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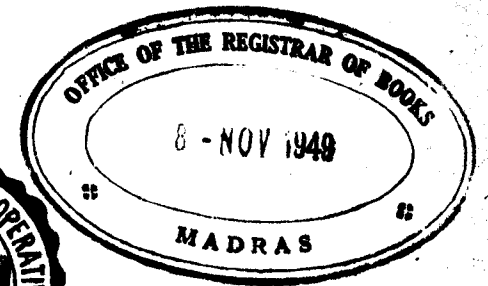
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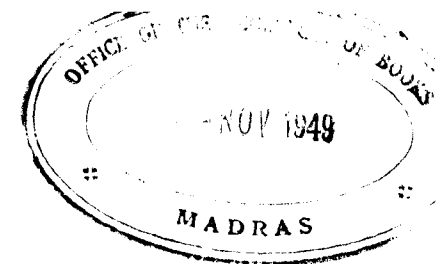
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THE
Madras Journal of Co-operation

EACH FOR ALL AND ALL FOR EACH

Journal of the Madras Provincial Co-operative Union, Esplanade, Madras

OCTOBER 1949

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All-India Co-operative Day

Saturday, 5th November 1949

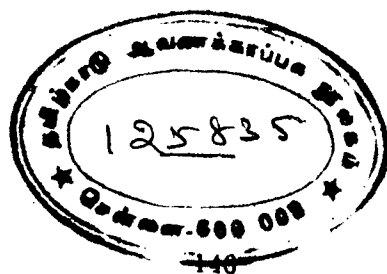
*Message from Sri T. A. Ramalingam Chettiar, Vice-President,
The Indian Co-operative Union*

The All India Co-operators' Day is the day for the taking stock of the present position of the Movement and to plan for the future. India has become independent and is on the threshold of a new life. It is planning for the future in all fields of activity. The importance and the necessity for planning for the economic life of the Nation is being realised. The realities of the situation are forcing themselves on the attention of all. The time is come for talk being transformed into action.

Mahatma Gandhi was impressed with the need for a satisfactory ordering of economic activity in the Country and the needs of a large agricultural population whose standard of life was very low, looked at from any standpoint. With the large population in the Country it is only by a decentralised economy that unemployment can be guarded against. While he made an exception in the case of heavy industries, he stressed the need for cottage industries. And he wanted to avoid complicated machinery where human labour could do the work. In this age of machinery this was a bold programme. But in the circumstances of the Country, this was the only possible programme.

While decentralised cottage industry to suit the conditions of the agricultural country is the desideratum, it is necessary to enable the rural people to produce goods of quality needed by the people at competitive prices. This can only be done by giving the people proper training, suitable implements and knowledge and the financial backing to produce and to market. Individuals cannot get this help. It is only by joining together in Co-operative Societies which will undertake to give training, supply raw materials and appliances and market the goods produced that individuals can get the help and the strength necessary. This applies equally to agriculture, animal husbandry and other rural occupations. So in the planning of the economic future of the Country the Co-operative method occupies a very prominent place and will be the only means of fighting Capitalism on one side and Communism on the other and bringing solace and happiness to the people.

All eyes are now turned on Co-operation and the method of work followed in countries like Japan. It is up to us to learn and take the best in the experience of others and develop our own methods in the fields of agriculture and industries. It is being found increasingly possible to get as good and as cheap articles through cottage industries organised on a co-operative basis with such simple appliances as power looms where electricity is available as in mechanised centralised factories. The great loss that the country is undergoing in the part time and seasonal unemployment of people can only be covered by the introduction of suitable cottage industries. It is hoped that the Government and the people planning for the future will devote more and more attention to Co-operation and through it for the economic uplift of the Nation. May God grant us sufficient faith and strength to convert our conviction into realities.



Editorial Notes

The Editorial Committee do not hold themselves responsible for views expressed by contributors. Contributors are requested to write legibly and on one side of the paper. Manuscripts will not be returned unless stamps are sent to cover postage. Matter intended for the issue of any particular month should reach the Committee before the 15th of the previous month.

The Prospects of a Co-operative Commonwealth:

The objective of the Co-operative Movement is the attainment of a Co-operative Commonwealth even as the objective of the Panchayat Movement is the establishment of *Ram Rajya*. But the advance of the Co-operative Movement towards this goal has not been rapid and easy. Its progress was not encouraging for long. Two factors were responsible for it. For one thing the Government considered Co-operation as a departmental activity and not as a popular movement. They were merely interested in giving credit to the ryots as an economic measure. The Movement as a nation-building activity had no appeal to them. Secondly the Indian National Congress which was the largest popular organisation pledged to the attainment of *Swaraj* did not lend a helping hand to the Movement, though, of course, several Congressmen, as individuals, were connected with the Movement. Addressing the Bombay Provincial Co-operative Conference in 1917, Gandhiji said, "Facility for obtaining loans at fair rates will not make immoral men moral. It is necessary that a movement which is fraught with so much good to India should not degenerate into one for merely advancing cheap loans. We will not measure the success of the Movement by the number of Co-operative Societies formed, but by the moral condition of the Co-operators." Whatwith the rigid "departmentalism" of the Government and whatwith the suspicious apathy of the National Congress, the Co-operative Movement could progress little till a decade past. The severity of the "economic blizzard" of the 'thirties also told on its progress. The situation, however, changed a little for the better with the advent of the popular Ministries in the Provinces in 1937 when the Movement forced itself upon the attention of the Congress politicians of the day.

The progress of the Co-operative Movement during subsequent years is clearly and interestingly described by *Rashtrapathi* Dr. Pattabhi Sitaramayya in his article "*Faith of the Congress in the Co-operative Movement*" which we have reproduced in this issue from the Indian Co-operative Review. Dr. Pattabhi was for a long

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time connected with the Co-operative as well as Congress organisations and though after 1930 he ceased to be an active Co-operator, he, however, continued to evince interest in the Movement.

As the *Rashtrapathi* stated Co-operation which found no place during a half-century of Congress work came into the picture of Congress politics in 1945-46. In the Election Manifesto of 1945-46 it was stated that Free India should develop into a Co-operative Commonwealth. Co-operative Commonwealth thus became the chief plank of Congress propaganda. Even during the last session of the Indian National Congress the "establishment of a Co-operative Commonwealth in India" loomed large on the national horizon. In pursuance of this objective set before them, almost all the Provinces are trying to give a co-operative bias to their nation building schemes. And as the *Rashtrapathi* said, to-day Co-operatives constitute the very foundation of national reconstruction.

Such a rapid unification of interests of the Congress and the Co-operative Movement has been possible due to the fact that underneath their seemingly divergent forms of policy, there has always been a unity of purpose. As Dr. Pattabhi said "the whole scheme of Co-operative reconstruction was undertaken by Gandhiji for a period of 27 years without mentioning the word 'Co-operative.' But when the time came to sum up the whole activity of the Congress, the words "Co-operative Commonwealth" became the coping stone and crown of the political movement in India."

Till recently the Co-operative goal appeared to us almost as distant as ever. This active support of the Congress has definitely carried the Co-operative Movement nearer to the goal by several lengths. Now that conditions are more favourable than ever for the reaching of the goal, it behoves us all to consider how best to design it so that it may be in keeping with our traditions of village autonomy and national self-sufficiency.

Ameliorative Work in Dry Madras :

It is one year since complete Prohibition has been introduced in our Province. With a view to provide alternative employment for the ex-tappers and some alternative pastime for ex-addicts, the Government have introduced some amelioration schemes in all districts. Some progress in the working out of these schemes has been achieved both by the Government and Public endeavour. We are publishing every month a monthly review of the amelioration work

done in the Province in general for the information of our readers. Now that the work has been in progress for one year in every district, it has been felt that the publication of brief reports on the rehabilitation work in the various districts would be useful. Such reports would not only keep our readers informed of the progress in the various districts, but would also enable the workers in each district to compare their achievements with those of the other districts. We publish in this issue some notes on the rehabilitation work in Mathurai, East Godavari, West Godavari and Bellary districts. The notes are interesting. We invite similar brief notes relating to the other districts also.

It will be seen from the notes relating to the four districts under reference that the ameliorative measures consist in the formation of jaggery societies, milk supply societies, and societies for cottage industries such as rope-making, coir-work and basket weaving. Other modes of employment consist in working as unskilled labourers at a thermal station, river project, road work and so on. Some amenities for health and recreation are also provided for the ex-tappers.

The note relating to East Godavari shows how difficult it was to bring the ex-tappers into the Co-operative fold and organise a jaggery society among them: At Mummidivaram in that district the ex-tappers refused to have a society due to the misleading influence of some of their so-called leaders. The Special Development Staff took three months to bring them round. Such handicaps in amelioration work were probably experienced by workers in all districts. The brief reports published here show that the ex-tappers are adjusting themselves to changed conditions and are engaging themselves in some occupation or other. It is also stated in the reports that the *first phase* of amelioration work following Prohibition may be said to be over now.

The ex-addicts also received some attention during the period. During the early months, the ex-addicts were greatly dissatisfied with the change due to the absence of proper pastime; but gradually they have learned to appreciate the value of Prohibition. The encouragement of thrift among the masses has now a good response. There is a desire on the part of many poor people to save through *hundi* boxes and other means. But in some areas, they are handicapped for want of such facilities. It is therefore necessary that these facilities should be provided by the amelioration staff to every

nook and corner of the province so that this desire to save may be kept up every where.

It is possible that the first phase of the ameliorative work might present on scrutiny, some problems on the solution of which the prospects of a better progress may depend: for instance, experience in Mathurai district is reported to have shown that the ex-tappers are generally unwilling to do any hard job. Such questions need to be properly tackled in any comprehensive scheme of rehabilitation. It is therefore necessary that the general situation should be reviewed and problems solved so that the second phase may not render the situation difficult. This work of reviewing may be entrusted to a competent body like the Madras Provincial Co-operative Union. It is hoped that the Government will give their best attention to the matter in view of its colossal importance.

Co-operation and Character :

A good deal of emphasis is now being laid both by official and non-official Co-operators on the development of character through the Co-operative Movement. It is increasingly felt that the poor man should receive greater attention than before. This would be possible only when the Movement progresses on healthy lines. In a healthy Movement both the rich and the poor have their respective parts to play: The rich should view the needs of their poor brethren with a sense of liberality and should not endeavour to exploit them for personal benefit. The poor, on their parts should feel a sense of responsibility and endeavour to discharge their financial and moral obligations to the extent possible. In such a society, it need not be feared that the money lent to the poor member on personal security might not be repaid. The mention of the "poor loan system" obtaining in the Alamuru Rural Bank in East Godavari district may not be out of place here. The Alamuru Rural Bank issues loans to its 1,700 *Harijan* labourers for purchase of cloth, foodstuffs, etc., particularly during the off season. The loans issued are joint loans. Some five or six people joint and obtain the loan amounting to about Rs. 20 to Rs. 50 per member. The borrowers are jointly and severally responsible. They offer no security other than personal security. The dues are collected from them by the Bank's collection agents regularly in small instalments by the sale of what are known as thrift labels of denominations ranging from anna to one rupee. Repayment of dues is fairly regular and compulsory recoveries are few. The poor man is receiving attention thus. There is a constant endeavour on the part of the Bank's office-bearers and staff to develop the sense of responsibility among the poor. At the same time there is an equally constant endeavour to maintain among the other members a keen interest in the common welfare of all the members.

Co-operation, therefore, offers a good field for training men of all classes in character, self-help and mutual aid. In his article

entitled "*Co-operation and Character*," Sri Palaniappa Mudaliar, Joint Registrar of Co-operative Societies, Madras, has pointed out this supreme need for developing character. He says that the success of the Movement depends on the character of its constituents. He calls a true Co-operator one "who places society before self, service before profit, and endeavours in his own humble way to better the social and economic condition of his fellow-beings through co-operative endeavours." Here is seen the Gandhian emphasis on the ethical aspect of the Movement.

India has made some progress on the business side of Co-operation, comprising credit and non-credit activities. This progress was possible due to war conditions. The present situation calls for a policy of consolidation. Now, therefore, is the greatest need to develop the moral aspect of the Movement. A Movement consolidated both on the business and moral sides will offer a broad base for a larger and more sound co-operative structure where material prosperity and moral growth can exist together. And it is a consummation devoutly to be wished.

The Bread and Butter Problem :

We are glad to publish in this issue an article sent by the Assistant Director of Food, East Punjab. The contribution indicates the active interest taken in our Journal even by those living at the other end of our vast sub-continent. Its real value, however, consists in the serious thought that has been given to the burning problem of the day by the author. There is an acute shortage of the necessities of life—food, clothing and shelter—in the country. The available supply of these necessities is mostly out of the reach of the masses. The main causes of the scarcity are the diversion of the factors of production to the production of non-essential goods like war materials, the inflation of currency, and, above all, the failure to recognise that the masses are the real foundation of society and that their needs should be provided first. What is urgently needed to meet the situation is a planned economic system which ensures equitable distribution and provides work for all the people. The "Co-operative System" offers the best solution, being the golden mean between Capitalism and Communism. Under a well-planned Co-operative System there will be no place for unemployment, poverty, over-production, under-production, hoarding, black-marketing, inequitable distribution, exploitation of man, inflation, killing price levels and the like. The author adds that Communism has its origin in the sufferings of the poor and once the simple necessities of life are produced co-operatively, "the wind from the agitators' sails is taken". The Co-operative System of production is thus an antidote to Communism.

Coming from one who, holding a responsible position, has ample opportunity to study the grave economic situation of India's worst affected Province of East Punjab, this suggestion must make a

powerful appeal to all those interested in maintaining the Country's economic equilibrium. No province in the Country is free from communistic menace in some measure. The Co-operative approach to the masses is the only means of combating the menace. The provision of food, cloth and shelter and employment to the masses will keep them away from undesirable influences. We have already mentioned in the column of this issue that in the Alamuru Rural Bank area the poor labourers are given money for food and cloth on easy terms. They are also provided with work on the fertile islands in the Godavari river during the off-season. The Bank is also trying to provide them with proper housing. The provision of these needs to the labourers has created in them much contentment and made them peace loving. Our personal investigations there have shown that the Rural Bank area comprising 11 villages is peaceful and free from Communistic menace while the surrounding villages are infested with Communistic activity. The explanation to this situation lies in the interest which the local co-operative movement is taking in the welfare of the masses. What has been tried with considerable success in this region of the East Godavari District can well be tried elsewhere in this vast country with success provided men of enthusiasm and conviction take up the work. The country will then be safe from Communism and other such influences.

Co-operation Among Aboriginal Tribes :

One of the interesting contributions to this number is the article on *Sugalis* of Kurnool sent by the local Deputy Registrar of Co-operative Societies. The *Sugalis* are a tribe of hereditary cowherds of the Kurnool district. The author has studied their customs and manners. The economic condition of the *Sugalis* is very bad and consequently they are given up to grain-stealing and other criminal activities. They offer a very fruitful ground for uplift work. Cattle-breeding is their hereditary occupation. It is stated that eight tribes inhabiting the Yerramalai hill tract own about 7,000 head of cattle. Cattle breeding has therefore been sought to be encouraged among them as an occupation. A cattle breeding co-operative was organised for them in 1940. With a view to do more intensive work a Committee was constituted by Government early this year with the local Deputy Registrar as Secretary. The habit of thrift is being encouraged among the *Sugalis* by the supply of *hundi* boxes.

Such activities based on a keen study of local conditions will enable the Movement to reach the remotest man. There are in our Province other tribes like the *Badagas* of the Nilgiris which are still economically very backward. A detailed study of their economic life might disclose the lines of economic activity which could be developed safely on co-operative lines. It will thus be possible to carry the message of Co-operation to the jungle and hill tribes and turn their energies to useful channels so that they too might contribute their quota to the social and economic well-being of the Nation.

Faith of the Congress in the Co-operative Movement*

DR. B. PATTABHI SITARAMAYYA,

President, Indian National Congress

The Co-operative Movement began in India under the advice of Sir Frederick Nicholson, I.C.S., in the year 1904. The Central Act was revised in 1912 and after 1919 Co-operation was made a concurrent subject for legislation, so that provinces might enact their own legislation if necessary. Unfortunately with the enactment of the Montford Reforms came the non-co-operation movement as well, when ardent apostles, of whom I count myself as one, continued their interest in the co-operative movement (which in my case began in 1915). The *Kattar* (bigotted) non-co-operators used to look askance at them. I continued to be an active member of the Executive Committee of the Madras Central Urban Bank and the *Provincial Co-operative Union* till 1930. It was my ambition to cover the whole Presidency with Land Mortgage Banks as well and I began my work with the starting of one at Gudlavalleru, for which I wrested permission from Mr. Gray, the then Registrar, on a promise of Rs. 50,000 as deposit. I extended the work to the Vadlammannadu Bank. This work is since being carried forward by my son, B. Venkataratnam, who has recently been elected President of the Madras Co-operative Central Land Mortgage Bank, Ltd., which deals with five crores of rupees. The Government of India, after taking over charge from the British, has constituted the Industrial Finance Corporation in which the co-operative banks were at my instance invited to take shares and it is a matter for gratification that one of the two elected representatives on the Board of the Industrial Finance Corporation, comes from South India. He is the elected President of the Madras Land Mortgage Bank. It is thus to be seen how starting as independent movements, politics and co-operation have met in a common institution reaching the top of the pyramid by means of two separate staircases. Between 1920, which marked the beginning of the era of non-co-operation, and 1930 when I ceased to be an active member of the co-operative movement, I continued to evince intense interest in this wonderful socio-economic organization and was dubbed as a moderate who believed in the privileges conferred by Government upon the co-operative movement. "What are those privileges?" I asked.

* Reproduced from the Indian Co-operative Review, (July-September, 1949.)

The late Desabhakta Venkatappayya Pantulu said, "you are exempt from affixing a one anna stamp on pro-notes and from stamp duty in general." "If that is all the objection," I said, "you can affix the stamp on the pro-note which will not become invalid, as a pro-note representing the transaction of people out-side the co-operative movement would become invalid without such stamp. If you want to non-co-operate with the Government, do affix the stamp where they do not want it." This exposed the fallacy of the criticism, but, it must be admitted that very few were the non-co-operators that took interest in the co-operative movement, and when Congress took over power the bankruptcy of experience and equipment became clear when men were badly wanted who could interest themselves in this ever-growing aspect of the co-operative movement, namely, multipurpose co-operative societies. The fact was that by 1926, the co-operative movement grew extensive in the field of agricultural and credit operations and there were 17,000 societies, with a fourth of them roughly languishing. The movement of expansion therefore had to give place to a movement of consolidation and rectification. This went on for a decade and by 1937, the movement forced itself upon the attention of the Congress politicians of the day.

In Madras, Sri C. Rajagopalachariar, the then Premier, appointed a Committee for reviewing the co-operative movement, and a splendid report was prepared which forms the Bible of the co-operators even today, and many chapters of it still await implementation. The Congressmen in Ministry could do constructive Governmental work just for a period of 27 months; and then they had to fight the British again for 7 years. This diverted men's minds from constructive endeavours to the destructive field of fighting with the representatives of British Despotism in this land. It must therefore be broadly stated that *throughout the half a century of Congress work Co-operation found no place*. For the first time the word "co-operative" was, found in the following paragraphs embodied in the Election Manifesto of 1945-46:

"The most vital and urgent of India's problems is how to remove the curse of poverty and raise the standard of the masses. It is to the well-being and progress of these masses that the Congress has directed its special attention and its constructive activities. It is by their well-being and advancement that it has judged every proposal

and every change, and it has declared that anything that comes in the way of the good of the masses of our country must be removed. Industry and agriculture, the social services and public utilities must be encouraged, modernised and rapidly extended in order to add to the wealth of the country and give it the capacity for self-growth, without dependence on others. But all this must be done with the primary object of benefiting the masses of our people and raising their economic, cultural and spiritual level, removing unemployment and adding to the dignity of the individual. For this purpose it will be necessary to plan and co-ordinate social advance in all its many fields, to prevent the concentration of wealth and power in the hands of individuals and groups, to prevent vested interests inimical to society from growing, and to have social control of the mineral resources, means of transport and the principal methods of production and distribution in land, industry and in other departments of national activity, so that free India may develop into a *Co-operative Commonwealth*. The State must, therefore, own or control key and basic industries and services, mineral resources, railways, waterways shipping and, other means of public transport. Currency and exchange, banking and insurance, must be regulated in the national interest."

The same idea was carried forward to the constitution itself later as it emanated in the year 1948 in Bombay, where the object of the Indian National Congress was stated to be:

"the well-being and advancement of the people of India and the establishment in India by peaceful and legitimate means of a *Co-operative Commonwealth* based on equality of opportunity and of political, economic and social rights and aiming at world peace and fellowship."

Thus although the word 'co-operative' had not found a place in the literature of the Congress, the co-operative movement itself was looked upon with a certain amount of suspicion as being an arm of the British Government intended to serve their own purpose. The object of the Congress has nevertheless been avowedly to help the common man who is grovelling in poverty, half-starved and destitute, to eliminate the intermediary between the cultivator and the

Government, to nationalise the key industries, to wipe out agricultural indebtedness which has been the curse of ages, to take over utility services by Government and to place the tools and implements of production at the service of the people through Government and not through either moneyed classes or monopolists. The strange point is that a whole scheme of co-operative reconstruction was undertaken by Gandhiji for a period of 27 years without mentioning the word 'co-operative'. But when the time came to sum up the whole activity of the Congress, the words "co-operative commonwealth" became the coping stone and crown of the political movement of India.

It is, therefore, for us to presume that the co-operative organisation of the country has, though unnoticed and unrecognized as a political upbuilder, all the same served as an important and useful instrument of national reconstruction in India; and when the Congress says that the object is "the establishment in India, by peaceful and legitimate means, of a "Co-operative Commonwealth" it is for those who have been taking interest in the field of Co-operation these four decades to bring to a common focus the scattered rays of constructive work emanating from the vast infinity of Indian villages. The main aspect of industrial re-orientation adumbrated in the Election Manifesto, in public speeches and in press comments by all Congressmen, high and low, is that as far as possible co-operative farming should be encouraged and middlemen must be eliminated both from the agricultural and industrial fields. The State may not be able to take over the industries all at once, and it is clear that the State cannot take them over now, nor is it advantageous for the State to pass merely legislation dispossessing all those who are in control of industries and agricultural property and feel the bankruptcy of talent that is necessary to conduct the operations whether industrial or agricultural after they have been taken over by Government. The Election Manifesto has with due deliberation and foresight declared that these industries should be nationalised and brought under national control. Now the only means of bringing them under national control is to bring them under the co-operative organization where the masters, the managers and the workmen, trained and untrained, skilled or unskilled, will all be brought under a common binding force, namely the share that each man possesses in the common asset of ownership as well as profits. Where nationalisation is impossible obviously for want of the necessary resources, national control is the only alternative which may be effected by legislation, provided the legislation is not so drastic as to kill all

incentive and endeavour. Minor legislation to control dividends or to compel a share in profits, is not likely to create amongst the numerous men engaged in business that enthusiasm which emanates from a sense of ownership, such as the co-operative movement alone can create.

It is unfortunate that when the co-operative movement so far conducted by the country was largely an official movement initiated by Government it was carefully regulated so as not to promote popular initiative as opposed to Governmental. A movement so conducted naturally laid itself open to the censure that it was meant more to help the Government to collect its taxes than to foster a spirit of self-competence amongst the people of the land. Every craft can be organized on a co-operative basis and we are just now discovering the need for rescuing the dead and dying arts and crafts of the country so as not merely to ensure employment to the workmen but also to solve the problems of exchange in the modern world.

India has been noted from ancient times for the skill of its workmen even as China and Japan are. The Japanese have developed the art of forming small factories ranging from 5 to 50 workmen or work-women in single rooms or double rooms in the very homes of the workers. A kind of modified co-operative movement is at work which manufactures 1,400 kinds of toys and goods out of bamboo alone. The co-operative movement and the craft life of the country are closely allied to each other. Craftsmanship like music is the common language of the untutored masses who can speak to one another through compositions of their own, whether they be of sound constituting music, of lines forming a picture or colour representing a painting. When the crafts of a country are organized on a co-operative basis, the goods produced command the admiration of distant people of the West and East, notably America, and solve the problem of currency in a country like India, where professors of economics project the blast of inflation on to the arena of constructive fields and forbid river projects, prohibition policies, purchase of *Zamindaries*, nationalisation of key-industries and even cottage industries, because consumers' goods have to be imported; it seems to consume the surplus currency and coinage in the country.

The machine may serve a particular purpose and a particular area, but the time comes when all people become self-contained in machine power and such power, limited to one's own country, is bound to fail because it produces in monstrous dimensions which

require mountains of 'raw material and oceans of markets. It is all very well for one advanced nation like Britain or Germany to dump its goods upon backward nations particularly of the East. But when these very backward nations are able to put in all their skill and ardent labour into the production of craftsman's goods, then, a new power will develop and a new solution to the inflation will be discovered and this can be done only through the co-operative movement. At a time when the British ruled the country, Co-operation was suspect, particularly as it was a Department. Today it constitutes the very foundation of national reconstruction and a year's honorary or paid work in the movement must be made a condition precedent to commission into public service.

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*Deputy Commissioner of Prohibition (Amelioration) and Joint
Registrar of Co-operative Societies, Madras*

'Competition is death ; co-operation is life' said Ruskin. Truly, if the weakest in society should survive and if the underprivileged should be saved from exploitation and ultimate ruin, Co-operation is the only hope. For "the quintessence of co-operation is the abandonment of the unnecessary and wasteful competition in distribution and production, the elimination of middlemen and the securing by groups and individuals by joint efforts, the betterment of their common economic goal". Its inspiration is fraternity ; its method is economy and its principle is equity. It rests on the simple principle—"Each for all and all for each". In short, the co-operative ideal is the "democracy of servers served". The advantages of co-operative principles and methods are being increasingly recognised in every country. The United Nations Relief and Rehabilitation Administration, the United Nations Food and Agricultural Conference and the International Labour Organisations have each appreciated the social and economic achievements of co-operative societies and held the view that the co-operative movement has an important contribution to make in establishing a future social order. In our own country, co-operation has done signal service in promoting the well-being of the poor and the lowly. The war has shown unmistakably the diverse ways in which the co-operatives can be pressed into service for the benefit of the common man. Today the agriculturist can get not only the finance required for seasonal operations through the co-operative society, but also market his agricultural and farm-yard produce through it ; the petty artizan can procure his raw materials and appliances through the co-operative society and as well market his finished goods through it ; the consumer can buy his domestic requirements ranging from food grains to toilet articles from co-operative stores ; the demobilised ex-servicemen and the unemployed ex-toddy-tapper can look to co-operation for schemes of rehabilitation ; the middle class person of average means can realise his ambition of possessing a house of his own through a co-operative housing society. It may be that only a beginning, and a very small beginning at that, has been made in several spheres and that a very

*Reproduced from the Silver Jubilee Souvenir of the George Town Co-operative Credit Society, Ltd., Madras, August 1949.

vast field remains still to be covered. Those who are impatient of the progress made by co-operation in our country are apt to forget that it is essentially a human movement and that its progress can hardly be measured by the yard-sticks of numbers and percentages.

Co-operation has its limitations. It is a voluntary movement based on self-help and mutual help. Its motto is service and not profit. There is no place for selfishness in co-operation and a co-operative spirit in the sense that the individual should subordinate his own opinions and interests to the common interests of the association is essential for the success of the co-operative method. The success of the movement, therefore, depends on the character of its constituents. Who is a true co-operator? He is one who places society before self, service before profit and endeavours in his own humble way to better the social and economic condition of his fellow-beings through co-operative endeavours. In so far as the co-operative movement produces true co-operators, it is successful; so far it does not, it fails. It is imperative that these who have come into the movement should be educated in co-operation, its idealogy, its history, its ethics, its accomplishments, its possibilities and its limitations. The Saraiya Committee—has rightly pointed out that “the inadequate and uneven progress made by the Co-operative Movement in India is largely due, among other things, to the lack of general education among those whom it seeks to serve. If the Co-operative Movement is to develop on a sound basis and to expand in diverse directions, it is necessary not only to spread, general education but also to make members conversant with the principles and practice of Co-operation”.

Co-operation has two sides—the business administration and the idealistic reorganisation of the people. The movement therefore requires men who can make business succeed, and who are inspired by the high ideals of the movement. It has to develop leaders who can be teachers, advisers, directors and administrators. The larger social aspects of co-operation and the philosophy of the movement should always be kept before the people so that each co-operative society can be an instrument not only for economic betterment but also for enlightenment of the higher social ideals and good citizenship. Co-operation cannot be handed to people ready-made. It must come from the people themselves, from their own desires and understanding. Co-operation best succeeds when its constituents realise that it is a great

social enterprise and when they are gripped by the desire for justice and better conditions for their fellow beings and proceed together to attain these ends. So the men in charge of the affairs of the co-operatives should be sincere and honest workers imbued with the true co-operative spirit and animated by a zeal to work for the benefit of others. In the words of Gandhiji, “the Co-operative movement will be a blessing to India only to the extent that it is a moral movement strictly directed by men fired with religious fervour. It follows, therefore, that co-operation should be confined to men wishing to be morally right but failing to do so because of grinding poverty or of the grip of the Mahajan. Facility for obtaining loans at fair rates will not make immoral men moral. Too often do we believe that material prosperity means moral growth. It is necessary that a movement which is fraught with so much good to India should not degenerate into one for merely advancing cheap loans. We will not measure the success of the movement by the number of co-operative societies formed, but by the moral condition of the co-operators”.

We have to tackle the problem of poverty of our masses. Improvement of agriculture and animal husbandry and development of industries are essential for this purpose. We have even to tackle the problem of illiteracy, squalor, dirt and disease and in all these and many other spheres, co-operation has a great part to play. The future success of the Co-operative movement calls for an increasing number of enthusiastic public-spirited workers imbued with the spirit of co-operation. To the extent that the country can produce such workers—there is no doubt that such workers will be forthcoming in plenty—to that extent we shall expect the movement to play its part in the building up of future India.

Co-operation an Antidote to Communism

S. BALDEV SINGH, B.A. (HONS.), P.S.O.S.,

Assistant Director Food (Touring), East Punjab

The price of a commodity is determined by its availability in relation to its demand. The greater this disparity, the higher would be the price. Even water commands a high price when scarce in relation to its demand. Canal water is actually being sold to the *zamindars* for raising crops.

It is well-known that demand for the necessities of life—simple food, clothing and shelter—is highly inelastic and that for luxuries highly elastic. The majority of the human race is poor and is concerned mostly with the necessities of life. For the middle class and even the rich, the minimum demand for such articles is fairly inelastic. Every human being must have a certain minimum of food, clothing and shelter.

The days of adult franchise have set in and nothing on earth can stop it or retard its progress. This is the natural result of mass education which has created the sense of self-realisation and self-respect in the common man. As the poor constitute the majority, every system that causes worry and persistent suffering to them must mend itself or must disappear.

Price Level and Inflation—Their Inter-relation

Currency is the medium of exchange and its volume depends primarily on the demand for it. A rise in prices must result in the inflation of currency, and its total volume in issue must normally be in proportion to the total volume of the national trade and commerce and the general price level. If we artificially restrict this natural expansion (inflation) of currency the exchanges would be hindered; the producers, the *zamindars* and the industrialists, would find difficulties in the selling of their produce, which would discourage them and result in the ultimate reduction of production. The demand for the necessities of life—specially for the labourer—being inelastic, this comparative scarcity would cause a further rise in their price level, necessitating a still further inflation of currency. If the production of necessities of life, due to disproportionate diversion of land, labour and capital in other directions like the production of luxuries or due to some other causes like the partition of India

CO-OPERATION AN ANTIDOTE TO COMMUNISM

(it has seriously affected the two major necessities of life, namely, food and the raw materials for clothing) does not keep pace with their demand or with the extension of currency, for purposes, other than their own production, their price level rises. If, however, the extension of currency results in a proportionate increase in the production of the necessities of life, their price level would stand unaffected.

The last two Great Wars have resulted in the inflation of currency seriously affecting the production of necessities of life. What happened is :

- (a) the volume of war material produced increased so much that a proportionate issue of currency (inflation) became essential ;
- (b) a disproportionately large part of land, labour and capital was diverted from the production of the necessities of life, and their production contracted ; their demand remaining inelastic or partially increasing, their price level rose and necessitated a further expansion of currency ;
- (c) the war material produced was destroyed or was used partially to destroy the necessities of life themselves besides destroying the means of their production. A further reduction in their supply came in, resulting in a further rise in the price level and consequent expansion of currency.

The rise in the price level of necessities of life, therefore, is as much the cause as the result of inflation. Inflation certainly does later on become the main cause of keeping the prices high, when the total production (including the war material) contracts, but the currency once issued keeps on in circulation. Whatever the causes, the vicious circle would go on, if not tackled in good time, until the world may find itself on the precipice of an economic and social crisis. To me the world is already on such a precipice. It is not, however, too late to save the situation.

The remedy lies in the removal of this scarcity of essential articles; once this is done, everything would be well with the rich and the poor and the world at large. Let us, therefore, analyse the causes of scarcity.

The Causes of Scarcity

- (i) The main cause is the disproportionate diversion of land, labour and capital to the production of commodities other than the necessities of life.

(ii) The most recent cause has been the Great War which wœfully restricted the production of all the three necessities of life.

(iii) We have failed to recognise that the necessities of life are the very foundation of our whole economic and social structure.

(iv) We have failed to recognise and understand that the poor, constituting, as they do, the overwhelming majority of the society, are its real foundations.

The great disparity in the possession of wealth is the root cause for the disproportionate diversion of land, labour and capital to the production of luxuries, and unless the Governments step in with a grim determination, it cannot stop. The rich would continue to give a top priority to their *shami-kabab, champagne, gaberdine*, palatial houses. The grim and ghastly economic forces, characterised by the criminal neglect of the poorer and the weaker section of the human race, will have their course. If we do not immediately recognize, if we fail to understand the great economic and social truths and do not take a timely action, they will continue to work to their logical end, namely the whipping off of the present economic and social system of the world. It is, therefore, imperative that a remedy should be found for this economic evil.

The Remedy

The remedy consists in the following :

(i) By a world propaganda through press, platform, cinema, radio, posters and other means at our command, we must bring the great economic and social truths home, in their simplest shape, to the rich and the poor masses alike. Unless we change the mass psychology no far-reaching and practical results can be achieved.

(ii) We must deal effectively with inflation, without seriously curtailing expenditure on schemes, meant to increase the production of the necessities of life.

(iii) Inflation of population is at least as responsible for scarcity, economic dislocation and trouble, as inflation of currency, and should be dealt with as effectively.

(iv) All factors of production, at present applied disproportionately for the production of commodities other than the 'necessities of life', should be immediately diverted, to the production of the latter,

(v) The production of the "necessities of life", should be immediately given the top most priority in the whole political, economic and social life. To achieve this end the Governments shall have to play the major part, as individual and private action can bear no substantial results. That will need a basic change in the State policies and affect, in a far reaching manner, the national budgets and the national economies.

(vi) The widely awakened but starving and half-naked masses must press for an economic system which :

(a) provides equal opportunities of development and rise, within reasonable limits, to all.

(b) ensures the maximum production, wiping out all artificial obstacles and hindrances in its way, thrown by the profit-seeking capitalists.

(c) stops exploitation of man by man in all forms and practices.

(d) provides for an equitable distribution of all present wealth and future production.

(e) provides for elimination of all drones and middlemen who produce nothing but take away the lion's share of what is produced by others, creating an avoidable scarcity for the actual producers. *If all produce what they consume, there will be no scarcity.*

(f) creates a planned economic system which provides work for every human being to earn his or her living.

The "Co-operative System" is now well known as such an economic system to the whole democratic world. It is admittedly the golden mean which avoids all the faults and comprises all the virtues of the extremist systems of Communism or Capitalism. The world is daily changing and it would be no heresy to make suitable amendments in its present form (we may have a happy blending of the Socialist and present co-operative systems) so as to suit best the changing needs of the human society, to create *a world co-operative commonwealth*, which according to me is *One God, One Humanity and One Government* achieved through Love, Truth and Service. "Each for all and all for each" will then be "the basic co-operative principle."

All production, sale and distribution should be, therefore, within the shortest possible period organized on the suitably amended co-operative system and all individual and private enterprise thereafter

banned. Under a well-planned "Co-operative System" there shall be no place for unemployment, poverty, over-production, under-production, hoarding, blackmarketing, inequitable distribution, exploitation of man by man, inflation, killing price levels and the like. All drones and middlemen shall be automatically eliminated, absorbed in productive work and every human being shall have equal opportunities of development and rise without any handicaps or undue obstructions. The world would then have a peaceful evolution and would be saved from an inglorious revolution.

(vii) Let labour enjoy the maximum portion of the fruits of the plenty thus created, make them happy, create in them a new hope in the future and let them have something which they may fear to lose, in case a revolution or chaos comes.

Communism draws its total inspiration and strength from the worries and the sufferings of the poor, the labourers which constitute the overwhelming majority of the human race. Once we start to secure plenty in the simple 'necessities of life', their prices will begin to fall, the worker's cost of living will come down, and the wind from the agitators' sails is taken. The face of the economic and social world is changed into one of peace and contentment.

India is admittedly one of the most important units of the world, and we may give the world a lead.

THE Madras Provincial Co-operative Union Esplanade, Madras.

(The Madras Journal of Co-operation.)

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For further particulars, write to

THE GENERAL SECRETARY,
Madras Provincial Co-operative Union, Madras.

Sugalis—Their Life, Manners and Customs

SRI T. S. VIJAYENDRA RAO,

*Deputy Registrar of Co-op. Societies and
Secretary, Sugali Uplift Committee, Kurnool*

Sugalis, otherwise called *Lambadis*, are hereditary cowherds of the Kurnool District. *Sugalis* means (Su—good, *Galis*; *Gaowli*—cow-herds) good cow-herds. These *Sugalis* claim their descent from *Gurkhas*. *Gurkhas* means *Gowrakshakas*—protectors of cows. Their customs and manners and their religious beliefs are akin to those of *Gurkhas*.

It is also said that the term *Lambadi* is derived from—*Lavan*, Sanskrit word for salt. This tribe being the chief-carriers of salt before the formation of roads and railways,—the word '*Lambadi*' was used for carrying the most important necessary of life.

With the advent of railways and roads the need for 'Bedari' (transport on bullocks) was no longer necessary and their profession became unremunerative. Thus they were obliged to settle in places where they found pasture for their cattle and they were forced to eke out their livelihood in various ways such as agriculture, manual labour, etc.

They are known now by different names in different provinces: In the Hyderabad State, the Central Provinces, the United Provinces, Central India, Rajaputana, and Mysore, they are called *Banjaras*. In the districts in the Madras Presidency like North Arcot, Coimbatore, and Kurnool, they are known as *Sugalis* while in the Telugu parts of the Hyderabad State, and in the Carnatic Districts of Bombay Presidency, they are known as *Lambadis*. In Orissa and Jaipur *Zamindari*, they are known as *Baiparis*. It is clear that each name indicates the economic pursuit of the *Sugalis*.

Kurnool District, being rich in forest wealth, gave them facilities to settle in places where they found some good pasture and water for their cattle. Verily, cattle breeding formed an important occupation for them. Various factors have enabled them to prove themselves experts in that time. They have gained valuable experience in breeding and are well-acquainted with curative herbs. These, *Sugalis* according to the Report of the "Linlithgow Commission on Agriculture", possess a knowledge of cattle; they will prove useful to us for making a better use of the natural pastures of our country. They

are the only members of the rural population who pay attention to cattle-breeding and understand the management of cattle.

These *Sugalis* have been living in forests from time immemorial in small groups scattered in huts called *Thandas*. In the Yerramalai Hills alone there are about thirty *Thandas* scattered throughout the forest area of the western *taluks* of the Kurnool District.

The rigid forest laws increasing the grazing fees has driven them away from the forest area, and the exploitation of money-lenders who trade on their ignorance, illiteracy and expensive religious disputes were mainly responsible for their unprogressive condition. Many sold their cattle, while the others, oppressed by money-lenders neglected their duties of improving their cattle wealth of this tract and took to cattle lifting, thieving, and illicit distillation of arrack. There were bad addicts to drink.

This tribe is divided into six important sects :—

1. *Rajaputras*:—They correspond to the *Brahmins* of the Hindu Society; they are strictly vegetarian, clean, highly religious and never take drink. Inter-marriages and inter-dining are prohibited.

2. *Bhukias*:—They live upon agriculture. They have ceased to be nomadic and become a settled community in the Hyderabad State.

3. *Navis*:—They are barbers of *Lambadis*, getting an annual grant from each *thanda*. They attend to the social functions, i.e., collective dinners and serve as cooks.

4. *Dhalias*:—They form the *pariah* caste among the *Lambadis*. They are drumbeaters during funeral and marriage ceremonies. They must beg among *thandas* but not outside. The tribe treats them as untouchables.

5. *Bhats*:—They boast of respectable antiquity. They have received high credentials from no less a historian than "Todar" as sacred and chivalrous. These members are treated as Muslims in Mysore State and follow the Muslim faith. *Bhats* are permitted to live in *thandas* and even take food prepared by others; but no other sect in the tribe will dine with them. Their presence is necessary on all important occasions like marriage, settlement of disputes, festivals, etc. When they sing the heroic achievements of the tribal ancestors, they receive rewards from the members of the *thandas*.

6. *Jamgars*:—They are converts from other castes. Girls used to be kidnapped and admitted and married to the men of their tribe. These are the dregs of the society.

Each sect is divided into *gothras* and members of each tribe claim descent from a common ancestor and behave among themselves as brothers and sisters.

They have their own dialect akin to *Hindi*; and it is mostly a corrupt mixture of the local language.

In the Madras Province, they are classed as the Hindus and treated as *Vaishnavites*, their God being Lord Krishna. Many also worship Sri Balaji. There were religious reformers, like Sri Hema Sadhu, Lokya Naik, who preached cleanliness, change in the mode of dress, vegetarian diet, sexual abstinence and prohibition of toddy and arrack among the members of the tribe.

The dress of the men is very simple, and of the women very artistic. It takes one full year to prepare a lady's dress and the women are experts in stitching fine ornaments to the dress with glass beads, etc. It is an art by itself and the women are specially trained in that art. They wear horn-bangles of different types.

Lambadis enjoy well in dancing and singing in praise of Sri Lord Krishna like the *Gopis of Brindavan*. Their songs are full of praise for Lord Krishna and brotherhood of men. They have a peculiar way of dancing. The male dancer beats the drum in tune with the songs. The Holi festival is observed with great mirth and merriment in all *thandas* and they rejoice in singing and dancing about a fortnight ahead of the festival. Ladies attire themselves beautifully at this time and go about villages as well where they collect grain and money from the villagers by their dances and songs.

The names of the male members are inspiring, such as Bhima Naik, Somala Naik, Ramji Naik; and the names of their ladies are indeed charming such as Sita Bai, Bili, Lakshmi and so on.

They are short in stature but beautiful in formation. Men are rather dull to look at while the women are more beautiful and hard-working. It is the woman that takes the brunt of the family burden, goes to forest along with the herd, removes the dung and cleans the stables, attends to cooking and, during leisure, mends her garments and stitches for the new year, the Holi festival.

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They rarely take a bath and are very unclean. Vermin and insects are often seen on the clothes they wear. It is only once in a year they change their dress. During recent years, however, there is some change, and some of them bathe once a week or a fortnight.

They are very superstitious and do acts which are abhorred by any civilised society. To cite an example: in one of the *thandas* a little child had a normal death due to some sickness. The superstition went so far as to attribute the cause of the death to some black magic practised by an old lady of seventy years in the *thandas*. The August Assembly of *Sugalis* sat at a *panchayat* for eight days at the expense of the accused family at a cost of nearly Rs. 2,000 drinking, and deliberating. At last they decreed that the cows, landed property, etc., of the accused family be confiscated and sold. The decree was also to the effect that they should be driven out of the *thandas* and the teeth of the old woman were ordered to be pulled out, in the belief that after the teeth were pulled off, no black magic could be practised by her. The verdict was carried out in full. In another instance, the husband of a very faithful wife with two children had to abandon her on the plea that the August assembly of *Sugalis* decreed that the husband must drive her out due to the black magic practised by her.

Religious disputes are very many; and money is being squandered and this seems to be the main cause for the poor condition of this tribe. Marriages are very expensive the bride's price is paid mostly in cows and in money also. Marriages are performed as are done in any Hindu family. A man marries even two or more wives. It is peculiar to this tribe that, if any elder brother dies leaving a wife, it is necessary for the elder brother's widow to wait till the younger brother attains age and then marry him.

The *Sugalis* are no doubt hard-working and intelligent but their social behaviour, their diet and their traditionally secluded ways of life, are responsible for their degraded social life. Besides, most of them come under the Criminal Tribes Act. Though serious forms of crimes have disappeared, cattle-lifting grain-stealing, etc., are committed in those *thandas* where economic conditions are bad.

In Yerramalai Hills, adjoining Panyam village there are about eight *thandas* where *Sugalis* have about seven thousand cattle. A Co-operative Cattle Breeding Society was formed in the year 1940 for these *thandas* and much help is given to them. The Kurnool

SUGALIS—THEIR LIFE, MANNERS AND CUSTOMS

District *Sugali* Uplift Association was formed in the year 1935; since then the Society has been trying to improve the social and economic conditions of this class in all ways.

Recently the Government constituted a Committee, in order to implement Resolution No. 184 of the Rayalaseema Co-operative Enquiry Committee—with the following members:—

1. The Collector of Kurnool, Chairman.
2. The Deputy Registrar of Co-operative Societies, Kurnool.
3. The District Veterinary Officer, Kurnool.
4. The District Forest Officers, Kurnool, "East" and "West".
5. Dr. P. R. J. Sundaram, Nandyal.
6. Sri Badar Soma Naik-Sugalimetta.
7. Sri P. V. Hanumantha Rao, Secretary, Sugalimetta Co-operative Cattle Breeding Society, Ltd.

The Deputy Registrar of Co-operative Societies, Kurnool, is Secretary of the Committee.

The first meeting of the Committee was held at Panyam on 3rd June 1949 under the Presidency of Sri S. Joseph Reddy, Collector of Kurnool.

To inculcate the "thrift habit" among the *Sugalis*, the Kurnool District Co-operative Central Bank was approached to supply *hundi* boxes free to the *Sugalis* and it has readily consented to do so.

In a meeting of the Committee to be convened shortly, it is proposed to issue *hundi* boxes to the *Sugali* members of the Cattle Breeding Co-operative Society, the work relating to it being attended by the Special Senior Inspector of Co-operative Societies incharge of the Society under the guidance of its Secretary, Sri P. V. Hanumantha Rao, the "Protector of *Sugalis*."

ERRATUM

(Vide page 136 of the September 1949 issue of M. J. C.)

For "The Demand Collection Balance for the year 1948-49".

Read "The Demand Collection Balance of the Tanjore District Co-operative Central Bank for the year 1948-49".

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N49-414



Co-operative Marketing of Cattle

R. M. PILLAI

President, The Thiruvottiyur Milk Supply Co-operative Society, Ltd.

India is a wonderful land of sunshine and colour with a varied climate and vegetation and sceneries. Nature has been very kind in providing minerals and ores in abundance. It has a rich and ancient culture and civilization. India is a land of villages and not of cities. Her millions live in 7,00,000 villages. Superstition, prejudice, illiteracy, disease and poverty have been the bane of the masses. It has to be made self-sufficient and prosperous. The revival of village industries would go a long way to build up India's fortune. Other means for the purpose are the introducing of indigenous system of small scale industries and marketing of crops and raw produce and finished products and cattle on a very large scale.

The rural welfare in the province can be realised through the united interest and effort and self-sacrifice of the educated few. The nation's interest in co-operation of pesantry consists in co-operation in its different aspects.

To a large extent, principles and practice of co-operative marketing methods must be based on fundamental business organization and administration. The actual experiences of co-operators are valuable formula for the inflow of current business ideas. Economic and social science would play an important part in all forms of Co-operation. Open membership, "one man one vote" principle, interest on shares, and dividends in proportion to amount of patronage and interest and stake in the undertaking and a commission of small percentage for auctioned wares as working expense, and self help and mutual aid are the chief planks of co-operative management. The multipurpose type of agricultural co-operative commonly deals with buying and selling and also engages in credit and social and educational activities. Co-operative marketing succeeds best when it is organized about a single commodity or closely allied commodities which are grown or produced and distributed or sold by similar parties in the same region. In practice in our country co-operatives and non-co-operatives deal with the same commercial agencies and both have their products consumed by the same individuals. To continue to function on proper lines, the co-operative movement must be free from racial discrimination or religious bias or political

CO-OPERATIVE MARKETING OF CATTLE

or party strife. Efficient production is essential for efficient marketing. The practice of introducing grades and standards and tests for commodities will help efficient marketing. The quality of goods and efficiency in distribution have to be aimed at. The economy of production affects the pooling price. Co-operators must evince enthusiasm in times of prosperity as well as depression in marketing. The centralised co-operative is not so democratic as the federated one because the centralised co-operative is not so responsible to the wishes of the grower or producer. Advertising is bound to play an ever increasing part in the activities of co-operative marketing. Co-operative marketing is made unique by the issue of Government loans, legislation and grants and by the guidance of the Civil Service. World wars I and II had a mighty effect in emphasising the virtues of co-operation and co-ordination with ever lasting results. Gambling and speculation have no place in co-operative marketing but risks are present in every business inspite of the best technical advice.

Fifty per cent of the societies usually fail after commencement. Their failure is a sad story of selfishness, jealousy, lack of harmony and absence of business sense. They present handicaps which can be overcome only by hard experience and patience. A group of societies presents points of weakness as well as of strength. Most of the societies fail for want of adequate working capital and due to absence of large scale business. The office bearers and managing committee should imbibe the spirit of service, must be reliable and must possess the necessary technical skill to manage the society. Honorary workers and unpaid office bearers of small means may be allotted a certain share of profit in order to provide them with an incentive to make sincere and zealous attempts to stabilise the society.

All India statistics are not available to show the progress of the marketing society. Every year in Madras over Rs. 121 lakhs was given as Government loans on agricultural produce such as cotton, groundnuts, potato, arecanut, paddy, pepper, and cardamoms. In Bombay over Rs. 280 lakhs worth of produce alone, principally cotton, fruit, vegetables, chillies, was marketed in a year. Gadag and Tirupur are well known cotton markets. United Provinces chiefly marketed wheat, barley, pulses, oil-seeds, tobacco and hemp. The Provincial Marketing Federation aims at finding better markets for affiliated marketing societies. How far the Federation has been

able to serve the aim of the marketing societies is not clear for want of statistical data.

Cattle wealth is still the "neglected" problem of the East. Milch-animals are important for the supply of wholesome food in form of milk as such as work-cattle and cattle manure are required in agriculture. The birth of Lord Christ in winter-wild all meanly wrapped in the rude manger of a poor shepherd's home and the catholic Song of *Geetha* of Lord Krishna of Gokulas bring home to our mind the great significance, importance and sacredness attached to the cattle wealth to a land like ours.

Co-operative marketing of cattle is the organised sale of milch-animals, cows or buffaloes or bulls or oxen jointly or severally on a non-profit basis in the interest of individual members. Sheep and goats are not to be included as we do not believe in killing and living on lovely creatures of the Almighty. We have a strong dislike for the practice of dissemination for breeding purposes in animal husbandry as seen in the West; for it is unnatural and we look upon the cow as an unselfish mother and hence we have to respect her in managing, treating, and handling her. The best thing would be to *improve* our bulls and thereby improve the progeny. There has been a good deal of information regarding improved cross-breeds and imported breeds and nothing of importance had been done to our selected indigenous breeds which must suit the needs of our cattle. This is due to the lack of understanding by our specialists in animal husbandry in respect of handling the matter properly. Some attempts must be made to improve the pure stock of Indian breed. Unless some quick and effective step is taken to improve their condition, many fine breeds of cow and bull would become extinct. For example, the *Punganur* breed is almost dwindling. India has produced famous breeds of Ongole, Sindhi, Kangayam, Aligarh, Tharaprakar, Delhi breed, Belgauin and lastly the country-breed. Some of the breeds have been exported to great cattle ranges in America for breeding.

Agricultural marketing consists of individual marketing and advantage of joint sales. It eliminates middle men who make profit by acting as agents and depriving the breeders of the legitimate share of profit and consequently the purchasers have to pay higher prices. Organised sale can be effected by consolidation. The breeder need not take speculative risks for finding market for his

cattle. The number offered for purchase and sale is limited generally. The delay in transporting live-stock is reduced by arranging waggon permits from the place of origin to its destination at regular intervals. The assurance of a good return to breeders as well as to purchasers consists in selecting and transporting cattle of quality. The cattle have to be purchased as per market requirements and without undue over-crowding, which may cause a reduction in market value. The breeder and the purchaser must have enough margin to cover any unexpected risk. Co-operative marketing would revolutionise our form of sales. The animals are sold by open auction and knocked down by the highest bidder and in any case the animals have to be valued by the Managing Committee in consultation with the appraiser. Cash sales have to be transacted to avoid loss through delayed payment. In the case of milch animals the milk has to be marketed in the nearest City or locally. A veterinary unit has to be maintained for certifying cattle or cattle before they are transported in wagons from the place of origin or for keeping cattle in quarantine locally before they are sold. Sheds have to be erected to house the animals in the market. A cattle feed depot has to be instituted to facilitate reliable and easy purchase of fodder, etc. A weekly journal in Tamil, Telugu and other languages which can give the price of milch animals, cattle feed, maintenance, grazing facilities and other general information on cattle wealth should be started. Yearly a certain part of the profit has to be set apart for educating the villagers by night schools, lantern lectures on management of dairy herds and work bulls and calves. The Veterinary Department should periodically visit and safeguard the animals by protecting them from pests and epidemics. Such a co-operative activity in rural marketing will surely make our countryside prosperous.

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Madras.

Rehabilitation of Ex-tappers in Districts

I. Progress in Madura District

Prohibition was introduced in Mathurai on 1-10-47 and the total number of extappers as on that date was about 2,200. It is estimated that of this number, about 570 extappers have left the district for other districts, from which they originally came. Various ameliorative measures have been undertaken to provide employment to the extappers and they are indicated below :—

1. *Formation of jaggery societies*: 13 jaggery societies have been formed in this district. Isolated ex-tappers for whom separate societies could not be formed, have been admitted as members in existing credit societies to enable them to get licences. There are 6 such societies in the district which have admitted extappers. There are in all 668 members in these societies with a paid up share capital of Rs. 3,258. 539 licences have been issued to the extappers to enable them to tap sweet juice from palmyrah trees and manufacture palmyrah jaggery. Tapping of cocoanut trees has not been permitted in this district nor the sale of sweet juice extracted from palmyrah trees. The juice extracted is therefore converted immediately into jaggery. In the last season 3 societies alone started work in time and the others began late. The members of these societies produced 9,793 maunds of jaggery and realised Rs. 60,466, by sale. The extappers were also given advances to the extent of Rs. 15,122 by these societies on the pledge of produce. A novel system of sale of jaggery was adopted. The jaggery of all the extappers was pooled together, transported in lorries and sold by public auction every week at Dindigul. This enabled the extappers to get fair value for the jaggery produced by them eliminating the profit of middlemen. Each extapper earned on an average about Rs. 60 to Rs. 70 a month. The season this year commenced rather late on account to the failure of monsoon last year. The sweet juice which is usually extracted from about the middle of December could be extracted only in February and even then the production was not much. The extappers have been permitted to sell the jaggery themselves as they wanted ready cash every day for their daily needs. Though advances were given to them on the pledge of their stock, they were disinclined to continue the system adopted last year and preferred to sell the stock themselves. The production of palmyrah jaggery so far is 6,837 maunds and the ex-tappers have realised a sum of Rs. 61,158 by sale. The average earning of a extapper is Rs. 70 a month. The system of thrift and savings has been introduced in these societies. Each extapper is contributing at the rate of one anna per rupee of jaggery sold to the homesafe deposit account. In this season, the extappers have so far contributed a sum of Rs. 1,398-15-11. The season for palmyrah jaggery is generally about six months and the

extappers engage themselves in other avocations during the rest of the period. During this period they are also given small loans which are recovered when the season for jaggery commences again. Attempts were made to introduce subsidiary occupations like dairying, poultry rearing, sheep rearing, manufacture of baskets, fibre-making, coir rope-making and the like. But the extappers did not want any help as they generally engage themselves in some job or other during this period. On the whole, the jaggery societies have been of very great assistance to the extappers.

2. *Milk Supply Societies* :—Milk supply societies have also been formed for extappers. There are 21 extappers in milk supply societies as members and they have been given interest free loans amounting to Rs. 5,080 for purchase of milch animals. There are also proposals to form milk supply societies for extappers in 3 other centres.

3. *Cottage Industries Societies* :—Ten extappers have joined the Mahalipatti Cotton Rope Makers Co-operative Society. They have learnt the industry and are now making cotton coir ropes. The society has been sanctioned a sum of Rs. 500 from the District Ameliorative Fund for purchase of machinery for the use of the extappers.

4. *Other Modes of Employment* :—89 extappers including their women and boys were provided with employment about a year back as unskilled labourers at the Thermal Station, Samayanallur on the intervention of the Special Development Officer. Recent enquiries at the Thermal Station elicited the information that only 20 are still sticking on to their jobs. It is generally found that extappers are unwilling to do any hard job. 7 extappers have been provided with employment in road work. They earn on average about Rs. 28 a month.

The problem of unemployment is not acute in this district. It may be stated that the problem does not exist at all in any great degree and the extappers have adjusted themselves to the changed conditions and are engaged in some avocation or other. Such of those who are not members of the co-operative societies or milk supply societies or coir workers societies or who are not engaged in agricultural operations or trade have engaged themselves as agricultural labourers or doing cooly work.

II. Progress in East Godavari District

The tappers found themselves suddenly deprived of their occupation on 2-10-48. The number of such tappers thrown out of employment in this district was estimated at a little over 10,000. Though sufficient advance warning of nearly two years was given to these tappers of the coming in of Prohibition, practically none made any serious attempt at finding an alternative employment for himself. They seem to have resigned themselves to fate with characteristic Indian fatalistic notions of life. But when actually Prohibition was introduced on 2-10-'48, they found themselves in a helpless state.

With a small band of 4 Rural Welfare Officers, the Special Development Officer set about the task of finding alternative employment to the ex-tappers thrown out of employment consequent on the introduction of Prohibition. He and his Rural Welfare Officers toured extensively throughout the district and contacted all the leaders of the ex-tappers at various centres in the district. They made a systematic survey of the condition of the ex-tappers in centres where there are large concentrations of these ex-tappers. They explained to the ex-tappers the various methods of alternative employment open to them, and the help that the Government was prepared to give to them through Co-operative Societies. The task of the Special Development Officer and his Rural Welfare Officers was not found easy. They had to contend against the apathy and indifference of the ex-tappers, who, beyond nursing a sort of grievance against the Government for introducing a reform which caused their being thrown out of employment, did not agree to form themselves into any kind of co-operative society which would provide them with alternative employment. Added to this, their leaders gave them a wrong lead. Those leaders told these ex-tappers that if they agitate the Government would treat them on a par with Burma Evacuees and would give them cash grants for at least one year. The leaders were also strongly against the formation of palmyrah jaggery manufacturing societies on the ground that the tappers would abuse the concession of tapping palmyrah trees for sweet juice and thus not only defeat Prohibition but would also land themselves in difficulties with the Prohibition (Enforcement) Department. The extent of their opposition can be easily imagined by the following instance:

Mummidivaram in the Amalapuram Taluk has been a palmyrah jaggery manufacturing centre since a very long time past. When the Special Development Officer visited the village for formation of a palmyrah jaggery manufacturing society, in November '48, the ex-tappers refused to have this society. Subsequently a few of these people approached the Special Development Officer for formation of a jaggery manufacturing society. The Special Development Officer sent his Rural Welfare Officer. Again when he was organising the society, emissaries of the leaders went to the meeting and dissuaded the ex-tappers from forming a palmyrah jaggery society. So this attempt also failed.

Yet the Special Development Officer and his staff patiently carried on propaganda among the ex-tappers in the villages. Their propaganda bore fruit in the third month (January '49) when 4 palmyrah jaggery manufacturing societies were organised. Gradually, the ex-tappers came to realise the benefit of these societies and came with a request to organise palmyrah jaggery manufacturing societies for them. The Special Development Officer immediately complied with their request. Up till now, eleven palmyrah jaggery manufacturing societies have been formed in this district. They have a membership of 460 and licenses were issued to their

members for manufacture of palmyrah jaggery. Though the season for tapping palmyrah trees is practically over, those of the ex-tappers who expressed a desire to tap the fruit of these trees are being granted licenses upto 30-9-49. Most of these societies, at the instance of the Special Development Officer have been granted kerosene quotas, and rice permits by the Collector. At the instance of the Special Development Officer one society was also specially allotted 100 iron sheets for manufacture of pans for boiling the sweet juice. The society got these sheets converted into pans and sold them at a very cheap rate to its members and also to the members of other societies.

A systematic campaign at registering these ex-tappers with the District Employment Exchange was also instituted. At the instance of the Special Development Officer, the District Employment Officer agreed to register these ex-tappers if the application forms are countersigned by the Rural Welfare Officer without insisting upon the applicants presenting themselves before him. The Special Development Officer also contacted employees of large number of unskilled labourers with requests to employ these ex-tappers in any vacancies in their establishment, in preference to others. All the employers contacted promised to give preference to these ex-tappers but no ex-tapper has been employed by them so far. However, the Executive Engineer, High-Ways, appointed ex-tappers as gang coolies so far 195.

Enquiries in the villages visited by the ameliorative staff revealed that 4,039 ex-tappers have been absorbed in agriculture and other occupations.

The first phase of the Prohibition may be said to be over by now. Gradually the tappers are getting themselves reconciled to the conditions created by the introduction of Prohibition and are getting themselves absorbed in one avocation or other provided by the Co-operative Department; or of their own choice. It is expected that the agricultural credit societies, which are all being converted into multipurpose societies within the frame work of their present constitution, will effectively tackle the problem of unemployment among ex-tappers in their jurisdiction and that the term ex-tapper will become an obsolete word ere long.

III. Progress in West Godavari District

To provide alternative employment to ex-tappers, who have been thrown out of employment consequent on the introduction of Prohibition, Government permitted tapping of sweet juice of palmyrah trees for the manufacture of jaggery. In accordance with this decision of Government, 97 co-operative societies for the manufacture of palmyrah jaggery were organised in this district, 92 societies commenced work, 5,864 members were enrolled and 4,289 licences were issued. Total quantity of jaggery produced is 2,86,920 maunds valued at Rs. 7,36,278. Though tapping commenced a little late, season was very favourable for production and the price of jaggery was also favourable.

Milk Supply Societies for the benefit of extappers were organised in the districts. There are 147 members on the rolls of societies. Government have given interest free loans to the extent of Rs. 12,010 and with the loans given by Government 82 milch animals have been purchased by the members of these societies. These societies secured 8,764 Madras measures of milk from their members and effected sales to the extent of Rs. 7,131.

50 tappers were employed as gang coolies by the Highways Department and 50 were employed as coolies in road contract work, etc.,

Government through the ameliorative staff are anxious to help the extappers in all possible ways.

IV. Progress in Bellary District

Extappers who have been thrown out of the employment due to the introduction of Prohibition are being provided with work when they came to the Tungabhadra Project. Almost all of them are unskilled labourers and there are about 50 workers in the Vizag. labour camp in the Tungabhadra Project Head Works area. 3 of them have also become members of the Tungabhadra Project Co-operative Milk Supply Society and they have been recommended interest free Government loans of Rs. 250 each for the purchase of milch buffaloes.

On the ameliorative side, *Bhajanas*, *Kollatams*, *Harikathas*, *Kalak. shepams*, reading of Ramayana and the Mahabharata are being organised by the ameliorative staff every evening. Rural games like *Chedugudu*, *Nondi*, *Kilithattu*, *Khokho*, running races and several other circle and social games are also organised by the Rural Welfare Officer during evenings for the labour population of the project headworks area. There is a radio installed in the heart of the headworks with loudspeakers going out to 3 of the 4 labour colonies and the labourers after a hard day's work are entertained with good music, folk songs and news. Children's programme receives a special attention and the labourers' children are making the best use of this. The radio functions from 5-30 p.m. to 9-30 p.m. every day and Sundays and holidays, during morning, afternoon and at night till 10 p.m.

There are 4 elementary schools imparting free education for the children of the labourers and attached to these schools, there are playgrounds for children and every evening, the Rural Welfare Officer conducts games and other pastime for them.

As regards civil supplies the Tungabhadra Project Co-operative Stores get all controlled commodities such as rice, millets, cloth, kerosene, etc., and distribute to the labour population through retail depots situated in the various colonies.

They are all enjoying free hutted accommodation, water, lighting, and medical aid. The labourers have their Sunday off and they go to Hospet for shandy for purchases of their daily necessities.

Books in Brief

Year-Book of Agricultural Co-operation, 1948. Edited by the Horace Plunkett Foundation. W. Heffer & Sons, Ltd., Cambridge, pp. 332. Price 15 sh. net.

As the title of the book suggests this is a review of the agricultural co-operative movement in the post-war period in many parts of the world. The data relating to it are brought upto the year 1948 which, being the centenary year of the first Raiffeisen Society of Germany, marked the completion of a century of agricultural co-operation. The book therefore aptly opens with a brief, but penetrating account of a century of agricultural co-operation. The halting progress during the first half of the century is attributed to the fluid state of agriculture itself, the technical revolution in agriculture not having been fulfilled, and the rapid progress of the second half, to three favourable circumstances, *viz.*, the establishment of the independent family farm as the agricultural unit, the creation of a world market in agricultural produce and the supply of the element of *scale* to agricultural activity by Co-operation. But while rightly jubilant over this remarkable achievement, the future of the movement is viewed with some misgivings. The large inroads made by Communism into Eastern Europe and its threat in other lands, the growth of rival movements such as the Corporation Movement in Africa, the land settlement movement in Britain and the joint village movement in India are all viewed as challenging the primacy of the co-operative movement. Still the hope is expressed that by adapting its form and structure to the new environmental set up, the challenge can be successfully met.

Two special articles, one on Farm Mechanization in England and Wales and the other on Post-war Development of Soviet Collective Farming follow this account. The first is a discussion with the aid of full statistics of the progressive mechanization of British agriculture, and the second, an informed account of the re-formation of collective farming in Russia which had suffered great damage through war devastation and the revival of individualistic tendencies.

The rest of the book is devoted to a review of agricultural co-operation in U. S. A., in Canada, in the British Isles, in the British Colonies, on the continent of Europe and in Palestine. India is however conspicuous by her absence. In U. S. A. with which the series opens, it is a record of great progress, record levels having been reached in grain trade and seed distribution. The favourable trends noticed are greater integration in activities, greater co-ordination through joint overhead organization, broadening of the range of services of individual societies, strengthening of finance, improvement in co-operative personnel and the greater

THE MADRAS JOURNAL OF CO-OPERATION

confidence in the movement. Nonetheless the spirit of complacency manifest in every society, the lack of co-operative education and the lack of constructive policies in business are considered to be corrosive elements threatening the movement.

The section on British Co-operation besides containing a detailed analysis of the Lucas Committee Report on the working of the Marketing Acts and a review of the Agricultural Act of 1947 with its bearing on the co-operative movement, notes with satisfaction the establishment of the Agricultural Co-operative Association in close alliance with the National Farmers' Union and the progress achieved in the requirements, sales and service societies.

In the sections which follow we have an evaluation of the role of co-operation in implementing the new British Colonial policy *viz.* the enabling of the Colonial people to rise to their full stature and to live a full life. The steps taken in this behalf are discussed, such as the passing of the Overseas Resources Development Act of 1947, the establishment of the Overseas Food Corporation and the Colonial Development Corporation, the appointment of a Co-operative Adviser to the Colonial Office and the training of colonial workers in Co-operation in the Co-operative College at Loughborough. This is followed by short accounts of the beginnings of Co-operation in the African colonies and the rehabilitation work carried out in Malaya.

The rest of the sections deal with Co-operation on the Continent of Europe and in Palestine. The European countries examined are Belgium, France, Sweden, Norway, Italy, Germany, Yugoslavia and Albania. While Belgium's record is depicted as one of all-round failure, and that of Norway and Sweden as of inconspicuous success, France is stated to have made remarkable progress under the Mounet Plan, and Germany and Italy, in the work of reconstruction. In these countries 'liberation' or post-war settlement meant an entire rebuilding on a new pattern with new personnel and new relations. How this rebuilding was effected is told in a striking manner, and the reader is made conscious of the immense survival value of Co-operation and the increased attraction that Co-operation has to the bewildered war shattered economies of Central, Eastern and Western Europe. How the Germans and Italians in spite of war and defeat and unnerving disillusionment kept their faith alive in self help and with its aid reconstructed their economies will forever remain one of the brightest chapters in the history of Co-operation.

In the section of Palestine, which concludes the survey, the many-sided development of Jervis Co operation is reviewed. Of special interest in this development are the conversion of credit societies into multiple co operatives, and the establishment of crop insurance societies and co-operative land settlements.

The book concludes with a list of co-operative legislation in many lands, with short reviews of new books, surveys and reports and a selected bibliography on Co-operation. The standard reached in the previous year-books in the series has been maintained throughout.

C. W. B. ZACHARIAS

G.O.'s and Circulars

Copy of G.O. No. Ps. 1885, Local Administration dated 12-9-1949.

Funds—Investment—Panchayat Boards—Orders issued.

ORDER :

Under rule 8 (2) of Schedule V to the Madras Local Boards Act. 1920, a panchayat board may, with the sanction of the Inspector of Municipal Councils and Local Boards, invest any sums not required for immediate use in any manner which the Government may by general or special order approve. In pursuance of the above rule, Government permit Panchayat Boards to invest their funds not required for immediate use, in fixed deposits for periods upto three years in the Madras Provincial Co-operative Bank and District Central Co-operative Banks approved by the Registrar of Co-operative Societies for the purpose.

Every application to the Inspector of Municipal Councils and Local Boards for sanction of investment or re-investment should be submitted through the Deputy Registrar of Co-operative Societies concerned who, in forwarding such applications, should endorse his opinion as to the soundness of the Bank, its share capital, etc., as is usually given by him in the case of investment of funds by District Boards and municipal councils. It will be open to the Inspector to refuse to give his sanction whenever he considers that in view of all the circumstances it would be unwise for the Panchayat Board to make or renew the deposit as proposed.

J. C. RYAN,
Registrar of Co-operative Societies

R.C. No. 126545/49 X-5.
OFFICE OF THE REGISTRAR OF
CO-OPERATIVE SOCIETIES, MADRAS
Dated 29-9-1949.

SRI J. C. RYAN, M.A.,
Registrar.

CIRCULAR

Sub :—Rural Credit Societies—Introduction of multipurpose activities—
Employment of paid staff and payment of remuneration to office bearers.

Ref :—Registrar's circular R.C. No. 126545/49-X. 5, dated 14-9-1949.

In the circular cited, the form of by-law 54-A to be adopted by rural credit societies for entrusting the day-to-day work connected with any non-credit business under-taken by them to any of the panchayatdars selected for the purpose, was communicated to Deputy Registrars and Special Development Officers. In the place of the by-law suggested in the circular, the following should be substituted :—

" 54-A It shall be competent to the panchayat to entrust the day-to-day work connected with any non-credit business undertaken by the society to any one of the panchayatdars selected by it for the purpose and to pay him such remuneration as it may deem fit but not exceeding 5 per cent of the value of goods sold or supplied by the society in any year."

J. C. RYAN,
Registrar.

Monthly News Page

Indian

A Circular dated 10th August 49 issued by the Joint Registrar of Industrial Co-operatives and Village Industries, Poona (Bombay Province) mentions as follows :

The Joint Registrar has so far sanctioned loans and subsidies for purchase of tools and equipment and to serve as working capital to more than hundred societies. 12 co-operative institutions have been given guarantee under the controlled yarn distribution scheme for enabling them to raise funds for yarn business. The number of forest labourers' societies in the case of which guarantee was given to the Central Financing Agencies for raising loans for exploiting coupes during 1948-49 is 13. Certain co-operative institutions have received the benefit of special schemes sanctioned by Government. The funds made available to co-operatives by Government are now rapidly increasing. It is therefore necessary to supervise the working of such co-operatives so that there may not be any mismanagement. In many cases, such co-operatives were found to have developed their business—some of them remarkably well. While inspecting these societies, the officers concerned should watch what effect Government assistance had on the working of the societies. In their inspection memos, they should indicate the progress made, and mention striking instances of progress. Government will appoint 40 supervisors shortly to work under the District Officers. Meanwhile the officers should visit every Government financed society at least once a quarter and report to the Joint Registrar on the progress made.

Provincial

A memorandum was presented to the Registrar of Co-operative Societies by the Co-operative Building Society, Chittoor at a reception held on 2-10-49. In presenting the memorandum, the Vice-President of the Society stated that though it was more than an year since the Society applied for acquisition of a plot of land about 10 acres for construction of houses, the matter was still pending. The memorandum wanted the Registrar to take up with the Government and see that the land was acquired soon. It also asked him to allow the Society to amend its by-laws and help members to take loans for effecting improvements to existing buildings. It further wanted the rate of interest to be reduced.

Referring to the question of loans for improvements to buildings, Sri J. C. Ryan, the Registrar, stated in his reply that the policy of the Government was "more houses and not comfortable houses" and hence under the present scheme, there was no prospect of such loans being granted. Regarding the question of housing the poor, he said that he was bringing out a scheme for the purpose. He also stressed the need for starting a Poor Man's House Building Fund in every district.

It is learnt that the Secretary of the Anantapur Old Town Co-operative Stores has been taken into Police custody on 3-10-49 for alleged illicit sale and blackmarketing of Bengalgram supplied to the stores for distribution to consumers. It is stated that the revenue authorities ordered the release of 20 bags of Bengalgram for distribution through ration shops maintained by the stores at the rate of eight annas per card holder, with a view to ensure equitable distribution. It was alleged that soon after purchase of the stocks by the Stores, nine bags were sold illegally.

The Silver Jubilee of the Tirupputtur Co-operative Urban Bank, Ltd., Tirupputtur (Road) was celebrated in a grand manner on Sunday the 2nd October 1949 at its own new premises in North Car Street at Tirupputtur under the Presidentship of Sri S. Ramaswamy Naidu, Mayor of Madras.

After tea the public meeting commenced by 4 p.m. Sri V. Paramasivam, member of the Ramnad District Board hoisted the national flag. Then welcome addresses were read to Sri S. Ramaswamy Naidu, Mayor of Madras, and to Sri SO. SP. Udayappa, President of the Ramnad District Board by Sri R. Venkata Rao, Secretary and by Janab P. P. S. Ayyathurai, President of the above Bank respectively. The Silver Jubilee report was read by Sri R. Venkata Rao, Secretary of the Bank.

Further the portraits of *Gandhiji* and *Pandit Jawaharlal Nehru* were unveiled by Sri SO. SP. Udayappa, President of the Ramnad District Board and by Dr. Subrahmanyam, M.L.A. respectively. Then Sri N. Gajendra Mudaliar, Deputy Registrar of Co-operative Societies, Ramnad delivered a speech on "*Co-operation*" and he pointed out the special features of co-operative societies and their importance at the present day. In his concluding remarks, the President, Sri S. Ramaswamy Naidu analysed the birth of Co-operation in India, and its work for the benefit of the public and wished the Society well for having successfully worked for a period of 25 years. Janab P. P. S. Ayyathurai proposed a vote of thanks.

* * *

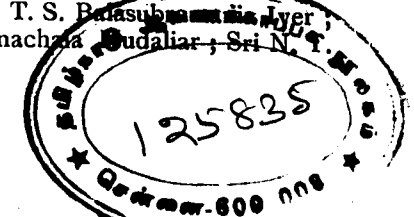
An agricultural co-operative farming society was inaugurated at Nelvoi (Chingleput District) by the Hon'ble Sri Bhaktavatsalam, Minister for Public Works, on 7-10-49. Explaining the work of the society, the Minister said that it would take lands on lease from *pattadars* for a period ranging from 20 to 30 years and would arrange for cultivation of lands by sub-letting them to members on tenancy system or on a proprietary basis or on both. The society would take up for cultivation 180 acres in the first year and would gradually extend its activities and cultivate 200 more acres of land in the subsequent years. The Minister added that the financial assistance granted by the Government to land colonisation societies formed for the benefit of *Harijans* and landless men would be made available to this society also.

The Hon'ble Sri B. Parameswaran, Minister for Rural Development unveiled *Gandhiji's* portraits.

* * *

The annual general body meeting of the Thiruchirapalli Central Co-operative Stores, Ltd., was held on 9-10-49 Sri L. N. Paramasivam Pillai, President, presiding. The general body approved the administration report for 1947-48 and the budget for 1949-50 and elected the following members to the Board of Directors :

Sri L. N. Paramasivam Pillai ; Sri R. Annamalai Pillai ; Sri V. Narayanaswami Pillai ; Sri P. B. Krishnaswamy Reddiar ; Sri M. Rajagopal Naidu ; Sri E. V. Srinivasachariar ; Sri N. Shanmugasundara Mudaliar ; Sri M. S. Ramaswami Iyer ; Sri A. Jangama Reddiar ; Sri P. V. Doraiswami Reddiar ; Sri B. Venkatachalam Pillai ; Dr. T. S. Balasubramanyam Iyer ; Sri T. P. Vedachalam Pillai ; Sri K. N. P. Arunachalam Mudaliar ; Sri N. T. Viswanatha Pillai.



15th October 1949.

(To all Provincial Societies, Central Banks, District Wholesale Stores, Local Unions, Limited Primary Societies, Urban Banks, Land Mortgage Banks, Non-credit Societies and Unlimited Primary Societies with a working capital of Rs. 50,000.)

The Twenty-Seventh Provincial Co-operative Conference will be held at Madras in December 1949. The exact date and place of the Conference will be informed later on.

This Conference is an important one. The Co-operative Movement is the most vital organisation in our Country. It has been definitely recognised by all sections of politicians and social reformers that true Co-operation is the essential element for the progress of the Nation. By slow degrees the organisation has been permeating in various activities of life. But the work done is very little when compared with the ideals we aim at. Scarcity of essential commodities, black marketing, high cost of living, high rates of interest, encouragement of cottage industries are various aspects which the Movement should deal with in the manner each one deserves for the well being of the people.

This is the opportune time when Co-operators in the Province should meet and press their point of view on the popular Ministry. So I appeal to all co-operative institutions in the province to take part in the Conference by sending Delegates to the Conference and make it a success.—

Delegates:—Information regarding the number of delegates each type of Institution can elect and send, the delegate fee payable, the form to be filled up has been printed and enclosed.

Donations:—The success of the Conference depends upon the financial support that Co-operatives give. The delegate fee alone will not be sufficient to meet the cost. So I appeal to all co-operative institutions to send liberal donations.

Boarding :—Boarding arrangements will be made by this Union for the convenience of the delegates. The fee for boarding is Rs. 6 per delegate for both the days of the session. If arrangements are desired for boarding, intimation must be given to this Office on or before 20th November 1949. In view of rationing in Madras delegates are specially requested to write in time to avoid disappointment and inconvenience. Hotels will be unable to provide food and accommodation. We have to apply for sanction to the Rationing Authorities sufficiently in advance. If no previous intimation is given, under no circumstances can boarding be provided.

Resolutions:—Institutions are also requested to communicate to this office resolutions for consideration at the Conference on or before 30th November 1949.

All communications, money-orders, etc., should be sent to the General Secretary, Provincial Co-operative Union, M. P. C. Bank Buildings, Madras 1.

Sri P. NATESAN, M.B., B.S.,

General Secretary.

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" P. S. GURUVA REDDI,

Honorary Joint Secretaries.

B. VENKATARATNAM,
President.

1. The Madras Provincial Co-operative Union, the Madras Provincial Co-operative Bank, the Madras Central Co-operative Land Mortgage Bank, the Triplicane Urban Co-operative Society, the Central Co-operative Printing Works, the Madras Provincial Co-operative Marketing Society, the Madras Handloom Weavers' Provincial Co-operative Society, the South India Co-operative Insurance Society, the Co-operative Fire and General Insurance Society may each elect five delegates.

2. The Andhra Sahakara Sammelanam and the Tamil Nadu Co-operative Federation may elect **ten delegates each.**

3. District Central Banks may elect **three** delegates each.

4. District Central or Wholesale Stores may elect three delegates each.

5. Co-operative Training Institutes may elect **two** delegates each.

6. Local Supervising Unions may elect ~~one~~ delegate each.

7. Limited Primary Societies, Urban Banks, Land Mortgage Banks and Non-credit Societies (Primary Stores, Producer Societies, Marketing Societies, Cottage Industries Societies etc.) may elect one delegate each.

8. Unlimited Primary Societies with a working capital of Rs. 50,000 may elect **one** delegate each.

9. Societies in which other registered societies are members, other than those mentioned above, may elect **one** delegate each.

10. The Registrar may nominate **ten** delegates to represent the Department, if he wishes to do so.

11. Such of the members of the Executive Committee of the P.C.U. as are not elected by any of the above constituencies shall be deemed *ex officio* delegates.

<i>Scale of Delegation Fees.</i>	<i>Rs.</i>
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The above delegation fee is irrespective of the number of delegates that the institution may send.

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