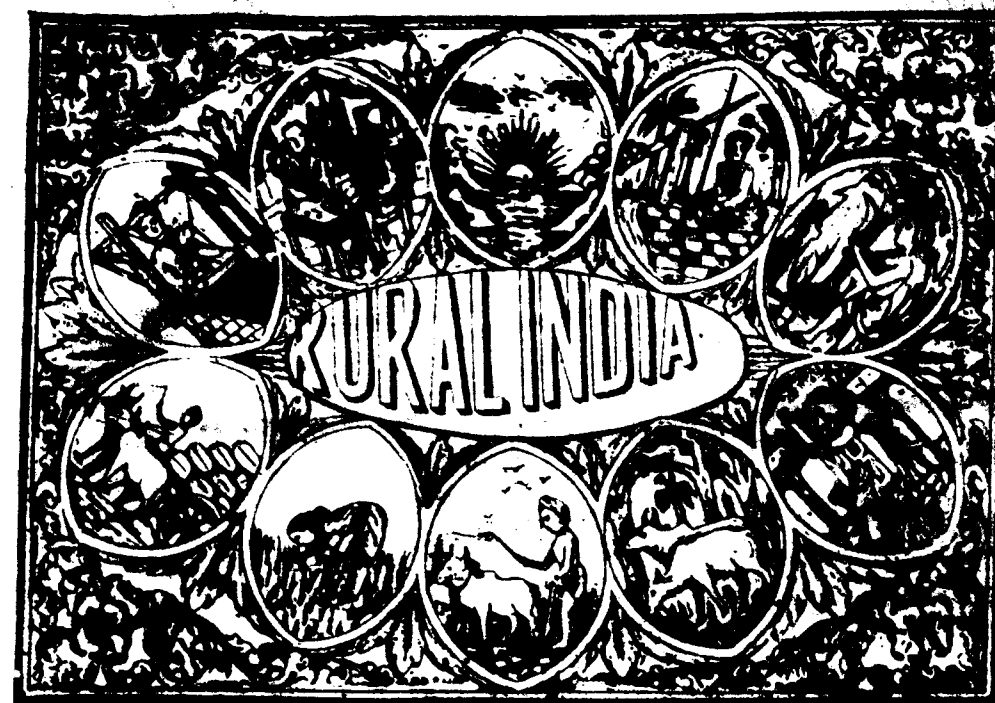




JOURNAL OF THE MADRAS FOREST PANCHAYATS.

Office :

Mylapore:

Madras.

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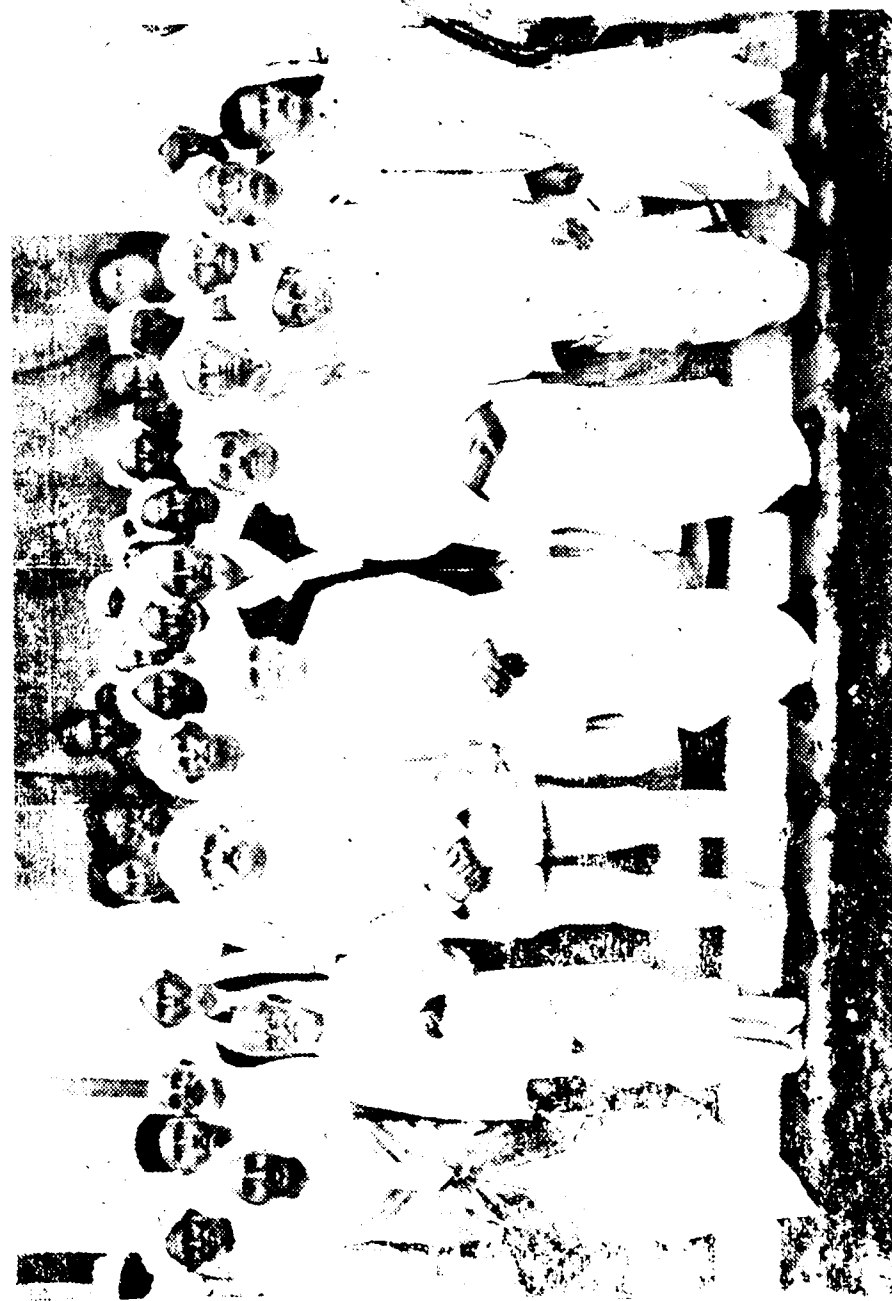


Photo taken on the occasion of the Fifth Conference of the Madras Forest Panchayats
with Mr. V. Ramadas Pantulu in the Chair. [By Courtesy:—The Hindu]

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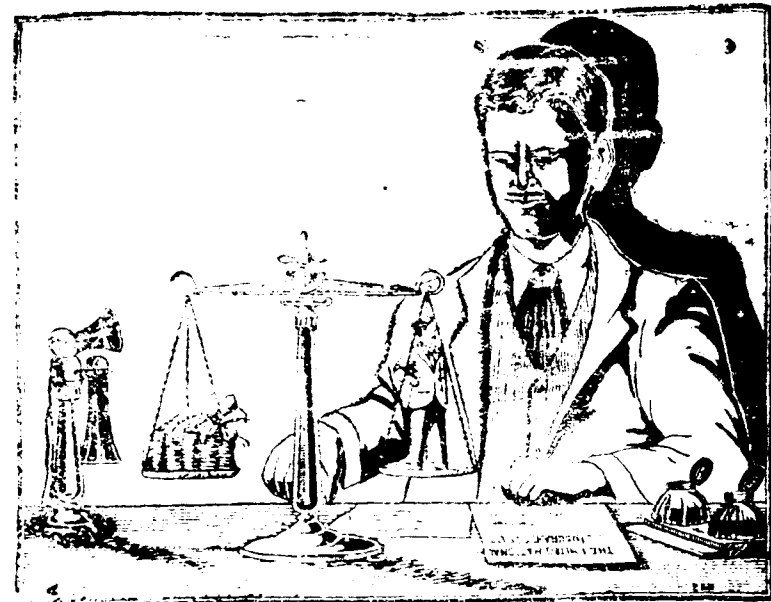
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AYURVEDA AND LAWS OF HEALTH.

By Ashutosh Roy, L.M.S., (Hazaribagh). (J.A.)



THE METHODS FOLLOWED BY THE ANCIENT HINDU
in the observance of the laws of health consisted in the
daily and seasonal observance of certain hygienic laws
enjoined in Ayurveda, the chief of these, says Gananath
Sen (Ind. Med. Record January, 1923), are "Dina-charya"
(daily observance of certain rules) "Ritu-charya" (seasonal
observance of hygienic laws) and "Brahma-charya" (regulation of
sexual functions). "It is the non-observance of these healthful practices"
says the same writer "that makes us an easy prey to the 'Jivanus' or
germs of diseases."

The factors which keep according to Ayurveda the "Vayu-Pitta-
Kapha" balance of the body stable and thus prevent disease may be
grouped as follows:

(i) *Hygienic Modes of Living*:—Under this regime, the "Jivanus"
(germs) may not get foot-hold in the organism and the sympathetic
endocrines are not unduly taxed and thus indirectly benefited. This is
the common ground of the East and the West.

(ii) *Certain Special Physical Exercises*:—These were devised by
the ancient sages to influence the sympathetic endocrine system direct-
ly so that the vitality of the body is raised and the liability to infection
and intoxication are avoided altogether. Almost all of these are
unknown to the west.

Major B. D. Basu, I. M. S. (his work on Diabetes) states that the
holy sages of India found out themselves, the curability of aliment-
ary toxæmia which now we may adopt with great
advantage. They evolved the system of "Yoga" (physical and mental
exercises) not merely to gain free from disease, not only to increase
longevity.

In Hindu works of "Yoga", we find injunctions for the observance of these hygienic laws under the headings "Yama, Niyama etc."

"These hygienic measures" says Dr. Bakshi (Antiseptic, July 1913) "consist in taking wholesome food, breathing fresh, pure air, remaining in good light away from darkness, keeping the body clean externally (Bahishshodhan) and internally (Antahshodhan), taking regular physical and breathing exercises (Pranayam). Plain living and high thinking was the motto of the ancient Hindus."

A. Dinacharya (Hygiene in daily life).

The principal methods included under it are:—

(i) *Shodhan*:—Or purification which is external (Bahya) and internal (Antara), so that "Jivanus" (germs) may not invade the system from outside or originate from within. The methods of internal purification are discussed in detail in books on "Yoga". The external "Shodhan" includes such practices as daily bath, cleaning the teeth and gums and scraping the tongue, changing the clothes daily for washing and drying in the sun (a procedure so necessary in the Tropics due to excessive perspiration), washing the parts perfectly after urination and defecation. It is enjoined that unless these daily purifications are performed, one should not perform his daily worship, a sure way of making the mass of population strictly follow the rule of hygiene.

Regarding this "Shoucha" (cleanliness), Dr. Bakshi remarks that "our ancestors had a fair knowledge of the principles of cleanliness as performed by "Shodhan". A study of those practices will make one easily understand the knowledge which our ancestors attained about the "germ theory" and the practical applications of these principles to combat infection and auto-intoxication". He concludes that the antiseptic precautions, based on germicidal principles for the prevention of those unforeseen events which cause disease were all included in the principle of "Shoucha."

(ii) *Prompt Attendance to calls of Nature*:—This is particularly enjoined in Ayurveda. In fact a whole chapter is devoted to describing the bad effects resulting from violation of this simple hygienic law which is absolutely necessary for well-being and which unfortunately is so much neglected now-a-days.

The same idea we find developed in modern medicine. Lorand says, "It is necessary that we must refer to the first admonitions of the intestines and not exhaust the vitality of its nerves and muscles by exposing them to unnecessary efforts at their expense."

Ayurveda does not limit it to the call of the intestines alone. It has mentioned the evil effects arising from attending the various

efforts or calls of nature which include vomiting, sneezing, passing motion or wind, even belching and yawning as also appetite, thirst, shedding tears of sorrow, sleep, etc.

Regarding sleep, Lorand notes as follows:—"Sleep serves to free the body from the products of intoxications and replace spent energy. A glance at a patient passing a sleepless night will show its condition by his sunken eyes, hollow cheeks, pendant features which bear a strong resemblance to the face of an elderly person. Infants fall so easily asleep because their ductless glands (the chief detoxicating agents of the body) are not yet active. Children for the same reason require more sleep than adults. Violation of any of the calls of nature adversely affects balance of the "Vayu-Pitta-Kapha" tired and brings about its own punishment by increasing liability to infection and intoxication, reducing longevity and inducing premature old age.

(iii) *Morning walk in open Air*:—After the morning "Soucha" (cleanliness) one should go out to collect flowers for daily worship. One can understand what an invigorating power is to be found in the early morning air, fragrant with natural floral perfumes, the stimulating effect of the first morning sun (full of ultra-violet rays). One cannot but admire the ancient Hindu savants, for how simply and cleverly they enforced these laws of hygiene in the name of religion, which the general mass of people dare not disobey, nay, on the other hand strictly follow with pleasure and profit.

That there was "a strong religious feeling intermingled with the purely practical part of the question" cannot be denied, but it cannot be stated to the disparagement of the Ayurvedic system, as some foreign critics are inclined to do.

Look at the above picture and the picture of town life at the present day in India, how the aristocratic and middle class townsmen, nay, the very labourers who flock to the town, pass their days. Before one gets up from bed, one partakes of a cup of tea (often made by the unclean maid of the house in unclean pots in poor families) before washing the mouth and face with water. Tea, that deadly decoction whose naked bad taste is hidden by the addition of milk and sugar, is sapping the very vitality of our nation, a beverage quite unsuited and absolutely unnecessary for people living in the warm tropics: Then he enjoys his smoke and goes to ease himself. He takes his bath, bolts his meals, dresses up quickly and runs for his place of business. The food is adulterated, the office dress is unsuited, the working hours are during the intense heat of the day when nature is half asleep. The old days of simplicity, ease, idyllic life, intense religious tendencies are

gone for ever, never to return. The same story is repeated after office hours on returning home at night.

(iv) *Mitahar (Moderate Eating)*:—This consists in partaking of clean wholesome food appropriate for each season and for each individual diathesis, and avoiding such foods as are physiologically incompatible, never bolting the food, but partaking of it slowly, masticating it well to abstract all the vitamins out of it.

In brief, as the "Gita" says "mitahar" which means a well balanced diet in proper quality: regulation of food as to what to take, how to take, when to take and what to avoid should be the golden rule. Thus food older than one day—the flavour and taste of which are gone and which is fermented &c—is to be rejected. Such foods are the natural habitats of infectious microbes and are injurious to health. Finally the taking of daily exercise to keep health is enjoined on everyone. There should be moderation in exercise and not stress and strain of physique.

THE MADRAS FOREST PANCHAYATS.

The Fifth Conference of Forest Panchayats was held in the P. S. High School, Mylapore, Madras on the 4th October, Mr. V. Ramdas Pantulu presiding. There were nearly 200 delegates present, from the districts in which there are Forest Panchayats.

Mr. A. Rajagopala Reddi, President, The Madras Forest Panchayatdars' Union Ltd., and Mr. A. Swaminatha Iyer, Vice President, The Madras Forest Panchayats Association welcomed the delegates and invited Mr. Ramdas Pantulu to take the chair and deliver the Presidential address. The welcome addresses of Messrs. A. Rajagopala Reddi and A. Swaminatha Iyer are printed below, as also the presidential Address of Mr. V. Ramdas Pantulu.

Mr. A. Rajagopala Reddiar's Address.

On behalf of the Forest Panchayatdars' Union, Ltd., I welcome you to our Fifth Conference. The Fourth Conference was held at Ongole last year under the distinguished presidency of Dewan Bahadur B. Muniswami Nayudu Garu and for the benefit of those who might not have been present at the Conference, let me in a few words sketch the origin and history of the Forest Panchayat movement and the Provincial Union of which I have the honor to be the President.

At the Second Conference of Forest Panchayats held in 1926 which was opened by the then Governor, Lord Goschen and presided over by the then Member in charge of Forest Panchayats, the Hon'ble Sir Muhammad Usman Sahib Bahadur, a Presidency Union was formed to pool the whole or part of the savings of Forest Panchayats with a view to safeguard their finances and promote the interests of Forest Panchayats. A number of Panchayats placed their savings with us. A sum of about Rs 33,000, was received from the Panchayats and the amount was kept in the Central Urban Bank on behalf of the Forest Panchayats in the joint names of the President of the Union and the Forest Panchayat Officer. As the Board of Revenue objected to the Forest Panchayat Officer being included as a joint depositor, it was thought safe and desirable to get the Union incorporated as a statutory body. Efforts were made to get it registered under the Cooperative Societies Act but as the Board of Revenue and the Registrar of Cooperative Societies found it not possible to give the Union the benefit of that Act, incorporation under the Companies Act was effected in March 1928 in accordance with the directions of the Board of Revenue. Although at the beginning, the Union was not a legal body, the defect was removed by its subsequent incorporation under the Indian Companies Act. The Assets and Liabilities of the previous unregistered Banking Union have been taken over by the Forest Panchayatdars' Union, Limited, under a resolution of the General Body of the Union. The accounts of the Union subsequent to the incorporation, namely, the Statutory Report, Balance Sheets, Statements of Receipts and Payments etc. audited by a certified auditor were duly published in our Journal "RURAL INDIA" and have also been filed with the Assistant Registrar of Joint Stock Companies as required by the Indian Companies Act. I need not trouble you with a recital of the figures now. A considerable portion of the deposits has already been withdrawn and it is likely that the entire amount may be so dealt with sooner or later. The system of pooling the surplus funds of the Panchayats in a central banking union, now the Forest Panchayatdars' Union, Limited, was considered desirable and necessary when considerable surplus funds had been accumulating in the hands of the Panchayats with the risk of such funds of sometimes not being utilised for the legitimate purposes of the Panchayat Forests or Panchayat Villages. If it is now considered desirable that the surplus funds should be invested in the nearest Co-operative or Government Savings Bank to be drawn as and when required, there is apparently no objection to that being done. Even if all the deposits are returned,

there will still be need for the Provincial Union which with the Provincial Forest Panchayats' Association are intended to serve the same purpose as the Provincial Co-operative Union does in respect of Co-operative Societies. In order that the Union and the Association may successfully function, funds are required. You will have to decide what portion of the income of the Forest Panchayats should be contributed for this purpose. Let me assure you that this is a legitimate charge on the income of the Panchayats. Our respected chairman who as the President of the Provincial Cooperative Union has intimate knowledge of these things will be able to help us in arriving at a satisfactory solution of this and allied questions.

This leads me to the subject of the Journal. You will remember that the Journal was started in obedience to a resolution unanimously adopted at the Second Conference of Forest Panchayats referred to above. As the official organ of the Forest Panchayats, every Panchayat as a member is expected to subscribe to the Journal as it was started at the instance of the Panchayats assembled in a Conference and for their benefit. That the Journal has been serving a very useful purpose has been recognised by the Panchayats, a number of whom, have, unsolicited, written to me that every endeavour should be made to continue the Union and the Journal. On behalf of the Panchayatdars I should like to thank Mr. A. Swaminatha Aiyar for his valuable services rendered honorarily to our movement by editing the above Journal &c. Considering the educative value of the Journal and the purpose it is serving especially after the Village Panchyat Bulletin has ceased to exist, the request made by the Forest Panchayatdars that the Journal should be continued is not unreasonable and does credit to their appreciation of the present day conditions of the rural communities and a keen desire to take part in their uplift. It is a matter for regret that a few Panchayats have from rather a narrow view of their position and possibly also under outside pressure refused to take the Journal. These Panchayats have no clear conception of their rights and responsibilities, of their relationship to the village communities, and the role they have to play in the rural economy of the country. That the Forest Panchayats would in due course of time fit themselves to take part in this work was the clearly expressed intention of the Forest Committee and the Government when the scheme of handing over the 'state forests' for management by the Panchayats was inaugurated. I sincerely hope that these erring Panchayats will realise their responsibilities to themselves and to the village communities of which they form part and

develop a large-hearted, intelligent and broad outlook. Let us realise, each one of us that the opportunities given to us to help ourselves and serve our brother villagers are indeed great and to the extent of which we realise this and act up to the ideal, to that extent we shall have fulfilled the expectations of the far-sighted and noble intentions of the Government which entrusted to us the management of the village Forests, a scheme which a former governor of Madras happily characterised as a "Great Experiment". Panchayatdars may come and go, but Forest Panchayats have come to stay. We stand in the position of trustees for future generations of Panchayatdars and let us not either by indifference or narrowness nullify the good intentions of the Government. Let me assure you that the Board of Revenue in the person of its present Senior Member, Mr. H. A. B. Vernon C. S. I., and the Member of Government in charge of Forest Panchayats, the Hon'ble Mr. A. Y. G. Campbell take a lively and sympathetic interest in the Panchayat movement and we can always look forward to them with confidence to set us firmly on our feet so that we may march along from progress to progress.

Another subject which you will be asked to consider at this Conference is the subject of formation of District Unions of Forest Panchayats. There will be several details to discuss in connection with it and perhaps it will be advisable that the subject may be referred for consideration by a small committee to be appointed at the Conference.

During the year, a Committee was appointed by Government to consider and report on the Draft Standing Orders dealing with the Forest Panchayats. It must be a source of gratification to us that the Committee had amongst its members two of the Presidents of the Forest Panchayats and the President of the Forest Panchayats Association, Dewan Bahadur B. Muniswami Nayudu Garu. The Committee has since submitted their report to Government with the Draft Standing Orders as revised by them. On behalf of the General Body of the Share-holders of the Union, I have submitted to the Government a memorandum of suggestions for consideration and adoption in the final draft of the Standing Order. Although the Draft Standing Order is somewhat an improvement on the existing conditions, it has not proceeded sufficiently far. But I shall not anticipate the resolutions which will be placed before you for consideration. However, while on the subject of the draft Standing Order, I may refer to just one point. In appendix XIX of the Draft, it is stated that works of utility to the Panchayat Forests should be carried out from the accumulated savings of the Panchayats or from sums borrowed presumably from Government. It will be interesting to know

whether any sums have been loaned by Government for improvements. The answer will I think be in the negative. On the other hand, I may mention with pardonable pride that the Union has advanced loans for improvements even within the limits and restrictions under which it has been allowed to function, thus proving the usefulness of the Union to the General Body of Panchayatdars.

With these few words, I welcome you again to this Conference and on behalf of the assembled delegates, I request you, sir to preside over this Conference. We are fortunate in having a veteran like you to guide us in our deliberations.

Mr. A. Swaminatha Ayyar's Address.

May I on behalf of the Forest Panchayats' Association extend my hearty welcome to you friends and request you, sir, to take the chair at this our Fifth Conference. In his welcome address, Mr. Rajagopal Reddi Garu referred to the Forest Panchayat movement as a "Great Experiment" which indeed it is. That the experiment has succeeded beyond expectations is admitted on all hands.

2. During previous Conferences, a number of important resolutions were passed and submitted for the favourable consideration of Government. The most important of the resolutions related to the subject of making Forest Panchayats Statutory Bodies under a legal enactment. The Forest Committee of 1912 on whose recommendations the system of Forest Panchayats was inaugurated in this presidency, observed in paragraph 45 of their report that no legislation on the subject was then necessary though it might be so later. In reply to an interpellation in the Legislative Council in 1926, Government stated that Forest Panchayats were not constituted under any statutory authority and that the question of conferring legal status on them was under consideration. As evidently no steps have yet been taken by Government in that direction, the subject may, I think, be discussed at this Conference, and pressed for the consideration of Government. At present, Forest Panchayats which are informally constituted under administrative orders by special Deputy Tahsildars have obligations to discharge and contracts to be entered into which must be legally binding on the contracting parties. For these purposes and for the proper discharge of their other duties e. g. to levy grazing fees etc., the expenditure on forest watch, improvements etc. they must have powers and liabilities definitely determined. There are also obvious advantages both from the point of view of the Panchayats and the Government by conferring legal status on the Panchayats.

A deputation led by Dewan Bahadur B. Munuswami Nayudu Garu and composed of two other members, Mr. Rajagopal Reddi Garu, the President of the Union and myself waited sometime ago upon the Hon'ble Mr. A. Y. G. Campbell, the Member of Government in charge of Forest Panchayats and submitted a memorandum pressing this and other matters for the consideration of the Government whose orders are awaited.

3. My friend Mr. Rajagopal Reddi Garu referred to the Committee constituted by Government to consider the draft Standing Orders relating to Forest Panchayats. The orders regulating Forest Panchayats are scattered over a number of Boards Proceedings and Government orders spread over a series of years. With a view to consolidating those instructions, the Board of Revenue submitted sometime ago a draft Standing Order embodying the rules that are to be observed on the subject in future. With your permission, I propose to refer to one or two points in the Draft as submitted to Government by the Committee.

4. The opening paragraph of the Draft Standing Order relating to Forest Panchayats published for criticism in G. O. No. 610, Revenue, dated 29-3-30, says that the transfer from the Forest Department to the Panchayat management of Forest areas which are useful solely or mainly for grazing is designed to relieve the Forest Department of work which really lies outside its province while at the same time giving ryots an interest in the management and preservation of such areas. This is the *raison de etre* for the transfer of state forests for management by villagers. I should like you to carefully mark the words "useful solely or mainly for grazing". Originally the Panchayat Forests were really pasture lands open to the village cattle for grazing and for village people to have their needs of small timber, domestic fuel and manure leaves supplied. These lands were subsequently reserved in order to regulate grazing and to improve the village stock. That was necessary at a time when the villagers had not sufficient community sense in them to conserve this wealth for the good of the village community. The conservation of these village forests is legitimately the concern of the villagers. When the Forest Department took over the management of these areas, it was really as stated in the Standing Order a work *outside its province*. When these areas were subsequently transferred to the Panchayat management they were admittedly in a degraded condition and worked at a loss to Government. Government having considered it desirable to transfer these Forests to the control of the villagers, a duty which is legitimately

cast upon them, it would seem reasonable to hope that no profit should be made by Government from these forests. That was also the declared intention of the Forest Committee of 1912 and the Government. The Draft Standing Order says that while Government still derive revenue from these areas, revenue is not the first consideration. Why should Government seek to derive any revenue at all from these forests where none was derived in the past and none ought to be expected in the future? According to the declared policy of Government, the Panchayats should, it follows, be entitled to enjoy the entire benefit and revenue derived from these areas so long as they remain under their control.

These areas are assigned to Panchayats in accordance with an agreement entered into between the Government and the Panchayats. All that is necessary is to levy a nominal lease amount or assessment to retain the proprietary right of the Government. That this principle is conceded by Government themselves is apparent from paragraph 4 (ii) of the draft standing Order, relating to the fixing of grazing rights, wherein mention is made of "An" assessment, payable to Government. The word "An" was inserted at the instance of the Committee, and I believe the underlying principle involved in the alteration is acceptable to Government. Perhaps it may be well that we request Government at this Conference by a resolution to make the meaning clear and unmistakable.

6. The Draft Standing Order does not refer to the question of levy of excess grazing fees. At the last Conference, it was resolved that excess grazing fees realised by the issue of permits for a larger number of cow units than are fixed in the agreements should not be credited to Government but should be handed over to the Panchayats for improvement of the forests. The object of fixing the cow-units is to prevent forest areas from being over grazed. Deliberate disobedience of orders should doubtless be punished. But there is no justification for the fee levied being credited to Government. If the erring Panchayats should be punished, the amount realised as excess grazing fees may be handed over to other Panchayats which need them for improvements. Remission is not given as a rule in cases where the actual number of cow units for which permits are issued fall below the number prescribed in the agreements. It is easy to conceive of cases where a Panchayat agreed to fix a certain number of cow-units and expected that the amount could be earned but found subsequently that its expectation could not be realised. The rules

should provide for the grant of remission in such cases. The Conference may consider this subject also.

7. In paragraph 4 of the draft S. O., it is stated that normally grazing may be permitted upto one cow unit to three acres but where the reserve is rich in pasture an exception may be made. How is one to ascertain whether the reserve is rich in pasture. The soil may be suitable favouring growth of grass but the attendant circumstances and conditions may not be suitable. For these purposes, the fixing of cow units should be regulated with reference to the circumstance of each reserve. The rough and ready method of the Standing Order is not suitable. In other words, a survey of the Panchayat forests is necessary. It seems to me that a survey should be undertaken for other purposes as well with a view to exploring the possibilities of getting the most out of these forests and to providing subsidiary occupations and rendering the village communities self-sufficient.

Most villages suffer from want of good prime bulls and the village cattle are deteriorating. The days of the old "Brahmini Bulls" are evidently long past. They are nobodies' property and no one is responsible for their upkeep, or for preventing the mischief caused by them. Forest Panchayatdars are in an advantageous position in the matter of maintaining good breeding-bulls. The better Panchayats should be encouraged to own and maintain them solely for breeding purposes. This will be a source of profit to the Panchayats as service can be charged for. Some favourably situated forests may specialise in growing grasses and fodders and if possible taught the system of ensilage. Bee-keeping as a subsidiary occupation has potentialities and some forests e. g. in Coimbatore may think of this line of activity. The Y. M. C. A. Rural Reconstruction centre at Ramanathapuram, Coimbatore, teach bee-keeping and also provide necessary appliances at a small cost. Other forests may encourage the growing of medicinal plants and trees yielding dyes, ratan, cora-grass, and cuscus (*andropogon muricatum*) etc. I have just indicated a few lines of activity for further work. Possibly these and others have been considered by the Board of Revenue and the Government.

8. Before concluding I should like to refer to the agreement under which the Panchayats manage these forests, particularly paragraphs 9 and 10. You will notice that the profits of the Panchayats are required to be utilised first for the improvement of the village Forests which is right and then for any work of *general utility* to the Panchayat villages. In paragraph 10 of the agreement, it is further stated that the area assigned to the Panchayat should be used to the *best advantage*

of the village community. If Government are pleased to fix only a nominal lease amount or assessment and the Panchayats show themselves alive to their responsibilities and strive to put their forests to the best advantage, considerable income may be expected and the Panchayats will have sufficient funds not only for the purpose of further improving the forests in the best manner possible but also for providing themselves with amenities. I can cite you the example of forest villages in Germany where the village community by efficient management of the village Forests have been able to derive considerable income from them to be able to provide themselves from their surplus funds with all their requirements such as dispensaries, reading rooms, parks, schools, roads, markets and other needs of the village community. To the extent to which Panchayats prove themselves efficient in the management of the forests entrusted to them to that extent they will be entitled to ask Government to help them in advancing on the lines which I have indicated.

9. I shall not stand before you and our worthy president. I request you, Sir, to take the chair and deliver your address.

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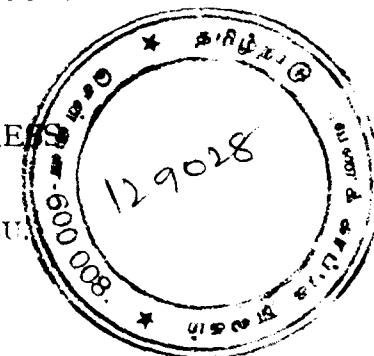
THE Fifth Madras Forest Panchayats Conference

Madras, 4th October, 1930.

PRESIDENTIAL ADDRESS

BY

V. RAMADAS PANTULU



BROTHER DELEGATES AND FRIENDS:

It has given me genuine pleasure to accept the generous invitation of the organisers of this Conference to preside over its Fifth Session. I need hardly say how highly honoured I feel by your choice.

The history of Forest Administration in British India is nearly three quarters of a century old, the first organised steps in the matter having been taken in or about the year 1855 during Lord Dalhousie's viceroyalty, by the appointment of Conservators of Forests in Madras, Bombay and Burma. In 1864, the State Department of Forests was more fully organised with an Inspector General of Forests to preside over it. A forest law was also enacted at about that time, but was soon replaced by a more elaborate Act in 1878, which legalised the formation of State Forests. In its wake followed a special Act for Madras, Forest Act V of 1882, which is still in force. The Madras Act was designed to "enable the Government to carry out effectively the conservation of the forests of the Presidency and to systematise and regulate the action of the Forest Department." The provisions of the Act were made drastic evidently in the interests of the public to be served by preservation of forests and there was little attempt to make adequate statutory provisions in the Act to safeguard the traditional, customary or natural rights of the neighbouring cultivators and cattle owners to graze their cattle and obtain their supplies of fuel, manure and the like from the forests adjoining their villages. The administration of

the Act therefore soon gave rise to loud and bitter complaints from the people affected by it. In my younger days, forest grievances invariably occupied a large and prominent place in the agenda of all political conferences, taluk, district and provincial. If in later years this practice fell somewhat into disuse, it was due partly to a sense of despair and partly to a change in the mendicant policy that long characterised the framing of the resolutions at such conferences.

The Government in order to allay popular discontent in the matter of the administration of the forest law occasionally came out with a declaration of its policy, and so early as 1890, assured the public that Governmental control and reservation of forests were designed to ensure to the population a continuous and certain supply of fodder, pasture, fuel and small timber. They further made their intention clear in these words: "It is however most necessary to correct the idea which prevails somewhat widely that as soon as a forest is reserved, cattle and men are to be excluded and that it is to be worked *for the profit of the Government rather than for the benefit of the people*. It cannot be too strongly affirmed that the chief object of reserved forests throughout the greater part of the country is the provision of pasture, small timber, fuel and leaves for manure or litter. They are to be worked in order to meet the wants of the villages in these respects and are not to be converted into close preserves for the growth of large timber. . . . Speaking generally the forests in the plains should be worked as fuel and fodder resources and those on the hills as high forests." The Government reiterated the same policy in the year 1894. Nevertheless, the clearly expressed intentions of the Government had not been carried out in the daily administration of the forest law and its working proved oppressive. Frequent complaints led to the appointment of a Committee in 1912 to inquire into the matter and to suggest remedies.

The Forest Committee found that on the whole the grievances of the people were well-grounded and expressed the view that the remedy consisted in reducing to a minimum the relations between the Forest subordinates and the villagers; in other words, the villagers themselves must be entrusted with the management of those forest areas which are reserved principally or solely for the satisfaction of local requirements, so as to ensure a continuous supply of grazing, fuel and agricultural requirements. Such a course was expected to eliminate the friction between the villagers and the forest subordinates and secure to the ryots the enjoyment of their long customary rights without irritating outside interference. The

Government in deciding to give general effect to the recommendations of the Committee took the view that the villages should be entrusted with the management of not only grazing ground which formed part of reserved forests, but also of such unreserved land in the villages as is useful for grazing and is not wanted for any other purpose. The management was agreed to be vested in Panchayats composed of resident cattle owners.

According to the latest report available to me (1928-29), there are about 1102 such forest panchayats spread out over 22 districts and administering forests covering an area of about 3,500 sq. miles. It is unnecessary to recapitulate the history of the progress of these panchayats. It is generally conceded that, in the first decade that elapsed since 1912, there was little tangible advance and that it was only since 1922 that a real beginning was made in their development. In October of that year, a special staff was appointed to look after these panchayats and was placed under the control of the Chief Conservator of Forests. But in July 1925, the control of this special panchayat staff and the reserves under the panchayat management were made over to the land revenue department. The present position is this: The villagers' rights are supposed to be secured by the panchayat which is controlled by the Panchayat Deputy Tahsildar, the Revenue Divisional Officer, the District Collector and the Board of Revenue. The Land Revenue Member of the Board of Revenue is in charge of the Forest Panchayats and an officer called the Forest Panchayat Officer is deemed to be the Assistant to the Land Revenue Member. This Forest Panchayat Officer is also the technical adviser of the District Collector in connection with the management of the ryots' forests.

How far these panchayats enjoy real autonomy under a system of more or less personal rule of the Panchayat Deputy Tahsildar and the heirarchy of his superior revenue officials and to what extent the cultivators living in the Panchayat areas are actually better off than under the rule of the Forest subordinates of the Pre-Panchayat days, it is difficult to say with regard to the province as a whole. I am told that conditions differ in the several areas. But about the basis on which these panchayats are formed and worked, there appears to be general dissatisfaction. If the resolutions passed at the four previous sessions of your Conference correctly represent genuine popular opinion—I have no doubt they do—then the case for a radical change in the constitution and working of these panchayats seems to be unanswerable. There is no legal enactment or even a set of published executive rules which regulate these

panchayats. Each panchayat functions in accordance with the terms of an agreement entered into between the panchayat and the Collector or the Secretary to the Board of Revenue representing the Secretary of State for India in Council. The agreement *inter alia* authorises the panchayat to collect certain fees at stipulated rates and also fixes the assessment payable to the Government, out of the funds thus collected. The rule that governs the fixing of this assessment is that after making a careful estimate of the total revenue under specified heads and also of expenditure under certain heads, the balance should be adopted as the assessment to be paid to the government. There is a feeling that these assessments are in many cases excessive and in the process of their periodical revision at short intervals of three years and sometimes annually, even the benefits arising from the improvements made to the forests by the panchayats are taxed and appropriated by the Government. These lease amounts are made payable at the beginning of the year. As permits are not issued till a later date and no receipts come in as soon as the agreement is executed the well-to-do panchayatdars have to advance the lease amount out of their pockets or to borrow it elsewhere. The uncertainty of the lease amounts, their frequent revision at short intervals, their levy in advance and other features connected with the assessment under the agreements, are calculated to destroy all incentive to corporate action for the improvement of the forests and the development of the resources of the panchayats. The benefits of all improvements made by the panchayats should be secured to the villagers. The profit motive on the part of the Government, which seems to enter into the transactions, ought to be eliminated and the levy made by the Government must be a nominal one, collected in easy and convenient instalments and must not be frequently enhanced. It must be either permanently fixed or settled for long periods. The assessment which the Government now derives seems to be much larger than the income which the Government ever derived from these areas in pre-panchayat days. The revised estimate for 1929—30 and the budget estimate for 1930—31 under the head of receipts from Forest Panchayats are said to be Rs. 3,25,000 and Rs. 3,00,000 respectively while the expenditure is Rs. 93,400 and Rs. 96,400 respectively, thus leaving a balance of over Rs. 2 lakhs as profits.

The basis on which the revenue (income) of these panchayats is fixed seems to be also extremely unsatisfactory, both from the standpoint of the panchayat as a corporate body and the individual cattle owners. Various sources of income which ought legitimately

to go to the panchayats now seem to be credited to the provincial revenue, thereby crippling the panchayats. To give only two such instances, the so-called "excess grazing fees" and some of the compounding fees and fines are appropriated by the government, it seems to me, without much justification. In order to prevent over grazing of these panchayat forest areas, a certain number of cow units are fixed in the agreements with the government, roughly limiting the number of cattle to the capacity of the ground. Where however permits are issued for larger number of cattle units and more grazing fees are levied they are credited to the government. This is unjustifiable. Deliberate breaches of the agreement may be penalised in some manner. But there can be and will be many justifiable cases of exceeding the limits such as for instance where a cattle owner purchases new cattle during the year and sends them for grazing along with his old cattle. The injustice of the Government appropriating the excess grazing fees becomes all the more glaring when it is remembered that no remission is allowed, as of right, in cases where the actual number of cow units permitted falls short of the number fixed in the agreement. The tests laid down for remission which are to be satisfied in each individual case are far too exacting to be beneficially applied in all deserving cases. The expectations about the cow units likely to resort to the forests are not always realised. In some cases it so happens that owing to marked differences in the rates levied in the contiguous forests one or the other forest suffers in income. The rules, if there are any, must therefore be worked more rationally and sympathetically. In the matter of compounding fees, a distinction seems to be made between those panchayats which are authorised to compound forest offences and those which are not. In the case of the latter the compounding fees and value of the forest produce, (which is the subject of the offence) are credited to the Government. This is hardly fair. All the Panchayats must have the power to compound offences and the fees and fines must in all those cases go to them. The recent G. O. making over in the shape of annual grants by the Collector to the forest panchayats half of the compounding fees and fines in cases reported by the Panchayats does not seem to carry the matter far enough, nor does the concession seem to be based on a healthy principle.

The Government do not appear to have yet carried out fully even the modest recommendations of the Forest Committee, though seventeen years have elapsed since the Committee reported. All the forests classified as "Local Forests" under the Committee's scheme

and which should have been transferred to the management of the Panchayats have not yet been so transferred. The intention that these areas are to be administered for the benefit of the local peasantry through their own panchayats yet remains unfulfilled to a large extent. There is also a feeling that large slices of so-called Provincial Forests are really not necessary for provincial purposes and they ought to be transferred to the panchayats. Therefore there has been a natural demand at your previous conferences for a reclassification of the forests with a view to include under "local forests" all areas hitherto classified as class IV under Horne Committee's scheme and also certain portions of the provincial forests as are contiguous to villages and cultivable lands and which ought to be more appropriately administered for local benefit. Once having classified them in the manner desired, the Government should also not without consulting the panchayats assign away, for cultivation or other purposes, lands comprised in the areas administered by the panchayats. The importance of fodder and fuel to cultivators in our rural economy cannot be exaggerated. The non-availability of farm yard manure to the fields in many cases is due to the necessity to which the cultivator is put to burn his cattle dung and hay as fuel. The loss to agriculture by this cause is very considerable. This can be partially remedied by a more rational forest policy.

I have said enough to show that the whole scheme of these panchayats requires re-examination. The question of placing them on a statutory basis was mooted from the very commencement, but the Horne Committee thought that at the stage of the their inauguration no special statute was necessary. Sufficient time has however elapsed since the Committee reported and much experience has been gained in the system of working under periodical agreements and personal rule of the Deputy Tahsildars and general control and supervision of the Land Revenue Officials. On the whole it may be stated that the existing system does not tend to ensure the further development of the panchayats as autonomous bodies which can be equipped for administering the affairs of their own village forests. More than the misfits in their financial adjustments, the absence of wholesome influences which secure for them systematic and sympathetic guidance from those entrusted with their overlooking militate against their healthy development. The conception of the Deputy Tahsildar as judged from the instructions issued to him seems to be more that of a detective officer paying surprise visits than of a friendly adviser and guide. In this matter, the periodical visits of

co-operative officials to the societies committed to their care furnish a delightful contrast. What is required therefore is a change in the outlook on the part of the Government in regard to these panchayats; a larger measure of genuine autonomy should be vouchsafed to them so as to make them really self-reliant and self-governing institutions operating for the true benefit of their members. Now that the character of our village panchayats has undergone a radical change under the new Local Boards Act and they have become the ultimate units of local self-governing boards, the question of doing away with separate panchayats for irrigation, forests etc., and entrusting such functions to the statutory village panchayats may seriously be considered.

The Government seems to have at last realised the strength of the popular demand for some sort of definite codification of the principles and rules by which the working of the forest panchayats is to be regulated in future. As the result of the deliberations of a small committee, a draft standing order of the Board of Revenue was recently published to elicit public criticism. The standing order embodies the terms and other incidents connected with the agreement and the instructions laid down for the guidance of the Deputy Tahsildars and other officials dealing with the panchayats. I have no doubt that this Conference will subject the draft standing order to a careful examination and ventilate its considered views thereon. To me there seem to be a few good points in the standing order, such as placing a limit on compounding fees, the inclusion of Motarapha fees in the panchayats' income, the power of panchayats to determine grazing fees subject to the maximum fixed for the departmental reserves and so on. But the main defects of the present contractual system and personal rule and the objections to its working repeatedly and pointedly urged at your previous conferences are not touched by the draft standing order. The situation calls for a more thorough and radical reform than the mere codification of the existing practices with slight improvements.

I shall be failing in my duty if I conclude the address without expressing my appreciation, and so far as I may, the appreciation of the public as well, of the zeal, enthusiasm and devotion with which Mr. A. Swaminatha Iyer, B.A., the Editor of the "Rural India" has been conducting that journal and the informed and intelligent manner in which he has been giving publicity to matters connected with forest panchayats and other topics bearing on our general rural economy. I have also no doubt that the forest panchayatdars'

Union formed with Mr. Rajagopala Reddiar as its President will prove in due course a very useful body and I am glad to note that it has already done some good work. Branches of this Provincial Union may profitably be established in each of the language areas of the province—Tamil, Telugu, Malayalam and Kanarese areas—to carry on propaganda and education in the vernaculars and to make arrangements for the supervision of the scattered panchayats. I hope the Government will give due encouragement to the journal and the Union and help these non-official endeavours, which are really parts of the larger national endeavours, to reconstruct the decaying life of Rural India so as to make her once more the happy home of a prosperous and contented peasantry.

The morning session closed with a vote of thanks proposed by Dewan Bahadur T. Rangachariar C.I.E., M.L.A. The conference re-assembled at 4 p.m., when the following resolutions were unanimously adopted:—

Resolutions.

I. This conference reiterates the request made at the previous conference that forest panchayats should be placed on a statutory basis by constituting them as legal bodies under an act and resolves that a committee be appointed to draft a bill for submission to Government, with Messrs. G. Harisarvothama Rao, A. Swaminatha Iyer, V. N. Kuppu Rao, A. Rajagopala Reddy and A. Ganesa Iyer, as the members of the committee.

II. This conference requests that Government may be pleased to authorise the forest panchayats to compound offences with due provision for the prevention of abuses of such powers.

III. This conference requests the Government to order the re-classification of forests and include under "local forests" all areas classed hitherto as class IV forests and also such portions of provincial forests as are contiguous to the village or cultivable lands.

IV. This conference requests the Government to order that grazing fees collected for excess cattle be handed over to panchayats for effecting improvements to panchayat forests, instead of their being credited to the Government.

V. The conference considers it advisable that District Unions of Forest Panchayats be formed and appoints a committee for the purpose.

VI. The conference is of opinion that Government may impose a nominal cess in token of their proprietary right over the Panchayat Forests which should not be treated as a source of revenue. It also requests the Government to fix the lease amounts on panchayats on a permanent basis or for long periods so as to secure to the panchayats the benefits of all improvements made by them in the forests.

VII. The conference urges on the Government to accept the recommendations of the Vernon Committee in regard to (1) grazing fees, (2) additional sources of income for panchayats and (3) limits of compounding fees.

VIII. The conference is of the opinion that the draft Board's Standing Order is not satisfactory in some matters and urges upon the Government the need for recasting the whole standing order making the position of the panchayats clear and more secure, giving them more autonomy in matters affecting the well-being of ryots.

IX. The conference protests against the abolition of eight panchayats in the Kurnool district and hopes that they would be restored, more especially in view of the arrangements now being made for better administration of panchayats.

X. The conference considers that the continuance of the *Panchayatdars' Union* and the *Journal (Rural India)*, the organ of the Madras Forest Panchayats is necessary and urges upon the panchayats to pay the arrears due to Rural India, to continue to make substantial contributions to the Journal and the Union as otherwise the activities of the Union and the publication of the Journal would have to be stopped to the great prejudice of the panchayats.

President's Speech.

The President, in bringing the proceedings to a close, said that forest panchayats were now merely "middlemen" and their scope for safeguarding the interests of villagers was very limited. The panchayats must emerge from this status and become self-governing bodies with power to administer the forests committed to their care for the real benefit of the villagers inhabiting the areas. Representatives in the Madras Legislative Council must therefore, be asked to take steps to place these panchayats on a statutory basis. Large areas of "local forests" were still outside the panchayat scheme and they must get them transferred to the panchayat management as soon as possible. Wise use of the local forests would have a reaction on agriculture and help to improve the economic position of the ryots. With good and healthy cattle and a plentiful supply of fodder, fuel and manure, agriculture was bound to show progress. The Agricultural, Veterinary and Cooperative departments must also take an interest in the matter and collaborate with the Forest and Revenue departments to help the development of the forest panchayats on progressive and healthy lines. Much wider publicity was required to make the public and the authorities take an interest in their affairs and the provincial Forest Panchayat Union must make adequate arrangements for sustained publicity of the panchayats' work.

Mr. V. N. Kuppu Rao, M. L. C., proposed a hearty vote of thanks to the President and promised that he would do his best to help the panchayats in the Madras Legislative Council. He considered it essential that the panchayats should be placed on a statutory basis.

The President was garlanded and the conference then came to a close.

FOREST PANCHAYATS IN MADRAS. REPORT FOR 1929-30.

The Board of Revenue in its report on the administration of the Forest Panchayats in the Presidency for the period ending 30th June 1930 states:—

During the year under report there were 1,047 panchayats managing an area of 3,425.19 square miles and paying an assessment of Rs. 1,59,026-15-0 as against 1,102 panchayats managing an area of 3,444.83 square miles and paying an assessment of Rs. 1,59,493-15-0 in the previous year. The decrease in the number of panchayats is due to the clubbing of small contiguous panchayats into larger units in the interests of efficiency and economical management. The decrease in the area is due to the handing back of two reserves to the control of the Forest Department and to the dis-reservation of portions of a few others, chiefly in Guntur and Nellore districts.

WORKING OF THE PANCHAYATS

The following statement shows the number of panchayats in each district, the area managed by them and the assessment payable to Government:—

Serial number and district.	Number of panchayats.	Area in. Square miles managed by panchayats.	Lease amount.		
			Rs.	A.	P.
1. Vizagapatam	8	32.67	562	0	0
2. East Godavari	5	16.91	225	0	0
3. West Godavari	13	63.17	2,075	0	0
4. Kistna	21	98.95	2,384	0	0
5. Guntur	65	193.26	14,221	0	0
6. Kurnool	32	181.71	6,360	0	0
7. Bellary	111	483.06	12,634	0	0
8. Anantapur	98	445.22	12,302	0	0
9. Cuddapah	55	216.18	6,870	0	0
10. Nellore	168	396.30	28,463	0	0
11. Chingleput	70	112.60	10,352	4	0
12. South Arcot	78	222.46	15,654	0	0
13. Chittoor	75	318.33	9,110	0	0
14. North Arcot	96	276.07	15,585	0	0
15. Salem	43	160.52	7,731	8	0
16. Coimbatore	25	62.16	3,695	0	0
17. Trichinopoly	43	89.73	7,503	0	0
18. Madura	21	41.62	2,188	0	0
19. Ramnad	1	9.14	858	3	0
20. Tinnevely	7	0.86	254	0	0
21. South Kanara	12	3.54	...	...	...
Total ...	1,047	3,423.19	1,59,026	15	0

The work of renewing agreements was promptly attended to by Collectors and in cases where the approval of the Board was necessary, proposals were received in time in almost all the cases.

The number of cow units which grazed in panchayat forests during the year was 740,064 as against 749,332 of the previous year. These figures work out to an incidence of 2.96 acres per cow unit as against 2.9 acres during 1928-29.

The number of watchers employed by the panchayats for the protection of the areas under their control was 2,023 as against 2,092 in 1928-29. The average area which each watcher has to patrol was 1.65 square miles as against 1.70 square miles of the previous year.

INCREASE IN NUMBER OF OFFENCES

There was a large increase in the number of offences reported by the panchayats, the number being 11,297 as against 8,912 in the previous year. Nine thousand four hundred and forty one offences were compounded for a sum of Rs. 80,796-12-6 as against 7,907 offences compounded for Rs. 65,702-6-0 in the previous year. Thengarai panchayat in the Madura district was the only one empowered during the year to compound offences thus bringing the total number of panchayats enjoying legal status to 32. Most of these panchayats are reported to be exercising their powers properly and judiciously.

Out of 1,047 panchayats, the working of 135 or about 13 per cent is reported to be good. Five hundred and eighty-nine or about 56 per cent fair, 125 or about 12 per cent improving, and 198 or about 19 per cent indifferent. Last year 13 per cent was reported to be good, 56 per cent fair, 13 per cent improving and 18 per cent indifferent. Two panchayats, one in Nellore district, Thottalacheruvupalle panchayat, one in South Kanara district, Ajjarkadu Panchayat, had to be dissolved for mismanagement.

IMPROVEMENTS

During the year under report, 395 panchayats sunk new wells or repaired old ponds and wells in their areas at a cost of Rs. 31,433-15-4 as against 344 panchayats which spent Rs. 20,603-14-3 in the previous year. Two hundred and eighty-one panchayats effected other improvements such as removal of prickly pear, formation of cart tracks, construction of culverts, etc., at a cost of Rs. 10,258-7-7 as against 169 panchayats which spent Rs. 10,526-3-4 in the previous year. The large and increasing amounts spent by panchayats on improvements is a satisfactory feature of the new system. During the year under report the value of the cochineal insect as an agency for the destruction of

prickly pear came to the notice of the Board and the Board has taken up the work of eradicating prickly pear in panchayat areas by this means.

During the year under report an extent of 1,072 acres was sown with avaram, with a fair amount of success. The Board has, however, found that a much cheaper method of cultivating avaram in panchayat areas is to dibble the seeds all over the area immediately after the rains and has given instructions that this method should be followed in future. Trees planting done by panchayats has not generally been very successful though the number of trees reported to have been alive on 1st July 1930 is large (75,496).

During 1929-30, the Land Revenue Commissioner inspected 52 panchayats, as against 45 in the previous year.

The Collectors of 19 districts inspected 157 panchayats and Revenue Divisional Officers inspected 695 panchayats. Detailed instructions have recently been issued by the Board regarding the inspection of panchayats by the Revenue Divisional Officers and the Board trusts that in future the supervision of forest panchayats by the local authorities will be more effective and methodical.

The Forest Panchayat Officer inspected 163 panchayats during the period under report as against 121 in the previous year.

The touring of most of the Panchayat Deputy Tahsildars was adequate and their work satisfactory.

There were 25 Forest Panchayat Deputy Tahsildars in the previous year. A new panchayat Deputy Tahsildar has been appointed for Coimbatore and South Kanara districts and the number has thus been raised to 26. The Board submits that the working of the panchayats in the Presidency has been on the whole satisfactory.

NOTES & COMMENTS.

THE MADRAS FOREST PANCHAYATS. A successful Conference of Forest Panchayats was held in Madras on the 4th. October 1930 under the chairmanship of Mr. V. Ramadas Pantulu. The full proceedings of the Conference are published in this issue. The interest taken by the public in the Forest Panchayat movement can be judged from the fact that several well known leading men including Dewan Bahadur T. Rangachariar M.L.A., the Hon'ble Dewan Bahadur G. Narayanaswami Chettiar, Member Council of State, Mr. V. N. Kappu Rao M.L.C., and Mr. G. Harisarvothama Rao till recently a member of

the Local Legislative Council, among others attended the Conference and took part in the proceedings.

SIR T. VIJAYARAGHAVACHARIAR, K.B.E., Vice-Chairman of the Imperial Council of Agricultural Research has been elected one of the Vice-Presidents of the General Assembly of the International Institute of Agriculture, the only office falling to any part of the British Empire.

THE NEW MADRAS MINISTRY. We congratulate H. E. the Governor in having invited Dewan Bahadur B. Muniswami Nayudu, leader of the Justice Party, to form the new Ministry under the Montford Scheme. Readers of this Journal are aware of the great interest Mr. Muniswami Nayudu has taken in matters relating to Forest Panchayats and the sound advice he gave as a Member of the Committee to revise the Draft Board Standing Orders. As a Member of the Madras Legislative Council since the introduction of the Reforms, he has studied questions pertaining to it carefully. He has spoken with authority on matters relating to agriculture and forests and has done much to improve the working of the Forest Panchayats and to secure more privileges for them. A ministry with which is associated Dewan Bahadur B. Muniswami Nayudu is bound to win popular support as he is sure to carry on the administration in the best interests of the country, through his colleagues Dewan Bahadur S. Kumaraswami Reddi and Mr. P. T. Rajan. We offer our congratulations to the new ministers and venture to express the hope that during their regime, the affairs of the forest Panchayats will be sufficiently safeguarded.

A FOREST PANCHAYATDAR COMMENDED. Some time ago there was a murder in the Chittoor District, for the detection of which and for the subsequent conviction of the murderer, Venkataswami Nayudu, President of a Forest Panchayat in the Chittoor Taluk, is responsible. The Sessions Judge in referring to Venkataswami Nayudu observed as follows:—"It is both unusual and creditable that a private person on his own responsibility should undertake the investigation of a serious crime. This is a rare feature of the case." Who can deny that Forest Panchayatdars are keenly alive to their representative position and the responsibilities devolving upon them as members of the village community.

THE GROUND-NUT PEST. The increase in the area under ground-nuts in the North-Arcot and South-Arcot Districts has resulted in increasing the crop pests, especially when crops are not properly managed and kept vigorous. The weaker the crop, the more is it liable

to disease. The ground-nut trade is now threatened by the collapse of the market. Added to it, the crop is at the present moment also subject to a very serious insect pest, the hairy caterpillar which devours the leaves. The ryots having been indifferent as to the steps to be taken for eradicating the pest, Government have, we understand found it necessary to introduce the Pest Act of 1919 in these two districts.

GRAPE VINES. Mr. Sivasankaram of Penukonda Anantapur district who recently returned after a tour in Europe, has secured from Algiers several new varieties of Grape Vine. Penukonda is noted for its grapes but the vines have considerably deteriorated and yield only once a year. But the vines which Mr. Sivasankaram has brought are capable of yielding superior varieties of grapes for three seasons every year. It is to be hoped that the vine growers of Penukonda will, owing to this gift become more prosperous in the course of a few years.

A SUMMER SCHOOL. At Katpadi, in the North-Arcot District there is a school for Christians run by the Arcot American Mission. During the slack season of the year, they hold a summer school with sons of farmers over 8 years of age as pupils. The boys are put through a short agricultural course and practical instruction is given. The object of the course is to instil in the minds of the village boys the dignity of labour and to send them back to the village better equipped for their avocations. They are taught to think for themselves and to find out the reason underlying the various operations in the farm and the field. Other bodies interested in rural uplift work could follow the practical example of the American Arcot Mission and help in the dissemination of agricultural knowledge to the village folk.

THE VILLAGE TEACHER. Speaking on the Devadhar Reconstruction Trust of Malabar, Mr. R. Suryanarayana Rao of the Servants of India Society has expressed himself as follows on the role which the village teacher has to play as a Rural Welfare worker:—"In India, the village teacher occupies a place in the life of the community which is not held in any part of the world. He is the friend, philosopher and guide of the village folk. There are various departments of Government, instituted for the purpose of helping the village folk. The officers of the Health, Agricultural, Cooperative, Veterinary and even the Education department cannot but pay stray visits to villages. Who is there more competent and better fitted to continue their work from day to day and spread the knowledge which those departments have been striving to impart than the village school master?" We entirely agree

with the speaker that every endeavour should be made to fit the village school master to fill satisfactorily the position of Rural Welfare Worker and enable him to play the part he is destined to play by virtue of his position in the community. In this Presidency, the Village Panchayats and the Forest Panchayats are functioning satisfactorily and they should take hold of the village teacher and utilise him to the best advantage of the village community.

RICE DAY. Those who decry, and they are many, that too much attention is being devoted in this country to the production of rice and that efforts should be directed to the production of more valuable crops such as sugar instead, will be interested to be told of the efforts that are being made by the Italian Government to encourage the increased production and consumption of rice in that country. The object which the Italian Government had in instituting a national "Rice day" in 1928 was to reduce the country's import of wheat. On that day, special packets of rice are distributed gratis by rice-growers to charitable and educational institutions throughout the country. In addition, every inn, restaurant, boarding-house and hotel in Italy is urged to place rice on its bill of fare that day. The medical profession is also called upon to give lectures on the dietetic qualities of rice and leaflets giving recipes of various rice dishes are distributed throughout the country. Besides rice, we in India produce a variety of crops according to the seasonal conditions, facility of irrigation and nature of the soil. Within the limitations of his financial position and economic condition which operate to reduce the size of his holding, the Indian ryot does his best. But he produces far less sugar than he can, far less than he needs and has consequently to import large quantities of foreign sugar. If India should be self-sufficient in regard to the production of sugar, special efforts are required to be made. Sugar production is not a poor man's crop as we have repeatedly pointed out and the production of sugar requires financial help which should be timely and sufficient. Then the ryot can produce enough not only for home consumption but for export as well. We advocate the institution of a "Sugar day" in India on the model of the Italian "rice day" to concentrate attention on this important crop.

AGRICULTURAL DEMONSTRATION. The Madras Agricultural Department has evinced practical wisdom in making a departure in the method of carrying out demonstrations. Hitherto the demonstrators were left severely to themselves and there has not been effective supervision over them and their work with the result that their work

has become haphazard and agriculturists have lost confidence in the demonstrations conducted by them and their ability to do anything practical in the way of improvements. We understand that in the Tanjore District, the Department of Agriculture has decided to concentrate agricultural demonstration in four or five centres in each Taluk so that the work of the Demonstrators may be carried on more efficiently. The demonstrator will visit every month selected village centres which in course of time will become fresh centres from which will spread the agricultural improvements to other villages and when the ryots of those villages have understood the improvements demonstrated, concentration of work will be shifted to other centres. So far 53 important villages have been chosen for carrying out the new scheme.

AN INTERESTING RURAL EXPERIMENT. In order to co-ordinate the efforts of the various Government Departments and non-official organisations engaged in rural work, a Rural Development Board, of the type suggested by Mr. K. T. Paul, in his minutes of dissent in the Townsend Committee's Report, was formed in Pudukottah State last April.

It was resolved at the first meeting of the Board that arrangements should be made to train a batch of young men, imbued with a genuine zeal for rural service, to live and work among the villagers as their "guide, philosopher and friend". The idea was primarily suggested by Mr. F. L. Brayne's experiment at Gurgaon in the Punjab.

Rao Sahib S. Dandapani Iyer, who has come to Pudukottah in connexion with the census work, has been entrusted with the working out of the "Village Guide Scheme." Twenty-two teachers and eight others were provisionally selected for training, and each was required to conduct independently an economic survey of a village. Their reports are now being scrutinised, and it is expected that about two dozen men will be selected for proper "guide" training. They will be required to submit to strict discipline during the training period, and the school will be run on residential lines and the training period will probably be six months.

After training the guides will, it is understood be placed in charge of the panchayats, the cooperative societies and the school. They will also be required to carry out the instructions of the touring Departmental Inspectors. Under present conditions, the Inspectors cannot stay in a place to see that the villagers actually follow the advice given them, and so much of their work is lost.

The village guides are required to identify themselves with the interests of the villagers, and to demonstrate to them the beneficial re-

sults of applying the knowledge gained from modern scientific research and will have to work with real zeal for rural uplift.

The enterprising little state of Pudukkottah has to be congratulated on starting this experiment the result of which will be eagerly watched.

Institutions Working for Village Uplift.

Name	Address
1. Poona Self-Government Institute,	Shukrawar Peth, Poona City.
2. Vidarbha Gram-Panchayat Sangha,	Itki, Taluk Daryapur Distt, Amraoti. (Berar).
3. Gram Swarajya Sangh,	Kholkute's Wada, Mahal, Nagpur.
4. All-India Local Bodies Association,	Kesari Office, Poona.
5. Vellore Mission,	Madras Presidency.
6. Moga Mission,	Moga, Punjab
7. Shantiniketan,	Bolpur, Bengal.

REVIEWS AND NOTICES.

Year Book of Agriculture 1930. United States Department of Agriculture.

We have again the pleasure of noticing the year book of agriculture issued by the United States Department of Agriculture. Like those issued for the three preceeding years, the Year Book under notice brings together under one cover a great variety of recent scientific, technical and economic information, in short popularly written articles, supplemented by agricultural maps and statistical tables. All the contributors are members of the Department of Agriculture, experts in their respective fields and for this reason the articles though brief do not lack scientific precision and authority. The primary object of the publication is to facilitate practical application of the continuously increasing field of scientific knowledge and the readers get at a glance what is being done in all branches of agricultural research and farm technique and the book admirably serves the purpose of a comprehensive chronicle of contemporary progress in agricultural science and practice, in fact a general picture of the agricultural industry in all its principal phases. While many subjects are dealt with in broad outline rather than in minute details, there should be no difficulty in getting more detailed information through the Department or from other sources.

Practical Lessons in Elementary Science and Hygiene for class IV and Forms I to III in Tamil By M. S. Subramanya Ayyar, Asst. Master Hindu Secondary School, Veeravanallur 1929. A. R. V. Press, Trivandrum.

The author who is a teacher, has a thorough grasp of the subject with which he deals. He has produced a graduated series of suitable text books for use in primary and secondary schools. His method of treatment, especially in the lessons in Biology, Hygiene, and Botany is satisfactory. The illustrations employed are practical and the experiments suggested are easy. The books are written in simple Tamil and the lessons are graduated and well arranged: and should stimulate in the minds of pupils a desire for nature study. We heartily commend the books for use in primary and secondary schools.

Veda Vyasas in Tamil. Published by K. Venkata Rao, Editor the "Indian", Adamankotah, Salem Dt. 1930. Printed at Thirunavukkarasu Press.

The greatness of Sree Madwa Charya and his religion are described in this pamphlet. A short account of Sriman Madwa Siddantha Onnahini Sabha is also given and the pamphlet closes with an appeal to Madwas to wake up and settle differences among them.

Life of Gokhale in Tamil. By M.S. Rajagoapala Ayyar, B.A.L.T Asst. Master L. M. Fabricius Secondary School, Puraswakkam. Madras, Coomaraswami Nayudu and Sons, Madras 1929.

The life and career of this great son of India are ably described in all essential details in this little book, and in good idiomatic Tamil. The book should prove useful as a suitable book for nondetailed study in High Schools. The services of Gokhale to the country are well brought out in the book. His valuable work in the Imperial Legislative Council and on the Public Service Commission are well set out.

ஸ்வாமி விவேகா சத்தரின் அமுது நெய்திகள்.

Translated and published by K. Venkata Rao Editor the "Indian", Adamankotah Salem Dt., Tirunavukkarasu Press 1930.

The translation is accurate. The Tamil employed is simple and idiomatic. The sayings of the great Swamiji should be read by every one who wants to know the Soul of India and the Hindu ideal of life. This book is particularly useful to the Tamil speaking people.

Profitable Industries. By an Industrial expert (Industry Book Depot, Keshub Bhavan, 22 Shambazaar Road, Calcutta)

Owing to the untiring industry and enterprise of the modern manufacturer and salesman and the insidious campaign of the ubiquitous commercial traveller and the manufacturer's agent, we have come to feel the need in our daily lives of numerous small articles for which former generations of Indians had no need. Their wants were amply satisfied by numerous small industries which, however, owing to a change in the conditions of life and taste in the Indians have decayed. But the new articles which the country wants are not manufactured although many of the articles can be made in our country with some practical training by utilising the raw materials available. Within the space of 118 pages, the author of this little book has given a detailed description of small industries for the manufacture of the articles of our daily needs which do not require much capital, nor highly technical knowledge. The articles which the author has selected do not complete the list of our daily needs and the number of small industries which are capable of being conducted successfully are many. The author has succeeded in indicating in the present booklet some lines of developments. We commend the publication to the careful study of would be small capitalists and manufacturers.

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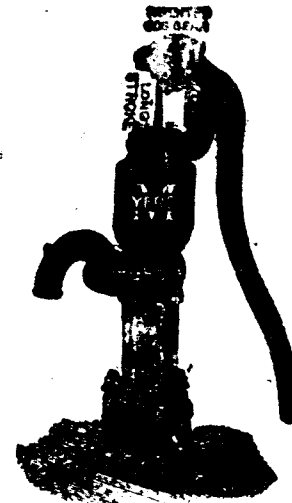
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