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British Dyestuffs Industry.

THOSE who scrutinise with anxious attention the progress of the British dyestuffs industry are aware that the stage now reached is one surrounded by dangers of a character more economic than technical. The Dyestuffs (Importation) Act has been in operation during fifteen months, and at the outset of this period two main factors contributed to smooth administration. As a consequence of the Sankey judgment, this country had been flooded with German dyes in quantity and variety amply sufficient to supply the normal needs of one year's good trade; concurrently, every branch of industry was facing an abnormal depression, which reflected itself in a greatly diminished consumption of dyestuffs. It followed that the principal problems arising in regard to licensing imports were questions affecting identity or equivalence of the domestic dyes when competing with foreign products.

The period under review has been one of steady progress by the British factories, and an opportunity to visualise their achievement was offered lately by an imposing exhibition of synthetic colouring matters at the British Industries Fair. Still more recently, Brig.-Gen. Sir William Alexander, Chairman of the British Dyestuffs Corporation, invited a large gathering of press representatives to review the circumstances in which the renaissance of this industry took place, and to apprehend the nationally fundamental need of maintaining it. There is grave public danger in the present risk that, as the connection between dyestuffs and explosives recedes into the background of the public mind, the more permanently important features of this industry will sink into oblivion. Failure to realise how closely the chemical industry is linked with the

general manufacturing activities of the country springs from the apathy with which chemistry, particularly the organic branch, has been regarded in Great Britain, and Sir William Alexander has rendered a public service in emphasising the fact that research in the dyestuff industry creates and maintains a very highly trained body of organic chemists who, in an emergency, are qualified to apply themselves to technical national problems, whether these relate to peace or war.

This admonition is a timely one, because a variety of circumstances indicate growth of opposition to the principle of the Dyestuffs (Importation) Act. At the moment, although great strides have been made by the research departments of the British factories towards improving the quality and diminishing the cost of their colours, prices are still in many cases higher than can be viewed with equanimity by the dyer or calico-printer, and advantage is being taken of this drawback by those who, from motives of gain, or in disregard of national interests, seek the repeal of the Act. Owing to countless variations of detail in the application of dyestuffs to textiles, it is difficult to secure trustworthy information respecting the percentage of cost borne by a colouring matter in the finished product; in some cases it is trifling, in others it may be substantial, and in the general scramble to reduce cost of production, it is natural for those colour-users whose range of vision is not wide to pounce upon the dye-costs and demand relief. Meanwhile, the opportunity now in the hands of German factories owing to currency depreciation is one which they have not been slow to use, but it would be foolish to imagine that any mercy will be shown by Germany to British colour-users if once the domestic industry is allowed to perish.

Happily there are colour-users who look beyond the needs of the moment, and to such it is evident that the effort now being made to shatter the industry in adolescence must, in the interest of the whole community, be faced and overcome. If this country is not allowed to establish a dye-making industry, incalculable damage will ultimately accrue to the textile trade. In the first place, the dyer will suffer in becoming a spoon-fed vassal of the German factories; he will grow less and less capable of exercising his craft intelligently, and of devising novel applications to textile fabrics. This will diminish the attraction which British products offer to foreign markets, and in that degree curtail the operations of the textile manufacturer, who will be further handicapped by exorbitant prices for German dyes. Finally, if this, the principal industrial incentive to the pursuit of applied organic chemistry be permitted to languish, this country deliberately excludes itself from the immediate benefits,

and the potential profits, of all future revolutionary discoveries comparable with that which, in 1856, led to the displacement of natural colouring matters by the products of coal-tar chemistry.

Sexual Life and Marriage among Primitive Mankind.

The History of Human Marriage. By Prof. E. Westermarck. Fifth edition, rewritten. Vol. 1, pp. xxiv + 571. Vol. 2, pp. xii + 595. Vol. 3, pp. viii + 587. (London: Macmillan and Co., Ltd., 1921.) Three Volumes. 84s. net.

COMPARATIVE sociology, in many of its branches, started with very simple and homely concepts, and now, after a career of imaginative and somewhat sensational spinning of hypotheses, we find it returning in its latest developments to the position of common sense. The subject of family and marriage, of their origins and evolution, epitomises such a typical course of sociological speculation. In the views about the human family, there was first the uncritical assumption that the family was the nucleus of human society; that monogamous marriage has been the prototype of all varieties of sex union; that law, authority and government are all derived from patriarchal power; that the State, the Tribe, economic co-operation and all other forms of social association have gradually grown out of the small group of blood relatives, issued from one married couple, and governed by the father. This theory satisfied common sense, supplied an easily imaginable course of natural development, and was in agreement with all the unquestioned authorities, from the Bible to Aristotle.

But some sixty years ago, among the many revolutions in scientific thinking and method, the family theory of society seemed to have received its death-blow. The independent researches of Bachofen, Morgan and MacLennan seemed to prove beyond doubt, by the study of survivals and ethnographic phenomena, by methods of linguistics, comparative study and antiquarian reconstruction, that the whole conception of primeval monogamous marriage and early human family was nothing but a myth. Primitive humanity, they said, lived in loosely organised hordes, in which an almost complete lack of sexual regulation, a state of promiscuity, was the usage and law. This, the authors of this school concluded, can be seen from many survivals, from the analysis of classificatory systems of relationship, and from the prevalence of matrilineal kinship and matriarchate. Thus, instead of the primitive family we have a horde; instead of marriage, promiscuity; instead of paternal right, the sole in-

fluence of the mother and of her relatives over the children. Some of the leaders of this school constructed a number of successive stages of sexual evolution through which humanity was supposed to have passed. Starting from promiscuity, mankind went through group marriage, then the so-called consanguineous family or Punalua, then polygamy, till, in the highest civilisations, monogamous marriage was reached as the final product of development. Under this scheme of speculations, the history of human marriage reads like a sensational and somewhat scandalous novel, starting from a confused but interesting initial tangle, redeeming its unseemly course by a moral *dénouement*, and leading, as all proper novels should, to marriage, in which "they lived happily ever after."

After the first triumphs of this theory were over, there came, however, a reaction. The earliest and most important criticism of these theories arose out of the very effort to maintain them.

In the middle eighties of last century, a young and then inexperienced Finnish student of anthropology started to add his contribution to the views of Bachofen and Morgan. In the course of his work, however, the arguments for the new and then fashionable theories began to crumple in his hands, and indeed to turn into the very opposite of their initial shape. These studies, in short, led to the first publication by Prof. Westermarck in 1891 of his "History of Human Marriage," in which the author maintained that monogamous marriage is a primeval human institution, and that it is rooted in the individual family; that matriarchate has not been a universal stage of human development; that group marriage never existed, still less promiscuity, and that the whole problem must be approached from the biological and psychological point of view, and though with an exhaustive, yet with a critical application of ethnological evidence. The book with its theories arrested at once the attention both of all the specialists and of a wider public, and it has survived these thirty years, to be reborn in 1922 in an amplified fifth edition of threefold the original size and manifold its original value. For since then Prof. Westermarck has developed not only his methods of inductive inference by writing another book of wider scope and at least equal importance, "Origin and Development of Moral Ideas," but he has also acquired a first-hand knowledge of savage races by years of intensive ethnographic field work in Morocco, work which has produced already numerous and most valuable records.

Where does the problem stand now? First of all, the contest is not ended yet, and divergencies of opinion obtain on some fundamental points, while controversy