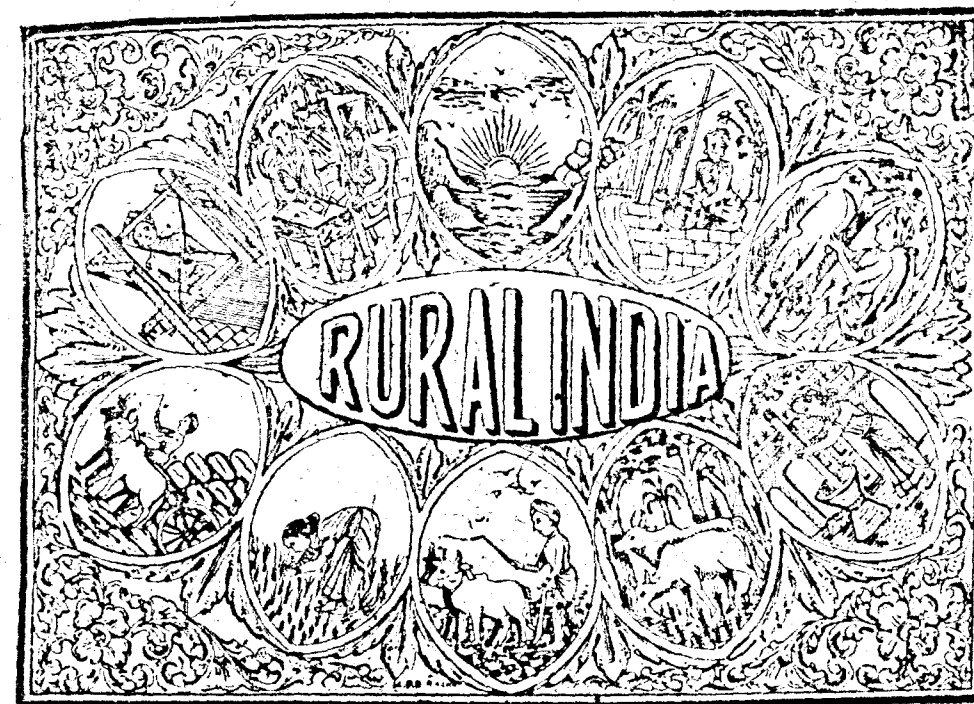




JOURNAL OF THE MADRAS FOREST PANCHAYATS.

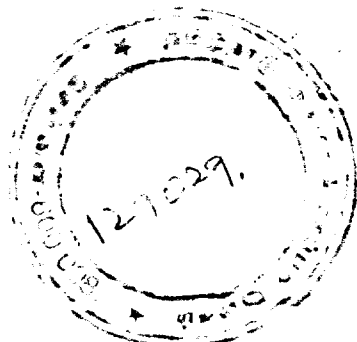
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RURAL INDIA

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November, 1930.

No. 11.

"KONGUNAD"—THE HOME OF TWO WELL KNOWN BREEDS OF SOUTH INDIAN CATTLE.

By the Editor.



COIMBATORE IS ONE OF THE DISTRICTS WHICH
supplies the draught cattle of South India. It is the
breeding and rearing area of two well known breeds of
cattle namely (1) Mahadeswara Betta or Alambadi and
(2) Kangayam.

ALAMBADI.

This breed derives its name from its market Mahadeswara Betta, Kollegal Taluk, where two cattle fairs are held in February and in October at which cattle of this description are mostly brought for sale. The breed is also locally known as 'Betsal' or Cauvery breed, from its home on the hills flanking the Cauvery. A more common name by which the breed is known outside the district, is "Alambadi" a village on the bank of the Cauvery. Probably the name is a corruption of "Lambadi", meaning, cattle bred in the jungles, not in the villages. In the markets of Coimbatore the name generally applied to the cattle of the Alambadi type, is "Malai-madu". These cattle are a variety of the larger Mysore cattle, "Doddanna". They are not fast trotters but are suitable for heavy draught. The chief habitat of this breed of cattle is in the Kankanahalli Taluk of the Bangalore District and the northern Taluks of Coimbatore and Salem Districts, which are divided from Mysore by the river Cauvery. These areas comprise wide expanse of forest lands which provide abundant pasture and extensive roaming ground. The tracts are stony in elevations and humid in the valleys. The Cauvery flows in these regions on lands which while too deep for purposes of irrigation yet afford cattle a perennial supply of water during the months when the country becomes parched up and thirsty.

KANGAYAM.

This breed are also known by the names of *Konganad*, *Kongu* and *Kangayam*, after the Taluk of Kangayam. These cattle are bred in the southern and south eastern Taluks of Coimbatore. There are two varieties of the Kongu cattle, a large and a small. The smaller are more numerous in the Kangayam, Dharapuram, Udumalapet, Pollachi, Palladam and Erode Taluks, while the larger sized variety are to be found in Karur, Aravakurichi and Dindukal Taluks. Breeding, however, centres round the Kangayam division of the Dharapuram Taluk. The lighter soils which are usually shallow with uncertain rainfall but sufficient to retain enough moisture for pasture for a considerable time are the most favoured for breeding and rearing. This is usually red loam full of canker gravel known as "Odaijelli". Such soils are known to be cool and even though shallow are retentive of moisture while the calcareous substratum is excellent for the formation of bone and sweetness of pasture. In the tracts mentioned above, the rainfall is distributed throughout the year and is precarious. Cultivation entirely depends upon well irrigation. Cultivation of dry lands is an uncertain factor, but the breeding of cattle is a certain source of income to the ryot. The Konganadu or Kongu breed should not be confused with the celebrated Kangayam breed which are not the common cattle of Kangayam but are the property of large breeders like the Pattagar of Palayyakottai and his family, the village munsiff of Kodvur and a few others, who maintain large numbers of cows and bullocks solely for the purpose of breeding as a business. The Pattagar of Palayyakottai is the largest breeder and in his herd may be seen the breed in its purest form. The reason is that the Pattagar who is an enlightened breeder selects proper sires and dams. The young stock is carefully reared with the result that they attain their development scarcely to be met with among cattle of the same breed in other parts of the District. The Pattagar maintains for the purpose of breeding a considerable area of permanent pasture lands. In his fenced enclosures, he manages to separate the herds of different ages and sexes, the heifers in one heard, the young bulls in another, the cows in a third and so on. The object is to keep the breed pure by using sires only from his own herd. There is not another landholder in the whole of India who pays so much attention, or carries out breeding on such systematic lines as the Pattagar and Coimbatore is justly proud of the development of animal husbandry on indigenous lines.

Both varieties of the breed, i.e., the large and the small ones are strong and active with compact bodies and short well-set legs. In the larger variety, the horns are usually longer and of different shapes to those of the small. They curve out wards and almost complete a circle at the point where they approach the tips and for a distance of three or four inches have a sharp backward curve. The prevailing colour is white. The Pattagar is the breeder of the smaller variety whose usual colour is either white or gray and white. These are of medium size standing from twelve to thirteen hands in height and weighing about 500 pounds.

The cows of this breed are fairly good milkers. and are preferred on account of their well-set frame.

If a ryot owns a garden, his cattle are kept in it, the cows alone being kept in the house. If in addition to a garden he also owns dry lands, the cattle are kept on these lands both day and night particularly if the dry lands happen to be black-cotton lands, which are said to be cooling. The belief among ryots is that red soil is heating for cattle. The cattle get hardened to sun and rain by being kept in open fields like this. As it is not customary to provide them shelter, the cattle are protected against winds by screens of bamboo mats and branches of trees which are formed into a pen.

The pens are moved at intervals of one or two days and in this way the whole field gets manured. Some ryots in Kangayam tract reserve portions of their holdings for grazing on which *Kolakattai* grass (*Fennisetum Cenchroides*) is grown. There is also the practice of growing either cholam or kambu, chiefly the former under wells in February and March for fodder. This is called *adar* or closely sown cholam. The cholam is cut before flowering and stored for use during the hot weather. Cholam straw is a favourite fodder of the Coimbatore ryots, not so much kambu. Paddy and ragy straw is also used but not in preference to cholam straw. The cholam stacks that dot the black-cotton tracks of Udumalapet and all gardens are a familiar feature. The ordinary practice is to grow a cholam crop both for fodder and grain under wells.

In Coimbatore, all the agricultural conditions and soils are represented—black-cotton soil, red or light soils, well irrigation and wet paddy cultivation under rivers and channels. Black cotton soils require heavy cattle to work them. Red and lighter soils require hardy, quick moving cattle. Such soils are not so retentive of moisture as black soils and sowing has to be done as quickly as possible. Cultivation

under wells where bullock power is used for lifting water requires medium sized, strong well-built bullocks, particularly if the wells are deep, and Coimbatore produces the cattle suited for these varying agricultural conditions.

THE USE OF SLIDES IN ADULT EDUCATION. AN EXPERIMENT.

By A. Appadorai, M. A., L. T., Research Fellow,
Madras University.



HERE ARE NOW A LARGE NUMBER OF YOUNG people in India who are anxious to render social service. This desire has come to them partly through reading of what is being done by the different social service leagues and partly because they have themselves observed the sad conditions under which many of their fellow-countrymen live. The best work will be done by those who are moved by a sincere sympathy for their less fortunate brethren and it is only this which will keep alive the desire to work, through the many discouragements which must necessarily befall the social worker in the course of his work.

Although the wish to serve is the first thing necessary, the social worker must also learn something about the methods of work, and the order of their importance. It will generally be admitted that adult education is a prime necessity particularly in our villages and further that this branch of social service is specially in need of the spontaneous and loving services of voluntary workers. Burkeley says, "The initiative for any successful movement towards adult education must come in India as elsewhere from voluntary agencies and unless they take a leading part in its control, such a movement is not likely to prosper." The following notes are intended for those who wish to take up such work and are the result of some experience gained by the inmates of the Sri Ramakrishna Students' Home, Madras, in an attempt at adult education through lantern lectures.

Every Saturday night from 8 to 9-30 P.M., one of the senior students of the Home gives a discourse, illustrated by lantern slides, on some interesting and useful topic. These discourses are arranged for the benefit of the illiterate people who live in the neighbourhood of the Home, mainly the washerman and the potter communities. The hour and the subject of the discourse are intimated to them on the previous evening by a few students, who go

to see them in their homes and talk briefly about the subject of the coming discourse, and invite them to attend it. The next evening, when they turn up, they are received in a homely way, so as to create a cheerful atmosphere. The discourse itself is given in colloquial Tamil, which is easily understood by them, and as already remarked, illustrated by lantern slides, in the absence of which suitable pictures are projected on the screen with the help of a Radioptican. At the end of the discourse, those who attend are generally treated to light refreshments of "Sundal" and sugar candy.

The subjects on which discourses were given, and the approximate number of people, including women, who attended during the last year are given below:—

Ist Term.

No.	Subject.	No. attended.	Remarks.
1.	How students live in the Home	40	
2.	Life of Sri Rama-krishna.	50	
3.	Hookworm	40	
4.	Cholera.	30	
5.	The Ramayana-Part I	60	
6.	The water we use i. e. Hygienic way of living.	70	
7.	Malaria.	70	
8.	The Ramayana Part-II	200	

II Term.

9.	The Ramayana Part-III	200	
10.	Our religion in other lands	200	By Rao Bahadur T. S. Subramania Iyer, M.A.
11.	The Ramayana Part-IV	200	
12.	National health	250	Moving pictures by Dr. Lakshmipathy.
13.	The Ramayanam Part-V	200	
14.	Life in other lands	150	N. Subramania Iyer, M. A.
15.	The Ramayana Part-VI	200	*

*Serial slides of a satisfactory nature on the Hindu epics are not available for sale at present. This however did not prove an insuperable difficulty. Two enthusiastic members of the staff set about the task in earnest and had the necessary slides prepared in the Home itself.

About a hundred have been prepared to illustrate the Ramayana, to provide matter for nearly six discourses. Similar slides have also been prepared to illustrate the "Tiruvilaiyadal Puranam".

If the Social Worker knows how to prepare his own slides, it will prove an invaluable accomplishment. The ready made slides that can be purchased cannot be expected to suit the requirements of every locality, every situation and every audience. Therefore one who is earnest in rendering effective service in this direction, must not only equip himself with a lantern and its accessories but also with a photographic camera, which must accompany him in his lecture tours. Whenever there is an opportunity he must snap a photo with a view to convert it into a slide. Suitable pictures can also be copied from illustrated Books and Journals. The making of slides involves no greater difficulty than the printing of photos on paper. It will prove a very useful and interesting hobby. Besides, a small outlay in the beginning will save a large investment on the purchase of slides, for the cost of making our own slides is nothing as compared with the prices we have to pay for ready-made ones.

Such discourses obviously, do not help in making people literate, able to read and write, which probably is the main aim in Elementary Adult Education-and they are not, in this case, intended for that purpose: there is no special section attached to the Home which may be called an Adult School, and it is doubtful whether the term Adult Education itself can properly be applied to these activities: but they do help in imparting ideas in matters of practical value, Hygiene, evils of drinking, etc., and in morality and religion, as illustrated by the lives of Ancient Heroes and Sages etc., and these may indirectly stimulate them to learn to read and write.

I have however placed these facts before the reader because they appear to give some useful hints in solving the problem of securing and maintaining a good attendance in an ordinary Adult school. The use of magic lantern slides provides an attraction in the early stages. The attendance record shows that what most appeals to them is, the representation *through slides of the stories from Epics*, which they might partly know beforehand, but not correctly and they take delight in seeing in pictures the activities of those heroes whom they have learnt to like; and the interesting verbal descriptions which accompany are better liked and listened to if they are given in the colloquial vernacular.

Story telling, however, is not the main end of such discourses. The slides illustrative of the great Hindu Epics, our experience shows attract the audience to the place of instruction. Once the habit of willing attendance has been created in them, we may give them instruction in other subjects, which are perhaps more directly useful to

them, such as topics on health, on geography, etc. The record of attendance gives us valuable guidance in this direction. In the first term, when we had not given them a taste of the Ramayana slides, the attendance was by no means encouraging.

The boys who went to invite them were given a curt reply by many "It is only to see those worms we suppose"(1); But after we had begun the series of Ramayana slides, even topics of health like Malaria attracted a better audience: the attendance generally increased: we were glad that the use of the Ramayana slides, which was the novel feature in the experiment had well served its purpose.

While discourses were usually given by our students an occasional outsider was most welcome to the audience. moving pictures were of course very popular. Again receiving the people kindly and treating them with some light refreshments has a good effect and those who serve and those who are served feel cheerful and are drawn closer together day by day.

These are only a few suggestions from the experience gained in the Home and their value for others engaged in similar work is a matter for experiment suited to the conditions of each particular locality.

(1) This interesting reply was given when the boys went to invite them for the lecture, which followed the one on "Hook-worm".

THE MADRAS FOREST PANCHAYATS.

Last month we published the full text of the report of the Board of Revenue on the administration of the Forest Panchayats for the period ending 30th June 1930 (1929-30). We now propose to deal with the salient points in the Board's report.

x x x x x x

There were 1047 Panchayats in the year managing an area of 3425.19 square miles against 1102 Panchayats in the previous year managing an area of 3444.83 square miles or a decrease of 55 in the number of Panchayats with consequent decrease of 19.64 square miles in the area under their management. There was also a reduction of Rs. 467 in the assessment payable by them, the figures for the year under report as compared with the previous year being Rs. 159026-15-0 and Rs. 159493-15-0 respectively. The decrease in the number of Panchayats is due to the clubbing of small contiguous blocks into large units in the interests of efficiency and economical management. It is stated that the decrease in the area

is due to the handing back of two reserves to the control of the Forest Department and to the des-reservation of portions of certain reserves chiefly in Guntur and Nellore Districts. To what Districts the two reserves handed over to the Forest Department relate is not stated in the report nor are the circumstances under which it was found necessary or desirable to hand back Panchayat Forests to the Forest Department mentioned in the report. Was the initial handing over of these reserves to Panchayat management a mistake? We are only left to guess the reasons for this step.

x x x x x x

Forest Panchayats are classified by the Board of Revenue as good, fair and indifferent and only 130 out of the total of 1047 Panchayats are reported to be good. We have no means of knowing on what data so few only as 130 Panchayats are able to give a good account of themselves. That the remaining Panchayats do not come up to the standard does not reflect credit on the initial organisation. It would have been more useful if information had been given in the Board's report as to the causes which have operated to have kept so many Panchayats below the line of efficiency and the circumstances under which some Panchayats had to be dissolved for mismanagement.

x x x x x x

It is satisfactory to learn that large and increasing amounts have been spent by Panchayats on improvements such as sinking new wells, repairing old ponds and wells, removal of prickly pear, formation of cart tracks, construction of culverts etc., at a total cost of Rs. 41692-6-0. If the lease amounts levied on the Panchayats are not as heavy as they are and if there had been sufficient surplus funds left to accumulate in the hands of Panchayats after meeting the necessary charges of management they would certainly have spent more on permanent improvements. This is an aspect of Forest Panchayats management which deserves the careful consideration of Government as most of the Panchayat Forests were in a degraded condition when they were handed over to Panchayat management and worked at a loss to Government.

x x x x x x

It is stated that the cochineal insect as an agent for the destruction of prickly-pear is being experimented upon. Sometime ago, we were told that Arsenic Pentoxide—a poison—was used under the direction of the Board of Revenue for this purpose. We are not told what was the result of using this poison, financially and otherwise.

It is to be hoped that future reports will give fuller particulars in this matter. We have grave misgivings as to the wisdom of using the cochineal insect for the eradication of the pest.

x x x x x x

A few Panchayats are stated to be enjoying legal status. Lest our readers mistake the expression 'legal status' as implying that some Panchayats have been declared to be Statutory bodies under a legal enactment as prayed for in successive Conferences of Forest Panchayats, we hasten to give the information that what is sought to be conveyed by the expression is that some Panchayats have been empowered to compound offences committed in the Forest Panchayat areas. Only 32 Panchayats have been so empowered, not even the 135 Panchayats which are reported to be good. During the year under report only one Panchayat was so empowered. The power to compound is conferred upon all forest officers under the Forest Act and there are other powers which persons appointed to discharge any of the Forest officers' duties are automatically empowered with. It would have been something if at least the 32 Panchayats which are spoken of as enjoying legal status have been invested with all the powers of a forest officer within the Panchayat areas.

POVERTY AND INEFFICIENCY.

Poverty leads to disease as the result of deficient nutrition and when they co-exist, the workman, be he an industrial labourer or an agricultural farmer, becomes inefficient.

The outstanding feature of India's economic life is the abject poverty of her people or as stated in the statement exhibiting the Moral and Material Progress and Condition in British India in 1927-28 quoted by Dr. Rajani Kanta Das M. Sc., Ph. D. in the pages of the Modern Review, there is dangerous poverty in Indian Villages, that is poverty of such a kind that those subject to it live on the very margin of subsistence. According to certain statistics compiled by a recent writer on the subject of food and population, the *per capita* food supply in India as indicated by the yield of the principal crops amounts to 83 million Calories instead of 1.27 million Calories as required by the human body. Put in other words, the average annual total of grains available for food from 1900 to 1922 was estimated to be 48.7 million tons as compared with 81 million tons required for the population. In other words, food production in India falls short of actual requirements by more than one third, leading to the conclusion that Indian peoples are underfed. Poverty which is the cause of insufficient nutrition or starvation results in diseases, the most common and destructive of which is Malaria.

According to the Statement exhibiting the moral and material Progress and Conditions in India in 1927-28 referred to above "No part of India is free from this scourge and the number of days of work which are lost every year on this account must run into many millions. Not only the actual days lost are to be counted but the weakening effects of malaria on the human system must also be taken into consideration for it saps the energy and reduces the efficiency of its victims". That the effect of starvation or insufficient nutrition is reflected in the low vitality of the people can be seen from the circumstance that as stated by the All India Conference of Medical Research workers the percentage of infants born in India who reach a wage earning age is about 50, and as compared with European Countries, *e.g.* England & Wales, France and Germany, the death rate in India is about twice as great and the average length of life is about one half as much in India. There has been no improvement in the average length of life among the people since 1881, while on the other hand there has been a small set back. In other countries during the same period, there has been a decided increase in the average life. During the last generation, the death rate has declined in most European countries but it has remained stationary or even slightly increased in India. The large death rate is not the whole story. We agree with Dr. Rajani Kanta Das that while the number of people who die of starvation and disease is large enough the number of those who suffer from insufficient nutrition and bad sanitation must be much larger than those who succumb. They must perforce drag on their lives in broken health and spirit to the detriment of the wealth and welfare of the nation.

IMPROVING THE VILLAGES.

Speaking recently at a meeting of the National Christian Council at Poona on the subject of education suited to the villagers and capable of bettering their material and moral conditions, the Bishop of Dornakal, made the following practical suggestion: "While the present movement towards the cities cannot be stopped, it is an undoubted fact that a large majority of the population still remain in the village and the question resolves itself to making the village attractive enough for the ordinary boy who receives an elementary education." The Bishop advocated (1) provision of better sanitation and medical help for all villages; in other words making the village attractive from the point of view of health. (2) provision of facilities in the village for the men and women to learn a decent independent livelihood thereby obtaining land for cultivation where possible, teaching

of cottage industries and giving Manual training, formation of Co-operative Societies and Banks to provide capital for setting up industries, for buying lands or building houses, for the purchase of raw materials, for co-operative marketing of the finished products and for marketing agricultural produce at rates most advantageous to the producer (3) provision for recreation in the village, games, music, drama, (4) education of the adults and the illiterates by means of night schools, lantern lectures on sanitation, and cottage industries, such as bee-keeping and poultry raising.

We have always maintained that the village school teacher is properly selected and trained should and could take an important part in village work, especially village medical help where medical relief is not easily procurable. This would involve the giving of elementary training to select teachers in the use of a few simple remedies, supplying such trained men with a small stock of these remedies with facilities for replenishing the stock.

For this purpose a group of villages within an area of five miles from a rural dispensary may be formed into a circle under the supervision of the medical officer in charge of a rural dispensary whose duty it should be to train the selected teacher within his circle and to see to the supply of the stock of medicines on indent, on a scale to be fixed by the Taluk Board.

THE AGRICULTURAL DEMONSTRATORS.

If agricultural improvements should reach the ryots and prove effective they must be practically carried out in the ryots' fields and surroundings and the merit of the improvement demonstrated to them beyond doubt. In this respect great responsibility devolves upon the demonstrators who in several cases have failed to realise their unique position. They are often satisfied and perhaps the Department is also satisfied if they show to their credit a number of visits to villages and the sale of improved ploughs. They must constantly keep before them their proper position in the agricultural economy of the country; for they are the apostles of change, change for the better in the agricultural practices of the country. Mr. Hilson, the Director of Agriculture did well to stress this aspect of the agricultural demonstrator's role on the occasion of presiding over the Conference of the Agricultural students' Union at Coimbatore. He said:—

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The agricultural demonstrator is in a position which is at once honourable, responsible and difficult. It is honourable because he is as it were, in the fore-front of the battle which we are waging to improve the conditions of agriculture in this presidency. The rest of the department acts as a sort of reserve, the base of operations, they render assistance and send reinforcements and they supply the demonstrator with ammunition. The demonstrator himself is in the exposed position in the front where if there are any going, he is most likely to be hit. His position is responsible because we rely upon him to interpret to the cultivator results which we obtain in our research work. His position is difficult because he goes about as an apostle of change. The human animal wherever you find him, is very much a creature of habits. And the man who comes along with the proposal to break this habit has a certain amount of initial difficulty to overcome. On the other hand, the ryot is a man of many sided business.

He is not just doing one thing. He keeps cattle. He has to feed them. He has to house them. He has to look after their health. Now that being the position of the cultivator, the man that can look after his cattle, manuring, his land and crops, possesses most opportunity for getting into touch with him and gaining his confidence. Therefore the man who knows best about these, when the cultivator comes to him and tells him that his crop has had a disease, the man who can inform him what to do and give him "first-aid" is much more likely to gain his confidence.

And if the Agricultural Demonstrator should satisfactorily function, he needs to be equally many sided in his equipment and interest and capable of helping the ryot in respect of his business in all its varied activities.

NOTES AND COMMENTS.

PANCHAYAT FORESTS:- Their value as grass lands.

The importance of grass lands in Indian Agriculture needs no emphasising and with the spread of knowledge of scientific agriculture grass lands are bound to receive in future their due share of importance. With the increase of cultivation, village commons which in the past provided sufficient pasture for the village cattle have become very much restricted. And as the Indian ryot has not yet come to follow to any appreciable extent, the growing of fodder for his cattle, the importance of Panchayat Forests which a far seeing Government have established in this Presidency, provide ready made pasture lands, which if well managed by the villagers and handled by Government

are destined to play a great part in the rural economy of the country. To get the best out of these Panchayat Forests and to make them fit to provide the needs of the village cattle in the matter of grazing, a survey of the Panchayat grass areas should be undertaken. Experiments in the Central Provinces an account of which is given by Mr. D. N. Metha B. A. (Oxon) F. L. S. and Mr. B. B. Daver L. A. G., Economic Botanist and Asst. Economic Botanist respectively, Central Provinces (Agricultural Journal of India, Vol. XXV part—III) afford sufficient justification of the value of such survey and leads to the conclusion that the yield and the quality of the herbage of many of our grass lands can be easily and perceptibly improved if small areas are systematically taken in hand and seeded down and brought under efficient control. Panchayat Forests vary according to soil, climate etc., and while general directions for management of these forests as grass lands may be useful, it is obvious that unless a survey of the condition of each forest as typical grass areas is undertaken one cannot hope to obtain the best results.

INDIAN AND BURMAH RICE AND EUROPEAN MARKETS.

Italian rice competes with Indian and Burmah rice in the European markets. Though not intrinsically superior to the average run of Indian rices and doubtless inferior to the best varieties of Indian rice, Italian rices command a higher price in Europe because they are scientifically graded and attractive in appearance. At the present time, Italy is by the largest producer of rice in Europe and although her contribution to the world output only amounts to 1/200th, the quantity of the paddy and the high nutritive value and fine appearance of dry-dressed Italian rice places the crop among the very best in the market. The same is the case with American rices which fetch higher prices than Indian and Burmah rices in the European market not by virtue of any intrinsic superiority but because they are scientifically graded and attractively packed. Indian growers and exporters of Indian rice have to take note of these facts.

THE NEW MADRAS MINISTRY—their portfolios.

The Chief Minister, the Hon'ble Dewan Bahadur B. Muniswami Nayudu will be in charge of Local Self Government, Medical, Public health, and Hindu Religious Endowments. The Second Minister, the Hon'ble Mr. P.T. Rajan will be in charge of Agriculture, Co-operation, Registration and Civil works (transferred). The third Minister, the Hon'ble Dewan Bahadur S. Kumaraswami Reddiar will have charge of the portfolios of Education, Excise and Industries.

LAND IMPROVEMENTS LOANS ACT. In regard to advance to cultivators under the Land Improvements Loans Act, the Madras Government have decided that interest will be charged at $6\frac{1}{4}$ per cent on loans disbursed upto the end of March 1931. In respect of loans to be sanctioned on or after 1st April 1931, the rate of interest will be $7\frac{1}{2}$ per cent.

AGRICULTURAL WORKERS FOR THE AGENCY TRACTS. The Government of Madras have sanctioned the deputation of six students for three years to the Agricultural College, Coimbatore, with scholarships of Rs 25, each per mensem and two students *per annum* in subsequent years. The candidates should as far as possible be men domiciled in the agency tracts.

THE LATE Mr. V. N. KUPPU RAO.

We much regret to record the death of Mr. V. N. Kuppu Rao M. L. C., a well known advocate of Madras. He was elected to represent the non-Muhammadan rural constituency of the North-Arcot District. It will be remembered that at the recent Conference of Forest Panchayats which was held at Mylapore, Madras, he was elected as one of the five members of a Committee to prepare a Draft Bill for constituting Forest Panchayats as legal bodies under an act of the Legislature. Mr. Kuppu Rao was a President of a village Panchayat of Vallar, his native village, in the North Arcot District and in that capacity took great interest in the working of that Panchayat. He was keenly interested in all matters affecting the welfare of the rural folk. His death is a distinct loss to the District he represented. We offer our sincere condolence to the members of his family.

"THE VILLAGE PANCHAYAT." We are glad that the Madras Provincial Cooperative Union has undertaken to publish the Village Panchayat Bulletin which was formerly edited and published by the Registrar-General of Panchayats and which ceased to exist some months ago. The first issue of the "Village Panchayat"—the successor of the Village Panchayat Bulletin—is a well got up number. The Madras Village Panchayat Act XV of 1920 is now displaced by the Local Board's Act as amended by Act XI of 1930 and Panchayats formed under the old Act, will now function under the Local Board's Amendment Act. Mr. T. G. Rutherford C. S. I., I. C. S., writes an informing article on the working of Panchayats under the Local Board's Amendment Act. The circulars of the Registrar General of Panchayats are also published in the issue. We have every hope

under the able editorship of Mr. G. Harisarvothama Rao, M. A., our contemporary which appears under new auspices and in a new environment will have a long, useful and successful career and contribute to the ultimate establishment of the Village Panchayats "Those little republics of old" as the unit of Local Self Government in this country.

SOME SPECIAL TYPES OF CO-OPERATIVE SOCIETIES: There is no limit to the application of the co-operative principle in the attainment of objects conducive to the common good of the village communities. Travancore and Cochin have evidently the genius and capacity to develop certain special types of Co-operative Societies. For instance, there are societies for arbitration, for running schools and hospitals, for taking agricultural land on lease, labour societies doing contract work, weaving societies etc. In Cochin, there are Students' stationery Societies which are stated to be more and more popular among the student population.

REVIEWS AND NOTICES.

THE DAWN—A FORTNIGHTLY JOURNAL INTERPRETING THE ANCIENT WISDOM AND THE NEW AGE.

We have received the opening issue of this new fortnightly journal the main object of which is stated to be to spread Sadhu Viswani's message interpreting Indian culture. It will publish reports of the sadhu's lectures, discourses and talks and record his activities besides publishing articles from his pen and from persons interested in the higher thought and life of East and West. The Journal will also it is stated form the medium for study of the religion of the spirit as reflected in the lives and teachings of Rishis, mystics, sages, and saints, and in the many scriptures of humanity. In short as we gather from the Editorial Foreward, the new periodical will endeavour to interpret ancient idealism in the light of Modern Science. The object of this new venture in Indian periodical Journalism is indeed laudable and we wish our young contemporary all success.

THE SETHU AND RAMESWARAM. by N. Vanamamalai Pillai (Treasurer, Rameswaram Devasthanam—Published by V. Narayanan & Bros., Rameswaram, price Rs. 2—12—0) As stated in the Foreward by Dewan Bahadur Sir C. V. Kumaraswami Sastri till recently a Judge of Madras High Court, to the devout Hindus there are no holier places of the Rameswaram and Setu blessed by the sacred associations with

Sree Ramaachandra, the Avatar. The author who as the Treasurer of the Rameswaram Devasthanam has intimate knowledge of the traditional origin of the shrine and its history and the holy associations connected with it, has given very interesting information about the temple of Rameswaram and the holy Setu and its hereditary guardians the Setupathis of Ramnad. All the information which the pilgrim to the holyshrine needs such as the route to be taken, sights to be seen, baths to be taken are all set forth accurately. The chapter dealing with the typography of the temple, the artistic design, the architectural beauties and the sculptures for which the temple is remarkable are particularly interesting and valuable. In an appendix are gathered together passages with English translations from the Vedas, the smriti itihisas, puranas etc. as to the antiquity and importance of the holy shrine. Apart from its value to the antiquarian and student of South Indian History, the perusal of the book under notice as well put by S. r C. V. Kumaraswami Sastri should particularly appeal and afford restful reading in an age when the bitterness and strife about small things are obscuring the larger issues of life.

"INDIA" Edited by D. R. Bhandarkar M. A., Ph. D., F. A. S. B., Carmichael Professor of Ancient Indian History and Culture, University of Calcutta. The American Academy of Political and Social Science, Philadelphia, has published a volume entitled "India" in the Annals of the Institute. It deals with Indian problems under the heading (1) Government and Politics (2) Economic Problems (3) Education and Journalism (4) Social problems. The chapters under the several headings are contributed by eminent and well informed men, Europeans and Indians who have paid special attention to the subjects on which they have written. The book presents a fair and useful picture of the state of things and indicates not only the future line of progress but also voices forth the aspirations of the Indians. Though some of the chapters are confined more to the provinces in which the writers have served for a long time, the book is of a general character and dwells on aspects of the problems as applicable to the Indian condition as a whole. The volume has been apparently intended for the instruction of the American people. Still the information contained in it can be considered as presenting a true picture of Indian affairs. The publication is an exceedingly useful one and ought to be in the hands of any westerner who desires to know anything of India and its administrative and other problems. The book is priced 2 dollars and is evidently to be had only from the Academy.

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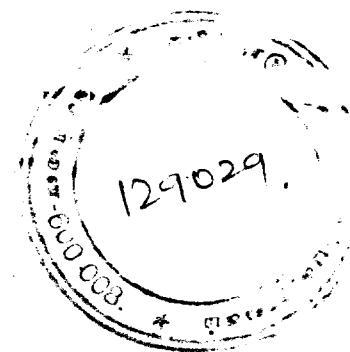
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