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CONTENTS.

	Page.
TOPICS OF THE WEEK	283
ARTICLES :—	
The Viceroy's Pronouncement	285
Vernaculars in Bombay University. By R. P. Paranjpye, LL.D., M.L.C.	286
Labour Conditions in Japan. By J. B. Sen, M.A.	287
Equality. By H. C. E. Zacharias, Ph.D.	289
REVIEWS :—	
Economics and Other Sciences. By V. N. Godbole, M.A.	291
The Problems of the West. By Prof. Walter O. Fitch, F.R.A.S.	293
Consular Jurisdiction. By S. C. Chakrabarty, M.A.	292
Economic Survey. By Prof. N. V. Kanitkar, B.Ag.	293
Papuan Labour. By S. A. Waiz	294
BOOKS RECEIVED	294
S. I. S. FIRE RELIEF FUND	295

TOPICS OF THE WEEK.

IN enclosing a remittance of Rs. 8,000 in aid of the S. I. S. Fire Relief Fund, Her Highness the Senior Maharani Saheba, President of the Council of

Regency of Gwalior, wrote to the Rt. Hon'ble Srinivasa Sastri: "Believe me that I am only too sensible of the utter inadequacy of the contribution from the point of view of the amount required to restore the Society to its former position. I can only ask you to accept it, not indeed as a measure but as a token of the Gwalior Darbar's appreciation of the Society's various activities carried on in the true missionary and catholic spirit and the Darbar's heart-felt sympathy with you in your heavy losses that have resulted from the recent fire." Mr. Sastri acknowledged this donation in the following terms: "My colleagues of the Society as well as myself are profoundly grateful for the munificent and queenlike donation that Your Highness has been pleased to make towards our Fire Relief Fund. Its value has been further enhanced by the gracious terms of the letter conveying the donation. If it be not impertinent of me to say so, they show a rare and charming combination of generous appreciation and delicate sentiment." Lala Harkishen Lal has himself contributed Rs. 1,000 to the Fund and is working actively to collect subscriptions from others. In sending his own donation, he writes: "I subscribe myself Rs. 1,000 towards this most desirable Fund. I know and realise that all these good men will be thrown out of public work if their source of support is not reinstated. I join with the Servants of India in asking help and contribution towards the restoration of the Society's Press." As we go to Press, the news

comes of Sir Victor Sassoon having promised a donation of Rs. 5,000, which brings the total contributions very nearly to a lakh of rupees.

THE Calcutta riots of last Thursday in connection with the Rajrajeshwari procession really beat all the disgraceful records which Communalism run mad has so far set up in Bengal. The procession, it may be remembered, was begun on June 1st, but was interrupted because of the sudden appearance of large hostile crowds, in the face of which the police, fearing another riot, prevented the procession from proceeding any further; and the lorries with the images were for days left in the street, where they happened to have been brought to a stop. At the time, the performance of music before mosques was alleged as the "provocation" which had brought out the Mahommedan mob, and since then discussion on that point has been raging and, as is well known, has resulted in a definite ruling on the part of the Bengal Government on the practice to be followed in future. The license given to resume and complete the Rajrajeshwari procession was the first under the new rules. It stipulated for the procession to take place within the hours of 7 and 11 A. M.—hours when even the most fanatical Moslem cannot say that any public prayers are enjoined. Yet this procession, licensed by Government and enjoying the protection of Government, which all lawful, let alone all specially approved, activities of the peaceful citizens of any civilized country are entitled to, was furiously and murderously assailed pretty well all along the route of "the second city of the Empire," the total deaths running into scores and other casualties into hundreds. Mr. Ghuznavi the day before had exhorted his coreligionists to abstain from violence whatever "the provocation offered by Hindus", and Sir Abdur Rahim and Dr. A. Suhrawardy are now, *post festum*, struck dumb apparently and refuse to make a statement for the press regarding their view of the affair. It is evident therefore that the Moslem followers have by this time got pretty well out of hand, even of their leaders. But the matter cannot be left there. It is Government itself that is being defied, as Sir Hugh Stephenson himself now seems to realize and to admit, and it is really high time that, as His Excellency assented Mr. B. Chakrabarty, "all steps necessary for maintaining law and order would be taken, including the calling out of the military, if required." At all events the pleasing fiction of the Sen Gupta—Abul Kalam Azad manifesto in which, to quote the *Moslem Chronicle*, "they roundly say that the people were unaffected by communal bitterness, while the police were the cause of mischief," will now we trust be given up "as the childish shirking of facts" (in the words of our Calcutta contemporary), which it is.

SINCE the above was written, there has been another and yet another communal riot in Bengal further Calcutta and conditions there have Convulsed. reached a pass which is startlingly

reflected in a newspaper heading we have seen: "Calcutta quiet—Two killed." Is it really inevitable that life should become so cheap there and that the city should sink to the level of "The Wild West" of film fiction or of the Chicago of reality? Yet when we turn to the organs responsible for public opinion one may well despair. That Lord Irwin's pronouncement puts forward the only possible way out of the present slough, all sober papers gratefully acknowledged. But even the *Hindu* is so handicapped by the "agin the Government" attitude expected from it, that it has to spend a column of a leading article on trying to make out that the utterance does not amount to much. *Forward* of course "does and dies" by its old clichés: "Viceroy's poor defence of Government attitude—Familiar hallelujah to the officials." But the best evidence that His Excellency has really "touched the spot" is contained in the comments of Sir Abdur Rahim who for the nonce comes out in the role of *ingénu* and with injured innocence wonders what "separate electorates, appointments in the public services etc." have to do with "questions relating to the playing of music before mosques." Well, let us take the Midnapur knight at his word; let us presume that these "religious" questions have nothing whatever to do with the loaves and fishes of office: then, will Sir Abdur Rahim be ready to purchase the right of no music before any mosque anywhere at any time and cow slaughter *ad libitum* on 365 days of the year for the abolition of communal electorates and strict adherence in future to the principle that efficiency alone is to determine admission to the services? Let him answer that question with a plain yea or nay—and we shall all know whether these Communal convulsions are really and exclusively due to religious favour or whether there lies not behind them the desire of some people for political power and the loaves and fishes of office.

* * *

IN Mr. M. A. Desai, whose sudden death was announced last week, the Indians of The Late Kenya Colony have lost a leader of Mr. M. A. Desai. great courage, admirable self-abnegation and utter incorruptibility. A man of limited education, he raised himself by sheer dint of devoted labour in the cause of his adopted country to the position almost of dictator at a time when the fortunes of the Indian community were hanging in a balance. Under his inspiration and guidance the community battled unceasingly against the jingoism and colour prejudice of the white community and even now it refuses to acquiesce in the policy of the White Paper of 1922. It was not an easy task for Indians to have held their ground firmly in those anxious days, when Sir Robert Coryndon worked his seductive powers on one leader after another, but the Indian community stood then like rock, mainly because it had the good fortune of having so reliable a spokesman. Kenya Colony will take long to repair the loss sustained by it in Mr. Desai's death.

* * *

The Report of the Education Department of Fiji for 1925 shows Indian education to be in as backward a condition as Indian Education in Fiji. before. There are about 14,000 children of school age in the Colony, but of these

only 3½ thousand, i. e. roughly one-fourth are at school. If the proportion of school-going children is so low, that of girls attending school is very much lower, only 1-in 150 being calculated to be in attendance. There is only one Government school for Indian pupils, on the roll of which the average number of pupils was 44 last year, all the other children being accommodated in private assisted or non-assisted schools. It would appear that last year there were 1676 pupils in attendance in Government and assisted schools and 2000 in others not yet admitted to grants-in-aid. The private schools, it need hardly be said, are none too efficient. The European community enjoys a very great advantage over the Indian in regard to education. There are not more than 700 European children of school age in the Colony, but for these here are no less than four Government schools, besides three assisted schools. As the report itself says: "Ample provision for education is provided for all" of these European children and for most in Government schools. There is however this to be said in favour of Europeans and to the disadvantage of Indians, that while Europeans and even Fijians are willing to pay their quota for the education they receive, Indians do not. It appears that Europeans and Fijians contribute 50 per cent. of the total cost of schools for their communities, apart from general taxation, while Indians do not pay an education rate. The education report says with much justice that "systematic progress in the education of Indians in Fiji would be accelerated if the Indians themselves would develop a general scheme of assisting-contributions comparable to the education rate amongst Europeans or the provincial rate amongst Fijians." Again, "the Indian community does not readily combine for continued and organised work, and the school fund in some cases has not been contributed satisfactorily." These are very common defects of Indians, whether they remain at home or go overseas. The greatest need of the Indian community in Fiji in respect of education is the supply of qualified teachers, for want of whom educational progress is very much hampered. As the report has it, "the chief weakness of the present system of education for Indians and Fijians lies in the overwhelming majority of untrained and uncertificated teachers."

IN spite of the great reputation which Sir Bhubendranath Mitra has deservedly earned by his solicitude for Postals Com-Plaints. ly earned by his solicitude for allaying the distress of the postal workers and improving the conditions of their service, cases come to our notice in which some of the officers of the Department are found to act in utter deviation from the attitude of the head of the Department. Split duty in the post office is admittedly found to be a hardship and the abolition thereof has already been decided upon. But we are surprised to find that, as a remedial measure for overwork, the Subpostmaster, Deccan Gymkhana, where most of our own work lies, is made to attend to his duties five times a day and his clerk twice a day; both of whom being saddled with an amount of work such as is out of all proportion to the established standard. The hours are so fixed that the Subpostmaster has to work two or three hours a day beyond the prescribed hours, with the result that work suffers in efficiency and dispatch and the public is put to much inconvenience. We cannot but wonder at this when a sympathetic officer like Mr. Rogers is in charge of this circle; and it just shows how employees in the Post Office as well the public at large are often given legitimate cause for complaint.

THE VICEROY'S PRONOUNCEMENT.

LORD IRWIN'S first important political speech, made last Saturday before his departure from Simla on tour, does not belie the general impression which one had formed about him from the data of his previous public career and of his personal connections. The speech he has just made at the Chelmsford Club dealt with the burning problem of inter-communal antagonism—and one certainly must be grateful to the speaker for laying it down at the outset that his Government's attitude to it is neither that of satisfaction nor of indifference. For ourselves it has always seemed fantastic to charge the Government of India, as has been done by not a few of its critics, with having actually fostered communal strife by way of set policy; and it is indeed at this time of day somewhat arid to go into the question what exactly in this respect has been the policy of past Viceroys: the important point we gather from our actual Viceroy's speech is that he at any rate is genuinely distressed by this Hindu-Moslem feud and that not only are the officers of the Central Government under instructions of counteracting all potential and actual trouble on this score, but that the Provincial Governments have been circularized to the same effect ("My Government will do everything in their power to assist local Governments in the discharge of this duty"), and recommended to foster voluntary Hindu-Moslem "working agreements which will no doubt vary in conformity with established local customs." Lord Irwin's appeal in this connection to the leaders on either side could not be bettered and there is a ring of sincerity and earnestness about his words which is even more valuable than the actual appeal.

"I have anxiously weighed the possibilities of myself convening an All-India Conference to consider the present situation", continues Lord Irwin: and in saying this he resolutely comes down on the side of those who, like ourselves, have maintained all along, that, if the old paternalistic method, of Government acting alone, is useless and the neo-Congress creed of purely private effort is equally sterile, the only fruitful solution can come through the peace effort of the leaders in their respective communities being openly backed by the Government and the governmental efforts at squashing these bickerings with a firm hand being backed *ex animo* by the communal leaders on their part. If our leaders place the good of the Nation really before that of their parties, and the opportunity of helping forward India towards self-determination above adherence to outworn shibboleths: they have here a fine occasion for justifying the trust of their people's confidence by responding to the gesture of Lord Irwin who would "not be deterred from adopting it [the convocation of an inter-communal round-table conference] by the inevitable risk of failure, if only I could think that there was a real likelihood, or even a real chance, of such action effecting improvement."

The second point on which His Excellency was equally clear and emphatic is that of communal electorates: a point to which we attach even greater importance. The Viceroy could justly plead that technically this electoral system had been adopted in response to popular Indian requests to that effect, although we think that in this connection His Excellency must be reminded that the idea itself of communal electorates is not Indian at all, but a British importation, first introduced by Lord Minto. But we readily agree that today as matters stand, one cannot in reason expect any Government of India to forestall on so fundamental a matter the findings of the Royal Commission of 1929. What is important and very satisfactory is, that for himself he decisively added "that in advance of that enquiry, while there is no intention of curtailing the present scope of these special statutory arrangements, there is equally no intention of extending them." Probably that is all that in the present circumstances it is possible to say, but we certainly are glad that, reading between the lines, one can discern His Excellency's personal point of view to be anything but favourable to that unfortunate experiment of introducing the caste-system into a democratic form of government.

Lord Irwin ended his speech by a fine peroration on "the tragedy that religion, which should be the expression and support of man's highest instincts, should be prostituted by an alliance with actions through which those instincts are distorted and disgraced." While everybody can but endorse these sentiments, there is just one point which hardly seems to have been taken sufficiently or at all into consideration by His Excellency and that is that, to use the jargon of psycho-analysis, subconscious economic grievances are in India so often "rationalized" into conscious religious antagonism. The Moplah Rebellion certainly brought out very forcibly that in Malabar at least 90% of the bitterness was really due to the legitimate grievances of the wretched cultivators (Moslems, in this case) at the hands of their landlords (who happened to be Hindus). In Bengal too the Moslems are admittedly of the poorest classes, whilst the wealthy trader class is Hindu. The petty shop-keeper's profiteering and the usurer's financial exploitation, to our mind, are largely at the bottom of what on the surface seems merely religious fanaticism, aggravated no doubt in Calcutta by the hooliganism which thrives in all big cities. The Punjab Money-Lenders' Bill shows, we believe, the way to the kind of further action needed even after all sides have agreed that, whatever the disease, the brickbat-treatment at all events promises no cure.

Dr. Ansari's announcement at the Das Anniversary (that he would henceforth cease to be a member of any communal organization such as the Muslim League and the Khilafat Committee) is certainly a noble gesture and if only all faithful leaders of both communities would imitate the truly National spirit thus displayed and dissociate

themselves from the base politicians who condone Communalism in the hope of being themselves carried by it into power, regardless of the havoc it creates throughout the land, Lord Irwin's suggestion of a Round Table Conference may yet come true and achieve success. That the Mohammedan leaders would attend such a Conference, there is we believe hardly any doubt. The Mohammedans after all are a minority and know that they have nothing to gain and all to lose by keeping aloof and allowing their case to be heard in their absence. That Hindu leaders like Pandit Malaviya will equally and perhaps with even greater alacrity respond to such an invitation, goes without saying. The one section, about whom we unfortunately are none too optimistic, is that of our Swarajist friends. Will there be sufficient commonsense, not to speak of true patriotism, among them to rise to the occasion? But even if Mr. Sen Gupta is inflexibly bent on imitating Mr. de Valera to the uttermost point of futility: will others, will Mr. Goswami, will Mr. Chatterjee and his *Karmis* let pass by such an opportunity of restoring to India the ideals of nationhood and unity, and to her distracted people the blessings of communal peace and national freedom?

The Viceroy has spoken and sounded a new note: if there be failure ahead, let it not be due to the Indian party leaders' refusal to do the part, which India, which the world, expects of them.

VERNACULARS IN BOMBAY UNIVERSITY.

THE recent discussions on the subject of vernaculars in the University curricula have attracted a good deal of attention and have been the occasion of many caustic comments on the ways of the Senate and the Fellows of Bombay University. It would be worth while considering the question in some detail so as to enable the reader to form his own judgment on it.

In the early days of the University the vernaculars were recognised as second languages on the same footing as the classical languages; but over fifty years ago they ceased to be so recognised and candidates for the B. A. degree had to learn Sanskrit, Latin or a similar classical language for all the examinations leading up to it after the matriculation. Other languages like Persian, French, German, Avesta-Pahlavi, Pali, Ardha-Magadhi were gradually added to this list, though the vernaculars of India continued to be excluded. It may be mentioned, however, that these vernaculars continued to be allowed as alternatives to these languages at the matriculation; the result was that a candidate who passed his matriculation examination with a vernacular had to begin a new classical language if he wanted to join a college and, as will always happen, the knowledge so obtained in a year was somewhat superficial, cramming was often resorted to and supposedly easy languages like Persian, French or Pali were taken by those who would naturally have taken up Sanskrit. Still

this requirement in Colleges naturally led students in schools to take up a classical language in the majority of cases.

When the question of the matriculation and school-leaving examinations was being discussed in the time of Lord Sydenham, a further change was made. Government took up the latter examination and the University the former and the vernaculars had no place in the matriculation. When these two examinations were combined again in the time of Lord Willingdon, vernaculars were introduced again as a certificate subject; but it was a well-known fact that the subject was neglected by many schools and the certificate used to be given often as a matter of course. Finally when the Joint Examination Board was abolished two years ago, further changes were made and vernaculars were again recognised as alternatives to a classical language at the matriculation examination and the state that existed thirty years ago was once again restored.

The public opinion on the subject had been changing in the meanwhile. The late Mr. Justice Ranade got the University to take the first step towards the recognition of the vernaculars by getting them admitted on a footing of equality with classical languages at the M. A. examination. A few years ago, they were also included in the list of languages that can be taken for the optional languages course at the B. A., though with the disability that there was no honours examination in them. At the last matriculation examination, the answers in history and classical languages could be written in the vernaculars at the candidate's option. The vernaculars are thus decidedly looking up. After they had been allowed as alternatives to the classical language at the matriculation, a persistent agitation arose among the students to allow the same alternative in the college examinations and the piteous position of the students was pointed to as required to study a new classical language on entering a college, though it was conveniently forgotten that the same state of things had existed for at least half the life of the University! It was this position which led to the recent discussions in the Senate; some of the prominent vernacularists wanted to go the whole way all at once and give the vernaculars full equality with the classical languages even though it meant that students would come out of the University as B. A.'s and M. A.'s in languages and still remain ignorant of even a word of any language except the vernacular and English. It was freely mentioned that with the recognition of vernaculars as alternatives to a classical language in schools, a continuous pressure was being brought on the schoolmasters to allow this option even from the fourth standard and they are finding it impossible to get boys to learn Sanskrit or Persian for even two or three years. If the study of classical languages was to be kept up in our Presidency both as a source of culture in itself and as a life-giving stream to the vernaculars, it appears that the relative place of the classical and vernacular lan-

guages has to be determined and that different temperaments will come to different conclusions.

There is of course one school of thought that the poor boys must not be hard pressed and should have everything made easy for them. If they did not take to any particular subject, well, let them not learn it. If they preferred to study no subject at all, well, the University loses nothing by giving a degree in games, or even gossip. We shall not argue with this school, but will assume that a University degree is supposed to connote a certain minimum of culture, a certain amount of knowledge obtained by the study of books. With this assumption the courses and subjects should be so arranged as to cause no unnecessary burden on the student. Some fifteen years ago by a combination of our champions of the poor student and our reactionary bureaucrats, our ordinary B. A. degree was stripped of a good deal of its value. If in opposing some of the proposals before the Senate, one had this point in his mind, one need not be considered an opponent of the vernaculars. It was thought by a large number of fellows that at least in the case of a B.A. who desired to receive culture through the humanities, a classical language should find a place in the subjects that he studies at one time or other. Where is this position to be found? Either at the matriculation or in the college examinations. Nearly half the members thought that the first was the better alternative, as languages can best be learned at an early age and as it was preferable to leave a good deal of option to the student in colleges. But this would have meant changing what was done by the Senate only a year ago. This proposal was therefore lost by a very narrow majority by a combination of the opponents of classics and the supporters of the *status quo*. The only alternative was to press for the requirement of a classical language in the college course and this was accepted by a large majority in the Senate. It is true that this would be rather hard on those who had taken a vernacular at the matriculation and who still wish to join a college. But when this is fully realised by the schools such cases will probably not be numerous. On the whole, then, we think that the decision of the Senate is better than the complete replacement of the classical language by the vernacular, though the first proposal would have been preferable with the proviso that, for a mere completion of the school course without the idea of going to a college, a classical language need not have been indispensable.

In the course of the discussions on this subject both on the floor of the Senate and in the press the value of classical languages which in Bombay include modern European languages was a good deal questioned. What culture can be imbibed by a boy who crams a translation or notes without entering into the spirit of the books? To this we may answer that a bad method of learning a subject does not necessarily damn that subject and secondly that even by this bad method some benefit is still obtained. Another point was attempted to

be made that a classical language was not necessary for the proper appreciation and future development of the vernacular literatures. In the case of Marathi literature, this view had not many advocates though the question was on the point of being complicated by the non-Brahman point of view. It is, however, only the fanatic who can say that Marathi literature can be generally understood, much less appreciated or added to, without the help of Sanskrit. The case of Gujarati presented more difficulties. In the first place there is the Parsi community, who speak Gujarati at home, but whose Gujarati is fast becoming a distinct language. To this class we may say that a study of Persian or even Avesta-Pahlavi is open in place of Sanskrit. The Gujarati Hindus appeared at the first debate to be quite against Sanskrit, which was imagined by some to have been a deep dodge of the Deccani Brahmans with Bhandarkar as their leader to make the path of the Gujarati student difficult. But later on a number of Gujarati writers and professors came forward with their emphatic opinion that Sanskrit is necessary for a proper study of at least Hindu Gujarati and the extreme advocates of Gujarati had not matters all their own way. There was no difference of opinion as to the need of Persian or Arabic to a student of Urdu. Without being an advocate or admirer of highly Sanskritised Marathi, Gujarati or Kanarese or highly Persianised Urdu or Sindhi, one can regard as a fairly general view that a classical language is desirable for the student who aspires to the title of culture in humanities and the decision of the Senate appears on the whole sound, though it could have been bettered in the way mentioned above.

R. P. PARANJPE

LABOUR CONDITIONS IN JAPAN.

It is an interesting speculation to think of the possible results if Europe had been faced with the Renaissance, Reformation, and Industrial Revolution simultaneously instead of in different epochs in its history. Yet that is what is happening in various degrees and scales in large parts of Asia today—in India, Japan and China. And to the processes of cultural, spiritual and economic transformation another is added—the transformation in the sphere of politics, transition from despotism to democracy. These various processes of transformation in different countries in Asia are reacting on one another and their consequences are already being felt all over the rest of the world. Viewed in this light the rapid industrialisation of Japan in recent times is not a phenomenon the results of which are confined within its own borders. The ebb and flow in the industrial life of Osaka now swiftly react on far-off Bombay and Lancashire.

Further, profoundly as this intensive industrialisation affects the Japanese workers themselves, their economic and social conditions vitally affect the life of industrial workers of other countries, particularly of those countries where the government is not popular and the people are ignorant. For in these countries the workers have no voice in the management of the affairs of the State and the capitalists virtually control the government

or else are free from governmental control of any kind, driving the workers down to the lowest standard of life among the countries competing industrially, in order to reap the maximum profit. Thus it happens that the factory labourer in Japan or China working 12 hours a day or for low wages continually exposes his comrades in other parts of the East to the risk of being dragged down to his own low level.

Speaking generally, the labour conditions in Asiatic countries are far less satisfactory than in Europe and in some cases, as in China, they are cruel and inhuman. The differences in the working conditions in India, Japan and China are also very considerable. A resolution was moved in the Seventh Session of the International Labour Conference (Geneva, 1925) requesting the International Labour Office to make an enquiry into the working conditions in certain Asiatic countries. As a result a preliminary informative study of the labour conditions and labour legislation in Japan has just been published. (*Industrial Conditions and Legislation in Japan* By I. F. Ayusawa. International Labour Office, Geneva, 1925. p. 119. 2s.)

Labour legislation, in the sense of upholding the special interests of the workers, is of very recent growth in Japan. Chronologically, certain sections in the Commercial Code of 1899 dealing with the seamen may be considered the first step in this direction. This was followed by the Mining Act of 1905, the Factory Act of 1911, the Order for the Enforcement of the Factory Act, Regulation of the Labour and Relief of Miners and the Mining Police Regulations, all issued in 1916. During the world war Japan, freed from the competition of the European Powers, made phenomenal progress in industrial expansion. Factory workers who numbered only 120,000 in 1900 increased to 3,000,000 in 1919 and during the same period the number of factories rose from 14,000 to 30,000. This great and sudden rise in the number of industrial workers drew the attention of the Government and of the social workers of Japan to the necessity of protective labour legislation. The first Factory Act of Japan which was promulgated in 1911 was authorised by Imperial Ordinance as late as 1916. This was the first legislative attempt in Japan to regulate the hours of work and the age of workers. There has been greater legislative activity in the matter of regulation of labour conditions after the setting up of the International Labour Organisation in 1919 and a Social Affairs Bureau was established in 1922 to deal with labour problems.

The textile industry is the most important and advanced among the industries in Japan. The textile factories (16,335) form 35.8 per cent. of the total factories (45,427) in Japan employing 50.8 per cent. (858,264) of the total number of workers in various industries. The most striking fact in the Japanese industries as a whole and more particularly in the textile industry is the extent of female labour employed in them. As a matter of fact the number of female workers in Japan is greater than male workers, the figure for the year 1922 being 856,705 and 834,314, respectively. In the textile industry more than 80 per cent. of the operatives are women. Young girls under 16 are very numerous in the textile mills. As many as 28 per cent. of the female labourers in Japan are concentrated in the textile industry and as many as 28 per cent. of these are under 16 years of age. The number of women employed in mines was 76,199 in 1922. As Japanese industries employ a very large number of women and young girls, the utmost importance attaches to legislative regulation of female labour. The Factory Act Amendment Act of 1923,

which, as announced by Mr. Mayeda during the last session of the International Labour Conference, comes into force from July 1st of this year, contains important provisions relating to the regulation of female labour. As the subject has led to much discussion in successive sessions of the Labour Conference, it is useful to note the more important features of this Act. Section 3 of the Act provides that the occupier of a factory shall not employ young persons under 16 (formerly 15) years of age or women for more than 11 (formerly 12) hours daily. Section 4 relates to the night employment of women and young persons. It provides that the occupier of a factory shall not employ a young person under 16 (formerly 15) years of age or a woman between the hours of 10 p. m. and 5 a. m. (formerly 4 a. m.), provided that such persons may be employed until 11 p. m. with the sanction of the administrative authorities. This section falls short of the Washington Convention relating to the employment of women in night work, Article 2 of which declares that for the purpose of the Convention the term "night" signifies a period of at least 11 consecutive hours, including the interval between 10 o'clock in the evening and 5 o'clock in the morning. Section 12 of the Act provides that the competent Minister may issue regulations restricting or prohibiting the employment of women before or after childbirth or while they are nursing their children. Formerly the prohibition applied only after confinement. Under the Health Insurance Act of 1922 which will be effective from January 1st, 1927, an insured woman is entitled, besides a confinement benefit of 20 yen, to a maternity benefit equivalent to 60 per cent. of her daily wages for a fixed period before and after childbirth, the period being determined by Imperial Ordinance. The State Treasury is to bear 10 per cent. of the expenditure on insurance benefits of each health insurance society up to the limit of 2 yen per insured person per annum, while the insured person and his employer bear each one-half of the amount of insurance contribution. The maximum amount of insurance contribution to be borne by the insured person is limited to 3 per cent. of his daily wages, the excess over this amount being borne by the employer. It is estimated that 1,919,000 workers in factories, mines, etc. will be benefited when the Health Insurance Act becomes operative.

Article 5 of the Washington Convention relating to the minimum age for admission of children to industrial employment provides that in Japan "(a) Children over 12 years of age may be admitted to employment if they have finished the course in elementary school; (b) as regards children between the ages of 12 and 14 already employed, transitional regulations may be made. The provision in the present Japanese law admitting children under the age of twelve years to certain light and easy employments shall be repealed". In accordance with this Convention the Minimum Age of Industrial Workers Act was passed in 1923. Section 2 of which provides that "persons under 14 years of age shall not be employed in industry, provided that this rule shall not apply to persons over 12 years of age who have finished their course at an elementary school." Under this Act Child labour was reduced (1921) to the extent of 21,009 in factories and 120 in mines.

Article 9 of the Washington Hours Convention which applies specially to Japan provides that the actual working hours of persons of 15 years of age or over shall not exceed 57 in the week except that in the raw-silk industry the limit may be 60 hours a week. It further provides that the actual working hours of all miners of whatever age engaged in

underground work in the mines, shall in no case exceed 48 hours in the week. Of all the State signatories of the Washington Hours Convention India is the only country which has enacted a provision of a 60 hours' week. In this connection Mr. Ayusawa says in his report: "Although existing Japanese labour legislation makes no unqualified provisions for the restriction of working hours in industry (except in case of women and young persons) nevertheless examination of hours actually worked in Japanese factories, mines, etc. shows that a working day of nine hours or under is worked in nearly half (41.50 per cent.) of the total number of factories, undertakings, etc. Generally speaking, according to official figures for the end of 1921, in somewhat less than one-third of the total number of factories, from 9 to 10 working hours per day were most commonly in force, and in a little less than one-fourth of the total number 10 to 12 hours. The longest hours (over 12 per day) were commonest in the dyeing and weaving mills" (pp. 27,28).

As in most countries, the price of commodities and wages in Japan began to rise during the world war, but as the prices rose much faster than wages there was great hardship among the workers. "Since then (1919)", the report says "the situation has markedly improved. Wages have been increasing more rapidly and during the past four or five years have, generally speaking, been considerably more than three times the wages of 1914, while prices have fluctuated round a level slightly more than twice as high as in 1914" (p. 43). The predominance of women in the dyeing and weaving mills is supposed to be responsible for the "strikingly low wages of men, compared with those in other industries" (p. 46). The comparatively low wages of miners are explained as due to certain special advantages which they enjoy in the shape of houses at a negligible rent, for coal for fuel and electric light, etc. either free or at a nominal charge. The economic position of workers was investigated by Kyocho Kai (Labour and Capital Harmonising Society) in 1921-22 which came to the conclusion that the conditions of life of salaried persons and workers in Japan were distressing in the extreme. "The greater proportion of income is consumed by expenditure on absolute necessities and scarcely anything is left for other purposes."

The conditions of life imposed by the new industrialism press hardly on all workers in the East and particularly on women and children. Women are still permitted to work in the dark womb of mines where they are constantly exposed to risks. The cruelty to childhood which the Report of the Shanghai Child Labour Committee only partially exposed, remains yet unchecked in industrial centres in China. When all is said the fact remains that in India for many industries famine is the great recruiter of labour and the industrial workers prefer to leave factories and mines in the years of a good monsoon to eke out a miserable living on the patches of land in their villages. In face of many difficulties progress in labour legislation has been made in India and Japan. Yet in many respects working conditions in the East generally fall far short of international standards. A peculiar responsibility arising out of her hegemony of the East attaches to Japan. With her organised and efficient national government and universal suffrage it is for her to set the pace of progress, to hasten and to encourage the humanization of industries in the East.

J. B. SEN.

EQUALITY.

OUR considerations of the problems of Freedom and Despotism have made it clear, I trust, that the Catholic doctrine of the State is as incompatible with the philosophy and mentality of rebelliousness, as it is with those of servility. To the Scholastic the State (as Prof. J. P. Steffes so well puts it in his recently published study on "the Modern Conception of the State"*) is "no absolutistically and centralizingly propelled mechanism, no machine, but a living organism, in which the citizens serve the well-being of the whole by voluntarily subordinating themselves under an authority of leadership, without in the least surrendering their own individualities and personal rights." That sums up admirably the whole Catholic point of view—the false dualism of State and individual is resolved by recognition of natural subordination, and the antithesis of individuality and coercion by the fact that subordination, if reasonable, should be voluntary; the State forming an organic whole, which needs all and is needed by all.

The difficulty of the modern man lies however in the very idea of "voluntary subordination." He boggles at the idea of the State as an organically ordered and differentiated whole: for we all still suffer from Rousseau's misconception of the State as a homogeneous mass of absolutely equal atoms, and of a people as merely the sum of all its citizens. We revolt at the idea of any kind of inequality, we have to make a special mental effort to realize that inequality may be just, as well as unjust, and that in fact inequality is a great good. For equality not only spells monotony, but chaos. The beauty of the world consists in the fact that it is made up of different parts and that all these parts, however much they differ amongst themselves, are ordered in such a fashion, as together to make one whole, to manifest one design. The idea of a universe is based on that of order; but order, as St. Thomas says (S. Th. 1, 96, 3) "chiefly consists in inequality." Now "the order of government," as he says elsewhere (S. Th. 1, 108, 4), "is the order of a multitude under authority and is derived from its end." The end of that order, however, as we have seen already, is the common good; and the common good demands that each part takes that place in the general order of things, for which his nature fits him. Everybody therefore must subordinate himself under those whose nature fits them to the higher position. Clearly, this is perfectly just and subordination therefore desirable and beautiful in itself.

That this really is so, will become quite obvious to anyone considering subordination of child to parents, of youth to age. There everybody will applaud it as eminently right, the more beautiful the readier it is yielded, and as only reasonable that the wiser and more experienced should be accepted as natural superiors. Subordination is

* Die Staatsauffassung der Moderne. Freiburg i. Br. 1925. 7¼ x 4¼. pp. 169. (Herder.) p. 16.

nothing essentially evil, then: what makes it evil and what has spoilt the whole connotation of the word for us is the fact that subordination is so largely made to depend, not on what a person is himself but on who his father was or what he possesses. The former criterion is that of the Caste-State, the latter that of Plutocracy. The injustice of the caste order therefore does not consist in that it is an order, or in that it demands subordination, but in the fact that the order is not based on the natural capacities of the individuals, i. e. not on reason; that it is an irrational order and therefore one that it is not reasonable to expect reasonable beings to subordinate themselves to. If, to take a concrete example, a general is needed in the interests of the common weal, those interests are not served by the fact that a Napoleon belongs technically to a *Kshatriya* race, but that he can lead his armies to victory: in other words, subordination under him is naturally due to him because and in as far as he is a great general; and his greatness again is primarily due to the natural capacity of the man (and secondarily of course to his environment, his upbringing, his opportunities). When therefore the modern chafes under the idea of inequality as something unjust, he really confounds equality of being with equality of opportunity. A rose and a cow are unequal: and all lovers of rose scent and cows' milk will rejoice at the inequality. Nor would any amount of equal opportunity make the one yield butter and the other *attar*. But human beings are of an equal nature, though not of equal capacity, and as, moreover, they do not come to the world with a ticket round their neck specifying the position they are fittest for, it is necessary therefore that they should all be given an opportunity to show, in what capacity they can best unfold the fullness of their own personality and thereby best serve the common good of the whole.

The Catholic calls this "Vocation"; for in his belief God calls (Lat. *vocare*) every single soul He creates to a special work. But man is free: he is, that is to say, at liberty to follow the call or not: to fill the niche he is intended for or to remain a misfit. Therefore even if every baby was born with a ticket, "Assistant Deputy Station Master" or "Astronomer Royal" or what not, it would not follow that this natural fitness could not humanly be spoilt long before the Railway or Greenwich could claim either. The believer in caste of course says that such a ticket is tied round the infant from birth by his complexion: a black face denoting fitness for the sanitary department, a brown one for the occupancy of a throne, whilst a white one clearly destines the babe for that of Trustee. But pleasing or displeasing as these fancies may be to us, as we happen to be black or white, pink or yellow visaged, fancies they are and nothing more, with not a shred of evidence to buttress them and an overwhelming mass of facts to dispose of them—egregious nonsense *a la* Lothrop Stoddard or of the beauties of our *varnashrama* notwithstanding. That great Pope, Leo XIII, sums up the matter for

us when he says: "The assertion that all men are equal is uncontested when there are only meant their common genus and nature, the ultimate end towards which all are to tend, and the rights and duties which flow therefrom. But since the capabilities of all cannot be equal; since one differs from the other by his physical and mental powers; since there are the moral dissimilarities of will: there surely cannot be anything so repugnant to reason, as to want to compress them all into one undifferentiated conception and to build upon such radical equality of all parts the institutions of a common life."* In these words Catholicism again appears in its habitual position: poised between two extremes—in this case the egalitarianism of Rousseau and the racialism of the caste system. And the Catholic Church not merely professes certain doctrines. Where she is unhindered, as in the structure of her own ecclesiastical government, she embodies her principles to the full and applies them with fearless consistency: thus nothing more definitely expressing inequality can be conceived than the hierarchical order of the Church; yet nothing at the same time offering such impartial equality of opportunity than the Church which enables a gifted peasant to follow his call to the priestly life and which raises a washerwoman's son to the papal throne itself. It was the Church which first set the example of what today is called "democratic ways"; it is her silent witness which has brought about the collapse of the imaginary rights of heritage.

It is therefore also quite a mistake to identify the Church with that conception of "Kingship by the grace of God" which for so long was current thought in the West and which still in many of those countries treats royalty as belonging to a caste, essentially differing from that of the herd of "Commoners." Kingship in Catholic thought is a vocation, as any other profession, a gift of God, a delegation of God's power, even as all lawful authority is; but not "that impious and utterly absurd dignity upon which emperors at one time based their demands for divine honours" (Leo XIII, quoted *ibid.* p. 205), nor as another writer (Kern, *ibid.* 207) adds, an attribute to a certain family, "as if kingship was an earthly incarnation of the Divine and divine authority transmitted by the royal blood to which there attaches a mysterious *mana*." The very treatment of kingship in the Old Testament, its origin as a merely tolerated *pis aller*, its *sine qua non* of compliance with the Divine design, its independence of claims of clan or primogeniture—ought to warn the unbiased student that it is not in the Church that he must look for any advocacy of royal absolutism. Indeed it was but the "democratic" ethos of Catholicism which manifested itself in what at the time seemed a revolutionary *tour de force* on the part of Pope Leo XIII who "above the heads of his clergy and passing by the

* quoted by Tischleder in his "Staatslehre", p. 441.

thrones of rulers established direct contact between the centres of authority in the Church and Catholics of all lands, whom he politically awakened" (Bredt, *ibid.* p. 169) and who thereby "effected an alliance of his own most conservative power with Democracy, guiding Catholics towards the exercise of a more active citizenship" (Goetz *ibid.*)

Inequality, then, is natural, is reasonable, is right, and therefore also subordination. But the inequality must be one of differentiation and the subordination that of natural fitness, not of the accident of descent; it must be a natural one, which can be reasonably and freely accepted. In the State we are dealing with rational beings; hence subordination too ought to be based on reason and freely willed.

Here in India the order of the Caste State and the inequality on which it is based, have in the past—on the whole—received the assent of the people: though the periodic revolts against it (e.g. by Buddhism, Islam, Sikhism, Christianity) prove that even then signs were never lacking that the assent was of a precarious nature. Whatever the past has been, however, it really seems beyond doubt that for the future that order will not perdure. The ideas of equality of opportunity and of universal education have been introduced; their ferment is at work; and I see no reason why the result should not be exactly the same as in Western countries, where the old order of a realm of four "estates" has likewise gone down before the selfsame new thought. The great danger there and here, consists in the fallacy that, because the hereditary principle is wrong, all inequality must be wrong too. Just because we realize that heredity is not an automatic device, saving us the trouble of finding out the natural aptitude of an individual, we must beware of wanting to save ourselves the same trouble by pretending that there are no real differences and that "all men are born equal."

They are not: all men are born unequal; and the fact that the distinction between Prince and Subjects, between Nobility and the Masses, is giving way to that between Leaders and Followers, must in no wise blind us to the fundamental truth that the State is composed of two distinct, because naturally unequal, constituents—Rulers and Ruled.

H. C. E. ZACHARIAS.

REVIEWS.

ECONOMICS AND OTHER SCIENCES.

BORDERLANDS OF ECONOMICS. By RADHA-KAMAL MUKERJEE. (George Allen & Unwin, Ltd., London.) 1935. 8½×6. pp. 280. 12s. 6d. THE object of this treatise is to bring economics into harmony with the other sciences of the time and to link up "the apparently discrete economic phenomena in an unbroken causal chain". This is certainly necessary in view of the fact that during the whole of the nineteenth century econo-

mics had been more or less an abstract science cooped up in its own sanctuary and supersilious of any advice from other quarters. It is high time to think of man as a whole instead of the 'economic' man of classical political economy.

To begin with, the author examines the basic sciences of economics and the necessity of new orientation derived from some new developments in biology and social psychology. In this connection he rightly emphasizes the 'unconscious' as an important concept and promises that the 'travelers along this pathway will reap a rich harvest.' Psychology, human Geography and Cultural Anthropology are regarded as the new paths in economic inquiry. In order to broaden economics it is necessary, according to the author, to study social behaviour in its conscious and unconscious aspects. The main thesis of the current economics that individuals alone are real has to be replaced by the thesis that the individual is the product of the 'Group' and is moulded by the 'Environment'. So far so good; we think the new economics has exaggerated the rôle of instincts in social life. We think MacDougall's 'social psychology' has made a bugbear of instincts and Dr. Mukerjee follows suit. The study of instincts may be interesting, but we cannot make them into integral factors of human behaviour; reason as guiding the instincts is the proper presupposition of any social science. In this connection we would protest against the use of such phrases as 'Behaviourism' as if it is a science; we might as well talk of 'Geographism' or 'Instinctism'. At the end of this inquiry the author comes back to the position that the direction of instinct is the ultimate economic problem; if so, what is the use of warring against Reason, which is just the factor that re-unifies the other psychic elements?

Next the interrelation between Economics and Anthropology is examined. In this connection the author rightly emphasizes the importance of Race Psychology to Economics. We in India ought to study this problem with the greatest care as India shows a wealth of ethnic types. The chapter on the Humanization of Economics is hardly a relevant matter in a treatise on the 'Borderlands of Economics'; logically this discussion is a part of Economics and not a topical discussion about the borderland. The fact that the humanization is brought about by social psychology is no reason for treating it here. The analysis of the 'Group Concept' supplies a needed corrective to the extreme individualism of classical economics.

The author believes in the measurement of economic phenomena by psychological tests and even chemical tests. We believe it is a wild goose chase for which latter-day American Psychology is responsible. To suppose that the physiology of emotions would throw light on economic problems is the height of misdirected enthusiasm for the physical sciences. We are rather inclined to think that such measurements would throw the science of economics into utter confusion one of these days.

The chapter on Anti-intellectualism in Economics gives a good account of the current protests against rationalism in economics. All the same we do not share the author's enthusiasm for the work of Freud, Jung and others in the exploration of the unconscious. Whatever good psychoanalysis may have done in the field of medicine, positive harm is being done by it in other spheres. Granting that the "refining process of education and institutional morality is for from being perfect and that in consequence the return

of the civilized man to the crude and illogical mentality of the primitive man is more common than is generally supposed," are we to base the new economics on the non-rational side of human nature? The brute in man may help us to understand the causes of economic conflict but it would be sheer perversity to raise a whole superstructure on the basis of the aberrations of human instincts and emotions.

The same thing is repeated in the Chapter on the psycho-analytic view of economics. There is plenty of good summaries from the views of modern authors, but the whole chapter betrays an exaggerated faith in psycho-analysis. This analysis may throw light on some economic malaises, but it is hardly the harbinger of light it is thought to be.

The connection of geography and economics is very close indeed and the author has shown all the points of contact. With regard to physics, we think economics has nothing to do with this science and all the matter contained in the chapter styled 'Physics and Economics' is a mere display of ingenuity.

The interrelations of Economics with Biology are quite numerous and the author has shown how biology throws light on problems of labour and capital and problems of food supply. Man's social heritage is a matter of biological inheritance and economic evolution is influenced by biological factors. Finally after examining the several phenomena of parasitism, mutuality and abnormal growth the author arrives at the conclusion that man is the controller of his own evolution.

Thus the author has tried to prove that progress in economics is not possible unless the other sciences are brought to bear upon it and there is a re-orientation. This is true to a large extent. Comte recognized this long ago and we ought to go back to his teaching. At the same time we cannot help thinking that a jumbling up of so many studies will perhaps jeopardise systematic thinking and lead to discursive and ill-assorted generalizations. Already there are clear signs of such generalizations in treatises on social psychology and allied studies and we ought to guard against this mischief. When everything is said and done, intellectualism seems more safe than anti-intellectualism.

The treatise is highly stimulating and opens up new lines of enquiry which are well worth pursuing by students of economics.

V. N. GODBOLE.

THE PROBLEMS OF THE WEST.

TO-DAY AND TO-MORROW. By J. H. CURLE.
(Methuen & Co., Ltd., London.) 1926. 8 x 5. pp. 218. 6s.

POPULATION PROBLEMS. Edited By LOUIS J. DUBLIN. (Houghton Mifflin & Co.) 1926. 8½ x 5½. pp. 310. \$ 4.

MR. CURLE announces in his preface his intention of writing a book "with the gloves off." People who use this metaphor often seem to be unaware that the days of bare-fist prize-fighting were also the days before invention of foot-work, when the rival pug-uglies stood toe to toe and hammered. This is the method adopted by the writer. He is quite frankly convinced of the immense superiority of the white race, particularly that Nordic branch of it, to the rest of the world,

and his concern is that this race, by overpopulation, democracy, feminism, and especially dilution with inferior strains, is hampering its efficiency.

One is tempted to dismiss this kind of thing as beneath serious criticism. At the same time it must be remembered that this and all the Lothrop Stoddard dogmatism makes a tremendous appeal to the unthinking majority in the West, and whether we regret it as scientists or Asiatics, we must show good reason for doing so. In two points, the attack on Democracy and that on Feminism, we have the inevitable reaction from extreme modernism, and probably a genuine contribution to modern thought. The superiority of the white to other races is assumed without any attempt at proof: that of the Nordic to Alpine and Mediterranean, on some very doubtful American Army Intelligence tests. But there seems to be no clear objective for the scientific breeding of the Nordic race which he desires. He rejects the Alpine race as unenterprising, though admitting that they are splendid and industrious peasants. But what, after all, is man's purpose in life? The super-Nordic must feed, and it may be that in the future the industrious peasant will be found to be the only survivor.

It is a relief to turn to "Population Problems," one of the productions of the Pollak Foundation for Economic Research. It is contributed by twenty-five experts, and presents in a readable form the conclusions of the American Statistical Association with regard to the problems of the United States and Canada.

Western civilization is, on the admission of its clearest thinkers, in a very precarious state. But various remedies are suggested which would avert immediate danger and give a breathing space. Much land is devoted to live stock that would feed many more mouths if it was plowed; and a serious consideration is the amount of pulp that goes to the making of paper and is thus lost as fuel.

All genuine men of good will are bound to regard with sympathy the attempt of any people to settle problems of such urgency. We would therefore commend this book as showing the needs and emergencies that have called forth the immigration restrictions. The racial bar is that which is most offensive to the East, but, as long as this is not dictated by absurd racial pride, but by a desire to preserve for the world a certain type of culture, we in India have no right to scoff. We may, however, doubt whether the West will finally be able to maintain their standard of living against the competition of Indians and Chinese. Indeed, speaking of mineral resources, a contributor writes, "the glory of Greece did not rest upon coal, and there are many things worse than the reduction in the standard of living." This is the task which the West has really to face, which will avail it far more than Eugenics or Birth Control or Synthetic Food. Meanwhile we see thousands of Indians rashly entering upon a standard of living which the world cannot support, and which the West has only achieved by wholesale exploitation of more backward peoples.

WALTER O. FITCH.

CONSULAR JURISDICTION.

EXTRATERRITORIALITY: ITS RISE AND DECLINE. By SHIH-LIU. Columbia University. 1925. 9 x 6. pp. 235.

THE purpose of this book, as stated in the preface, is "to present briefly the historical development of

the system of consular jurisdiction as a whole, to show how it arose, how it later grew in importance and how finally it has in recent years declined". The treatment of the subject is divided into two parts, the first dealing with the rise of extraterritoriality, and the second with its decline.

The first part is divided into four chapters in which the author traces the history of extra-territoriality in Europe, in the Levant, and in the Far East. The origin of extra-territoriality in Europe is to be ascribed, according to our author, not to a defective legal system, but to the "absence of absolute territorial sovereignty and the accompanying traditions of the personality of laws." In the ancient world foreigners were not amenable to the same jurisdiction to which the nationals of a State were subjected; aliens were, therefore, "either placed under a special jurisdiction or completely exempted from the local jurisdiction." Such being the case, extra-territoriality did not imply any derogation from the sovereignty of the State granting it. The Turkish Capitulations, the author says, were originally "gratuitous concessions on the part of the victorious Sultans." The right of extra-territoriality was not imposed upon or wrested from them. "The motives responsible for this action were manifold. Influenced by the religious differences which divided Islam and Christendom, by the prospects of commercial development and, above all, by the force of custom, the Sultans left not only the foreign merchants, but also the non-Moslem subjects of the Porte, to follow their own persuasion and government." Foreigners enjoyed similar privileges in other countries of the Levant and of the African Continent. In the Far East, however, judicial deficiency has been at the very foundation of the establishment of the extra-territorial system. The principal ground on which the Europeans claimed, rightly or wrongly, extra-territorial jurisdiction in countries of the Far East was the discrepancy between European and native laws.

The second part of the work, dealing with the decline of extra-territoriality is divided into six chapters which discuss the various methods "by means of which the abolition of extraterritoriality has been accomplished or attempted". The author has mentioned six such methods, viz. (i) annexation, (ii) transfer of jurisdiction, (iii) separation, (iv) protection (i. e. passing of a Power in which extra-territoriality exists under the protection of another in which it does not), (v) abrogation by unilateral action, (vi) diplomatic negotiation.

In conclusion the author expresses the hope that those countries in which extra-territoriality exists should improve their judicial system and make an attempt "to get rid of the yoke of extra-territoriality," and that those countries "which are still beneficiaries of this system" should countenance and grant all reasonable demands for its progressive abrogation.

The book shows evidence of a comprehensive knowledge of the subject, patient investigation and scholarly research. It deserves a distinguished place in the literature of international law. There are ample foot-note references throughout the book.

S. C. CHAKRABARTY.

ECONOMIC SURVEY.

ECONOMIC LIFE IN A MALABAR VILLAGE.

By S. SUBBARAMA AIYAR. (The Bangalore Printing & Publishing Co., Ltd.) 7¼ x 5. pp. 175. 1925. Rs. 1.

THIS is an account of the detailed survey of a village known as Velluvaya in the northernmost Taluk of Cochin State in Malabar. The method followed is the same as first adopted by Dr. Mann and his co-workers in making an intense study of Deccan villages. The author is well qualified to make the enquiry as he was a pupil of Dr. Gilbert Slater when the latter was Professor of Economics in the Madras University.

In reading the book one is surprised to see the great similarity of various conditions, especially the various evils met with in the Bombay Deccan villages. The sub-divisions and fragmentations of land which are one of the great evils in the Bombay Deccan, is to be met with even in the Malabar village, in spite of the altogether different system of inheritance and tenure. In the systems of land tenures, a new kind of tenure is met with known as *Kanom*, under which land is held by a tenant for cultivation for a period of 12 years. The tenant is required to pay not only half the produce of the land but is required to keep a deposit either in money or in kind for which he gets some interest. Tenants-at-will also exist.

The country is blessed with a bountiful supply of rain varying from 90 to 120 inches spread over a period of six or seven months. This enables the cultivators to have two crops of rice, which is the staple crop of the place. Amongst the garden crops sugarcane and plantain are important in addition to areca-nut and the coconut. The gross outturn of the paddy crop per acre varies from Rs. 44 to nearly Rs. 70, which seems to be comparatively low. The live stock though sufficient in number is poor in quality.

But the most interesting part of the book is the account given of the credit and indebtedness of the village. Out of 107 families in the village about whom information is available, 50 families have debts to the extent of Rs. 11,501. Of this sum Rs. 7,040 are borrowed on the security of land and the rest on personal security. The interest varies from 7 per cent. to 24 per cent., but on the whole the rate of interest is certainly low. The annual income of these 50 families amounts Rs. 7000. The remaining 57 families have a total income of Rs. 10,000 and have no debts.

The author has calculated the expenditure required by a family for food, clothing and other necessities as Rs. 117, Rs. 24 and Rs. 5 respectively. From the quantities of food consumed it is seen that the food required per head in Malabar is only ¼ of the food required by a person in a Bombay Deccan village. Even then the total village income of Rs. 17,911, is not equal to meet the necessary personal expenditure, which amounts to Rs. 19,317. The deficit is made good by less food and less clothing as in Deccan villages. Nearly 50 per cent. of the families have an income up to or above the subsistence level while the rest cannot make the two ends meet in spite of all their efforts.

It is a matter of great surprise that the conclusions reached are very similar to those arrived at by Dr. Mann and his co-workers surveying Deccan villages.

The foreword is written by an authority on South Indian economics—Dr. Gilbert Slater who points out that the two important facts obtaining in Malabar—(1) the matriarchal system of inheritance and (2) the rigours of caste system, which both influence not only the sociological but the economic conditions of the people.

The book is therefore a useful addition to the data on rural economics and is specially welcome.

as it throws light on a tract where the physical, climatic and sociological conditions are altogether different. We have great pleasure in commending the book to all interested in Indian economics.

N. V. KANITKAR.

PAPUAN LABOUR.

NATIVE LABOUR LAW & PRACTICE IN PAPUA. By CHARLES F. JACKSON. (The Law Book Co. of Australia, Ltd., Sydney.) 1924. 9½ × 6. 117 pp.

THIS useful book is a compilation of Native Labour Law and Practice in Papua as it affects various interests and groups such as employers, recruiters, masters of vessels, traders, planters, etc.

The introduction contains an extract from the speech of an Ex-Lieutenant Governor of Papua concerning the Native Labour laws in the island. There is a system of indentured labour in Papua. It is based on the principle that free labour postulates certain qualities which the Papuan lacks, to wit, "determination and perseverance in the power of making up his mind as to what he wants and then sticking to it." The Government is trying to work through this system "to an ultimate ideal of free labour." Women are not "signed on", but a wife may accompany her husband to a plantation, and if she likes to work she may, but she must be paid for it. Children under 14 are not recruited, but are sent to schools. As to the quality of Papuan labour, it is stated that 100 Tamils would be equal to 25 Papuans of the better sort. In mining work, the Papuan seems to do particularly well and in some places can do as much as a European.

The law does not permit a native to be employed by any person for a longer period than three years, and it does not give the right to remove him more than 40 miles from his home. It is not permissible to employ a native longer than one month without a written contract of service. It is the duty of the official to satisfy himself that fair wages are offered and will be paid. The employer is under an obligation to supply his native employee with "good and sufficient food." In addition to the daily food issue which consists of rice, sugar, beans, sago, etc., the employee gets one lb. of meat or one lb. of fish weekly. Soap and tobacco are also included in the weekly rations. The employer provides his employee with clothing and bedding. Mosquito curtains are also provided when the Commissioner for Native Affairs or a Magistrate directs. The Housing Ordinance is very satisfactory. Each native employee is provided with 300 cubic feet of air space. Each native must have to himself a sleeping space of 7 ft. by 3 ft. on a sleeping platform built at least 18" above the floor.

All employers are required to keep a store of good and sufficient medicine. The Government maintains a Native Hospital, where, after the admission of a native patient, the employer becomes liable for hospital fees.

A native labourer cannot be compelled to work on Sundays, except for sudden emergencies, attending to domestic duties and to animals, etc. Not more than 10 hours in any day are allowed.

If a female native who had entered into a contract of service as a domestic servant deserts without reasonable cause, she is liable to pay a fine equal to three months wages, but cannot be imprisoned.

No Native girl or woman may be carried or kept on board of any vessel unless she is accompanied by her husband or other natural protector. It is illegal to supply by sale, gift or in any other way, opium or intoxicating liquor, to any native without a permit.

A perusal of other Ordinances for Planters, Officials, Traders, etc., goes to show that the Government of Papua are making a sincere attempt to raise the Papuan native from the present state of backwardness. "The guiding principle behind the administrative policy", says the author, "is the necessity to render impossible (so far as the law can do so) in a British country where Europeans of mixed temperaments and antecedents are working health conditions that tend to exaggerate 'nerves' and 'liver', the adoption of a general spirit of domineering and careless brutality in relation with the native population such as history has shown may readily develop into dangerous license if unchecked, and which is considered inimical to the best ideals of the moral development of backward races."

It is a handy reference book for those who are interested in the welfare of native races all over the world. The White Settlers of Kenya and Fiji will be interested to know from this book how their own kith and kin are treating the natives of another colony in the British Commonwealth of Nations.

It is earnestly hoped that the good example of Papua will be emulated by other Colonies. Mr. Jackson, the author, deserves the thanks of all well-wishers of native races in the world.

S. A. WALZ.

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