

# THE Servant of India

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## CONTENTS.

	Page
<b>TOPICS OF THE WEEK</b> ... ..	581
<b>ARTICLES :—</b>	
A Study in Contrasts ... ..	583
India's Defence ... ..	584
Education in Other Lands.—I. Japan ... ..	585
Europe After the War.—VI. Russia. By Prof. T. G. P. Spear, M.A. ... ..	587
<b>REVIEWS :—</b>	
Indian Workmen in Burma. By N. M. Joshi, ... ..	589
Indian Home Rule. By K. K. G. ... ..	591
A Social Survey. By N. M. ... ..	591
Christianity as Bhakti Marga. By Manilal C. Parekh ... ..	592
<b>SHORT NOTICES</b> ... ..	592
<b>BOOKS RECEIVED</b> ... ..	592

## TOPICS OF THE WEEK.

THROUGH the murderous hand of a misguided Muslim fanatic, Providence has pushed the Hindu-Muslim problem to the fore-front of public attention. In the face of such bloody signals it will be criminal for the responsible leaders of the country to post-pone practical handling of the question. It will not suffice to make spasmodic efforts moved by a Mahatma's fast, or rudely shaken by periodical riots or sanguinary outrages. What is wanted is the inauguration of a nation wide campaign against the communal monster through a well-conceived programme of propaganda and sustained action. This is a matter in which all the parties in the country can and ought to co-operate. The government too will only be doing its bare duty if it actively helps the nation in this campaign in all possible manner. We do not at all wish to invest the Delhi outrage with any greater communal import than it really has. We cannot too strongly deprecate all attempts to father the crime on the muslim community. But it would be foolish to view it as ordinary manslaughter, and close our eyes to its inevitable reactions on the communal mind. The Muslim press and leaders, have done much to ease the situation by unreservedly denouncing the dastardly act and dissociating themselves from all that might be behind it. But their task by no means ends with the expres-

sion of their sense of horror or shame. They have to make the unruly and fanatic members of their community understand that violence and terrorism will not advance their cause, but only retard it. The base mentality of the murderer is betrayed by the words he is reported to have uttered after his cowardly achievement: "I expect to go to heaven for killing a Kaffir." Crude and dangerous ideas like this could be removed only by spreading the higher teachings of Islam among Muslim masses. This is a task which only enlightened muslim divines and leaders can do. For the Hindus, this is the hour at once of martyrdom and deep sorrow. They have risen equal to the occasion and proved true to their religion by exercising remarkable self-restraint. They will only be promoting the cause for which their departed leader dedicated his life by continuing to keep their heads cool, without doing anything that will tend to worsen the communal situation. The loss to the nation—for Swami Sraddhanand was a nation builder before he was a Hindu reformer—is irreparable. The untouchables, especially, have lost a zealous friend and supporter. The best way in which we can pay our tributes to his memory is by carrying on his work.

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THE appointment of Sir Ghulam H. Hidayatullah Dr. R. P. Paranjpye, and Dewan Bahadur Hiralal Desai, to administer the transferred departments in Bombay, will give satisfaction to the people all over the presidency, except to a small coterie of disgruntled Non-Brahmins, who have to thank themselves for the exclusion of their leader from the Ministry. For obvious reasons, the Ministers could not be drawn from a single homogeneous political group in the Legislature. Nor, it is happy to note, have they been selected in consideration of any communal claims, but solely in view of the strength of their political following in the Council. The choice of the Ministry is unexceptionable on the ground of personal qualifications; and as everyone of them is the trusted leader of a prominent group, it is believed that they will be capable of commanding the confidence of the House. His Excellency Sir Leslie Wilson has shown shrewd commonsense and commendable statesmanship in summoning two leaders of the left wing to shoulder ministerial responsibility and thus infusing the much needed

progressive element into the government of this presidency. But the distribution of portfolios among the Ministers, which has resulted in entrusting Dr. Paranjpye with Excise and Forests, instead of Education, has been sprung upon the public as a complete surprise. It is, however, to be hoped that the Excise policy of the Bombay Government will undergo a change for the better under Dr. Paranjpye's control, and that his presence in the cabinet will ensure the speedy enforcement of the Compulsory Education Act, of which he is the illustrious author?

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THE president of the Gouhati congress thinks that the question of a federation of Asiatic peoples has come within the range of practical politics. We do not know what exactly his conception of practical politics is. But the reasons that have led him to this conclusion are given as follows: "So long as our neighbours were ruled by irresponsible autocrats, such an idea was clearly out of the question. Now that Angora, Persia, China, Siberia are governed by democracies a federation of Asiatic democracies will make for peace, prosperity and freedom of Asia and therefore comes within the range of practical politics." Mr. Srinivasa Iyengar seems to forget that India is still ruled by an irresponsible autocracy and that we are neither free nor democratic to entitle us to join the federation, according to his own tests. That apart, there is nothing to indicate that such a federation, even of the Asiatic countries that are already free, is within the range of probability in the near future. Turkey seems to have set her face more westward than eastward, determined to ape Europe even in her forms of dress, social code and manners. China has first to set her own house in order before she begins to think of Asia. Japan no doubt, occasionally betrays some interest in her neighbours, but only to bit off a good morsel of territory to appease her imperialistic hunger.

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IN the economy of human progress India has been given the grand role of unifier of conflicting cultures and civilisations. From very early times she has been forced to face problems arising from the rush of racial and religious waves from other lands. The wonderful mosaic of castes and creeds, art and philosophy, social and religious systems that she now presents to the world is as much a tribute to her powers of assimilation and successful synthesis in the past, as it is a source of considerable anxiety for the future. Presiding at the second session of the Indian Philosophical Congress at Benares, Dr. Ganganath Jha drew attention to the fact that India had been, since the very beginning of history, a land of unification. "In every department of knowledge and practice," he said, "it has been the aim of our best men, at any rate, to trace harmony amidst disharmony, agreement amidst disagreement and unity in the midst of disunity". The claim certainly sounds paradoxical, if not pedantic, by the side of the warr-

ing notes of social, political and communal dissensions that now threaten to engulf our national life. We seem to have lost, much of the synthetic genius of our ancients who built up, in the words of Dr. Jha, "the brotherhood not only of all men, but of all beings, organic as well as inorganic." Our philosophers would be helping us to recover this precious heritage and thus better serve the cause of unity and brotherhood if, in their annual conferences, they do not content themselves with mere reiteration or academic discussion of old truths, but help the world to solve the many difficulties of applying them in practice in modern life. Philosophy in India, unlike in the West, has never been divorced from life. The country is, more than ever before, sorely in need of a new synthesis, richer and broader than the old, in the sphere of social, religious, economic, communal and political life. It is as much the duty as it is the privilege of modern Indian philosophers to discover this synthesis.

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THE expected has again happened with regard to the Phillipines. Col. Carmi Thompson, the special representative of President Coolidge is reported to have recommended that the time for Phillipine independence is not yet. Perhaps the time will not come so long as American politics are controlled by forces of economic imperialism and so long as the people of the island look up to the American nation to grant their freedom. Philanthropy is ordinarily an unknown impulse in international or inter-racial relations and the Filipinos will only be fooling themselves if they expect the manna of liberty to drop from any American heaven. The grounds on which Col. Thompson is unwilling to recommend immediate independence are not unfamiliar to our ears, for we are often treated to much the same stock arguments by our imperial masters. The main reason advanced is that the bulk of the natives do not want freedom. That is a statement which no student of Phillipine history can swallow. It is intended, perhaps, only to soothe the conscience of President Coolidge for going back on the plighted words of the American people who already stand committed to grant freedom to the island. We may leave it to the Filipinos to clearly show to America and the world at large, that they do want to recover their birth-rights. Poverty, the number of languages, lack of public opinion, complication in international affairs in the Orient, the abrogation of free trade with the United States and the possible harm to American trade in the Far East are, we note, the other reasons put forward. Responsibility for the first three—poverty, multiplicity of languages and lack of public opinion—if they are true, should be laid as much on the American administration as on the people of the island. In any case, they cannot afford sufficient justification for the continuance of American dominion. If at all they have any bearing on the issue, they only strengthen the case for ending American exploitation of the island and entrusting it with self government. Col. Thompson is more honest, though frankly imperialistic, when he bases his recommendation on the last three grounds—international complications in the East, U. S. trade interests and the harm that might be done to them by grant of Phillipine freedom. It is for the people of America to decide whether they should cast to the wind, in order to make some of their millionaires richer, all professions of national idealism made in the past by their presidents and the solemn statutory assurances given to the island.

## A STUDY IN CONTRASTS.

MADRAS has the rare privilege of sending two of its distinguished sons to preside over the deliberations of the two premier political bodies in the country. The Congress and the Liberal Federation exhaust between them the best political talent and fighters for the freedom of the nation. It is a pity that, though they are striving for the same goal, vital differences of political method and policy should keep the two wings of the national army apart and necessitate separate functioning. Mr. Srinivasa Iyengar and Sir Sivaswami Iyer are both of them conscious of this painful aspect of our political life. The former has made a most eloquent and impassioned plea, towards the concluding part of his address, for a closing up of the ranks, within as well as without the Congress, for linking together "the hands of the righteous against the unrighteous." But beyond this high strung appeal, there is nothing helpful in the address to practically pave the way for unity. Mr. Srinivasa Iyengar makes no new proposal which will serve to bring together the several parties in the country. He wants unity, but only, on his own or his party's terms. Sir Sivaswami Iyer is by temperament not so volatile or voluble as his brother on the Congress Chair. He is not unaware of the dangers of multiplying parties and deprecates the formation of new parties "for the purpose of attaching notoriety to the leaders or gratifying their ambition of self-advancement." But he is not for any artificial unity either, suppressing fundamental differences of opinion on matters of principle. "The suppression of such differences in the interest of artificial unity" he thinks, "is injurious to the honesty of public life. All artificial unity must share the inevitable fate of bunkam." He defines the position of the Liberal party with regard to this question thus: "While it is not possible for the Liberal party to sacrifice its convictions or merge itself in any party which differs in essential principles, we are prepared to cooperate with the members of other parties, wherever it is possible to do so on particular questions. . . . It will be our duty and our policy to cooperate with any and every party in all questions where we can see eye to eye with them". Such an honest assurance, though not as high sounding as Mr. Srinivasa Iyengar's empty appeal, is, we think, under the circumstances, more valuable than the latter for all practical purposes of constructive political action within the Councils. In the absence of any concrete suggestion to solve the question, Mr. Srinivasa Iyengar would have served the cause of unity better, if he had given from his high platform a similar assurance on behalf of his party to those who have to work along with its members in the several legislatures.

It is not surprising to note that though Mr. Srinivasa Iyengar and Sir Sivaswami Iyer hail from the same province, and are both eminent lawyers, they are poles apart, as lawyers who

hold different briefs generally are, on many of the great questions of the hour. To one, Swaraj is not an intellectual but an emotional proposition; to the other, it is eminently a practical question to be viewed in the cold light of reason, faced with the stern logic of facts. The former would strive to reach the goal by "a rapid corporate advance in serried masses" creating an atmosphere of resistance, so as to put the maximum possible pressure on the government and making it as hot for them as he can. The latter is not for such heroics, but would adopt the *factum valet dictum* of Hindu Law for his guide and holds that "it would be not merely a peaceful, but an easier road to the attainment of Swaraj to so shape our policy that we shall be able to satisfy the statutory commission that we have fulfilled our part of the bargain."

The Congress president's lead to the country is contained in the following words: "The foremost of our duties for the coming year is to mobilise all our forces on the issue of the National Demand." According to Mr. Iyengar's estimation of the results of the elections "the deck is now largely cleared for action" and he asks his comrades to concentrate attention "on enforcing compliance of the national demand." But we are not told how exactly an unarmed people can enforce their demand on an unrepentant government, which has the might of a whole Empire behind it and a well-equipped army on the spot ever-ready to let loose all the devilish engines of destruction to terrorise the half-starved masses into submission. If Mr. Iyengar had frankly followed up his call to action and mobilisation by a programme of open revolt or civil disobedience, his counsel, though reckless, would at least have the saving grace of consistency and logic. As it is, he merely indulges in the language of warfare, without having the necessary strength or capacity to conduct it. Sir Sivaswami Iyer displays in this connection a better sense of the realities of the situation and would not encourage any action, within council walls or outside, that will not only fail to produce the desired effect on the British nation, but create a decidedly demoralising effect on those who indulge in it. With reference to the vain talk of sanctions to enforce the demand, Sir Sivaswami rightly observes: "Knowing, as the Swarajists must do, that the country is not prepared to follow them in the stunt of civil disobedience, their talk of sanctions is meaningless and can only be sheer bluff. Many members of the Swaraj party cherish the belief that bluff may deceive the British people."

It is this policy of bluff and bravado that Mr. Srinivasa Iyengar recommends to the country. He has no new lead to give, but clings to the Cawnpore programme as the high water-mark of political wisdom. That programme has been tried and with what results the nation is well aware of. He makes a long list of the defects of dyarchy—rather a belated and superfluous performance at

this time of the day. "The refusal to accept office till a satisfactory response is made constitutes", in the opinion of Mr. Iyengar, "an amount of political pressure that is necessary and sufficient to induce the government to come to a settlement." Nothing could be more pathetic than this simple, but foolish, faith. The experience of Bengal and C. P. belies this claim in the clearest possible manner. In these provinces the losses have all been on the popular side, the bureaucracy riding as merrily and firmly as ever before on its saddle. The Swarajists are only nursing a vain delusion if they hope that the tactics which have failed to bring down the bureaucracy to its knees three years ago will succeed now.

Mr. Iyengar is on less slippery ground when he gives up the role of special pleader for the Swaraj party and speaks on the need for doing constructive work, "without", as he aptly puts it, "waiting any longer for a response that does not come." He also correctly formulates the twin principles on which such work should proceed.—"Self reliance in all nation building work and resistance to every anti-national activity." He exclaims in a mood of inspired introspection: "We have been trying to build leadership from above, which is an impossible process, and from abroad which is a destructive process. We must build leadership from the base and on the spot itself. Efficient local leadership alone, and not propaganda or programmes of sorts will solve the problem" We heartily commend these words to our politicians, Congressmen as well as non-Congress men.

#### INDIA'S DEFENCE.

THE presidents of both the Congress and the Liberal Federation have, happily, referred in their addresses to the problem of India's defence and the questions relating to the control of the army and navy. These questions are bound to demand increasing attention as we march nearer and nearer towards our goal. Swaraj means nothing if it does not carry with it the power of self-defence for the nation, both against external aggression and internal disturbances. Mr. Srinivasa Iyengar has therefore done well in proclaiming from the Congress platform that Indians are fully conscious of their responsibilities in this respect, can administer the naval and military departments if entrusted with them, and that Free India can keep up and control an army and a navy on modern lines. He rightly says: "It is but an illustration of our diffident mentality to assume that we cannot maintain or control an army or navy. There is absolutely no truth in it.....It is in ultimate analysis nothing but a question of finance and the training of men. Japan and China and all the lesser states of the world that enjoy self-government have found these things, and there is no reason why we cannot find them." Sir Sivaswami Iyer has dealt with the question in his address at fuller length and in an abler manner. He has thoroughly

exposed the policy of the Government with regard to India's aspirations in this respect. In a long indictment that he makes against the Government he draws attention to the latter's unconcern or lack of desire, even at the present moment, to make this country self sufficient in the constitution and organisation of its defensive forces. "The British Government is quite alive," he says, "to the value of the resources of India in man-power for the army, but has no wish to utilise Indian talent for the officering of the Indian army in the same or even in an appreciable measure. Reforms in the direction of Indianisation are an uphill task even in the civil services of the administration, but they are far more so in the military services. No one who is acquainted with the long delays of the Government of India and of the Imperial government in arriving at a decision on proposals relating to the training of the people for defence, will wonder at the popular dissatisfaction thereby caused." Sir Sivaswami Iyer is reputed even in official circles for his moderation in language and criticism. He has also a more intimate knowledge of Indian military affairs and inner working of the defense departments than any Indian politician of the present day. His criticism therefore, carries a weight which the public and the government can ill afford to ignore. After exposing British policy, Sir Sivaswami goes on to explore the real reasons behind the government's unwillingness to embark on any considerable scheme of Indianisation. He frankly says: "The government cannot completely get rid of the old notion that India must be kept by the sword—not in the sense of being administered by a system of martial law, but in the sense that the maintenance of British Rule must, in the last resort, depend not upon the civil administrator, but upon the control of the army. Britain does not mind experiments in the sphere of Civil administration, so long as she keeps the army in her control. They feel they cannot afford to Indianise the army, because they do not feel sure what its reactions will be on the maintenance of the British ascendancy or connection. It is this lack of faith in the loyalty of India to the British connection that is really the underlying motive of the attitude of the government." He also refers to other reasons based on the existence of feelings born of racial prejudice and the Englishmen's prestige in the eyes of the Indian troops, but dismisses them as unworthy of our sympathy or consideration. It is to be seen how far his appeal to "our self-constituted trustees" to recognise their obligation to enable India to defend herself, will be heeded to in the future. So long as this duty is left undischarged by Britain, her statesmen cannot with any sense of logic or fairness, mouth the argument that India is unfit for self-government because of her present inability to defend herself. In any case, Indians cannot keep quiet over the question. The advice that Sir Sivaswami Iyer offers to the country is this: "If the British government, as our trustees, have made no attempt to prepare us for

our responsibility for the defence of the country, it is necessary in our interest, and for the credit of our trustees, that we should press them to declare and affirm explicitly the goal of their military policy in India and to frame a suitable scheme of Indianisation to enable us to reach the goal within a generation at least."

## EDUCATION IN OTHER LANDS.

### I—JAPAN.

THE STUDY of educational progress and systems of instruction in foreign countries is bound to be of great use to those who are interested in the task of reconstructing the educational structure in this country. It will, in the first instance, show how far we lag behind other civilised nations and thus tend to stimulate educational advance. We have also much to gain from the experience of these nations in the solution of problems such as the removal of illiteracy, adult education, technical instruction, preserving the health and promoting the physical culture of the pupils, and balancing the literary and vocational sides of the curriculum, adjusting the claims of pure culture and professional training in the secondary and collegiate courses. We saw some weeks ago how Japan made phenomenal progress in the campaign against illiteracy, in the course of a few years, over 99 per cent. of her children of school-age being now in the elementary schools. Her achievement in the sphere of secondary education is also remarkable. The number of scholars in secondary schools has more than doubled during the last decade, rising from 829,757 in 1916 to 1,933,864 in 1925. The number of schools has also increased from 10,143 to 17,562 during this period. This includes 802 schools for girls, with an attendance of 305,464 scholars. Special attention seems to have been paid to the progress of female education, for we find that in 1916 there were only 366 schools for girls with 95,949 pupils attending them. Thus the increase in the number of girl scholars in secondary schools is more than threefold.

The figures for India, as may be surmised, are far below this record. The report for Indian education in 1923-24 shows that, including both middle and high schools, there were only 9,404 secondary institutions in the country with 1,423,752 scholars on the rolls of which 114,632 were girls. This record in the sphere of secondary education no doubt compares favourably with our progress in the field of primary education. And, when we go up to the sphere of University education our figures are still better. But that only shows that the progress of education in this country is ill-balanced. While the masses are steeped in ignorance and illiteracy, education is rapidly spreading among the middle and higher classes. This strange phenomenon is the outcome mainly of the now exploded "percolation" theory which held sway over the mind of our rulers for some time. It is also largely

the result of the predominantly literary, as distinguished from the technical, type of instruction imparted in our schools. We pointed out the other day how the average Indian ryot did not find in the primary schools the sort of education that really profited his children. The middle classes, however, found in the secondary schools and colleges exactly what they wanted, viz. an education which helped their children to secure government service or enter some learned profession. Hence the top-heaviness and ill-balanced advance. This very characteristic of Indian education, its predominantly literary quality which made the middle classes take to it with such avidity, is now proving its curse, particularly in the secondary schools. A system such as ours which serves the middle classes more than the masses of the people cannot serve even the former for all time. There is a limit to which the government offices and the academic professions can find room for the parasitic products of the educational institutions. The object of any sound scheme of secondary education is to prepare the students for life and citizenship. This could not be achieved by a system which ignores the realities of life and the requirements of the nation. The system in India stands condemned even in the official eyes. "The major portion of the boys who pass through the full secondary course," we are told by the writer of the Government report on India in 1924-25, "enter the world with little preparation for citizenship." That they are ill-equipped for life and are unable to obtain an honourable living is evidenced by the yearly increasing number of unemployed youths among the educated middle classes.

In marked contrast to the conditions in India, we find the system in Japan designed far more to equip boys and girls for their future in life. We find there the literary and vocational sides of education better balanced, with considerable flexibility to suit variations in local and individual needs. The course which is for 5 years in a middle school includes morals, Japanese language, Chinese classics, foreign languages (English, German or French), history, physics and chemistry, law and economics, industry, drawing, singing and gymnastics. Training exercises in industry may be given outside in school hours. To the regular course described above, a supplementary course of one year or less may be added for those who have completed it, and if local circumstances require, a preparatory course of 2 years may be added for entrants who have not completed an ordinary elementary school course. The course of instruction in a girls' high school is even more flexible. Ordinarily it is for 5 years, but it is in some cases limited to three or four. For those who desire, a course in domestic science is also added. There are some schools giving instruction only in the domestic course. Girls who wish to take only part of the course are permitted to do so

Under special circumstances, foreign language and some other subject may be omitted from the course, and if local circumstances require, pedagogics, law and economics, manual arts, industrial work and other useful subjects may be taught in addition. For the benefit of girls who wish to have higher education, a post-graduate or higher course of 2 or 3 years, is also added on to the regular course in girls' high schools. The need for both boys' middle schools and girls' high schools is, we learn increasing steadily. At the end of March last year, there were 3.3 middle schools for boys and 5.4 schools for girls, to every 1000 sq. miles.

The problem of vocational instruction is solved in Japan by technical schools imparting practical knowledge and skill to the scholars in various vocations. The course in these schools is also marked by considerable flexibility and much is left to the discretion of the founders so as to suit the special needs of different industries and trades and localities. The growing popularity of these schools is evidenced by the fact that the scholars on the rolls have nearly trebled during the last decade, increasing from 93,736 in 1916 to 268,875 in 1925. There were 812 schools in the country last year, or an average of 5.4 schools to every 1000 sq. miles. Technical continuation schools are yet another type which give to boys and girls engaged in vocations, after completing the ordinary elementary schools, useful knowledge and art relating to them, and, at the same time, furnish education necessary in daily life. The number of such schools last year was 25,448. The scholars benefiting by them total 1,053,553. The state of technical and industrial education in India may be imagined from the fact that in 1924-1925, for such a huge sub-continent as ours, with its numerous millions weltering in poverty, there were only 346 schools with 20,045 students in them!

Coming to the field of higher education, we note that here also the advance made by Japan is remarkable. The number of institutions has more than doubled during the last decade, from 244 in 1916 to 458 in 1925. The number of scholars has increased three times, from 59,843 in 1916 to 163,715 in 1925. Among the institutions established for higher education come first in importance the higher schools, whose object is to complete the general education for young men. These schools have two courses—the ordinary and the higher, the former covering four and the latter three years. Some schools give training only in the higher course, which prepares the students to enter life or the universities. The course is of two kinds, literary and scientific. The higher course of literature comprises the following subjects: morals, Japanese language and Chinese classics, principal foreign language, secondary foreign languages, history, geography, outline of philosophy, psychology and logic, law and economics, mathematics and natural sciences. The higher science course consists of the first four subjects of the above, (with a lesser number of hours devoted for the study of lang-

uages,) and the following: mathematics, physics, botany and zoology, mineralogy and geography psychology, law and economics and drawing. The number of hours for mathematics in the Science course is 14, in a week, while in the literary course former it is only 3. The student has to choose any two of the foreign languages, English French or German. Sometimes, a post graduate course of one year is added on to the high school, the curriculum allowing a wide selection from the following subjects—Japanese language Chinese classics, contemporary Chinese literature, foreign languages, historiology, philosophy ethics, sociology, law, political science, economics, mathematics, physics, chemistry, botany zoology, mineralogy, eology, astronomy, metereology, applied chemistry, mechanical engineering and commerce and industry. The growth in the number and popularity of higher schools and universities is phenomenal during the last 10 years. The former have increased from 9 schools with 6,466 scholars in 1916, to 54 schools with 36,750 scholars in 1925. The number of universities has grown from 4 in 1916 to 34 last year, while the students in them have increased, from 8,290 to 54,096. The following table gives the latest returns regarding the total number of the different faculties in the Universities and the number of students in them.

Law	... 9	faculties	6,914	Students
Medicine	... 15	"	5,614	"
Engineering	... 5	"	2,569	"
Literature	... 11	"	4,533	"
Science	... 3	"	991	"
Agriculture	... 4	"	1,339	"
Economics	... 6	"	4,836	"
Commerce	... 7	"	4,535	"
Law & Literature	4	"	2,552	"
Politics and Economics	... 1	"	680	"
Sciences and Engineering	... 1	"	863	"
Preparatory courses	... 25	"	18,470	"
Total	... 91		54,096	

Besides the afore-mentioned institutions, there are also in Japan special schools in which advanced instruction is given in science and arts, and special technical schools which give special instruction and training for vocational work. Of such schools there were 162 in 1925, with 79,411 students on the rolls. The following table shows the subjects specialised and the number of scholars in each. The figures are for 1923, the latest return not being available.

Subjects	Special Schools	Students
Literature	23	5,673
Science	1	640
Law	6	8,631
Economics	4	4,711
Religion	28	2,317
Medicine } Pharmacy }	23	
Agriculture	13	3,084
Industry	18	5,134

Subjects	Special Schools	Students.
Commerce	29	12,158
Navigation	1	267
Fine Arts	2	891
Music	1	788
Domestic Science	5	1,180
Physical Training	1	73
Total	... 155	53,737

No wonder that Japan is marching ahead!

The following figures for India (1924-25) show where we stand in the sphere of Collegiate and Special education.

	Colleges	Scholars
Arts and Science	211	64,996
Law	13	7,960
Medicine	8	3,816
Engineering	7	1,864
Agriculture	5	583
Commerce	14	1,493
Forestry	2	134
Veterinary	3	288
	Special Schools	Scholars
Art	10	1,847
Law	2	180
Medical	29	5,323
Engineering	11	1,411
Technical } Industrial }	346	20,045
Commercial	137	7,099
Agriculture	16	550

The Japanese report also gives interesting information regarding other aspects of Japanese

education such as school hygiene, libraries, kindergarten, schools for the defectives and arrangements for the training of teachers of all grades and keeping up their proficiency. We have no space to deal with all these topics here. But to one vital problem, school health and hygiene, we feel compelled to draw the reader's attention. The question gains added importance to Indians by its neglect in our educational institutions. In Japan, we note, every school is compelled by the State to provide itself with a physician "for the purpose not only of preventing illness and other physical and mental evils attending school life, but also of promoting the satisfactory development of the pupils, both in mind and body." The employment of nurses too, we are told, is becoming more and more common. The feeding of ill-nourished children and the provision of special classes for those who are mentally and physically weak are also carried out wherever necessary. Even teachers, when they contract chronic diseases, like tuberculosis, are given help out of educational funds. Special attention is paid to physical training and exercise in all elementary and secondary schools. In 1924, a National Research Institute of Physical education has also been started with the object of making a more systematic study of national health problems, prosecuting the practical study of exercise and training teachers of physical education.

## EUROPE AFTER THE WAR.

By T. G. P. SPEAR.

### VI THE MIDDLE EAST.

THE student of politics is accustomed to go to Western Europe or the United States for political inspiration, but for the Indian student the middle East of Europe affords at least as profitable a study. In that museum of nationalities, creeds and languages, of age long oppressions, undying hatreds and ever clashing ambitions, the same problems and difficulties are present as perplex the Indian statesmen. It is a laboratory of politics, with nations for apparatus, human passions for chemicals, and blood and treasure for the agents of chemical reaction. Thus the old Austria comprised several nations under one government, the old Poland had three governments over one nation, every State had an alien minority within its frontiers and every race memories of empire to stir their ambitions, and centuries of oppression to warp and embitter their minds.

Besides seeing the "Balkanisation" of Austria, the war witnessed the resurgence of Poland, partitioned in 1795 between Austria, Russia and Prussia, and ever since looking everywhere in vain for deliverance. Austria treated her Polish subjects the best of the three, making little attempt to denationalise them and allowing them representation in Parliament. In consequence, the Poles under Pilsudski at first actively supported Austria, and

formed a Polish legion at the outbreak of the war. The occupation of Russian Poland in 1915 seemed the fulfilment of their dreams; but German reluctance to establish an effective Polish State, and the suspicion engendered by her long record of Bismarckian germanisation led to a cooling of enthusiasm. It continued in spite of the establishment of a State under German tutelage in 1916, and led the Poles to look to an Allied victory for independence. With the collapse of the Germans in 1918, the Poles found their opportunity; Pilsudski emerged from a German prison to seize power and with his co-operation with the Polish Committee in Paris, headed by the musician Paderewski and General Holler, the history of revived Poland really began.

At Versailles her independence was recognised; Galicia (Austrian Poland) and Prussian Poland were restored; a corridor out through Prussia gave access to the Baltic Sea, and the German port of Danzig became a Free City under the League of Nations. Part of Silesia, with about half of the coveted industrial districts, was obtained by a League of Nations' award after a plebiscite in 1921. But the Eastern frontiers remained undefined, and here the restless Polish spirit found scope for its expression. For, being for a century the victim of imperialism, Poland had imbibed the imperialistic

spirit herself from her oppressors, and no sooner was her government established in Warsaw than she began a campaign against the Bolsheviks. The initial capture of Kieff was followed by defeat, and in August 1919 the Bolsheviks were at the gates of Warsaw. For a few days Europe held its breath until the Poles, with French technical help, rallied and, in their turn, again penetrated Russia. The final peace in 1920 left the Polish frontier far advanced in Russian-speaking country and a large Russian minority within it. To the north, Poland considered its mediaeval claim to suzerainty over Lithuania still valid, and, on that State's disinclination to join her, seized Vilna, the ancient capital, thus inserting an arm of Polish territory between Lithuania and Russia. Its effect has been to leave a permanent sore in the eastern politics of Europe, and to add one more to the States unfriendly to Poland. Within three years of independence, Poland had acquired territories one third of whose inhabitants were non-Polish, and had surrounded herself with a ring of States less powerful, but not less hostile than those which had dismembered her in the 18th century. She needed help, and inevitably she turned to France who would support her against Russia and Germany and for whom she was the out-post of the West against Russia, and the eastern sentinel of Germany. But between a reviving Germany and Russia, Poland is not happy, and she has shown recent leanings towards an understanding with both. Certain it is that unless she is able to agree on a "modus vivendi" with her neighbours, she must sooner or later be dismembered again. There, the oppressed turned oppressor, and beginning to be conscience stricken, we must leave her.

Internally, Poland is faced first with a land problem, the enforcement of an Act for the breaking up of large estates being one of the principal political issues. Next, she has large national minorities amounting to a third of her twenty-seven millions—Germans, Russians, Ukrainians and Jews—who are partly protected by the treaty of Versailles, partly provided for by provincial decentralisation, and partly still unreconciled. Finally, her politics are swayed by the enigmatic personality of Pilsudski, who emerged this spring to overthrow the peasant Premier Witos, and who unites radical sympathies with dictatorial methods. He is now Prime Minister, and whether he will prove a saviour to the State or a Polish Mussolini will soon be seen.

In Austria occurred the opposite process to Poland, that of one State splitting up into many. The Austro-Hungarian Empire, one of the most interesting experiments of modern politics, because it united by an imperial bond and economic interest nationalities divided by race and tradition, collapsed because the predominant partners, Austria and Hungary refused until too late to admit the Slavs into equal partnership. So the Slavs broke away from the Empire and the Germans of Austria and the Magyars of Hungary were too jealous of each other

to continue it alone. From the ruins, one new state, Czecho-Slovakia was formed, one new state Poland, and two old states, Rumania and Serbia, were aggrandised.

By the Treaty of St. Germain, Austria was deprived of part of the Tyrol and forbidden to unite with Germany. Huge tariff walls were erected by the surrounding States, and she was left resourceless, with Vienna a capital without an empire. Distress occurred, inflation ruined the currency, and the country seemed sliding into ruin when the League of Nations assumed financial control, obtained an international loan, and restored the country to its present position of subdued prosperity. In Hungary, matters were both better and worse. Her greater resources saved her from such complete ruin, but the greater bitterness she invoked among her late subjects made recovery more difficult. The Hungarians resent the Treaty of Trianon which has left Magyar minorities in foreign States, and the surrounding powers feared an attempt to recover her empire so much that they induced the Allies to forbid the restoration of the Emperor Charles as King of Hungary, and finally to exile him to Madeira. Thus the fruit of self-determination was a denial of its own principle.

The new State of Czecho-Slovakia is the historical Bohemia, with the addition of the less advanced Slovaks inhabiting the narrow strip of territory which runs to the Carpathians. Bohemia has long been a Slav wedge driven into the main Teutonic bloc, and today is the most enterprising and industrially developed of the Slav States. Under the wise leadership of its President Dr. Masaryk, its Foreign Minister Dr. Benes, and M. Stefanik, it has become one of the most prosperous and stable of the post war European States, and the recent inclusion of Germans in the Government show that even the German minority is becoming reconciled. The rest of Austria-Hungary went to Poland, Rumania and Serbia. The Croats and Slovenes were so numerous and important that they formed with the Serbians the new trine kingdom of the Serbs, Croats and Slovenes, generally known as Yugo-Slavia. Here the harmonious fusion of the more advanced Croats with the peasant Serbians has been the chief problem, the Serbs under the veteran M. Pashich advocating centralisation, the Croats under M. Ruditch the federal principle. Finally, there is Rumania which has absorbed the Hungarian province of Transylvania, and the Russian province of Bessarabia. Both contain alien minorities. Its internal problems are chiefly the satisfying of the peasants, land hunger by splitting the great estates of the landlords, difficulties of inflation and industrial activity, and the reconciliation of minorities, which they have as yet made very little effort to do. Thus each of these States has either alien minorities within it, or compatriots under unfriendly governments without; each has grievances which can never be remedied without injustice to others, ambitions which can never be realised without



Loss to others. In all the succession states, national passions have been so stimulated by war and success that they have overridden all economic interests in erecting tariff walls around Austria and Hungary. The Middle East of Europe has been Balkanised.

Diplomatic development has taken the form of a ring of allied States around Austria and Hungary, on the same principle as the French ring round Germany. Dr. Benes is the architect of this alliance known as the Little Entente, which includes Czecho-Slovakia, Rumania and Yugo-Slavia. Through Czecho-Slovakia, the Little Entente is linked with France, who sees in it both a defence against Hungary and a bulwark against Russia. Italy is the disturbing factor in this system, and as her rivalry with France develops, she may try to detach the Little Entente from French influence. She has recently held out to Rumania the bait of recognition of her claims to Bessarabia, but has since caused disappointment by delaying ratification of the Treaty.

The treatment of minorities is the chief internal problem of the Middle East of Europe today. It is this which gives it its interest to India, for the European minority and Indian communal problems are, in essence, the same—how are communities and races inextricably intermixed with long traditions and ancient enmities to live peaceably together without outside control? The Bismarckian system was forcible assimilation, the Hungarian system permanent subjection of the one to the others; the post-war system has been an attempt to reconcile minorities by safeguarding clauses in Treaties. So far this has not been conspicuously successful, partly because of the lack of good will in the majority government, and partly because the minority has always a foreign country to which it can look for sympathy. But not enough time has yet passed for any definite judgment to be made. Greece and Turkey have tried a different method, whose success we shall consider later.

Fear is the dominant motive of Middle Eastern international politics, fear of Hungary and Austro-German union, fear of Russia, fear of Italy, fear of each others' ambitions. The spectator who sees hatred and confusion in the place of unity and prosperity is tempted to adapt Taine's dictum of the old French aristocracy, and to say of Austria "Never was a State so worthy of empire as at the moment of losing it." But if confidence and good will should replace fear and ancient hatreds, a free association of peoples may yet replace what was at best a formal and lifeless imperial unity and become a League of Nations in miniature. Until that happens the Middle East will continue to be the paradise of "the old diplomacy," in the worst sense of the term, whose attributes are thus described by Henry Vaughan.

"The darksome Statesman hung with weights  
and woe

Like a thick midnight fog mov'd there so  
slow.

He did not stay, nor go;  
Condemning thoughts (like sad Eclipses) scowl  
Upon his Soul  
And Clouds of crying witnesses without  
Pursued him with one shout.  
Yet dig'd the Mole, and, lest his ways be found  
Work't underground,  
Where he did clutch his prey, but one did see  
That poliole,  
Churches and alters fed him, Perjuries  
Were gnats and flies,  
It rained about him blood and tears, but he  
Drank them as free.

T. G. P. SPEAR.

### REVIEWS.

#### INDIAN WORKMEN IN BURMA.

##### A SURVEY OF INDIAN LABOUR IN BURMA.

By A. NARAYAN RAO. 1926. 8 Annas.

THIS is a very useful addition to the altogether scanty literature describing labour conditions in the different parts of the country. It is written by Mr. A. Narayan Rao, M. L. C., who has been nominated by the Burma Government as a member of the Provincial Legislative Council to represent labour interests. There are, at present, in Burma 800 factories controlled by the Indian Factories Act with 1,00,000 employees. There are also about 20,000 workers employed in mines. About 23,000 are employed in Railways. In shipping and in docks there may be about 25,000 persons employed. Mr. Narayan Rao states that among the unskilled workers the proportion of Burmese, Indians and Chinese is 19, 80 and 4 p. c. respectively and among the skilled workers the proportion is 34, 55 and 6 p. c. Thus Indians form a majority of workers in organised industries in Burma, their proportion in unskilled work being very preponderant. Of the Indian workers in Burma the Telugus form 40 p. c. and Hindustanees 16 p. c.

In his first chapter Mr. Narayan Rao deals with the method of recruitment. Indian workers for Burma are not generally recruited directly. They are recruited generally through 'Maistris' or labour-contractors who induce Indian workers to leave their home by giving a generous advance of money, averaging more than Rs. 100 per individual. This advance is recovered afterwards from the wages of the workers. Under the Workmen's Breach of Contract Act the advance of money enabled the employer and the contractor to have a firm hold upon the workers. But the Act is now repealed and it remains to be seen how the system works without it. Mr. Narayan Rao rightly complains that while the Government of India have prohibited the practice of recovering advances made to workers who go to Ceylon and Malaya and other Colonies, they should still allow this practice to exist in India itself. There is hardly any difference between Tamil workers going to Ceylon and Teluga workers going to Burma. For the trouble of recruitment the maistry is compensated by the employers by being given Rs. 5 to Rs. 10 per worker recruited and he also exacts a levy upon the monthly or the weekly wage of the worker besides recovering the advance made by him to the worker.

The British India Steam Navigation Company also helps recruitment by engaging agents to cau-

vass for passengers in those districts from which workers in India emigrate from Burma. But the voluntary migration of workers is on a very small scale, and even when workers migrate voluntarily when they arrive in Burma, they have generally to secure work through the Maistry.

The second chapter describes the misery from which the workers suffer during the voyage. He says: "In the busy season the steamer carries thousands of passengers and it is a common sight to see them lying helter-skelter all over the floor with hardly any space to move about. It is something like a caravan—pots, mats, bones, men, women and children all huddled together with effluvia on one side and vomiting and occasionally other discharges on the other." In spite of this during the last ten years the passage rates have been doubled.

The third chapter deals with the volume of immigration and emigration of Indians in Burma. During the period of six years from 1919 to 1924, 20,88,848 Indians went to Burma and 16,92,362 returned to India, leaving 3,96,416 Indians settled in Burma. The migration is seasonal depending upon monsoon conditions and upon increased demand for labour in agriculture and rice-mill industry.

As regards the effect of Indian immigration in Burma Sir Morgan Webb says that "its resultant ethnical effect is insignificant. The migrant races may modify, but can never submerge the Burmese population." In spite of this statement, prejudice against Indian immigration is being created which, as Mr. Narayan Rao states, is not so much due to differences in social and economic standards as to the migratory tendency of the Indians. The author also quotes Mr. Grantham who says:—"To a nation alive to the conditions, the present number of Indians and their rate of increase offer no menace. There will be room for them always. But while the Indians may come to Burma and work for the advantage both of themselves and Burma, there are at least no signs that they will within any reasonable time dispossess the Burmese and convert Burma into an Indian country."

In the next two chapters the author describes the evils of the contract system of work. In the first place, the worker does not work directly under the contractor. There is sub-contracting and sub-sub-contracting. The employer pays the maistry, the Maistry pays the gangman, and the gangman pays the labourer. So at each step, after the wage leaves the hands of the employer, it undergoes several deductions. Mr. C. F. Andrews has also testified to the existence of bribery and corruption in this system. In the rice-mills, where over 37,000 workers are working, it is a common practice with some maistries to cut 5 p. c. from the bill of each section at the time of paying the wages, and so do the sectional maistries in their turn. The contractor also, on occasions, runs a mess and makes profit thereby. The saw mills and petroleum refineries have no contract system. But a practice exists by which a labourer has to pay to the maistry, at the time of getting employment, one to three months' pay and thereafter contribute a rupee per month and pay other customary tips. In the shipping industry the majority of men work under the labour maistries of the stevedores. Where the maistry is paid in proportion to the number of men he engages, he generally engages fewer men than what he is paid for, and pockets the remaining wages. Besides, the workers have also to render some kinds of

service free to the Head Maistry and the Gang-Maistry.

The next three chapters deal with housing conditions, hours of work, health, wages and prices. The employers call the Indian worker a "Migrant Bachelor"; but they do not realise that he is not a 'Migrant Bachelor' by choice, but he is so by compulsion. If he is paid well and if adequate housing accommodation is provided, he too will care to have a home and a wife. The Report on the Factory Act for 1921 writes:—"A tendency to allow cocoly lines to become dilapidated through lack of timely repair needs checking." In Rangoon the rents are very high and there is great overcrowding. For a tenement of 300 square feet of floor space, the rent varies from Rs. 25 to Rs. 40 per month. It is a common practice for workers to live 20 to 40 persons in a room, paying a monthly rent of Re. 1-8-0 per head.

The author states that in rice-mills, shipping companies and in saw mills, the standard hours fixed by the Factory Act are not rigidly followed. The shipping companies are not under the Factory Act and perhaps the two kinds of factories mentioned get an exemption from the local Government under the powers vested in them. In rice-mills work is carried on day and night. The factories may work for twelve hours for 3½ months, for 16 hours with one or two shifts for one month, and for night and day with double shifts for one month and a half. The long hours of work and bad housing conditions are sure to tell upon the health of the workers. The mean ratio of death per thousand during the past five years in industrial centres like Rangoon, Akyab, Insein, Tharawaddy, Pegu, Prome, Thourgor, Heanzada, Tavoy and Mergni has been, 42.9, 36.3, 29.8, 29.4, 30.98, 30.6, 32.31, 27.59 respectively.

While considering the question of wages it is to be remembered that Indian workers in Burma do not get work for all the months of the year. It may be stated that on an average he gets work only for six months in the year. Unskilled workers in rice-mills, saw mills, petroleum refineries, and rubber plantations get about Rs. 20 a month. The shipping workers get Re. 1-8-0 per day; but it is difficult for these men to get work for more than 15 days in a month. Some interested people draw the inference from the amounts of postal remittances made by the Indian workers from Burma to India, that these workers are paid well. But they forget that the workers have wives and children who are generally left behind in India and when they send money to them they do so by starving themselves and by living in misery.

Social conditions are no better than the economic conditions. Liquor and opium shops follow the wake of workers in factories and mines, on rail roads and plantations. The disproportion between the two sexes is very great, leading to prostitution. According to the Census Report for 1921 the Indian population had 6,53,980 men and 2,33,097 women. Education and recreation are also neglected. Under these conditions labour unrest must be chronic. Although labour in Burma is not much organised, during the last two years there were two very big strikes. On 6th of May 1924 the stevedore workers of the Port Trust went on strike for better wages and continued the fight for over two weeks. Unfortunately, having no good leaders, the strike was unsuccessful. Again, in August 1925 the Irrawady Flotillas crew consisting of 10,000 workers went on strike for over a month with the same result. There is great need for the organisation of these workers. The Burma

Labour Association, No. 1 Strand Road, Rangoon, with a membership of a few thousands, is the only organisation in the country.

The conditions described by Mr. Narayan Rao need the immediate attention of the Provincial Government and of the Government of India. Very little improvement can be effected unless great efforts are made. The author has rendered distinct service to the cause of Indian labour in Burma and deserves to be congratulated for this production.

N. M. JOSHI.

### INDIAN HOME RULE.

#### INDIA, BOND OR FREE: A WORLD PROBLEM.

BY ANNIE BESANT. (G. P. Putnam's Sons, Ltd., London). 1926. 9 x 5½ pp. 199. 7s. 6d.

IT speaks volumes for the wonderful activity of Dr. Annie Besant's brain that at the age of eighty, though apparently completely engrossed in proclaiming to the three principal continents the advent of the great World Teacher, she has yet found time to put together the present volume on a totally different subject. The title chosen for the book is characteristic and, though it does not give any clue to the contents of the book at first sight, it will be found to be sufficiently justified after its perusal. It is full of facts and figures culled from unimpeachable sources and, though startling, the facts cannot be said to be new discoveries; but it is the wonderful marshalling that they have received at the hands of Dr. Besant that impart to them a very telling effect. And when Dr. Besant can array her facts in such an eloquent manner, it is no wonder that the book is singularly free from unmannerly invectives.

Apart from the Introduction which is a masterpiece in its own way, the book treats of three different though allied subjects. The first deals with the Indian village and shows how the ancient village community, so dear to the heart of Sir H. Maine, flourished in India or, rather, in the whole of the Indian continent in their pristine purity and power until the advent of the British who deliberately set about to kill it and carried their purpose into execution. The second chapter deals with education and shows that, while before the advent of the British the village was literate, the destruction of the village community *ipso facto* destroyed that literacy, and now, after over a century and half of British rule, with its profuse professions for the spread of education, only one village out of seven has what may be called an apology for a school, presided over by a notoriously underfed and underpaid teacher. The anxiety of the British Raj for the spread of education may be easily gauged from the fact that they spend barely one penny per head per year on education, when even Russia spends 7½ pence and the United States 16 shillings. And yet the Raj claims credit for its desire to abolish illiteracy!

Dr. Besant next turns to industries and here the tale is, if anything, much more saddening. Here, not only the sins of omission but those of commission are exposed, and the professed adherence to free trade principles are shown to be downright mockery after the British Government had resorted to every conceivable way to destroy Indian industries. This desire to kill or starve Indian industries is not solitary, but may be traced consistently throughout, from beginning till the present day, and may be safely depended on to continue under the bureaucracy. All talk of encourag-

ing true Swadeshi that one finds indulged in by the Government officials from top to bottom may be appraised at its true zero value when one realises the meaning and trend of the industrial policy exposed in this chapter. The only pity of it, to our mind, is that Indian statesmen and patriots sometimes do not show that they have realized the full meaning and the value to be attached to those protestations.

Thus Dr. Besant shows that British rule in India is inefficient in the matters that concern the nation's life, that India is slowly wasting away and will inevitably perish if allowed to continue in the present state. The only remedy lies in "Self-Rule for India" since to rule itself is the right of every Nation. In Chapters IV and V are described the successive stages of "The awakening of India" and "the movements set on foot for obtaining Home Rule for India." They embody the political history of our own time, as it were in a nutshell. Lastly comes Dr. Besant's Commonwealth of India Bill, now officially accepted by the Labour Government in England, which is pledged to produce it as an official Bill whenever it comes into power.

Before concluding, we may show what Dr. Besant means by the sub-title of the Book "a World Problem." "If India be fully admitted into the Commonwealth of Nations, if she possesses Dominion Status at home as well as abroad, then may a World Peace brood over our seething nations." "The Future of India will, I hope, be united with that of Britain for the sake of both nations and for the sake of Humanity at large, for they supply each other's defects, and united can do for the World a service that neither can do alone." Otherwise, the "clash of colour" may cause a fearful war in which the present civilization will go down as other civilizations before it have gone down.

K. K. G.

### A SOCIAL SURVEY.

A SOCIAL SURVEY OF THE CITY OF EDINBURGH; BY MARJORIE RACKSTRAW Published by the Council of Social Service Edinburgh (Olive and Boyd, Edinburgh.) 1926. 8½ x 5½ 102 pp. Price one Shilling.

This little pamphlet gives a general survey of the various activities in social service that are to be found in the city of Edinburgh. A review can only draw attention to the usefulness of the compendium for all who are studying such subjects and desire to see what others have been able to do. The chapters deal with public health, housing, education, adult education, education under school-age, maternity and child welfare, sickness and disablement, industry, recreation, delinquency, mental disorders and defects, and public and voluntary assistance. There is much even within the short compass of this little book of 100 pages that will be found useful to social workers.

Edinburgh is not a city that is generally considered to be in the van of progress in such matters; and when we find its death-rate to be 14.8 per thousand, compared with 16.1 in Glasgow, we are apt to give the credit to its natural advantages rather than to the efforts of its people. But let us turn to education and ponder over this account of Edinburgh's continuation Schools: "It is estimated that over 70 per cent of the young persons between the ages of 14 and 18 are in voluntary attendance at evening classes. The number last year, including 2052 in adult classes, was 19,891, being more than the total enrolled in the Glasgow area....."

The provision of technical workshops is probably unique in Great Britain. Education is given in almost every industry carried on in the city from hair-dressing to acetylene welding and motor-body building.....There are also two "compulsory centres" for young persons between 16 and 18 years of age, who are in receipt of unemployment benefit."

One is amused to note the frequent comparisons in the book with Edinburgh's brawny brother on the other side of Scotland. Such rivalry in good works is healthy and stimulating.

N. M.

### CHRISTIANITY AS BHAKTI MARGA.

**CHRISTIANITY AS BHAKTI MARGA.** By A. J. Appasamy. (Christian Literature Society for India, Madras.) 1926. 7¼ x 5. pp. 232. Re. 1-0-0.

We very much wish Dr. Appaswamy had written on a theme so large, vast and deep, not in the beginning of his literary career, but almost at the end, when he would have grown in wisdom and spiritual experience. Our first impression of the book has been a disappointing one, and the more we have thought of the book the more we have been confirmed in that impression. In every way the theme of the book is difficult to deal with, one of the most difficult we can think of, and there are few men, not only in Hindustan but in the whole world, who can deal with it in a manner satisfactory to themselves, let alone the world. The interpretation of the Gospel of St. John alone in any original manner ought to make one hesitate long before he launches on the enterprise, and we have looked in vain for a single new thought in regard to it in the book. Rather, we have found a number of things with which we are in profound disagreement, and we find that the author's interpretation is neither mystical, which it professedly aims to be, nor orthodox, nor Indian, nor, to put it more properly, Hindu, which also it aims to be.

Besides this, we take strong objection to the method that Dr. Appaswamy has chosen, viz. one of comparing and contrasting the Hindu Bhakti Marga with that of St. John, with the deliberate aim of showing the superiority of the latter. Even at its best, the method may be open to serious objection, but as it is followed here, it is grossly unfair to Hinduism. The treatment of the latter is exceedingly fragmentary and we do not think Dr. Appaswamy has understood or even studied the great classics of the Hindu Bhakti movement. To take the best in Christianity as our author understands and finds it in a single book of the New Testament, where naturally most of the ideas hold together in a sort for natural unity, and then to compare and contrast it with whatever he selects at random from a very large number of authors belonging to several schools of the Bhakti movement—this anything but fair to the latter. Nor is it sound scholarship. Moreover, much of the criticism of some of the leading ideas of Hinduism, such as *Karma* etc., is of the same kind as the missionaries have made all these hundred years.

The present reviewer is sorry that he has to criticise this book so adversely, but that is because he knows something of the Bhakti movement first-hand, and it is that which has proved to him to be the best commentary to books like the Gospel of St. John. He therefore sincerely hopes that

before venturing to write another book of this kind our author would enter deeper within himself and into the great Bhakti classics of the Hindus and also, above all, into the spirit of Christ.

MANILAL C. PAREKH.

### SHORT NOTICE.

**SOME FIRST THINGS.** By MARK. (The Society of S. Peter & Paul, Ltd.) 1926. 6 x 4. pp. 63.

'SUPPOSING you found the driver of a motor car going round the same circle of roads every day, not knowing why, with no purpose of mind, you would say "what folly!" and very soon you would add "what waste!" "what waste of a car, what waste of petrol, and, most of all, what waste of a man!"' But unfortunately this is the story of most people in this world. Every one is so busy but if you stop him for a minute and ask him what the purpose of it all is, he will probably have no answer. He himself does not know. He just goes round and round. That is all, he just drifts in life driven by circumstances and his own instincts and desires. But, as the Bishop points out, it is a dead fish that drifts and it can only drift down-stream.

So it is very useful to be called back at times to consider the 'First Things' and the purposes and aims of our life in this world. The author has given us a very refreshing little book of six chapters. Each chapter has a summary attached at the end. They were given in the form of instructions to Christian hearers in Colombo during Lent in 1925. They were first published in booklet form in Ceylon and are now published in England, which shows how the public appreciate the Bishop's addresses. They can be read with great benefit by non-Christian readers as well. No one will grudge the few pence and the two hours spent on the little book.

J. STEPHEN NARAYAN.

### BOOKS RECEIVED.

**SCOTLAND YARD.** By JOSEPH GOLLOMB. (Hutchinson & Co., Ltd., London.) 9½ x 6. pp. 284. 18s.

**THE CAMBRIDGE ANCIENT HISTORY, VOL. IV.—THE PERSIAN EMPIRE AND THE WEST.** By J. B. BURY, S. A. COOK, & F. E. ADCOCK. (Cambridge University Press, Cambridge.) 1926. 9½ x 6½. pp. 698. 35s.

**IN UNKNOWN ARABIA.** By MAJOR R. E. CHEESMAN. (Macmillan & Co., Ltd. London.) 1926. 10 x 6¼. pp. 447. 25s.

CHARLES HARDLESS, Senior, Retd.

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