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TOPICS OF THE WEEK.

OF the Kamala lectures which Mr. Sastri delivered at the Calcutta University in the last week of February on "the Rights and Duties of Citizenship", the *Guardian* of Calcutta gives its impressions as follows in its issue of March 4 :—"Mr. Sastri was followed with raptured attention—and one can only say, deservedly so. For rarely does the opportunity come to most of us, to listen to so polished an utterance of so mature a mind, so generous a lover of youth, so qualified a man of public affairs; who looms large whichever the stage, whether academic or political or social, whether Indian or Imperial or International,—shining, not through any adventitious aid or pose, but by the breadth of his knowledge of the world, by the scrupulosity of his fairness to foes and friends and by the matchless poise of his judgment. Honoured by the University of Calcutta, welcomed to Government House, presented with an address by the Corporation—he ever remains true to his own deep devotion to Duty: through evil report and good report, a genuine SERVANT OF INDIA."

WITH all the effort on his part to make it appear otherwise, it was nothing but a vote of censure on the Education Minister when Mr. Pahalajani moved last

week in the Bombay Council for a token cut of one rupee from the Education grant. If there was any doubt as to what he meant, it is set at rest by his own unqualified condemnation of Mr. Jadhavs action in agreeing to cut down his educational expenditure by three lakhs this year. He even blamed the Minister for not giving to Government the ultimatum of his resignation in case this cut was insisted upon. If so, one wonders whom the Deputy President was trying to deceive when he went out of his way to warn the world that his proposed cut ought not to be construed as a vote of censure! But that is by the way. The fact is that the Minister's policy and administration have given rise to such wide-spread dissatisfaction all over the presidency that the opportunity was eagerly availed of to give expression to it. First and foremost is the complaint that he is lukewarm in putting into force Dr. Paranjpye's Compulsory Education Act. We are glad the author of the Act, was present in the Council to press this point of view. Next, his communal activities are not looked on with favour by the general public and Dr. Paranjpye did a service as much to the Minister himself as to the public when he asked Mr. Jadhav never to lose sight of the fact that he represented the whole presidency and not merely one community. That such a reminder should have been at all necessary is regrettable; but it will be some consolation if after this the Minister behaves better. Then, it is said that his pro-Government tendencies sometimes lead him to stand in the way of the larger public good. We hope he will by his future conduct leave no room for such complaint. A discontented Muhammadan speaker even went so far as to charge him with having done nothing for the backward classes though he proclaimed himself to be their representative. We have a suspicion that in saying so, he was voicing the general feeling of distress of the backward classes including Mahomedans at Mr. Jadhav's failure to push on their education. Though so much dissatisfaction manifested itself in the course of the debate, the motion was withdrawn lest on being put to vote it should be thrown out. This is not surprising in view of the peculiar composition of the Bombay Council, where, with the Mahomedan and non-Brahman blocs, the Government virtually commands a permanent majority.

MR. NARIMAN'S motion on a recent date in the Bombay Council for a nominal reduction in the Medical Reservation.

grant was evidently intended to draw its attention to the Government of India's decision to reserve a large number of I.M.S. appointments for the European members thereof. The decision is so palpably unfair to the sons of the soil that even Dr. Paranjpye who is ordinarily not given to the use of strong language was constrained to characterise it as "outrageous" and as placing upon them "a ban of inferiority". Those who have made themselves familiar with the contents of the circular will not blame him for thus calling a spade a spade. It is true that the number of appointments thus sought to be set apart for Europeans in this presidency is only 15; but 15 or 1500, it is a question of principle which admits of no compromise. The Finance Member argued that if India wanted recruitment for the so-called security services to take place in England for some time to come, she must reconcile herself also to the proposed reservation of I.M.S. appointments for Europeans. But in doing so he forgot that India had never consented to the Lee Commission's recommendations and if effect was still being given to them, it was in spite of her wishes. It is of course true that a man ordinarily likes to be treated by a doctor of his own community; but the reasons are not in all cases racial. As against this numberless cases happen daily in which Indians submit to treatment by doctors of a race other than theirs. Moreover, if English people in Government employ prefer to be treated only by English doctors, they are quite welcome to arrange for it—at their own cost. If they want this to be done at the cost of the taxpayer, mere decency requires that they should not try to be choosers. The debate in question showed that nobody—not even the Ministers—had a good word to say about this obnoxious decision and on the Minister undertaking to communicate the Council's unanimous protest to proper quarters, the motion for a cut was withdrawn.

* * *

Village Panchayats in Bombay. THE Committee appointed last year by the Bombay Government to go into the question of village panchayats has recently submitted its report and made some useful suggestions. The original Act passed in 1920 restricted franchise to male adults. The Committee's recommendation in this regard is that there should hereafter be adult suffrage in connection with panchayat elections. This is a step in the right direction and will be heartily welcomed. Another of its recommendations which deserves mention is that relating to the conferment of the power of trying civil and criminal cases of a petty nature on village panchayats. It suggests that an experiment in this direction should be tried in selected villages, revisional jurisdiction being given to an officer of the Judicial Department and to the District Magistrate in civil and criminal cases respectively. We do not think all this caution on its part was at all necessary. For in several provinces panchayats enjoying judicial powers have been working quite satisfactorily and there appears to be no reason why we should not benefit by their experience. We are sorry the Committee has not seen its way to recommend special representation for the depressed classes. Expediency, if nothing else, should have impressed upon it the necessity of bringing their recommendations in line with public opinion. It is a pity it did not give due weight to the volume of public opinion opposed to the retention of the house tax in its present form. This tax is very unpopular and acts as a handicap on the growth of

panchayats. We wish it had found it possible to allow panchayats greater latitude in the matter of raising their funds by other means than a compulsory resort to the house tax. Incidentally we cannot help deploring the obstinacy of the Government which has stood for six long years in the way of these bodies coming into their own. For almost all the recommendations referred to here were put forward by non-official members of the Legislative Council when the original Act was under consideration. It is really a case of the Government thinking day after to-morrow what educated India thinks to-day.

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Liquor Rationing in Sind. THE fact that the ration of country liquor is in no district fully consumed is attributed by the Excise Commissioner, Bombay, in his administration report for 1924-25 to the unwillingness of the licensees to sell out the ration. Last week we made it clear that this does not appear to us to be the only or even a satisfactory explanation of this phenomenon, which is found to exist also in Sind. There too, as the Superintendent of Salt and Excise in Sind points out, "in no district was the ration consumed;" but the explanation furnished by him for this state of things differs very much from that of the Excise Commissioner, Bombay. According to the Sind officer, "the high taxation, the lowering of the maximum issue strength, recent restrictions on the sale and possession, the poor quality of the flavoured spirit manufactured by the Katri Distillery contractors and the closure of six retail shops" are the causes of the gap between ration and consumption. Not that we regard this as more satisfactory. But we are only concerned here to point out on the strength of the Sind official's view that the reason given by the Excise Commissioner, Bombay, cannot satisfactorily account for the wide gap between ration and consumption. The more probable reason seems to us to be that a year of abnormal consumption was selected by Government as a basis for future reductions in the ration. If the rationing policy is to result in a genuine reduction in consumption it is necessary that the ration should be rigorously restricted to actual consumption.

* * *

MR. AMRITAL V. THAKKAR writes of a notable movement among the **Pawar Gonds**:—A few individual Gonds own Zamindaris and are Malguzars, but the vast majority are mere tenants or farm labourers under the Pawars. Pawars or Parmars are Kshatriyas in origin who migrated to the Gond country from Dhar in the time of Aurangzeb and settled in the rich valley of Wainganga river. They by the use of their intelligence got into the possession and management of lands, reducing the original owners of lands to mere workers. Pawars thus came into intimate contact with Gonds, taking water from them and eating the food carried by them. In 1921, however, a big gathering of their castemen vowed to save the proud Kshatriya community from the humiliation of using water fetched by the Gonds. When the latter came to hear of this, they too determined to retaliate by refusing to serve the Pawars in any capacity, either as tenants or labourers or domestic servants. Naturally Pawars suffered much thereby, their land remained fallow and they are ruing the day when false pride led them to boycott the Gonds. Fortunately Government took no sides in this social war, with the result that the Gonds came out with flying colours. They all feel that a good inch has been added to their social stature.

THE LAST PHASE.

THE only form of non-co-operation which had remained untried so far is being put into operation at present. We had at first abstention from elections; then participation in elections and participation in Council work but accompanied by indiscriminating and total obstruction; and now, finally, participation in elections, but non-participation in Council work. It is evident that recourse is being had to the third alternative because the other two failed of their effect. But is the hope entertained in any quarter that abstention from Councils will perchance prove more potent than boycott of elections and wholesale opposition? Obviously not. There are hardly any who cherish such a belief; on the contrary most Swarajists, we daresay, have the innermost conviction that winning the elections and then refusing to take the seats is even less futile as a means of resistance to oppression or as an engine of wringing concessions than the two forms of non-co-operation tried heretofore. If it is still being adopted, it is only because the failure of the latter imposes upon Congressmen the necessity of varying the form of non-co-operation, no matter if the variation should result in the substitution for a fatuous by a still more fatuous remedy. All these expedients have of course been tried before in other countries. In Ireland all possible changes have been rung on non-co-operation within the last fifty years and all have proved equally unavailing. The last phase through which non-co-operation is now passing in India is peculiarly Irish; it is apparently copied from the practice of Sinn Feiners, who take part in the Free State elections but keep their seats in the Dáil vacant. The Sinn Feiners are, however, busily engaged at this very time in revising their programme, being persuaded that abstention from the legislature is an inept proceeding which requires to be cast into the discard. As we said in a recent issue, an extraordinary Ard Fheis of Sinn Fein has been convoked by Mr. de Valera and is perhaps in session at this very moment in order to consider whether members of the organization should not take their places in Parliament. If we remember that the summoning of this special session was preceded by a frank admission in public by Mr. de Valera himself that the Free State Parliament is "in a position to control the lives of a large section of our people" and therefore by inference that it is suicidal to boycott it, we may well surmise what the final decision of Sinn Feiners will be. The latter, it is true, still boggle at the oath of allegiance which in the Free State as in India is a necessary preliminary to a deputy taking his seat in the legislature. But even this minor objection will, it is anticipated, be waived if not now, in the near future, and Sinn Fein representatives will assuredly be found sitting on the benches of the Dáil after the next election. The coincidence of Sinn Fein discarding the weapon in Ireland just when Swarajists are taking it up in this country adds a touch of irony to the Congress transactions

at Delhi, which even without it border on the ridiculous.

One would think that if the Swarajists regarded abstention from the legislatures a more powerful instrument of bringing pressure to bear upon Government than indiscriminate obstruction, they would scrap obstruction from their future programme and follow the policy of abstention all through. Nothing of the kind. Their present policy is to be in force only for a few months, having been adopted, as the Home Member said in derision, towards the expiry of the present Assembly's life. If they are returned at the next election, they will renounce the present policy of abstention and again go back to their former policy of total obstruction, which they have just now discarded as worthless! It is not even going to be total obstruction; for whereas the refusal to accept office in the gift of Government is absolute, not so the refusal of supplies, in regard to which the Working Committee of the Congress is given the power to instruct Swarajists to vote supplies on selected occasions and on such occasions the Swarajists will vote supplies. Nor are the Swarajists committed to throw out all Government bills, but only those "by which the bureaucracy proposes to consolidate its powers." This is a proviso which is capable of a wide as well as a narrow interpretation. It may be construed as requiring the Swarajists to oppose reactionary measures intended to curtail the power of the popular bodies and support progressive measures intended to confer wider power upon the people. In this sense all existing parties are already pledged to the policy Swarajists intend to follow next year; and from the many tergiversations to which the Swarajist programme has been subject during the last three years, it will be safe to assume that on many occasions Swarajists will pursue a policy in no way distinguishable from that of Liberals, Independents and Responsive Co-operationists. Anyhow, the present dramatic exit of the Swarajists from the Legislatures means nothing more than this: that they will absent themselves from the legislatures for a few months and return to them next year merely to resume their tactics of half co-operation and half obstruction which they have been pursuing so far. The natural culmination to the policy of abstention on which they have now launched would seem to be the carrying on of civil disobedience from outside, but there is no reference to this activity in the All-India Congress Committee's resolution. Pandit Motilal Nehru no doubt held out such a threat in the Legislative Assembly; but the jeering tone in which it was received by Government members also represents the mood in which it will be received in the country. No serious-minded man bent upon leading the country to a campaign of passive resistance will again appeal to the electors on such a programme of semi-demi-obstruction as the A.-I.C.C. has outlined. He would have no business with the legislatures and he, if he finds himself therein by mistake, would promptly quit it for more congenial work in the

country. The only inference, therefore, is that the present pose is intended to impress the electorate. It remains to be seen what effect it will in fact produce upon the electors; if all the past failures of non-co-operation notwithstanding, the country still prefers Swarajists to constitutionalists, whether the latter call themselves Responsivists, Independents or Liberals—then of course it does so and the country must take the consequences; but we for our part would like to believe that the electors will teach the Swarajists a lesson which they will take long to forget.

A UNIVERSITY IN POONA.

Another View.

THE recommendation of the Bombay University Reform Committee in favour of a separate University in Poona has set educationalists in Maharashtra thinking as to the type of University that should be brought into being. The Committee itself has recommended the establishment of a mainly affiliating university, its teaching function being restricted as in the case of the present Bombay University to post-graduate work. This decision was, however, reached more with a view that "the new university would relieve Bombay of a large share of the burden of higher education" than with a view to setting Maharashtra properly on its feet. Again, it is a decision from which the only two representatives of Maharashtra that were on the Committee strongly dissent. It is thus clear that the Committee's recommendation to set up just a replica of the Bombay University at Poona is robbed of much of its value. Anyhow the report has given rise in Maharashtra to two sharply contrasted views: one being that since Poona is having at least a chance of moulding its education according to its requirements, it should seize this opportunity to have a University of the best and highest kind—a unitary and teaching university; and the other view being that since the establishment of the best type is attended with many practical difficulties, Poona should be content in the initial stage, to have a university of a less advanced class (an affiliating university), so that at least the many reforms on which Poona is intent and which could not get through in the Bombay University would be introduced. I for one am opposed to this half to mouth policy, firmly convinced that if we once prefer the worse, because it is the easier alternative, we shall never attain the objective which alone is really worthy of such a big intellectual centre as Poona. Better by far to wait, remaining in the meanwhile in the Bombay University, than hurriedly to decide on an admittedly inferior type of university incapable of being converted into the type we all desire. I, however, do not take such a pessimistic view of our ability to set up a university of the right type in Poona, as the protagonists of the other view seem to do.

The grave defects of the present university education are recognised on all hands, but what is not so readily admitted is the fact that many of

these defects are inherent in the very nature of an affiliating university. A university with its colleges scattered all over the Presidency can discharge but one of its many functions, viz. that of examining, with efficiency. It can exercise only nominal control and supervision over its institutions, separated as they are from each other by a long distance. The acquisition of a sufficient amount of knowledge to enable the student to get through examinations becomes the be-all and the end-all of the student's existence, and the thing that really matters, the method by which the knowledge is acquired, is relegated to the background, if not entirely ignored. This knowledge is acquired in only too many cases by memorising the notes given by the professor and perhaps the text books, but the practice which is insisted upon in a unitary university, viz. that the student shall acquire knowledge mainly by his own efforts, cannot be given in an affiliating university that importance which it deserves. No doubt attempts have been made in the past to insist upon the Head of a College certifying that the candidate for examination has done a certain amount of work in the College, but past experience has proved the impossibility of a rigid adherence to any such rule for the simple reason that the Colleges of the University are spread over a wide area. Similarly, it has been found that curricula also cannot be improved beyond a certain point by reason of the fact that mofussil colleges are unable to carry them out in the spirit in which they were conceived. Recently books for rapid reading in English were prescribed for some examinations with the object that the student would thereby unconsciously imbibe a taste for good literature and would be helped in picking up a good style of writing. The result, however, has been that the average student looked upon them as mere additional text books and pored over them in just the same mechanical manner as over other books. I would take one more instance to show how the very type of university defeats our well meant attempts at reform. The First Year Examination was some years ago transferred to the charge of Colleges in the hope that it would afford the professors the much-needed elasticity and would enable them to teach the subjects better in their own way. This hope has, however, been far from realised, for no kind of supervision could be exercised by the University over the conduct of this examination with the result that a spirit of suspicion pervades the whole matter and a feeling is growing that in the absence of proper supervision, inevitable in an affiliating university, the examination had better be resumed by the University.

In a unitary and teaching university, the atmosphere is entirely different. The teacher is in intimate touch with the taught; the methods of study are constantly scrutinised, and necessary improvements effected. The curricula lose their rigidity and are adapted to meet the varying needs of students. The human element, which is apt to degenerate into partiality in an affiliating university, finds a proper place in a unitary and teaching

university and proves very helpful in drawing out the best in the student and thereby makes him a very useful member of society. The social side of university life receives due importance in such university and its value as an instrument of removing angularities without suppressing the individuality of the student comes to be appreciated. It is just because Gurukulas bring teachers and taught together in an intimate association, the latter ever imbibing the qualities of the former and thus receiving training which mere book learning of the affiliating universities cannot afford that we find in men's minds a traditional regard for Gurukulas. If in these institutions the Gurus could not award the degree on the basis of the work done throughout the year, and on the qualities of head and heart shown day in and day out, they would lose all zest in their work and the Gurukulas would be no better than the examining bodies to which the present affiliating universities are reduced. In the Gurukulas, however, the formal examination counts for very little; the manner in which the student discharges his day-to-day duties counts for everything and that is why Gurukulas are now and were at all times prized so highly in India.

The argument is sometimes advanced that the provision for research in an affiliating university should change the atmosphere round it and should implant in its *alumni* the love of learning for learning's sake which is claimed to be the peculiar product of a unitary and teaching university. The fact, however, is that the student who has

passed through the examinations of an affiliating university often enough renders himself unfit to carry on research work straightaway after graduation. Very often he is required to unlearn an appreciable portion of what he had learnt before and the manner in which he had learnt it. An affiliating university will never be able to enforce that thoroughness which is the soul of research and sound mental training, while thoroughness can be insisted upon and exacted in the pre-degree stage in a unitary university. An affiliating university always makes for slipshod work, while 10 to 1 a unitary university makes for thoroughness. The just poise and right balance, which are the fruit of thorough training, can only be acquired in a unitary university.

In short, by asking for a Unitary University we want to be given a chance to create a modern Gurukula at Poona and it is to be seen whether the public at large and the Government appreciate the necessity of starting an institution of this type at Poona, a place which is ripe for rearing it. No one will deny Poona the capacity of conducting institutions for higher education and it is to be seen whether the educational work accomplished till now has not been sufficient to create confidence in the authorities that Poona deserves to be entrusted with the carrying out of the next higher step in the matter of education, i. e. the establishment and conduct of a unitary university.

K. R. KANTKAR.

IN THE LAND OF THE ABORIGINES. SAVARS, BINJHWARS AND HALBAS.

Chāmpā, 25th February.

SINCE my last letter was sent to you, I have been touring in Raipur district of Chattisgarh, and having had the opportunity to travel in company with a kind friend far into the interior—about 115 miles from Raipur—was able to see something of the smaller tribes like Savars, Binjwars and Halbas. This province is said to be the most backward among the provinces of India and Chattisgarh is said to be the backwoods of the Central Provinces. When in such an area one goes far into the interior, away from the railway and the telegraph, one gets to know the real condition of unsophisticated villagers in their ancient habitations. I wish I was enabled to visit the Kanker and Bastar States, the capital of the latter of which is 136 miles from the tehsil and the prospering town of Dhamtari. In the hills of Bastar one can get to see and study Muria and Maria sub-divisions of Gonds, who still preserve the wild life with their semi-naked appearance. But I hope to visit these ancient friends at some future date, after a year or two.

Savars.—After Gonds, Santals and Bhils come the tribes of Kurumban of Madras and Mysore, the Oraons of Chota Nagpur and Savars of Oriya country. It is in the Oriya-speaking portions of the C. P. on

its eastern boundary that we meet with Savars, who have lost their tribal language and are speaking the language of Orissa and adopted several of the Brahmanical marriage customs and other ceremonials. In parts of Madras, however, they still retain their tribal Kolarian speech. According to the census of 1911, they numbered about six lakhs, five lakhs of whom were met with in Oriya-speaking areas. The census of 1921 shows their number to have decreased to $4\frac{3}{4}$ lakhs, a fact worth inquiring into in detail. The word Savar is said to have been derived from the Seythian word *Sagaris*, meaning an axe. As they are rarely seen without an axe in their hands, it is quite possible that this derivation is the correct one. In the Aiteraya Brahman, they are spoken of as the descendants of Vishwamitra, while in the Mahabharata they are said to have been created by Kamdhenu. It was from a woman of this tribe that Sri Ramchandra accepted wild berries, first tasted by her as being sweet and worth offering to a man of rank like Ramchandra. Their place of pilgrimage even at the present day is Seori-Narayan in Bilaspur district, where Ramchandra is said to have passed some time during his exile. Having lived amongst the priest-ridden Orissa, they have dropped the custom, prevalent among many primi-

tive tribes, of the bride being taken to the bridegroom's home for the purpose of celebrating their marriage. I found that a large number of them have a daily bath, and have abjured drinking at weddings and funerals. They not only do not yoke the cows to the plough, as the Gonds do, but never eat beef and have gone to such a length in their respect for the cows that if by neglect or even accident a bullock in harness or one tethered in a shed dies, the owner thereof has to undergo expiation and thereafter to give a feast to his castemen as a penance.

Binjhvars are a comparatively small, but less primitive, caste found in Raipur and Bilaspur districts. In 1911 they numbered 60,000 in the C. P., but their number at the last census was recorded as only 36,000 in the same area. They are an offshoot of the primitive Baiga tribe of Mandla and Balaghat and their name is derived from the Bindhya or Vindhya hills and they still worship the goddess Vindhya-bāini of these hills as their tutelary deity. Some of them are well to-do farmers and some are Malqazars (farmers of villages) and have taken to the wearing of the sacred thread like high caste Hindus. Savars and Binghamars take water, at the hands of each other but not food, the Binghamar having been Hinduized, to the same extent as, if not further than the Savar.

Halbas are a tribe having their origin in Bastar and Kanpur States and the adjoining areas of Raipur and Drug districts. They are numerically the third among the aboriginal tribes in C. P., coming after Gonds (21 lakhs) and Kawars (2½ lakhs). Their number at the last census was 1,09,000. They are large landholders in the hilly State of Bastar and are considered the highest local caste excepting Brahmans, Dhākars (illegitimate descendants of Brahmans) and a few Rajputs. They are moderately good cultivators and could acquire a much better position than the Gonds whom they supplanted to a certain extent in Bastar. From a military point of view, they are a caste of considerable influence in that State. Halbas too are very much subjected to Brahmanic influences. An unmarried girl in whom the signs of puberty appear is put out of caste and in such a case the father marries her to a Mahua tree previous to the real marriage. Amongst them, as in the other lower castes of Chattisgarh, there are two forms of wedding known as the 'small' and 'large'. The 'small' marriage is celebrated at the bridegroom's house with curtailed ceremonies. If the bride is grown up she lives with the husband at once thereafter. But if she is a child, she goes back to her parents until her adolescence when the ceremony of 'Pāthoni' (going away) is performed. I have noted social awakening even amongst them due to the recent wave of self-purification coming in the wake of the non-co-operation movement. In British territory their stronghold may be located at or near Sihawa in Dhamtari tahsil and a railway is under construction to that place with a view to tap the forest produce, chiefly teak-sleepers for railways. On the

completion of the railway, it is hoped that there will be greater self-consciousness among them and that they will rank with what may be called middle Hindu castes.

Education.—As in other parts of the country, so in the C. P., the education of the aborigines lags much behind even that of the depressed classes. The Mahars of Berar having come from Maharashtra and being in contact with advanced Deccan, Bramhans have progressed much more rapidly than the Chamars of Chattisgarh and other untouchable classes. But the aborigines, a small proportion of whom has come down from their habitation in hills and forests to the plains, are very much behind the Mahars, or Mehrās as they are called in C. P. The literacy among males is 42 per thousand among the Halbas, 31 among the Mehras, 9 among the Chamars and only 11 among the Gonds. Among the Bhils it is 7, among the Kols 4, and among the Korkus of the west of the Satpura plateau and Baiga it is only 3 per thousand.

Taking 21 lakhs of Gonds by themselves, who form two-thirds of the total aboriginal population, it will be found that though they are a little more advanced than the Chamars, they have trudged on only a third of the distance travelled by Mahars on the path of literacy. But unfortunately in the C. P. the Gond has been under a great handicap in that he has been neglected both by the advanced section of the people and the Government. At the time of the Montagu-Chelmsford enquiry for constitutional reforms, it did not strike the C. P. Government to put forward a claim on behalf of the aborigines, as they did for the depressed classes. The Bihar Government, on account of their possibly greater alertness or of the "Tana Bhagat" movement which created a commotion some time before the enquiry was undertaken, were able to secure two seats in the reformed Legislative Council, with a much smaller percentage of aborigines than the C. P. No doubt the Mahars were more vocal than the dumb Gonds and Kawars and were able to secure what they claimed. But Gonds could not speak for themselves and their Government did not think it necessary to speak in their behalf.

To add to their misfortune, none of the members of the Legislative Council have raised their little finger, either with a view to securing a representation for them or with a view to providing them with special educational facilities, while Mahars, Chamars and other untouchables have secured for themselves universal free studentships in all schools and colleges. In the case of the aboriginal tribes it has been left to the discretion of the District Boards (called District Councils in C. P.), which is the same thing as leaving it to their apathy, as the boards are in immediate charge of primary schools. Very few District Boards have exercised their discretion in their favour. While the Mahar members of the Council have insisted upon State scholarships for primary, secondary and collegiate education, besides large building grants

for their hostels, it has not struck anyone to offer similar facilities to the aborigines. From the reports of the Director of Public Instruction, it is rather difficult to know under what "race or creed" the aborigines are classed. Other provinces with a much smaller aboriginal population consider them sufficiently numerous to be classed by themselves along with Hindus, Muslims, Buddhists, Parsis, etc. This province, however, though it has over 20 per cent. of its population as aborigines or forest and hill tribes, does not think that number large enough to deserve a separate classification. Hindus have been subdivided into (1) higher castes and (2) depressed classes. A list of the depressed classes is given in a footnote under General Table 41, in which Gonds and other tribes are not included. They are therefore either classed with the higher castes of Hindus or altogether forgotten by the Education Department; in either case it is a cruel mockery.

Whatever may have been the case in the past, now that in the year 1926 people are seriously asking for a further instalment of constitutional reforms, it is high time, both for the C. P. Government and the C. P. Council members—Swarajist and non-Swarajist—to remind themselves of the fact that there is a vast mass of their countrymen going by the name of Gonds and similar other tribes, which they can no longer afford to forget or neglect. They must be given special educational facilities in the form of free studentships, a generous number of scholarships in all stages of education, and free hostels for all stages of education except primary, at selected places. The grievous apathy of the past must be amended and amply amended. It is not enough to say that they are not coming forward to make a demand for such facilities. The facilities must be given and proclaimed from the housetop before they clamour for them. They are too shy, made too timid and left too ignorant to ask for them. Their tradition has not been one of persistent demand, much less of begging. They would rather die of starvation than beg for anything, much less for the fruit of knowledge, which they have not yet tasted. I do not consider our legislators, who are supposed to represent the masses of the people, less blameworthy than the C. P. Government, who boasts of safeguarding the interests of the "dumb millions".

AMRITLAL V. THAKKAR.

SERFDOM IN THE KONKAN.

Testimony of Sanads.

"The error of those who reason by precedents drawn from antiquity, respecting the rights of man, is that they do not go far enough into antiquity. They do not go the whole way."

"Wrongs cannot have a legal descent."

THOMAS PAINE.

MR. E. T. CANDY in his compilation on the Khoti Tenure in the Ratnagiri district arrived at the conclusion that the watandar Khots had important rights. Mr. Candy was an officer of very conser-

vative views: he went the length of attaching more importance to 'vested interests' than to the general welfare of the community. When he compiled his book, he had no means of ascertaining the rights of the Khots from the original sanads, his main source of information being the report of inquiries made by British officers. There is in Mr. Candy's compilation a solitary reference to the original sanads and decisions given in disputes between the Khots and the ryots by the representatives of the Government in pre-British days, and that reference clearly proves that the Khots had no proprietary rights over the land of which they were only farmers. This finding is reinforced by the sanads, the documents that conferred the rights of Khoti on the original holders of the watan, that have been discovered since the Khoti Settlement Act of 1880 was passed. So long as the dispute lay between the Khots and the ryots, the Government was not keen on ascertaining the real rights of the Khots in the light of the sanads on which those rights were based. But about the year 1885 a dispute arose between the Khots on one side and the Government on the other as to the right to the forest in Khoti villages and there were cases of litigation between these two parties. In 1886, the late Rao Bahadur Achyut Bhaskar Desai was deputed to collect evidence on behalf of Government in connection with three forest cases then pending in the High Court. He as special Mamlatdar on Alienation duty submitted his report in May 1886 and again another report in October 1887 when he was District Deputy Collector on special duty. These two reports by Mr. Desai, with their appendices, have been published in a volume of Selections from the Records of the Bombay Government, No. CCCX-LVI—New Series.

The documentary evidence contained in the first report submitted by Mr. A. B. Desai was rather of a negative nature. Though there was not a single document expressly saying that a Khot had no right to the soil of his village, there were instances in Khoti villages of proprietary right having been exercised by Government or persons other than Khots. In all 450 documents had been put in evidence. The evidence consisted of (1) sanads issued to Khots granting them Watani Khoti; (2) sanads issued to Inamdars granting them जल, तरु, रुण, काष्ठ, पाषाण, निधि-निक्षेप (water, trees, grass, wood, stone, and buried or concealed treasure) in respect of Khoti villages; (3) sanads whereby plots situated in pure Khoti villages were granted to persons other than Khots with जल, तरु, रुण, etc.; (4) leases of jungle, hill or warkas lands granted to Khots or tenants by Government; (5) Kabulayats (agreements annually passed by Khots regarding the management of Khoti villages); and (6) extracts from the Poona Daftar. The above-mentioned sanads numbered 141 and they represented nearly all the sanads that the Khots had in the district. According to the information supplied in his report by Mr. Desai, the number of Khoti villages in the Ratnagiri district is 1273, out of which 969 are pure Khoti, 134 khichdi

(mixed dhārā and Khoti) and 170 pure dhārā held by Khots. Of these 1273 Khoti, about 882 or 62 per cent. are situated in the five northern talukas of Dapoli, Khed, Chiplun, Ratnagiri and Sangameshwar. And as the Khoti settlement of these talukas had been completed, all sanads or title-deeds, which the Khots possessed and were worth producing, had been put in evidence before the Khoti Settlement Officer. The sanads (141 in number) referred to by Mr. Desai may be divided into three classes—the 1st class consisting of those sanads in which the words seem to convey proprietary right; the 2nd, of those in which the conveyance of that right by the use of words जमीनजुमला and झाडमाड seems very doubtful; the 3rd, of those which are absolutely silent on the grant of such a right. Only three sanads of the first class were found by Mr. Desai. The grantees in all these three cases were purchasers from other Khots and the important words जल, रक, पाटपाणि, झाडमाड, &c., were those used by the original Khot in the deed of sale and the same words were transcribed in the sanads when the transactions were submitted for confirmation to the Sarkār. In two cases nazrānā also was levied, and whatever may be the rights of the Khots in these individual cases, the sanads cannot be regarded as fair samples of their class. In the sanads of the 2nd class, though the words वेतभात, जमीनजुमला, पाटपाणि, &c. are used, they are qualified by clauses such as वतनी खोतीसंबंधी or खोतीचा चालीप्रमाणे, दिवाण or सरकार दस्ताची उगवणी मुख्य शिरस्ते-प्रमाणे, वतनी पेशाने भोगवटा करून, which means that the Khot was to enjoy his rights over झाडमाड, &c., as a watandar Khot would, and not as the actual holder or owner. If, however, it is supposed that the four sanads in the second class and the three in the first class are found to alienate soil, because they contain some special words, the more strongly can it be argued that the Khots whose sanads do not contain any such words possess no right to the soil, and certainly much less those who are non-sanadi, i. e., who hold no sanads. One more circumstance to be noticed in connection with these sanads is that out of the 141 sanads, 12 grant the Khoti watan of khichdi (mixed dhārā and Khoti) and 7 of pure dhārā villages. "Now it cannot be denied," observes Mr. Desai, "by Khots themselves that dhārā tenure is superior to Khoti, because they have several times applied that their own Khoti holdings should be converted into dhārā. It cannot also be disputed that in a pure dhārā village the Khot came in after the dharekari tenants, as will appear from some of the sanads themselves. Again, it must be remembered that the wording of Khoti sanads of pure dhara villages does not materially differ from that of sanads relating to pure Khoti. Then, if Khoti itself conveyed जल, रक, तृण, काष्ठ, पाषाण, as is now contended, the Khoti of a pure dhārā village would seem to hold proprietary rights in respect to all the dhārās in the village, because no reservation exists in the sanads in favour of the dharekaris, as is invariably found in the case of inam holdings when the village in which they are situated is subsequently granted in inam to other persons with proprietary rights. The

result of such a contention would be to regard Khoti as superior to dhārā, which is quite inconsistent with facts as they exist at present and as they have existed from me immemorial."

Mr. Desai proceeds:—"Here, then, we have the real explanation of Khoti. It was a hereditary right to collect rent and pay it to Government, and *incidentally* therewith to enjoy profits by extending cultivation and to enjoy also the customary honours, privileges, &c. In many sanads you will find the words वतनी पेशाने (as Watandārs), or खोतीवतनाचे चाली-प्रमाणे (according to the custom of the Khoti Watan) or मुख्य शिरस्तेप्रमाणे (according to the usage of the country) वहिवाट करित जाणे (management should be carried on). According to the sanads, the Khot's rights extended over all the things in the village, not as an actual holder or occupant, but as a Watan-dār, whose main business was to encourage cultivation, collect rent and pay it to Government. If झाडमाड (trees) and वागजागायत (gardens) were given, it certainly did not mean that the Khot had authority to dispossess the actual holder, but that he was only to exercise his customary Watani rights in regard to them, i. e., to appraise annually the garden crops if it was the custom to do so. In times when population was scarce, and extensive areas of arable land left waste, there was ample margin of profits reserved for the Khot if he but succeeded in increasing cultivation. Hence it was that in many cases the Khot is advised in the sanad "परमुळकी कुठे आणून महासरी करणे" (extend cultivation by bringing in settlers from foreign country). . . . The sanads issued to Khots were not regarded as very important documents. In regard to inām grants, a certain uniformity exists which is entirely wanting in the case of Khoti sanads. The inām sanads can, for instance, be classified according to the rights they purport to grant, and the wording in each class will be found to be almost the same; but as regards the 141 Khoti sanads, classified as they are for the purposes of this letter, I do not think that we can find even 5 sanads conveying the watan in the same words. Each is indifferently worded, which leads to the inference that the grant of Khoti was not regarded as alienating important State rights. There are hereditary patels in the Deccan and in the Southern Maratha country. There are hereditary gāokars in Savantvadi and in territories which the British Government have obtained from that State; so there are hereditary Khots in the Konkan. The collection of rent for Government is their principal business and is a common feature of the three watans. All arose out of the 'necessities of a weak administration.' If they differ in minor incidents, that is because of the difference in local circumstances under which each came to exist. *A Khot does not possess proprietary rights any more than a gāokar or a patel above the ghats does.* Not only is there nothing in the sanads inconsistent with this view, but it is a remarkable circumstance that *not a single Khot in the district has been able to produce during the last fifty years an express recognition by the former Government of his having a right to the soil of his village.*"

HOW THINGS ARE BUILT UP.

IV. THE NATURE OF CRYSTALS *

It has been shown in previous articles, that there are two factors in the constitution of substances, which have a very great influence on the properties of that substance. Individual particles of which the substance is made up, viz. the molecules, are constantly moving about with tremendous velocities, and on the other hand, there is the tendency for mutual attraction, and obviously these two factors oppose each other. In the case of the gases, the first factor was so great that the mutual attraction of the molecules had practically no effect. Thus the properties of gases were all characterised by this freedom of motion to the molecules, and the result is expressed in such laws as those of diffusion, the dependence of volume on the external pressure, the expansion due to rise in temperature and so on. In the case of liquids, however, the mutual attraction of the molecules has become much higher and the molecules are no longer free to move about. It is only at the surface of liquids that the molecules have a little freedom, and some of them, especially when they have more than the average, can leave the surface and, overcoming the attraction, go away in the form of vapour. In the interior of the liquid, although the molecules are not entirely confined to a particular place, still their sphere of activity is considerably limited.

When the mutual attraction of the molecules becomes even greater than in the case of the liquids and the motions of the individual particles become practically nil, we say that the substance is a solid. In a solid, therefore, the molecules not only have no liberty as regards individual motion, but they can not change their neighbours in the normal course of events. There are, however, differences in the degree of 'solidity' of different substances. Such substances as diamond or tungsten (of which the filaments in the electric lamps are made) have to be heated to a temperature of several thousands of degrees before the motion of the individual molecules becomes high enough to overcome the mutual attraction of the molecules, and the substance then becomes either a liquid or a gas. Such substances as butter or wax are just solid at the ordinary temperature, and even a very slight rise in the temperature raises the velocity of the individual molecules to such an extent that they can overcome the mutual attraction and we say that the substance has melted.

Now solids are fairly sharply divided into two big classes. The first class comprises all substances which have no definite shape, and in which the molecular aggregates are heaped up in a disorderly way. Examples of this class of substances are butter, wax, glass, and many others. In the second class of substances, the molecules are arranged in some definite way, and the exterior of these substances presents a very regular appearance. Examples of this class are quartz, diamond, sugarcandy, common salt, snow and copper sulphate. In the case of all these substances, it is seen that they exhibit plane surfaces which meet each other at definite angles and which exhibit a fine polished appearance. The first class is called amorphous, and the second class crystals.

A molecule is not to be thought of as a body of vague and uncertain shape. When two molecules are brought together, they may or may not be drawn towards each other, depending upon whether

they are presented to each other in the required way. Now in the case of crystals, it appears probable that the regular union of the molecules and the consequent shape of the crystal are due to this being the case. "The action between two molecules is not usually to be compared to the general attraction between two oppositely electrified bodies, but rather to the rivetting together of two parts of a mechanical structure such as two parts of an iron bridge. The parts must be brought into the proper position so that the rivets can be dropped into their place; and in the same way two molecules of a crystal tend to arrange themselves so that certain parts of one are fastened with considerable rigidity to the proper corresponding parts of the other.

The one important agency, by which the study of the inner structure of the crystals has been extensively carried out in recent years, is the X-rays discovered by Rontgen. These rays are nothing but a kind of wave-motion exactly similar to the ordinary light which we receive from the sun or from a lamp, with this difference that the waves of the ordinary light are very much larger than those of these X-rays. An idea of the size of these waves can be obtained from the fact that in the case of visible light, there are on an average, about 20,000,000 in a centimeter, and that in the case of X-rays, there are as many as 20,000,000 in the same space.

In order to understand how these minute waves are used in the elucidation of the fine structure of the crystals, we will make use of a very rough analogy. Let us suppose that we are standing on the shore of a sea, and that a series of waves due, say, to a hefty storm are coming in. If there is a reef somewhere near the shore, the part of the sea behind this reef will naturally be calm, and will not be receiving the waves from the open sea. If, however, instead of the reef, we plant a series of wooden posts in the sea, the waves reaching the shore will not show any effect on these posts, owing to the fact that the diameter of the posts is quite insignificant in relation to the size of the waves. This is in fact what happens when ordinary light falls on a crystal. The size of the waves, although small in comparison to our ordinary standards, is very big in relation to the size of the individual molecules or the spaces between them. The light that is reflected from the crystal and reaches our eye has, therefore, not undergone any change, and we take the surface of the crystal as one continuous whole.

If, on the other hand, we replace the big waves by means of very small ripples whose size is comparable with the diameters of the wooden posts, the effect produced by these posts can very well be detected at least for a short distance behind them. Similarly, on account of the fact that the X-rays have waves whose size is comparable to the spaces between them, a crystal on which a beam of X-rays is directed, will show some change after being reflected, and this change can very well be detected by means of a photographic plate. How this is actually done is not very easy to explain, especially without the aid of diagrams. But the above explanation will, it is hoped, give a rough idea of the fundamental principles on which the method is based.

The method of X-ray investigation has been very extensively used in the study of various crystals, and with its help the arrangement of the molecules in the crystals, their distances from each other and various other details about their structure have been found out. Recently, the same method has also been successfully used in the study of the structure of the metals, the way they are affected by tempering, the effect of strain and stress on them, as also the change brought about by traces

* Based on *Concerning the Nature of Things* by Sir WILLIAM BRAGG, K.B.E., D.Sc., F.R.S. (G. Bell & Sons, Ltd., London.) 1925. 7 x 5. pp. xi + 338. 6s. 6d.

of foreign substances, and the knowledge so gained has been utilised in constructional engineering and in metallurgy. Speaking generally, we have to admit that this method has vast possibilities in future, and nobody can predict what valuable results we can in future obtain.

D. D. KARVE.

MISCELLANEOUS.

THE CALCUTTA CORPORATION'S ADDRESS.

MR. SRINIVASA SASTRI'S SPEECH.

Amid impressive scenes, says *Forward*, the Corporation of Calcutta presented an Address of Welcome to the Right Hon'ble V. S. Srinivasa Sastri, on Wednesday afternoon (March 3).

The Council Chamber was full with Councillors, Aldermen and Corporation officials. The visitors' galleries were taxed to their utmost capacity. Messrs. Goode, Campbell-Forester and Miss Lloyd were among the European Councillors present.

Mr. Sastri was welcomed with a shower of flower petals, an innovation, from overhead and was garlanded by Srijut J. M. Sen Gupta, the Mayor.

The address printed on a piece of white khaddar with the design of charka and Corporation Coat of Arms at the top and beautifully embroidered with golden flaps was presented to the guest by the Mayor on a silver tray.

The following is the text of the address:—

"We, the Aldermen and Councillors of the Corporation of Calcutta, extend to you a warm and cordial welcome on the occasion of your visit to this city.

We recall with pleasure the day when, with characteristic selflessness and devotion, you joined that noble band of Servants of India who had gathered under the banner of Gopal Krishna Gokhale, and the master mind of that illustrious leader discerned in you his worthiest successor.

Throughout your long public career, whether on the Congress platform, in the Council Chamber or at the International Conferences in Europe and America, you have raised your mighty voice in claiming for your countrymen in India and in the far-off Colonies and Dominions just and honourable treatment and the full privileges of citizenship. It is by such fight that India can hope to reconquer for herself a leading position in the civilized world and an honoured place in the Commonwealth of Nations.

It is with feelings of gratitude that we refer to your courageous and persistent opposition to all legislation which restricts or hampers the freedom and privileges of our countrymen. We also gratefully recall your recent endeavour in the Indian Legislatures to secure the repeal of repressive laws. Soon after the extension of some measure of autonomy to this Corporation, its Chief Executive Officer was made the victim of one of these repressive laws and this Corporation has recently raised its voice against the inhuman rigour with which it is administered.

We fervently pray that you may be granted a long life of health and activity so that you may continue your noble endeavours in the cause of our beloved Motherland. *Bande Mataram!*"

MR. SASTRI'S REPLY.

In reply to the address, Mr. Sastri said:

"Mr. Mayor, Aldermen and Members of the Corporation of Calcutta, I am indeed exceedingly grateful to you, more grateful than I can tell, for the rare honour of which by the graceful action of the President, you have made me the recipient. I value this honour for many reasons, not all of them personal to myself.

INEFFACEABLE TIES WITH CALCUTTA.

Perhaps you may not know that it was in this great city of Calcutta that I was first made a member of the Servants of India Society. In a house at Ballygunge which, even after seventeen years, to-day I cannot pass without emotion, my late

master Mr. Gopal Krishna Gokhale administered the severals of the Society to me and caused me to sign my name in token of allegiance, which I hold dear. You may remember—some amongst you who are not very young—that your great and public-spirited city had just then held the memorable Congress sitting of December 1906. The voice of that Grand Old Man of India, enfeebled it is true by infirmities, but rendered doubly appealing by reason of his great age and matchless services to our country, had just then raised that cry of Swaraj which during the years that have followed has never died cut and is destined, I believe, to continue till we have reached full Dominion status within the Commonwealth of Great Britain. Yes, I still recall how sadly the elements of discord had disfigured public life for some time, how his mighty voice for the time quietened these disruptive forces which were, however, destined soon to resume their resistless march to the unforgettable catastrophe of Surat in December, 1907.

COMPLIMENTS IN THE ADDRESS.

You allude to my public work and its character as it appears to you. May I say in all humility that I accept this as a most valuable testimonial? I give you a fair warning. Mr. Mayor, Aldermen and Members of the Calcutta Corporation, that when next I am attacked in the press of India as a timid politician who has sold the interests of his country, I may lie under a sore temptation to quote this unsolicited and spontaneous testimony from your address. (Laughter.) Should you think that I was taking too literally what was merely meant as a social compliment, I shall shelter myself behind the high and indisputable authority of a recent Lieutenant-Governor of the Punjab who, when attacked for his public policy and public acts, did not hesitate to quote large passages from the fulsome testimony that he had received at the hands of the public of the Punjab. That I think should uphold me in what you might regard as an illegitimate use of your complimentary address. (Renewed Laughter.)

MR. SUBHAS BOSE'S SELF-SACRIFICE.

You also allude in simple but forceful terms to the swift and sudden stroke of terrestrial fit (*sic*) by which you were deprived of the services of your Chief Executive Officer, whose devotion to duty and self-sacrifice, from all accounts that I have heard, sound like a chapter of romance. (Applause.)

DENUNCIATION OF ARBITRARY EXECUTIVE MEASURES.

Alluding to his courageous and persistent opposition to all repressive legislation as mentioned in the address, Mr. Sastri proceeded to say: "May I take your leave to say that what you have said is true not only of myself but of the political party to which I have the honour to belong? I think I am justified in claiming that, individual aberration apart, our Party has not been behind any other Party in opposing executive measures of an arbitrary character, whether they were applied to Dr. Besant, when she was interned in Madras, or to those held under various regulations of this province or to the sufferers of Martial Law in the Punjab. We have not been behind any other party in our denunciation of these measures of repression and I hope we shall never be wanting in the public spirit and courage, necessary to stand shoulder to shoulder with all those in this country, by whatever designation they may be called in political parlance, in upholding the rights of the citizens, none too many and none too sure. (Applause and cries of "Hear," "Hear.")

Mr. Mayor and representatives of the rate-payers of Calcutta, let me repeat in conclusion that I am most grateful indeed for this high honour that you have done me and which however little I may deserve, I share only with four others of my great countrymen. (Applause.)

FULFILMENT: Being the Adult School Lesson Handbook for 1926. (National Adult School Union, London.) 1926. 7½ × 5. pp. 280. 1s. 3d.

A COLLECTION of specially written essays for use in the Adult Schools. The essays are written from the view-point of the Gospels.

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THE RECREATIONS OF A PRIME MINISTER.

WANDERINGS AND EXCURSIONS. By J. RAMSAY MACDONALD. (The Bobbs-Merrill Company, Indianapolis.) 1925. 8½ × 5½. pp. 319. \$3.00.

MR. RAMSAY MACDONALD is, we are told, the most widely travelled Prime Minister of history. The eyes of a fool have been said by a wise man to be in the ends of the earth, but those of a Prime Minister, especially those of a Prime Minister of Great Britain, are of necessity required to be much there, and it is well that when they are there they should see aright. There is a legend of a Foreign Minister who proposed to send warships to protect the Armenians. That is an error to correct which it is not necessary to travel in Armenia, but there are other more fundamental misunderstandings that can be best avoided by getting to know through personal contact the mind and temper of a people. Most travellers, no doubt, carry their prejudices with them wherever they go and see only what they look for. It requires exceptional insight and sympathy if a statesman is really to profit for his future policy by a week's stay in Ceylon or three weeks in Syria.

This book shows that Mr. Ramsay MacDonald has a large measure of that insight and sympathy. There is no better test of this than to mark how he reacts to nature. The narrow self-centred man passes through the fairest scenes of earth with eyes as "blind as the fool's heart." Nothing in this book charms one more than the manifest joy in the world's beauty that speaks on many a glowing page. A recent cartoon of Mr. MacDonald by "Low" in the *New Statesman* makes him look as if he wanted to bite someone. It is a very different and a very charming nature that is revealed here in this wanderer with his feet on the hills of Scotland and the song of birds in his ears. How the names speak to him,—the Coillantogle ford, Ben Venue and Achray and Dunraggan and the Brig o' Turk. He is a miserable man for whom some such names as these, East or West, do not call up with them the music of old memories, personal or racial.

Sure by Tummel and loch Rannoeh and Lehaber I will go.

By the heather tracks will heave in their wiles.

It is good even to travel them from 5000 miles away with Mr. Ramsay MacDonald in one's company.

We prefer Ramsay MacDonald among the heather to Ramsay MacDonald among the Communists of the Third International. But what will you? The business of a wicked world has to go on. No doubt Mr. MacDonald prefers himself in the former situation, but he has to obey other calls than those of "the wild" and of "Dr. Sun." And so we find him in Constantinople, in Georgia, in Egypt, in Syria, in India, in South Africa, and a problem facing him in every place. We find him too in Berlin and in Berne between the upper and the nether millstone of the Second and the Third International. And even when he has set his face to the East and its mystery and hopes to escape from this quarrelsome world, he has "to put aside the story of the loves of Aengus and defend Mr. Smillie. The East had fled."

When he writes of India, he abstains from its larger problems and discusses instead the painfully "New Delhi" and the problem of how to deal with a tiger in his jungle. In Palestine and Syria, there is another appeal to beguile him from the political aspect of things. The names of sacred places sound in his ears as though they were of friends "keeping tryst." "No spot in the world is like this. I must have lived here in a generation now sunk in the misty grey of long past years." But politics meet him insistently here also. He walks warily in Syria, in "a land of rumour and suspicion," but he foresees—in 1922—terrible disaster coming.

This book reveals the humanity of this Socialist statesman. He will make mistakes like other people, but they will not be the mistakes of a narrow and self-centred man. We see the gleam of these teeth of his that the cartoonist exhibits to us when he speaks of the hardships of the German children. He is under no illusions as to the fact of the devil. "I have seen the work of the Supreme Craftsman." This man is no mere doctrinaire. What he says of Keir Hardie in his fine tribute is true of himself, that he has learned more of his Socialism from Burns than from Marx. This book shows him as a man with a richly stored and generous personality. When Europe was suffering under its Poincares and its Mussolinis, God sent Britain one healthy man. May he long keep his health!

N. MACNICOL.

THE PHILOSOPHY OF LABOUR.

THE PHILOSOPHY OF LABOUR. By C. DELISLE BURNS. (George Allen & Unwin, Ltd., London.) 1925. 7½ × 5. pp. 126. 3s. 6d.

MR. DELISLE BURNS has produced an arresting volume which ought to be in the hands of everyone interested in the labour movement. It is in some parts discursive and diffuse, but its main purpose is clear, as also the elaboration of its leading argu-

ment. The growth of the labour movement and its acknowledged position as one of the most vital forces of the world to-day have made it imperative that a serious study should be made of its philosophical foundations. It is not open to us to-day, as to Pilate of old, to pose a question without waiting for an answer. Has labour succeeded in evolving a philosophy of its own? Is there a labour point of view at all? These are the questions which Mr. Burns, with his characteristic brilliance, has tried to answer for us.

His main thesis may be rapidly summarised. The civilisation which we inherit and enjoy to-day is the result of the labour of previous generations. Unfortunately, however, its gains, great as they are, are shared only by a few; and the vast majority is shut out of its proper share in the common heritage. It is characteristic of our era that the greater part of the power to command the services of civilisation is in the hands of individuals who cannot be made to feel any responsibility for the use to which it is put; but it is well to remember that some of the greatest evils of the world, such as poverty and oppression, are much older than capitalism and cannot therefore properly be attributed to it alone. Instead of trying to wreck the capitalist system, we would be better advised to take our present system of civilisation as a whole and utilise its enormous advantages for the removal of its repellent features and as an opportunity for fresh service. We may thus reach out towards the forms of the things and systems we long for, and thus remould the world nearer to our heart's desire. This could be done by displacing economic terms by human and cultural values and by striving for greater freedom for the worker to fulfil his functions more adequately.

What is the point of view of the workers? They have a right to the enjoyment of their proper share in the conditions of civilised life inasmuch as civilisation is the result of their past labour; they have also their duties to perform, since the course of the civilisation of the future depends on their efforts. The workers' point of view is the sublimated essence of their own experiences while at work, the most important of which are the free play of energy in production, with a contempt for slackers; the realisation of the social utility of their work; the sense of companionship with fellow-workers; and the realisation that even in the crudest of manual work a certain amount of mental work also is involved. The net result of all these experiences is that the workers begin to feel pride in their work and demand conditions under which they could work more efficiently than before; and since they feel that they are the architects of the future, they spurn with contempt the tinkering measures of social reform offered to them as charity in place of the newer atmosphere they demand, where the freedom and the right to work could be allowed its widest latitude. For, what is work? "Work in essence," says Mr. Burns, "is an enterprise, an adventure, an outlet for energy, a form of vitality; secondly, it is a binding force of society, a service, a co-operation, a fellowship." Unfortunately, however, not many workers have yet risen to a realisation of this higher meaning of labour. "The domination of the workers' point of view over the whole of a society can only take place when the greater part of the workers themselves, or at least the most vigorous group among them, understand and appreciate the meaning of freedom and labour.

Mr. Burns then goes on to consider the place of the intellectuals in the labour movement and defines their rôle as leaders, critics and intelligent forecasters of the future, gifted with that spiritual power which Comte rightly regarded as the princi-

pal ingredient in the make-up of the ideal teacher. He would have no quarrel with wealth as such, but only with its present uncontrolled use. A simple standard of comfort is all that is needed, a standard which will equalise the tastes and enjoyments of men; and in order to show that a higher standard of life could be attained without a greater expenditure of wealth, it is necessary to make the fullest use of the wealth which the working classes now possess. This, again, is a matter of education. These, and the other chapters on the Economic Obstacles to Freedom, Patriotism and International Life, deal with various aspects of the workers' point of view and offer ample material for study and reflection. His conclusion, where he drives his main point home, may be quoted:

This general change in the dominant attitude of men will involve the establishment of work as the sole ground of honour and the only source of power or rights... In our day, the private control of wealth and the absorption by a few of the finer results of civilisation are thought honourable, but work is regarded as despicable or at the best as a necessary evil... The honour of the man who works, nevertheless, already begins to be felt by some workers; and when that true sense of honour displaces more barbaric admiration, those who work will have strength to live a fuller and a nobler life.

P. P. PILLAI.

INDIA IN ENGLISH LITERATURE.

INDIA IN ENGLISH LITERATURE. By ROBERT SENCOURT. (Simpkin, Marshall, Hamilton, Kent & Co., London.) 1925. 9 x 5½. pp. 468.

THE author says it is the result of a study not only of great names and of books rarely read, and of unearthed manuscripts, but also of India itself. For three years he lived and travelled in India and saw the varied aspects of India and her picturesque life. He was a lecturer and examiner in one of her Universities. He was privileged to see her Maharajahs at close quarters and to travel through some of the entrancing mountain regions, and to have the exciting experience of big game shooting.

Places can be as enchanting and can be exercising as potent a charm as the most lovely women, and India has fascinated and laid her spell on travellers because of the infinite variety of her beauties and their elusiveness. She repels as often as she attracts. Her plains have their long levels of monotony, her typical landscapes may be melancholy. At times there are sandy storms; dust and hideous squalor there may be. But India moves those who come under her influence as Cleopatra moved Antony. The secret of the matter is, as the author says, her strong individuality. "The characteristics of the country are so marked, the atmosphere is so strong, that they act upon the foreigner as the presence of a strong personality might act upon him in a room. They are before his consciousness as a continuous source of either pleasure or vexation. They make India an object of personal love or hate." (p. 26).

And of this India the author traces the mention in literature from the days of Scylax of Caryanda to those of Scott of Abbotsford from Ctesius to Kipling.

The earliest Englishman that mentioned India was Alcuin, though the venerable Bede had hundred years earlier been possessed of Indian products—pepper, cinnamon and frankincense. The mediæval romances were not likely to neglect the land of ready-made marvels. Sir John Maundeville, the voracious traveller, refers to the name: "it is cleped Inde from a Flome that rennethe thorghe out in

countrie, that is clepte Ynde. In the Flome were fynden Eles of 30 fote long and moe."

In the "Gestas" of Alexander, India naturally finds a place. Elephants and other terror-inspiring beasts figure in the army and Alexander gluts himself with the treasures and jewels of the East as Clive does later. Pillars of fine gold richly carved, ornamented with precious stones, pearls, emeralds, and amethysts, statues of angels carved in ivory, golden goblets and crystal chalices are found. In *King Alysaunder* of an earlier date than the *Gestas*, Alexander's meeting with Porus is described—

Now went Porus so I finde
With King Alisaunier overe all Ynde
To show him the merveilynges
Of men, of bestes, of other thinges,
And helpen wyhne under his honde
All the naciouns of the londe.

This is the first picture of the Indian as presented to mediæval Englishmen:

To his navel henge his berd,
He was also black as pycche
And had a face well grisleche.

As an important factor of that liberation of the human spirit known as the Renaissance, the discovery of America by Columbus is often referred to, but the discovery by Vasco da Gama of India was no less potent; and Sir George Birdwood's remarks thereon must be extracted here as too little known:

Following immediately on the discovery of America by Columbus, it profoundly agitated the hearts and minds of the people of Europe. The rude multitude were stirred by an uncontrollable lust of riches and of adventure; and the cultivated by the sense of renewed faith and hope in the divine deliverance of the world at the moment when Christendom was almost sinking into that old despair of human destiny and duty that marked the decline of Imperial Rome. For all men the sphere of human activity and sympathy was permanently and indefinitely enlarged. The Spanish and Portuguese discoveries of the Indies were for Europe indeed nothing less than the revelation of a new world, and the definitive emancipation of the human soul from the ghostly trammels of its obsequious bondage to secular and religious dogmatism through all the dark centuries of the middle ages. (p. 44.)

The missionary motive was not wanting in urging forward the adventurers. Dr. Robert Wilkinson in his sermon on the Stripping of Joseph (1625) prayed "against all your enemies that you may still long prosper in your great and weighty affairs of trade to the glory of God, the honour of the English nation, the enriching of our Weale-publicke, the comfort and contentment of your own hearts, and finally the spiritual locupletation of the poor heathens, with the treasure of the knowledge of Christ, one dram whereof is more worth, than all the wealth of the world beside."

How India figured in the Elizabethan, the Jacobean, and the later periods of English literature is an interesting by-path in literary study and it receives competent treatment at the hands of Mr. Sencourt who seems to have thoroughly equipped himself for the task.

The later chapters tend to be more historical; but the literary aspect is not far off and the growth of a distinctly Anglo-Indian school of literary men, of men who had live contact with India and its affairs and its many-coloured life, is carefully traced and this portion of the book forms the most interesting and distinctive contribution of the author, even after Mr. Oaten's *Anglo-Indian Literature* and his contribution to the *Cambridge History of English Literature*.

Sir Walter Scott, Macaulay and Sir John Kaye are justly appreciated and the importance of Miss. like Wm. G. Massie's *Eastern Sketches* insisted on.

The book is a valuable contribution to literature and to Indian history. It is to be hoped that in the next edition the many misprints that disfigure the book will disappear.

K. B. RAMANATHAN.

THEORY OF THE MNEME.

LEBEN UND ANPASSUNG. By W. GEMÜND.
(Verlag von Friedrich Cohen, Bonn.) 1925.
10 × 8. p. 160. Mks. 5.

THE present volume owes its origin to a series of lectures delivered before the Scientific Society of Aix-la-Chapelle on "The Memory of the Living Substance and the Transmission of Acquired Characters." The lectures are founded on Semon's theory of the "Mneme". Unless the reader is acquainted with that theory, he will not find it easy to follow Gemünd into his world of imagination and speculation.

Here the word 'memory' has a meaning quite distinct from the one usually adopted. For Hertwig in his well-known address on "The Memory as a General Function of Organic Matter" (1870), memory and practice is the same, and it is by practice or exercise of the individual that acquired peculiarities are inherited by the genus in the shape of generic memories. Mach and Forel followed his example. Preyer distinguishes a phylogenetic memory from a personal one, and Hæckel ascribes an unconscious memory to the plastidule, whilst Ostwald considers the memory to be a property of the living substance. It was finally Semon who in his famous book, "Die Mneme als erhaltendes Prinzip im Wechsel des organischen Geschehens" (Leipzig, 1904) developed the idea in detail. He tried to show that the laws which in the human consciousness regulate the acquisition of dispositions and the reproduction of pictures also dominate in the whole organic world down to the lowest plant the acquisition of certain variations and their reproduction in the offspring. But Semon's Mneme has nothing to do with consciousness: it is the property of an organic body to undergo variations by means of an activity (action, condition, happening, etc.) which not only facilitate the same actions in future cases, but also make their repetition possible provided a part of the former conditions is present. These may even go down to the descendants. This is the main idea of Semon's theory of the Mneme.

Gemünd has built on this foundation, mostly agreeing with Semon, sometimes disagreeing, criticizing those who do not agree with Semon, in many places trying to strengthen weak points in Semon's structure and to deepen certain views which had only been touched upon by the originator of the Mneme.

The headings of the three parts into which the book is divided will give an idea of the matter treated:

1. On the essence of ontogenetic reproduction and the "mechanism" of life.
2. The essence of the engrammes and irritability complexes and their synthesis from single components.
3. The "mechanism" of the active adaptability of organisms and the capability of self-preservation.

The book is the outcome of deep speculation and stimulating thought; but, to our taste, it con-

tains too much of speculation and too little of fact in order to represent a distinct progress towards the interpretation of nature.

E. BLATTER.

SHORT NOTICES.

SONNETS AND OTHER POEMS. By S. M. MICHAEL. (The Modern Literature Co., Madras.) 1925. pp. 70. Rs. 4.

THE poems offered as a handful of Sybilline leaves in this little book are, many of them, so noble in thought, so rich in dict'ion, so striking in imagery that they can come only from one, who, though not exactly muse-intoxicated, has the genuine gift of song. Mr. Michael has, by that subtle alembic of personality, transfused his spiritual and cultural heritage—Sanskrit and Tamil, Hindu and Christian—into something remarkably rich and strange. His love-lyrics start echoes in our minds and compel us to recall many a poet and many a verse; yet they are tantalizingly different from anything of the sort we have read. We have read similar lines somewhere—where we cannot tell! Is it in Dante or Dante Rossetti? Is it in Shelley? In Spencer? In Tagore? In Francis Thompson? No, we have not come across these thoughts and images, in the same collocation and form, anywhere. In these sonnets addressed to the poet's Laura and Stella are embedded lines that haunt us like 'unheard melodies.' He speaks of her in phrases that have a spell in them and recur to us like homing song-birds. She is "the soft violin of the unseen" and has god-lit sea-like eyes; she is

A thing of cloud and dew and light and sprite;
Of shades and hues, of ether and of light.
A shrub that seemeth rooted in the sod
Her spirit stalk aspires to reach her God;
Whose stem, her soul can breathe and bloom in air
Of Heav'n alone and spirit-flowers bear.

A thought so superb in imagery, so arrestingly beautiful, we can come across only in the *du majores* of poetry.

We have judged Mr. Michael's verses, as they have a right to be, by their best. If, in spite of his general excellence and teeming felicities, his diction and craftsmanship leave something to be desired, and in places more than something, let us bear in mind that, after all, he sings (as the present critic writes) in an alien tongue. His poems cover diverse themes, and range from grave to gay, bespeaking a sufficient versatility in manner; they are a genuine pleasure to read and we shall never have too much of them.

R. S.

SOCIAL PROGRESS: A HANDBOOK OF THE LIBERAL MOVEMENT. (The Arbitrator, New York.) 1925. 10 x 7. pp. 342. \$2.50.

THE Handbook would have gained in usefulness by concentration on a few well-chosen social and political aspects of American life. The treatment, definitions and descriptions are uneven in relation to their importance. In the "Definitions and Articles Section" the three pages on 'God' have no appropriateness, while there is no mention in the book of 'bootlegging' which is fast becoming an American 'institution' after the passing of the Volstead Act.

CORRESPONDENCE.

INDIA'S EXCHANGE POLICY.

TO THE EDITOR OF THE SERVANT OF INDIA.

SIR—I have read with great interest Prof. Godbole's review of Mr. Madon's book, "Indian Exchange Problem," which

appeared in three issues of your journal, with regard to which I have to say a few words. The articles in question appeared on 14th January, 28th January and 4th February. To my mind, Prof. Godbole has read the book of Mr. Madon neither from the point of view of the primary producer, nor from the point of view of the manufacturer, whereas the sole object of the writer appears to be to explain how these two classes, which comprise between themselves no less than 26 crores of India's population, are adversely affected by the Government's manipulation of currency to suit their own convenience and by the deflationary measures they have taken to depress the internal price level. From a careful perusal of the articles, one is led to think that Prof. Godbole is evidently pleading for the remaining smaller class of wage-earners and others whose income is comparatively fixed, ignoring 26 crores of people whose well-being so directly depends on the prosperity of trade and commerce. At the end of his first article where he says "he would welcome it if deflation is practised in order to bring us back to the price level of 1914," he seems to have totally lost sight of the consequences that would follow in a country when trade is growing every year, and for fear of which even Prof. Jevons had to advise the abandonment of a 2 S. rate. According to Prof. Jevons a commercial crisis is sure to follow if deflation is practised simply to depress the internal price level and the consequences of such measures would be

- (1) Ruin of and hardship to cultivators,
- (2) Depression of Indian Industries,
- and (3) Increasing the burden of all debtors.

Prof. Godbole agrees with Prof. Jevons' above analysis, at which he has arrived after very thoughtful study, as once he was a staunch advocate of a 2S. ratio and now has become a convert to 16d. ratio. The present 18d. ratio, which is admittedly the result of Government action, has very nearly and to an undesirable extent brought about all the above dire results as far as the cultivator and the manufacturers are concerned. In the face of these consequences would Prof. Godbole urge on the Government of India the necessity of further measures in order that his 1914 price-level might be reached in India without regard to the world's condition and irrespective of all consequences to his own countrymen, merely because it would benefit about 5 crores of people of stable income?

Prof. Godbole accuses Mr. Madon in his review of demanding increasing supplies of currency every year *irrespective of all consequences*, but here I believe a great injustice is unwittingly done to the writer. It is quite true Mr. Madon asks for increasing supplies of currency, but surely not with a view to bringing about undue inflation as Prof. Godbole believes; but according to Mr. Madon, Government's policy of artificial deflation by present methods under the guise of depressing internal price level and attaining stability is positively harmful to India's expanding trade. In this connection, I would like to quote some figures in order to demonstrate how during the post-war years, for which figures are available, India's total trade in merchandise is rapidly on the increase, which necessitates larger supplies of currency.

	Per-war average	War average	1919	1920	1921	1922	1923
Imports	146	148	186	323	278	242	227
Exports	224	224	306	292	227	294	342
Total	370	372	492	615	505	536	569

From the above figures it will be seen that the pre-war average of 370 crores of total imports and exports was practically steady in the war-time, and during the five years following the war it rose from 492 in 1919 to 569 in 1923, an increase of 77 crores annually. Mr. Madon has also shown by quoting statistics in detail that the total issue of notes was 185 crores in 1920, whereas five years hence during which there was an increase of 77 crores in trade, the same figures

had dwindled down by two crores. This is sure enough to justify Mr. Madon's cry for increasing supplies of currency every year to satisfy trade demands. Again, the harmful habit of hoarding of the Indian people must be absorbing annually a huge amount of currency that would ordinarily be in active circulation. In the face of these facts when we recall that there was absolutely no addition to currency between 1920 and 1925, is there nothing to be said for Mr. Madon's view that every year must witness at least some addition to currency, equal to the hoarding capacity of Indians, if not more? Mr. Madon means nothing else when he characterises Government methods as unjustifiable deflationary measures.

Prof. Godbole does not seem to attach much importance to the evil effects of high exchange, i.e., 18d. when he attempts to seek the causes of the present textile depression in Bombay. Somewhere else he admits in a halting manner that the factories are feeling the effects of foreign competition to the extent of 12½ p. c. It is no use brushing aside lightly, as of little moment, the pessimistic feeling of factory owners without examining their grievances under the belief that the effects of high exchange do not deserve serious consideration and also that the causes of the fall in textiles must be sought elsewhere. If it is true that the purchasing power of the primary producer has everything to do with the prosperity or depression of not only cotton textiles but with all industries of whatever denomination which are engaged in supplying the needs of the country, it is indisputable that this purchasing power, when reduced on any account, will adversely affect those industries. This is exactly what has happened in the particular case of Bombay. It is gratifying to note that Prof. Godbole advocates protection to our industries by passing such measures as the Safeguarding of Industries Act to counteract the advantages Japan derives due to her breach of International Conventions, to which she herself was a party.

Prof. Godbole also objects to Mr. Madon's using the word "fraud", when there is a change in the gold value of the rupee as equivalent to 1/15 of the sovereign which is taken as the standard by the author. I do not see why he shudders so much at the word "fraud". It is no less than that when you alter the previously fixed and universally accepted ratio, on which people have acted for nearly a generation, and which results in effecting contractual obligations. If it is sanctioned by the legislature when connivance at the change is more due to the ignorance and indifference towards the subject than appreciation in a country like India, you may call it legalised fraud. But fraud it must remain, in fact and in effect, in the moral if not legal code, as Mr. Madon has endeavoured to demonstrate in his book.

On perusal of the whole review I have come to the following conclusions as regards the personal opinion of the reviewer:—

- (1) He would advocate the restoration of 16d. ratio ;
- (2) He would strongly object to the inflation of currency in any form ;
- (3) He would welcome the return of 1914 price level even if brought about by deflation to any extent.

As regards the first, he is in complete agreement with the author of the book. Regarding the second, viz., inflation of currency, his objection would not hold water, as without addition to the currency it is impossible to attain the end in view, 16d. ratio. But if we concede the second with the pious intention of reverting to the pre-war ratio, Prof. Godbole's hopes of the return of 1914 price level would be dashed to the ground. In short, you cannot have your cake and eat it too. The adoption of a 16d. ratio will result automatically in the inflation of currency with higher prices in its train. If lower internal price level is the end in view, higher exchange will be the means to be adopted and then Prof. Jevons' analysis will come into operation with results which even Prof. Godbole along with Mr. Madon will deplore. We cannot get any clue from the writings of the reviewer how he would restore 16d. without inflation and not only prevent

any rise but depress the price level to that of 1914 without inviting a commercial crisis.—Yours etc.,

S. Y. PONSHE.

Poona.

CORRECTIONS.

A line was left out from Prof. J. S. Hoyland's review of "Ideals and Realities in Europe." The last sentence in col. 1 of p. 51 should read: "Let 90 % of the Russian population perish, so long as 10 % live to see the world revolution." On the other hand one may see a revival of a living interest in religion," &c.

The last sentence in col. 1, p. 36, in Mr. A. V. Thakkar's article entitled "in the land of the Aborigines" conveys the sense that Hindus in Gujarat have no objection to taking water at the hands of the Bhils. Mr. Thakkar however meant to say that Gujerat Hindus do not take water from the Bhils. The Editor is sincerely sorry for these serious misprints.

BOOKS RECEIVED.

- CHINA'S NEW NATIONALISM. By H. F. MACNAIR. (The Commercial Press, Ltd., Shanghai.) 1925. 8 x 5½. pp. 398.
- BETTING FACTS. By E. BENSON PARKINS. With an Introduction by ISAAC FOOT. (Student Christian Movement, London.) 1925. 7½ x 5. pp. 120.
- SHADOWS AND REALITIES OF GOVERNMENT. By F. A. BLAND. (W. E. A., Sydney.) 1923. 7 x 4½. pp. 316.
- THE ROAD TO WORLD PEACE: A FEDERATION OF NATIONS. By OSCAR NEWFANG. (G. P. Putnam's Sons, London.) 1924. 8½ x 6. pp. 372. 12s. 6s.
- A HISTORY OF TRADE UNIONISM IN AUSTRALIA. By J. T. SUTCLIFFE. (Macmillan & Co., Ltd., Melbourne.) 7 x 4½. pp. 226.
- THE HEALING OF THE NATIONS. By ARCHIBALD CRISHOLM. (Student Christian Movement, London.) 1925. 7½ x 5. pp. 155. 4s.
- DEMOCRACY AND FREEDOM. An Essay in Social Logic. By ELTON MAYO. (Macmillan Co., Ltd. & Melbourne) 7 x 4½. pp. 73.
- A NEW PROVINCE FOR LAW AND ORDER. By HENRY BURNES HIGGINS. (W. E. A., Sydney.) 7 x 4½. pp. 181.
- ECONOMIC LIFE IN A MALABAR VILLAGE. By S. SUBBARAYA AIYAR. With a Foreword by GILBERT SLATER. (The Bangalore Printing & Publishing Co., Ltd., Bangalore.) 1925. 7½ x 5. pp. 175. Re. 1.
- TEMPLES, CHURCHES AND MOSQUES. By YAKUB HASAN. (G. A. Natesan & Co., Madras.) 1926. 7 x 5. pp. 216.
- A NEW SOCIAL ORDER: A STUDY OF POST-WAR RECONSTRUCTION. By Prof. MEREDITH ATKINSON. (W. E. A. of Australia.) 8½ x 5½. pp. 301.
- THE MONEY-LENDERS' BILL. REPORT OF THE JOINT SELECT COMMITTEE ON. (H. M. S. Office, London.) 1925. 9½ x 6. pp. 191. 7s.
- HEALTH INSURANCE & MEDICAL SERVICES. INTERIM REPORT OF THE IRISH FREE STATE'S COMMITTEE ON. (Dublin.) 1925. 13 x 8. pp. 26.
- THE GOLD COAST. REPORT ON EDUCATION, 1924-25. pp. 71. CENSUS REPORT, pp. 185. RETURNS OF THE AFRICAN POPULATION, pp. 185.
- MAURITIUS—CENSUS ENUMERATION. 13 x 8. pp. 14.
- THE SOUTH AFRICAN INDIAN: HELLOT OR CITIZEN? (Indians Overseas Association, London.) 1926. 8½ x 5½. pp. 47.
- THE CRIMINAL CODE OF THE RUSSIAN SOCIALIST FEDERATIVE SOVIET REPUBLIC. Translated by O. T. RAYNER. (H. M. S. Office, London.) 1925. 9½ x 6. pp. 58. 9d.
- REPORT OF THE DEPARTMENTAL COMMITTEE ON SEXUAL OFFENCES AGAINST YOUNG PERSONS. (Cmd. 2561.) (H.M.S. Office, London.) 1926. 9½ x 6. pp. 103. 2s.

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