

THE Servant of India

Editor : S. G. VAZE.—Office : Servants of India Society's Home, Poona (D. G.).

VOL. X, No. 41. }

POONA—THURSDAY, NOVEMBER 17, 1927.

{ INDIAN SUBSN. Rs. 6.
FOREIGN 10s.6d

CONTENTS.

	Page
TOPICS OF THE WEEK, ...	497
ARTICLES:—	
The Statutory Commission ...	499
Local Self-Government in Kenya ...	500
REVIEWS:—	
Primitive Trade. By Prof. Walter O. Fitch, B.A., M.R.A.S. ...	502
India and Europe. By R. G. Pradhan, B.A., LL.B., M.L.C. ...	503
School Health. By Rao Bahadur Dr. P. V. Shikhare, L.M. & S., F.C.P.S. ...	504½
International Disarmament. By Prof. J. S. Hoyland, M.A. ...	505
Agricultural Cooperation. By Vaikunth L. Mehta, B.A. ...	505
Bombay Cotton Industry. By Prof. V. N. Godbole, M.A. ...	506
SHORT NOTICES. ...	507
CORRESPONDENCE:—	
Berar Land Revenue Code ...	508
BOOKS RECEIVED ...	508

TOPICS OF THE WEEK.

DURING his stay at Karachi His Excellency the H. E. the Viceroy received addresses from practically every important organized association in the city. In his reply to the Karachi Chamber of Commerce he congratulated the Chamber on the erection of a really worthy building to house it. He assured the Chamber that the idea that Karachi was a neglected younger child was erroneous. The Karachi-Cawnpore broad gauge railway scheme was confronted with difficulties, but he gave the assurance that the Government of India would not lose sight of the proposal. As for developing the port, he felt sure that the trustees of the port could be trusted to profit by the experience of other ports and do everything to provide all the facilities for wider traffic in the future. In his reply to the address from the Indian Merchants' Chamber and the Shippers' Chamber, His Excellency had to cover pretty much the same ground but one special point was touched by him. It referred to the Indianisation of port services and he declared his sympathy with the natural desire of Indians to take a greater part in the sea transport system of their own country. He did not see any immediate possibility however of Karachi being a port of call for the P. and O steamers. It is rarely that a Hindu Association gives an address to the Viceroy and this gave it a peculiar interest as voicing the feelings of a particular community. In his reply to the address presented by the the All Hindu Association His Excellency said that the question of increased re-

presentation to the Hindus in the Central and Provincial legislatures cannot be considered piecemeal and advised the Association to place their views before the Statutory Commission. As for reservation of posts for Hindus in public services, he said that he was assured by the Government of Bombay that their policy was to adjust the recruitment in such a way as to ensure that the various communities were given a reasonable opportunity to enter Government service. This reply however does not meet the objection that the seats allotted are not proportionate to the numerical strength of Hindus and Muslims. Nobody will demur to the advice given by the Viceroy to the Hindus to remember that they are Indians first and Hindus afterwards, and to solve the differences on the common ground of good-will. The fact however is that when one community forgets good-will and becomes needlessly bellicose, the other is obliged to shift for itself at least for the time being.

In his reply to the address from the Sind Mahomedan Association, His Excellency congratulated the province for its comparative immunity from the worst manifestations of communal bitterness but warned them that this peace can be maintained only if the leaders on both sides continually used their influence for peace and actively discouraged fanatical speeches and violent writings. He declared that a change of heart will be the one lasting solution of India's present discords. It is curious that both Hindus and Muslims should complain that they are not properly represented in the services. The advice of His Excellency is therefore timely; he advised the Association to rely to an increasing degree on their own merits to obtain adequate representation in the services rather than on communal considerations. In view of their numerical preponderance, he appealed to them to show a spirit of toleration and forbearance to those who are in a minority without which real unity is unattainable. The only important item in the address from the Karachi Municipality was about the proper location for the valuable relics unearthed at Mohan-jo-Daro. The municipality would wish to keep them at a local museum at Karachi. His Excellency however rightly said that the interests of science are as important as the demands of popular sentiment and ultimately the relics would be kept at some central place. Finally he warned the municipality against embarrassing the position of the city by attempting projects beyond the bounds of their resources.

* * *

A MOTION of some constitutional importance which deserved a better fate failed to secure the support of the majority of the U. P. Council. members of the U. P. Legislative Council. This asked for a convention being built up that in connection with resolutions relating to transferred subjects and even in regard to motions expressing want of confidence in the

Ministers, the official bloc should refrain from voting. The fact that Ministers have been able to rely upon the strength of this bloc in order to retain their position has interfered with the growth of real responsibility in the provincial legislatures and the experience of those who have worked as Ministers has been that unless some such convention is established, the growth of responsible government will be a matter of considerable time. Those who followed the deliberations of the Muddiman Committee with any care need not be told that this feeling found expression in the evidence before it; and though the Joint Parliamentary Committee cannot be said to have recommended the establishment of such a convention, it certainly asked for greater freedom of vote for the official bloc. Unfortunately even this recommendation of the Committee has fallen on deaf ears and the occasions since the introduction of the Reforms in 1921 on which official members of our legislatures were allowed to vote as they liked are very rare indeed. One can understand the reserved part of the Government leaving no stone unturned to see such a progressive proposal defeated; but what is a matter for surprise is that the Ministers also went against it. The Government resisted the motion on the ground that it was a belated one, and yet we are sure that if it had been brought forward earlier, it would have countenanced equally strenuous opposition from them on the ground of its being premature. A resolution favouring sex equality as regards membership of the Council was carried apparently because the voting was left to non-officials only. It is a pity the U. P. has taken so long to come in line with progressive thought on the subject; but better late than never. At the instance of Mr. V. N. Tiwary of our Society, a resolution pressing for the separation of judicial and executive functions was also passed by the Council. Expressions of official sympathy for this long overdue reform have never been lacking; but what is really wanted is some practical action to carry it into effect. As it is, the impression one gets from the Government's attitude of indifference to this question is that they are simply playing with it. Else all this unconscionable delay on their part is inexplicable. The "under consideration" stage has been officially declared to have lasted for 80 years; while Mr. Tiwary puts the period at 140 years! And yet when popular leaders press for it, they are literally directed from pillar to post and vice-versa. The question of medical relief in rural areas also received consideration at the Council's hands, and a demand for larger grants to local boards for the purpose passed.

* * *

COMPULSORY primary education was introduced in Ahmednagar City on June 1st last; but to begin with, it is confined only to boys. This is not as it should be. Seeing what an important part women play in nation building, to allow our girls to grow up in ignorance is to delay national progress. We hope therefore compulsory education of girls in Ahmednagar town will not be long delayed. Though the initiation of compulsion was preceded by a good deal of educational propaganda, it was ascertained that 434 boys who should be at school were going without education of any kind. Individual appeals and requests addressed to parents succeeded in bringing 280 of these to school; so far as the rest were concerned, 110 parents were served with notices asking them to send their boys to school, failing which threatening them with prosecution. All this was however found to be of not much avail. The balance of 44 boys could not be found out. A good deal of irregularity in attendance on the part of boys is observed by the municipal school

board and legal proceedings would soon be set on foot on a considerable scale with a view to enforce a more satisfactory state of affairs. The Board attributes this irregular attendance to economic causes, in that boys are made to supplement by their labours the meagre income of their parents. Though this may be the case, what is needed is vigorous propaganda with a view to impress people with the necessity and value of education. The Board has made it a rule that the minimum number of days in a month on which a boy must put in an appearance at school should be 16 and that of those in a year 150. Similarly no boy would be marked present who had failed to attend at least half the daily lessons in his class. The double-shift system which was an off-shoot of the fight that raged in Poona in 1920 over the enforcement of simultaneous compulsion both for boys and girls was tried in Ahmednagar; but it is too early yet to pronounce any judgment on its working. It is to be hoped that side by side with compulsory education, the claims of educational expansion on a voluntary basis are receiving due consideration at the hands of the Board.

* * *

MRS. MUTHULAKSHMI REDDI, Deputy President, Madras Legislative Council, has done a distinct public service

by pressing on Government the need to undertake legislation with a view to stop the mischievous practice of dedicating young girls and women to Hindu temples. Though fortunately this is not a very wide-spread evil, its existence is pounced upon by interested friends of this country of the type of the author of "Mother India" to blacken our national character. The sooner, therefore, the evil disappears the better. In moving her resolution, for passing which a word of praise is due to the Madras Council, Mrs. Muthulakshmi made it clear that she had the solid support of women's associations in the Madras presidency and even of enlightened opinion among the aggrieved communities themselves. The Government were of course not able to announce any definite steps for the eradication of the evil, but Sir C. P. Ramaswami assured the Council that Indian legislation in this respect was not behind the legislation of any other country. There are some practical difficulties, like the absence of proper rescue homes where reclaimed Devadasis would be looked after, which needed to be removed before any satisfactory solution of the problem could be seriously thought of. We hope the matter will receive early and earnest consideration at the Government's hands. Another motion which will have an important bearing on the progress of female education was also carried by the Council. This recommended the exemption of poor girls from payment of fees upto the College course. Though something is no doubt done to encourage the education of our girls, this request of the Council, when carried into effect, will result in accelerating still further the diffusion of female education

* * *

DURING last week Sir P. S. Sivaswamy Aiyar delivered his eighth lecture under the auspices of the Madras University. the Central Special representation of large land-owners, he said, has always been a feature of Indian Legislatures. The question of territorial versus vocational representation was discussed at the time of the Morley-Minto reforms and in the Montagu-Chelmsford report and the latter decided in favour of territorial representation for the reason that it subordinates sectional interests to those of the nation. In India especially vocational representation would promote class interests. For voting in an election for the Assembly and

the Council of State different methods are allowed in different areas; some are given cumulative vote and some are conceded proportional representation. Cumulative vote works in a capricious manner and the object is defeated by skilful party manoeuvring. Proportional representation increases the power of party caucuses, it leads to the election of faddists and cranks, it increases the number of parties. In India with very large electoral districts the system is quite unsuitable. England rejected the system at the time of the Reform Act of 1918 because it was inconsistent with the Cabinet system. It can however be safely applied to the elections for the Second Chamber because it has nothing to do with the making of ministries. With regard to size, the lecturer said, the constituencies for the Assembly are too large, some having an area of 38,000 sq. miles. The result is a very small number of members in the Assembly. The duration of the Assembly, in the opinion of the lecturer, should be five years. The experience of the working of the Central Legislature points to the need of a longer duration of the sessions. With regard to payment of members, it would be difficult to resist the claim based upon the practice of other countries. But payment would encourage the formation of a class of professional politicians and hence is not desirable.

Next the lecturer discussed the Executive Government. The argument that non-officials have no experience of administration has not much force in it; the next step then is the introduction of ministers in the Central Executive. The Viceroy should appoint the Prime Minister and the latter should choose the other ministers, joint responsibility being recognised. The salary should be at least Rs.6000. One objection to Parliamentary government in India is that the two-party system would not work here owing to the absence of party organization. The reply to this is that the formation of parties follows the introduction of responsible government. At present there is no motive to such a formation. The enforcement of joint responsibility would promote the formation of two parties. In the absence of a two-party system European governments are working the Parliamentary system and even if the two-party system is not realized in India Parliamentary government can be successful. Of course we may expect short-lived ministries and coalition governments, as long as there are too many parties. In the Commonwealth of Australia there were 12 ministries in 17 years. In the new Republic of Germany there are 10 parties. None of the states which have several parties have shown any desire to change the Cabinet system on that account. Even in England latterly there have been more than two parties. Although the existence of groups is an evil and is to be deprecated it is not so fatal to national welfare as to be accepted as a conclusive argument against the adoption of the Cabinet system. In this connection Sir P. S. Sivaswamy quotes an author to prove that as the regime of liberty is firmly established the divergence of opinions that arise spontaneously is a foregone conclusion. We ourselves are inclined to think that the multiplicity of parties in India is brought forward as a bugbear by those who without rhyme or reason are opposed to any constitutional advance in India and pounce upon any argument that is handy for proving that anything like the Cabinet system is unthinkable. As for backward provinces which constitute an obstacle to the introduction of responsibility, the lecturer thinks that the best course is to hand over these areas to the Governor of the province in his individual capacity and to exclude them from the jurisdiction of the reformed councils.

THE STATUTORY COMMISSION.

IN an atmosphere tense with expectation generated by all sorts of rumours, some true, some far removed from reality, the Statutory Commission was announced in India on Tuesday, 8th November, as a part of a personal statement issued by His Excellency the Viceroy. It consists of seven members of Parliament with Sir John Simon, a Liberal, as Chairman and is purely British. It cannot be said that Indians were completely unprepared for a purely Parliamentary Commission with no Indians sitting on it, because some scintillations from the British press had emanated during the last few months; whether they were emitted by chance or of set purpose we cannot say. But the faith of the people of India in British fairness and justice was such that very few in India took these rumours seriously. They thought that somewhere there was some misunderstanding which would be easily removed and a perpetration of a purely British Commission was an impossibility.

But the impossible has happened and given the people of India a rude awakening. It has made them realize that the official and non-official Britishers would condescend to adopt any device for putting off the evil day of the establishment of responsible government in India, and perpetuating the regime of their combined domination. The announcement has aroused indignation and resentment amongst all sections of Indian opinion, the only ones to bless the scheme being certain Anglo-Indians individually and certain Anglo-Indian journals. The *Times of India* has gone into rhapsodies over the scheme and has indulged in superlatives and hyperboles to describe all parts of the scheme. According to it the scheme adumbrated by the Cabinet is in the best interests of India and it thinks that never was the hand of a nation stretched out to another in brotherhood as now by England. These rhapsodies excepted, the hours of condemnation by leading Indian journals is universal; no less is the indignation expressed by Indian politicians and leaders individually. Sir Tej Bahadur Sapru has no doubt that the composition of the Commission is a studied affront to India and has warned us "against submitting to this indignity, this injustice and this unfair deal". Sir Abdur Rahim describes the exclusion of Indians as a violation of the policy of the very Act (of 1919) under which the Commission has been appointed. Sir Sivaswamy Aiyar says that the scheme is calculated to impress upon the Indian public that notwithstanding the camouflage of her admission to the League of Nations, India must not delude herself into the belief that she is anything but a supplicant at the door of Britain. As was expected, most of the Liberal and Labour journals in England regard the Commission as a blunder of the first magnitude and express their dissatisfaction nearly as emphatically as the Indian journals.

The moral of all this is obvious; any determination of the future constitution for the governance of India cannot be acceptable, unless Indians have a hand in moulding it not merely as advisers but as

integral joint authors. Leaving aside the ideal scheme of a draft Indian constitution having the consent of all parties in India being formally and automatically passed by the British Parliament, it is absolutely essential to give at least coordinate authority to Indians in deciding on the envisaging of the future reformed constitution. If India is denied this right, she can never consent to work any fresh reforms imposed upon her by an alien, unsympathetic Commission, and in the formulation of which she had no part or lot. One reason for excluding Indians that has been put forward in the statement issued by H. E. the Viceroy is that the Commission may approach their task with minds free from preconceived notions. To this Sir P. C. Sethna has given the proper rejoinder that there is nothing to prove that the seven members of the Commission have a perfectly open mind on the subject. Sir P. C. Sethna goes further and says that Lord Burnham cannot for one moment be regarded as an unprejudiced and impartial member of the Commission, judging from the utterances of the *Daily Telegraph* of which he is the proprietor. This journal, Sir T. B. Saprú has told us, day in and day out has run down the Indians and ridiculed their aspirations. As a matter of fact the whole statement containing the announcement of the Commission is a laboured attempt to make out a case for all the minutiae of the scheme prepared by the Cabinet, and in all probability imposed from without on the Government of India.

Is there any saving grace in the *modus operandi* of the Commission? After a preliminary survey in January next, the Commission would come back in the cold weather of 1928 and later work in touch with a Committee of the Central Legislature. After the Report has been submitted by the Commission, delegations from India would be invited to criticize, challenge, and make, if possible, alternative suggestion. But this would hardly give an effective voice to Indians in the determination of the final constitutions. The delegations may have their say at the end, but the Report would be in possession of the field and any criticism or challenge is very likely to fall flat unless the delegation happens to be an extraordinarily strong and alert body, capable of holding its own against any odds. Again the Select Committee of the Central Legislature being chosen by all members including officials, nominated members and non-official Europeans may fail to represent real Indian opinion; even if it does, the Committee would in no sense be an integral part of the Commission which itself would issue the questionnaire and elicit the answers. The pretence that Indian opinion will have ample opportunity to make itself felt is hollow and insincere.

If we try to diagnose the disease of this Tory reaction we find that it takes its root in pseudo-Imperialism political as well as economic. Self-determination for the governed saps the fountain spring of economic exploitation as well as monopoly of political power. Therefore it is treated as the vapouring of an arm-chair philosopher like President Wilson who has no acquaintance with the hard facts of

life. Imperialists alone have a grip of reality, that is of the exigencies of the daily administration of subject people and wisdom lies in knowing the several limitations with which doctrines like that of self-determination are hedged. There is no need to dilate further on the rationale of this species of Imperialism sponsored by Benjamin Kidd in his "Control of the Tropics," because most of our readers are familiar with it. The Imperialists have need of Indians only as the helots of the Empire.

Lord Morley with remarkable courage and statesmanship had by the creation of Indian Executive Councillors relegated the racial factor to the background. The Tory Government has brought it to the fore again by discriminating against Indians and the good work of a generation has been thrown away. When we remember how difficult it is to build up good will between nations and communities we are bound to say that it is simply reckless to revive old antagonisms and nullify the good work done by statesmen of a generation ago.

In the face of such a premeditated defiance of Indian sentiment and aspirations it is clearly the duty of all self-respecting Indians not to have anything to do with such a Commission. If we take this humiliating proposal lying down, then there would be no limit to the degradation we might reach further on. At the same time we must present a united front; if the result of this universal condemnation of the Commission would be to bring all sections of Indian opinion together we could say that good cometh out of evil. We cannot persuade ourselves into compromising national honour for the sake of paltry prizes. So far there is a remarkable unanimity amongst all who have given utterance to their opinions and feelings and we must strive, by conferring together, to present a common demand as a counter challenge.

Although we must admit that the Independent Labour Party in England has shown itself friendly to Indian aspirations and given a demonstrable proof of it in its resolutions at the recent Blackpool Conference, we should regard any reliance on the party as only an adventitious prop. The main reliance must be placed on our own efforts and there ought to be no slackening in view of the fact that the Labour Party may do something to secure better terms than those offered at present. We are giving this warning because we have observed in certain quarters a tendency to believe that some foreign agency would come to our aid as a *deus ex machina*. This is to show ourselves wanting in backbone and supine. The right thing is to buttress ourselves for a strong resistance and achieve our objective by the united strength of the nation.

LOCAL SELF-GOVERNMENT IN KENYA

THE recommendations of the Feetham Commission which have thrown our countrymen in Kenya in consternation have unfortunately not received in India the attention which their importance merited. This Commission was asked to go into the gene-

ral question of the establishment or extension of local self-government in the Colony and must be distinguished from an earlier one appointed in 1924 which concerned itself only with the Nairobi Municipality—the only one existing in Kenya. The present Commission consisted of Mr. Justice Feetham as Chairman and the Attorney-General and the Commissioner of Lands as members. In so far as its inquiry related to Mombasa, the Hon'ble Mr. J. B. Pandya and in so far as it related to Nairobi, the Hon'ble Mr. Phadke were the only Indians added as Commissioners. The report of the Commission runs into two volumes and covers nearly 550 pages. Limits of space forbid our doing full justice to the Commission's recommendations and it is proposed to confine our attention mainly to such of the more important ones among them as affect Indians there.

One need not be a very thorough student of the recent history of local self-government in the Colony to assert that Indians have always been allowed inadequate representation on the Nairobi Municipality. This has been a just cause of complaint on their part. So much were they dissatisfied with the arrangements proposed for their representation on the Municipality that from 1919 to 1924 they even preferred to go unrepresented! Before 1918 their representation had been 2 in a Council with a minimum of 15 and a maximum of 18 members. Strenuous agitation on their part led to their number being doubled in 1920. The publication of the famous—or rather infamous—Kenya White Paper in 1923 was followed by the appointment in 1924 of a Commission to enquire into the working of the Nairobi Municipality. But this Commission did nothing to remove the injustice which such unsatisfactory representation meant to the Indian community, with the result that their representatives on the Municipality do not even yet exceed 4, and they are selected by a process of informal election and then nominated by the Governor. The present Local Self-Government Commission has recommended that the number should be increased from 4 to 5. At first sight this appears to be an improvement and could have been so regarded but for the fact that this addition to Indian representation has been accompanied by an extension of the area to be served by the Municipality. Even so, the injustice might not perhaps have been so keenly felt if there had been no racial discrimination. But under the arrangements proposed by the Feetham Commission, European representation is going to be considerably increased; and there would be 11 Europeans on the Nairobi Municipality, where formerly there were only 7.

The arbitrary character of the arrangement becomes clearer still when it is remembered that the Europeans in the Nairobi Municipal area number only 2665, while our countrymen nearly three times as many, viz. 7741. Even if to this is added the European population in the suburban and rural areas adjoining Nairobi, which under the Feetham proposals are to be included within its limits, their number comes only to 3612, whereas that of Indians for

the same area exceeds 8000. It will be thus seen that while the Indian population is more than double that of Europeans, it is given only one-half the representation allowed to Europeans! Even after making due allowance for the superiority in education of the European community, one cannot help regarding the Feetham proposals as being most unjust and unfair to the Indian community in Kenya. And be it remembered that though the natives, whose trustees the British Government proclaim themselves to be, number about 18,000 in Nairobi, they do not come into the picture at all. Their interests will apparently be taken care of by the Government of the Colony! Some idea of how this beneficent role would be played by their white protectors can be formed from the manner in which Indians who are in every way better able to take care of themselves are treated in the Colony.

But it is not we alone or the Indians in Kenya who look upon the proposals of the Commission about the constitution of the Nairobi Municipality as being unduly generous to the Europeans; even the Commissioners themselves seem to regard them in that light. And an attempt, which of course is very far from successful, is made in the report to justify them. It is said that when a less important area is combined with a more important one, it is not unusual to give the former specially favoured treatment. There is also the additional plea, which no doubt admirably fits in with the new policy enunciated by the Imperial Government and typified the Hilton-Young Commission, of sharing the responsibility for native trusteeship with Europeans, that they must be made more largely responsible for the municipal government of Nairobi than they now are. All this is nothing but specious pleading, which hardly lends any strength to an already weak case.

The disturbance of the existing proportion between Indian and European representation which the new arrangement involves is defended also on the ground that where the two representations are so nearly equally balanced as they have been in the Nairobi municipality, it leads to discussion of municipal problems on racial lines; and that it was in order to put a stop to such unseemly wranglings that it was thought necessary to give the European community an effective majority on the municipality. We do not know what ground there is for the supposition that the affairs of the Nairobi Municipality have been unduly mixed up with racial considerations. But if the assumption is correct, one fails to see how the Feetham proposals would make them impossible in future. Our fear is that they would only result in adding to the present racial bitterness. The racial trouble would be aggravated by the Europeans—a minority community—being pitchforked into a commanding position on the municipality and the Indians—greatly their numerical superiors—artificially placed in a hopeless minority. If one community is to be placed in a position of such unquestioned supremacy it were far better that the entire management of municipal affairs is made over to it rather than making the minority feel every now and then that their voice is

a cry in the wilderness. This would lead to needless friction which it should be the aim of statesmanship to avoid. Far from enabling the Indian representatives to offer "effective co-operation" to the Europeans as contemplated by the Commission, it would result in making the relations between Indians and Europeans more strained. Moreover, the fear of the Indian community that when the Municipality would be dominated by Europeans as is proposed in the report, Indian interests would fail to receive sympathetic consideration at their hands, appears to be well founded. For five years, from 1919 to 1924, the Indian community was not represented on the Nairobi Municipality when its experience was that its interests came to be wholly neglected. It is a pity the Commission avoided going into such complaints; they merely content themselves by asking the Indian community to trust to the sense of equity and fairness of the European community for safeguarding their interests. In doing so, the Commission seems to us to have run away from its task; and however much it may feel it has helped in solving the problem, the problem has been left as far away from solution as ever. The Indian demand that the elections to the Municipality, instead of being on a communal roll, should be on a common roll, has also been dismissed by the Commission as not being a matter of practical politics. And it is nothing but adding insult to injury to expect Indians to accept election on none other but a communal basis.

The Indian community will be even more unjustly treated if the Commission's recommendations bearing on the constitution of the Mombasa Municipality are carried into effect, as they no doubt will in due course be. There is at present at Mombasa what is known as a District Council consisting wholly of nominated members and advisory in status. Its membership is 18, made up of 7 Europeans, 4 Indians, 1 Arab, and 6 officials. The local resident members of the Kenya Legislative Council, both European and Indian, also sit on the Council as honorary members. According to the 1926 census, the European population in the Island is only 720 and the Indian 9097; and yet the Europeans are given 7 representatives on the Council and the Indians only 4! The Feetham Report recommends that the new municipality for Mombasa should consist of 19 and 23 members on a minimum and maximum basis respectively. On the minimum basis there would be 13 Europeans to 4 Indians and on the maximum 15 Europeans to 6 Indians! It is a well recognised principle that representation in representative institutions should be on a population basis; but in framing their recommendations as regards both Nairobi and Mombasa, the Commission has deliberately lost sight of this elementary principle. If the Commission's object was to do away with racial bitterness, one wonders if they could have devised more effective means of defeating it.

REVIEWS

PRIMITIVE TRADE.

PRIMITIVE TRADE. By ELIZABETH ELLIS HOYT. (Kegan Paul, Trench, Trubner & Co., Ltd., London.) 1926. 8¾ x 5¾. pp. 191. 7s. 6d.

THE Economist, accustomed to a system of competition and profit making, is apt to reason as though the logical processes by which he explains existing systems are also historical ones. Any Anthropologist could undeceive him, and this book should certainly do so. Of course, while he can hardly dispute the truth of the facts here demonstrated, he may still dispute their relevancy. But in all subjects the present line of approach tends to seek out the historical processes which have made things what they are; and the economist is bound to recognise that the system of trade that we have has been made not by "economic men" but by human beings possessing traditions, pride of rank, and religion as well as stomachs, and that all these things have affected the development of trade.

Trade begins from the giving of gifts, a purely social phenomenon. This leads to exchange, a man's "izzat" suffering if he does not give as much as he receives. The idea of supplementing your resources with the superfluities of others, and vice versa, comes later. Mention might have been made of the peculiar feasts of some of the Pacific Coast Indians in which a man proves his greatness by a wholesale destruction of property.

It is interesting to hear of a highly developed civilization without competition. "The Incas...had no money or other circulating medium. Goods were dispensed and labour requisitioned according to the dictates of a central authority. All must work, but all were provided for by a despotism more or less beneficent. Yet their attainments in some respects can worthily be compared to our own." It would have been interesting to have the mediæval conception of a just price fitted into a series between this and the modern system.

It is perhaps unfortunate that Miss Hoyt's Burgonian psychology is not such as will command universal assent. The dominating principle in Man is taken to be the will to Live. But unless it is recognised that the instinct of self-assertion is present in this as well as the desire for food, the phenomena of Primitive Trade are not accounted for. To this day, the Business Man of Calcutta must slave throughout the Hot Weather in a coat, collar and tie; so that it is not only considerations of economy and efficiency that rule the world of Commerce.

More grave exception may be taken to the treatment of ethnographical data. In the first place, the references are very meagre. To avoid overfilling the bottom of the page a useful and now common method is to supply a numbered list of references at the end of the book, the numbers being given in the text.

There is no justification for a statement like the following: "Let us suppose that a method were dis-

covered" (in the Corn Culture of North America) "of cooking tender green corn-husks to serve as greens; and at the same time it were discovered that milk-weed tops made an equally healthful and succulent dish. If the two interests were equally strong at first and the two dishes equally useful it would be the greens from corn husks that would be most likely to find a permanent place in the diet of the people. The wild plants, milkweed, might be physically as numerous as the cultivated plants of the Indian corn; the people were already interested in Indian corn and not interested in milkweed. They would continually "see" the corn and forget the milk weed."

As a matter of fact, in the Simla Hills it is regarded as very unlucky to pick the Indian corn until the whole field is reaped, an obvious economic safeguard. It is therefore at least equally probable that "superstition" or custom would safeguard the crop in America from being eaten when young. The process illustrated may be a genuine one, in which case a genuine illustration should have been forthcoming. The word "would" has no place in the Historical Sciences.

Apart from these defects, the book is a very lucid and logical summary of the facts, and should be in the hands of every student of economics.

WALTER O. FITCH.

INDIA AND EUROPE.

INDIA AND EUROPE. By A. YUSUF ALI. (Drane's Ltd., London.) 1925. 8¾ × 5½. pp. 132 7s. 6d.

EVER since the march of events brought the East and the West close together, the question of their mutual relations has engaged the earnest thoughts of all those who have faith in the fundamental unity of the different families of the human race, and are anxious to see that unity realised in all national and international relations. Mr. Yusuf Ali's book is a thoughtful and valuable contribution to the solution of this most important and pressing question. It consists of six lectures, as we learn from the preface, though it cannot be ascertained either from the preface or the book itself where and when they were delivered. The design of the lectures, Mr. Ali tells us, is to study the contrasts between India and Europe in order to discover how the solidarity of the world may be strengthened and what avenues of co-operation lie open to us on both sides. The first lecture is historical, and therein the author has outlined in a few bold but clear touches the nature and effects of India's relations with the ancient world. The review reveals the author's vast and deep knowledge of history, ancient and modern, and his remarkable gifts of analysis and generalisation. His main plea is for cultural co-operation among all the nations of the East and the West, as he believes—and quite rightly—that such co-operation cannot fail to bring about mutual understanding, appreciation and sympathy. The East is vast and diverse as compared with Europe; nevertheless, the author rightly points out that there is a concert of Asia as of Europe. "I am prepared," he observes "to hold and justify the thesis that there is an underlying concert of Asia as there is of Europe; that Muslim, Hindu, Buddhist, Confucian and Lao-Tse civilizations have a cultural bond at least as real as that of Europe; that there is nothing inherently impossible in the ideal that Turk, Persian, Arab and Egyptian, Indian,

Burman and Central Asian, Malay, Javanese, Chinese, Japanese, and Korean, and even Siberian, can co-operate and work out a cultural concert of real force and harmony." And he further points out that both these concerts can be harmonized. "There are two sacred streams in India, the Jumna and the Ganges", says he in concluding his last lecture, "which have a strange appearance just below their junction at Allahabad. The colour of the water in the two streams remains distinct for many hundred yards after the streams have mingled together. It might almost appear at first sight that the two rivers would never unite. Yet the eternal laws of nature win over appearances created by local differences. Very soon the broad and majestic waters of the united river flow down the thousand miles or so of the course which still remains before they join the salt sea. May we use this as a simile for the two streams of human culture, the Eastern and the Western? Sometimes we are told that the two will never meet, sometimes we are asked to believe that they are identical. They are neither identical, nor are they incapable of mingling together. Like the two sacred rivers, they both have their factors of value. But human nature will triumph over local differences. If the brotherhood of mankind is realized in our hearts, we shall see that both streams arise from a sacred source in a sort of common spiritual Himalayas dominating our higher life.

In the second lecture which is entitled "Sociological", the author has discussed the contrast between India and Europe from a sociological point of view. The institutions of marriage, caste, state, kingship, the notions about land, law, art, etc., in India and Europe are analysed and traced to their governing root ideas. In the judgment of the author, the European structure of Society is "individualistic" whereas the Indian structure of Society is "socialistic", not indeed, in the political sense, but in the sense that the needs, wishes and character of the individual are subordinated to those of Society. The lecture on Art will be read with the keenest interest and sympathy by all those who love that special manifestation of the human mind. Mr. Ali has a very high conception of Art; "the true inwardness of the human spirit", says he, "can best be discovered in Art." "The best possibilities for building up international brotherhood," he observes "lie open through the medium of Art". He advocates a deeper study of Eastern music in the west and of Western music in the East.

We consider the lecture on "Religions" as perhaps the best of all. The views expressed in that lecture on the Hindu-Muslim question have a special value and significance, as those of a distinguished Mahomedan himself, and deserve to be carefully considered by every Hindu and Mahomedan. According to him, the chief conflicts between Hindus and Mahomedans arise, not out of religion, but out of political conditions. The real causes, he says, are three, viz. (1) The Muslims were the conquerors of India and have lost their power, but have not adjusted their vision to changed conditions, (2) that having governed the country for nine centuries they were for many generations unwilling to come under the new political and educational systems of British India, and have therefore largely lost ground both economically and politically; and (3) that they feel that on account of their social organisation and their past experience and position they are entitled to a place different from that of mere minority in a homogeneous nation. The causes being political, the remedies must largely be political and educational. As, however, Mr. Ali has scrupulously eschewed politics, particularly current politics, from his purview, he rests content simply with that statement.

We consider this rather a defect in his treatment of the subject, and wish that he had expressed his views as regards the remedies also. Mr. Ali has evidently a fair and balanced mind; and his views on political remedies for removing Hindu-Moslem differences and placing Hindu-Moslem unity on a firm and permanent basis would have been highly welcome at the present juncture. From a general point of view, however, he has done well in urging that the fundamental conceptions on which Hindu and Muslim belief and practice rest in India are not irreconcilable, that both Hindus and Mahomedans should work together for cultural unity and harmony and that no Hindu or Mahomedan should think of reviving the past—whether it is the Hindu past or the Islam past, but co-operate with each other "on a basis of self respect and mutual respect", in bringing about a common glorious future for both the communities; and we may add, for the other minority communities also. So far about the Hindu-Moslem relations. But as Mr. Ali's object is to explore avenues of harmony between India and Europe, we are surprised to see that he has made no effort to discuss the mutual religious influences of India and the nations of Europe. This is a very captivating subject, and, in the long run, it is bound to have tremendous consequences upon the future of humanity; it therefore deserves more and more consideration from every intelligent worker in the field of international understanding and harmony.

Limits of space forbid us from reviewing the book more fully than we have done. We have read it with the greatest pleasure, and feel no hesitation in recommending it for careful perusal to every Indian and Englishman. Mr. Ali is best qualified to interpret India to Europe and Europe to India and to help in making them understand and appreciate each other better. His conception of the nature and merits of European civilization is essentially sound, and we entirely agree with him that India's duty is not to keep away from that civilization, or to resist its influences, but to develop and perfect her own by facing realities and assimilating all that is useful and valuable in that civilization. On the other hand, it is less true, as he well points out, that the ideal of the unity of the human race and of the brotherhood of man cannot be realized, if the west will assume airs of superiority, treat the Eastern peoples as inferior and refuse to learn to improve her own civilization, ways of thought and ideals, in the light of what the East has to teach her. The present conflicts between community and community, race and race, people and people can only be removed by the intellectual and spiritual co-operation of the best minds of every nation in the world; such cooperation must ultimately, by logic of our own far-reaching and pervasive action, bring about political equality and economic equalisation and stability. To the achievement of this great and vital task, Mr. Ali's book will be a valuable contribution; and we sincerely hope it will be widely read all over India and among all English speaking races. It is such thoughtful and penetrating books that form the cream of current literature, and they ought to fall into the hands of younger generations all over the world; for they make us realize with unceasing force and vividness the essential unity and divinity of the human race, and the duty we owe to one another of transcending differences and working in the cooperative spirit for the best and highest national self-realization of each member of the great Human Family.

R. G. PRADHAN

SCHOOL HEALTH.

FUNDAMENTALS OF SCHOOL HEALTH.
By JAMES KERR. (George Allen and Unwin, Ltd., London.) 1926. 9×6. pp. xvi, 859. 35s.

THIS is a volume devoted entirely to a consideration of the important problems connected with the health of school going children and the author seems to have done full justice to his subject in all its different aspects. Beginning with the fundamental questions of heredity, nutrition and growth affecting the physique of children he has devoted a vast amount of his knowledge and experience to the consideration of the main physiological and pathological questions regarding school health and has dealt with them mainly from the preventive side of disease. The author has spared no pains in giving valuable data for his observations and has profusely illustrated his work with suitable diagrams and with charts, tables, &c.

In all civilised countries of the West it is a moral obligation recognised both by the State and the public alike to look after the health, growth and well being of every child born in the nation, from the parental state almost till the time when it has grown into a man or woman, able to look after his or her own interests. Thus the problem of Child Welfare in the West has become a national one. Of course when a child is well situated by birth and when the parents or guardians are able to provide for care and attention necessary for its healthy growth and for its education and advancement in life no outside help would be necessary beyond the provision for guidance of all available information throwing light on the subject. But by far the great majority of children even in highly advanced and civilised countries are born under circumstances which render guidance and assistance for their proper rearing an essential factor and it is the want of such assistance and guidance, especially during the earlier stages of development, that is responsible not only for the high death rate of children in backward countries but also for a large amount of distress and misery which is seen.

School health which means care and looking after the health of school going children, i. e. children between the ages of 5 and 15 roughly speaking, forms therefore an important section of Child Welfare work. This is also the period when the bodies of children undergo important changes in the process of growth and development which might be marred or mended at this stage. No wonder therefore that the subject of school health has been receiving such detailed and careful attention at the hands of eminent writers and of authorities on public health, in all advanced countries. Dr. Kerr has begun, as is said above, with the fundamental question of nutrition and growth of the body giving valuable data and information while dealing with them and has similarly dealt with various problems connected with the health of children such as play and games in the open, the right amount of rest for the body or sleep and so on. In dealing with the subject of school rooms he has laid stress upon proper lighting and ventilation, provision of proper desks, etc. and also has pointed out the importance of open air schools and play-ground classes for growing children. Such classes are found to be highly conducive to the health of children who are found to put on weight more rapidly during the summer when all such classes are possible than in the winter. There is however one aspect of the question which we find neglected here in India and that is the proper feeding of school going children. Food is necessary for growth and children who grow rapidly are in need of being

fed more frequently than the grown-ups and the adults. That is why they feel hungry repeatedly during the day. This fact is very well recognised in all advanced countries and that is why the feeding of children during school hours is looked after by the school authorities. But here in India either through ignorance or through indifference on the part of school-boards and parents alike we see no arrangement made in the matter and the question of the systematic feeding of children during school hours is lost sight of altogether or is allowed to solve itself in a haphazard manner and that is one of the causes of deterioration of school health in this country. While dealing with this question, Dr. Kerr has laid proper stress not only on the quantity but also on the quality of food for children, as ignorance of this factor is mainly responsible for such deficiency diseases as rickets, scurvy, nervous irritability, &c. and for a general deterioration of health and arrest of proper development of the body all round. For this purpose not only are the proximate principles of food stuffs such as proteins, fats and carbohydrates in proper proportion necessary but the inclusion in the daily food of certain substances known as "vitamins" is absolutely essential and such articles of diet as fresh milk, cream, butter, eggs, fruits and green vegetables and certain cereals in a germinating condition are perhaps of still greater importance. A minimal quantity of pure fresh milk in the daily diet of children is one of the fundamentals of growth and cannot in the least be replaced by such beverages as tea and coffee.

The author has also laid proper stress on the importance of sunlight and the effect it has upon the growth of children. It may be remarked in passing that it is the rays of the sun that are the source of all the "vitamins" which are then transferred to the vegetable kingdom and animals mostly derive them from fresh vegetable products. After being utilised by the animals for their own growth they are transferred to the off-spring through fresh milk and that is why just as mother's milk is perfect food for infants, cow's fresh and such other milk take its place in the dietary of growing children. We have plenty of sunlight provided for us in our country but have not yet realised its life-giving properties.

Such and several others are the fundamentals of school health dealt with by Dr. Kerr in his volume including a still greater part which deals with diseases affecting school going children and the mode of prevention for each. To refer even to the more important of them would be out of scope for a short review like this, which must therefore be concluded with an observation that an all-round reference book like Dr. Kerr's ought at least to open our eyes to the importance of the problem of School Health in India, which is only but one section of the wider problem of Child-Welfare.

P. V. SHIKHARE.

INTERNATIONAL DISARMAMENT.

GENERAL DISARMAMENT OR WAR? By RENNIE SMITH, (George Allen & Unwin, Co., Ltd., London.) 1927. 7½ × 5. pp. 111. 3s. 6d.

THIS book is by a well-known Labour leader in England, and contains a powerfully-written plea that England shall take the lead in an active policy of international disarmament, under the guidance of the League of Nations.

"In the last 300 years there have been 286 wars in Europe." "In the late war some 300 tons of bombs only were dropped upon this country. Air forces to-day could drop the same weight in the first 24 hours of war, and could continue this scale of

attack indefinitely." (Sir Samuel Hoare). "Who in Europe does not know that one more war in the West and the civilisation of the ages will fall with as great a shock as that of Rome." (Mr. Stanley Baldwin). "Our engineers and scientists supplied only hints last time! Wait till they get into their stride!" These quotations may serve as examples of the trenchant manner in which the necessity for disarmament is brought out by Mr. Rennie Smith. He describes very strikingly the appalling power of War as an institution, buttressed by all the forces which make institutions strong against the attacks of idealists. He seems to show us a situation of humanity akin to that in the fifth century of the Christian era, when men looked on helplessly, as forces over which they had no control pulled down civilisation in ruins about their heads. He shows us also the League, and the League's policy of disarmament, as occupying the position of Augustine's ideal of the City of God in that age—the sole hope of rescuing from the general destruction what made human life really worth living.

The main thesis of the book is contained in the quotation from Lord Grey, on p. 47, "Great armaments lead inevitably to war... The enormous growth of armaments in Europe, the sense of insecurity and fear caused by them—it was these that made war inevitable"; and again (also from Lord Grey): "If civilisation cannot destroy armaments, armaments will destroy civilisation." The disarmament of Germany and other enemy powers carried out by the Allies in 1919 was represented in solemn engagements at that time as being a step preparatory to the general disarmament of all nations. The pledges then given have not been kept, and consequently the risk of a general conflagration is again very serious. This risk can only be avoided, as Lord Robert Cecil has declared, if there is created a public opinion all over the world passionately desiring and demanding disarmament.

The author therefore urges that Britain should come to the League of Nations Disarmament Conference in 1928 prepared to take the initiative in suggesting a definite scheme of general disarmament and in showing that she is willing to carry out such a scheme in practice.

Mr. Rennie Smith gives a draft treaty in which such a scheme might be embodied. As he points out with great cogency, what is needed is a nation large hearted enough to begin the process of stripping itself of its arms, and ready to run the risk of loss of prestige, and of actual attack, involved in such a process. The benefit conferred upon humanity by such a nation would be immense indeed.

J. S. HOYLAND.

AGRICULTURAL CO-OPERATION.

YEAR BOOK OF AGRICULTURAL CO-OPERATION IN THE BRITISH EMPIRE. Edited by the HORACE PLUNKETT FOUNDATION. (George Routledge & Sons, Ltd., London.) 1927. 8½ × 5¾. pp. viii, 254. 10s. 6d.

To be patriotic about co-operation would be merely silly, that is the view expressed in the 'Editorial' which forms the first chapter of this interesting volume. And yet we have here a book which deals with the position and progress of an international movement like co-operation within the political boundaries of what constitutes to-day the British Empire. An attempt is made in the 'Editorial' to clear up this apparent inconsistency. One reason why the preparation of the Year Book has been undertaken by the Horace Plunkett Foundation is to

bring together organizations for Agricultural Co-operation in the Dominions into touch with one another, and to provide some co-ordinating link between them. The other reason, it is mentioned, is that the farmers of British allegiance, in whatever part of the globe, rightly or wrongly, appear to be more willing to learn from the experience of their fellow subjects than of the citizens of another community. Whether this is the attitude of co-operators in the British Dominions and Colonies it is not possible for the reviewer to judge, but such an assertion does, undoubtedly, not hold good in regard to students of co-operation and workers in India, who are prepared to derive inspiration from anywhere in the world. As is pointed out in the Editorial itself, it is not to any part of the British Empire that we can turn for the most complete and convincing instance of successful co-operation in any of its branches, for this we have to seek light from Germany, from the United States, from Russia, from Italy and above all from Denmark. But a Year Book, like the present one, is still to be welcomed presenting, as it does, a survey of the achievements and problems of co-operation in the nations composing the British Empire.

The Year Book is in a sense a misnomer. The special feature of a Year Book is that it contains an up-to-date record of events and gives the latest statistics; while the present Year Book, as also its fore-runner, disclaims any idea of presenting complete surveys. What the authorities of the Foundation propose to do instead is to publish every year sketches and reviews of the position of the co-operative movement in countries where the achievements and problems of the movement are of special interest; while the volume for the current year acquires additional interest and value from the fact that it contains statistical tables intended to furnish, for the first time, a complete review of the foundations of the co-operative movement in all parts of the Empire. The statistical census of agricultural producers' societies has not been an easy undertaking, for, apparently, in other parts of the British Empire statistics relating to co-operation are not compiled and published with the care and regularity with which the work is done in India. The tables contain nine columns as under: Name; year of organization; whether on basis of one man's vote; is interest on capital limited; membership; purpose or object; nature of commodity handled; capital; total turn-over. The information is by no means very exhaustive, but it is sufficient to indicate the tendencies of the movement and its financial strength. All the Indian provinces are represented in the Census with the exception of the United Provinces and Bombay and it is to be hoped that the requisite information will be supplied by the Co-operative Departments of these two provinces to the authorities of the Foundation before the revision of the Year Book is taken in hand.

Besides the Editorial, there are only seven other articles and these are all from authoritative sources and by well-informed writers. Sir Edward Maclagan, late Governor of the Punjab and Chairman of the Committee on Co-operation in India (1914-15), contributes a most readable chapter on Co-operation in India, the only fault we can find with which is that it is too general and too brief a survey to be of value to the student of co-operation apart from the ordinary reader. For the chapter on South Africa, use has been made of a statement of the Agricultural Problem in South Africa prepared by Sir Horace Plunkett after a recent visit to that Dominion. Readers in India and even elsewhere may object to the underlying conception of Sir Horace Plunkett's programme of agricultural organization, viz. that the white population should undertake agricultural improvements and embark upon a policy of organization lest

it should be swamped by the non-white section. But if this defect is overlooked, the statement which forms chapter IV of the volume presents one of the most lucid, cogent and succinct pleas in favour of the co-operative method of agricultural organization that the reviewer has ever come across. While holding that the promotion of better farming is a function of the State, Sir Horace Plunkett emphatically asserts that the organization of the primary producers for business must be done by themselves, with the advice and friendly counsel of their leaders and not by Government. Action by Government tends to weaken the sense of responsibility and destroys private initiative in farming communities, while it is not possible for civil servants to possess the qualifications viz. local knowledge, confidence of the people, initiative, patience and freedom from red-tape required of an agricultural organiser. Of equal interest is the chapter on Ireland, contributed by R. A. Anderson, one of the leading co-operative workers in the Irish Free State. In this he deals with some of the recent developments in the direction of co-operative marketing, credit and societies, organization of long term credit. The other chapters relate to Empire Marketing Schemes, Agricultural Organization, Co-operative Production, Marketing in New Zealand; Agricultural Co-operation in Australia; Agricultural Co-operation in Scotland; Agricultural Societies in Scotland. A useful bibliography on Agricultural Co-operation closes this section of the volume. The second section covering 120 pages is devoted to the Census of Agricultural Co-operative Organizations already referred to above.

No student of co-operation can afford to miss this valuable publication, but as the resources of co-operators and co-operative libraries, at least in India, are limited, the price fixed may place it beyond their reach. The authorities of the Horace Plunkett Foundation would do well to note this.

V. L. MEHTA.

BOMBAY COTTON INDUSTRY.

BOMAY INDUSTRIES—THE COTTON MILLS.

BY S. M. RUTNAGUR. (The Indian Textile Journal Ltd., Bombay.) 1927. 10 × 7. pp. xvi, 744. Rs. 20.

THE book is intended as a complete hand-book of information about the Cotton industry of Bombay. At the outset is supplied a short but complete history of the cotton mills from 1855 right up to 1925. The progress may be represented as follows:—Between 1855-70 there were 13 mills, 2,91,000 spindles, 4,100 looms and 8,100 hands; whereas in 1925 there were 82 mills, 34,28,000 spindles, 71,000 looms and 1,48,000 hands. After this the position of individual mills is examined to trace the vicissitudes through which they passed. With regard to the Agency System Mr. Rutnagur thinks that there is nothing intrinsically wrong with the system itself which in honest hands has proved quite efficient, but corruption and mismanagement of agents has been the cause of its evil reputation. The Parsis head the list of mill-agents managing 22 mills with a total capital of nearly 3,60 lakhs.

Pages 75-243 give a complete account of the financial position and prospects of all the Mills in detail. One striking feature of the position between 1920-24 was the dumping of Japanese yarn and cloth into Bombay which amounted to a cut-throat competition. We miss in the book a searching analysis of the system of appointment of directors and a judgement based on this analysis. In the light of

criticisms passed by the Indian Tariff Board it is necessary to include such an analysis in a complete survey of the Bombay mill industry. With regard to the great pillar of the industry—the mill-operative, the author says that the Bombay millowners have remained sympathetic towards him caring for his health and welfare in every way. His working capacity is very low and there is no possibility of improvement on account of wholesale absenteeism. Compared to 1910 almost all the wages have more than doubled.

The cost of manufacture has, compared to 1914, nearly risen by 100 p. c. An important statement is given on pp. 422 and 423 which shows the quantity of piece-goods made in India, imports from foreign countries, exports to foreign countries and the balance available for Indian consumption. According to this table the total Indian Mill production was in 1925 nearly 2000 million yards, while the imports were 1800 million yards. Deducting exports and re-exports the balance consumed in India is nearly 3600 million yards which works at 11 yards per head. A comparison of the textile industry in Japan with that in India shows that the total production of piece goods in Japan is 60 p. c. of the Indian production.

Since 1922 the cotton trade of Bombay has been controlled by the East India Cotton Association which has been established by legislation. Since 1923 the Central Cotton Committee has been constituted for the promotion of the progress of the cotton industry and Mr. Rutnagur thinks it has a very useful future before it. A short account of factory legislation and Workmen's Compensation Act is given at the end. The history of labour unions is too sketchy for a complete handbook.

As for housing, the Government has undertaken housing schemes on a large scale and a contribution of Rs. 12 lakh per annum is paid by the Mills towards the schemes. Welfare is at present in a satisfactory condition and Mr. Rutnagur recognizes the good work done by the Social Service League and the exceptionally liberal and well-organized provision for medical relief made by Sir N. N. Wadia C. I. E. and the welfare work by the Y. M. C. A.

The most important body in connection with the Mill industry is the Millowners' Association founded as early as 1875. According to the author, the relations between capital and labour have improved to an appreciable extent owing to the sympathetic treatment and liberal provision for medical relief and welfare work by the Millowners' Association. A complete survey of the Tata Hydro-Electric Works is given at the end; at present 67 cotton mills are supplied with electric power. *A propos* of the Japanese competition problem, the author is convinced that the fixation of the Rupee at 1s. 6d. has given a very great impetus to Japanese imports up to 1925 when according to him the advantage ceased to operate. The history of cotton machinery business (pp. 617—665) makes very interesting reading; it is a pity that a scheme launched about 1897 for manufacturing spinning and weaving machinery in Bombay proved abortive and to this day we are importing every piece of machinery from foreign countries! The J. N. Tata education scheme has done immense good by founding scholarships to enable deserving students to qualify themselves in technological subjects. 195 short biographical sketches at the end add very much to the usefulness of the volume.

Altogether this is an immensely useful publication. It is a veritable *edition de luxe*. The labour involved in the collection of the varied information is an index of the passion for thoroughness with which Mr. Rutnagur must be credited. We heartily com-

mend this volume to all interested in the cotton industry of Bombay.

V. N. GODBOLE.

SHORT NOTICES.

THE ECONOMICS OF LEATHER INDUSTRY.

By B. RAMCHANDRA RAU. (Calcutta University Press.) 1925. 8½ × 5. pp. 184.

THE object of this excellent little book, as the author himself remarks, is "to present a careful economic survey of the existing sources of supply, the present position of the leather manufacturing industry and its future possibilities" and it is creditable to the author that he has done full justice to these objects in an attractive style.

The exposition of the present state of the industry is replete with facts and figures collected from various sources, not easily available to many, and suitably arranged in tables and footnotes. The enquiry is conducted on economic lines, and mainly covers the province of Bengal; but the same tale is applicable to other provinces in India, with perhaps little modification in detail. The author considers that leather industry is no longer a craft for manual labour, but is essentially a manufacturing enterprise. Calcutta has been shown to be a suitable location for the industry; and the formation of a tanning combine has been advocated.

The book contains a number of appendices, a glossary of technical terms and a subject index. A perusal of the book is worth while, by anyone who is interested in the industrial and economic development of India. The main conclusions reached by the author are:—(1) Leather is an article of military importance and to a self-sufficing community is as much necessary as cotton. (2) Instead of the existing export of raw hides and skins, it behoves us to turn our attention to the manufacturing side. (3) The quality of hides and skins should be improved. (4) The turning out of inferior leather by antiquated methods should be stopped. (5) Small tanneries by local capital should be started in suitable centres, with the co-operation of the Government Research Tannery. Finishing, currying and all machine work should be entrusted to the Factory in Calcutta. (6) The Mochi and leather worker's position would be benefited to a certain extent, if good raw material is employed by him; but the possibilities of developing his business are limited and always liable to be usurped by the manufacturing industry. (7) The distaste for leather as unsavoury business should be overcome, and small capitalists should work in the art industry of the leather trade. (8) Attention should be paid to the manufacturing of tannin extracts. (9) Associations should be started by those engaged in the industry.

D. B. LIMAYE.

L'AGE ET LE CONSENTEMENT DE LA VICTIME en matière d'infractions contre les mœurs perpétrées envers des filles mineures. PAR

PIERRE NISOT. 1927. 8¾ × 5¾. pp. 155. 10 frs.

THIS small book is a study in Comparative Law, published by the International Association for the protection of Infants, Brussels. It contains a summary of the laws, now in operation in different countries, which deal with the crimes of rape, abduction, outrage on modesty and procuring. It gives relevant extracts from the penal codes of almost all the civilised States of the world, mentions chapters and sections and sometimes gives also the dates when the laws were enacted. In some States the

punishment for rape is death or imprisonment for life. The book is likely to be of use to our legislators who are trying to raise the age of consent in this country. A glance through the pages of this book will show that in many States the age is fixed at 16 and in some even at 18, while the Indian Penal Code (1, August, 1890, sec. 375, 5), as quoted here, limits it to 10.

R. DAS.

CORRESPONDENCE.

BERAR LAND REVENUE CODE.

TO THE EDITOR OF THE SERVANT OF INDIA.

SIR,—It has been announced that the Berar Legislative Committee will meet on 5th December 1927. The Hon'ble Mr. A. E. Nelson, Revenue Member, will present the Resolution of the Governor General in Council and the amendments recommended by him to the Draft Berar Land Revenue Code as amended by the Berar Legislative Committee in 1925, and move that the said amendments be taken into consideration. He will also present the proposed modifications to the Central Provinces Courts of Wards Act 1899 (XXXIV of 1899) in its application to Berar and move that the proposed modifications be taken into consideration at once.

The first meeting of the Berar Legislative Committee was held two years ago some time in July 1925, when the present Home Member, the Hon'ble Mr. Tambe, who was then the President of the C. P. Legislative Council, presided. The Committee fully discussed the Draft Berar Land Revenue Code that was submitted to it, and adopted it after making certain amendments to the same. This Draft Code was sent to the Government of India for its consideration and approval as required by the provisions governing the business of the Berar Legislative Committee. In the meanwhile, the C. P. Government commenced survey settlements in several taluqs of Berar and began to enforce them. A very strong attitude was taken by the public of Berar against this policy of the C. P. Government. The contention of the Berar public was that such survey settlements should be suspended till the Draft Code becomes law. This desire of the people of Berar was also expressed clearly in unambiguous words by a special resolution on the subject at the session of the National Liberal Federation of India, held at Akola in the Christmas of 1926. The resolution was moved by Rao Bahadur K. V. Brahma, who was himself a member of the Berar Legislative Committee and supported by all the delegates from Berar.

It appears that after such repeated complaints from the people of Berar, the Governor General in Council has now issued certain orders on the Draft Code which will be considered by the Berar Legislative Committee on December 5th. From the Gazette Notification it appears that the coming session of the Committee will also consider business other than the Draft Code. This is a good beginning. Let us hope that the Berar Legislative Committee has come to stay and that though at present its nature is purely advisory, in course of time its advice will be followed by the Governor General in Council as a matter of course. It should meet at least once every year in Berar and a regular procedure of business should be prescribed for it. The people of Berar should see that this Committee develops into a regular Legislative Council for Berar.

To have a separate Legislative Council for Berar was the fondest dream of the late Rao Bahadur R. N. Mudholkar, C. I. E., who in co-operation with the Municipalities and District and Taluq Boards of Berar had submitted a detailed representation in the matter to the Montagu-Chelmsford Reforms Commission. The people of Berar should not now sleep over this question, when another Reforms Commission is coming. Let them be prepared with a scheme to be submitted to the Statutory Commission and arrange for a strong deputation to wait on the Commission in support of their scheme. Yours, etc.

AKOLA, Nov. 14.

T. R. GADRE.

BOOKS RECEIVED.

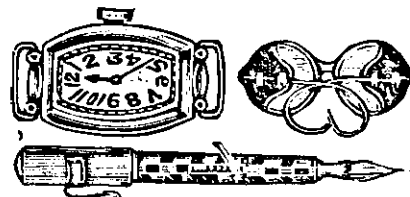
- THE PATHWAY OF PEACE, AN ILLUSTRATION OF SOME BRITISH AMERICAN CRISIS. By ROBERT MOELROY. (Cambridge University Press.) 1927. 7½ × 5½. pp. 192. 6s.
- CAINA'S NEW NATIONALISM AND OTHER ESSAYS. By HARLEY EARNSWORTH MACNAIR. (The Commercial Press, Ltd., Shanghai.) 1926. 7½ × 5½. pp. 398.
- STATE CAPITALISM IN RUSSIA. By SAHEL ZIMAND. (The Research Department of the Foreign Policy Association, New York.) 1926. 9 × 6. pp. 77. 50 cents.
- INDUSTRY AND POLITICS. By SIR ALFRED MOND. (Macmillan & Co., Ltd., London.) 1927. 8½ × 5½. pp. 337. 12s. 6d.
- MONOPOLIES, CARTELS AND TRUSTS IN BRITISH INDUSTRY. By HERMANN LEVY. (Macmillan & Co., Ltd., London.) 1927. 8½ × 5½. pp. 356. 12s. 6d.
- BUDDHISM AND ITS PLACE IN THE MENTAL LIFE OF MANKIND. By Dr. PAUL DAHLKE. (Macmillan & Co., Ltd., London.) 1927. 8½ × 5½. pp. 254. 10s. 6d.
- DEVELOPMENT AND PURPOSE. By Dr. L. T. HOBHOUSE. (Macmillan & Co., Ltd., London.) 1927. 8½ × 5½. pp. 494. 15s.
- SCENES FROM IRISH HISTORY. By M. H. CHERRY. (Hodges, Figgis & Co., Dublin.) 1927. 7½ × 4½. pp. 198.

FREE! FREE!! FREE!!

Free with Cooling Glass and Fountain Pen.

Read Once and Think Twice.

Make your current money dead stock buying worthiness.
A FEW MORE LEFT. THE BEST OPPORTUNITY.



22-Carat Rolled Gold Golden dial Wrist Watch. All our Wrist Watches are guaranteed for 10 years stamped inside of the case. Handy to wear and looks beautiful. Manufactured with best mechanism and up-to-date. The best selection always. One Cooling Glass and a Fountain Pen will be given free to the purchaser of our Wrist Watch.

Price Rs. 7 (Rs. Seven only).

Apply to—OVERSEAS SWISS WATCH Co.

P. B. No. 371, MOUNT ROAD, MADRAS.