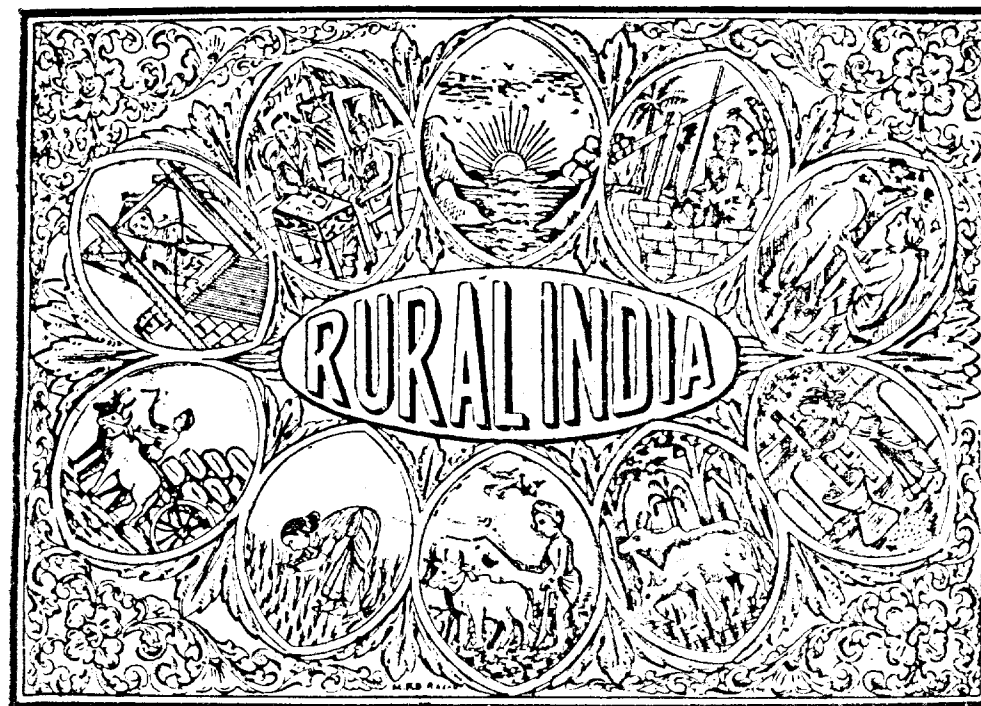
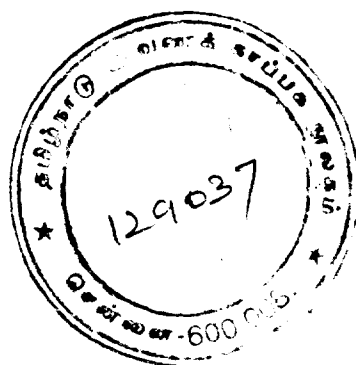




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RURAL INDIA

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RURAL ADMINISTRATION IN THE PAST.

BY DR. S. KRISHNASWAMI AYYANGAR, M. A. PH. D.

We have indirect hints in inscriptional literature relating to the Pallava and the Chola rule which afford abundant material for forming a correct idea of local administration as it obtained in the Tamil country in the past. From what we see of the organisation for local administration under the Pallavas themselves, we may be clear that these institutions must have had a long anterior vogue reaching back to distant beginnings, and it is impossible to believe that the institutions constituting the local administration could have sprung into existence Athena-like in her full panoply of dress and accoutrement.

It would be just as well to confine ourselves to a few chosen localities with a view to projecting a picture—a fairly complete picture—of what actually the rural institutions were by means of which the administration was carried on in localities away from headquarters.

One such locality is the village named Uttaramallur now in the Madurantakam taluk of the Chingleput district. It was known in those days as Uttarameruchaturvedimangalam, a Brahmin village, but still a large enough village, possessed of all the features of a comparatively fairly full sized town with the adjuncts of numbers of temples, wards, dependant villages, tanks, roads, etc., in fact all the appurtenances of a really typical town, the government of which would at once give an idea of a complicated rural locality. Uttaramallur in her best days was a village with twelve dependant hamlets and divided into thirty wards for the purpose of efficient government. The government was, as the nearly hundred inscriptions in the locality give us to understand, in the hands of a powerful assembly, or the Mahasabha, composed of all the male inhabitants of the village, even including the young men and the old men, who were generally excluded from holding administrative offices of the locality. They had the complete control of the administration and everything that had to be done by way of administration, or administrative work in the willage had to be done

under their direction and on the instructions laid down by them generally. What they had really to administer are indicated as being owners of all unoccupied lands on behalf of the town, and they had power to dispose of these unoccupied and unappropriated lands as they pleased for various purposes that may arise from time to time. They made provision for the laying out of the land and bringing them under agriculture, dividing them into large plots and into smaller fields, providing them with facilities for irrigation, and seeing to it that they were also provided with suitable approaches, both for people and cattle to move about and for conveyance to carry produce from the fields and perhaps carry to the fields what may be required for the purpose of cultivation. They provided for irrigation channels, and they even had to manage large irrigation tanks from which water was drawn for the purpose of irrigating the whole area comprised within the control of the village. In almost everything that they did, they acted independently of any reference to the headquarters, either on their own initiative, or in regard to matters to which their attention was drawn by the subordinate bodies which worked under them. Even where royal officers appeared and the members of the royal family themselves had to make, say, gifts to temples, they had to adopt the same procedure of passing through this great assembly for the acquisition of lands and arranging for their gift. Even in the disposal of the gifts in the various ways in which donors wanted them should be made, they had to meet with approval of this assembly, and in fact it is this assembly that laid down the details of how even these gifts should be disposed of from persons other than themselves. The administration therefore we may say, was completely in the hands of this Mahasabha, which sometimes described itself as Perumkuri Mahasabhai, which could be translated "the Mahasabha with the great seal."

For purposes of administration, this Sabha either from among themselves or otherwise created a certain number of smaller bodies. These bodies were in charge of various departments of administration in general, and conducted them as a subordinate administrative authority under the direction of this general assembly. The Committees mentioned are:—

Samvatsara Variyam, the committee for administration for the year.

Totta Variyam, the committee that looked after gardens.

Eri Variyam, the committee that looked after irrigation tanks.

Kalani Variyam, the committee that looked after the cultivable fields.

Pancha Vara Variyam, the significance of which is not quite clear. It seems to be the committee that looked after the affairs of the village day by day through the year, probably an account and audit committee. Kanakku Variyam, the accounts committee, Kalinga Variyam, the committee that looked after sluices and Tadivari variyam, the committee that looked after roads, etc. In another record we get the new Kudumbu variyam, meaning the committee that looked after the cultivating inhabitants of the village. Then there are the Brahmans, who constituted a separate unit by themselves and managed their own affairs more or less in a general sort of way and had a distinct place in the general assembly. The division of the committee of cultivable fields into two, gives us clearly to understand that if the work of a single committee proved too heavy; the assembly did not shrink from creating several committees to manage one and the same department. Much more therefore could be inferred that, as new departments called for special attention, they could create committees for each new department, so that the number of committees that are created would depend upon the complicated interests of the locality.

As a matter of fact, these administrative village units which are called Kurrams, constituted a certain number of villages thrown together and forming something like a union in modern times. Large villages constitute Kurrams by themselves and are usually described as Tarkurram in inscriptions. The Uttramerur was a Tarkurram: other instances, such as Takkolam, Ukkal.

As already stated practically all the inhabitants of the village even including those that were particularly young and those that were very old formed part of the general assembly, while, in the constitution of the committees, they were usually excluded. The election procedure is clearly on record in connection with this particular locality. The procedure seems to have been revised and brought up to date in two inscriptions issued by the Chola Emperor Parantaka in the 12th and 14th year of his reign respectively. But then it does not appear to have been imposed upon the inhabitants of the locality by fiat of royal authority. When the document was received, the general assembly met to discuss the document, and it is when they approved of it that it became the rule of the locality.

For the general committees, the usual practice was that the general assembly met and put down on slips of writing material the names of individuals in each ward who were eligible for holding office as members of the committees concerned. All these names were bundled up with

a covering docket for each particular ward. In a general election, the assembly came together in the usual meeting place wherever possible, a big temple hall. The priests were all of them put in their places. The senior most priest took charge of the bundle and brought in a pot. He turned it upside down to show that it contained nothing, and, having done this, he united the bundle and put into it all the tickets in the presence of the assembly standing in the middle of it, so that everybody may see what he was doing. A young boy was chosen from the assembly and he was asked to take out one ticket at a time which the chief priest received, read out the name to himself and passed it on to the Madhyasta, who read it out to the assembly. Thus thirty members were elected of whom the number for the general management was taken out by the choice of those who had already been members of a committee and had acquired some administrative experience by being on one or other of these smaller committees. In regard to the other committees, they made the choice on the basis of the qualifications required for the work. This part of the work therefore was done by verbal expression of opinion as the documents say. The circular then lays down as a general rule that those were to be entitled to a place on the assembly or on the committees as a necessary preliminary who were generally educated and were of good character. They must be either owners of a quarter of veli of land, about an acre and a half, or must be learned in one Veda and capable of expounding thoroughly one of the Sastras. It was already pointed out that those that held the office in the previous year were to be excluded. But here is a general qualification that those that held office during the last three years were to be excluded from the particular committees. Those who had houses built on sites of their own were eligible for offices. So also one possessed of one-eighth of a veli of land, and at the same time was possessed of an amount of learning just inferior to the qualifications by learning otherwise imposed, are also eligible. Then there is a schedule of disqualifications. They were not to be eligible for the next year who defaulted in the work in the previous year. Not merely that, all their relations of the first degree were to be excluded from the privilege of holding office. Those that had shown themselves to be incompetent, those that had been addicted to the ordinary vices, such as drink, theft; etc., were to be excluded altogether. Those who were generally foolhardy or otherwise guilty of acts of rashness were to be avoided. Those that committed prohibited acts were regarded as sinners and were to be kept out for life, even though they should expiate for the sin in accordance with the principles of the Sastras. For a village like Uttaramerur consisting of 12 hamlets and 30 wards,

one was chosen for each ward, thus making 30. From out of these, 2 committees of 12 and one of six were nominated. If more Committees had to be appointed, this could be done by electing another shift of thirty.

In the Tondamandalam to which Uttaramerur belonged, the next higher division to the Kurram was the Kottam and the still larger division was the Mandalam or the province. Similarly in the Chola country, the divisions were the Mandala, the Nadu or Valanadu and the Kurram or the sub-division. Throughout the empire either these divisions themselves or divisions of a similar character obtained.

There were as many as eight Mandalams.

The revenue administration was entirely in the hands of the assembly. They exercised also comparatively large powers in the ordinary criminal administration and even in respect of heinous offences. It was they that had to decide as to the guilt, although punishments in the case of heavy offences were fixed according to law by the king. The police work, the work of protection against theft and robbery was also provided for by the assembly by means of a committee, whose function seems to be to look after the roads and perhaps provide for protection. There was the village official Vetti, a man in charge of the highway and in certain inscriptions we are given the term Mukhavatti for an official at the headquarters, as if to indicate he was the chief of those who were in charge of road protection, a sort of an Inspector-General of Police. The lands were very carefully divided, classified according to quality in a number of classes. But otherwise lands were laid out in plots and in Uttaramerur, the plots seem to have been divided by the general roads on one side and oblong bunds running at right angles all to one side of the road on the other, constituting Padahams of 240 kutis each normally. Those large fields of that extent and each large plot was numbered arithmetically into so many Padahams and the plots were usually named from the small irrigation canal from which it drew water. As many as twenty of these irrigation canals are mentioned in this particular locality. Whatever was the condition of the lands at the original distribution, whenever land was required for certain purposes, it had to be picked up from various parts of these divisions and put together to constitute one parcel of the required quantity. This single parcel was called by the technical term 'Puravu,' and there was a department of accounts at the headquarters which had charge of the 'Puravuvuri,' that is the tax due upon the land on the basis of this unit or 'Puravu' consisting of bits of land scattered over various localities, but still constituting one indi-

vidual property paying a certain quantity of the tax. The division of the land was carried to a point of nicety, lands being calculated to the minute point of $1/52,428,80000$ of a veli or land, which would work out to something like $1/50,000$ of a square inch. In the 'Puravu' register was entered whatever was due from the land according to the original arrangement. This is what is known as 'Kanikadan'; sometimes on cultivation and at the time of taking revenue, which the village authorities did. Differences were discoverable. Sometimes more was taken, sometimes less; therefore there is an entry 'Iraikatinalu', that is, the actual tax paid.

In Uttaramerur, there was a big tank, viz., the Vairamega Tataka, with as many as twenty irrigation channels, which carried its water to the fields. The tank had to be kept in repairs. A certain number of boats even were maintained for taking out the silt and throwing it up on the tank bund. They had provision for keeping a margin of land all round, a comparatively narrow margin free from cultivation and debarred from being enclosed by any private owner. For the maintenance of this margin of land and for the repairs of boats provision was made from time to time by the assembly itself or by individuals so minded, and these were made over to the tank committee, whose function it was to keep the tank in repairs.

Similarly there was a roads committee whose function it was to keep charge of the roads and look after them. There is an interesting record where a road going near the tank become water-logged and so miry that it was not fit for any class of human beings to make use of and even useless for cattle. It required an elaborate process to make the road of uniform width and bring it back into condition. This was done efficiently according to the record by the great men in charge of the roads from funds placed at their disposal. Other committees similarly are mentioned also.

Thus we see that with a Mahasabha at the head composed practically of all the male inhabitants of the village, the administration was provided for by means of a number of committees according to need and the administration was carried on to the minutest detail. Men and women alike, the well-to-do and not so well-to-do, all of them seem to have borne their responsibility cheerfully and contributed towards the success of the administration, which, it must be remembered was not always uniformly successful and was not free altogether from incidents of an unsatisfactory character, such as misfeasance, imperfect performance of duties, calling for punishment and rectification. But from what appears in these records, it seems to have been, on the whole very successful.

The rural institutions that were described above prevailed in the whole wide extent of the Chola, whole of the territory of the Pandyan empire including in it as it did a considerable part of the territory of the Cheras, the greater part of what is to-day Mysore, and a considerable extent even of the Telugu country, although the Telugu country still retained its individuality as a kingdom subordinate to the imperial power of the Cholas, and the same arrangements continued under the Pandyas who established an ascendancy throughout the whole of the thirteenth century practically. When Vijayanagar supervened, it did not interfere with the local administration as such, and it shuffled up the provinces by redistributing them among its Viceroys and Governors, so that we may take it that the administration of rural localities persisted.

VILLAGE PANCHAYATS IN MADRAS.

We have perused with interest the report of Mr. T. G. Rutherford C. I. E., I. C. S., Inspector General of Panchayats on the working of the village Panchayats in the Presidency during the year ending March 31, 1930. Seven hundred and thirty-three new panchayats were constituted during the year under review against 645 in the previous year. Two hundred and thirty-one panchayats were abolished and 28 were re-constituted with altered jurisdiction. The total number of panchayats stood at 3,756 at the close of the year, against 3,282 at the end of the previous year, the increase being specially noticeable in Trichinopoly (75) and Chingleput (70). In Madura, however, the panchayats decreased substantially from 72 to 44. The number of panchayat unions or associations increased by 2.

Six hundred and ninety-five elections were held in all during the year, at which 4,463 panchayatdars were elected. Adi-Dravidas and Adi-Andhras were directly represented on 154 panchayats.

So far as information is available, 10,818 meetings were held collectively during the year by 1,274 panchayats; as against 10,173 held by 1,181 panchayats during the previous year. Thirty panchayatdars were removed from office for persistent default in attendance.

One thousand two hundred and sixty panchayats maintained 1,286 schools with the aid of Government grants and 534 panchayats have now their own school buildings. Compulsory education was in force in 4 panchayat areas and during the year proposals for starting compulsory education in another area in Ramnad district were initiated, but they had not yet been completed by the end of March. So far as information is available, 191 panchayats cleared prickly-pear, 136

attended to lighting of their villages. 99 maintained regular sanitary staff. 2 planted trees, 509 maintained libraries. 555 undertook the provision of improved water-supply and 396 communications, 64 panchayats carried out kudimaramat, 2 managed irrigation while 9 undertook the management of crops protection, and the collection of fees due to the watchers, 29 panchayats managed markets and 71 maintained or contributed to the maintenance of tank watchmen. As in previous years certain panchayats undertook the management of religious festivals, repairs to the temples and management of religious service samudayam lands with the consent of the general body of villagers. During the audit it was found that some of these expenses were met from general revenues of the panchayat as well as from income handed over specifically for the purpose, and panchayats so doing were informed that this should not be done. Thirtyfive panchayats exercised powers of supervision and management over board schools. The main direction in which panchayats have been active, apart from managing schools, is in improving their village communications and water-supply.

Under communications the expenditure has chiefly been on the conversion of cart-tracks into feeder roads to the District Board and Taluk Board roads including in the deltas expensive metalling, construction of small bridges and culverts over streams and channels. Under water-supply, construction of new wells, deepening of existing wells, clearing silt and deepening of tanks long neglected by the Taluk Boards through lack of funds, and construction of steps to tanks and channels were the main items undertaken by panchayats. Attempts to induce panchayats to start small protected water-supply systems were not successful though many panchayats made provision from their own funds for watching over drinking water tanks.

The number of panchayat schools at the beginning of the year was 1,190 and provision was made for a total number of 1,412 single-teacher panchayat schools and 286 additional teachers. The number of panchayat schools at the end of the year was 1,286. Grants for 44 schools were entirely withdrawn during the year for inefficiency. It was found not possible to organize satisfactory panchayats in several areas where schools were wanted and hence the full provision was not utilized.

The total number of pupils on the registers at the end of the year in panchayat schools was 41,887 and the average attendance was 42,408 making 90 per cent of the pupils on the roll. Out of the total number of pupils 4,767 were girls and 4,112 were Adi-Dravidas. The total actual expenditure on teaching grant for the year was Rs. 2,56,463.3

and on equipment grants was Rs. 24,930-8. Many panchayats failed to supply equipment and draw grant during the year and the Registrar General had to surrender Rs. 10,000 out of an equipment grant of Rs. 31,200. Considerable progress was made during the year in enforcing the minimum standard of teachers' qualifications. District Educational Officers co-operated effectively in improving the panchayat schools.

So far as information is available, out of a total income of Rs. 7.48 lakhs realized by panchayats during the year, contributions from Government amounted to Rs. 3 lakhs and those from district and taluk boards to Rs. .39 lakh. Taxes and fees brought in Rs. 1.14 lakhs, the revenue derived from sources of income transferred by local boards was Rs. .39 lakh and from these transferred by Government Rs. .27 lakh. The total expenditure amounted to Rs. 7.25 lakhs of which Rs. 20 lakhs was spent on office establishment and contingencies, 1.38 lakhs on roads and pathways, 1.95 lakhs on education, .34 lakh on sanitation and medical relief and Rs. 1.25 lakhs on water-supply.

During the year, the officers of the Revenue Department inspected and checked the accounts of 1,357 panchayats. No gross errors or misappropriations were brought to light but it was observed that in many cases there was considerable scope for improvement. The audit had also the effect of stirring up many panchayats to activity as a result of the threat of abolition or dissolution issued to them.

The 'Madras Village Panchayat Bulletin' continued to be published during the year, but as it was working at a loss, its publication was stopped after the close of the year.

Information has been furnished in the report under review, only in respect of 1,670 panchayats out of a total of 3,756, which existed at the end of the year. Since the close of the year, the Madras Local Boards (Amendment) Act, 1930, which repealed the Madras Village Panchayats Act of 1920, and brought all panchayats within the ambit of the Madras Local Boards Act, 1920, came into force. The reports of the village panchayats have hereafter to be embodied in the Administration Reports submitted by District Boards. It is hoped that full information will be furnished therein of all panchayats working in individual districts.

As observed by Government in their review of the report of the Inspector-General of Panchayats, substantial improvement has been effected by panchayats in the matter of education, communications and water supply and to that extent we are glad to note Panchayats have shown themselves equal to the responsibilities entrusted to them. But

their responsibilities do not end there. If the village communities should once more be self contained units as in the past, the Village Panchayats should make themselves more useful and self sacrificing and to the extent they show themselves eager to work for the good of the village community and evince capacity to satisfactorily discharge the duties entrusted to them, to that extent more powers will doubtless be handed to them.

MADRAS CROP REPORTS.

(From the Director of Agriculture)

SUGARCANE

(On an average of the five years ending 1929-30, the area under sugarcane in the Madras Presidency has represented 3.6 per cent of the total area under sugarcane in India):—

The area planted with sugarcane up to the end of July 1931 is estimated at 101,500 acres against 100,350 acres in the corresponding date of last year.

The condition of the crop is generally satisfactory.

The wholesale price of jaggery per candy of 500 lb. is reported to have fallen as compared with the prices reported in January. The present prices are Rs. 35 to 40 in Kurnool, Trichinopoly, Ramnad, Tinnevely, and Malabar, Rs. 25 to 40 in South Kanara, Rs. 30 to 38 in Cuddapah, Rs. 22 to 30 in Ganjam, Kistna, Guntur, Bellary, Anantapur the Carnatic districts, North Arcot, and Chittoor, and Rs. 15 to 20 in Vizagapatam, Coimbatore, and Madura.

GINGELLY.

(On an average of the five years ending 1929-30, the area under gingelly in the Madras Presidency has represented 12.8 per cent of the total area under gingelly in India):—

The area shown with gingelly up to the end of July 1931 is estimated at 332,100 acres as against 379,400 acres on the corresponding date of last year. The reduction in area is about 12.5 per cent. It occurs mainly in Ganjam, Salem and Coimbatore and is due to want of timely sowing rains in May and June.

The yield is expected to be normal except in South Arcot, Salem, Coimbatore Trichinopoly, and Tinnevely where the crop was affected by drought to some extent.

The whole-sale price of gingelly is reported as 10 to 12 lb. per rupee in Chingleput, South Arcot, North Arcot, Chittoor, Trichinopoly Tinnevely, and 12 to 16 lb. in other districts. As compared with the

prices reported in April. the price was cheaper in Kurnool, Cuddapah, and Chingleput, stationary in Vizagapa'am, South Arcot, and Trichinopoly and dearer in the other districts.

GROUNDNUT.

The area under summer or irrigated groundnut in the districts of South Arcot, Chittoor, North Arcot, and Tanjore up to the end of May 1931 is estimated at 36,000 acres against 70,200 acres on the corresponding date of last year. The large reduction in area mainly in South Arcot is due to want of rains during the sowing period and to the fall in the price of groundnut. The crop was affected by drought to some extent in South Arcot and Chittoor and by the attack of insects in South Arcot. The total yield is estimated at 30,600 tons of unshelled nuts against 62,700 tons on the corresponding date of last year.

The early crops of groundnut (mostly unirrigated) sown up to the end of July 1931 in the districts of Salem and Coimbatore is estimated at 120,000 acres against 182,000 acres on the corresponding date of last year. The reduction in area is due mainly to the fall in the price of groundnut. The crop was affected by the attack of hairy caterpillar in Salem and by drought in Coimbatore. The total yield is estimated at 57,000 tons of unshelled nuts against 86,500 tons on the corresponding date of last year.

The whole-sale price of groundnut, unshelled per candy of 500 lb. is reported as Rs. 20 in South Arcot against Rs. 18 to Rs. 24 reported towards the end of December 1930. The price in Coimbatore is now Rs. 15 to Rs. 16½.

A RURAL PHILOSOPHY.

In the March-April issue of "*Rural India*", Mr. K. S. Ramaswami Sastri, the well-known writer and thinker wrote an article on "A Rural Philosophy as a new Eirenocon". That has elicited the following observations by the Editor of the "*Equitist*", Del Rosa, California, U. S. A. Mr. Ramaswami Sastri to whom Mr. Brokaw's letter was forwarded has made some observations. We print below both Mr. Brokaw's and Mr. Ramaswami Sastri's communications:

Del Rosa, Cal., U. S. A.
June 23, 1931.

Editor, Rural India.

I read with much interest the article by K. S. Ramaswami Sastri, B.A., B.L., on "A Rural Philosophy as a New Eirenocon"

I note the remark: "Though property as an institution is deep-

rooted in human nature yet the ideals prevailing as regards its acquisition and application will have a different ethical quality at different times according to the prevailing conception of human values." Truly.

At the present time, throughout the world, it is generally taken for granted that both natural resources (land, for instance) and human work should be treated as property, especially when combined in products of human effort. That concept goes with the practice of so fixing prices (determining the basis on which some adults shall work for others), that a price is put on what is *not* human work. And it is that idea and practice which results in some persons amassing great fortunes while others live in dire poverty—without the physical necessities which are the normal foundation for high, balanced, intellectual and emotional development.

But, if the peoples of the earth once got it clear in their minds that *only* adult human work should be treated as property—something to be charged for when transferred to another—and that all non-gift working of some sane adults for other such persons, should be on the basis of hour-for-hour of adult human work; then the situation would become very different from what it is now. Natural resources would be without price, whether as yet untouched by humans, or whether forming a part of a product—as a loom. When the people have the concept of all sane adults being equally free, they will respect each other's possession of natural resources for use; so families would be secure in their homes. It would also lead to the abandonment of the highly concentrated mode of life characterized by modern cities; so that a rural mode of life would tend to be universal.

Sincerely,

Vaughn Bachman Brokaw.

K. S. Ramaswami Sastri,

Dt. & Sessions Judge,

Cuddapah,

10-8-1931.

I have perused with pleasure and profit the remarks of the Editor of "Equitist" DEL ROSA on my article on "A rural Philosophy as a new eirenecon". His attitude shows how the East as well as the West are feeling their way towards a new orientation of social and economic and political life. The sense of property will never go. Private property and family life are the bedrocks of human life, except in the case of the supermen who live a life of renunciation and spirituality, God being their only property and their only family. But the sense of private property should not lead to economic injustice or exploitation or political domination and tyranny. So long as industrialism is rampant, there will be economic injustice and private fortunes on a

colossal scale would be made by ruthlessly exploiting others. But let us avoid excessive urbanisation and industrialisation. Let us balance agriculture and industry. Let us give up imperialistic ambitions and not try to experiment whether the flag follows trade or trade follows the flag. Let us bring about a life of social inter-dependence and harmonious adjustment. Let us prohibit the manufacture and export of useless and costly and devitalising luxuries. Let us preach and practise the cult of the simple life. Let us make it impossible for rich men to work their money on idle and expensive and even poisonous luxuries and to flaunt their wealth. Let us spread the gospel of *noblesse oblige* and make the real use of wealth to be the service of the poor. The rich man alone will be honoured who spends the most money on the uplift of the poor. If this is done, private property will not be amassed on a stupendous scale. There will be less inequality of fortunes. The rich men will vie with each other in serving the poor. All will find true happiness not in piling up wealth and in spending it but in meditation on the glory of God. All become equal by virtue of the possession of happiness. Equality of wealth will never mean equality of happiness. That is why mere socialism and bolshevism will never solve the problem of human happiness even if it can become a universal phenomenon.

I do not see how we can attach the concept of price only to adult human work and detach the concept of price from land or capital. The sense of property includes all the above elements, viz: land, political, and labour. What I wish to make clear is that the institution of private property, like the institution of the family, can and will never go. All social and industrial experimentation which ignores either will get shattered on these rocks. But surely we can devise ideals of economic justice; we can combine agricultural and industrial effort harmoniously; we can enter into sensible arrangements to prevent gluts and dumpings; we can prevent mutual enslavement and exploitation; we can make it impossible for the rich man to use his wealth on useless luxuries and induce him to take pride in wealth as a means of service of the poor. In ancient India, the rich men did not live differently from the poor. They fed more men or conducted public festivals or gave public entertainments and took part in them like others. Money was not a mere means of making more money. It was not a soldier or a statesman or a captain of industry who was honoured as belonging to the supreme type of life; it was the saint. Saintship was open to all. Inner happiness due to meditation is the only true happiness, and is open to all. Bring back the super social ideal, and the social ideal will right itself automatically.

To-day America has more than one half of the world's gold. America and Europe dominate and exploit the rest of the world industrially and politically. They fight among themselves in a spirit of greed and lust for power. The whole world is out of gear and threatens to go down in a welter of urbanisation and exploitation. Is there a way out or not? I think that there is. The way out seems to me to be in the direction taken above by me.

RESETTLEMENT IN KISTNA AND GODAVARI.

During the recent Session of the Madras Legislative Council, Mr. C. Kulandai Reddi, M. L. C. moved an adjournment motion to discuss the order of Government on the resettlement in Kistna and in East Godavari and West Godavari.

He said that the bureaucracy in India like the Bourbons would forget everything (laughter). There were times when the bureaucratic machinery here went on grinding automatically irrespective of the conditions obtaining at different times in the country and oblivious to public opinion, and indifferent to the circumstances. It could not be understood that when the ryots of Kistna, East and West Godavari Districts were more or less crushed under the dead weight of economic depression which was as unprecedented as it was terrible and when those ryots were under the iron grip of money famine and when there was a phenomenal fall in the price of foodstuffs and other materials, how the Government Order enhancing the rate of assessment could have been issued. The rates now were increased by 18¾ per cent on wet lands and by 12½ on dry lands. It meant an increase of 3 annas in the rupee on wet lands. There was also a so-called concession in that Government Order, viz., that on account of the present depression one anna would be collected in the first fasli and two annas later on. There was grim humour in this concession almost sardonic when they knew that the present rate was felt as an additional burden, and that there should be a temporary or partial remission in the assessment, this was indeed a queer show of generosity. The economic conditions in those districts were most deplorable. He would take one division in Kistna district, viz., Gudivada Division, which was once the garden of the district where the land once flowed with milk and honey. The conditions that obtained now in that division were that all distinctions of rich and poor among the people were obliterated. Some rich people had gone insolvent, others were bordering on insolvency and the third section was simply keeping up appearances. The sowcars who in the piping days of prosperity had flourished there, that species were now dead as dole. The fate of this species was unenviable. Money was needed by them, but there was none to pay them. There was no money to repay the debt. Of course there were people who were willing to offer their lands to the sowcars for repayment of debt but the latter was loath to accept the lands, because agriculture had become an unremunerative profession. The crops in the fields could not be properly cultivated, because the creditor was hunting for the cultivator to get back his money. Such was the position of the ryots in Gudivada, once a rich place.

A rich ryot of this place had stopped row using his car for fear of petrol expenses; that ryot had stopped now going to Madras, to which he was a

frequent visitor on grounds of economy (laughter); he had also stopped the giving of additional food to the plough cattle on account of financial stringency, though Mr. Holdsworth, the Special Settlement Officer had laid the dictum that the ryots gave no extra feed at all. A rich man who has given a loan of Rs. 7,000 in a village, was badly in need of Rs. 700. Even that Rs. 700 could not be had. On the other hand the debtor was willing to part with the land. When such was the condition in a fairly prosperous place, they could fancy the fate of the ryots in Godavari District.

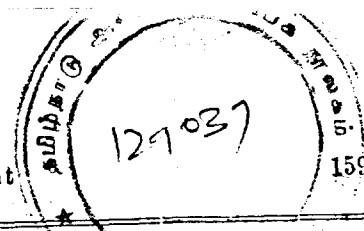
Proceeding Mr. KULANDAI REDDI referred to the history of the resettlement question in Kistna and Godavari districts. In the last settlement there was, he said, an increase of 30 per cent in assessment when the resettlement was approaching, a special officer was appointed to enquire into the question. That enquiry was a hole and corner affair so far as the public was concerned. Whatever information that officer might have gathered, it was confined to Government servants alone. That officer, Mr. Holdsworth, made certain proposals. But in the last Council, a resolution was passed to the effect that a non-official committee must be appointed to investigate into the economic conditions of this district. The Committee was presided over by Mr. Arogyaswami Mudaliar. The Committee toured the districts and gathered first-hand information directly from the ryots and framed a voluminous report. That report was submitted to the Government and the Government in its goodness forwarded it to the Board of Revenue for criticism.

They all knew what the Board of Revenue was. It was a superfluous and waste body which indeed long ago had given up to pay heed to public opinion or to the opinion expressed on the floor of this Council. The Board sat tight over the report and in the end criticised it part by part. Again the Council by a thumping majority passed a resolution to the effect that the resettlement proposal must not be given effect to. They fondly hoped the Government would stay its hands. But in July last one fine morning they were rudely awakened by the present G. O. It came from the cool heights of Ooty and fell like a bomb-shell on the ryots. It created an uproar among the ryots and agitated their minds. People gathered in conferences and protested against the increased enhancement. When people were wondering how to pay even the present rate of assessment and were deeply thinking how to get over the present economic depression, this calamity in the shape of a G. O. befell them. In this G. O. there was not a single point referred to by the Committee, which the Government thought worthy of consideration. The Government had shown a singular disregard to the opinion of non-official members and had treated them with ridicule and contempt. Did the Government consider that all wisdom was concentrated with their officers or with "old lady of the Chempauk Palace and the Revenue Secretary? (Laughter.) He would ask the Government whether the non-officials, who formed the Committee, were a pack of imbeciles or babes at breast. (Laughter.) Mr. Arogyaswami Mudaliar had spent most of his time in Government service. The Committee report contained a wealth of information, statistics and valuable suggestions. Was it seriously suggested that there was not a single point worthy of note deserving consideration? as the Government right in saying that Mr. Holdsworth won the prize and that he deserved patting on the back? If such was the treatment given to non-official members, what was the good in remaining in the Council?

What he desired to state in conclusion was this. They had been groaning for over a decade under heavy taxation and they had reiterated

on a number of occasions that the principle of taxation and resettlement questions should be discussed and settled on the anvil of legislature and put into statute book. That cry had been a cry in the wilderness. If the Government was not really convinced about the conclusions of the non-official report let them constitute an impartial committee consisting of officials and non-officials presided over by a High Court Judge and they would be glad to abide by the decisions arrived at by the committee. His present request to the Government was to suspend the operations until the termination of the present economic depression. That was a very modest request, otherwise the ryots would be thrown into the arms of Non-cooperators, civil disobedientists, and no tax campaigners. "I appeal to the Government." He concluded by saying, "to suspend the operations of this G. O. and to comply with the request of the council and think of enhancement when piping times of peace and prosperity will dawn again. Otherwise the Government should be prepared to meet not one Bardoli but many Bardolis in this presidency. For the sake of the good name of the Government, for the sake of peace and prosperity of this presidency and for the contentment of the people, especially ryots, I am sure the Government would realise the relations between the ryots and themselves. The ryots are the milch cows to the Government. Is it wisdom and statesmanship to kill the goose that lays the golden eggs? I am sure the Government would comply with the request. After all the Government ought not to cut the udder of the milch cow. Directly or indirectly the ryots are the basis of the main taxes, the revenue and the excise. I hope the Government will have the good grace to suspend the operations of the G. O. till the present economic depression is over."

Mr. B. VENKATARAMAYYA NAIDU in seconding the motion said that the substance of the whole matter of the G. O. was this. Notwithstanding the fall in prices, the margin of profit was high and apart from all practical and other considerations the Government must have its pound of flesh. The whole order breathed a spirit of indifference towards the needs of the ryots and showed its utter lack of sympathy, for the ryot and his sufferings. The object of the Government therefore seemed to be to exact as much as it could from the ryot though no corresponding benefits have been conferred on the ryot. This House year after year had been raising vigorous protests about the introduction of the land revenue bill and its passage into an Act. They were also insisting on the postponement of the resettlement schemes till after legislation. The Revenue Member in his latest reply to the demand of the House, stated in March last that he left the matter to the new constitution. Did it not stand to reason then that the settlement schemes also should be postponed till then? Was it not the least possible thing that the ryots and the members of this House expect from the Government? Then again, the Government were fully aware of the wretched plight of the ryot population and the Government itself recognised it in the G. O. Nobody could say with any certainty now when the prices might rise and when the lot of the ryot might improve. Apart from the reasonableness or otherwise of the demand, was it not reasonable and just that the matter should be held up till conditions improve? The argument adduced by the Government that the non-imposition of the enhanced rates gave an unfair advantage to these districts was hardly convincing. The whole point was ryots throughout the presidency should be given protection against resettlement operations. If the rates in other districts were high, they should also be reduced. The Government order they would see was a most iniquitous order and affected the ryots population most injuriously.



Then there was another aspect of the question which raised serious constitutional issue with regard to the procedure followed by the Government in reaching its final conclusions. The House was aware, that the Economic Enquiry Committee was constituted in pursuance of a solemn resolution of this Legislative Council to combat the conclusions of the Settlement Officer. The Committee made its report and the Government instead of dealing with the matter itself, submitted the same for criticism of the very officer whose conclusions it sought to contradict. After the criticism was received, the matter came up before this Council and was discussed at length. The House by an overwhelming majority barring a few nominated and official members, passed a resolution in January last agreeing with the conclusions of the Enquiry Committee and expressed its view that the rates could not be enhanced. It was after this that the Government order had been passed. The Government by its orders declared that the conclusions of its own officers were infallible, and that the conclusion of the Legislative Council were incorrect. The Joint Parliamentary Committee had declared more than a year ago that the questions of rates and dates should be brought under the control of the Legislative Council. As already stated, the Government did not care to bring legislation but when the Council expressed its opinion, it agreed with it. Was it conceivable he asked, that any executive responsible for any Legislature could have ever dreamt of flouting it? Was constitution of the Committee and its proceedings a farce? Was not the Legislature entitled to be respected? Should the House which constituted the Committee and the Committee itself be insulted in this manner? Speaking with full sense of responsibility he could not conceive of a more outrageous conduct of a Government than that afforded by the present instance. The truth of the matter was that the Government had too much faith in its officers, be they right or wrong: no matter how it trampled the elementary rights of the members of this House.

Messrs. V. P. Narayana Nambiar, Harishchandrudu, Nachiappa Gownder Mahboob Ali Beg, S. Ellappa Chettiar U. C. S. Bhat and Koti Reddi supported the resolution after which the Hon'ble the Rev. Member, the Hon'ble Mr. A. Y. G. Campbell replied to the debate.

The hon. Mr. A. Y. G. CAMPBELL then replied to the debate. He first made it clear that no disrespect was meant to anybody or the House. He repudiated entirely the allegation that very little attention had been paid to the Economic Enquiry Committee's report. Some members considered that Government should not have referred the report of the Committee to the local officers but it was extremely difficult for Government at head quarters or the Secretariat officers who could not leave the station to make enquiries or deal with anything of that kind. Even reports of the Royal Commission, were referred to local officers for their opinion before Government passed orders thereon. He would therefore assure hon. Members that there was nothing derogatory to the Committee in Government having referred the report to the local officer of Revenue, the Chief Engineer, etc., for their advice as to the kind of action to be taken upon it.

The report, he continued had been carefully considered in view of criticisms made in the various debates on this subject and resolutions passed in the House, and they had finally decided that in the present circumstances the decision they had come to was the wisest. In doing so, they must take into account the interests of the future and not merely the present conditions. It was easy to press the popular cause of never putting up additional tax but that would not be fair to their successors. There were those who would come after them, some of them would be Ministers.

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and they would require money to carry out beneficial measures and if the present Government hesitated now to do what they really regarded as their duty,—v.z., to bring into force the new enhanced rates, their successors might in subsequent years blame them for not having discharged their duty. They would feel this a handicap. At the same time, he said they would not lose sight of the fact that since the resettlement report was drawn up, and since the Committee had submitted their findings, a considerable economic disturbance had occurred over the whole world, and that these three districts as well as others had been affected. It was true that all persons had been affected and had to reduce their standard of living. Government had to retrench and to some extent far from reducing taxation, they had to put up taxation. All classes of the population besides ryots had been affected. But the ryots, unlike others, had not to pay income-tax. Suggestions had been made that the orders passed might lead to a no-tax campaign. He hoped very sincerely that all members of the House would pause and consider very seriously before they took any step that might encourage such a campaign. They themselves might or perhaps some of their relatives might in future be put to the necessity of carrying out measures for increasing the rates and it would be very sad indeed if that weapon of no-tax should come into use against them. It was a very dangerous weapon which did not do any body any good but might lead to a very difficult impasse.

The main request made therefore he said was that resettlement should be suspended until the economic situation had improved. It seemed to him that this was provided for in the G. O. itself. They had already stated that incremental remissions would be given on certain lands in the next three years. They had also stated that even there those demands would be considered at the time when collection was made in view of the economic conditions obtaining then.

That is as far as Government can reasonably be expected to go at the present time. I can assure hon. members that we are viewing the present situation with the greatest concern and we shall keep in view the position of the ryots. We realise that he had hard times as much as anyone else, and we do not want to make the situation unnecessarily harsh. But there are various considerations as important and we will do what we can to see that no undue hardship is caused".

The resolution was then put to the vote of the House and declared carried. The Government did not challenge a division.

The Council then adjourned.

MADRAS FOREST PANCHAYATS.

Mr. A. Swaminatha Ayyar, Editor "Rural India," and a Vice-President of the Forest Panchayats, and Mr. A. Rajagopala Reddi, President of the Forest Panchayatdars' Union, Ltd. waited by appointment on Mr. A. R. Cox Esq., M. A., I. C. S., Member, Board of Revenue, Land Revenue and Settlement, in charge of the subject of Forest Panchayats. A written memorandum was presented by the deputation, extracts from which are given below. Mr. Cox received the members of the deputation courteously and kindly promised to consider the matters dealt with in the memorandum:—

The first subject on which we seek your advice and help is in regard to the next Conference of Forest Panchayats.

Very soon after the special staff was entertained and Forest Panchayats were organised, the idea of holding a Conference seems to have suggested itself to the Panchayats and the officers connected with the movement. Forest Panchayats in the Chingleput District formed themselves into a Union and under its auspices, a provincial Conference was held at Saidapet, in 1924, of representatives of Panchayats in the districts in which they were then functioning, Sir Arthur Knapp, the then Member of Government in charge of Forest Panchayats, presiding. The Conference which was held under official inspiration and support was attended by important officers of Government besides the District officials. In his presidential address, Sir Arthur Knapp expressed the hope that these Conferences would be an annual event. In appreciation of the efforts made by the Panchayats to hold the Conference and to evince their practical sympathy with the movement, it is understood, that Government contributed a sum of Rs 500 towards the expenses of the Conference. In the chief Conservator's report printed in G. O. No. 1289, (Dev. Dept.), dated 15th. July 1924, reference is made to the Conference at Saidapet in the following terms:— 'The Conference at Saidapet served to bring together those interested in the Forest Panchayat movement in different districts in the Presidency and to disseminate sound ideas on the importance of the minor forests to the rural community and the consequent necessity of protecting and improving them.' The second Conference which was held in 1926 in Madras was opened by Lord Goschen the then Governor of Madras and presided over by Sir Muhammad Usman Sahib Bahadur, Home Member. During the business portion of the session, Dewan Bahadur T. Raghavayya, C.S.I., the then Member of the Board of Revenue in charge of Forest Panchayats presided. The third Conference which was held in Madras in 1928 was opened by the Home Member, Sir Muhammad Usman Sahib Bahadur and presided over by Diwan Bahadur P. Kesava Pillai C.I.E. who was a member of the Home Committee, as the outcome of the recommendations of which the Forest Panchayat movement was started in the Presidency. The fourth Conference which was held at Ongole in 1929 was presided over by the present Chief Minister, the Hon'ble Diwan Bahadur B. Muniswami Nayudu Garu. Thus it will be seen that the annual Conferences of the Forest Panchayats were held under official inspiration and auspices. They were attended by Government officials either connected with or in sympathy with the movement besides the Forest Panchayat Officer and the special Deputy Tasildars. The Deputy Tasildars were enabled to compare notes regarding the

actual working of the Forest Panchayats and their presence was availed of to give correct information on matters connected with the grievances of individual Panchayats regarding which representations were made at the Conference. In inviting you to kindly preside over our next Conference, we are following precedents.

This leads to the second of the subjects on which we wish to make a representation to you. At the first Conference, two important resolutions were passed, namely, that a Presidency Union should be formed to promote common interest and mutual help among Panchayats, and to publish a quarterly Journal as the Official organ of the Forest Panchayats. A Presidency Union was accordingly formed at the next Conference of 1926 in which it was resolved that a Journal in three languages, English, Tamil and Telugu, should be issued every month to serve as a continuous record of the progress and the working of the Panchayats, to enable Panchayatdars to exchange notes on the working of Panchayats and to promote the general welfare of the Panchayats and the rural community as a whole. These events are referred to in the Progress Report of the Forest Panchayats for the Quarter ending 30th. September 1926 recorded in G. O. No. 120, Revenue, dated 24th. January 1927. For ready reference, the relevant portion of the report is extracted below:—The quarter marks an important epoch in the development of the Panchayat movement. The Banking Union of Forest Panchayats held its first meeting, started the Bank and collected a deposit of about Rs. 6000. The Union also began in the quarter, the publication of the Journal of Forest Panchayats entitled 'RURAL INDIA' which has found wide circulation among Panchayats. From the very beginning, both the Union and the Journal the official organ of Forest Panchayats were viewed with sympathy by the authorities. The office of the Union was accommodated in the office of the Forest Panchayats' Officer where its clerk was working almost as part of the regular establishment. Deputy Tahsildars during their tours used to collect from the Panchayats and to remit to the President of the Union the surplus funds of the Panchayats to be placed in deposit with the Union and subscriptions to the Journal of Forest Panchayats published by the Union. It will be a pity that a movement started and developed under official inspiration and guidance, a movement which a former Governor of Madras, described with evident pride and satisfaction as a great experiment in the administration of self-governing institutions in this Presidency, should cease to function for lack of official sympathy and support. An impression has been growing of late among Panchayatdars that their attendance at the annual Conferences and subscribing to their official

organ, would be viewed with official displeasure. The special Deputy Tahsildars who might have been aware of this feeling have done a disservice to the movement by not having taken steps to remove this impression. If we have correctly understood the policy underlying the movement and the attitude of Government, we request that the sympathetic treatment which characterised the beginnings of the movement may continue to be vouchsafed to it.

With a view to make the Journal interesting and useful to the Panchayats, we request that the Board may be pleased to recommend to Government the free supply to the Editor, "RURAL INDIA" of papers placed on the Editors' Table, at least papers connected with forest matters and other matters affecting the welfare of the rural community. We further request that circulars and general orders issued by the Board of Revenue relating to Forest Panchayats may also be communicated to the Editor for publication in RURAL INDIA.

A stage may very soon be reached when all the deposits in the hands of the Union may have to be returned to the Panchayats. For the continuance of the movement which a farseeing Government have inaugurated and which has given promise of success, the Union and the Journal will still have to be continued and the annual Conferences held. We trust that an annual contribution for the carrying out of these objects would be viewed as a legitimate charge on the Panchayat funds.

NOTES AND COMMENTS.

The Present Economic Depression. When some time ago, we wrote on the subject, we had hoped that the situation would get easier soon. Indeed prices showed a tendency to rise, but that was only for a little while and the situation is as bad as, or if anything, worse than before. It needs no reiterating that the present slump has affected the agriculturist, the producer in the village, most. The price of agricultural produce has gone down to the lowest in living memory while the cost of production and the wages have not, in sympathy with the lowering of prices. It is common knowledge that the ryots were hard put to pay the last kist and in several cases they had to part with the ornaments of their women folk for the purpose of paying land Revenue. Accommodation is not forthcoming for starting cultivation and the resources of the already impoverished ryots have been put to the severest test.

It is no exaggeration to say that the present depression is the severest on record and as stated recently by an Indian Professor of Economics, never before has India fallen into the vortex of such a depression. In a single year, the prices of most of India's staple products have slumped 40 per cent. The results of the depression are in fact catastrophic. The burden of the ryots' debt has become intolerable; expressed in concrete terms, a loan of Rs. 100/- contracted last year at 12 per cent interest has

to be repaid now with an amount equivalent to Rs 156-3-4. The situation is thus really serious and has been rendered more so by the free import of foreign products, e. g. import of wheat from Australia, and rice from Japan, two of India's staple field products.

In such a serious economic crises both the Government and the people have a clear duty to perform. Remission and part payment of land revenue, reduction of railway freight are some of the obvious remedies which readily suggest themselves. But these and such like remedies afford only a temporary relief. Agriculturists also may and should organise themselves but that will not bring immediate relief. Government both provincial and central, might come to the rescue by setting up marketing and other boards and sales organisations here and abroad. Reduction of acreage under cultivation is also recommended by some economists. But what is the ryot to do with poverty and unemployment staring him in the face. The Indian ryots cannot turn his land to anything else and he must continue to produce. Difficult as it is, the only apparent remedy is the control of marketing and price by Government and Co-operative agencies.

The present crisis having been caused by money famine, not famine of produce, the remedy to be sought for are apparently other than those suggested above. Stabilisation of prices by credit control which has the approval of leading economists has great possibilities. We have just referred to it as a possible line of approach to the solution of a problem which has been baffling statesmen and economists.

Elsewhere. Egypt which like India is an agricultural country has been passing through a similar serious economic crisis owing to the abnormal drop in the prices of agricultural land. This is due to the foreclosures which the Bank and other creditors are carrying out in default of payment of loan instalments by the land owners, mostly the large proprietors. The result is that the current prices of good land in the Nile Delta has fallen from £200 to an average of £70. There is great fear in consequence that the agricultural element may become dispossessed.

In Australia. A settler in Woonnieburg, in the Malle District of Victoria was recently in financial difficulties owing to fall in prices, and a sale was conducted by the mortgagees. Nine shillings for two motor cars and five chickens: one shilling for a bull; five shillings for a player piano and five shillings for a billiard table; these were the prices offered and accepted at the auction sale. Neighbouring settlers attended the sale in force and by arrangement there was no competition in the bidding. Other purchases included a car for one shilling, milking cans for one pound and sheep at three pence each. All the goods purchased were eventually returned to the seller.

Stricken Malabar.—As if the prevailing distress due to fall in prices which has broken the back of the ryots is not enough, news comes from Malabar that the district is threatened with a most severe famine within recent years due to the destruction of the entire paddy crop by the recent floods and the destruction of the seedlings of the next crop. The seriousness of the situation will be realised when it is remembered that three-fourths of the people of Malabar depend on agriculture for their livelihood. The distress is acute throughout South Malabar. Acute distress is prevailing among Moplahs who have been thrown out of employment as a result of the closing down

of several estates in the Madras Presidency and in Malaya. The position has been rendered more acute by the floods.

The New Government of India Treasury Bonds.—Indian Economists who are keen observers of the situation in villages are apprehensive of the effect of the issue of the new Government of India Treasury Bonds at 6½ per cent just now. The grower has already suffered beyond his means and with these four year bonds available during the next few months, the chances of agriculture getting credit at reasonable rates of interest have become slender. Sir Purushothamadas Thukardas says thus and we think with considerable inside knowledge as to what in his opinion will be the extent of the issue of the new Treasury Bonds:—

"With the ruinously low price of agricultural produce and with an artificially restricted return in rupees to the extent of 12½ per cent. since 1924, the slender staying power of the cultivator has been avoidably and deliberately undermined and an unprecedented fall in prices during the last twelve months has completed the picture. What wonder that there is almost a blood feud between the zamindar and the tiller of the soil in the United Provinces and the Punjab? Reports from the United Provinces make most distressing reading, and I wonder whether the Government of India realise fully the state of affairs which is bound to develop during the next few months.

"The sons of the soil are helpless in this matter and must look on and see the ruination of India being almost completed.

"It is painful to observe that other vested interests in India, such as British commerce, which agree with this point of view in private conversations, have not the courage of their conviction to come out in the open and side with the correct policy."

Madras Milk trade.—Government have sanctioned the bye-laws made by the Corporation of Madras for the control for the city milk trade.

They provide for enforcing the cleanliness of milk stores and milk shops, the vessels used by keepers or hawkers for containing, measuring or preparing milk and of persons employed in the milk trade. Notice is required when any milch cow is affected with any contagious disease and precautions are prescribed for protecting milch cattle and milk against infection and contamination.

A breach of the bye-laws is punishable by a fine up to Rs. 50 and, in the case of a continuance of the breach, by a fine up to Rs. 50 for every day during in which the breach continues after the first conviction or by a fine of Rs. 10 per day after the receipt of due notice from the Commissioner of the Corporation to discontinue the breach.

Rice Research Station Proposed for Ganjam.—The Government are considering a proposal to establish in January next a rice research station at Ganjam, to be financed by the Imperial Council of Agricultural Research and coordinating with the All-India scheme of rice research.

Coimbatore agricultural College.—There is a proposal before the Government to collect fees from students of the Agricultural College at Coimbatore.

REVIEWS AND NOTICES.

Sri Vishnu Sahasranaman. (Tamil) by A. Ranganatha Mudaliar, Retired Manager, P. W. D., and Hon. Presidency Magistrate. (Published by A. Balakrishna Mudaliar B. A. Madras 1931).

Among devotional pieces extant in classical Sanskrit literature, the thousand names addressed to the Lord, the manifested Brahman, by Bhishmachar, the aged Kuruwarrior and hero from his bed of arrows on the sacred battle field of Kurushetra is the earliest and the most widely known of the *Stotras*. This forms a chapter by itself in the *Santi Parva* of the *Mahabharata*. The author has done a service by making available to the devout Tamil people this devotional piece by giving word for word meaning in Tamil of each of the thousand names of the Lord.

Vivekananda:—The Nation Builder by Swami Ayyakantananda, Editor, Morning Star, Bankipore, Patna. Ramkrishna Asharamam. Bankipore. Price Re. 1.

Numerous have been the books on Swami Vivekananda and estimates of his teachings and life work. Dealing with a great dynamic personality as the great Swami, no estimate can be complete or final. The Swami's message was a message of reconstruction of Indian National Life on a spiritual basis and in doing so he sought to reintroduce the spiritual scheme of life which was evolved in Ancient India by the assimilation of the best elements of Western culture. His ideal was in fact a happy blending of the cultures of the East and the West, so as to suit modern conditions. In presenting the case for Indian nationalism and India's attempt to express herself he set forth a lofty ideal which had an universal significance, a message for humanity at large. To that extent, as well stated by the author, Swami Vivekananda was a world personality and cannot therefore be claimed as the exclusive asset of any particular race or clime. We have perused with great interest Swami Vivekananda's essays which based on a study of Swami Vivekananda's works and biography, present some of the fundamental principles of Hindu polity in the light of modern political ideas and theories and aim at giving a correct estimate of the significance of Swami's programme of Indian National reconstruction.

On Khaddar. By Dr. Pattabhi Sitaramayya (G. A. Natesan & Co., Madras. Price As. eight).

Dr. Pattabhi Sitaramayya, the well-known Congress Leader and a staunch follower of Mahatma Gandhi has traced in the brochure before us the causes that led to the destruction of many Indian crafts and industries and the part played by the East India Company and the measures adopted by them for killing the textile trade of India for the benefit of the English merchants. How the dumping of machine made goods resulted in producing serious economic drain on the country are well set out, as also the tremendous significance of the great national movement started by Mahatma Gandhi for the revival of hand spun and hand woven cloth, *Khaddar* as it is popularly known, and its development. The author's conclusions are supported by facts and illustrated by carefully compiled statistics which add to the value of the thesis. A portrait of Mahatma Gandhi with his *charka* is printed on the cover page.

Students and Villagers by Dr. S. Jesudasan F. R. C. S. (Edin). This is an appeal addressed to educated young men, Students of all communities and religions on the subject of rural uplift. Dr. Jesudasan has an intimate knowledge of the needs and conditions of village life in Southern India and he speaks with an experience gained by work among village people through an Ashram in the Tirupattur Taluk, North Arcot District. In this Ashram the author and those associated with him have been engaged in the service of the villagers through a hospital, an elementary and vocational school and through agricultural work. The author has thus the advantage of speaking on village problems with first hand knowledge gained at close quarters and his remarks on the help which young men can give to the work of rural reconstruction through educational and rural work among the villagers are well thoughtout. The pamphlet deserves to be placed in the hands of rural welfare workers.

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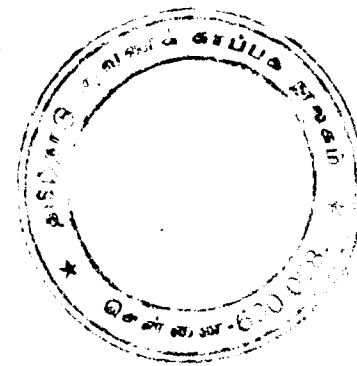
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