedial measures like the Deccan Agriculturists' Relief Act, the Usurious Loans Act etc.; but experience has shown that legislation is futile against the money-lender and the ingrained indifference of the ryot. The only real remedy is the co-operative movement which trains its members to learn and cultivate self-help and self-reliance, and I am not alone in this opinion. The Royal Commission on Agriculture states:—"Legislative measures designed to deal with the problem of indebtedness have proved a comparative failure. Evidence was received in one province that the provisions of the Civil Procedure Code exempting the cattle, implements and produce of the agriculturists from sale may be ignored. The Kamianti Agreement Act in Bihar and Orissa

has been found ineffective. The provisions of the Deccan Agriculturists' Relief Act are being evaded and the Usurious Loans Act is practically a dead letter in every province in India.

"We have no hesitation in recording our belief that the greatest hope for the salvation of the rural masses from their crushing burden of debt rests in the growth and spread of a healthy and well-organized co-operative movement based upon the careful education and systematic training of the villagers themselves. Apart altogether from the question of debt, co-operative credit provides the only satisfactory means of financing agriculture on sound lines. Thrift must be encouraged by every legitimate means, for the savings resulting from the thrift of the cultivating classes form the best basis of the capital they require. If the rural community is to be contented, happy and prosperous, local governments must regard the co-operative movement as deserving all the encouragement which it lies within their power to give."

It is on these grounds that I would also press the inclusion of land mortgage loans in the programme of Co-operation and give the Land Mortgage Banks of which as many as 18 have already been started in this Presidency, a chance to function successfully by being provided with a proper financing agency. Active co-operators are the most competent to express an opinion on the question whether, for this work the existing co-operative organisations will suffice. But we have to remember that we have already more than enough to do by way of rectifying existing defects, consolidating the work of societies and co-ordinating co-operative work all along the line and the existing financing institutions depend mainly on short term deposits which are unsuitable for financing long term loans. On the other hand, we have to remember that the ryot who is the borrower is now largely familiar with the existing co-operative institutions and would naturally look to the existing primary societies and central banks for his long term land mortgage loan. He will naturally fight shy at first of new organisations. Until therefore the work connected with land mortgage credit grows so voluminous as to require a separate agency, it might be wise to administer that credit through the agency of existing institutions but financed separately by an apex land mortgage bank.

Next, I come to the vexed question of the responsibilities and duties of the different agencies employed in co-operative work. Unlike other countries where the movement worked its way upward, the activities in our Province manifested themselves without a pre-conceived plan; and banks and societies and unions and federations sprung up indiscriminately and have exercised only such influence as their sporadic birth enabled them to exercise. The State Co-operative Department which was the earliest in the field and began with an all-comprehensive programme of propaganda, audit, inspection and supervision, now confines itself to its statutory duties of audit and liquidation. While the dangers of this early withdrawal of official control are apparent it is better to keep in mind the following observation which Mr. Wolff so forcibly makes on the subject:—

What is the great want from which the Co-operative Movement in India still suffers? The realisation of responsibility. Hence, for one thing, those truly alarming and unabating overdues. Now the best, and I consider the only true teacher of responsibility is responsibility brought home, as in our case it can be only by fellow members. The enlightened and advanced fellow members of co-operative societies can bring home the sense of responsibility—in meeting engagements and in watching and influencing fellow members a hundred times better than superiors. And the example of such perfected societies is likely—I think I may say may be trusted—to act as leaven among the the entire movement which common action under self determination is sure to produce common opinion the common acceptance of settled principles such as we see in action, for their benefit in the great European Co-operative Unions.

Of these agencies the primary societies are the weakest units and the unions which are out for supervision and propaganda are ineffective for want of any executive authority; while the central banks being financing bodies have a tendency to commercialise the societies which in the true interests of co-operation should on the other hand stand out for the larger ideal of social and economic regeneration. The conflict between these bodies is due to a false sense of autonomy which fails to recognise that every unit is bound to submit to the will of the

majority and to a desire for the exercise of power—a general human frailty. Much I know has been said by the advocates of these bodies in defence of their respective rights and it is needless for me to repeat here all their arguments. It would do us good, however, to recognise that all these agencies are vital at present to the co-operative cause in their respective spheres, the central banks for finance, the unions for supervision and the federations for co-operative education. When the day comes, as it may be hoped it will, when the primary societies can be financed from within and will have also received sufficient training to conduct their work satisfactorily on general co-operative principles enunciated and recognised from time to time the other agencies excepting perhaps federations will become superfluous; and even the official co-operative department which is now discharging its audit and other legal functions can be replaced by a system of public auditing. Till that day comes, combined effort and co-ordination on the part of the different co-operative bodies now existing are essential. I am not here to dictate, but I may perhaps suggest that a standing joint committee of all these agencies should be formed for every district and also a provincial body on which these committees will be represented to consider and decide questions of policy, prospects of paid un-official staff etc., and that this body should be empowered to arrive at decision in the matter of the respective duties of the several agencies concerned. This arrangement may have the merit of avoiding individual conflicts and of securing the best results from the work of the several agencies.

The work of rectification of the societies and the reorganisation and co-ordination of the services and agencies on which I have been speaking till now are no doubt urgent measures calling for immediate attention, but it would be a mistake to suppose that, till this rectification has been carried out, further developments of which the co-operative movement is capable should be delayed or stopped. The co-operative society is only part of a wider scheme of rural reconstruction which must provide for "better farming, better business and better living" and the movement rightly engineered may be used for the reconstruction and uplift of the entire village life.

Village life to-day has reached a low ebb. The village is steeped in ignorance; such village schools as exist are inefficient and

the ryot's home is ill-built and stands in insanitary surroundings and the elements that make for famine and epidemics and low vitality are ever present. The ryot is unable to combine with his neighbours to secure common benefits such as repairs of wells or tanks, the making of roads to improve his communications, the better utilization of his spare time, the use of better implements for agriculture, the better marketing of his produce, the buying of his needs in a cheaper market and the thousand and one other things that make for a full and happy village life. Ill-clad, poorly-fed, he lives in perpetual discomfort and poverty. The instinct of a common communal life which he may have inherited from his fore fathers is now decadent, and in its place a selfish individualism combined with a distrust of his neighbour and a slavish looking up to Government for the satisfaction of every one of his wants has crept in. The village is at present but a conglomeration of individuals in a specified geographical area, without a common life or purpose. Modern activities and attractions of life being available only in urban areas, the villages are becoming less and less attractive; and the once prosperous rural areas—the sweet and lovely auburns of old India—now present the forlorn spectacle of deserted streets, tumbling houses, the scenes of filth and misery and disunion. The work of reconstruction of these village homes is as patriotic a task as it is imperative and can be carried out effectively by infusing into the present co-operative scheme a leaven of social service and rural uplift. By so doing,—and experiments have proved this to be possible—both the co-operative movement and rural life have mutually benefitted. Co-operation, by bringing men together for common economic purposes, makes them work for their social and economic needs, roots out communal strife and the village reconstruction programme is rendered easy by the business habits acquired in their co-operative business. In return, the new joys of life acquired through increased health, wealth and education react upon and improve the tone and working of the co-operative movement itself. To give effect to this scheme it is very necessary to enlist the services of the sympathetic *intelligentia* of the country and of a band of "village guides" who after a combined practical training in agriculture, co-operation and public health will be employed to carry out a plan of village uplift carefully designed by the highest non-

official and official mind. That such a scheme can succeed has been amply demonstrated by the "Gurgaon experiment" in the Punjab about which H. E. the Viceroy has remarked in his foreword to that remarkable book of Mr. Brayne's *Socrates in Indian village* "I can wish nothing better for India than that which has come down to us as the Gurgaon experiment" may prove an unqualified success." I am very glad to know that your last Conference passed a resolution in favour of the experiment and that you not only gave it the imprimatur of your approval but that you have implemented it by securing contribution from the Provincial and Central banks for rural reconstruction work. I also wish to felicitate on this occasion the organisers of the Alamuru experiment at rural reconstruction work, facts are eloquent and the work at Alamuru has already borne fruit in effecting substantial reduction in overdues and in markedly increasing the transactions of the primary societies in the area. We are also told that material and moral benefits are already in sight. An Ayurvedic dispensary has sprung up under popular support; a ryots' association for ventilating irrigation grievances has been formed; litigation has gone down; wells and tanks have been repaired by co-operative effort; schools have been started and libraries have been opened; public latrines are being built and roads laid out to establish communications. When one reflects how in such a short time so much good work could be turned out, one cannot but see that when the movement is fairly launched, the possibilities of service will be immense and will be found to embrace the entire range of human life and happiness. Here is a glorious task awaiting Co-operation in India and I appeal to co-operators to carry the banner of "village uplift" wherever they go and not to cease to strive till the goal has been reached. Then the co-operators will have earned the gratitude of the dumb millions besides the approbation of their own conscience and the blessings of Heaven. To quote H. E. The Viceroy again, "Progress is bound to be slow and our object must be to ensure that it is on right lines, and that a sure foundation is being laid so that the people will come to realise that the changes are really for their own advantage, and will carry on the work when the initiators are gone."

I am aware that in these observations I have made no pointed reference to the need of the further growth of non-credit activities in the movement, especially of societies organised to promote production or the manufacture of commodities and their transport and sale. I have not referred much to consumers' societies and the endless possible types of other organisations which may bring people, having community of interests, together for mutual betterment. My reason is that once the credit type is stabilised and the village guides have resuscitated village life, other co-operative activities are bound to follow. The chief obstacles to the carrying out of any improvement in the countryside is at present the want of an organised, informed life in the village and once that is secured, expert advice and technical knowledge will flow into the movement and develop these decadent and nascent industries and trades which the country is now powerless to resuscitate and stimulate. I shall close with the words of the poet:—

"I say, Fear not! Life still
Leaves human effort scope,
But since life teems with ill,
Nurse no extravagant hope,
Because thou need'st not dream, thou
Need'st not then despair."

How to Prevent the Breeding of Flies.

By Capt. N. Seshadrinathan M.B., B.S.

King Institute, Guindy.

The common house fly has the high sounding name *Musca Domestica* in latin. It is one of our domestic creatures. The domestic cattle are a source of food for us, the domestic dog keeps off thieves; but the domestic fly can give us only disease. He is our uninvited guest and always has his fill from our food before we taste it. We rear the fly and domesticate him unwittingly. The rubbish we throw forms the food for the fly and the dung and other abnoxious materials that we collect around our houses are the breeding place. Every creature of God tries to assert its right to live in the tropics. The common house fly does it quite successfully. It is a very persevering

That vanity and the unreality of possession of costly things are incompatible with one's means might be explained in detail and simplicity of life preached. Untouchability might be erased. Prohibition of drink by social pressure might be induced.

The latest evolution of thought in England can be noted below: "Adult education must be taken at the point of contact of the rural folk with his practical life. Education must be suited to the human activities and interests and must essentially be linked up to the daily work and the daily difficulties. It must be broad based and liberal enough to enable him to take an intelligent interest in the world's affairs as a world citizen. The adult education movement is woven with the organised life of the community. It is based on the principles of personal development and social service."

The village administration in the past was carried on by the village Panchayats with a hereditary headman and the other members were elected. The head man was the executive of the panchayat and was employed by Government to collect its dues. The panchayat did everything for the village where-by each individual played his part well for his benefit and for the benefit of the village. The British Government determined to carry on the village administration by its paid staff with no local standing in the village and the entire administration of the village was centralised in the Revenue Department. The latter necessarily felt the work too heavy and did it badly with very little knowledge of local conditions and not actuated by the ideal of service to humanity. The village teacher should put the villagers in the way of carrying on the village administration by an *internal and responsible local agency* as opposed to paid and outside agencies who come to *lord over* the people but not to *serve* them. Self administration by local leaders paid or honorary and guided by experts paid or honorary, official or non-official should be the solution of the problem of efficient village administration with self-reliant and self-sacrificing members. The administrative machinery should not become *wooden and soulless*. The village folk should be educated to organise themselves in a self-reliant spirit understanding fully their civic rights and duties and evolve a civilisation of their own.

(To be continued)

of these public bodies become alive to a sense of public cleanliness, if not from a philanthropic view, at least from a selfish view to protect themselves from catching disease from the poorer insanitary neighbourhood, the best sanitary legislation will be of no avail.

It does not cost much to erect simple incinerators (contrivances to burn rubbish) in the different localities of the village or the town. If proper sifting of combustible material is made from the mixed refuse of the place the cost of burning will be very little. The quick collection and removal of rubbish and night soil may cost somewhat by way of maintenance of bullocks and carts. But it pays to do that since it is amply repaid by the greater working capacity of the population, and that means greater income for the local bodies and for the state. The details of working out these measures can be obtained from the nearest health authority, who will only be too glad to offer the help.

The Village School as a Factor in Rural Reconstruction.

By B. Dasappa, Asst. Inspector of Education, Shimoga

At the present moment, every mind is occupied with the problem of Rural Reconstruction. "Back to the Villages" has become the slogan of all parties in India irrespective of their creed as Swarajists, Independents or Moderates. All are agreed that the only solution for the economic, social and political backwardness of India lies in a proper re-adjustment of Village life.

The village has been the administrative unit from time immemorial and the Autonomy of the Village has been lost since the advent of the British. History tells us that in olden days each Village lived, thought and acted and the prosperity of the country-side was in no small measure due to this community of interest. Even during Mediaeval India, the Village as a corporate body was responsible for all the activities that constitute a Government such as collection of Revenue, Judiciary, etc. But to-day what is the condition of the village? It has become but an appendage of big towns. But for the supply of

the staple food-grains from the Villages, our towns would be starved in no time. 75 Percent of the food stuffs grown in Villages find their way to the big towns leaving the villages half-starved.

Another great tragedy of modern life is that all pushful youngmen migrate to towns, leaving the Villages to be developed by the illiterate and the conservative stay-at-homes. This immigration to cities must be checked. Before suggesting the remedies, we may pause a while to consider the causes that lie at the bottom of this modern spirit.

The question is not only an economic but also social and moral one. People flock into towns not only for finding a livelihood but also because they have none of the amenities of life such as Society, recreations, etc., in Villages. Many of the young generation flock into towns for their Education. Unless and until, the Village becomes once again self-contained, this immigration is bound to go on.

The following are some of the ways in which village life may be improved so that the Villagers may lead a "Fuller life":—

1. Starting of Reading Rooms, Libraries and itinerating Cinemas and Agricultural Exhibitions. The old Puranic stories should be dramatised and popularised in the Rural parts. At present the Villagers have no ideals in life. Their outlook on life must be changed.

2. Subsidiary occupations, cottage industries, such as Sericulture, Bee-Rearing, Carpentry, Rattan work, etc., should be revived and facilities created for the marketing of the finished products. Much of the factious spirit, so prevalent, in the Rural parts is due to want of occupation and higher ideals in Life.

3. Civic Consciousness should be aroused. At present the Villagers take little interest in the welfare of the village and less in their children. It matters little to them if children die in hundreds of malnutrition, Small-pox and other dire-diseases, so long as their crops and cattle are all right. All this should change. They should be brought to think that the Village is theirs and the only solution is the restoration of the Village Autonomy.

Now we may consider wherein the part of the village school comes in this programme of Rural Reconstruction.

The village schools should become the community centre and the fountain of Lights and Leading. The school Library should be made available to the Villagers and the Local Teachers' Association is the best vehicle for disseminating progressive ideas. The meetings of the Association should be held in different villages and topics of General interest, such as improvement of Agriculture, Child-welfare, Women's Education, etc., should be discussed along with other purely Educational topics. The Villagers should be encouraged to take part in the discussions.

The subject of papers to be read in the meeting should be localised i.e., should deal with local problems.

The Adult School is again another factor in Rural Reconstruction. The instruction should be visualised by means of Magic Lanterns. Newspaper reading should be taught as part and parcel of Adults' Education.

These are some of the ways in which the Village school can play a no mean part in realising the ambition of Government in the field of Rural Reconstruction.

Provincial Agricultural Advisory Committee.

By Rao Bahadur K. S. Venkatramier.

His Excellency Viscount Goschen when he was Governor of Madras appointed an advisory committee consisting of 4 non-officials representing the Northern circars, Ceded Districts, West Coast and Southern districts and heads of 7 departments (Agriculture, Industries, Fisheries, Co-operative Societies, Public Instruction, Public Health and Veterinary services) besides the Hon'ble the Finance member, the member for Development and the secretary, with His Excellency as the President, for the purpose of examining the recommendations of the Royal Commission on Agriculture and submitting proposals to Government, after considering how far the recommendations are feasible under the conditions of this province. The various departments were included to avoid delay and correspondence.

The committee have been holding meetings from May 1929

The Madras committee on Co-operation had recommended the desirability of appointing an officer of the grade of Dy. Director of Agriculture to work under the Registrar of Co-operative Societies and the Royal Commission had also recommended the same. The committee decided to recommend the appointment.

With regard to the establishment of regulated markets on the Berar system, the committee decided that a draft bill should be prepared to introduce a General Act for examination by the Committee and that if such an act were introduced, it should be confined only to cotton.

The Royal Commission recommended a thorough investigation of the economics of the bone-crushing industry and they were against the embargo on exports of bones. The Board of Agriculture recommend the prohibition of exports of bone. The Director of Industries recommended a demonstration of a lorry with engine and disintegrator. The ryots know that bonemeal is a good plant food. The price of bone-meal is high. The Director of Agriculture advocated the supply of bone-meal at a cheaper price. If bone can be exported raw and transported at high transit charges to distant countries, why is it not possible to utilise the raw bones in India by crushing the same into bonemeal? There are very few bone-crushing mills except of course Parry & Co's manure works. The transport charges are high. The Shiyali Agricultural and Industrial Co-operative Society which started a bone-crushing mill has failed and gone into liquidation.

Similarly the oilseeds export was considered. The oil crushing industry should be encouraged. The oil cakes are good cattle food and will serve as manure. There are no good mills in India to extract oil completely nor is there any manufactory to utilise the oil extracted. The ordinary country mill (செங்கு) does not extract all the oil and the oil cake retains a greater percentage of oil. The department of Industries have invented a *chekku* to be worked by oil engine and it will be popularised.

The commission recommend the use of farm yard manure for the lands, instead of as fuel as the manure is wasted thereby. The dearth of coal and wood for fuel is the chief cause of the use of cowdung as fuel. Investigations have shown that

artificial fertilisers yield good results only when used with heavy organic manure such as farm yard manure. I suggested to the committee the desirability of removing all restrictions in regard to the planting of babul trees on channel banks within the villages—channels not under the control of the P.W.D., so that the adjoining landholder may plant trees on the banks to be used for implements and fuel. Trees on channel do not grow spontaneously, unless some one cares to grow seeds and preserve them from the browsing by goats at least for 2 or 3 years till they grow of sufficient height as not to be within the reach of cattle. Government do not employ any agency to grow trees on channel bunds. Hence it was suggested that a free, unfettered permission to plant trees will reduce the difficulty of providing fuel for the labourers and the poorer classes who resort to the picking of cattle droppings for fuel. H. E. the Governor has promised to investigate the suggestion.

The Commission recommend the larger use of night soil as manure. The ryots know the value of powderette as manure; but the local prejudice has not yet been got over. The town sweepings and rubbish of several big towns command good sale; but the nightsoil is not sold. Unless municipalities carry the nightsoil to the surrounding villages and create a demand for the same, the valuable organic manure will continue to be wasted. The prejudice is to transport. The town scavengers are used to it and they can easily bring the same in the municipal lorries and dump the manure in the ryots' lands. If that is done, ryots when they find the use of the manure advantageous, will begin to use it and the manure will gradually find favour in rural areas. The members of the municipal council are mostly merchants and absentee landlords and are not capable of appreciating the value of the nightsoil manure and the income to be realised from the same. There is no need for the Department to conduct any experiments to convert nightsoil into manure. The nightsoil when buried and allowed for 6 months becomes excellent Powderette manure.

The need of the Agricultural department to investigate the best means of employing leguminous crops in increasing soil fertility has been forcibly brought out in the report of the Commission. The department in this Presidency has been all along carrying on intensive propaganda to apply green leaf

manure in conjunction with bone meal and been selling the seeds of Daincha, sunhemp and wild indigo on a large scale through the various Dy. Directors of Agriculture. Experiments are already conducted to discover the green manure crops which can be included in the cultivator's rotations.

The ryots on paddy lands sow wild Indigo and Indigo seeds just before a harvest and with the moisture in the land, the wild Indigo and Indigo crops come up well and are fit to be ploughed in June and July after the freshes are received.

In England seed distribution is in the hands of recognised seed merchants of proud integrity and enterprise. The commission recommend that the distribution for some time to come should be one of the important branches of the Agricultural Department, till seed merchants rise in India. At present no seed merchants exist, except of course some seeds men for plants and ornamental plants. The committee considered and decided that the Agricultural Department could not be more responsible for the supply of pure seed and that the seeds evolved and issued from Government Experimental and breeding stations should be multiplied by private landholders and sold to other ryots. The Agricultural Department should have control over the sale of improved strains, so that the standard of purity may be maintained. The committee were of opinion that seed farm should be maintained by private owners and not by Government. The Co-operative Department should be able to induce co-operative societies for production and sale of seeds. In fact one or two such societies exist and do the work.

The advantages of improved strains are well known; but no private gentleman will come forward to offer such strains for sale. The reasons are mutual distrust and on the principle that no man is a hero to his valet, a neighbouring ryot will not acknowledge the superiority of seeds grown by an enterprising landholder for sale. Some impersonal agency is required for propaganda and sale. The Imperial Chemical Industries who have agents and depots all over are seriously considering the matter and I have encouraged them by offering my lands for production of improved strains for purposes of sale. The strains hitherto found successful by the Coimbatore and Aduthurai Paddy Breeding Stations have found favour with the ryots as they are uniform and as they give increased yield.

The committee also accepted one of the recommendations of the Commission that the system of carrying out demonstrations on the cultivator's own fields is more economical and useful. The superior yields obtained in 'a Farm conducted by Government are likely to be attributed to the superior cattle' the capital sunk, the costly farm buildings and to the careful lay out of the Farm. Demonstration on the cultivator's own land by the cultivator under departmental supervision will remove the ingrained suspicion of the cultivator that the Department is in possession of some trade secret which brings the increased yield.

The committee were not in favour of undertaking the production of cinema Films for educating the ryot, though recommended by the Commission.

The recommendation that the Agricultural Department should make far greater use of the Co-operative Department for propaganda work, was adopted in a way: more co-ordination between the officers of the two departments would be necessary and the presence of agricultural officers at the meetings of co-operative societies which may be arranged if the tour programme of the agricultural demonstrators and other officers were known in advance, can help to solve the difficulty and much work could be done through the co-operative societies.

The recommendation that Agricultural demonstrators should be attached to the camps of District officers was considered not to be feasible.

In this connection I may suggest that the drafting of agricultural graduates into the Revenue Department, will be more useful to extend the scope and utility if the Agricultural Department. The Dy. Tahsildars and Tahsildars from the Agricultural Graduates can do more practical work in rural areas than others many of whom do not think well of the Agricultural Department.

A Word to Rice Eaters.

Rice is the staple food of the majority of the people in this country and forms more than the solid food consumed by them. Formerly all the rice required for consumption used to be

prepared by the villagers by handpounding. Now villagers take to the nearest power mill even small quantities required for their ordinary home consumption. There is no likelihood of preventing this. The village women-folk who used to do all the pounding have now become more ease loving. So if formerly only townspeople were obliged to eat polished mill rice the villagers are rapidly now becoming absolute slaves to this habit. Medical men, and dietists tell us in no uncertain terms that unpolished rice is more nutritious than polished rice. The only feasible way now is to get most out of the polished rice. The following is the composition of the two kinds of rice as furnished by the U. S. Department of Agriculture.

	Protein.	Fat.	Crude fibre	Ash.	Starch.
Unpolished	9.101	2.224	1.055	1.305	86.31
Polished	8.191	0.296	0.456	0.524	90.53

To secure the full benefit of even the polished rice, evidently a more rational method of cooking requires to be adopted. If we test the weight of the original dried rice taken and that of the cooked residual rice or the dry matter obtained from the Htamaye, the percentage loss in dry matter can easily be calculated. Roughly if we analyse the ash derived from the original dry rice, the cooked residual rice and also the dry matter from the Kanji, the following results will follow.—

(a) Amount of original dry rice taken 2026.0 grs.

(b) Amount of cooked residual rice obtained from (a) 1922.0 grs.

(c) Amount of dry water obtained from Htamaye poured off from (a) 133.7 grs.

Hence, on the basis of (a), the loss in the dry matter is 5.117 per cent.

COMPOSITION OF EACH OF THE ABOVE.

Per cent of	A	B	C
Starch	90.4859	90.5300	89.6300
of Protein	7.7840	7.8410	6.7600
of fat	0.6992	0.7039	0.6145
of crude fibre	0.5261	0.5354	0.3555
of ash.	0.5048	0.3897	2.6400
of phosphoric pentoxide	39.31	39.95	37.525
of potassium oxide	26.55	21.91	36.259
of soda, lime, magnesia ferric oxide, silica sul- phate and chloride	34.14	38.14	23.125

It will thus be seen that there is loss of substance and vitamin content in the result and cooked rice by following the present method of cooking by which we throw away the 'kanji'. If on the otherhand, the rice is boiled in such a way that there will hardly be any superfluous water left the cooked rice obtained will be equal in amount to that originally taken before cooking and the rice thus prepared will be found to be much more nourishing and delicious as kanji on dry weight basis, bulk for bulk is as nourishing as rice cooked in the usual way. By adopting the method suggested above there will be a resultant saving of about twenty percent which is not a negligible consideration. Even now orthodox Hindus in the offerings offered to the Gods and manes (pithrus), the *havis* ie. cooked rice is prepared in the manner suggested above. It is well that rice eaters should remember that human diet should have bulk as well as food value. A diet which consists entirely of protein and starches leads to constipation but when a bulk or 'rouhage' of cellulose ie. vegetables and greens is present, digestion proceeds on its normal course. It follows that food prepared out of milled polished rice which has very low cellulose content is not an ideal food. The deficiency should be supplied by a plentiful use of fresh vegetables and greens.

Rural Reconstruction Notes.

(By a Social Servant.)

EASILY GOT EASILY LOST. It is an old saying that a thing which is obtained too easily is not properly valued at all. This truth comes home to us again and again in public life. Start a school for Adi-Dravidas, give them books and slates free and beg them to attend—they think they are obliging you rather than benefitting themselves, and show no enthusiasm for the school. It is the same with the co-operative society. They get it too easily and do not realise its value—with the result that they do not derive either moral or material benefit from it. Similar is the experience of the Y. M. C. A. Rural Re-construction Centre at Ramanathapuram near Coimbatore in respect of poultry-keeping. This Centre is deservedly well known for the excellence of its poultry. But the object of the Y. M. C. A. is not poultry-keeping as a business, but introducing an improv-

ed breed of poultry in the country. With this object the Y. M. C. A. at Ramanathapuram distributed Leghorn cocks to some villages, and also distributed improved fertilised eggs to a large number of people. The object was to replace the low-laying country hens with either pure Leghorn stock or with a mixed breed derived from Leghorn cocks and country hens. Things were promising for a time and about a year ago quite a large number of white chickens and young birds were to be seen round about the Ramanathapuram Centre. Then came the trouble. A motorist passing by the village sees the pretty birds, stops the car, offers a rupee or so per bird, and the poor man or woman cannot say 'no' to the big man and thinks one rupee quite a good price for the bird, when a country bird of its size is worth only 6 or 8 annas. Or a feast comes and a bird is killed and eaten. Or, more often than not, the head of the family has no money for drink, catches the bird and sells it away for any price. In this way most of the improved fowls have disappeared from the Ramanathapuram area. Now the free gift of fertilised eggs is stopped. The people are being slowly taught the value of the hen that lays the golden egg. A good policy for all of us to follow is, to create by propaganda a strong desire in the people for good things and enable them to acquire them; rather than thrust those same good things on them with a mistaken eagerness for quick achievement.

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BEE-KEEPING. Much attention is being paid at Ramanathapuram to bee-keeping. If you go there, you will probably find no chair to sit on—all are taken up by the bees. The chairs are used for placing the bee-hive boxes. Bee-keeping is a very promising secondary occupation for most of our villages. The busy bee will travel as much as a mile and a half in quest of honey and bring it back to the hive in your cottage, and it goes on multiplying itself without asking you for food or luxuries. Give it a suitable box, a fairly cool place and a well wooded area in the vicinity (no matter what the trees are so long as they flower all right) and the bee will earn for you eight annas to one rupee per month per box. "The bee is a wild creature and will sting," you will perhaps say. It is wild, but it does not sting if handled gently and in a civilised manner. If you get afraid and make jerky movements it will

sting you, but if you remain calm when it sits on your hand or forehead or even the tip of your nose, it will do you no harm. Go to Ramanathapuram and you will see how raw hives from the tree-tops are gently transferred every day into neat specially constructed dealwood boxes. Once in three or four days the box needs to be examined by a person who knows bee-keeping to see that the hive is all right. If there be something wrong and it is not quickly set right, the bees may desert the box and build a hive on a tree. Rural Reconstruction Centres, of which happily they are now several in our presidency, will do well to depute a person each to Ramanathapuram to get trained in bee-keeping and introduce it in their respective areas. Honey is an excellent article of food, infinitely better than sugar which is absolutely devoid of vitamins. Though we have not hitherto properly appreciated its value there is no doubt that it will have a good market, nay, an unlimited one, if only its price be not unreasonably high.

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THE DRINK EVIL. Life in the villages, whether in its moral or its economic aspect, cannot be much improved unless the demon of drink is driven away from there. This is not possible until the Government becomes seriously prohibitionist. At present our politicians are simply playing with the idea of prohibition. No one dare oppose it in our country: all our religions and all our traditions and culture being strongly opposed to the use of intoxicating drinks. But the homage paid to prohibition is mostly lip homage. None of the political parties is yet prepared to make it a main issue by boldly proposing taxation to meet the loss of the drink revenue. If any individual or party should do so, there will immediately be loss of popularity. But if only earnest propaganda is carried on, very soon the majority of the voters will support the prohibitionist candidates who are pledged to new taxation. But no Legislative Councillor has yet taken prohibition so seriously. Meanwhile, social workers have to do their best with the existing unwilling machinery. But wherever they have got rid of the toddy and arrack shops the result, as seen in the physical and moral improvement of the labouring classes, is wonderful. Such has been the case near Pudupalayam in Salem District, where Sjt. C. Rajogopalachariar has been able to get rid of the

drink shops. The weavers who weave Khaddar for the Gandhi Ashram are among the most robust and healthy that you can see, though their earnings are the same as those of other not highly skilled weavers (8 annas a day)—because they have eschewed drink altogether. Not only that, they are slowly saving money with the Ashram and clearing off their age-long accumulated debts. It is drink which makes the weaver an absolutely hopeless creature—pale, starved, weak in body, weak in will, incapable of rising above his present level. That is also what the writer of the Report on the Cottage Industries in our Presidency has said. Save him from drink and you will save him completely. That is the case also with all the depressed and backward classes.

Forest Panchayats.

The Madras Forest Panchayats' Association which was formed at the last Provincial Conference of Forest Panchayats held at Ongole, in the Guntur District circulated to the Panchayats a printed form calling for particulars regarding the working of the Panchayat Forests, the difficulties which the Panchayatdars experience and any suggestions they may wish to make for the better working of the forests and improvement of the Panchayat villages. Several Panchayats have not yet returned the forms duly filled in. We would ask the Panchayats to see to it that the forms are returned without further delay. For ready reference the form circulated to the Panchayats is printed below.

The Madras Forest Panchayat Association.

1. Name of Panchayat.
2. Village and District.
3. Area of the Panchayat Forest.
4. The Yearly Kist of the Panchayat.
5. Gain or Loss last year. How much?
6. How many cow units?

- | | |
|--|---|
| 7. Number of permits issued last year. | 1. Cows;
2. Buffaloes.
3. Sheep.
4. Green leaves.
5. Dead wood. |
| 8. Your present grievances. | |

President of the Panchayat.

Note:—

- (1) Please remit to us the annual subscription of Rs. 2 as early as possible.
- (2) All correspondence to be addressed to the Joint Secretary.
- (3) You are requested to communicate to us your grievances as often as necessary.

The Panchayats may use a manuscript form prepared in accordance with the sample attached if printed forms are not readily available and send them to the Joint Honorary Secretary, The Madras Forest Panchayats' Association, c/o the Editor "RURAL INDIA", Brodie's Road, Mylapore, Madras. S.

x x x x

Some of the Panchayats have their surplus funds placed in the Madras Central Urban Bank, Limited. in the name of the President, Forest Panchayatdars' Union, Limited. The Panchayatdars have been told repeatedly that the accounts showing the amounts to the credit of the individual Panchayats are maintained in the office of the Union, No. 2, Mari Chetti Street, Mylapore, Madras. S. and yet the Panchayat Presidents and sometimes even the Deputy Tahsildars address direct the Central Urban Bank for the refund of the moneys. The Bank is put to inconvenience having to send the applications to the President of the Union. Panchayat Presidents and the Panchayat Deputy Tahsildars are requested to address the President of the Union in such matters. Applications for refund of deposits should invariably be forwarded to the Deputy Tahsildar showing the necessity for refund and the purpose for which the money is intended to be spent. This procedure is not strictly observed and often the applications are sent direct to the President of the Union without being forwarded through the Deputy Tahsildar. They have to be sent back to the Deputy

Tahsildar for remarks which means needless delay and correspondence.

x x x x

Complaints are heard that "RURAL INDIA" the Journal of the Forest Panchayats, their official organ is not circulated by the Presidents of Forest Panchayats to the other members of the Panchayat. This ought not to be. It should be circulated to all the members of the Panchayat by the President. The proper procedure is to paste a paper on the cover page of the Journal showing the members of the Panchayat and the order in which the Journal should go to each Panchayatdar, unless the Panchayatdars make it convenient to meet together in the village chavadi or some other public place, for example, the village school, to read the Journal after the evening meal is over. About the order of circulation, the President will of course see it first, then it will be sent to the member noted next to him in the slip attached to the cover page, who after perusal, will pass it on to the member noted next to him and so on. The date on which the Journal should be returned to the President after perusal by all the members should be clearly noted by the President on the slip and he should see to it that it is duly returned on that date. Back numbers, after a volume has been completed should be bound and kept by the President.

Life in the village-what it means.

The diseases which modern civilisation has brought in its train are legion. Owing the growth of cities and towns and the life which the people are obliged to live in unhealthy congested areas, dust-laden and full of disease-producing germs robbed of nature's health-giving sunlight, fresh air and clean water, things are becoming intolerable. Further, the so-called modern civilisation has given us over-refined foods, the vitamins and essential elements from which have been eliminated. We are poisoned every day and as well stated by Mr. J. Ellis Barker, the leading lay authority on Cancer, we get ourselves poisoned in small doses every moment of our lives without our knowing it, with the result that we gradually lose resisting

power and fall an easy prey to such ailments as dental decay, pyorrhœa, flat-feet, catarrhs, tonsilitis, indigestion, constipation, appendicitis, gastric ulcers and ultimately those dreaded diseases cancer, tuberculosis etc. The foundation of these diseases is laid in the city slum and the kitchen. Medical men and scientists have, after elaborate research, been able, in some cases, to identify the baccilli that produce these diseases and in some cases have even announced cures. But in the case of major diseases like cancer or tuberculosis, even this consolation is not forthcoming. Koch discovered the micro-organism of tuberculosis half a century ago but there is no scientific way of combating tuberculosis. The same is the case with cancer. We are still groping in the dark. Why is it that cancer is practically unknown among primitive races living primitive life? Latterly the medical world is beginning to agree with laymen, that these dread diseases are both preventable and curable if we endeavour to remove the causes that produce the diseases and if we realise that it is all due to faulty living. Let us then arrive at the central truth, that wiser living on natural food, open air, plenty of sunshine, and clean simple habits are the only methods open to us to combat these diseases. God has created the country and these benefits could be had for the mere asking. Should we not like wise men get the full benefit of these advantages?

Notes and Comments.

THREE BIRTH DAYS: In the life of a Hindu, the completion of the 60th Birth day is a unique event. The Right Hon'ble V. S. Sreenivasa Sastri's and Mahatma Gandhi's 61st birth days were recently celebrated in Madras and elsewhere and we express our heartfelt felicitations and pray that they may be vouchsafed many many years of health and strength to carry on the great work to which they have dedicated their lives. Mr. Sastri has in the spirit of a true Rishi served his country and the Empire and is now an International figure. If there has been a growing appreciation of Indians abroad and a juster estimate of their rights and aspiration it in no small measure is due to Mr. Sastri's able and tactful advocacy in the difficult and delicate missions on which he was sent by a grateful Government.

The celebration of Mahatma Gandhi's 61st birthday was fittingly presided over by the Right Hon'ble V. S. Srinivasa Sastri who paid a glowing tribute to the great man who belonged not only to the land of his birth but to all the world. As well pointed out by Mr. Sastri, the Mahatma is one of those rare souls who are born from time to time to redeem mankind from their sins and failings and who by their life, character and example are destined to serve as an unfailing guide to erring mankind.

At a representative meeting of the citizens of Madras, Dr. Annie Besant was the recipient of numerous tributes of regard and esteem on the occasion of the celebration of her 83rd birthday and the great and meritorious services rendered by her in the cause of India were suitably acknowledged. In spite of her great age, she with an untiring energy and selflessness characteristic of her own has been pleading India's cause with her unrivalled eloquence and powerful pen and there is no truer exponent and interpreter of India than the gifted lady to whom we express our heartfelt felicitations and wish her many years of life.

RAO BAHADUR B. MUNISWAMI NAYUDU GARU, B.A., B.L., M. L. C. At the Confederation of the South Indian Liberal Federation held at Nellore, Rao Bahadur B. Muniswami Nayudu Garu, President of the Madras Forest Panchayats Association was elected as the leader of the Justice Party in succession to the late Ramarayaningar, Rajah of Panagal. We congratulate the Justice Party on the appropriate choice they have made. Mr. Muniswami Nayudu is an able fair-minded and a level headed politician endowed with high character suavity and judgment and he can be safely trusted to guide the destinies of the party to whose leadership he had been called as successfully as his distinguished predecessor had done.

FORESTS AND RAINFALL. That there is a growing appreciation of the beneficial effects of forests on rainfall as a means of providing adequate supplies for purposes of irrigation is evidenced by a memorial recently submitted to H. E. Governor on behalf of the Tanjore District Association protesting against the action of the Zamindar of Singampatti in having leased out a large extent of land in the Forests on the Western Ghats for tea plantation. The memorial urges that as the forest affords protect on to the Tambraparni river, its clearance may diminish the supply of water in the river and thus injure the cultivation of paddy in the areas watered by it.

A SALUTARY RULE. The Ramnad District Board has passed a rule with a view to prevent the pollution of sources of drinking water. It lays down that permission for fishing in any public drinking water tank or well shall be withheld from any person suffering from any infectious disease, and that no person shall take into the tank or well any animal suffering from an infectious disease or any article which was exposed to infection from any dangerous disease. It is also provided that

none allowed to fish should deplete the tank or well wholly of its stock of fish.

SURVEY OF COTTAGE INDUSTRIES. To consider the report of the Special Officer, who recently made a survey of cottage industries in several districts of the Presidency and to recommend proposals to stimulate private effort in the organisation and development of such industries, a committee is appointed by Government, personnel of which are as follows:—Messrs. C. E. Wood, M. L. C., L. K. Tulsiram, M. L. C. Naganna Gowd, M. L. C., T. N. Kalidoss and Rev. Mr. Thell of Panruti.

Reviews and Notices.

AN INDIAN IN WESTERN EUROPE by A. S. V. Ayyar M. A., I. C. S. (R. C. S. Maniam, Publisher, Seshadripuram, Bangalore) Price Rs. 2 :—1929.

We have perused with interest Mr. A. S. P. Ayyar's account of his voyage to Europe and his stay in England for qualifying himself for the I. C. S. Others have written very readable accounts of their experiences in the West but the volume before us has a value of its own. As stated by the author in the preface the book has been written at the request of his friends who wanted to know the experiences of an orthodox Hindu in the distant lands of the West. In the first five chapters which describe the voyage and journey from Bombay to London, the author who has been very diligently keeping a diary has noted down facts as they occurred, even what may have been regarded as trivial ones. Born in a land of religion and grounded on puranic lore and not westernised at least at the time of his first visit in Europe and unaccustomed to western ways, customs and conventions, the author sees things with an eastern eye and the shrewd and humorous observations add to the liveliness of his sketches and should prove useful for those who are contemplating a first visit to Europe. The concluding chapter in which the author has given a description of life at Oxford, his University, is interesting reading. "The older colleges with their stately and antique buildings and richness of historical association impressed me considerably. I was reminded of the ancient temples in South India but had regretfully to acknowledge in my mind that while these temples had a long history of mismanagement to their credit and had past their halcyon days long ago, their Oxford counterparts had no such shameful record and were every day advancing in popularity and esteem." The colleges in Oxford are hostels with a staff of professors and lecturers attached and one is reminded of the old Indian Universities of Nalanda, Taksha Sila, Benares, Vikrama Sila Etc. and especially of Nalanda. They have very much in common. In teaching a large variety of subjects by experts, in the fostering of free discussions and bold speculations, in the encouragement of originality in the production of great geniuses and savants, in imparting a broad culture with necessary specialisation, in laying emphasis on personal

contact between teacher and pupil, and in fostering independence and a thirst for learning, all were at one. They were also alike in the great defect that their education is more theoretical than practical. Oxford leaves the arts to be taught by the younger universities like Birmingham, Manchester etc. just as Nalanda left them to the caste guilds. But Oxford has some defects which our ancient universities had not. The education is very costly and is beyond the reach of the poor. But all our ancient universities placed the rich and the poor on an equal footing. There is an old-world courtesy in Oxford towards foreigners and especially Indians and very little of colour prejudice. But an appalling ignorance of India is found there as in the rest of England and of Europe. The Oxford under-graduates discuss politics freely at their meetings though few take an active part in politics. The book is a useful contribution to the literature and the subject and is neatly got up. We await the second volume of the author's experiences.

REMARriage OF HINDU-WOMAN ON SASTRAIC BASIS. by Dr. Shimoga Venkoba Rao B.A. (R. C. S. Maniam Publisher. P. O. Malleswaram, Bangalore) Price annas 12.

With Hindus marriage is a sacrament and the Dharma Sastras lay down as a meritorious act for a woman after the death of her husband to observe widow-hood and strict *brahmacharya*. The author has in the pamphlet before us quoted authorities from the Dharma Sastra to show that the remarriage of women under certain conditions is permitted. While *Brahmacharya* and a life of celibacy is commended and held up as an example for others to follow the option of remarriage for those who are so inclined is permitted under certain conditions. The author's conclusion based on a critical examination of the ruling texts that the remarriage of Hindu woman is sanctioned by sastras should appeal to the orthodox portion of the Hindu community.

THE UNIFYING OF CIVILISATION (The League of Nations) by G. Davis Watkins B.Sc. (Econ), F.R.G.S., University Reader in Geography, University of Madras., Prof. of Geography, Madras Christian College. [Christian Literature Society for India 1929. Price Re. 1.]

In 1927-28, the author gave a course of University lectures to the post-graduate and Honors students of the University of Madras on the Subject of the League of Nations and they are now published in the volume before us. In the opening lecture entitled "this business of living together", the author has given a survey of the international idea from early times to the formation of League of Nations. "Man is a gregarious animal and from this desire to live with his fellows arise most of the joys and troubles of his individual life. Out of the primitive groupings of clan and tribe there grew the idea of nationality. As the individual citizen is part of the nation, so is the nation but part of the wider humanity, and accordingly that as the individual does not lose but gain, so the individual nation does

not lose but gains by recognising that all nations have common interests and a common cause."

Just as a nation compels its individual citizens to settle their differences by law instead of by force, so nations have perforce to substitute law for force to settle differences. It is on that recognition that the whole idea of international co-operation is based and the League of Nations is an attempt to realise that idea. The second and the third lectures relating to the birth and constitution of the League respectively and the lectures on International labour organisation and Disarmament will be read with interest. In the concluding lecture entitled "India and the League," the Author seeks to explain India's relationship with the League, of Nations and why India should support the League. There has been even in well informed quarters misunderstanding as to the scope and usefulness of the League added mistrust as to its willingness or ability to help India in her onward march. Sir Muhammad Habibullah the Leader of the Indian Delegation of the League of Nations and Sir C. P. Ramaswami Ayyar and others before him have contributed a great deal to the removal of this misunderstanding, and if the League should truly serve the great purpose for which it was set up it should also on its part hasten to remove the cause of the misunderstanding. Then indeed her participation in this International Co-operation will conduce to the lasting good of humanity.

We acknowledge with thanks the receipt of the "YEAR BOOK OF AGRICULTURE OF 1928" of the U.S. Department of Agriculture. This is the third in a series of Year Books intended primarily to inform the practical farmer about what is new in agriculture. Like the Year Books for 1926 and 1927, the volume before us contains numerous short articles dealing with the research and regulatory work of the Department of Agriculture and chronicles other developments in agriculture, science and practices. The information given in the volume is meant for the general reader rather than for the technician or the student but each article has the endorsement of a consensus of experts and as many of the articles announce important discoveries. The Year Book should have reference value as well as popular interest. All aspects of farming from the preparation of the soil to placing the finished products in the consumers' hands are discussed by specialists and new knowledge about animal and plant breeding, the control of diseases and pests, the conservation of soil resources etc. is brought into relationship with research in marketing and into the problem of adjusting output to demand, so that science may be applied equally to the production and sale of farm products showing that progress in agriculture calls for simultaneous action in many directions. In addition to the articles, the volume contains the Annual Report of the Secretary of Agriculture.

NALA or THE TRIUMPH OF KARMA. By K. Ramaswami Ayyangar, B. N. Press, Mount Road, Madras, 1929.

As well observed by Sir C. P. Ramaswami Aiyar in his foreward, the story of Nala is one of the precious household treasures of India. With that story as the basis, the author has produced a remarkable play of uncommon artistic skill in high class Tamil. The combination of characters leaves nothing to be desired. The play is most suitable for the present Indian stage as it is certain to impress firmly on the minds of the people, the ideals of love, truth, chastity and other virtues. We recommend the book for use in High Schools for non-detailed study.

RURAL SCIENCE (revised and enlarged.) Tamil, By K. Doraiswami Aiyangar, Coomaraswami Naidu and Sons. 1929.

This book contains interesting chapters on astronomy meteorology, human physiology, animal and vegetable life, soils, minerals, manures and coal, and is written in easy Tamil so as to be easily understood by Teachers of Elementary Schools and pupils of Secondary Schools for whom it is intended.

In a book on rural science one would expect to find chapters on agriculture, forestry, cottage industries, panchayats, co-operation, village sanitation etc. These are not embodied in the book under notice. We hope that the next edition will rectify these obvious defects.

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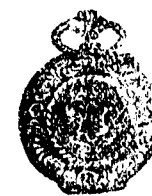
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RURAL INDIA

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

Vol. IV.

November, 1929.

No. 11.

Agricultural Research.

(By the Editor.)

We have perused with interest the Scientific Reports of the Agricultural Research Institute, Pusa, together the covering report of the Director for 1927-28. The Scientific Reports comprise those of the Imperial Economic Botanist, the Imperial Agricultural Chemist, the Imperial Agricultural Bacteriologist, the Imperial Micologist, the Imperial Agriculturist and the Imperial Dairy Expert. The year was on the whole not a favourable one. The total rainfall was below normal, but there was an excess of damp cloudy weather in January and February 1928 which resulted in considerable damage to the spring crops. The outstanding feature of the season as regards the wheat crop was the heavy incidence of rust brought on by the prolonged damp cloudy weather during those months which severely tested the rust-resisting capacity of various Pusa wheat selections.

The research work done by the Pusa Institute aims at establishing principles which can be put into general practice by the provincial agencies. The manurial experiments conducted by the Institute were of considerable value. Work on the effect of manurial constituents and the quality of sugarcane juice and *gur* was continued. In addition to separate manures, combination of superphosphate, sulphate of potash and sulphate of ammonia were employed and their effects studied. As regards the effects of separate manures, the results obtained confirmed in general, those of the previous year. Potash manuring yielded juices which had the highest co-efficient of purity and contained the largest amount of sucrose and the

has been found ineffective. The provisions of the Deccan Agriculturists' Relief Act are being evaded and the Usurious Loans Act is practically a dead letter in every province in India.

"We have no hesitation in recording our belief that the greatest hope for the salvation of the rural masses from their crushing burden of debt rests in the growth and spread of a healthy and well-organized co-operative movement based upon the careful education and systematic training of the villagers themselves. Apart altogether from the question of debt, co-operative credit provides the only satisfactory means of financing agriculture on sound lines. Thrift must be encouraged by every legitimate means, for the savings resulting from the thrift of the cultivating classes form the best basis of the capital they require. If the rural community is to be contented, happy and prosperous, local governments must regard the co-operative movement as deserving all the encouragement which it lies within their power to give."

It is on these grounds that I would also press the inclusion of land mortgage loans in the programme of Co-operation and give the Land Mortgage Banks of which as many as 18 have already been started in this Presidency, a chance to function successfully by being provided with a proper financing agency. Active co-operators are the most competent to express an opinion on the question whether, for this work the existing co-operative organisations will suffice. But we have to remember that we have already more than enough to do by way of rectifying existing defects, consolidating the work of societies and co-ordinating co-operative work all along the line and the existing financing institutions depend mainly on short term deposits which are unsuitable for financing long term loans. On the other hand, we have to remember that the ryot who is the borrower is now largely familiar with the existing co-operative institutions and would naturally look to the existing primary societies and central banks for his long term land mortgage loan. He will naturally fight shy at first of new organisations. Until therefore the work connected with land mortgage credit grows so voluminous as to require a separate agency, it might be wise to administer that credit through the agency of existing institutions but financed separately by an apex land mortgage bank.

training purposes are run on quasi-commercial lines. The Imperial Dairy Expert continued to give provincial departments of agriculture, city municipal corporations and private individuals advice and assistance in technical matters connected with dairying and cattle breeding. Among others, the Superintendent of the District Jail in Bellary was advised as to the possibility of establishing a jail dairy. This is a move in the right direction and we think that a well organised dairy in connection with district and central jails should enable the jail authorities to run a profitable jail industry and provide at the same time healthful occupation to the inmates. The problem of supplying cities and towns with clean milk which has not been possible for private individuals or corporations to tackle successfully will thus be solved.

Prohibition Propaganda.

By Rao Bahadur K. S. Venkatramier, B. A.

Government have allotted 4 lakhs of Rupees for temperance propaganda. The Minister invited a number of gentlemen interested in Temperance and a Committee has been formed. District Committees have also been formed to appoint propagandists and arrange lectures etc. This step by the Ministry shows that Government are also anxious to stop the drink evil. Government have always been anxious to put down drink. The real difficulty lies in stopping drink without illicit drawing and distillation.

It is said that in America propaganda was helpful to stop the evil. India is not America. In India in the rural parts the labourers are the only people who resort to the toddy shop. Most of them belong to the Adi-Dravidas. Since the raising of the tree tax by Government, the price of toddy has increased and the landholder has to find the higher cost for his labourer. If on one evening the toddy money is not paid, you cannot find the labourer next morning for his work. He says that drink alleviates the bodily pain due to his hard work. Not only does he spend the toddy money for toddy, he carries away his wages paid in kind for the purpose and the toddy shopkeeper's wife or servant has a small grain shop 101 yards away, one yard beyond the minimum fixed by Government and accepts the

the village. The distribution may be done through the Revenue Department and it will be done properly.

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In my opinion if the whole 4 lakhs are to be spent on propaganda alone, the result will not be commensurate with the expenditure. What has become of the one crore of Rupees collected by Mahatma Gandhi? Was not all that sum spent in propaganda, for motor cars and first and second class travel? Is it possible to fix the blame on any individual? Let us wait and see.

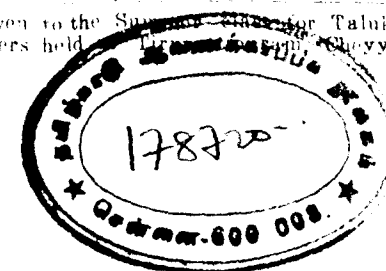
The Rural School Teacher.

By Rao Bahadur A. Vedachala Ayyar, B.A., *

Retired Registrar of Co-operative Societies.

The village teacher is the lowest link in the chain of the agencies which undertakes to fit the rural population for the larger life of the village, and practically sows the seeds of rural civilisation. He gives the rural folk rudimentary education which is expected to be the foundation for higher education. He draws out the innate capacity in each pupil and gives scope for its development on healthy, efficient and practical lines and in this respect he is like a ladder which lifts human beings.

* Notes of talks given to the Superintendent Taluk Board and Panchayats School Teachers held at Tirumangalpet, Chingley Taluk, N. Arcot Dt.



lowest of glucose. Sulphate of ammonia, on the other hand, yielded the lowest values for purity and sucrose and the highest for glucose. As regards the effect of mixed manures, it was found that canes manured with potash and super yielded juices of the highest quality whereas those of the lowest quality were produced on the plots treated with combination of sulphate of ammonia and potash. Experiments on the application of green manure with and without previous fermentation were carried. The green manure was applied on the basis of its nitrogen content so that all plots received the same amount of nitrogen in the form of green manure. In the case of fermented green manures, the periods for which it was fermented was one, two and three months but the one month period was found to be optimum.

Some interesting experiments were made with respect to the cold storage of mangoes. Raw and half-ripe and ripe mangoes were kept at a temperature of 48°-50° F. for different periods in order to see how far the ripe enzyme is affected by the low temperature. It has been ascertained that the raw and half-ripe mangoes could be kept for a fortnight at the low temperature, then ripened normally at the laboratory temperature of 88° F. Continuous storage at the low temperature delays the ripening of half-ripe mangoes for about a month. The ripe mangoes preserve their appearance and taste for about three weeks after which period they lose the appearance but still retain their taste for another week. They are best prevented from rotting, which takes place very rapidly at temperatures of from 75° to 88° F. The preservation of mangoes at 50° F for about a month means that good varieties of mangoes could be transported long distances and even exported out of India provided refrigerating cars could be made available.

In accordance with the breeding policy adopted at Pusa most of the cross-bred cows on the Bangalore and Wellington farms are now sired by Indian bulls of good milch pedigree. At Karnal, pure herds of Thar-parkar and Haryana cattle and of Murra buffaloes and at Wellington and Bangalore, herds of Scindi cows are being established. The Creamery at Anand is being used for the manufacture of butter on a factory scale and also for the manufacture of ghee, condensed milk and casein. All these institutions though largely intended for research and

training purposes are run on quasi-commercial lines. The Imperial Dairy Expert continued to give provincial departments of agriculture, city municipal corporations and private individuals advice and assistance in technical matters connected with dairying and cattle breeding. Among others, the Superintendent of the District Jail in Bellary was advised as to the possibility of establishing a jail dairy. This is a move in the right direction and we think that a well organised dairy in connection with district and central jails should enable the jail authorities to run a profitable jail industry and provide at the same time healthful occupation to the inmates. The problem of supplying cities and towns with clean milk which has not been possible for private individuals or corporations to tackle successfully will thus be solved.

Prohibition Propaganda.

By Rao Bahadur K. S. Venkatramier, B. A.

Government have allotted 4 lakhs of Rupees for temperance propaganda. The Minister invited a number of gentlemen interested in Temperance and a Committee has been formed, District Committees have also been formed to appoint propagandists and arrange lectures etc. This step by the Ministry shows that Government are also anxious to stop the drink evil. Government have always been anxious to put down drink. The real difficulty lies in stopping drink without illicit drawing and distillation.

It is said that in America propaganda was helpful to stop the evil. India is not America. In India in the rural parts the labourers are the only people who resort to the toddy shop. Most of them belong to the Adi-Dravidas. Since the raising of the tree tax by Government, the price of toddy has increased and the landholder has to find the higher cost for his labourer. If on one evening the toddy money is not paid, you cannot find the labourer next morning for his work. He says that drink alleviates the bodily pain due to his hard work. Not only does he spend the toddy money for toddy, he carries away his wages paid in kind for the purpose and the toddy shopkeeper's wife or servant has a small grain shop 101 yards away, one yard beyond the minimum fixed by Government and accepts the

grain by a bigger measure and hands over a chit—not a written one but a piece of palmyrah leaf for the grain's worth which he duly hands over and gets his toddy. Any amount of propaganda cannot convert the labourer who is the chief contributor to the toddy renter. There is again the owner of coconut trees who gets as much as Rs. 6 to 8 per tree for 6 months, if he lets the same for toddy. The professional toddy renter and toddy drawer have to be found work and they are formidable people to be persuaded. Lecturers may come and lecture and the real drinker will not be among the audience; but the number of villages visited and lectures delivered will swell the records.

How is the money allotted to be spent? In payment of travelling allowance and halting allowances of the Central Committee, payment of the allowances of the District Committee members and for salaries of propagandists. In the matter of appointments of lecturers, there will be heartburning and misunderstanding. In view of the coming elections, the so-called propagandists are likely to be canvassing agents though not all of them. It is a fact that many of the village schoolmasters under Local Bodies act as canvassing agents for the candidates of the choice of their Presidents.

Unless something tangible is done to bring home to the drinking classes and others that drink is an evil and that the authorities are bent on mitigating the evil no real good will come out of lectures and bulletins (which are not going to be read by the depressed classes). As a practical agriculturist myself, I have not been able to stop my labourers from drinking. If I advise them they think that I wish to save the toddy money I was giving. I am giving one extra cloth for the labourer who does not visit the toddy shop. There are now six of them under me. Others are just now beginning to realize that those who do not drink can work equally well and can withstand rough and hard work. It may be possible to take a group of villages and see that no trees are let for toddy and as a compensation to the owners of trees a small amount may be paid per 10 trees of the villages so grouped. Similarly a prize can be given to the labourer of each village who is a teetotaler and it will be easy to find the abstainer through the Village officers and the respectable landholders of

the village. The distribution may be done through the Revenue Department and it will be done properly.

I tried to get the shop of my village removed to a distant corner of the village; the result was that my servants left work earlier and they said they had to go to the shop before dusk and before the commodity is exhausted, as it was likely it would be adulterated if the sales went up. I had therefore to bring the shop nearer to its original site. I do not let my trees for toddy drawing; my men complain that the toddy shopkeeper does not give my men good toddy or for credit, because I did not give the usual number of trees and that the labourers of the other landholder (who has given trees) are treated with courtesy and that toddy was even being reserved till they came as that was one of the conditions when trees were let and this condition enabled my co-landholder to retain his labourers longer at the work spot, as their toddy would be in the shop all right till they turned up.

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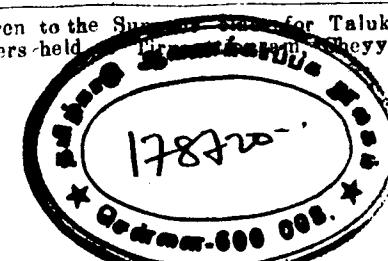
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* Notes of talks given to the School Teachers for Taluk Board and Panchayats School Teachers held at Arcot Dt.



Rural Education if properly understood is the real foundation for rural improvement and makes for the growth of a distinct rural civilisation by which the rural folk are enabled to enjoy the amenities of life and a higher level of existence proportioned to the capacity of each to earn by his own exertion and by the pressure of communal and combined effort.

A rural school teacher should be an inhabitant of the village and should serve as a guide, philosopher and friend not merely to the pupils who attend the schools but also to the rural adults, male and female, and is in a position to give them the benefit of his education which will be for the benefit of the villagers individually and collectively. He should therefore possess untiring energy with a desire to learn everything that is likely to advance the improvement of the village. He is expected to be in touch with the latest world movements and is in fact a living and talking library of the village, himself being posted in the literature of his library which should embrace all departments of rural activity, health, wealth, sanitation, agriculture, rural industries, co-operation etc. He should study the peculiar characteristics of the village and grasp the utility of village songs and village dances so that he may revive the healthy ones where practicable.

A village teacher should keep aloof from all factions in the village rendering his advice in the most impartial manner so as to gain the confidence of all people in the village. He should not participate in the village factions, actively or passively and should be free from even a suspicion of such participation. He should enlist the services of practical experts in agriculture and industries to educate the students in agricultural practices and rural industries. The help of the village agriculturist who has had direct experience in agriculture and is still actively engaged in production should be utilised to teach the students the several operations in agriculture and gardening such as ploughing, sowing, weeding, watering, harvesting and in assisting them in the growth of various kinds of crops and in the handling of various instruments of agriculture. The land selected for the purpose must be small. The pupils and the teacher should do every piece of work so that the highly valued dignity of labour may be enjoyed by all. The thoroughness of feeling bet-

ween the leisured and labouring classes, the high caste, the low caste and untouchable classes should disappear in the pursuit of social and agricultural life. This is education with a rural bias. The village carpenter, the goldsmith, the iron smith should each be requisitioned to give practical lessons to the pupils so that in after life they may help themselves in various devices to adjust their machinery to requirements when professional men are not available.

The growth of manure shrubs and rearing of flower plants, and vegetables, should be stimulated. Lessons should also be imparted to grown up men when any improvements are notified in the press or published in pamphlets, or government communications. Here the teacher himself should undertake such work under the advice and assistance of the village expert in agriculture. The latter should not be branded as "country boor." The association contemplated will be for the mutual advantage of the school and the practical but unlettered expert in agriculture.

A school teacher can interpret to the people the useful work done by the experts employed by Government in education, agriculture, industries, co-operation, cattle improvement, medical aid, sanitation and irrigation. He should not however stir up the people to act in a manner antagonistic to these departments.

A village teacher has studiously to lay in store a knowledge of various matters which he had not learnt in his school career or in his training class. His lot is self study, a pleasing duty unhampered by the inflictions of the dragon of examinations.

A teacher's usefulness alone can secure his advance in pay and promotion and his employer (the people) will look after his position when they rise in the scale of living.

A regular syllabus should be drawn up for rural education. The people must be educated to attend classes at hours convenient to the labouring people. Men and women should be attracted to the class. A bajana party can also be organised. There should be no tiring out of the people who attend such classes. Newspapers can be read out. Agricultural and co-operative pamphlets can be read out and explained. Moral tales can be usefully given out to enliven them. Magic lantern lectures can be arranged.

That vanity and the unreality of possession of costly things are incompatible with one's means might be explained in detail and simplicity of life preached. Untouchability might be erased. Prohibition of drink by social pressure might be induced.

The latest evolution of thought in England can be noted below: "Adult education must be taken at the point of contact of the rural folk with his practical life. Education must be suited to the human activities and interests and must essentially be linked up to the daily work and the daily difficulties. It must be broad based and liberal enough to enable him to take an intelligent interest in the world's affairs as a world citizen. The adult education movement is woven with the organised life of the community. It is based on the principles of personal development and social service."

The village administration in the past was carried on by the village Panchayats with a hereditary headman and the other members were elected. The head man was the executive of the panchayat and was employed by Government to collect its dues. The panchayat did everything for the village where-by each individual played his part well for his benefit and for the benefit of the village. The British Government determined to carry on the village administration by its paid staff with no local standing in the village and the entire administration of the village was centralised in the Revenue Department. The latter necessarily felt the work too heavy and did it badly with very little knowledge of local conditions and not actuated by the ideal of service to humanity. The village teacher should put the villagers in the way of carrying on the village administration by an *internal and responsible local agency* as opposed to paid and outside agencies who come to *lord over* the people but not to serve them. Self administration by local leaders paid or honorary and guided by experts paid or honorary, official or non-official should be the solution of the problem of efficient village administration with self reliant and self-sacrificing members. The administrative machinery should not become *wooden and soulless*. The village folk should be educated to organise themselves in a self-reliant spirit understand fully their *civic rights and duties* and evolve a civilisation of their own.

(To be continued)

Rural Education.

(By Teacher)

The Report of the Auxiliary Committee appointed by the Simon Commission under the Presidentship of Sir Philip Hartog to review the progress of Education in British India is a masterly survey of the present state of education in India. The Committee had to confine itself to its terms of reference viz: to review education and its organisation in British India in relation to political and constitutional condition and potentialities of progress. It is their opinion that throughout the whole educational system there is waste and ineffectiveness. "In the primary system, which from our point of view should be designed to produce literacy and the capacity to exercise an intelligent vote, the waste is appalling. So far as we can judge, the vast increase in numbers in primary schools produces no commensurate increase in literacy, for only a small proportion of those who are at the primary stage reach class IV in which the attainment of literacy may be expected. In one province despite a very large increase in the number of primary schools and pupils and in the expenditure, the number of pupils who reach class IV was actually less by nearly 30,000 in 1927 than it was ten years previously. The Committee admits that "there exists at present on all sides a desire on the part of the leaders of public opinion to understand and to grapple with the complex and difficult problems of education; and large additional expenditure has been proposed by Education Ministers and willingly voted by the Legislative Councils." They also observe, "we have no doubt that more and more money will be gladly voted, as we have shown the improvement and expansion of education do not depend merely on money. Money is no doubt essential but even more essential is a well directed policy carried out by effective and competent agencies determined to eliminate waste of all kinds. We were asked to report on the organisation of education. At almost every point that organisation needs reconsideration and strengthening and the relations of the bodies responsible for the organisation of education need readjustment."

tion and control of education. In their view, several provinces may be unable to carry out a programme of effective primary education for financial reasons. One is unable to accept such a view as every province has shown an increase in the Educational Budget and an increase in the number of schools for primary pupils during the last quinquennium. The Committee further state that the responsibility of the ministers has been reduced too much by a devolution on local bodies which has taken the control of primary education to a large extent out of their hands with unfortunate results and that ministers responsible to the legislatures are now having no effective control of the expenditure of money voted for mass education.

Such a state of affairs is in no way an obstacle to the progress of primary education. But on the other hand it is one conducive to its rapid expansion. Local bodies should be allowed to take an increasing responsibility, Municipalities in urban areas and village panchayats in rural areas should be held responsible for the spread of literacy in their respective areas. One of the important causes for the unwillingness of parents to keep the children longer in schools is the unsuitability of the curriculum to rural needs. In India where the problem of mass education is preponderantly a rural problem and where nearly 75 per cent of the population is dependent on agricultural or pastoral pursuits, any programme of mass education should have as its aim not merely the attainment of literacy but, as the Committee itself reports, the larger objective namely, the raising of the standard of village life in all its aspects. The rural needs should be studied and instruction in the village school should be not merely to familiarise the pupil with the three R's but to equip him with such knowledge as may be necessary to make a better farmer, and a better citizen. A School managed by the village panchayat can do much in this direction. It can make the school a leading and respected place in the village community; 'the village school will become a place of interest and activity with influences radiating from it to all the people in the village.' The Panchayats should be assisted by the District Board and by the local and central Governments with liberal financial grants. The schools should be directed by the Department of Education of each province. The Department should have on its staff inspectors who

should be men and women, possessing a sympathetic understanding of rural conditions. Any increase in the inspecting staff is not a waste but a real economy. If there has been any wastage it is due more to the blind policy of retrenchment of reducing the inspecting staff than to the policy of leaving primary education to the care of local bodies.

The Committee rightly condemns a policy of rapid expansion without the adequate means of supporting such an expansion. As was ably pointed out by Mr. M. R. Paranjpye in a recent address to the primary teachers of Bombay, Government have ventured on a policy of expansion without finding the necessary resources. Consequently a number of single-teacher schools have been started. In Assam, a special course of training is provided for primary teachers, designed to train them to teach plural classes at the same time; and the Hartog Committee suggests that such a training may be given to primary teachers in other provinces as well. Will that shorten the wastage? As it is in single teacher schools, the single teacher is really managing 4 to 5 grades at the same time. No doubt such a training may help the teacher to do his work with less of fumbling but one wonders is it not after all a device and can it effect the required improvement in the standard of education? Will it really arrest the wastage?

The other remedies suggested by the Committee are: a system of co-education which may obviate the need for separate buildings etc, for boys' schools and girls' schools in the same locality; the shift system i.e. the boys of the different grades attending school at different hours so that the teacher may have at one time only pupils of one grade to attend to, and lastly opening up of branch schools. If there had been a phenomenal increase in the number of pupils in the primary schools it is because of the opening up of a number of branch schools one for each village. If the system of branch schools is to be tried one is tempted to ask will the pupils of the branch schools go to the neighbouring central schools for classes III and IV? If they do not, have the branch schools served a right the needs of their respective areas? The number of pupils joining the IV class will become considerably less, (in fact cannot the decrease of 30,000 in one province in class IV be attributed.

to the opening up of branch schools"), a state of things not conducive to the spread of literacy.

Thus it can be seen that the Committee has only suggested certain make-shifts but the root of the evil is still there. Adequate staffing is the only remedy. Men of sound educational qualifications with a sympathy for rural pursuits ought to be in charge of rural schools. Conditions of rural life are certainly not attractive; hence to attract capable teachers the emolument of the post should be raised. Any expense in this direction is not to be considered a waste. A well paid teacher is no extravagance. Such a teacher will certainly have a wider outlook and can not only teach the children the three R's. but he can by occasional gatherings etc. meet the villagers and by his talks secure support for his school from them. He can in the words of one of the witnesses to the Committee, make the school a place of interest and activity, with influence radiating from it to all the pupils in the village.

Again, the Committee has apparently undertaken the enquiry with a view to find out if education is so imparted as to train the pupils to the proper exercise of their franchise. Throughout the enquiry they seem to have a preconceived notion that literacy is equivalent to the capacity to exercise an intelligent vote. If they had cared to enquire if during these years of reforms votes have been intelligently exercised, a solution to this problem of mass education will be found at hand. The average Indian villager is as intelligent if not more than that of any other country. If he does not know the elements of reading or writing, he still has a broad outlook and a wide understanding. The system of education by word of mouth, obtaining in India from long ago is a well recognised system of adult education and our villagers are trained to exercise their franchise intelligently. If the quality of this education should be further improved, our educational curriculum for primary schools should be remodelled more to be in a line with the traditional methods.

Some Manurial Problems.

Green Manuring.

In paddy-growing in this Presidency, the practice of ploughing in green leafy material is adopted when the latter is

available, as also the system of raising a green manure crop on the fields between the harvesting of one crop and the preparation of the land for the next.

In view of the importance of the subject and the lack of scientific data, laboratory and field experiments were undertaken by the Agricultural Chemist and Assistant Agricultural Chemist of the Ceylon Department of Agriculture, (1) to determine the rate of decomposition of green-manure under paddy land conditions (2) to study the chemical changes taking place and to ascertain which of the decomposition products formed were of benefit to the paddy plant (3) to determine the optimum time and conditions for ploughing in green-manures, that is, whether early or late burial is preferable, (4) to ascertain from a study of the chemical changes taking place in each case, the comparative merits of the two systems of green-manuring, adopted (5) to determine the change in soil fertility as a result of green-manuring paddy at different periods, and (6) the magnitude of the increased yields obtained.

Laboratory and field experiments were undertaken to study the chemical changes taking place in soils green-manured under paddy land conditions, to ascertain the optimum time and conditions for ploughing in the green-manures e.g., whether early or late burial is preferable, and to determine the magnitude of the yields obtained.

The experiments have demonstrated the following:—

(1) As paddy takes up its nitrogen in the form of ammonia and requires it during the early stages of its growth, the direct advantages of green manuring paddy under suitable conditions are therefore apparent.

(2) By early green-manuring i.e., the ploughing in of green-manures when the soil is semi-dry, large quantities of nitrates are formed. On the subsequent flooding and puddling of the soil these are either lost as free nitrogen leached in the drainage water or reduced to nitrites which are injurious to paddy seedlings if present in excess. The amounts of ammonia found in early green-manured soils after puddling are only slightly greater than those present in the controls and very much less than those found in the corresponding late green-manured soils.

(3) The total nitrogen content of the soils can be maintained or even increased by late green-manuring. Large losses of total soil nitrogen occur from the controls and from the early green manured soils. The losses of nitrogen from the green manured Deils are the greater the more fibrous the material buried. The use of easily-decomposed green material is therefore recommended in paddy cultivation.

(4) The indirect effects of green manuring in increasing the surface film and hence the aeration of paddy soils and of the roots of the crop, are appreciable provided the green-manure is buried late.

(5) No nitrates are found in paddy soils after they have been puddled. Any nitrates present or added before puddling are quickly denitrified or converted into nitrates. Denitrification is encouraged by the presence of easily-decomposed organic matter in the soil.

(6) From the above it will be obvious that from the chemical standpoint the burial of green manures in paddy fields as "late" as possible before sowing or transplanting the crop is preferable to burying "early." This conclusion is confirmed by the field experiments which show that appreciable increases in yields of grain and straw are obtained by the late application of green-manures.

(7) Paddy fields should not generally be ploughed and then allowed to lie fallow, if paddy is grown wholly under submerged conditions. Other-wise the nitrates formed will be lost on the subsequent flooding and puddling of the fields prior to sowing or transplanting. If early ploughing has to be done, water should be let in immediately after to keep the soil quite moist. Ammonia production is beneficial to wet-land; paddy is thereby encouraged and the ammonia formed is not lost to the soil and to the crop on subsequent flooding. When water is not available, it is better to leave the land unploughed till just before the preparation for the next crop.

(8) Where green-manures are grown in situ, they should not be ploughed in and then allowed to decompose under dry-land conditions for reasons already explained. After the ploughing, the fields should be flooded and the soils kept quite moist.

When green-manures are brought in from outside they should be incorporated into the soil as late as possible before sowing or transplanting the crop, and the fields should not be allowed to dry in the interval. Great care should be taken to see that the fields are well-drained, or the toxic decomposition products of the buried green material formed during the early stages of the process may prove injurious to the paddy seedling.

Notes and Comments.

THE IMPERIAL COUNCIL OF AGRICULTURAL RESEARCH. The Inter University Board, India, has elected the following as its representatives on the Advisory Board of the Imperial Council of Agricultural Research:—

Dr. N. Gangulee, C. I. E., Khaira Professor of Agriculture University of Calcutta. Dr. Leslie Coleman, Director of Agriculture, Mysore. Mr. C. Tadulinga Mudaliar, Principal, Agricultural College, Coimbatore. Dr. L. K. Hyder, Professor of Economics, Aligarh. Sir Frank Noyce, Kt. C.S.I., C.B.E., I.C.S., Secretary to the Government of India, Department of Education, Health and Lands, has been appointed as a member of the Governing Body of the Imperial Council of Agricultural Research.

MR. D. N. STRATHIE, I. C. S. Mr. D. N. Strathie I. C. S. has been appointed Registrar of Co-operative Societies Vice Mr. H. M. Hood I.C.S. proceeding as chairman of the Provincial Banking Committee. A better choice could not have been made for the Co-operative Registrarship. Mr. Strathie has been known for his sympathetic and wide outlook and as collector of Chingleput he has done a great deal for rural uplift, and has been responsible for inaugurating useful reforms in rural health, sanitation, child-welfare and rural education in the District. We have every confidence that the Co-operative Department will progress on satisfactory lines during Mr. Strathie's regime.

FOREST PANCHAYATS. The following questions put at the last meeting of the Madras Legislative Council and the answers thereto bringing to notice complaints regarding the elections to Forest Panchayats in Kurnool District will be read with interest:—

* Q.—Mr. G. HARISARVOTSAMA RAO. Will the hon. the Member for Revenue be pleased to state—

(a) how many complaints have been received by the Collector of Kurnool during the years 1926–1929 up to date in regard to the elections to Forest Panchayats in the district of Kurnool and from whom;

(b) how many complaints have been received by the Collector of Kurnool during the years 1926 to 1929 up to date in regard to other matters relating to Forest Panchayats; and from whom;

(c) how many of these complaints in (a) and how many in (b) have been inquired into by the Collector; and

(d) how the others were disposed of?

A.—(a) to (d) The Government have not the information.

We may mention in this connection that at the last Conference of Forest Panchayats held at Ongole under the Chairmanship of Rao Bahadur B. Muniswami Nayadu Garu B. A. B. L., M. L. C., written representations were presented at the open Conference by certain Presidents of Forest Panchayats which contained definite allegations of interference by Dty. Tahsildars in Forest Panchayats elections. Whether there was a complaint from Kurnool we are unable to say. If we remember correctly, these representations were handed over to the Forest Panchayat Officer who attended the Conference in his official capacity. If Government should deem fit they might call for information from the Board of Revenue as to what steps had been taken on these representations.

x x x x x

There is a general feeling that Deputy Tahsildars when they go to inspect Panchayat Forests are more prone to fault-finding than to offer advice, help and guidance, which Panchayatdars will often be in need of and for which they will be thankful. It is natural that a Revenue Officer whose work is to find out defects in the keeping of Land Revenue accounts and readily to detect flaws, brings the same attitude of mind when inspecting Panchayat Forests. This should not be. Forest Panchayatdars are honorary workers and give their time, energy and often their money to the improvement of the forests entrusted to their care. Revenue inspecting Officers should view the work in a

more tolerant spirit and criticisms, if any, should be constructive intended to help the Panchayats and secure improvement of forests rather than in indulging in mere fault finding.

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Forest Panchayat Deputy Tahsildars have very little knowledge of forests and forest growth. Very often they find it difficult to distinguish between one tree and another growing in the Panchayat forests. Before they are appointed as Forest Panchayat Deputy Tahsildars, they must be given a training of 3 to 6 weeks along with the Presidents and members of Forest Panchayats, by a Forest Officer in sylviculture and forest management as recommended in the General Body Meeting of Forest Panchayats.

PRIMARY EDUCATION IN MYSORE. There has been an insistent cry from the rural parts of the Mysore state for more primary schools and a general demand for a scheme of Universal Primary education. The percentage of literacy in Mysore according to the census of 1921 was 7.4 which compares unfavourably with what is found in other Indian states, for example, Travancore and Cochin and in the progressive countries of the West. In spite of the realisation of this fact, the Dewan, we regret to note, had no definite scheme of educational advance to announce. If Travancee and Cochin have been able to forge ahead, lack of funds should not be pleaded as an excuse for not embarking on a strenuous policy of expensive mass education.

FIGHTING ILLITERACY In any efforts that may be made to fight illiteracy and to educate the adult farmer, the library movement is bound to be a potent factor. The Madras Library Association has a rural programme of work which was inaugurated the other day at Poonamalli in the Chingleput Dt. In the countries of the West, the library has been the means of spreading education among the rural population, men and women, and there is no reason why similar results could not be achieved here. In the enlightened state of Baroda, a library movement is in full working condition with a net work of village libraries. We understand that in Pudukottah there is a system of sending boxes of books from the towns to the villages and much good work has been done in this way in educating the country folk. The Italian Government which is keen in adop-

ting most up-to-date improvements for the advancement of its people, have formulated a scheme of ambulant libraries. A large number of motor cars have to travel through the country districts with consignments of books from the principal Italian Libraries. These books will be lent to the inhabitants and collected on the return journey. In these days when motor buses are penetrating into every part of the country, it should not be difficult to send boxes of suitable books to village school masters to collect or exchange them periodically. A portion of the annual budget allotment for the spread of adult education may be earmarked for running these itinerant libraries. Village and forest Panchayats, wherever they exist, could well be utilised for this work.

WHY NOT FARMERS' DAYS OR WEEKS? If the celebration of the Health Weeks have proved useful in educating the people in matters of health, sanitation, maternity and child welfare, we should consider celebrations of Farmers' Days or Weeks should prove equally beneficial to cultivators by providing them an opportunity to meet together, compare notes and discuss their practical problems besides serving the purpose of informing them of improved methods in agriculture, and appliances, the work done by the Agricultural, Co-operative and Veterinary departments. Government agricultural farms should be able to undertake such celebrations, with the aid and co-operation of the Co-operative, Veterinary, Health and Industrial departments. Besides arranging for the demonstration of improved methods and appliances, talks in the local vernaculars should be given. The demonstration and talks should aim on concentrating as far as possible on local crops, conditions and methods, and the improvements recommended should be those which the ryots can understand and which will be well within their means. We were interested in reading an account of the celebration of the second Farmers' Day of the Eraniel Paddy Farm in south Travancore.

FINANCING AGRICULTURE. In giving evidence before the Bombay Banking Enquiry committee, Sir Lallubhai Samaldas, Vice-President, Bombay Provincial Cooperative Union, pleaded for the more extensive utilisation of the cooperative machinery for financing the agricultural industry and complained that the moneys deposited by the agriculturists in

the branches of the Imperial Bank and also post office savings banks were being utilised by the Government in paying salaries to high officials in Simla and Delhi, whereas if the amounts had come into Cooperative Banks they would have been loaned to finance agriculture and market agricultural produce. Sir Lallubhai's complaint though strongly expressed is well meant. He wants more money to be made available to cooperative societies for financing agriculture. But what are the facts as they emerge from a careful study of Co-operative movement? Assuming that more money is placed in the Co-operative Societies will they be expended on the improvement of agriculture and providing marketing facilities? Has the Madras Central Urban Bank been able to dispose of all its accumulated funds? Again, even such amounts as have been lent by the Co-operative Societies have not all been utilised for the purpose for which they were intended, and repaid punctually on the due dates. It is not satisfactory that 45.65 per cent of the capital advanced to the members and 46.18 per cent of the interest due should be in arrears. The conclusion that has to be drawn from these figures is that the amounts borrowed have not been utilised for the purposes for which they had been taken and even if they had been, borrowing members lack the co-operative spirit by keeping back moneys which might well have been utilised for others needing similar help or for other useful purposes. The movement requires to be popularised among the villagers and its spirit and high purpose brought home to them. At the same time as this propaganda is carried on, special efforts should be made to enlist more cooperators and steps taken to exercise stricter scrutiny in respect of the realisation of over dues in the same manner as the Government Revenue Department is doing for revenue collections. Then will the placing of more funds in the hands of cooperative societies really serve the needs of agriculture. To seek outside help like the Revenue Department to collect the arrears is as observed recently by the Governor of Bombay is a negation of Co-operative effort.

THE LAST PROVINCIAL CO-OPERATIVE CONFERENCE. The Seventeenth Madras Provincial co-operative conference was noteworthy as for the first time in the history of the conference, delegates from other provinces and the Native states were present. The welcome address of the

Hon'ble Mr. V. Ramadas Pantulu, President of the Madras Provincial Co-operative Union was short, confining itself to a few important problems connected with the constitution of the Madras Provincial co-operative Union. Now that the Telugu and Tamil federations have come into being, it is important that the linguistic federations and the Provincial Union should mutually agree in what manner and on what conditions they should co-ordinate their work with the object of making the central organisation a real and accredited exponent of non-official co-operative opinion in the province.

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The newly formed language federations have not yet been placed on actual basis and any effort to change the constitution of the P. C. U. at this stage will only weaken it. The President did well in pointing out that "in order to put the apex federation in possession of sufficient resources and to enable it to discharge its legitimate functions as an apex body, the component federations should be in a position to claim the allegiance of the organisations in their areas and themselves command the requisite resources" We are sure that when the language federations become well organised and strong and take up more responsibility, a workable constitution for the Provincial union can be evolved.

The Hon'ble Mr. Ramadas referring to the educational activities of the P. C. U. observed, "one of the legitimate and perhaps most useful, functions of the provincial institute is to look after adequate provision for Co-operative education and training. But the Madras Provincial union whose main objects are education and propaganda, was never enabled, in the past to achieve these aims adequately." There is no denying the need for education and propaganda. The Townsend Committee made an important recommendation regarding financial help, by the Government to the union, and Mr. Ramadas says that the local Government does not, however, seem to have given any effect to the far-reaching recommendation, nor are there any indications of its intention to do so in the future."

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Too much importance cannot be attached to the necessity for hearty co-operation between the official and non-official

section doing active work in the co-operative movement. Both the sections are working for the economic emancipation of the masses, and it is necessary that both the sections, casting aside false prestige, should work together in this field where nothing but selfless work and devotion to ideal can lead to constructive work and build up rural and urban prosperity. It is indeed a great and noble task that the co-operative department has set before itself to carry out. It tries to provide the ryot with cheap credit and helps him to sell his produce dear; it links the farmer seeking credit with the small capitalists seeking investment; it seeks to make the peasants thrifty, contented, happy and intelligent citizens. Objects like these cannot be realised without the co-operation of the honorary workers who have been doing no inconsiderable work as non-officials. Any movement, which has as its objective the training of the people to manage their own affairs in order to become socially and economically efficient, is bound to make little progress if it is for ever chaperoned by officials.

As Khan Bahadur Sir Māhammad Usman Sahib Bahadur who opened the conference said, the question is not officialisation and non officialisation, but democratisation of the movement, that is how to hand over the guidance of the movement to the very persons for whom it is intended."

The Presidential address of Dewan Bahadur T. Raghaviah C. S. I., in which he discussed the important problems connected with the Cooperative movement, the work to be done and the defects to be rectified, has already been printed in full in the last issue. The address which is an able survey of the Co-operative Movement during the last quarter of a century with constructive suggestions for future development deserves to be carefully read by co-operators. Mr. Raghaviah's observations on the rectification and consolidation of the movement and the desirability of organising a non-official cooperative service which while it will function separately from the Departmental staff will constitute a graded and disciplined staff by itself are valuable and deserve serious consideration.

Mr. Raghavayya was right when he pointed out that it would be a mistake to suppose that, till the work of rectification and co-ordination is carried out, further developments of which the movement is capable should be delayed or stopped.

"Co-operative Society" he said "is only a part of a wider scheme of rural reconstruction which must provide for better business, and better living and the movement rightly engineered may be used for the reconstruction and uplift of the entire village life. He held up the example of the Alamuru Experiment to which we referred in a previous issue as one fit to be copied all over the province.

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THE MYSORE ECONOMIC CONFERENCE. The Proceedings of the recent Economic Conference which was presided over by Amin-ul-Mulk Mirza M. Ismail, Dewan of Mysore, is of more than passing interest. The important announcement was made of the establishment of a Technological Institute which will be an all-state memorial of the happy occasion of the Silver Jubilee of the reign of His Highness the Maharaja. The establishment of the Institute will be an important step forward in the solution of the problem of unemployment. It has been decided to make a beginning with the industries which are specially suited to local conditions.

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Another advance to which great interest attaches which has been recently sanctioned by the Mysore Government is the Badra Colony scheme for the establishment of an agricultural colony under the Bhadra Channel, where an area of 379 acres of wet land and 442 acres of dry land has been selected for the purpose. The objects of the scheme are to give opportunities to intelligent young men who have had an agricultural training to utilise their knowledge to the advantage of themselves and for the benefit of the country; to open out and develop the resources of hitherto insufficiently developed tracts; to serve as a centre for the distribution of agricultural implements and to furnish facilities for carrying out demonstrations of approved methods of civilisation on a large scale under skilled supervision.

The main features of the scheme are to admit only ten men to the colony, allowing 30 acres of wet land and 40 acres of dry to each of the colonists to clear all the wet land within two years or forfeit it, unless they can show sufficient reasons for the delay. Each holding will be non-transferable for 20 years, or until the dues are paid. The estate will be impartible. A sum

of Rs. 5,000 is to be spent on wells, roads and bridges for the colony and the whole colony is to be placed under the control of the Director of Agriculture.

The scheme is estimated to cost Rs. 10,250 per man of which the colonist is to contribute Rs. 1,500 and the Mysore Government the balance which will be treated as a loan free of interest for five years.

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An interesting scheme of agricultural development was announced. Sir Alfred Chatterton, the Special Adviser of Industries to the State has proposed that, in the newly irrigated tracts under the Irwin Canal, sugarcane cultivation might be successfully developed on a large scale by the offer of special facilities such as the financing of crops and an assurance that Government would purchase all the cane grown by the agriculturist, crush it and manufacture it into jaggery in centrally situated factories. The matter is now under consideration.

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IRRIGATION SCHEMES: The desirability of close co-operation between the Agricultural and Irrigation Departments in the investigation of new irrigation projects was urged by the Royal Commission on Agriculture, and the Madras Government have been considering for some time past as to the line of procedure that can be laid down to give effect to this recommendation of the Commission.

Government have, it is understood, issued orders in which they define the two-fold functions of the Agricultural Department in respect of irrigation projects—first to advise the Government as to the suitability for irrigation of the soil which it is proposed to irrigate and as to the kind of crops which the ryots should be encouraged to grow in view of the soil, the amount of water which it will be possible to supply in each month and other relevant circumstances; and secondly, to advise the ryots how to make best use of the water supply, eg., kind of crop, manure and method of cultivation generally.

In prescribing the procedure, Government State that every proposal for the irrigation of a large irrigation project should be accompanied by a report from the Director of Agriculture on the general suitability for irrigation of the area and this

report may include any suggestions that he may wish to offer as to the best use to which irrigation in the area could be put. When Government issue orders for the detailed investigation of the project a copy of the order will be sent to the Director of Agriculture who will thereupon arrange for the investigation by the local agricultural officer to be made in conjunction with the P. W. D. officer in charge of the irrigation investigations. It is important, Government direct that the two officers should work in close consultation, each submitting a separate report, but keeping the other informed throughout the investigation of the lines on which he is working. A copy of the Director's report should be sent to the Collector as soon as it is ready, to assist him in framing the revenue forecast of the project. The Government will thus have three reports when they proceed to consider on an irrigation scheme.

THE INDIAN MASSES. During his recent visit to America, Dr. Rabindranath Tagore speaking of the low condition and poverty of the masses of people in India deplored the machine-like quality of their administration; which has lost all human contacts with India's people and works he said, in a heartless, callous fashion that is bringing humiliation and misery to the masses. Their rule has brought law and order, he continued, but it has also taken away the system of life which centred about the villages and sustained the people. "The fundamental cause of India's poverty", said Dr. Tagore, "is the dislocation of ancient resources which were contained in the villages. The people have lost their centre of balance. There is unbelievable misery in the villages. The people have lost their zest for life, and thus fall easy victims to anything that comes along—famine, cholera, malaria, influenza. They passively allow themselves to die. Of late, the Government has begun to realise the truth of what I have said. The Royal Commission on agriculture and such like movements are visible signs of the awakening. It was the change in the economic system which dislocated the whole structure of Indian life. At first this was not so apparent, but every day the sign of decay is becoming more and more evident and discontent is spreading."

The British had done practically nothing for the education of the masses, Dr. Tagore said. He ascribed this largely to the fact that the enormous financial burden of keeping up the administration left a pitiful small sum for such things as education, sanitation and medical relief.

CATTLE BREEDING AND DAIRYING. As well stated by Mr. W. Smith, the Imperial Dairy expert in his evidence before the Royal Commission on Agriculture, the development of the dairying and cattle breeding industry is by far the most important agricultural problem in this country, for the Indian agriculturist has more of his money invested in cattle than in any other capital form. "It is more important than the growing of wheat or cotton or rice or any other crop, it is as important and universal as the growing of all crops." India is a country of small fragmented holdings and the cultivation of the land

cannot be done by tractors or by horses or by mules: it can only be done so far as traction is concerned by the agency of the bullock so that the cultivation of every crop depends upon the efficiency of the working bullock; not only so but the primary transport of all crops produced must be done by the bullock. There is no doubt whatever but that the use of improved implements and machines for the cultivation and harvesting of crops has been and is being seriously retarded because the cultivator does not possess bullocks of sufficient strength, size, weight or speed to work these improved implements and machinery. The health and physical welfare of the whole of the people of India depends upon a plentiful, pure and clean supply of dairy produce. But the milk supply of India to-day is indescribably bad. It is filthy, expensive and scarce. No wonder the infant mortality in some of our large cities equals 666 per thousand infants from birth to one year old." Such being the case, cannot something be done to stop or at least to minimise the slaughter of 50 to 60 lakhs of cattle annually in this country for trade in fat, bones, hides etc., and for feeding the army in India? And what about the enormous losses due to epidemics and diseases much of which could have been avoided if adequate and timely veterinary aid been forthcoming.

DEVELOPMENT OF RURAL AREAS: It may be recalled that a proposal was pressed on the Government for constituting a permanent fund to be ear-marked for the development of rural areas, particularly the improvement of communications, water supply and sanitation. A nucleus of about Rs. 1 crore was to be set apart in the first instance, year after year as funds permit, and out of this sum annual recurring grants on a fixed scale was to be made to local bodies by the Government. The respective bodies would spend such grants only for the purpose of rural development. The advantage of the scheme is that each District Board would be assured of a fixed amount every year, instead of the uncertain subsidies which at present are in some cases distributed too late to be spent before the close of the year.

A number of District Boards have prepared schemes, especially for rural communications, to be carried out with the aid of Government grants supplemented by equivalent amounts from their own funds. The Tinnevely District Board, represented

by its President Dewan Bahadur S. Kumaraswamy Reddiar, has a programme on hand which will take at least three years to complete. The scheme involves a large acquisition of land under the Land Acquisition Act. A special Deputy Collector, with six Revenue Inspectors working under him has been appointed in connection with the scheme at the cost of the District Board. A grant of Rs. 40,000 has been made by the Government for this year.

VILLAGE LIBRARIES. It is understood that the Government have passed orders as to the distribution of subsidies to village Panchayats for the maintenance of public libraries. A suggestion had been made to them that the earlier practice of distribution through the Registrar-General of Panchayats might be revived, but the Government, however, have come to the conclusion that decentralization would be of advantage and that the Collectors of districts should continue to be made responsible for distribution. They trust that Collectors will take a real interest in the matter and see that the work is not delegated to subordinates in lower ranks. Tahsildars, they direct, should be made responsible for disbursement of the grants to the Presidents of Village Panchayats on production of vouchers in support of the purchase of books. The Government have laid it as a condition that the maximum grant payable to all communities and that the grant should not exceed Rs. 300, that the library should be open to the public and located in a place accessible to all communities and that the grant should not be utilised on the purchase of books of a character subversive of public morality.

SHEETS OF MILK. According to the "Gazette des Messageries Maritimes" (Paris), the latest form in which milk is to be available is that of sheets like paper.

A Danish manufacturer has devised a process intended to remove completely the water contained in fresh milk, leaving only the solid matter, which issues from the machine in the form of a kind of sheet-like thick paper. The inventor declares that in this form the milk can be kept for years, and that all that is necessary is the addition of water to dissolve the leaves and obtain at once fluid having all the properties of fresh milk. A factory is to be built shortly for the manufacture of the sheets of milk.

Reviews and Notices.

• **MY MAGAZINE** Post Box No. 54 Madras. (Subscription Re. 1 per annum. Foreign Re. 1-8.)

This is the title of a new monthly magazine in English, the opening number of which we have received. The object of the magazine is stated to be to give useful information on social, religious, economic, philosophical and literary subjects. Further, natural history of plants, animals etc. industrial curiosities, particulars about primitive men and women and their gradual growth to civilisation, puranic legends, significance of Indian festivities, ceremonials etc. would, it is stated form other interesting features of the magazine. We sincerely hope that the promoters will be able to carry out this rather ambitious programme.

A CRITIQUE ON THE BOMBAY LAND REVENUE CODE Amendment Bill No. 14 of 1928. by R. R. Kale L.L.B., M.L.C.; Advocate, Satara. 1929. Price Re. 1:

The revenue assessment and the periodical settlement of that assessment in the province where the system of Ryotwari settlement prevails are based on executive orders and rules. The Joint Parliamentary Committee of 1919 recommended that land revenue assessment should be placed on a statutory basis the amount and the method of fixing the assessment being subject to the sanction of the Legislature. To this end some attempts were made to amend the Land Revenue Codes of the Ryotwari provinces. A government Bill was introduced last year in the Bombay Legislative Council, but owing to the obstruction of the popular wing in the Legislative Council it was withdrawn. In the meantime, the resettlement of some districts was sought to be introduced following the procedures and the rules in force. Bardoli created a commotion last year as the outcome of which a Government Committee was appointed to go into the question of the revised assessment fixed in that taluk. The report of the committee went to show that the resistance of the Bardoli ryots to the Government demand in the taluk was justified in that it brought to light grave defects in the system of calculating and fixing the land revenue assessments. The Government of Bombay have promised to introduce a new Land Revenue Bill on 'sound and progressive' lines. The pamphlet

before us is a reprint of the articles contributed by the author to the Bombay Chronicle criticising the original Land Revenue Bill introduced last year in the Bombay Legislative Council. Mr. Kale's able and exhaustive criticism of the Land Revenue policy of Government is a highly valuable contribution to the literature on the subject and will be found to be of general applicability to other provinces in which the ryotwari system prevails, and should prove useful both to the Government and the people interested in evolving a sound system of land revenue assessment and in taking steps to ascertain the true position of the ryot and his real capacity to bear the assessment fixed instead of its being made to depend as now on the necessity of Government for getting enhanced revenue to meet the growing needs of a costly administration.

SRI MADHWA, HIS LIFE AND DOCTRINE. By C. R. KRISHNA RAO, B. A., B. L., District Munsiff, Mangalore. Pages ii + 159 + i. Price Rs. 2.

This book was written as an Introduction to the first volume of Kannada translation of Sri Madhwacharya's works, published by Sri Madhwamuni Seva Sanga, Udupi. The author deals with the life of the Acharya in the first 31 pages and devotes the rest of the book to an exposition of his doctrine, basing it on the verse of Vidya Bhooshana Baladeva, a follower of Sri Chaitanya of Bengal and the author of the famous Govinda Bhashya on the Brahmasutras. This verse says—"In Sri Madhwa's System,

- (1) Hari is the Supreme Being,
- (2) The world is real,
- (3) Difference is real,
- (4) Jeeva hosts are dependant on Hari,
- (5) There are gradations among Jeevas,
- (6) Mukti is the enjoyment of the Soul's innate bliss,
- (7) Pure Bhakti is the cause of Mukti,
- (8) Pratyaksha and the rest are the three Pramanas,
- (9) Hari is knowable only through all the Vedas."

The author takes these propositions one by one and develops them in the course of the book which he has divided into ten chapters.

The book gives a clear idea of Sri Madhwa's doctrine in a

language, simple and easy. The author has explained the principles of Dwaita philosophy in an excellent manner.

The writer has made an attempt to compare the positions of Sri Sankara and occasionally also those of Sri Ramanuja with those of Sri Madhwa. But in his warmth and ardour, he fails to appreciate principles of the Advaita and Visishtadwaita Systems.

The fact is one cannot do adequate justice to any system of philosophy belonging to the Vedanta, if one takes the doctrines one by one to judge which is the most reasonable and acceptable. The Acharyas—Sankara, Ramanuja and Madhwa—represent three distinct standpoints. And our Indian philosophy, being intuitive and not merely speculative like the Western, the three different standpoints have their basis in spiritual experiences. It may not be out of place to say, therefore, that one would wish to have simply an exposition of the three Systems of Vedanta side by side. This would be doing great service to those who have neither the time nor the energy to study all the three systems in the original Sanskrit. When we view them from the standpoints of the experiences of the great Acharyas, which have inspired them, we shall be able to take them as complementary rather than contradictory. Whether we should consider them as representing three different levels of spiritual consciousness, one higher than the other, or as indicating three different philosophical positions running in parallels need not concern us here. They fulfil and don't frustrate one another. Truly does Hanuman say, referring to Ramachandra—

"From the standpoint of one possessing body-consciousness, I look upon myself as a servant, from the standpoint of a Jeeva, I consider myself as a part of Thee; and from the standpoint of the Atman, I am one with Thee. This is my firm conviction."

The age of Siddhanta (individualism) is long gone by. That of Samuchaya (eclecticism) also is fast vanishing. And the era of Samanwaya (Synthesis) has already dawned.

The author has taken much pains to write this scholarly book and has considered the several standpoints of Eastern and Western philosophy. He has done a real service to the English.

reading public by expounding the essentials of Sri Madhwa-charya's teachings. We wish it a wide circulation.

S. G.

PRIMER OF CO-OPERATION, கட்டுநிலை முயற்சிகள்.
H. L. Haji, M. A., B. Sc., J. P., The City Book Co., P. B. 283
Madras

This is a Tamil rendering of the Primer of Co-operation in English which is a collection of Prof. Kaji's talks given at the invitation of the Indian Broadcasting Co. Bombay. In these talks the learned Professor describes the benefits of Co-operation and the advantages people can have if they participate in the several co-operative activities. He surveys the history of the movement in Bombay detailing the results it has already achieved there and the far greater results which it is bound to achieve in the future. He mentions also the defects in the working of the several classes of societies and suggests remedies. Co-operation is the only means of salvation for the masses of our people who are ever poor, but it is surprising that even after 23 years of the introduction of the movement the bulk of people are ignorant of its activities and benefits that it confers. Readers of "RURAL INDIA" will have seen how countries like Ireland, Germany, Denmark and America have profited by Co-operation. Prof. Kaji describes what classes of societies are required for the villages and what are required for cities and towns. The translation is well done and we commend the book not only to students of Co-operation but to co-operators and the general public who will surely be profited by reading it.

T. V. S.

DJAWA published by the "Java-Institute," Weltevreden, Java. Vol IX Nos 2, 3, 4 5.

These two volumes contain a mass of information about ancient records, ancient beliefs and ancient castes in Java.

One of the volumes under the title "Living Antiquities in West-Java" gives the account of the Badoejs. These are a small dying-out group of people who live in the mountains and who are inaccessible to the outer world and specially so to the European visitor. They live in complete isolation, clinging to their own beliefs and customs, they intermarry, numbering now only about 1800 persons. It is supposed that a group of people

retired into the mountains when first the Mussalmen made their victorious entry into Java, who would not submit to the foreign conquerors. They worship their departed heroes. They do not believe that every one has an independant existence after death but rather think that the human soul, after having traversed a certain purgatorial state, once more unites with the Universal Soul.

They have a high standard of morality and all have to obey their unwritten laws. They have certain sacred places where a ritual is carried out. They have sacred stones, many of these having the shape of a pentagon, the reason why is not known, one can only surmise. Several photographs are given with the account, but as the writer says: "these are all snapshots which have been taken secretly as the Badoejs object to being photographed."

A special expedition had been made by Prof. J. Boeke and Prof. C. D. de Langen hoping to obtain some interesting anthropological and physiological information, but notwithstanding assistance was given from all sides, the passive resistance of the Badoejs fearing outside civilization, made scientific results nil; notwithstanding, many interesting points were noticed and these have been published in a very interesting essay. J. v. I.

A DAY WITH SAMBHU by K. S. Venkataramani,
M. A. B. L., Swetharanya Asram, Mylapore Madras. Annas
Eight.

Mr. Venkataramani the author of "Murugan the Tiller" (A Novel of Indian Rural life) and of "Paper Boats (Sketches of Indian village life) needs no introduction at our hands and the book before us keeps up the level of the author's previous productions. "A Day with Sambhu" is a dialogue between Sambhu, a village lad of twelve years and a Sadhu, a poor pilgrim stranger. We are all familiar with the simple unsophisticated and kindhearted village lads like Smbhu and poor pilgrims ever on the march who only go to a village for the day meal and a little resting place for the night. Sambhu's village is favoured by nature. It is situated on the bank of a river, and is within easy reach of the sea. It has paddy fields coconut and vegetable gardens and good pasture. In such quiet surroundings the sadhu finds Sambhu. They begin the day with a brisk walk in the open air with its tonic effect and standing on

the breezy shore in front of the foaming sea, Sambhu gets the first glimpse of the infant sun bathed in glorious light. He is told to worship the morning sun with all true humility. For he is the giver of life and light to everything in this world from the common grass that feeds your cow to the cow that feeds you with milk. He is a source of all energy, action, life and movement. The Sadhu and Sambhu then go to the sacred and bubbling river that winds along the village, watering its fields and filling its tanks and wells with fresh and sweet water. The running water is the cleanser and healer of all our troubles of mind and soul. And so it should not be polluted in any manner nor any one should be allowed to pollute it. "Prayer after a river bath is like honey after milk." And Sambhu is bidden to offer his prayer with love and devotion.

The daily duties on which the Sadhu dilates beginning with the morning *chota* dinner, the day's work in the fields and the garden including the grazing of the family cow and early to bed, are all familiar to an Indian, but they need stressing through the device of the romantic setting adopted by the author, e.g. a senior taking hold of the little boys and guiding them properly even in small matters in the most impressionable period of their lives.

This little book of 61 pages describing in simple easy style the beauty of a quiet peaceful contented village life with its spiritual back-ground and its daily routine of duties should appeal to other Sambhus and deserves to be placed in their hands.

