

in higher education. The dark cloud hanging over the system is the fact of thousands of young men with a university education who are unable to find suitable employment. Signs of a change are, however, discernible. "The old superstition that practical studies were not quite respectable and that technical training was a relatively low type of education is beginning to disappear." The work of the universities needs to be more fully directed to the many problems, human and material, with which the country is faced.

The survey brought together in this modest volume of three hundred pages presents an almost bewildering variety of conditions, and the actual work of the universities and colleges cannot be the same in all the countries included in the survey. One is left in no doubt as to the enormous influence, not always for unmixed good, which places of higher education exert upon a nation's life. The one deep impression which these records leave upon the reader's mind is that in the post-war world the universities must shun the evil of the narrow outlook. When the ancient and the modern, the cultural and the vocational, the humanistic and the scientific, the liberal and the utilitarian, stand rigidly apart, each secretly or openly despising the other, then the fatal narrowness, quite consistent with the utmost dignity and respectability, appears. Always and everywhere, the business of the university is "the education of the whole man".

T. RAYMONT.

A SYNOPSIS OF INDIA

India in Outline

By Lady Hartog. Pp. xiii+110+31 plates. (Cambridge: At the University Press, 1944.) 6s. net.

FOR a general conspectus of India as it is, in most of its aspects, and all comprised in one hundred pages, it would be difficult to find an equal to this little book by Lady Hartog. Its eleven chapters deal with geography and climate, custom and culture, history ancient and modern, the Indian States, natural resources and revenue, industry, administration (including education, public health, etc.), politics, the army, and India's part in the War. There are an appendix consisting of half a dozen compact tables from the 1941 census, a short bibliography, an index, a map, and thirty good photographs well reproduced.

With a scope of this breadth the treatment must be sketchy in the extreme, but the sketch is unbiased, is drawn in admirable proportion, and is surprisingly comprehensive. Inevitably occasional general statements are made which are open to contention. They would no doubt be qualified if there were room for more detailed treatment. One may legitimately doubt whether *purdah* was really introduced by Muslims; or whether the population of India north of the Vindhyas is anything like so distinct from that south of it as Lady Hartog would suggest, for though it is true that purely linguistic differences support her view, anthropological ones are less in her favour. The description of the *ryotwari* system of land tenure as found mainly in the south is scarcely accurate; a *zamindari* system prevails in much of the United Provinces, Bihar and Bengal, but not in the Punjab or Assam. The statement that the cost of the army absorbed about a quarter of the total pre-war revenues of the Government of India is apt to

prove misleading to anyone unfamiliar with the division of financial responsibilities between the local and central governments in India. Shellac does not seem to be mentioned among the important commercial products.

The bibliography is disproportionately inclined to the political aspect; short as it is, it might well have included Macdonell's "India's Past" and Blackham's "Incomparable India", while *Great Britain and the East* might perhaps be added to the list of periodicals.

But the fact that there seems little more than that to be said in criticism is in itself high praise. No other outline exists nearly so good to put in the hands of persons ignorant of India and wanting information of every kind in a compact and easily ingested form. Even those who have known India well in pre-war years, but not since war broke out, may learn much from the chapters on India and the War, which bring out well both the remarkable advance which has been made in industry and the narrowness of the margin of India's food supply. In a concise general account of this kind it is far harder to keep due proportion and perspective than on a wider canvas, and the author deserves every credit for an admirable sketch.

J. H. HUTTON.

PHYSICS AND PHILOSOPHY

Proceedings of the Aristotelian Society

New Series, Vol. 43: Containing the Papers read before the Society during the Sixty-fourth Session, 1942-1943. Pp. xxvi+222. (London: Harrison and Sons, Ltd., 1943.) 25s. net.

THIS volume contains, among papers on a wide range of subjects, a symposium on "The New Physics and Metaphysical Materialism" in which the late Prof. Susan Stebbing, Sir James Jeans, Mr. R. B. Braithwaite and Prof. E. T. Whittaker took part (see *Nature*, June 19, 1943, p. 686). Prof. Stebbing in her life-time was convinced that Eddington and Jeans used their standing as scientific men to put across to the public metaphysical views which were thoroughly unsound. In her contribution to this symposium she argues that "the new physics does not imply idealism" (p. 184). If Sir James Jeans thinks it does, it is because he argues, erroneously, that because the wave-picture of the universe is essentially mental, the universe it pictures must be so also.

In answering Prof. Stebbing, Sir James Jeans is led to develop a metaphysic of objective idealism not unlike Spinozism. The particle-picture and the wave-picture both depict reality; one is material, the other mental in its ingredients; therefore reality has a material and a mental aspect.

Mr. Braithwaite out-Stebbing Stebbing in maintaining that the new physics has no relevance for metaphysics. As an exercise in philosophy his paper is the best of the four, but as criticism of Sir James Jeans it is wide of the mark, and what Prof. Whittaker says of Miss Stebbing's contribution would apply equally well to that of Mr. Braithwaite: "It has all the merits and perhaps some of the defects that one would expect to find, say, in a commentary on some of the more mystical poems of Wordsworth by Mr. Bertrand Russell". We may expect this state of affairs to continue until "physicists are philosophers and philosophers physicists".

WINSTON H. F. BARNES.