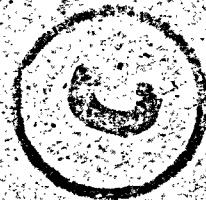


The Medea christ is
a little more
of II

1890-91

V2 pp 241-480



3L W
T4, E4, m211mcms, MC
m21.2
168289

121 Vol II

THE
MADRAS CHRISTIAN COLLEGE
MAGAZINE.

OCTOBER, 1890.

THE CHRISTIAN CONCEPTION OF GOD'S DEALINGS
WITH MANKIND :—II.*

I TAKE for granted that you wish, to be better acquainted with that whole mass of beliefs, principles, and feelings, which, if the proper definition of the term be borne in mind, may be summed up in the word 'Christianity'. Some of you wish to know more about Christ, and his teaching, and his influence, because you feel the need of heartfelt communication with God and hope that, through understanding Christ, such a communication may perhaps be opened. All of you, as intelligent men, wish to come to some sort of judgment about a force which is drawing constantly more attention and exerting a steadily increasing influence throughout your country. And if you are to form a judgment about it, for whatever purpose or from whatever motive, the first thing is to get some fairly correct general idea of what this whole system teaches about the way in which God deals with men. In judging any part of the Christian scheme of thought which bears on the present relation, or the proper relation, or any possible relation, between man and God, you must carry with you some idea of what it teaches about that relation as a whole. If you misunderstand the thing as a whole, you cannot but misconceive every part of it. The first step towards seeing what is the real meaning and worth of every element in this scheme of thought, is to know how it presents God's ways towards men in general outline. Now I have said that most of you—probably all of you, less or more,—have somehow got a misconception of this; and that, until you get more correct ideas of it, your views about

* The second of a course of four lectures delivered in the Evangelistic Hall, Madras, in the month of August, 1890.

everything in Christianity must be in very considerable measure distorted and incorrect.

I do not wish to exaggerate upon this point. To revert to the figure which I have already employed so often, I do not mean that you must always form a judgment about a building as a whole before you can know anything about any part of it. Still less do I mean that you must form a judgment about the whole building, before you can use any part of it. You may enter by a door and find shelter and repose, though you have reached a house at dead of night and are in total ignorance of its shape and size. You may even have lived happily in some rooms of a great castle for many years and may know your own apartments well, and yet have never drawn out a plan of the castle either on paper or in your thoughts. So, one may have enjoyed the light of Christianity for years,—he may be living in fellowship with God and filling the place which God wishes him to fill, without thinking much of how God's general plan towards mankind ought to be conceived. But that does not bear upon the way in which we are regarding such topics in the present lectures. We are considering the case of one who wishes to understand Christianity, of one who wishes to compare it with other schemes of thought, or no-thought, about God and religion, whether he has submitted to it or has not—whether he means or does not mean to make practical use of it. And such a one requires first of all to have a fairly correct idea of the outline of what it teaches about God's methods with man. If he largely misconceives that, he must of necessity misconceive everything. And I have said that you do misconceive it. I have said that the idea of it which you have in your minds is a caricature and not a portrait. I have admitted some resemblance between your idea and the right conception; but I have maintained that your idea is too unlike reality to be used as a means towards thorough understanding or correct judgment. I have tried to describe, and to make plain by a set of figures, what your idea seems to me to be. It is for you to judge whether I have succeeded.

The next part of my undertaking is to set before you a correct outline of what Christianity does teach about the divine dealings with mankind—a correct outline of the underlying principles of the plan which Christianity ascribes to God, and which one who wishes really to understand Christian thought must always carry in his mind.

If you are to understand this building—this mountain range—well enough to be helped by your knowledge of its outline in the

attempt to become acquainted with special parts of it, I must ask you to accompany me to some point of view from which you may see it as a whole. Now the building is both huge and strange. I admit at once—exactly as happens in the case of a literal building—that there is no point of view from which you can survey it all. There is no point of view from which some part of it does not remain unseen. There is no point of view from which an idea of it can be got which does not stand in need of being supplemented and perhaps modified by subsequent and more complete examination. But it is not difficult to reach a point of view from which enough of the building is seen to prove it to be very different from what you have supposed, and enough to set you on the right track for seeing what are its proportions and its plan.

Here then is the idea that I form of what is to be deduced about the dealings of God with mankind from the whole mass of tendencies, thoughts, and feelings which centre round Christ—from all the knowledge wherewith (either directly or indirectly) God has through Christ enlightened men—from Christianity, if you will use the word in that sense, somewhat different from the common one, in which I have said that I am using it. Here—to pursue my figure—is the general outline of the building that is perceived when one draws back far enough to see it as a whole. Of course details are lost sight of; and the foundations and much besides that is all-important in its own place have to be examined separately. Compare the two pictures. The picture I gave before is a picture of the idea which it seems to me that you have formed as to what Christianity teaches about God's dealings with mankind. What I am to give you now is a picture of how Christianity really does lead one to set forth the divine plan in its general outline. I wish you to compare the two pictures point by point.

From the beginning of history, man has somehow been at variance with God. So far the caricature and the picture coincide. Both start from that fundamental fact which no reasoning or guessing can explain, on which nevertheless every attempt after a religion, and every form of fruitful, or even intelligible, thought about man's history and destiny, must proceed. There is evil in the world. Man is not what man should be. He is not what he knows that he should be. Use in the meantime what phraseology you like:—for our general and distant view it will be sufficiently precise. From the all-glorious Essence—from the supreme good—from God—man is divided, divided by his own fault, by something wrong about his

16 9 2 8 9

122
748, 64, 17211111 11 11 11

own will. He is sinful. He fails to fulfil the purpose of his being. He deserves to be left alone by God. He deserves to remain in that which is the deepest misery,—in separation from all in the universe that is joyful, pure, and good. He deserves, in other words, God's anger. But it is not anger at the failure of His creature that holds the foremost place in the mind of God. The first of God's feelings, and His dominant feeling, is compassion—is the desire to deliver man from all the disharmony and all the ruin he has brought upon himself—is the earnest, the impassioned, wish that His creature should not be a failure after all but should fulfil the majestic ends in the economy of the universe which such a creature is capable of fulfilling.

In the next place, mankind is a unity. The race is an organic whole. No man lives to himself or dies to himself. It is in what it does for the good or evil of the race that the significance of any man's life for the purposes of the universe—yes and also its significance for himself—consists. In the distant and general view in which alone God's dealings with men can be discerned as a whole, this thought of the unity, the solidarity, of the race bulks very large. When only a little part of the divine dealings is seen and all other parts misapprehended or forgotten, this thought passes out of view. I have not alluded to it before. I have not represented it as holding any place in the conception of those dealings which has practical effect, as I believe, upon your minds. But without this thought, the teaching of Christianity about God's plan towards men, would quite lack coherence. It would be simply unintelligible. And though the race has failed and fallen, and though each member of it is guilty and corrupted by the evil that is at work within him, God still loves, and always has loved and cared for, all mankind. God still desires, and always has desired, to make the race what the race should be. He still desires that it should take its place and do its proper work in the midst of that boundless universe of which in our present state we know, and can know, so infinitely little.

But, once again, our race was never meant to be a mere mechanical instrument. Its only proper place is to be an intelligent and sympathising fellow-worker with the Lord of all things. The work for the universe which mankind has to do, is work that can be done only freely and by its own deliberate choice. Its place and work must remain unfilled and undone unless, of its own accord, with full understanding of the difficulties and full sympathy with the purposes in view, the race assume the place and undertake the

12¹²

work for which it is adapted. If it ever is to do this, it needs a training. It needs to have the evil that is in it wrought out. Through the process, alike of contest and of development, by which alone evil can be overcome, it needs to be prepared for all that lies before it as the universe works on towards the fulfilment of its ideal. The world is the sphere of the training of the race for its undisclosed destiny. History is the broken and imperfect record of how that training has gone on till now. Now what have we, through history, the means of knowing about the nature and the success of that training hitherto? The human race is one. It is a corollary from its mysterious unity that lessons learnt, attainments made, true life of any kind arrived at, spread quickly, in due season, through it all. Of this we have the appropriate symbol in the bodies that men bear. The body also is one. An influence that affects one portion of the body affects the whole. Let it be the food or the air on which our earthly existence depends, let it be the poison that destroys or the medicine that heals—no one of them needs to be separately applied to each separate member, or each separate organ. Wherever they are applied, if applied in the place they should be, their effect spreads more or less rapidly, and more or less completely, for evil or for good, through every part. Let any member or portion of the body be injured on the one hand or made fitter to discharge its proper functions on the other, and every other portion of the body shares in its evil fortune or its good. The whole body comes, after a due interval of time, to suffer together or rejoice together. And so it is with the human race. That great fact determines the course which proper training of mankind both must take and has taken.

When history begins, we find the race in some degree divided, organized, arranged in groups, like the numerous parts, members, organs of the body. How it came to be divided into societies as it was, each fenced round by tendencies and affinities, by customs and laws of its own—each, so to speak, an enclosure by itself,—this is a topic on which patient enquiry will cast a strong light one day, as it has begun to cast some light already. The fact—not the way in which it came to be a fact—is what needs to be dwelt on in a general view of God's dealings with mankind. The Christian view of the matter was declared by Paul at Athens when he said that, though men be near to God and indeed his offspring, yet there was a need-be that God should assign them various bounds of their habitations and fix the season when each piece of new

training should be given, in order that they might be stirred up to seek after God and the true life which consists in knowing Him. To each of these nations, within each of these enclosures, a special task was set. Over every one of them God's care extended and God's love was always watching. He gave to each the wisdom and the help which, if used aright, would have enabled it to learn the lesson and work out the element it was intended to contribute to the training of the race at large. There was truth—truth that came from God—in every such enclosure—in every nation; and God, in watchful care, did in every case what was best for that truth being assimilated and producing its right effects on the nation, and through it ultimately on mankind. But, in every case, such communities were slow to learn. This evil in the communities and in every separate individual of them was no trivial thing to be easily eliminated. Everywhere the light from heaven got mingled with the darkness; and too often, at least as seems to us, grew totally obscured. Everywhere there was failure, there was corruption, there was *sin*, working on towards total ruin. It was proved abundantly that every nation, and every member of every nation, was unable, even with the heavenly helps afforded, to overcome the disharmony within or to work off the evil that hindered full development. And yet, amidst universal failure, the gracious purpose of God did not fail. Hidden beneath the corruption that overspread everything, there were effects, and blessed effects, of all the training. Lessons were learnt, attainments were made, which were fitted to become, and in some degree have become a part of the heritage of mankind and a means of fitting the race for its place and work. In every such enclosure, in every society to which God had appointed the bounds of its habitation, at least wherever time has not blurred the records into indecipherability, a double process may be traced. There was the constant tendency to come wholly under the power of evil and fall more and more away from the accepted standard of truth and righteousness—there was this sad tendency on the one hand, and it led with greater or less rapidity to the internal corruption and dissolution of the society itself. It was the working, according to its natural development, of the intrusive germ of evil. But, less seen upon the surface, there was the opposite tendency towards a raising of the moral ideal, towards the distinct apprehension of the lessons which that particular society was meant to learn, towards the working of these lessons into men's common thoughts and into the very framework of their character. It was

the love of God working everywhere—beneath the evil and even at times by means of the evil,—working towards important ends. God's care watched over each enclosure. Each was but a bed in the garden of the divine compassion. And despite the corruption, the decay, the failure, that appeared plainly everywhere, the process of the centuries left everywhere a residuum of good that was to be hereafter for the benefit of all humanity.

It was like the working of the coral insects which, at home in the midst of the illimitable ocean, do, all unconsciously, the work that in the Kingdom of Nature is assigned them. They come into being in their millions. By strange processes, they secrete each of them his little grain of solid substance from the waters. They die. They turn into corruption and disappear. Always there is death and decay on the surface of the reef, but from the life which never fails to end in corruption, there is always some residuum of solidity, and, by the union of these grains, there rises in the long slow course of ages the barrier against which the billows dash themselves in vain. Imagine these tiny beings constructing a scheme of thought upon the facts which might come within the compass of their observation and their reasoning. How futile and unmeaning would they judge the whole story of their race to be! But men can see at once some meaning and some purpose in it. For us, it is easy to discern how, at infinite cost as we should say, yet solid and sure, there comes strength out of failure and putrefaction. To discern so much as this is well within the compass of our faculties. The whole phenomena belong to that world of matter and of nature which, even, in our present state of being, we are tolerably able to understand. The faculties already trained to their work in many of us are fairly adequate to this lighter task. But to see how more barriers are raised in the mind of the human race—to see their value where they have been raised—nay even to be sure of their existence—that all but transcends the present limits of our being. It is but as shadows that such conceptions fleet before us. The truth about them eludes all precisely defined thought. The man of deepest meditation has but a vague impression of such things himself, and his most careful words can do but little towards conveying to others even that feeble impression which he has. And yet the truth is there. And in certain favourable instances, it has grown somewhat tangible and definite. You know—some of you at least know something—of what moral residuum there has been from the long-continued existence of the societies—the nations—the groups of enclosures—which we roughly

designate by the names of Greece and Rome. You would not—at least you would not all,—regard me as speaking mere sounding nonsense if I began to show how certain thoughts and principles and tendencies were brought into being, and developed, and made strong, in these societies; and that too in spite of, and sometimes perhaps by means of, the revolt from goodness and from God which was incessantly at work within them and which ended in their ruin. I should be but repeating what all would admit, and what to some of you has become a commonplace, if I went on to show how lessons that were toilsomely taught to these societies have become part of the natural heritage, as one would say, of our modern western world; and how, communicated to us without labour or delay, like the influences which pass mysteriously from one member of the body to another, they are nerving us for the lessons we have to learn and for the higher tasks we are summoned to perform. In the case of Greece and Rome, and perhaps another one or two of these separate organizations—these distinct enclosures—every well-informed and thoughtful man discerns how the men who made them up did not live only to themselves and did not wholly live in vain. He can trace, he can even, to some extent, define, what remains to the human race from what these men did and thought and suffered. And if even to him such things still seem shadowy and the lasting residuum infinitely small compared with the labour and the sorrow of which it has been the slow result, yet he should be ready in humility to admit that his faculties are not yet adequate to the task of weighing the moral welfare of mankind and the means by which it has been promoted, in the balances of eternity. It may be that even we may one day understand how ages of time and millions of lives were anything but wasted when they did so much as they have done to prepare the race for its coming destiny and added these things to its common heritage. The man who is reckoned blind because his eye is just feebly conscious of light, sees nothing of the boundless glory of the sun or of the world to which its beams give life. That does not make the world or the sun less glorious. It is in him and not in them that change is needed if their full glory is to be recognized.

Thus we do not rightly see, but it is much that even dimly we should see at all, how important, how indispensable and enduring, the good has been that was brought by the love of God out of the failure and the corruption of Egypt and Greece and Rome. If you ask me what elements were contributed towards the preparation of man's race for its final work, by the perished magnificence of Hittites,

Babylonians, or Assyrians, by the immemorial rudeness of the dwellers in the dark depths of Africa, or by the ferocity of those scourges of civilisation who emerged at times from Scythian deserts, perhaps I must be silent. But if so, it is my knowledge, not the love of God, that is at fault. In the Christian conception of God's plan there was not one of these societies, not one of the societies of mankind, that had not its place to fill and its allotted work to do. There was not one of them in which God's love had not made all the provision that was needed for fitting it to do what that particular society was meant to do for the good of all mankind. How far that love may have been spent wholly in vain on some of them, I cannot say. There was failure in one sense in every such enclosure. There was failure on the surface. The evil had its triumph. The tendency everywhere was towards decay and ruin. As the first great thinker amongst Christ's followers concluded from his survey of the race, "All men sinned and came short of the glory of God." And some societies there may have been which left no influence for good behind when they passed away. If you choose to say so, I am not in a position to contradict you. But the whole Christian conception encourages one rather to believe that literally in every case,—as in every case where there are records enough for any certain judgment—the love of God did, beneath all that evil, work out some good which has done something to develop human nature, and something therefore to forward the divine plan. Our knowledge is infinitesimal at best. It is only because remaining records have been ample, and because thoughtful men have toiled for generations to interpret them, that we are able to see in some cases (and even then how feebly) the lasting outcome of the working of God's love. If we have failed to see any outcome of it elsewhere, that does not prove that there was none. Even on earth men may learn more about that outcome some day. The day was when men knew little of what each organ contributed to the welfare of the body. About the use of some of these organs there was a little knowledge. About the use of others men admitted that they knew nothing. About the function of still others they held opinions which, as we now know well, were utterly absurd. All the while each organ did its work as well in their days as in ours. The real usefulness of each was quite independent of men's ignorance about it.

Meanwhile there is one of these societies about the working of God's love in which we are, comparatively, by no means ignorant.

The same love was at work in ISRAEL that was working elsewhere. In Israel, however, the methods of its working were recorded and the residuum thus left is easy to be seen. In that community, God's love found from some men a fuller response than elsewhere. Such men saw with peculiar clearness the meaning of God's dealings with their nation. They recorded those dealings in such a way that we also can understand them. The records thus composed in that nation are the great means of casting light upon God's dealings with every nation. Between His dealings with Israel and His dealings with other nations there is a difference, but a difference that is far from being entire or radical. It is only that in the case of Israel the records are abundant, and that these records are written so that the workings of God's love, which elsewhere are almost wholly hidden, are here to some considerable extent displayed. It is only that in this way we pretty fully understand the special means by which this people might have been fitted for their special work. It is only that the influences appropriate for fitting this people to take their proper place were more visible, more striking, than those required, and therefore than those employed, in the case of other nations. Take for illustration the classes of a college or a school. You go round its rooms. You find books being used probably in all. You find maps in the room where geography is being learnt, and slates if the lesson should be arithmetic. These things you are familiar with. You ask no explanation, for you are not surprised. But in one room, in addition to the apparatus with which you are familiar, you find dissecting knives and microscopes. This naturally seems strange until you learn that the special work of the pupils in that room is to study physiology. Once understand that they have a special work, and it seems no longer strange that special means are used to train them for it. Once understand this, and it will no longer occur to you to suppose that there is any favouritism about the matter. You can believe now that those who manage the college care for all the classes—that there is no greater affection felt for those who are supplied with uncommon, and perhaps costly, implements than for those who, simply because they have less peculiar duties, have also less peculiar surroundings.

Exactly as in the instance I have given, Israel's intended contribution to the welfare of mankind was special. The methods employed in training it were therefore in some particulars special too. Israel was meant to communicate to the race those perceptions of the presence and the character of God which the race must some-

126

how have if it is ever to attain the objects of its being. Means were accordingly employed to make the presence of God and the principles of His government more plain to them than to others. They needed to be more conscious than other peoples of being divinely called to do the work committed to their care. Therefore from its very origin this nation was constantly reminded, though it as constantly forgot, that it was being trained not in the very least for its own sake but in order that by its means "all the nations of the earth might be blessed." To maintain their consciousness of this calling, means not needed elsewhere were employed; and some of these means, because they were in a large degree unique, we call 'supernatural'. It comes to simply this,—that we see the specialties of the training and the divine adaptation of means to the end in view more adequately in this case than elsewhere,—that the training which in the interest of the race this people had to receive, required a clear perception of the nearness of their trainer, and that provision for their having this perception was made accordingly. In their case as in every case, the fittest and most loving means were used for enabling the nation to do that particular thing which it was called to do towards making the entire race of man what that race ought to be.

And the result of these means being employed in Israel was very much the same as elsewhere. In no nation was the failure more gross or terrible. Look at their history on the surface, and universal corruption, total failure, are, to say the least of it, as manifest in them as in the most corrupt of the other nations. Jew as well as Gentile was "under sin." In both classes of enclosures, there was "none righteous no not one." In all the enclosures alike, every man "had sinned and come short of the glory of God." So the Christian conception, on one side of it, was set forth by St. Paul. Yet beneath that utter corruption and in spite of that total failure, the love of God had, in Israel as elsewhere, triumphed. Some of the thoughts which the human race required had been wrought into the very being of this people. These thoughts were therefore ready, when the proper time arrived, to be spread mysteriously through it all. Moral barriers had been set up, and moral attainments made. Channels had been formed along which the true life of fellowship with God might flow through Israel and through mankind, in a way that, according to the inmost nature of the universe, would have been simply impossible if such preparation had not been somehow made. It is a source of endless

interest and instruction to study the need for this moral preparation and the means by which, amid failure and corruption, it was being constantly advanced from stage to stage. The study may be carried on by the help of the records which trace the discipline of Israel and thereby throw light on the underlying principles of God's dealings with every nation—records which, in order that men may know His purposes and learn to sympathise with them, God has himself inspired. Looking at this other side of things, looking at what God's love had secretly effected both in Gentile and in Jew, the same Paul who sets forth so strongly the failure and complete corruption of mankind declared that in his own day the fulness of the time had come—the time when the training both of Jew and Gentile was to bear its proper fruit, the time when a mystery not made known in other ages was revealed,—the mystery namely “that the Gentiles were fellow heirs and fellow members of the body,” in other words that it was through what He had done Himself in all his multitudinous enclosures, and not in any one of them alone, that God designed to bless and to save mankind. For in the age when Paul thus set forth the outlines of God's plan the SAVIOUR OF MANKIND had appeared.

But at this point I must for the present stop. It is not an altogether suitable point for doing so; but it is better than any point further on would be.

I have painted, with what little skill I can, some features of that portrait of the right Christian conception of God's dealings with mankind which I have undertaken to lay before you. I have drawn the outlines of the figure. Another lecture is the least that will suffice to fill in these outlines. But I think it will have begun to dawn upon you, if you understand even the rude lines I have traced already, that the true Christian conception is very different from that caricature of it which somehow or other you have been hitherto taking for a portrait. I only wish that I had more of the painter's skill and were able to paint this picture well. If I had such skill, I should at least leave with you the impression which above all others I desire to leave:—that, according to the Christian conception, God's plan of love includes all men in its scope: that, in every age and every land, divine wisdom has been using processes which are too large for our little minds to grasp but which will issue one day in results as glorious as eternal.

WILLIAM MILLER.

JOHN HENRY NEWMAN AND THE OXFORD MOVEMENT.

Cor ad cor loquitor, ‘Heart speaketh unto heart’:—one cannot imagine a more appropriate motto for John Henry Newman than this on the coat-of-arms he assumed when eleven years ago he became a prince of the Roman Church. However strongly we may be opposed to some of the views he puts forward in his writings, we cannot think of him with harshness and we cannot treat him with indifference. He wins our heart where he fails to convince our intellect; he gains our sympathy even when he does not succeed in proving that he was right. In him there was the combination to be found in all great religious leaders,—an overwhelming sense of the importance of the corporate unity of the Christian Church together with the most intense individualism. He who was staking position, influence, friendship, everything that a man holds dear, in his investigation to determine whether the Anglican Church could legitimately be regarded as catholic, thought of it as a question affecting his personal salvation:—“My own soul was my first concern, and it seemed an absurdity to my reason to be converted in partnership. I wished to go to my Lord by myself, and in my own way, or rather in His way.” It is this strong individualism, combined of course with all his culture and his delicate perceptions, that secured for him his ascendancy over so many minds. It is not by his dialectic skill great, surpassingly great, as that is, that he persuades men; men love and reverence him, and, now that he has gone from among them, will continue to bear towards him these feelings, because they see in him a soul that strove strenuously to walk in the light which he believed was true light.

In what follows I do not intend to confine myself to giving an account of Newman; I wish to deal generally with a period in the religious history of England which has shaped and coloured the religious life of England as it presents itself to us to-day. We shall, however, see the part played by Newman during that period, for the first half of his life is the best guide to the understanding of what then took place. I need scarcely say that his *Apologia* is the principal, though by no means the only, source of my information.

John Henry Newman, who died a few weeks ago a cardinal of the Romish Church, was born the son of a banker, at London in 1801. When a child he was a playmate of Benjamin Disraeli. Both were gifted with wonderful powers of imagination; neither was of pure

British descent; the one was a Jew, the other had Huguenot blood in his veins. From his earliest years Newman was of a pre-eminently religious temperament, not unfrequently alloyed with what we should regard as superstition. The child, however, was brought up carefully by his mother and took great delight in reading the Bible. At the early age of fourteen a change began to come over him, for he became conscious of that strange love of doubt which, as we shall see in the sequel, was one of the most powerful forces in determining the crisis of his life. He himself tells us:—"When I was fourteen, I read Paine's Tracts against the Old Testament, and found pleasure in thinking of the objections that were contained in them. * * * * Also, I recollect copying out some French verses, perhaps Voltaire's, in denial of the immortality of the soul, and saying to myself something like, 'How dreadful, but how plausible!'" Young Newman, however, did not grow up a sceptic, for in the autumn of 1816 a great change took place in the future author of *The Dream of Gerontius*. He fell under the influence of a definite creed and that through the influence of such Calvinistic authors as Romaine, Thomas Scott, and Law. In short, he was inwardly converted, the reality of which conversion he continued to be more certain of than that he had hands or feet. From reading Milner's Church History and Newton's book on Prophecies he became convinced that the Romish Church was the Anti-Christ spoken of in the Bible, and this belief, he says, 'stained' his imagination up to 1843, when he was just about to leave the Anglican Church.

Newman received his early education in a private school at Ealing, whence he passed to Trinity College, Oxford. He graduated in 1820, and was soon after elected a Fellow of Oriel. University tradition tells of his omnivorous reading and retentive memory. In 1824 he took orders and was appointed to a curacy in Oxford. His connection with Oxford remained practically unbroken for the next twenty years. It was during that time that the Tractarian movement ran its course, though, strictly speaking, it did not begin till 1833 and cannot be said to have come to an end when the last of the Tracts (No. 90) made its appearance in 1841.

It is not necessary to make a general survey of the religious state of England at the beginning of this period. The movement the course of which I propose to trace, was in the first instance confined to the Church of England, however it came subsequently

to influence other religious bodies. It is enough to bear in mind that a large section of the English people had joined themselves to John Wesley in the eighteenth century when he found that the Established Church would not widen itself to include his system. The mass of Dissent had been thereby greatly enlarged. Within the Anglican Church, the Evangelical party was dominant in the first quarter of the century. They had been quickened by the fears begotten of the lawlessness and godlessness of the French Revolution. They strongly insisted upon some essential doctrines, but their teaching fell far below "the standard of the Prayer-book, or the Articles, or both." Evangelicalism had been vigorous and was organised, but it had "no intellectual basis, no internal idea, no basis of unity," and had made no contributions to theological science, but only to practical religion. It was the reproach as well as the glory of the Evangelicals that they cared nothing for the Church as a society or corporation provided they could find a soul to convert, while such High Churchmen as were to be found apparently cared more for the last fox-hunt than for the approaching confirmation. Besides, the Evangelicals had never made much way at Oxford; their stronghold was Cambridge, where Simon their great apostle resided. On the other hand, we are told that at Oxford "a steady, clear, but dry Anglican orthodoxy bore sway."

When Newman, Pusey, and Hurrell Froude became Fellows of Oriel College, Whately, Arnold, and Keble were already in the enjoyment of that honour. Keble could have no lasting sympathy with either Whately or Arnold. They were liberals; while respect for antiquity and authority was already with him the first thing. The liberalism of Oriel was notorious. As Mozley in his *Reminiscences* says:—"Its most prominent talkers, preachers, and writers seemed to be always undermining, if not actually demolishing, received traditions and institutions; and whether they were preaching from the University pulpit, or arguing in Common room, or issuing pamphlets on passing occasions, even faithful and self-reliant men felt the ground shaking under them." These liberals, or 'march-of-mind' men, were University reformers, who succeeded in raising the intellectual standard of Oxford. They were the originators of what was known as the Broad Church party, and it was in withstanding the encroachments of their liberalism that the Tractarians found an immediate object for their efforts. Against their views Newman wrote the poem in the *Lyra Apostolica* beginning,—

"Ye cannot halve the gospel of God's grace,
Men of presumptuous heart!"

Tractarianism was thus partly a reaction against the liberalism which as an intellectual force threatened to give the tone to university life at Oxford. After all, this 'march of mind' was but the overflowings of the rapidly rising tide of liberalism throughout the country flooding the sequestered creek of learning. The views of Bentham and James Mill were finding a way into men's minds, and J. S. Mill and Thomas Carlyle were waiting to execute sentence of death on all meaningless formulae. In politics the Iron Duke himself was compelled to bend, and those men who believed that the French Revolution was not to be accounted for merely as an outbreak of the powers of evil were ready to introduce a period of sweeping reform, now that George III. was dead. The traditions of Oxford, however, were eminently conservative. Had she not stood by Charles I. in his time of need? If she had opposed James II. in his attempt to Romanise the University, she remained a staunch upholder of the divine right of kings. It would have been strange indeed if Oxford had yielded quietly to the encroachments of liberalism.

I have already mentioned the name of Richard Hurrell Froude, the elder brother of the historian, as being a Fellow of Oriel. He had been a pupil of Keble's, "formed by him and in turn reacting upon him."² Newman's testimony to his great intellectual power will be remembered by those who have read the *Apologia*. Bold in speculation, he applied his speculative power to questions connected with the Church. He it was who first taught Newman to admire the Church of Rome and to dislike the Reformation. "He felt scorn," Newman tells us, "of the maxim, 'The Bible and the Bible only is the religion of Protestants,' and he gloried in accepting Tradition as a main instrument of religious teaching." Froude also led Newman to share in some measure his devotion to the Virgin, and he gradually won him to a belief in the Real Presence. Though Hurrell Froude died as early as 1836 he was an important factor in the Oxford Movement.

But what other influences prevailed over J. H. Newman at this time, for his was the mind big with destiny? Whately and he were for a while close friends, and the senior Fellow inspired the younger with those Anti-Erastian views which are a leading characteristic of the Tracts, and impressed upon him the idea of the Church as a corporation. To other friends he owed his belief in Baptismal

Regeneration and Apostolical Succession; while his reading of Butler's *Analogy* and subsequently of Keble's *Christian Year* confirmed in his mind a philosophy that had been a fond notion of his youth, by which he mistrusted the reality of material phenomena and regarded them as the instruments of a sacramental system. Indeed Newman's mind was constantly on the move. He was keenly susceptible to all religious impressions, which immediately with him assumed an intellectual shape. Those who remember his poem, 'Lead, Kindly Light' (which has been called rather extravagantly 'our one English hymn'), or his 'Guardian Angels',

"Are these the tracks of some unearthly friend,
His foot-prints, and his vesture skirts of light,"

or his 'Seneca Juniorum',

"When I look back upon my former race,
Seasons I see, at which the Inward Ray
More brightly burned, or guided some new way."

will at once understand that his mind was more receptive than critical and that he was ever advancing into deeper depths of mysticism and into a closer approximation to that whole body of thought and feeling on which the Romish Church rests.

There was another influence which Newman had been under which tended in the same direction. Dr. Charles Lloyd, Professor of Divinity, had a class which both Newman and Pusey attended. Oakeley in his *Historical Notes on the Tractarian Movement* tells us that "among other matters which Dr. Lloyd read and discussed with his class was the history of the Council of Trent and that of the Anglican Prayer Book." He adds (Oakeley himself went over to Rome) that the professor was thus able to infuse into his students "truer views of the Catholic religion than were generally current in this country." In his lectures Dr. Lloyd pursued a perfectly correct historical method, tracing all the prayers of the Liturgy through the Roman Missals and Breviaries to their original sources; but when we think how little theological training the candidates for Holy Orders got in those days we cannot fail to see that these lectures must have exercised a preponderating influence over the minds of the future leaders of the Church.

I do not for a moment think of all this as a deliberate attempt to Romanise the Church of England. That it was nothing of the kind is evidenced by the fact that while the liberals supported Catholic Emancipation, such men as Newman opposed the measure with all

their might. The liberals like Whately looked at this question as one of political justice; Newman viewed it as a Church question. But it is plain enough that Roman Catholicism would come to be thought of as a system to which the English Church owed no small part of its rich inheritance and was not merely the foreign thing which begat Spanish Armadas, Gunpowder Plots, and the tricks of Indulgence Bills. Nonconformity to a mind like Newman's was less English and perhaps less Christian than Roman Catholicism.

Nor should it be forgotten that in the general field of literature there were forces at work to confirm the rising school of divines in the attitude they were ready to take up, and to prepare the way for the reception of their views. The attractive form in which Sir Walter Scott presented the Romish Church, his sneers (if it be right to think of one so full of genial humanity as sneering) at Cromwell and the Covenanters, his rehabilitation of the Middle Ages, helped greatly to carry men up to a time when there was some truth in the boast, "We are not divided, all one Body we." Coleridge was attempting an intellectual reconciliation of the deepest Christian mysteries on transcendental lines; while Wordsworth with his deep broodings on Nature was bringing men to recognise somewhat of "that light that never was on sea or land." Mysticism, in short, was seen to have more to say for itself than appeared to the divines of the seventeenth and eighteenth centuries.

The first note of this re-awakening sentiment within the Church was sounded, by John Keble in *The Christian Year*. Published in 1827, it may be called the reveillé blown in the early dawn of the movement to arouse the still slumbering forces. Regarded as poetry, *The Christian Year* is but one of the lesser productions of the Wordsworthian school. Its significance to the Church of England and indeed to the religious life of all England was, however, much more profound. With a poem for every Sunday of the year and for every Feast and Fast, *The Christian Year* reminded men that there was a Church which required the observance of these days. That Church was 'the Spouse of Christ', the Mother of all who had received the sprinkling of Regeneration and the sign of the Holy Cross on their forehead. The very purpose of the book was to bring a person's "own thought and feelings into more entire unison" with those which the Church had "recommended and exemplified in the Prayer Book." But that Church had suffered sore neglect and there was nought to be seen now but "change and decay." One at least of her sons, however,

would prove faithful to her, and John Keble sent up to Heaven a piercing cry on behalf of "his Mother dear." Besides thus seeking to revive the doctrine of the Church as the Keeper of the Golden Keys, and the dispenser of the life-giving Sacraments, *The Christian Year* taught the Real Presence, claimed for the Virgin "all but adoring love," and would, with regard to the Roman Church, "speak gently of our sister's fall." The little volume rapidly made its way into English homes everywhere. Its truly catholic religious elements gained for it an entrance into the hearts of men of every school of theology, while predisposing them at the same time to accept what was distinctive in it.

The quickening influence of *The Christian Year* upon the Church cannot be over-estimated, but had it not been for other circumstances its effects might not have gone further than the deepening of spiritual life and the evoking of a feeling which would have for the Church a certain mild, sentimental regard. The other circumstances, however, were not wanting, for, as Mr. Gladstone, "the great lay high priest of the Oxford Movement," has said, "The Church of England was roused by the political events which arrived in a quick and rattling succession. In 1828 the repeal of the Test Act. In 1829 the Emancipation of the Roman Catholics. In 1831-32 the agony and triumph of Reform." The first two of these measures robbed the Church of her exclusive privileges and cast her down from her position as spiritual dictator in matters of State. A more serious blow fell upon her when the Church Temporalities Bill for Ireland, involving the suppression of a number of Irish Sees, came before Parliament in 1833. These were the events that for Newman "brought into form and passionate expression the various beliefs which had so gradually been winning their way into (his) mind," and which caused "a general uprising of religious energy in the Church throughout the land." For here was liberalism in politics carrying measures for the overthrow of the Irish Church, contrary to the suffrages of the bishops of England and Ireland, and thus threatening the Establishment in England itself. Lord Grey in his place in the House of Lords had indeed warned the bishops to "set their house in order," and was not the palace of the Bishop of Bristol straightway burned down by the enraged mob? Aye, but had not the bishops themselves failed to magnify their office? Did not Blomfield, Bishop of London, say to a respectable believer in Apostolical Succession, "We can count you?" And was not Dr. Arnold from

within the fold proposing to save the Church by sinking dogmatic differences and including Dissenters within the pale of the State Church? Nonconformity—Romish and Protestant—was indeed fast gaining the ascendancy, and there was great danger truly that the Church would be liberalised.

Where at this crisis was Newman? He had become Vicar of St. Mary's, Oxford, in 1828, and was already finding his ideal Church in the first centuries. If the English Establishment was not the local presence and organ of the Church Catholic and Apostolic she was nothing, perhaps worse than nothing: though he still firmly believed she was the true representative of the Church Catholic and might be brought to bear more distinctly the lineaments of her great Mother. In 1832 he went for six months to the south of Europe, and any one who will note in his *Verses on Various Occasions* the dates appended to the poems he wrote on this tour cannot fail to observe that it was a time of great spiritual agony to him. He was becoming master of himself, for he was still a young man, and he was looking with longing eyes for the grace of God to make him "better than he that taketh a city." Perforce he came in contact with the Romish Church, though mostly in an external way, in Malta, Sicily, the Italian ports, and at Rome. His judgment was still against her, though he began to think of her with tender feelings, as is witnessed by the lines entitled 'The Good Samaritan':—

"Oh that thy creed were sound!

For thou dost soothe the heart, thou Church of Rome."

He felt that his mind had not found its ultimate rest, for it was on this journey that he wrote 'Lead, Kindly Light'. Meantime, however, he became convinced that he had a work to do in England, and the strength of the conviction is clearly shown in the motto he chose for himself from Homer, "You shall know the difference now that I am back again."

Churchmen at home, however, were already bestirring themselves. When it seemed as if the Church were folding her robes to die with what dignity she could, John Keble again lifted up his voice on her behalf. On July 14, 1833, when the bill affecting the Irish Church was still before Parliament, he preached the Assize Sermon in St. Mary's, Oxford. His subject was National Apostasy, the words of Samuel to Israel on the appointment of a king over the people of God. He drew a parallel between the nation of Israel at that juncture and the crisis England was passing through at the time. Israel had apostatised in seeking a king, and Saul's intru-

sion into the priestly office was the analogue of the measure that was then threatening the Apostolic Church. The Holy Church of God, possessed of Apostolical authority, was in peril of being degraded, trampled upon, and despoiled by the State and people of England. Newman, who had returned from abroad a few days before, ever considered and kept the 14th July "as the start of the religious movement of 1833," and to Keble he ascribes the honour of being its "true and primary author." Keble's poem, 'Profanation', in the *Lyra Apostolica* is a powerful expression of the feeling that found vent in the sermon on National Apostasy.

To give practical effect to their convictions, Keble, Frände, and one or two others met with Hugh James Rose (the one Cambridge man who took part in the start of the movement) at Hadleigh Vicarage. They agreed to exert themselves on behalf of these two points:—"namely, first, the firm and practical maintenance of the doctrine of Apostolical Succession, so grievously outraged by the Irish Church Act. Secondly, the preservation in its integrity of the Christian doctrine in (the) Prayer Books." Dr. Pusey had no part in the Hadleigh Conference, nor does Newman, though deeply interested, seem to have attended it. For the assertion of the views just mentioned it was, at first, thought advisable to form a "board of safe, sound and sensible men" to guide affairs,—in fact a Church Defence Association. But nothing so formal and in its effect so repressive was allowed to breathe the new life into the Church of England. Something more spontaneous which would ever draw fresh strength from the fountains of personal conviction and taste and peculiarity was the organ chosen by Newman to do the work. Out of his own head, as he says himself, he began issuing the Tracts. These Tracts, then, were issued by private persons; "they were never intended as symbols of *cathedræ* but as the expression of individual minds," and they received very little editing. They began to appear in September, 1833, and continued to come out at intervals till 1841, when *Tract 90* concluded the series. The first of them extended to the size of only one sheet, but as the series advanced the writers became more careful and produced elaborate treatises.

The question put forward in *Tract 1* is this:—"Should the Government so far forget their God as to cast off the Church, to deprive it of its temporal honours and substance, on what will you rest the claim of respect and attention which you make upon your flocks?" Is it on popularity? No, for that makes the ministers of the Gospel

"the creatures of the people." The writer, Newman, answers his question thus:—"There are some who rest their divine mission on their own unsupported assertion; others, who rest it upon their popularity; others, on their success; and others, who rest it upon their temporal distinctions. This last case has, perhaps, been too much our own; I fear we have neglected the real ground on which our authority is built;—OUR APOSTOLICAL SUCCESSION." The words of the Ordination service are quoted to prove that all the clergy of the English Church have confessed their belief that, through the bishops who ordained them, they received the Holy Ghost, the power to bind and loose, to administer the Sacraments and to preach. But how, it is asked, is the bishop able to bestow these great gifts? "Has he any right (to claim the power of doing this), except as having received the power from those who consecrated him to be a bishop? He could not give what he has never received. It is plain then that he put *transmits*; and that the Christian Ministry is a *succession*. And if we trace back the power of ordination from hand to hand, of course we shall come to the Apostles at last. We know we do, as a plain historical fact." "Indeed," the writer of *Tract 7* affirms, "every link in the chain is known from St. Peter to our present Metropolitans." The Bible is indeed in the hands of every member of the Church, but she, that is, her clergy, alone occupies the seat of appointed interpreters. Such is the authority claimed by the *Tracts for the Times* for the Anglican Church, when the Parliament of the nation seemed inclined to strip her of State authority. This right to authoritative speech, it was maintained, the Church always had, but had neglected to appeal to it in proportion as her maintenance had been secured by the law of the land. The concluding words of *Tract 1* are worthy of note as showing how serious Newman at least deemed the crisis to be.

"But, if you will not adopt my view of the subject, which I offer to you, not doubtingly, yet (I hope) respectfully, at all events, CHOOSE YOUR SIDE. To remain neuter much longer will be itself to take a part. Choose your side; since side you shortly must, with one or other party, even though you do nothing."

Thus did the trumpet give forth no uncertain sound; it was;—Assert and believe Apostolical Succession now or never, for our whole authority rests upon our having "the best title to a warrant and commission from the Apostles." (*Tract 4*)

Now, this theory of the Church has got at least one merit; it is extremely simple. It is so simple as to be comprehensible to the

meanest understanding. It is a theory by which persons who have made no attainments in learning and who possess no moral or spiritual qualities may immediately by a mechanical act, the laying on of the hands of a bishop, be promoted to the most august dignity. The destinies of the race are placed in their hands. Plainly, since the authority of the Church, that is, the clergy, is made to rest on a thing so mechanical, it would not do to make preaching, or any other exercise requiring intellectual and spiritual powers and knowledge, the way by which this authority would manifest itself to men. It was necessary, therefore, that salvation should be made to depend ordinarily on a further mechanical act or acts which all who had received episcopal ordination might without difficulty perform. Such was the administration of the Sacraments, and they could be administered by the clergy and by them alone. Without episcopal ordination, coming down in unbroken succession from the Apostles, the Sacraments were not merely irregular, but devoid of all efficacy. Accordingly Keble in *Tract 4* says that unless the clergy can make good their claim to Apostolical Succession "we (I quote the *Tract*) cannot be sure that our hands convey the Sacrifice; we cannot be sure that souls worthily prepared, receiving the bread which we break, and the cup of blessing which we bless, are partakers of the Body and Blood of Christ." And again, in the same *Tract*, the Anglican Church is "the only Church in this realm which has a right to be quite sure that she has the Lord's Body to give to His people;" while the efficacy of the Sacraments is "independent of the personal character of the administrator." (*Tract 11*)

This is all, as I have said, extremely simple. It would be appalling if it were equally true. We can understand men placed as the Tractarians were putting forward these claims in all sincerity, though with a boldness amounting to rashness, when they found the Church and, as they believed, the religious life of England endangered. We can understand, too, how the clergy would gradually come to hear these things gladly. It did not necessarily imply that they were unspiritual men who would save others *opere operato* and so save themselves a world of trouble and anxiety. Newman, Keble, and the rest were a living protest against such a supposition. The marvel is that such a view of the Church should have gained so wide a currency, and should have held its ground in the light of a searching criticism, both historical and theological. But the teaching of the *Tracts* brought out once more

the Anglican Church as a clearly defined institution with a corporate unity, and claimed for it a divine source of life independent of every worldly power. Many of the *Tracts* aimed at producing a greater activity and a fuller life in the Church, while magazines were started, poems were written and publications of various other kinds were undertaken to bring back the Anglican Church to what was believed to be the position of the Church in the fourth and fifth centuries. The enthusiasm of a revived Church life seemed to carry everything before it. "The movement swept over the Church like a deluge, and the tops of what a little before stood out like mountains in religious thought were covered."

No one, not even the bitterest opponent of Sacerdotalism, (provided he be one who rejoices to see spiritual life springing up anywhere,) will deny that the movement thus inaugurated has brought to the Anglican Church a period of rejuvenescence. But we need not on that account shut our eyes to the presumption and historical shiftiness of the doctrine of the Church promulgated by the Tractarians. It is plain that if the spiritual authority and power of the Church be due to an Apostolical Succession dependent upon a mechanical act, the spiritual genealogy of the clergy as thus defined must be established beyond all manner of dispute. The proof would need to be of the clearest kind, and from the very nature of the case such proof is impossible. The probability of such an unbroken succession is all the other way. But, if it be maintained that the mysterious grace, dependent on so outward an act, has been lost at one time and regained at another by the Anglican Church, where, we would ask, was the Church during the seasons that this grace was absent? The continuity of Anglicanism at least along this thread is broken. In any case, as Bishop Lightfoot and Professor Hatch have demonstrated, the existence of a superior order of clergy, called bishops, who alone have the right to ordain, cannot be traced back to the Apostles. Even supposing then every link in the chain to be sound enough to bear the strain this theory of the Church puts upon it, the chain itself is too short to stretch across the vast gulf of time. Let it go ever so near, if it fails to come into contact with the Apostles, it fails of its end, and here certainly "A miss is as good as a mile." But even were the chain both unbroken and long enough, surely such a theory places a presumptuous restraint upon the free Spirit of God. Who ever found in the Bible a passage which denies to God's Spirit the freedom of the wind to blow whither it listeth? to work now in this way and again in that, when He will

and where He will? Paul's apostleship was independent of the laying on of the hands of the teachers and prophets at Antioch: Amos was "no prophet—neither a prophet's son;" he had no connection officially with either contemporary or preceding prophets: Isaiah was consecrated to the prophetic office in a vision. To claim as the Tractarians did, and as many of the Anglican clergy still do, that the personal energising, quickening power of God's Spirit is constrained to flow in the channel of the English Church alone, is mildly described when it is called presumption. It is as if Benjamin Franklin, when he had conveyed the lightning down the kite-string into a jar, had believed that he was able to produce all future thunderstorms, and that that particular string, or kite-strings generally, were the only means of bringing down the electric fluid.

JAMES M. RUSSELL.

DRAVIDIAN AND SANSKRIT INSCRIPTIONS.

III.

TRADITION has it that, in ancient times, that part of the North Arcot District in which the modern town of Arcot is situated, contained six forests (*āru-kādu*), and that one of the Chōla kings built a temple in each of them and dedicated it to the ascetic who was doing penance there. These rishis were Viśvāmitra, Gautama, Vālmiki, Agastya, Vasishtha and Bharadvāja. It is also added that the same or another Chōla king built a seventh temple and dedicated it to Ātreya-Mahārshi. Of these seven, the temples dedicated to Gautama and Viśvāmitra were situated within the limits of the village of Kāre. The Muhammadans utterly destroyed the former, and left but little of the latter when the Nowlakh Tope was laid out. The one dedicated to Vālmiki is situated in Vishāram and is at present devoid of any inscriptions. The temple of Agastyaśvara is situated at Vannivedu on the Palar, a mile south of Wallajapet; but as it has been recently rebuilt, any inscriptions that might have been found on its walls are now buried in oblivion. One of the Bāna inscriptions recently found at Tiruvallam mentions Vannivedu and thus establishes the existence of the village from early times. The temple at Veppūr, which is dedicated to Vasishtha contains a few Vijayanagara and Udaiyar inscriptions, some of which mention the name of the god. The shrine dedicated to Ātreya-Mahārshi and situated in the bed of the Palar near Gudu-

mallûr is built of fine green stones, but cannot boast of any inscriptions. According to the District Manual the temple dedicated to Bhāradvājaśvara is situated in the village of Pūṅgādu. The Palar anicut near which this temple is situated is now called after the village of Puduppādi, and I was told by friends at Arcot that the Bhāradvājaśrama, as the temple is otherwise called, belonged to the village of Puduppādi. From what follows it will be clear that Puduppādi, and not Pūṅgādu, was the place to which the temple originally belonged. It is worthy of note that all these six villages are situated on the Palar, which is the chief river of the North Arcot District. This fact gives a sufficiently rational explanation, apart from traditional accounts, of the circumstances that might have led to the choice of these villages for the construction of temples.

The architecture of the Bhāradvājaśrama differs from that of other temples which I have been able to visit in Southern India in that the outline of the garbhagriha is not rectangular but more or less circular. The walls of the temple contain several inscriptions. Some of them are almost obliterated, and one, which is perhaps the oldest of them, is partly below the floor, so that it would be necessary to remove a considerable quantity of earth before it would be possible to make a complete copy of it. This last inscription is dated in the third year of Ko-Parakesarivarman, alias Adhirājendra-deva, the conventional description of whose reign corresponds, though not wholly, with that of a king of the same name found in an inscription of the Tiruvallam temple. The situation of the village close to which the Bhāradvājaśrama stands is thus described in the inscription :—Jayankonda-Śoramandalattupperumbānappādi-karai-vaṭṭitirukkāmakkottappuram Puduppādi. The expression Perumbānappādikkaraivari occurs in several Tiruvallam inscriptions; and in an inscription from Tirumalai published by Dr. Hultzsch. Perumbānappādi means "the large town (or village) belonging to the Bāṇas," a dynasty of kings whose sway over a portion of the present North Arcot District has been amply testified to by the Tiruvallam inscriptions. Kāmakkottam occurs as Kāmakkottam in a Melpādi inscription.

The inscription of Adhirājendra-deva mentions the river Palar (Pālāru) and refers to an inundation of that river making encroachments on the lands of Puduppādi. Another inscription of the Bhāradvājaśrama is dated in the sixth year of Vikrama-Śora-deva. As I have remarked in a previous number of this magazine, this name occurs in many inscriptions containing a conventional de-

scription of the reign of the king. The present inscription contains no such description and consequently it is impossible to identify this Vikrama-Śora-deva with the Vikrama Chola of other inscriptions. The village of Puduppādi is here described as Tirukkāmakkottappuram Puduppādi, and the god is called Kurāṅgūtti-Mahādeva. According to the Periyapurāṇam the great Tiruāṇasambandar visited among other places Kurāṅganimuttam. As Tiruvegamam and Tiruvallam are mentioned as having been visited by that devotee immediately after leaving Kurāṅganimuttam, this last place could not have been very far from Conjeeveram. If more definite and precise information can be obtained about the situation of the place visited by Tiruāṇasambandar, it may be possible to ascertain if its name had anything to do with Kurāṅgūtti-Mahādeva which occurs in this inscription of Vikrama-Śora-deva.

IV.—A Chola inscription from Tirukkarukkunram.

Tirukkarukkunram or Pakshithirham (as it is sometimes called) is a large village in the Chingleput District, on the road from Chingleput to Sadras, about half way between the sea coast and the former town. Its importance as a place of pilgrimage is too well known to call for any remarks from a casual visitor. The fine tall gopuras of the temple attract the attention of the traveller on the road, which passes close to the village. The objects of archaeological interest are:—(1) the temple on the hill which must originally have borne the name Tirukkarukkunram, "the sacred hill of the kites," now applied also to the village situated close to it; and (2) the temple in the village itself. The short time at my disposal as well as the manner in which I was treated by the authorities did not permit me to visit the hill, and consequently my remarks are confined to the temple situated in the village close to a tank, the water of which does not speak very highly of the sanitary arrangements of the village.

The architecture of this temple calls for a few remarks. The garbhagriha and another structure, which is close to it and is now used as Tiruvābharanakottādi (i.e., the room in which the temple jewels are kept), resemble in their outline that of the Bhāradvājaśrama at Puduppādi. The shrine of the goddess, which is probably not so old, does not differ much from similar structures which belong to about the same period. The walls of these structures as well as those of the prakāra are filled with inscriptions, most of which are in good preservation. These records belong to the Chola, the Pāṇḍya, the

Vijayanagara, and other dynasties. There are also inscriptions of the following kings to be found on the walls:—Rājanārāyaṇa Śambavarāya; Viruppaṇa Uḍaiyar, son of Ariyaṇa Uḍaiyar; Viradevarāya Uḍaiyar; and Śrī Vira-Bokkana Uḍaiyar.

As I was entering the names of these kings in my note book some of the temple servants collected round me and asked me why I was copying the inscriptions of 'their' temple. I did not attempt to answer their questions as I thought I would, by doing so, only waste my time and not succeed in convincing them of the disinterestedness of my motives in copying inscriptions. My reticence brought about quite unexpected results. The dharmakarta of the temple, a good type of his class, made his appearance, and asked me to produce the order authorizing me to copy the inscriptions of the temple. Until then I did not know that I had to go armed with an order for copying inscriptions. Later on in the day came the local 'preserver of the peace' in the person of the head-constable, who asked similar questions and declared in language, which I must confess was not very complimentary, that a riot would ensue if I insisted in copying the inscriptions. Fortunately, before the belted knight could arrive with his minions, followed, of course, by the dharmakarta (who, I was told, had been dismissed, or at least suspended), I had copied three of the most important inscriptions and compared them to my satisfaction. I was comparing my copy with the original of an inscription of Ko-Parakesarivarman, alias Uḍaiyār Śrī Rājendra-deva, when these notorious enemies of science made their appearance. One of them, whose black countenance I shall never forget, moved up to me at the instigation, or at least with the connivance, of the head-constable, and standing with his back against the stone on which the inscription, which I was comparing, was engraved (thus almost completely hiding it from my view), exclaimed: "What! The gentleman (meaning, of course, the head-constable) says you ought not to copy and you insist on doing so!" I then gave up the attempt altogether with feelings which can be better imagined than described. I have considered it my duty to give a brief description of this very painful and unpleasant experience because it illustrates the hopeless ignorance of the people living in villages, and the manner in which dharmakartas and other authorities exercise the power vested in them; and particularly in this connection, because this incident, which is not unlike that connected with the Tirupati temple, the Mahant of which, now an illustrious prisoner, refused to allow a Brahman to look at the inscrip-

tions of the interior parts of the temple, shows how the epigraphist very often finds obstructions thrown in his way where he might naturally expect cordial help.

Returning to the inscriptions of the temple, we find that the place is called Tirukkarukkuṇṇam in the old ones as well as in those of comparatively recent date. The later inscriptions add another name of the village, viz., Ulagaṇḍa-Śorapuram. In none of them, however, is the name Pakshiratham found. The name Tirukkarukkuṇṇam occurs in the hymns of Sundaramūrti-Nāyanār and Nānasaṁbandar as well as in Māṇikyavāsagar's *Tiruvāṣagam*. The god is called Tirukkarukkuṇṇattu Śrī-Mūlasthānattu Perumāṇḍigal in two of the oldest inscriptions; Ulagaṇḍa-Śorapurattu Śrī-Mūlasthānattu Uḍaiyār Deśaviṇḍaṅgadevar, in an inscription of the sixteenth year of Ko-Parakesarivarman, alias Uḍaiyār Śrī-Rājendra-Śoradeva; Ulagaṇḍa-Śorapurattu Śrī-Mūlasthānamuḍaiya Mahādeva in an inscription of the fifth year of Ko-Parakesarivarman, alias Uḍaiyār Śrī-Rājendra-deva; and Uḍaiyār Tirukkarukkuṇṇarāmuḍaiya-nāyanār in one of the later inscriptions. All these names, which were applied to the god at different periods, have been quoted to illustrate the manner in which changes take place in the names of temples.

I take advantage of this opportunity to explain a few words which are of frequent occurrence in the Tamil Periyapurāṇam but whose derivation is by no means quite clear. In some of the hymns sung at Tiruvārūr Tirunāvukkaraiyar addresses the deity at the temple as Tirumūlattāṇam. The word mūlattāṇam is not found in any of the Tamil dictionaries that I have been able to consult. In one of the inscriptions found on the walls of the Tiruvalur temple this temple is called Śrīyārūrādhipasya Mūlavasati in the Sanskrit portion and Tiruvārūr Uḍaiyār Śrī-Mūlattāṇamuḍaiyār Koyil in the Tamil portion. Consequently the words mūlattāṇam, mūlavasati and mūlattāṇam are synonymous. In fact, the word mūlattāṇam is derived from the Sanskrit mūlasthāna. The word mūlattāṇam is in Tamil used for the room in which the image of the principal deity of a temple is kept and worshipped. Virattāṇam or Virattam (the two terms are synonymous) occurs as the name of a temple in each of the following places:—Tiruvadigai, Tirukkeḍilam, Tirukkaṇḍiyūr, Tiruvirkūḍi, Tirukkaḍavūr, Tirukkovalūr and Tiruppariyalūr. Neither Virattam nor Virattāṇam is found in Winslow's Dictionary. The *Dictionnaire Tamoul-Français* gives the same meaning for Virattāṇam as Winslow's and a native dictionary

give for Virattānam. For Virattānam the French dictionary gives 'name of a place dedicated to Śiva'. According to the native dictionary Virattānam and Virattānam are both names of sacred places. The first of these is said to be dedicated to Śiva, but of the second nothing is said as to whom it is dedicated. Just as the word *mūlattānam* comes from *mūlasthāna*, *virattānam* is derived from the Sanskrit *virasthāna*. According to Sir Monier Williams *virasthāna* means 'a particular posture (practised by ascetics)'. As the name of a temple it may be referred either to 'the posture of the yogi' or to 'a kind of dance'. It is thus possible to give an explanation of the name Virattēśvara which is even now used for the god at Kaṇḍiyūr in the Tanjore District.

The ancient geography of Tirukkarukkuṇṇam next deserves attention. According to older inscriptions the village was situated in Tanḱūru, which formed part of Kaḷattūr-kottam. In an inscription of Rājendra-Chōladeva the same description of the situation of the village is given, but here Kaḷattūr-kottam is said to have been a part of Jayankonda-Śora-maṇḍalam. In an inscription of Rājendra-deva the village is described as follows:—Jayankonda-Śora-maṇḍalattu Kaḷattūr-kottattu Kaḷattūr-nāṭṭutankūrruttevadānattirukkarukkuṇṇam, and Jayankonda Śora-maṇḍalattu Kaḷattūr-kottattu Tirukkarukkuṇṇam occurs in a later inscription. With Tanḱūru may be compared Tanakūru which occurs as a part of Kāḷyūr-kottam in one of the Coṇjeeveram inscriptions (Dr. Hultzsch's *South-Indian Inscriptions*, Vol. I. p. 117). Tana-kūru (or Tanḱūru) occurs also in other inscriptions found in places which could not have had anything to do with that mentioned either in the Coṇjeeveram or in the Tirukkarukkuṇṇam inscriptions. Probably it was not a proper name at all. In his *Manual of the Chingleput District* Mr. Crole gives a list of kottams with the nāḍus contained in some of them. Among the former he mentions "Kallattur-kottam—in the Chingleput Taluq." Kaḷattūr is a station on the South-Indian Railway not far from Chingleput. Kaḷattūr-nāḍu is not mentioned in Mr. Crole's list of the nāḍus contained in Kaḷattūr-kottam. Jayankonda-Śora-maṇḍalam is an expression which occurs very often in South-Indian inscriptions and seems to have denoted a very large extent of country. But the exact meaning and origin of the term have not been found. In the large Leyden grant, which was issued by Madurāntaka (the son of Ko-Rājakesarivarman, alias Rājārājadeva), Kāñchipuram is said to have belonged to Jayankonda-Śora-maṇḍalam. An inscription dated in the fourteenth year of Rājārājadeva and found at Melpāḍi in the

North Arcot District, does not mention Jayankonda-Śora-maṇḍalam in describing the situation of the village, while three inscriptions of the same king found in the same village but dated in the twenty-ninth year of his reign, mention it. Inscriptions of the seventh, sixteenth, and twentieth years of the same king do not refer to it in describing the situations of villages. A Tiruvallam inscription of the third year of Ko-Parakesarivarman, alias Śrī-Rājendra-Chōladeva, refers to Jayankonda-Śora-maṇḍalam, and two Tirumalai inscriptions of the same king (Dr. Hultzsch's *South-Indian Inscriptions*, pp. 98 and 100) dated in the twelfth year mention it. In later inscriptions the name occurs very often. Jayankonda-Śoravaṇaṇḍu occurs in the Leyden grant, which is dated during the reign of Ko-Rājakesarivarman, alias Chakravartigaḷ Śrī-Kulottuṅga-Śoradeva. Jayankonda-Śora-Brahmā-rāyaṇ occurs as the name of a man in some later inscriptions (*South-Indian Inscriptions*, Vol. I. pp. 102 and 138). The Senāpati (i.e., the commander of the army) of the Chōla king Rājārājadeva is called Mummaḍi (for Mummudi, 'the three crowns', i.e., the Chera, the Chōla and the Pāṇḍya crowns) Śora-Brahma-mārāyaṇ. From inscriptions we learn that Mummudi-Śora was one of the names of Rājārājadeva. The analogy which this Senāpati's name furnishes, combined with the fact that in inscriptions, provinces, districts, villages, and even men are called after the names of kings, renders it very probable that in Jayankonda-Śora-Brahmā-rāyaṇ, Jayankonda-Śora must have been the name of a man. Gaṅgaikonda-Śorapuram, a well known village in the Trichinopoly District, is admittedly called after a certain Chōla king, Gaṅgaikonda-Śora. Similarly, Jayaṅkonda-Śorapuram, another well known village in the same district and Jayankonda-Śoranallūr which occurs in the Tirupparankuṇṇam inscription of Śundra-Pāṇḍya-deva, must have derived their names from another king who was called Jayankonda-Śora. As the name Jayankonda-Śora-maṇḍalam has not been found to occur in any inscription of date prior to the twenty-ninth year of the Chōla king Ko-Rājakesarivarman, alias Rājārājadeva, it may be assumed that Jayankonda-Śora was not a name borne by any of the predecessors of that king. And as it occurs first in inscriptions of the twenty-ninth year of his reign it is very probable that the name Jayankonda-Śora was assumed by Rājārājadeva towards the end of his reign. In fact Rājārāja is itself a name which the king received late in life. Some of his other names are:—Śora-Arnamōri, Rājāśraya, Mummudi-Śora, Śivapādaśekhara, and Nityavinoda. If further discoveries should confirm the above

remarks, it may be established that Jayankonda-Soramaṇḍalam was a province called after the Chola king Rājārāja who was also called Jayankonda-Sora.

One of the three inscriptions which I succeeded in copying at Tirukkarukkunram is that of which the text is given below. It is dated in the twenty-seventh year of Ko-Rājakesarivarman, and records the renewal of a grant which had been made by Skandasishyan and protected by Vātāpi-konda Narasiṅkappottariyar. Here Skandasishyan very probably stands for Skandavarman, a name borne by more than one of the Pallava kings. It is only among the earlier kings, however, that this name seems to have been common. In the short genealogy of these kings published in Mr. Fleet's *Kanarese Dynasties of the Bombay Presidency*, three kings with the name Skandavarman are mentioned, and two are mentioned in Mr. Foulkes' grant of Nandivarmā, in which the second Skandavarman, who was the father of the donor, is thus described:—"whose abundant righteousness was increased by his gifts of good kine, gold, land, and other gifts." The fact that Nandivarmā's grant was issued from the city of Kāñchīpura gives some clue as to the situation of his dominions. If we suppose as we may reasonably do, that the capital of Nandivarmā's father was Kāñchīpuram, and if it can be established that there was no later Skandavarman among the early kings of the dynasty, there is nothing very improbable in the suggestion that it was perhaps the second Skandavarman who made the grant referred to in the present inscription, as Tirukkarukkunram must have been situated in his dominions. The identification of the other king mentioned in this inscription is not attended with such difficulties. In the grant of Nandivarmā Pallavamalla, published by the Rev. T. Foulkes, there are two Narasiṅhavarmans mentioned as the ancestors of the donor. The first of them is described as "the equal of Agastya, the crusher of Vātāpi, who frequently conquered Vallabharāja at Pariyāla, Maṇimāṅgala, Śūramāra, and other places." In the Kūram copper-plate grant of the Pallava king Paramēśvaravarman, published by Dr. Hultzsch, a Narasiṅhavarmā is described "who wrote the (three) syllables of (the word) vijaya (i.e., victory), as on a plate, on Pulakeśin's back, which was caused to be visible (i.e., whom he had caused to turn his back) in the battles of Pariyāla, Maṇimāṅgala, Śūramāra, &c., and who destroyed (the city of) Vātāpi, just as the pitcher-born (Agastya) (the demon) Vātāpi." In the present inscription the epithet applied to

ottariyar is Vātāpi-konda, 'who took Vātāpi'. There is no doubt as to the identity of the Vātāpi-konda pottariyar with the first Narasiṅhavarmā mentioned in the grant and the Narasiṅhavarmā of the Kūram grant. As we do not possess sufficient data for the identification of the king in whose reign the present inscription was issued, it is hardly any doubt that Ko-Rājakesarivarman was a Chola. The name almost proves it. According to the large Leyden plates the names Rājakesari and Parakesari were borne by the Chola kings alternately. That the Rājakesarivarman, in the twenty-seventh year of whose reign the present grant was issued, must have been one of the early Chola kings is established by the characters in which the inscription is engraved, which very closely resemble those employed in the Tamil portion of the Kūram copper plate grant of the Pallava king Paramēśvaravarman. In some respects this inscription is more archaic than the Kūram grant. Though it is a short one consisting of nine lines, the virāṇa, which is ordinarily known as the pulli in Tamil is marked in no less than thirty cases. I feel almost certain that a larger number of them had been marked by the engraver, but as the stone is worn away in some parts several have probably disappeared or become almost imperceptible. In the Tamil portion of the copper-plate grant of Paramēśvaravarman the dot or pulli which corresponds to the Nāgarī virāṇa, is marked in combination with seven letters of the Tamil alphabet. In the inscription of Madirakonda Ko-Parakesarivarman, published on p. 113 of Dr. Hultzsch's *South-Indian Inscriptions*, the pulli occurs five times. In the inscription of Nandipottariyar, published in a previous number of this magazine, the pulli occurs not less than six times. In all these other inscriptions it is indicated by a short vertical stroke placed over the letter. But in the present one it is denoted by a peculiar crooked line which is not always uniform in its course, but which may be said to possess a very slight resemblance to the crooked line attached to consonants by their side denote to their length in the oldest inscriptions of the Kailāsanātha Temple at Conjeevaram. The upper horizontal strokes of the characters in which they occur are suggested by very slight curves opening upwards, which remind of similar curves occurring in the inscriptions of the Pallava kings Rājasiṅha and Mahendravarmā found at Conjeevaram. From the palaeography one must conclude that this is one of the earliest Tamil inscriptions yet discovered. Consequently it is clear

that, if Rājakesarivarman was a Chōla king, one of the ancestors of Parāntaka I., also called Ko-Parakesarivarman. The original authorities available for this portion of the Chōla history mention only immediate ancestors of Parāntaka I., viz., Āditya and . . . Of these the former must have been called Rājakesarivarman if the statement made in the latter Parakesarivarman grant is correct. But Āditya was the father of Parān and it is not likely that there existed such radical difference between the characters in which the inscriptions of the father and the son were written and the time that must have elapsed between the twenty-seventh year of the reign of Rājakesarivarman and the fifteenth year of that of his son could not have been very long. But as I have already remarked, palaeography is an extremely unsafe guide in determining even the approximate dates of South Indian inscriptions, and the only inference that can be drawn from palaeography in the present case is that Rājakesarivarman must have been one of the ancestors of Parāntaka I. Again, the contents of the inscription do not furnish any data with the aid of which the approximate date of the king can be guessed at. Rājakesarivarman renewed, at the request of a certain Puttan (i.e., Buddha), son of Guṇavan, a grant which had been made by Skandavarman and protected by Narasimharvarman I., both of whom are spoken of as "former kings" (pūrvarājakkal). No details are given about the grant made by Skandavarman. The circumstances that led to the petition (vinnappam) of Puttan for a renewal of the grant are not known. Does it mean that Rājakesarivarman was a conqueror of the Pallava dominions and that consequently Puttan was obliged to request him for the renewal of a grant which had been made by a Pallava king?

Text.

- [1] Svasti Śrī. Kovirājakesariparmmakku yāṇḍu i-
- [2] rupatterāvadū Kalaitūrkkoṭṭattuttanḱūrru-
- [3] tūrnkkarakkūrrattu Śrī-Mūlasthānattupperumāṇi-
- [4] diḡalukku iraiyiliyāga Skanda[śi]tshyan kuḍuttan
- [5] [l a]ppaḍiye Vātāpikonda Naraśimkappot-
- [6] taraiyarum apparise rakshittamaiyil anduraiya-

* This letter has been put in brackets as in the original the symbol for it is different from the symbol used to denote the same letter elsewhere in the inscription.
† The engraver had originally put in a ya below this letter and then partly cut it.

138

- [7] a Rāṇṇa magan Puttan vinnappattināi pūrvva-
- [8] rājakkal vaitapadiye vaitamirājako[śi]ttripa-
- [9] nūmanen. Idharannam rakshittāi aḡi en maḡi mōḡa |||—

Translation.

Hail! Prosperity! In the twenty-seventh year of the reign of Ko-Rājakesarivarman, Whence Skandabishyan had given (some land) free from taxes to Śrī-Mūlasthānattupperumāḡiḡal (i.e., the feet of the god of the sacred Mūlasthāna) of Tūrnkkarakkūrran in Tāṇḱiṇa (a subdivision) of Kalaitūrkkoṭṭam, (and) accordingly Vātāpikonda-Naraśimkappottaraiyar maintained (the grant) in that manner, I, Rājakesarivarman, at the request of Puttan, the son of Guṇavan, (and) lord of the adjoining shore, preserved (the grant) as former kings had kept it. The feet of one who protects this charity shall be on my head!

V. VENKATYA.

A TAMIL ASCETIC'S SONG.

By PITTAKATTA PILLAI.

THE ASCETIC'S EQUIPMENT. *FOURTEEN* have I as garment,
Street pial as my bed,
Pure water doth refresh me,
My tender leaves (I) eat.
Besides, I have to guide me
While in this world I hide,
The holy name of Śrīa,
Who on the bull doth ride;
And if the moon's north horn be raised,
If low the south horn fall,
To me it matters nothing,
I want for nought at all.

THE BIRD'S-
EYE VIEW
OF THE
COUNTRY.

O Tīravāḡakkōḡu
My home is; do not fear,
Good heart of mine; the country folk
Give all I ask, while here;
The beggar's share God gave me
Is never empty, ho!

* The engraver had first written jaṇai then corrected only the bottom of the letter leaving the top as it stood.

It filleth, ever filleth,
With what good men bestow;
And when my wealth I reckon,
In all the world around,
Not even one man mine equal
Can anywhere be found.

REDUCES HIS
IMPIETY AND
SIN.

The Lord you did not follow,
You never sought Him sore;
You worshipped not His flowery feet,
By doubt beclouded o'er;
When came deluding Maṣa,
And love-shafts struck you too,
O heart of mine, what suffering!
There is no fool like you.

REMOANS HIS
WEAKNESS
AND
INSTABILITY.

One thing my hand performeth;
From that my eye doth stray;
My mind beholds another;
Deceit my tongue doth say;
My body, frail and strengthless,
Leans not on Thee; my ear,
To alien voices listening,
Refuses Thine to hear.
If, other things desiring,
To Thee I worship give,
O Thou, the sin-remover,
How can'st Thou it receive?

MAN KNOWS
GOD, BUT
WILL NOT
WORSHIP HIM.

Though stands the Lord before you,
Though you have eyes to see;
And mind which can perceive Him,
And thereby melted be;
Though tongue you have to praise Him,
And ear His voice to hear;
And leaves for His adorning,
With mantras to draw near;
Yet to the earth you wander,
To eat the dust you go;
Alas, poor human nature
You will be ruined so.

GOD DWELLS IN
MAN BUT NOT
IN IDOLS.

"In words, the Lord He dwellèth,
Beyond all words is He;
In Veda; in the spotless heaven;
In darkness he will be;"
Believing thus, who seek Him
Unto their hearts He'll come;
In them, yea, all His lovers,
The Lord will make His home.
Whose eye is in His forehead,
Our Lord, will He reside
Within a stone, in copper?
Nay; there he'll not abide.

THE LORD IS
TO BE
WORSHIPPED
NOW.

O heart of mine, this body
Is Karma's sum, they say;
And when its time is ended
A moment 'twill not stay;
The Lord's foot thou must worship,
Aye to His lovers cleave,
Forsaking who forsake Him,
And His path never leave.
'Mong kinsmen, then, mine equal
Not one shall I perceive.

HOW HE
BECAME AN
ASCETIC.

O Siva tore his garment;
A needle coarse he seized,
And placed within the piece he tore,
And in the hand was pleased
Of my fair wife, to give it,
From her seductive love
That I for ever sundered,
Might seek the things above.

A PLEDGE THAT
GOD WOULD
AID HIM.

When by fair bosom tempted,
When joy of love doth call,
And other things allure me,
How shall I conquer all?
Ah! for the Karma which I did,
In lives long past and gone;
Into my heart, the spotless King
Hath come—abides alone.

That he my fears would all remove,
This pledge, he did bestow,
An eyeless needle in my hand
He gave long time ago.

EXHORTS
HIMSELF TO
WORSHIP
GOD.

Of Anamalai's powerful Lord
The flowery feet aye praise,
O heart of mine. Earth's riches are
Of evil full always;
The treasure which men seek and hide,
No profit can bestow;
Not even an eyeless needle
With them at last will go.

ALL MUST BE
RENOUNCED
AT LAST.

The love of land, wealth, woman,
Must all be cast away;
Have you ne'er heard the Guru
Such Vedic teaching say?
This done, to you light cometh,
Like sun, moon, bright alway;
And not an eyeless needle
Cicaves to you in death's day.

EVEN WIFE AND
CHILDREN
ART
TENDERED BY
DEATH.

Wife, children, wealth, and comfort,
Man follow to the gate;
Friends follow to the burning ground,
Where he doth meet his fate.
Then forth alone he goeth,
The good which he hath done,
Though small as seed, goes with him,
And heaven, I swear, is won.

BUT THE GOOD
AND EVIL OF
MAN'S LIFE
ARISE WITH
HIM FOR
EVER.

When dead, man's wealth and substance,
Will in his house remain;
Far as the street, the tender-eyed
Women will go in pain;
And children to the burning ground,
With hand on head in woe.
But with him good and ill he wrought
Hide—for ever go.

THE ASCETIC
WRESTLES
WITH
DEPRESSION.

O rags there are to shield me
From biting cold: if come
Daily, the pangs of hunger,
There's rice in every home;
And, did I wish, fair women
Would love, and make me glad;
O heart, why art thou wounded,
Why in the world be sad?

A topc there is, and river,
And street both broad and fair;
And sacred ashes, kovanam,
There are for me to wear;
O heart, aye wandering, changing,
Each house will food supply,
For thee is every comfort;
Go, sleep—let rest come nigh.

From cold and heat to shield me,
Some garment near will be;
And everywhere, street pial
A bed will furnish me;
And, if I suffer hunger,
My God is sure to give;
O heart of mine, bethink thee,
Free from all want I live.

In cattle, calves, and children,
All joy doth soon decay,
This have we learned already;
Now, heart, hear what I say;
A bagging shell, a tattered cloth,
The letters live* to say,
Are ours, and from God's servants,
We help shall win alway.

No other yogam need they,
Who have relinquished,
The spell of Maya's city,

* Na-ma-si-na-ga, the letters of Siva's name.

பா. 3-10,005-4
வெக்காப்பகம்
(சிக்ஷம்)
ஏடுகளுக்கான
யாளரின் பெயர்
டுகள் பற்றிய விவரம்
நாள்
+ Bullic C
4.3.5
கையாளர் பதவி
பெறும்
புதுவது

TRUE
YOGAM.

And all its sufferings fled ;
By love of the Eternal
To earth they are not bound ;
Though bathing, eating, sleeping,
Like others, they are found.

HE EXHORTS TO
FAITH IN
GOD; TO PITY
AND LOVE FOR
THE RIGHT.

Think : God is One. One only ;
And riches nought at all ;
Have pity for the hungry ;
And excellent, aye call
Good actions, friendship. Move not
From the mean which is true.
What God appoints will happen,
O heart, I say to you.

HE RIDES
TRUST
NAT-[†]

With strong desire True Guru's feet
Aye trust ; as puppet* be ;
Count body vile, and friends who press,
As market crowd to thee ;
For all prosperity of earth
Will vanish, as doth flow
The water from a fallen pot ;
O heart, this must thou know.

HIS VIEW OF
THE
CONTINGENCY
OF SIN.

By me nought is accomplished ;
Thou doest every thing,
O God. This have I come to know.
In this life did not spring
My sin. By me in former birth
The evil done, I trow,
Is that which here hath followed me,
Is that which burneth now.

THE SATHURU
CAME TO
DELIVER HIM.

The feet of Him I worship,
In holy garb arrayed ;
Who came and sought me in the way,
For alms who gently prayed ;†
Me, tossed in troubled sea of births,
Hoping the shore to see,
A living embryo ; came He not
Full form to give to me ?

* i.e., passive in God's hands. † A theophany.

FOR HIM HE HAS
RELINQUISHED
ALL.

This world I have relinquished ;
For actions twain*, ne'er sigh ;
The wicked, and their counsels
I heed not, nor come nigh ;
The blessed state I've seized ; and joy,
And pain now ended are,
The heavenly one has come to me
Beyond four Veds afar.

HIS
EXPERIENCE
OF A TIME OF
ECSTASY.

From the eight Yoga stages,
And body's every nook ;
And the soul's five conditions,†
In the expanse I took
A wonder seeing journey ;
Swallowed by bliss divine
Quaffed nectar, white and moon-like,
That gladness might be mine.

MAN'S BODY IS
VILE. WHY
CHERISH IT ?

The fire says that this body,
Fetid, to it shall come ;
'Ours,' say the worms ; earth answers,
'I am its rightful home ;'
And jackal, kite, and wild-dog,
Each say to them 'twill fall ;
To me, who fondly cherished it,
There comes no gain at all.

HEAVENLY
THINGS ARE
BEST.

In rajah's street the rajah rules
His soldiers, four times nine,†
His laws enforce ; the country
Doth to his will incline ;
All good things from earth's kitchen
As food, are nought to me ;
Sad, sad to think how many years
I've spent in vanity.

ONLY GOD'S
LOVE LEFT,
BUT THAT IS
ENOUGH.

'A corpse ;' in scorn she called me ;
My mother, who me bore ;
'Go !' said my wife, with wailing,
Whom with gold I bought before ;

* i.e., good or evil.

† avastai.

† He refers to the thirty-six primary *tatvas*, viz., the *Atma tatvas*, the *Vittiyatvas*, and the *Siva tatvas*.

CHRISTIAN COLLEGE MAGAZINE.

My sons went round my pyre, and broke
The pots—sons born in vain;
Lord, whose I am, to me no love
Save Thy love doth remain.

THE ASCETIC'S
STATE IS
WEALTH.

The unstained teeth, old garments
And guileless, patient mind;
Scant fare; street pial or hard ground,
On which a bed we find;
The shell for begging, eating,
The Lord's great Vedas say,
Are riches—all men know it—
That will not pass away.

HE CENSURES
THE AVERAGE
PANDARAM.

The Brightness which up-springeth,
And One is everywhere,
By fools is tied up, and beneath
Their armpits placed with care;
But in their minds receiving
No ray of this One light;
Such sinners go, proclaiming
That daylight is but night.

HE DESCRIBES
HIS OWN
PRACTICE.

As prayer, the good five letters
I tell when I am glad,
The holy ashes smearing,
'Mong refuse to be had;
A dirty cloth to cover me,
Sufficing, I can see;
I beg from men of every caste;
No wall is there to me.

AND HIS FOLLY.

O heart, the coming anguish,
Doth cause you present pain;
With good men never joining,
No wisdom did you gain;
In madness, much you suffered;
From virtue's path did flee,
With woman sinned; O heart of mine,
There is no fool like thee.

A TAMIL ASCETIC'S SONG.

283

THE BLISS OF
PRAISING
GOD AND
SINNING NOT.

For me; when springs of action
Are dried; friends, deeds all gone;
In woman's hands ne'er falling;
When care me leaves alone,
Giving to God praise boundless,
Long as my lips can tell,
With mind subdued, not wandering,
'Tis bliss unspeakable.

THE TRUE
ASCETIC.

Like unto demon, homeless,
He goes; as corpse lies down;
As dog eats what men give him,
Wanders from town to town;
Counts women good, as mother;
His speech to all is mild;
For he who knows true wisdom,
Becometh as a child.

OF WHAT
VALUE IS THE
BODY?

My flesh, a feast for vultures,
A home of worms will be;
This crooked body, Brahma gave,
Worthless; when dead we see;
The mother who once bore it,
Cares nought for it at all;
By it, to me, who wore it,
No good doth e'er befall.

THE COMFORT
OF FATALISM.

O, what's the use of weeping,
Of moaning out your pain?
And what's the use of worshipping?
If injured, why complain?
All happens as 'tis writ. Poor heart!
Don't sorrow; hush—be dumb!
For all our good and evil,
By Brahma's will doth come.

THE THOUGHT
OF HEAVEN.

No longer following rich men
To coax them, day by day;
And show as dog my hungry teeth,
And moan my life away;
O precious Lord, in banyan shade

From every trouble free,
Where Thou hast me appointed,
In heavenly bliss I'll be.

HE EXHORTS
OTHERS TO
RENUCINATION. Hear now this truth, my countrymen;—
Your bodies to subdue,
With ashes which subdued the Jain,
You have not covered you;
Nor on street pial made your bed;
Sleep, friends if you forsake,
When laughs the world, you will not heed,
His own feet yours He'll make.

ALL IS WORTH-
LESS * IF
OF
IN
CHANCE. O heart, though smearing ashes,
Though waters' depths you sound,
What profit, if you know not
How a new birth is found?
seven crores of mantras,
Vedas, Shastras stored,
What find you? In this river,
Fountaining, find no ford.

GOD MUST BE
KNOWN. In the abiding ever,
If you know the seed which came
As *Panga muleitta paian*,
Whom the proud can never claim.
The fourteen worlds who fillet, and
And ever doth reside
Within them, will approach you,
And with you aye abide.

TRUST IN HIM
SECURES AN END
OF BIRTH. O heart, the Blessedness Supreme,
As shelter ever take;
Count all beside but sleeper's dream,
Lo, this your medicine make.
Then no more birth by Brahma,
Of Vishnu's care no fear,
Nor the great lord of Kaila's
Destruction will come near.

which is and will be, the ever existing one. Tamil, dh

THE NAME OF
GOD IS MIGHTY:
THE GURU'S
GRACE.

A stick there is to beat the dog;
By begging, food I gain;
My mouth contains a mantram,
By which death shall be slain;
And should there be a demon,
Despising letters five,
The ashes will confuse him,
And leave him scarce alive.
But Guru's gracious glance, from thee,
Away all births shall drive.

VEDAS,
SHASTRAS,
YOGAM, PUJA,
PURE DECEIT.

The appointed rites; the Vedas;
The way the Shastras show;
And sacrifices, offerings,
To fathers; mantras too
For even and morn; the yoga state;
The namam which men wear,
And sandal; holy ashes,
Which they do put with care;
Yea, and in every jamam,
The puja which men do,
All this is nought but trear
Deceit which they pursue

THE ASCETIC'S
INCONSTANCY.

Though often I have tai
O heart, you would not
If ruined eye, and rest
No profit can appear.
Again—of those old pl
Why think you? The
Why cast a hook to er
Nought will you gain

HE GAVE
HIMSELF TO THE
PURSUIT OF
FIFTY.

With axe of the five
I cut, even to the ro
The senses five, dec
Prepared to yield g
And planted in me
And all weeds took
And grew therein
Which never d

REMEMBERS HIS
GRIEF AT THAT
TIME.

When mother, friends forsook me;
And wife:—Ah, day of grief!
And coldly spoke, as strangers,
Then came for my relief,
No one save lingering sickness;
Yet came he not alone,
My faithful *mat* came with him,
Their constancy I own.

AGAIN HE
TAKES COURAGE.

O when you do consider
This body is the home
Of unclean things, and countless worms
Within its pores do roam;
When burnt, a place where demons dance,
O heart, you well do know
This all men say, why think you then
Of wealth since this is so?

My g not a little;
Ye ; nor gold;
 yet fair women;
 ld I behold;
 at of Siva,
 th to win;
 my hunger,
 within.

ernal;
ayer;
one but lovers;
er
l lingam;
g free;
my thought,
na.

ag when you take
n wall,
he womb, alas,
fall,
ing

The pain which doth you fill;
The name of Siva, daily
Repeat all grief to kill.

EARTH'S GLORY
FADES.

House, children, fortune; women,
With their dark pencilled eyes;
Illusive forms of Thee on earth,
As real before us rise;
But as the days pass, nought they seem,
Gross falsehood we them own;
As dream of night or fable old,
All, all indeed are gone.

AGAIN THE
ASCETIC
RESUKES HIS
POLLY.

O heart, you did not search, nor learn
The truth from men who know
The Shastras, penances perform;
To such you did not go.
In earthly love of women
Fair armed, you fell—were drowned;
What madness this? In terror,
As demon, you are found.

GOD AND GOOD
MEN ONLY TO
BE VALUED.

Ah is there in this world
Aught good, save good men's love;
And worship, love, and friendship
Of Siva throned above?
The relatives around, and wife,
And wealth, by Brahma given,
Good men ne'er trust; as earthen pots,
On which stick falls, they're riven.

THE BODY
HINDERS
DEVOTION.

Pride's treasury; granary of wrath;
Strong palace of conceit;
Hall built of lies; wall, great and high,
Rising as sky to meet;
Growing as cocoanut tree; of lust,
The Drama; cloth all worn;
How can I worship and grow wise
With such a body born?

WORSHIP OF
GOD THE WAY
TO FINAL BLISS.

Since countless births you have obtained
Poor heart! you're wearied sore;
A recipe for endless bliss

You've asked; now ponder o'er
The Eternal One within your mind,
Who axe, and deer, and bull,
Aye holdeþ; and to win this good,
Strive heart with sorrow full.

WHY CLING TO
BODILY LIFE?

Who heeds the suffering hound? For dog
Will any midwife be?
Can demon wisdom gain? Will men
The fruit of Etti tree
Or ever seek or ever eat?
So, worthless, fitting prey
For fire this body is; what else?
Come, be not sad—now say?

WHERE TO
ABIDE?

Poor heart, the eyes have wandered
To maiden's bodice fair;
At Annamaleipangan's feet
Stay: lie for ever there.
The green and tender creeper
Who was Himalaya born,
Hath him as Lord. This do thou,
Nor fall, nor sigh, nor mourn.

THE FOLLY OF
SIN.

Foolish, yourself you know not;
To those themselves who know,
That wisdom you from them may learn
Alas! you would not go;
Your destined state you seized not,
Nor worshipped Guru true;
From dancing girls what profit!
O Leart, no fool like you.

THE ASCETIC
TRIUMPHS OVER
SIN.

Above the eyes of women,
I've climbed, I'm His alone;
The Blessed Guru's ryot;
My Shepherd, Him I own.
Come death or life, I fear not;
I have a heaven now.
No fiction this. Yet dwelling
In flesh is sad I trow.

HIS FINAL
RESOLVE.

Hewn stone, and chunam image,
And copper made to shine
With tamarind juice I never
Will praise as if divine;
This certainty I do proclaim,
As treasure this adore;
Within me are His Shining Feet—
The twain:—I WANT NO MORE.

G. MACKENZIE COBBAN.

LITERARY NOTICES.

The Jews under Roman Rule. By W. D. Morrison. London
T. Fisher Unwin, 1890.

THE latest addition to the 'Story of the Nations' Series is this volume of Mr. Morrison's. It was looked for with considerable interest as it deals with a period which embraces the most momentous event in the history of the world. Though volumes have been written on this event from the religious side, it was felt that much yet remained to be said from the standpoint of the pure historian; and the comparatively narrow field allotted to the writer gave some ground for hope that the theme might be treated in the present volume with considerable fulness and freshness.

The first half of the volume is simply a narrative dealing with the struggles of the Jews against the Syrian power, when under the Maccabees they sought, and sought successfully, to throw off the Syrian yoke, and with the more strenuous, though unsuccessful efforts to free themselves from the all embracing Roman rule. Thus far Mr. Morrison's task was a comparatively easy one, and little that is really new remained to be said. The main contention throughout the latter portion of the narrative is that "the repeated efforts of the Jews to overthrow Roman rule did not arise so much from the oppressiveness of imperial administration as from the growing supremacy of a new order of religious ideas among the Jews." Their bitter opposition, in short, was mainly promoted and guided by the zealots—the party whose watchword was "no King but God."

The most interesting passages in this portion of the work are those which trace the rise of the Pharisees and Sadducees, so important for a true understanding of the Gospel narrative, and the sketch of Pilate, the Roman procurator at the time of the trial of Christ. The former of these is dealt with more fully in a later chapter of the volume. The latter will form a suitable illustration of the author's style of treatment.

After an analysis of Pilate's character as shown by his conduct as procurator, his attitude in relation to this event is thus described:--

"All these proceedings sink into insignificance in comparison with the part played by the procurator at the trial of Jesus. The influence of Jesus at this period was fast becoming a power among the masses, and both the rabbis and the priestly aristocracy, whose system he was menacing, were anxious on religious grounds to see Him put to death. But they knew it was futile to charge Him with blasphemy before a Roman judge, who would certainly have told them, like Gallo, that he would be no judge of such matters. Still these men believed it necessary at all hazards to compass their ends; the real charge against Jesus was left in the background, an accusation of a political character was substituted for it, and at the Feast of the Pass-over—a time when the procurator always made his appearance in Jerusalem for the purpose of maintaining order—Jesus was arraigned before him as a seditious demagogue who was plotting against the authority of Rome. Pilate, however, was well aware from his previous experience of Jesus' accusers, that they would regard any movement hostile to Rome as a virtue and not as a crime, and he no doubt listened to their evidence with the utmost scepticism. In fact, all the proceedings of that fatal day conclusively show that Pilate was convinced of Jesus' innocence. Why the procurator did not immediately release him is incomprehensible. His conduct in pronouncing a sentence of condemnation against one whom he knew to be guiltless cannot be accounted for on the ground of Pilate's deference to Jewish feeling, for the whole period of his procuratorship clearly shows that he paid no regard to it whatever. It is not, therefore, likely that he would do so in this instance alone. Neither can it easily be explained on the principle that he feared the representations the Jews would make against him to Tiberius. He was not the man to quail before such threats. In short, his condemnation of Jesus appears to have been pronounced in a moment of inconceivable weakness, when the ordinary motives which influence and control human judgment were in abeyance. This, however, does not lessen his responsibility for the crime—in reality a judicial murder—the guilt of which will for ever rest on Pilate's head."

Surely there is another possible explanation of his conduct. Without paying any regard to Jewish feelings might not Pilate conceive it a stroke of policy to accede in this instance what cost the Roman power nothing?

Mr. Morrison's hardest task begins when he enters on the more complicated question of the structure of Jewish society under Roman rule. In this connection he deals with the Sanhedrin or Supreme National Council, the Temple, the Synagogue, the Law and Tradition, the Teachers of the Law, the Pharisees and Sadducees, the Essenes, the People, the Messianic Hope, and finally the Jews abroad.

Many important questions fall to be dealt with in this group of subjects. On most Mr. Morrison has read widely, and given us not merely his own opinions but probably the most authoritative so far as can be

gathered by wide reading chiefly in German fields. On these questions the book is largely and necessarily a digest, and though there is nothing in it that will materially alter present ideas, it is none the less valuable as a useful and clear presentation of present-day knowledge on these disputed points.

The last chapter is, however, somewhat disappointing. Allowance must no doubt be made for the largeness of the subject, and the small space remaining for its discussion, but even granting this, why should we not have a fuller sketch showing in greater detail the religious thought among the Jews abroad? The rapid spread of Christianity through the Roman Empire was due in large measure to the multitudes of Jews in every town of importance in the Empire, and everything that throws light on their religious thought and education, their prevalent ideas, and the means at their disposal for influencing others would be of permanent historical value. Allusion is made to this, but the subject has still to be worked out in detail, and only those who have access to original authorities can deal with it in a conclusive way. The rise of Christianity, by far the most important event in the period, is however by its very vastness put aside by Mr. Morrison, and this may account for the omission of special features that bear perhaps more particularly on this event.

It would however be ungenerous to let our last words be words of criticism or regret. The volume as a whole is marked by much study and care, and will go far to supply in convenient and intelligible form much that hitherto has had to be sought out in many volumes. For a chapter of clear instructive writing, we would refer readers to that on the Essenes, with the last words of which we conclude:—

"It is not difficult to arrive at a positive conclusion with respect to the alleged original connection between Christianity and Esseneism. On certain subjects, such as the rejection of oaths, the blessings of poverty, and the danger of riches, there is a resemblance between the teachings of Jesus and Essene doctrine. But these similarities sink into insignificance and lose almost all value when compared with the vast gulf which divides Jesus from the Essenes in matters of fundamental importance. The profound antagonism which Jesus manifested towards the Pharisees as to the nature of the Sabbath extended of necessity to the Essenes as well. The difference between Jesus and the Essenes on ceremonial cleanness is a difference of principle. Ceremonial purity was a chief corner-stone of the Essene system, it was a matter of no moment with Jesus. The only form of purity which He taught was purity of heart. The Essenes fled the world, Jesus freely mingled in it; the Essenes could only consort with members of their own order, Jesus stooped down to meet the outcast, the publican and the sinner. In Esseneism there is no trace of the proselytizing spirit so characteristic of Christianity. On the contrary, the Essenes, instead of trying to seek and to save that which was lost, appear to have been satisfied with life in a small monastic commun-

ity. As has been truly said, the agreement between Esseneism and Christianity is in details of secondary importance, the difference is one of principle."

Hand-book of Cyclonic Storms in the Bay of Bengal for the Use of Sailors. By John Eliot, M.A. Calcutta, 1890. Price Rs. 5.

WHILE the phenomena of cyclones are of interest to all who live near the Indian coast it is the sailor who is most deeply concerned with them; and it is of the utmost importance that all information likely to be of use to sailors in helping them to escape the dangers of these storms should be supplied in accessible form. The old ideas regarding cyclones were erroneous in several respects and yet we find that most sailors cling to them with a strange tenacity. The energetic labours of Meldrum at the Mauritius and Dobereck at Hongkong have not been without good results as regards navigators in the southern part of the Indian Ocean and in the China Seas and it was high time that the Indian meteorologists should make an effort to bring the results of their labours on the storms in the Bay of Bengal within the reach of navigators in these waters. In the work before us Mr. Eliot has done this very fully—perhaps too fully, for we fancy most sailors would have preferred a smaller volume dealing less with the theory and giving more briefly the general conclusions arrived at and concise rules for their guidance in cases of difficulty, like Dr. Dobereck's pamphlet on the storms in the China Seas. Be this as it may, Mr. Eliot's 'Hand-book' is a valuable contribution to Indian meteorology and will be of interest to many besides those for whom it is primarily intended. It may be looked on as a careful digest of the many publications of the Indian Meteorological Department on the same subject, by a writer who is second to none in his knowledge of these storms. The book is divided into four chapters. The first deals with the explanation of meteorological phrases and principles; the second with the phenomena of cyclones in the Bay of Bengal; the third gives an account of six typical storms; and the fourth is devoted to a brief summary, giving practical hints to sailors.

It is now fully recognised, in India at least, that what we may call the motive power of cyclones is derived from the heat liberated by the condensation of the moisture which produces the torrential rainfall which is a marked feature of the storm area of all Indian cyclones. It is a fact familiar to all that it requires heat to change water into vapour, but it is less generally remembered that when vapour is condensed again into water just as much heat must be given out as was absorbed in generating the vapour. But if this be remembered it is easy to understand the enormous energy of a cyclone. When the sun shines on the sea the greater part of the heat is used up in evaporating the water, and the solar energy is stored up in the evaporated water.

146

It needs but little experience of an Indian sun to understand that the amount of energy so stored up, even in a single day, may be enormous; and yet if it were given out again over as wide an area as that in which it is produced no very marked effect would be produced. On the other hand, when the effect is concentrated over a comparatively small area the effect may be very great. Now in the case of a cyclone the average rainfall in 24 hours over the inner storm area is probably more than 10 inches, or at least 40 times as much as could be evaporated by the sun over the same area in bright weather, so that the energy available is at least 40 times that of full sunshine. Rainfall far exceeding 10 inches is common in cyclones, and as much as 35.38 inches has been known to fall in 24 hours during a small cyclone. The first result of this liberated heat is to raise the temperature of the air near where the condensation takes place, and this in its turn produces an upward air current and a reduction of the atmospheric pressure. To this area of low pressure winds tend to flow in from all sides, and this inward radial motion is, by the effect of the earth's rotation, changed into a circular, or rather, spiral motion. If now the winds thus flowing in are saturated with vapour, precipitation will continue from the ascending current, but (and this frequently occurs when the cyclone is moving over the land) if the air flowing in is fairly dry the motive power is lost, and the storm dies away.

Meteorologically the year in India is best divided into four periods:—(a) the north-east monsoon period, from the 1st of January to the middle of March, characterised by fine weather and freedom from cyclones; (b) the May transition period, from the 15th of March to the beginning of June, characterised by occasional advances of the S. W. monsoon winds in the south of the Bay, and terminating in the general advance of the monsoon; (c) the south-west monsoon period, from the 1st of June to the 15th of September, a period of general rain due to the prevalence of steady south-west winds; (d) the October transition period, from the 15th of September to the end of December, marked by the decay, retreat, and final withdrawal of the south-west current from the Bay. It will be noted that according to this division the north-east monsoon is not supposed to begin till January, and there can be no doubt that this is the correct view to take, for the north-east winds in the southern part of India in the October transition period are really due to the south-west monsoon. During the two transition periods storms are rather less frequent than in the rains, and about one out of three that form develops into a fierce and dangerous cyclone. During the south-west monsoon period there is a rapid succession of cyclonic storms of moderate extent and small intensity. These always form in the intervals between the partial retreat and the fresh advance of the monsoon current. The above remarks are

applicable to the Bay as a whole, but for any particular locality the seasonal distribution will be somewhat different. This point is very fully entered into by Mr. Eliot, but we have space for only a very condensed account of his conclusions. From April to December cyclones or cyclonic storms can originate in any part of the Bay to the north of Lat. 8° N. In April storms are rare, and those which form are generated to the west of the Nicobars or Andamans and march in a W. or W. N. W. direction to the Ceylon or Coromandel coast. In May cyclones are frequent. If they form during the first fortnight the chances are 3 to 1 that they will march towards the Coromandel coast, if during the last fortnight the chances are 4 or 5 to 1 that they will march towards the head of the Bay. In June and July storms are frequent but are almost confined to the head of the Bay. In August the conditions are somewhat similar, but the storms most frequently advance in a W. or W. N. W. direction and cross the Orissa or Ganjam coast. In September the storms are equally frequent but are formed farther south, and the chances are 4 to 1 that they will advance in a westerly direction to the North-west coast between Balasore and Coconada. These storms are generally feeble, but under exceptional circumstances they are of great intensity, and then the chances are about equal of their moving N. W. to the Bengal coast or W. to the coast of the Circars. In October cyclones are less frequent than in any of the four preceding months, but if one does form the chances are 1 to 2 that it will be severe. In November at least one storm may be expected every year, and the chances that a storm when formed will develop into a cyclone are about 2 to 1. The chances that it will advance on the Coromandel coast are also about 2 to 1. In December storms are rare, but if they do form the chances are about 2 to 1 that they will be severe, and they almost always advance in a W. N. W. direction on the Coromandel coast between Madras and Negapatam.

The indications of a coming cyclone available to an isolated observer are chiefly those of the barometer, the wind direction, and the sky. As regards the barometer several things must be borne in mind. In the first place it must be remembered that it is only in the inner storm area that any great fall takes place, and that it is necessary therefore to pay attention to even small barometric changes. Again, in India the daily barometric tide is very marked. In Madras, for instance, during the months October to March the barometer stands at 10 A. M. 0.06 inches above, and at 4 P. M. 0.06 inches below the mean for the day, so that barometer readings are practically useless for forecasting the weather until they have been corrected for this tide. On this account, the following two rules given by Mr. Eliot are very valuable:—

"If the reduced barometer reading is at any time during the cyclone season, April to November, a tenth of an inch below that normal to the time, the probabilities are 2 to 1 that a cyclonic storm has formed in the Bay; if

147
 "15" below it the probabilities are at least 3 to 1; and if two-tenths of an inch below, it is practically certain that a cyclonic storm has formed."

"If the barometer at or near the same place (or if proper allowance be made for change of place) falls a tenth of an inch in 24 hours in any part of the Bay, the chances are about 2 to 1 that a storm is forming in the neighbourhood of the place, or is approaching the place; if it falls 15" in 24 hours the chances are about 4 to 1 that a cyclonic storm or cyclone is forming or approaching; and if it falls two-tenths of an inch or upwards in 24 hours, it is almost practically certain a cyclonic storm is approaching the place."

The direction of the wind, and especially the change in the direction, is a most valuable indication of approaching storms. The old idea was that the wind blew in circles round the cyclone centre and that therefore the direction of the centre was always at right angles to the wind direction. It is now known that there is a considerable indraught of wind towards the centre and the result of a large number of measurements yields the following rule:—

"To determine the bearing of the centre at any position within a cyclonic storm face the wind exactly, then the centre will be between 10 and 11 points to the right hand (or, more exactly, $10\frac{1}{2}$ points = 118°)."

In the Northern hemisphere the circulation is in the opposite direction to that of the hands of a watch laid on a table face upwards, and hence if the storm centre passes to the north of the place of observation the wind changes are in the order N., W., S.; on the other hand if the centre passes south of the observer the changes are in the order N., E., S. If there is little or no change of direction the storm must be moving nearly straight towards the place of observation. The rate at which the storm centre moves varies greatly, not only in different storms but in different stages of the same storm. In the earlier stages the motion is probably not more than about 4 miles an hour, but as it approaches land the rate increases to 10 or 12 miles an hour, and a speed of as much as 25 miles an hour was attained by the Backergunj cyclone.

As to the sky appearances the most marked feature is the dense, heavy bank of cloud on the horizon, which sometimes is visible for several days. The sunset and sunrise colours are at times also very marked, but during the prevalence of the rains this latter is a by no means trustworthy indication. Mr. Eliot says nothing of the use of the rain-band spectroscope, and this is excusable in one writing for sailors, but it is worth pointing out that for land observations the spectroscope is a valuable auxiliary to the barometer and the wind vane.

It is not necessary to enter in any detail into the last two chapters, but they will well repay perusal by any one interested in the subject. The last chapter, which contains a brief summary giving practical hints to sailors might with advantage be published as a separate pamphlet. The 29 plates which accompany the volume contain in a graphic form all

the more important data regarding the barometer and cyclones in the Bay of Bengal and will be found most useful. In view of the second edition, which ought to be called for before long, we would suggest the addition of a good index, and the replacing of the useless heading of each page by a heading descriptive of the contents of the page. We think, also, that the quotations from logs might be considerably reduced without any loss, but possibly it is true that sailors will pay special attention to these, while they rather despise anything written by landsmen on storms.

The Intellectual Life. By Philip Gilbert Hamerton. Macmillan's Colonial Library.

THE author defines his object in a preface. It is "to consider the possibilities of a satisfactory intellectual life under various conditions of ordinary human existence. It will form a part of my plan to take into account favourable and unfavourable influences of many kinds; and my chief purpose, so far as any effect on others may be hoped for, will be to guard some who may read the book alike against the loss of time caused by unnecessary discouragement, and the waste of effort which is the consequence of misdirected energies." Mr. Hamerton writes for all classes, believing that the intellectual life is really within the reach of every one who earnestly desires it. He finds the essence of intellectual living, not in extent of science or in perfection of expression, but in a constant preference for higher thoughts, which may be the habit of a mind which has not any very considerable amount of information.

The method adopted by the author is epistolary. He has written in all seventy-one letters, which he arranges in twelve parts, under headings of which the following are a selection: 'The Physical Basis', 'The Moral Basis', 'Education', 'The Power of Time', 'The Influences of Money', 'Aristocracy and Democracy', 'Trades and Professions'. The letters which deal with these topics were rarely or never addressed to real persons. The author has indeed felt constrained in the case of one letter to print a footnote assuring the reader that it was so addressed. It was written for the benefit of "a young gentleman who had firmly resolved never to wear anything (*sic*) but a grey coat." On reading such a superscription one is prone to fear that the writing of fictitious letters has led the author away from serious intellectual interests into a fanciful and indeed ingenious elaboration of essentially trivial topics. But in this it is not really so. The question under discussion is the intellectual man's attitude towards custom and tradition, upon which the author writes in a characteristically sensible manner. He points out that custom is a precious legacy of the past, saving us infinite perplexity, and that it is unphilosophical to set ourselves obstinately against custom in the mass, for the latter multiplies the power of men by settling useless discussion and clearing the ground for our best and most prolific

activity. "Let the tailor do his worst," and then let us "go into the world and courageously defend there the persons and causes that are misunderstood and slanderously misrepresented." Society may be permitted to arrange our dress for us (it will save us infinite trouble) so long as we never permit it to stifle the expression of our thought.

Although these letters were seldom despatched, nevertheless, by steadily keeping in view in their composition actual persons and circumstances, our author secures concreteness in his disquisitions, and rarely allows his thinking to become over-refined and thin. His style is simple with the simplicity and restraint of highly cultivated art. We shall give two rather long extracts to illustrate the author's manner. This is how he deals with the complexity of modern education.

"Look at the education of an ancient Greek, at the education of one of the most celebrated Athenians, a man living in the most refined and intellectual society, himself mentally and bodily the perfect type of his splendid race, an eloquent and powerful speaker, a most capable commander both by sea and land—look at the education of the brilliant Alcibiades! * * * An English education equivalent to that of Alcibiades would consist of reading and writing, wrestling and guitar-playing, the last accomplishment being limited to very simple music. Such an education was possible to an Athenian (though it is fair to add that Socrates does not seem to have thought much of it) because a man situated as Alcibiades was situated in the intellectual history of the world, had no past behind him which deserved his attention more than the present which surrounded him. Simply to speak Greek, was really then the most precious of all accomplishments, and the fact that Alcibiades came by it easily does not lessen its value. Amongst a people like the Athenians, fond of intellectual talk, conversation was one of the best and readiest means of informing the mind, and certainly the very best means of developing it. It was not a slight advantage to speak the language of Socrates, and have him for a companion.

The privilege of limiting their studies, from the beginning, to one or two branches of knowledge, belonged to earlier ages, and every successive accumulation of the world's knowledge has gradually lessened it. Schoolboys in our time are expected to know more or to have attempted to learn more than the most brilliant intellectual leaders of former times. What English parent, in easy circumstances, would be content that his son should have the education of Alcibiades, or an education accurately corresponding to that of Horace, or to that which sufficed for Shakespeare? Yet although the burdens laid upon the memory have been steadily augmented, its powers have not been increased. Our brains are not better constituted than those of our forefathers, although where they learned one thing we attempt to learn six. They learned, and we attempt to learn. The only hope for us is to make a selection from the attempts of our too heavily burdened youth, and in those selected studies to emulate in after life the thoroughness of our forefathers."

The second extract treats of the difficulty of applying traditional maxims.

"Human life is so extremely various and complicated, whilst it tends every day to still greater variety and complication, that all maxims of a general nature require a far higher degree of intelligence in their application to individual cases than it ever cost originally to invent them. * * *

"Amongst the favourable influences of my early life was the kindness of a venerable country gentleman, who had seen a great deal of the world and passed many years, before he inherited his estates, in the practice of a laborious profession. I remember a theory of his, that experience was much less valuable than is generally supposed; because, except in matters of simple routine, the problems that present themselves to us for solution are nearly always dangerous from the presence of some unknown element. * * * In matters where there is no risk of the loss of life, but only of the waste of a portion of it in unprofitable employment, it frequently happens that procrastination, which is reputed to be the thief of time becomes its best preserver. * * * Every thinking person is well aware that the enormous loss of time caused by the friction of our legislative machinery has preserved the country from a great deal of crude and ill-digested legislation. Even Napoleon the Great, who had a rapidity of conception and of action so far surpassing that of other kings and commanders that it seems to us almost supernatural, said that when you did not quite know what ought to be done it was best to do nothing at all. * * * It so often happens that more activity is a waste of time, that people who have a morbid habit of being busy are often terrible time-wasters, whilst, on the contrary, those who are judiciously deliberate, and allow themselves intervals of leisure, see the way before them in those intervals, and save time by the accuracy of their calculations."

This edition is not free from typographical errors. A curious instance occurs on page 111, where 'to' in line 19, and 'of' in line 21, have got into each other's places.

We have before us several recent publications of the Christian Vernacular Education Society. Among these are four of the series of *Pice Papers on Indian Reform*. They deal respectively with the authorship of the Vedas, the authorship of the Code of Manu, the Bhagavad Gita, and the science of the Hindu Shastras, and it need hardly be said that each is an earnest and honest attempt to ascertain the truth, as far as it is possible to do so, regarding the subject with which it deals. We commend these little pamphlets to all who are interested in Indian reform, and who really wish to find out how far the legacy bequeathed to them by their forefathers is capable of satisfying their own intellectual and spiritual needs. Among recent numbers of *The Anna Library* are 'Idols of the Earth' and 'Pictures and Stories of Birds'. These little books are well fitted to do what we fear our system of education to a large extent fails to do—to fill the mind with concrete ideas and with clear pictures of natural objects.

We are also in receipt of the first of a series of *Papers for Indian Students* to be issued by the Society. This is a lecture on 'The Respon-

sibilities of Students', originally delivered to the Literary Society of the Wilson College, Bombay, by Mr. N. G. Chandavarkar, B.A., LL.B. The lecture, which is issued with a prefatory note by Dr. Mackichan, is a criticism of the one-sided conceptions of progress so prevalent in India at the present time, and an appeal to the sense of individual responsibility in those who are now being trained to take part in promoting their country's welfare. We hope the lecture will be widely read by our young men, both those who are still at college and those who have already gone out into the world.

Messrs. Longmans and Co. have just issued a new atlas for use in schools. It comprises all the political maps in the *New Atlas* published some time ago by this firm. The latter work was very favourably reviewed by us, and therefore it is unnecessary for us to say more regarding the present work than that it possesses all the chief merits of the more comprehensive atlas. In two maps of the original atlas reference was made by number to certain other maps in the atlas. These references have been allowed to stand as they were in the larger work, but no great difficulty is caused thereby. The price of the atlas, we should mention, is five shillings.

NOTES AND EXTRACTS.

The Council of the Public Health Society of Calcutta have recently addressed the Government of Bengal on a subject of social reform of the gravest and most serious importance to every community in India. The question involved in the raising of the age of consent—for this is the subject of the Society's memorial—is one which, on account of the shocking death of the child-wife Phulmoni Dessee and the subsequent trial of her brutal husband, has come into special prominence during the past few months. But the Society have no desire to test the strength of their claims on an outburst of popular feeling caused by a single incident of a kind which, though far from being of uncommon occurrence, is seldom brought prominently before the public. They point out that the question before them is one which has for at least a generation engaged the attention and employed the thoughts of the best men of all the native communities, and which has attained to the dignity of a prominent topic of discussion with the native press. Apart, therefore, from the fact that the subject is at the present time specially before the attention of the public, the Council are of opinion that the time has come when the Legislature should make an attempt to deal with a matter which intimately concerns the health and well-being of the female population of India, and which through women affects the health, vigour, and morality

of all the communities concerned. They believe the circumstances of the case warrant them in thinking that judicious legislation in the matter may be exhibited not so much in the shape of reform introduced from without as in the form of sympathy and assistance rendered to the native community by their Anglo-Indian fellow subjects.

But whether anything that the Legislature may accomplish shall appear to those whom it is intended to affect as uncalled for interference and a violation of the principle of neutrality in religious matters, or be regarded by them as timely assistance in a reform which they themselves are anxious but unable to inaugurate, the whole question is an extremely delicate and difficult one to deal with. Hence in the memorial before us the Council of the Calcutta Health Society, though they make reference to the prosecution of the husband of the unfortunate Phulmoni Dossee, wish it to be clearly understood that they base no charge of any kind against the native community. And to make clear their position on this point they enter somewhat fully into the conditions which at present limit the extent and indicate the scope of reform in connection with the institution of marriage in India. These indicate that any reform which may be attempted must be moderate in its extent, and must be, as far as possible, a return from a deteriorated custom, and a compliance with the demands and requirements of natural and recognised physiological laws. The reform which the Council would advocate would not interfere with the binding force of marriage among Hindus. The people of India must be allowed the fullest possible freedom in deciding when their children should be ceremonially married. But in the opinion of the Council the consummatory home-bringing of the wife stands upon no special and peculiar ground, but may be considered in the interests of the people and may in those interests be regulated and defined. In this matter, too, custom differs in various parts of India, and a change which would be scarcely felt in Upper India would result in much good in Bengal, Madras, and parts of Bombay. It is to the age of females at which consummation of marriage may be legally permitted that attention is given in the memorial before us.

The existing custom of infant marriage for females is sanctioned by high authority, and it is by no means confined to Hindus. It appears, however, that both by Muhammadans and Hindus the sanctions for the custom are based on a complete misunderstanding and misinterpretation of natural facts—from a misconception, in fact, of the stage in a woman's life at which she becomes fit for performing the functions of a wife and a mother. However this may be, the evils which result from the prevalence of the custom are many and serious. Against some of these the Indian Penal Code to a certain extent makes provision, but the Penal Code was passed at a time when the state of public opinion was much more backward than it now is, and there exist cases in which the Code not only affords

no protection to immature wives, but on the contrary seems almost to sanction by its concession to prevailing customs the infliction of injuries which in many cases prove fatal, and in still more numerous instances seriously affect the future health and well-being of native women. This is made very clear in the present memorial, which then goes on to point out that since the Penal Code was passed in 1860 there has been a powerful growth of educated public opinion in this country. This is shown by references made to recent utterances of the native press. But, the memorial continues, the strong chains of custom still fetter the peoples of India; and legislative aid is not only needed, but could now be opportunely applied, to advance matters beyond the point they have reached. It would, as it were, help the people over the stile, and secure to them an immense advantage of which many are already sensible, but which, when all their circumstances are taken into account, can only be secured for them by a judicious interposition of the state. In view of the present state of public feeling on the matter the Council of the Public Health Society think

“that the Government would do well to avail themselves of the present opportunity, and to take that step now, which having regard to the backward state of all public opinion in this country in 1860, would have then been perhaps inadmissible. A generation has passed since the Penal Code found a place in the Statute-book; and the conviction which is gaining ground amongst the peoples of India that the law in respect to the age of consent needs amendment, and that that age should be raised to 13, or even preferably to 14 years, indicates that the Government may look for support in a quarter where thirty years ago nothing but opposition could have been expected. The desired reform is one which will serve to remove a blot from our Indian Codes, and which will ameliorate and elevate in a wide and deep-reaching manner the condition of the women of India. It seems to the Council that it is to the improvement of that condition that the attention of all who seek for well-founded and permanent reform in India should be mainly directed. It is hardly necessary to say that the evidence of history goes to shew that the high status attained in European countries has proceeded slowly, it may be, but necessarily and surely, ever since the period when the status of woman was first elevated; and when she first began to be regarded, not as the mere toy and slave of her husband, but as his equal and fellow-worker. Here again the Legislature can give a right direction to popular opinion in this country, and can serve an educational purpose the value of which it is almost impossible to overestimate. The evils dealt with in this letter sap national vigour and national morality; and the reform which the Council of the Health Society seek to press on the attention of the Supreme Government seems to be the natural and necessary corollary of all those beneficent schemes for raising the physical, moral, and mental status of native women, and of which the noble institution founded by the Countess of Dufferin is only one phase.”

The practical suggestions contained in the memorial before us are that

THE MEMORIAL

168289

the age of consent and the legalised age of nubility should each be raised from ten to twelve or thirteen years. These are simple suggestions but they involve grave social issues. Should the Legislature resolve to accept them and act upon them, as we hope it will, the educated section of the community will probably have an opportunity, such as it has not yet had, of showing in the first place that it is sincere in its professions in the cause of progress, and in the second place that it is seeking not its own welfare only but that of the community at large.

THE Report of the Madras School Book and Vernacular Literature Society for the official year 1889-90 shows that the Society has completed its seventieth year. The Madras School Book Society was inaugurated at an influential meeting held on the 14th of April, 1820, and its objects were stated to be the procuring, compiling, printing, and distributing of elementary works both in the English and vernacular languages, which among other things should afford moral and intellectual instruction. Subscriptions to the amount of Rs. 3,000 were then raised for carrying out the objects of the Society. In those days elementary school books were few and unsuitable, and the Society set about the preparation and publication in English and the vernacular languages of elementary works for school use and a number of tales for light reading. In 1824 an attempt was made by the Society to establish a central school for the instruction and training of native schoolmasters, and a letter was addressed to Government asking for a grant towards the maintenance of such a school. The Government, however, thought it inadvisable to organise such a school as a public institution, but gave a grant of Rs. 3,000 in aid of the funds of the Society and exempted from postage all letters franked by the Secretary. With the very limited funds at its disposal the Society went on steadily publishing and selling useful school books, and up to 1853 it was mainly supported by subscriptions and the sale proceeds of its own publications. In that year, however, and in view of the fact that it had undertaken the preparation of a progressive series of elementary school books, the Government assigned to it an annual grant of Rs. 2,000. The Society therefore published the first three English Readers and several other works, with translations in Tamil, Telugu, and Hindustani. These were sold at a small profit and commanded an extensive sale. In the next few years the demand for the Society's publications rapidly grew, and the Society was thus instrumental in supplying books not only to private schools but also to those established under the auspices of the Director of Public Instruction. The want of elementary books adapted to native students had now begun to be partly supplied by other Societies and by the educational staff organised by the Director of Public Instruction, but the works of the Society continued to be largely sold.

In 1865 the Society resolved to widen the scope of its operations, and under its present designation began to direct its efforts to the creation and diffusion of a sound and instructive vernacular literature. In 1869, and with the view of stimulating the sale of the Society's publications, arrangements were made with the Director of Public Instruction for utilizing the agency of the curators of certain of the district depôts, and these measures were attended with some degree of success. In 1870 a popular monthly Tamil magazine was started, and in 1874 a Telugu version of the magazine began to be issued. These magazines are still being published, but they have all along entailed a heavy pecuniary loss on the Society, and considering the small results achieved through them, we can hardly wonder that it begins to be a question with the Society whether their publication should be continued. There has never been any large demand for the several vernacular publications other than school books issued by the Society, and thus the vernacular literature department has continued to be worked at a loss. The Government grant was in 1874 reduced to Rs. 1,500 and was totally withdrawn in 1880. The loss resulting from the withdrawal of Government aid was not immediately felt, however, as the Society's school books still continued to have a fair sale. But about this time they began to be superseded by Government Readers, and by 1883 they had been completely displaced. In 1884 the Society undertook the sale of Government books for a period of five years, one of the conditions being that the Society should be entitled to 5 per cent. of the sale proceeds as commission to defray the cost of the extra establishment and other contingent charges. After two years it was found that the charges incurred by the Society on account of Government books considerably exceeded the receipts in the shape of commission, and in 1886 a letter was addressed to the Director of Public Instruction requesting that the sanction of Government might be obtained for payment to the Society of the excess expenditure as well as for an increased rate of 7½ per cent. commission on sales. Sanction was granted, and during the next three years the commission drawn by the Society was just sufficient to cover the additional charges incurred, but altogether the arrangement for selling Government books was of no pecuniary benefit to the Society. In September, 1888, the Society received notice that the agreement with Government would cease on the 31st of March, 1890, and in view of this a letter was addressed to the Director of Public Instruction requesting to be informed whether he would be prepared to hand over to the Society the publication as well as the sale of Government books. The Director came to the conclusion that it was not desirable to do so, and the Society therefore proposed to Government that under certain conditions the work of printing, publishing, and selling all Government books should be entrusted to it. The Society was informed that its request could not be

complied with. In the order passed by Government on the subject the following remarks occur:—

"The system which the Government wish to see introduced is one as free from restrictions as possible. They intended that any person should be able to print and publish an edition of any book of which the copyright belongs to Government upon asking for permission. All the Director need assure himself of is that the sizes, type, and paper are suitable for use in schools and that the edition is a correct reproduction of the original book. To enable him to do this, proofs should be submitted for examination in his office; unless they are satisfactory, permission to publish should be refused, and any deviation from the original should be repressed as an infringement of Government copyright. But if the proofs are approved, the printer or publisher should be allowed to describe the edition on the title page as 'Authorized by the Director of Public Instruction', and should also print on it the words 'Government Copyright', and further control will be unnecessary. There will be no monopoly, and prices will be settled by competition. If a new book or a new edition has to be brought out the fact should be advertised. This system should be adopted in future."

On receipt of the answer of Government the Society resolved to authorize the Secretary to apply to the Director of Public Instruction for permission to print, publish, and sell such of the Government copyrights as in his opinion could be published without loss to the Society; and further authorized him to make all necessary arrangements for printing, binding, &c. In accordance with this resolution permission has been obtained to print, publish, and sell thirteen Government copyright books, and of these three have been issued in the year under review. It is satisfactory to learn that so far the sales have been large. The work of printing and binding has been entrusted to the S. P. C. K. Press, which is a good guarantee that it will be well done.

If, by carrying on the department of work which it has thus commenced, the Society is able to do something to raise the standard of printing it will accomplish at least one very desirable object.

We have before us two of the series of open letters on religious subjects which the Rev. W. W. Holdsworth is issuing from the Wesleyan Mission Press, Mysore. The third letter of the series is addressed to a gentleman who visited Mr. Holdsworth at a time when a slight epidemic of cholera threatened the city of Mysore. A certain incident turned the conversation on that occasion to the question whether educated Hindus should not make some direct attempt to raise the lower classes of their countrymen above the degrading religious superstitions in which they are sunk. The Hindu gentleman observed with much regret that his fellow countrymen seemed to have little desire and less power to undertake such religious reform: that the only persons who

made any attempt in this direction were the Christians who in the public streets and even in the lowest quarter of the city exhorted all men to seek a better life. To explain the difference between Hinduism and Christianity herein disclosed is the object of the present letter. The answer, as Mr. Holdsworth says, is not a difficult one. It lies in the fact that in Christianity all religious thought and feelings gather round a person, so human as to call forth our sympathy, so divine as to make death in his service appear a crowning glory. Herein is to be found a complete and satisfactory answer, but Mr. Holdsworth has rightly deemed it necessary to expand this answer somewhat and to make it more easily apprehended by men who have not realised its full import. He points out how much easier it is to do anything for a person than for a theory or a cause, and how in the revelation of God in Jesus Christ we have a conception of God which makes it possible for man to serve Him. He illustrates the power of the appeal made by Christ in the words "For my sake," and then proceeds:—

"When we realise that the person who comes so near us as to seek our service is divine, then sympathy becomes deepened into a devotion, the most absolute that the world has ever known."

It is for this reason that Christianity brings so marked a renovating force wherever it comes; it is from this cause that it makes possible to men not merely renovation but also regeneration. It is this which accounts for the fact that wherever Christianity is, there social conditions are stamped by this strongly marked characteristic that genuine and strenuous efforts are made to remove all injustice and evil and superstition. Men who make these efforts will feel that they are fighting not for a theory, nor for some human conception of virtue; their efforts will be put forth neither for some imaginary ideal nor for some custom, however hoary with years of age; they will work and struggle in order to bring themselves and the world in which they live into accordance with the mind of God as revealed in Christ, and in this fact they have a motive stronger than the most elaborated intellectual image, fairer than the most ravishing ideal can ever be."

As testifying to this regenerative power of Christianity Mr. Holdsworth quotes from Locky's *History of European Morals*. Finally, he expresses his conviction that Hindu reformers, however much they deserve honour for setting themselves to the task of reforming society in India, are neglecting the greatest power that exists to aid them in their efforts, that power being Christ.

The fourth letter of the series is addressed to a gentleman who wrote in reply to Mr. Holdsworth's first and second letters. This gentleman speaks of the great difficulty in securing an exchange of religious thought owing to the prevalence of indifference to religious concerns among the educated classes in this country. His letter also contains the following passage, quoted by Mr. Holdsworth: "Others may be free to admit that Christ is a helper, but why should they try him before they have ex-

hausted the sources nearer home? Why should I, who can certainly not boast of having conscientiously followed the best counsels of my 'natural' teachers, go to Christ?" This Mr. Holdsworth takes to be the position invariably occupied by thoughtful Hindus who do not accept Christ, and he admits that from one point of view it is a position which deserves respect. But, he says, it is often only another phase of religious indifference—a polite way of saying—"I have no wish to trouble myself with the matter you press upon my attention." The man who takes up this position very often does so with the sole object of escaping, by postponing, the discussion of a subject which makes him feel some amount of constraint, and if his desire for delay does not always spring from indifference, it generally betokens a very imperfectly realised sense of need.

In the quotation given above the gentleman whom Mr. Holdsworth is addressing, speaks of his 'natural' teachers, and in such a way as to imply that he does not consider Christ one of his natural teachers. With the following remarks in this connection Mr. Holdsworth concludes his letter:—

"Why is he not as natural to a Hindu as to every one else? The teachings of Shakespeare are surely not of less value to you than they would have been if he had been born in India. All helpers of man belong to the race. Surely it is time for us to abandon the idea so often expressed in the words, 'Christianity is a foreign religion.' The forms of Church Government, which obtain in England may be foreign to India, and I do not know of any one who is very anxious to retain these in India, if Hindus will evolve similarly decorous forms better suited to national tastes; but Christ is the most natural helper to God and the things of God that any Hindu can find anywhere, and in the conviction that you will find in Him the complement—the fulfilment—of all that is good and true as well in the learning of your sages as in the feelings of your own heart, I commend you with many prayers to Christ."

In the last Report of the Cambridge Mission to Delhi, the Rev. S. S. Allnutt, who writes the account given therein of the work done in the college and the school maintained by the Mission, takes occasion to refer to the proposal of Sir Charles Bernard to found a Christian University in India. About a year ago this proposal was causing a good deal of stir in missionary circles, but the fact that it has ceased to form even a subject of discussion among those who might be expected to have an interest in it, shows that it was brought forward without due consideration of what is practicable or desirable in the present circumstances of India. The main objections to the scheme were well set forth in an article contributed to the *Harvest Field* by the Rev. G. Patterson, of which we gave a very complete summary in this magazine. We should therefore consider it unnecessary to refer again to the scheme, were it not that, like Mr. Patterson, Mr. Allnutt bases his disapproval

of it on the conviction that the true function of missionary education as he conceives it to be, can be better discharged under present conditions than it could be under the conditions proposed; and is thereby led to state his own position in regard to this very important subject. We think it well, however, to indicate by the following quotation how in one respect Mr. Allnutt feels thankful that the proposal has been made. He says:—

"It shows that our Christian rulers are beginning to take a bolder line, to see the need of putting Christian education in its right place, as the dominant factor on which we must rely for raising India out of her present state of moral weakness and intellectual lethargy. It shows that they at least (and they are all men who have ruled provinces) do not despair of the prospects of missions and missionary education in India; for if the actual results of that education had not been felt to be real and substantial, practical statesmen would not think it worth while to meet and excogitate the daring and original conception of a Christian University, the great end and object of which would be to make the whole system of higher education more patently, consistently, pervasively Christian for all those who come under its influence than they consider to be possible under its present conditions. The significance of the proposal is all the more striking in the face of the outcry that has been raised in many quarters against missionary education, as ineffectual in its results and a useless expenditure of the scanty funds available for Christianizing India."

Mr. Allnutt then goes on to indicate his reasons for regarding Sir Charles Bernard's proposal as being neither sound in theory nor workable in practice.

"In the first place," he says, "I cannot admit, as far as our experience here is concerned, that the pressure of the secular part of the work (I use the word secular under protest always) on the moral and religious side of it, is what the scheme assumes it to be. It is obvious, indeed, that in a Christian university the actual amount of time occupied in secular teaching would be at least as great as what we have now to devote to it. Government would never grant a charter to a body that did not undertake to keep the standard of secular teaching quite up to, if not in advance of, the standards in vogue elsewhere. The only real difference would be that during the period set apart for religious teaching each day we should work with the assurance that our pupils, *volentes*, had to listen, and at the end of the course 'get up' the religious subject in the same way as their other subjects. But it is precisely here that my objection arises. What we now find to be the case is that provided we know what we want to say and are in touch with our pupils, they are quite ready, as a rule, to listen, and take a keen interest in the religious teaching. A considerable number, as it is, go in for the voluntary religious examination held annually in the college. The only gain therefore would be that all would be compelled to learn up the subject as part of their final course, and the benefit of this over and above the actual information gained seems to me extremely doubtful. But I go further and say quite deliberately that the opportunities

for inculcating religious truth in the course of almost every subject in the curriculum are so great and frequent that we do not feel the need of greater freedom and elasticity than we now possess. If we are confined, our confinement is within lines that leave us quite freedom enough to enforce and press home the lessons we want to teach. I could give abundant instances from my own experience in the last few weeks of the opportunities that have arisen for such teaching. When we have authors such as Tennyson, Kingsley, Tom Hughes, Blackie, in literature, and Calderwood and Eliot in ethics and religion, to go no further, what need is there to demonstrate or illustrate the truth of what I say?

There is one further objection, and I feel sure you will agree that it is a very weighty one. Such a university would inevitably tend to attract to itself, and so as a necessary consequence to withdraw from the existing universities, all the support and influence which the latter now receive from missionaries and Christian laymen. The former would of course have to devote their time and energy to the work of their own university, while the laymen not having time for both would, I suppose, as a rule, naturally choose the Christian university as the one that had a stronger claim on their help and interest. This would be simply disastrous, and would tend to accentuate the evil already deplored, the secularization of education in its higher departments.

COLLEGE NOTES.

My Notes should sometimes deal with the faults of students. Not indeed with every kind of fault, and never with the faults of individuals. The faults of individuals must of course be dealt with individually; and most even of those faults in which many share, are better combated within college walls than publicly in print. But there are faults—those arising from thoughtlessness rather than any more deeply-seated evil—which something may perhaps be done to cure by mentioning them in a way fitted to awaken that attention from defect of which they chiefly spring. For example, there is that remissness in the discharge of pecuniary obligation which is so sore a trial to every one who has to manage any school or college, or, perhaps I should say, any institution which requires regular payment of pecuniary dues or subscriptions, in any part of Southern India. Those guilty of this fault have but little idea of the annoyance that it gives, or of the waste both of temper and of strength which it causes to those who are responsible for the finances of institutions of every description. If their imaginations were a little more active than they are, so that they could realise this waste and annoyance a little more vividly than they do, I am convinced that there is enough of good feeling among students to secure that the evil in question should be lessened very largely and very speedily.

One reason why they do not sufficiently realise the consequences of their fault, may perhaps be found in the fact that some of those who—

like myself—have long had charge of collecting fees from students, feel less harassed than they should by the fault in question. Long-continued suffering may perhaps have rendered them somewhat callous. It is when one hitherto inexperienced in the ways of students in this respect, is called on to manage pecuniary details—as is the case for example with our present Acting Bursar,—that the evil is most keenly felt.

It is true that a large and increasing proportion of college students pay their fees at the commencement of each term, and thereby not only save some money to their guardians or parents but also save a large amount of trouble both to the Bursar and to themselves. It is also true that, of those who still follow the older and more expensive mode of payment, there are very many who can be relied on for precision and punctuality in their payments. But after all such deductions have been made, there is large ground for complaint about the prevalence of the fault I am considering. On the last of the days on which each successive instalment of the fee may allowably be paid, there are always many who have not paid it. Sometimes, if not always, attention is called to the approach of this last day before it has actually arrived; and it is perfectly well known to all that when that day passes without payment, it implies a fine proportionate to the length of time during which the debt remains unpaid. But, in the case of far too many, all this seems to count for nothing. Without any reason except utter carelessness on the part either of themselves or of their friends, some,—many,—and for the most part the defaulters are the same on each succeeding occasion—seem determined that this duty shall on no account be done at the proper time. And it is not in the case of school or college fees alone, that this complaint arises. Treasurers of societies and clubs—in fact all who have anything to do with collecting money—have the same tale to tell as the Bursar has.

To a large extent, no doubt, the evil I am pointing out is only a single phase of the still wider,—the almost universal—evil of procrastination,—of not even *wishing* to do anything before the latest possible moment at which it can be rightly done. When a very large number of people deliberately leave a thing undone as long as it can by any possibility be left undone, the result is sure to be that many of them find themselves unable to do it even then.

There seems to be no good habit which it is so hard to implant in a large proportion of the young men of Southern India as that of thinking about things which must be done sufficiently long before the time for doing them to secure that the actual arrival of that time will not find the indispensable preparations still unmade.

I have spoken of this remissness in the discharge of pecuniary obligation as a conspicuous fault of students. I should be glad if I could think that it is confined to students. Especially, I should be glad if it should

prove to be unknown, or but little known, among former students now engaged in active life. Among them at least, this fault should not exist; for they must have had large experience by this time of how essential punctuality of payment is to the successful management of everything that has a pecuniary side to it in any shape or form. But has this experience had its proper and its full effect upon them? Perhaps the manager of the magazine may help me by and by to throw some light upon this question. It will be gratifying if the information which the manager may supply, should show that the many former students who subscribe for the magazine are far more attentive to the punctual payment of their fees. I am, however, not quite free of fear lest it may turn out, when the matter is investigated, that the manager suffers from even greater remissness about payment than that which harasses the Bursar. However I have not begun to make this comparison as yet. If I should discover, when I come to make it, that no former students are deeply in arrears with their subscriptions to the magazine, I shall have much pleasure in announcing that the remissness about pecuniary obligation which is so common among young men at college is for the most part cured by the discipline of active life.

WILLIAM MILLER.

SCIENTIFIC AND LITERARY JOTTINGS.

THE spontaneous ignition of coal in ships' bunkers and in cargoes of coal is very common, and it has usually been supposed that the fire was mainly due to the presence of iron pyrites. That this is not the true cause has been known for some time, and in a recent lecture before the Royal United Service Institution Prof. Vivian B. Lewes gave an interesting account of investigations on the subject. From this it appears that the real cause of the ignition is the absorption of oxygen by the carbon, and the chemical action set up by this oxygen on the hydrocarbons in the coal. Below a temperature of 100° F. the absorption goes on slowly, but at higher temperatures, with certain qualities of coal, ignition is only a question of time and mass. Though the temperature of ignition for most coal is about 700° F. yet if 2 lbs. of powdered coal be placed in a perforated zinc case and kept at a temperature of 250° F. it will take fire in a few hours. Between this temperature and 150° it will take days instead of hours; and at temperatures below 100° there is little risk of ignition, except in the case of very large masses.

THE last number of the *Transactions* of the Seismological Society of Japan contains an article by Professors C. G. Knott and C. Michio Smith

on the volcanic eruption at Bandaisan in July 1888. The chief feature of interest in the paper is a discussion by Dr. Knott of the question of the velocity that can be attained by a falling stone. After the eruption, a large number of conical holes were found scattered over the country lying round Bandaisan, and by the majority of observers these were ascribed to the action of falling stones projected from the mountain. Some of these holes were 30 feet in diameter and 10 feet deep, and as it appeared to the authors of the paper that it was quite inconceivable that such holes could be formed by falling stones Dr. Knott took up the question theoretically and attempted to calculate the maximum velocity which an angular block of stone could attain and the depth to which it could penetrate the earth. The data for making these calculations are defective, but an approximation can be obtained from the results of gunnery experiments. The general result deduced from the calculations was that an irregular cube-shaped block of stone, 4,000 lbs. in weight and one square yard in section could not attain a higher speed than about 700 feet per second, and that on striking the ground such a block could not penetrate to a depth of more than $4\frac{1}{2}$ feet.

DURING last month there were 166 hours of bright sunshine out of $364\frac{1}{2}$ hours during which the sun was above the horizon—a percentage of 45.6. The following are the average percentage ratios of actual to possible sunshine for other stations in India for September:—Lahore $8\frac{1}{2}$, Dehra 48, Allahabad 63, Calcutta 39, Jeypore 66. During the month there were four days, the 7th, 8th, 17th and 18th on which no sunshine was recorded, while on the 20th, 25th, and 26th upwards of $10\frac{1}{2}$ hours were recorded.

IN connection with this subject the records of the Ben Nevis Observatory for last year are of some interest. The total number of hours of bright sunshine recorded was only 634 (against 970 in 1888), and of this no less than 217 hours were recorded in June, while only 9 hours were recorded in August. The total duration of sunshine for the year was only about one-seventh of the possible. The rainfall for the same period was 120.66 inches and the temperature varied from $6^{\circ}.4$ on February 10 to $61^{\circ}.8$ on July 8.

THE sixtieth meeting of the British Association was opened at Leeds on September 3rd with an address by the President, Sir Frederick Abel, who read for nearly two hours and yet had to leave out many parts of his address. When considered from the point of view either of the number of members present or of the interest or novelty of the papers read the meeting can be described as only moderately successful. On the other hand the two public 'discourses' by Mr. Poulton on 'Mimicry'

and by Professor Boys on 'Quartz Fibres' were of special interest. Next year the meeting is to be held at Cardiff under the presidency of the veteran spectroscopist Dr. Huggins. In 1892 the place of meeting will be Edinburgh. Next year's meeting will begin in the middle of August instead of early in September.

THE inaugural address was devoted to an account of the advance made in the practical applications of science in certain directions since the Association last met in Leeds, thirty-two years ago. Electricity in connection with the telegraph, electric lighting, and transmission of power was noticed at considerable length, and then Sir F. Abel went on to speak of the use of the electric current in metallurgical operations. The application to welding is already a decided success, and large welds can be made rapidly and well. Another interesting application of the electric current is in the direct formation of alloys of aluminium such as ferro-aluminium and aluminium bronze. This led the speaker to give some account of the recent work on the influence of small quantities of other metals alloyed with iron, and on the explanation of the tempering and the hardening of steel.

PROBABLY the part of the address that will be found to be of most general interest was that in which the President gave an account of recent researches on explosives—a work with which his own name is very closely connected. Of the new smokeless powders he had a good deal to say, but he left the impression that a powder of this class has yet to be discovered which will meet all the requirements for small arms, one of the chief difficulties being to obtain a powder which shall not tend to absorb moisture and deteriorate with keeping. Several promising powders are at present under examination, but no details are given as to the methods by which they are supposed to have been rendered superior to the older forms.

ANOTHER subject on which he touched at some length was the petroleum industry. In America, in 1859 only 5,000 barrels (of 42 American gallons) were produced; in 1882 no less than 31,000,000 barrels were produced; and last year the number was 21,500,000. In 1863 the supply of petroleum from the Baku district was 5,018 tons, in 1884 it was 1,000,000 tons, and last year it reached the amount of 3,300,000 tons. The imports of kerosene into London and the chief ports of the United Kingdom in 1889 amounted to 1,116,295 barrels of United States oil and 771,227 barrels of Russian oil, while the Scottish shale oil companies produced about 500,000 barrels. Little less remarkable is the development of the use of natural gas in America. In Pittsburg a single company had in 1865 laid 325 miles of pipe through

which gas was supplied equivalent in heating value to 3,650,000 tons of coal per annum. Since then the consumption has probably been tripled in and about Pittsburg, and the use of natural gas has spread to a number of other towns.

IN opening the chemistry section Professor T. E. Thorpe devoted himself to a discussion of the claims of Priestley and Cavendish to be considered the discoverers of hydrogen and of the composition of water, as against those put forward for Lavoisier in M. Berthelot's recent volume. Professor Thorpe seems to us to show conclusively not only that Priestley was the real discoverer of hydrogen but that Lavoisier was quite familiar with his work before he made his own experiments. With regard to the composition of water it is equally clear that Lavoisier made his experiments after he had received from Mr. Blagden an account of the experiments made by Cavendish and of their repetition by Dr. Priestley.

THE President of the geographical section, Lieutenant-Colonel Sir R. Lambert Playfair gave an address on 'The Mediterranean, Physical and Historical'. The address as a whole will be found most interesting, but we can refer to only a few points. Speaking of the Sahara he pointed out that the old idea that it was the remains of an inland sea connected at one time with the Mediterranean was based on a misinterpretation of geological facts, and that it is now abundantly proved that such a sea was neither the cause nor the origin of the Libyan Desert. The causes are to be found in meteorological and not in geological conditions. The proposal made some years ago to let the waters of the Mediterranean into the Sahara he treated as due to the mania for cutting isthmuses all over the world which followed on the successful completion of the Suez Canal. The true solution of the problem of an inland sea, he held, lay in the development of the system of irrigation by artesian wells. One of these which he had seen threw up a column of water equal to 1,300 cubic metres per day; a quantity sufficient to redeem 1,800 acres from sterility or to water 60,000 palm trees. There is sufficient evidence, both geological and biological, to show that the Mediterranean once consisted of two enclosed inland basins. The western one was separated from the Atlantic by a barrier the remains of which are still to be found at no great depth in the straits of Gibraltar, while the western was separated from the eastern by a ridge between Cape Bon in Tunisia and Sicily. Since the rainfall over the Mediterranean is only 30 inches a year, and the evaporation at least twice as great, the balance is kept up by a flow from the Atlantic, and were the straits of Gibraltar closed, "and were there no other agency for making good this deficiency, the level of the Mediterranean would sink again till its basin became restricted to an area no larger than might be necessary to equalize the amount of evaporation and

precipitation. Thus, not only would the gulf between Sicily and Africa be again laid dry but the Adriatic and Aegean Seas also, and a great part of the Western Basin." The annual evaporation over the area of the Mediterranean and Black Seas must, he says, at present be much more than 226 cubic miles.

C. M. S.

We have to chronicle another loss which the Church of England has suffered. Lightfoot and Hatch were men that English scholarship could ill spare, and but a few months have passed since they rested from their labours when the voice that enforced the verities of the Christian religion with a power scarcely surpassed in this century has become forever silent. Canon Liddon was both a scholar and a theologian, but it was as a preacher that his name became familiar to the great body of the English people. Thousands came under the spell of his voice who knew nothing of his Bampton Lectures on *The Divinity of Our Lord and Saviour Jesus Christ*. As a young man he made a study of pulpit oratory, in which he followed the French school. No one who ever saw the congregation under the dome of St. Paul's listening on a Sunday afternoon to a discourse of fifty or fifty-five minutes will believe that the sermon as a vehicle of communicating religious truth has in these days been superseded. Dr. Liddon was in State politics a liberal, in ecclesiastical a High Churchman of the older school. His last great utterance was the sermon he preached at Oxford in reply to *Lux Mundi*, the new departure of the more advanced High Church party. The issue as to the inspiration of the Bible is, as stated by him on that occasion, a clear one, and it was well that one with his power, commanding so much respect, should bring out distinctly the conservative view on this great question. It has been known for a long time that Dr. Liddon was engaged upon a life of Dr. Pusey, but, though we see it announced for publication shortly, it is to be feared that it has been left in a very incomplete state.

SOME curious facts are given in a letter by 'W. M.' in the *Athenaeum* on Newman as a man of letters. When he had entered his teens, Johnson and Gibbon were most influential in forming his style. "Into Maccubay's ink-pot and De Quincey's he dipped the tip of his pen but that was in later life. But whatever its derivations in detail, his style was his own—was the man. It was charged with his own feeling, had his own expansiveness, his own limitations." It was not marked by absolute precision.

"False collocations are not infrequent with even him: only is shuffled loosely out of its right place, as in 'I only thought of the mercy to myself.'

You take up a volume at random and you encounter a sentence in which the number of a noun of multitude is changed. 'He finds the population is munificent as it is pious, and doing greater work out of their poverty'. These lapses are worth naming only because we are dealing with an admitted master, and a master who polished each passage that came ruggedly from his pen. I have another reason for the mention of them—that it gives me an opportunity to put on record the Surprising Adventures of a Personal Pronoun. 'If you want to find the shadow of a Catholic saint,' says Newman, 'to Wesley you must go, and such as him.' Such as he (is, or was) is the change almost involuntarily made by readers. I mentioned the matter to one or two authorities with curious results. First, a brother cardinal declared for 'such as he' with characteristically instant decision."

At last an appeal was made to Matthew Arnold, who wrote,

"English grammar is a loose thing, and I do not set up for being an authority in it, but I should most certainly have written, like Cardinal Newman, 'to Wesley and such as him.' And for the reason * * * that the conjunction *as* takes the same case after it as *before* it. *A lui et aux hommes tels que lui*; you see at once what a blunder it would be to say *tels qu'ils* * * *."

"Has then, Matthew Arnold," continues 'W. M.', "made the strange mistake of taking *lui* to be necessarily a dative, when the sixth standard boy knows that it is, like *moi*, an occasional and more emphatic nominative, and an occasional and more emphatic accusative, as well as normally a dative? This is what it is to become one of H. M. Senior Inspectors of Schools!"

Newman had a strange reluctance to give presentation copies of his volumes. Even when requested to make an offering to Leo XIII. of one that His Holiness had intimated his readiness to accept, he declined.

As a boy he used to keep *Waverley* and *Guy Rimering* under his pillow, so that he could read them with the early dawn.

RECENT PERIODICAL LITERATURE.

Of late it has become the fashion with journalists of a certain class to direct sarcastic remarks against Mr. Knowles in his capacity as editor of the *Nineteenth Century*. This is a democratic age, and anyone who has dealings with the nobility, treating them it may be with only the consideration that is the due of every human being, throws himself open to the imputation of being a 'taft-hunter'. For one reason or another the contributions of kings, dukes, and earls to the current literature of the day see the light in most cases in the pages of the monthly of which Mr. Knowles is editor, and he has ac-

cordingly to put up with a good deal of banter, not by any means always of an ill-natured kind. A suggestion has been made, for example, that the cover of the magazine, on which the contents appear, might be published separately. It has such an air of distinction about it that many, it is believed, would be quite satisfied with so much. This is as if one were to feel that he had dined when he has merely contemplated the artistic menu card placed opposite his seat at table. Mr. Oscar Wilde, who has been enlightening the world on 'the importance of doing nothing', may of course find that the ethereal elements

of which he is composed are sufficiently nourished by something less substantial than even the most delicate *mince* card, but, for ourselves, we are too grossly human to be content with anything short of the courses themselves. And really, in all seriousness, Mr. Knowles is abused in a quite unjustifiable way. His bill-of-fare is sometimes just a little too solid, and this is not at all always due to the dullness of his kings and dukes and earls. Thus in the number for September we confess to having skipped several articles. It requires a tougher digestion than we have always at our command to tackle 'American Railways and British Farmers', by Mr. J. Stephen Jeans (whoever he may be), or 'Water in Australian Sahara', by the Hon. T. A. Brassey, or even the 'Rain of the Civil Service', by Sir Robert Hamilton. But apart from these *pièces de résistance*, there is a good deal of 'fine miscellaneous feeding' in the number.

The first article is by a person of low enough social position to satisfy the most rabid *sansculotte*. Mr. Arthur V. Palmer, late Sergeant, 79th Highlanders, tells the story of 'The Private Soldier's Wrongs', which have been recently finding expression in a very unpleasant form. In these days when soldiering is a profession, and when many enlist for the love of the thing or with a view to promotion, or it may be with no higher object than to gain a livelihood, the treatment to which the private soldier is subjected ought to be fairer and more considerate than it seems to be from Sergeant Palmer's account. We believe that what he says is true, for it is corroborated by our own observation and enquiry. It is a great mistake to suppose that our British regiments are composed of the off-scourings of the streets of our large cities at home. No doubt too large a proportion of this element is still to be found in them. But we have known men in the ranks who not only for sobriety but for intelligence and even literary culture would put to shame many of those who bear rule over them. The day has perhaps gone by when England's battles are to be fought by jail-birds, with which material many of Wel-

Hington's victories were won; and the War authorities have to consider that they have now to deal with men whom the State has compelled to be educated from their earliest years, numbers of whom have enjoyed a moderate degree of comfort in their own homes.

Prince Kropotkin, whose title, since he is a foreigner, is not to be thought of more highly than it ought to be, writes a very interesting paper on 'Mutual Aid among Animals'. 'Struggle for existence' and 'selection of the fittest' have perhaps been run a little too hard by some of our naturalists, notably Mr. Huxley, who is more of a Darwinian than Darwin himself; and Prince Kropotkin is right in seeking to direct attention to the social instincts of animals. Darwin pointed out, what is now sometimes forgotten, that *struggle* comes to be replaced by *co-operation*, and that "those communities which included the greatest number of the most sympathetic members would flourish best, and rear the greatest number of off-spring." This it is that the writer of the article expounds and illustrates.

A bold and somewhat whimsical proposal is made by Mr. Frederic Harrison. In his own words the proposal is this:—

"Let us deliberately, with all the resources of modern science, and by utilising all its wonderful instruments, prepare for future ages a sort of Pompeii or Boulaq museum, or Vatican library, wherein the language, the literature, the science, the art, the life, the manners, the appearance of our own age and its best representatives may be treasured up as a sacred deposit for the instruction of our distant descendants. Let us no longer leave it to chance whether our knowledge and our life be preserved for them or not."

Salisbury Plain is the site he recommends for the museum, remote from the exigencies of railway bills and building societies. "A series of subterranean vaults, like the catacombs at Rome, or the chambers under the pyramids," is the form it must assume. The article is pleasantly written with an air of seriousness that shows Mr. Harrison to be in

earnest. Several obvious remarks occurred to us while reading which we found Mr. Harrison took up before he concluded. For example, it is rather crushing to find him saying that the objection that posterity has done nothing for us that we should do this for them, is 'claptrap'. We also thought that the proposal was one of the most pronounced symptoms of the self-consciousness of the age we had observed; but Mr. Harrison neatly translates 'self-consciousness' into 'historical-mindedness'. Can it be that Mr. Harrison as a Comtist is getting anxious about his personal immortality? He would as the proposer of this scheme have his name engraved on a block of granite over the entrance of the vaults, so that his name would be blessed by generations yet unborn whom he had delivered from an infinity of trouble.

Miss Emily Lawless makes another excursion into Irish history in her lively and realistic account of 'How Art Kavanagh fought Richard the King'; and Mr. Oscar Wilde writes at inordinate length 'On Criticism', with some remarks on the importance of doing Nothing'. Sir John Pope Hennessy and Mr. Edward Dicey both agree that Central Africa is not worth having, the climate being so deadly to Europeans, while the latter asks that more attention be paid to Cape Colony and Egypt.

The current number of the *Westminster Review* contains no specially striking article. It opens with a political article, 'Is there a New Liberalism?' by Mr. James Douglas Holmes, in which the position of the two sections of the Liberal party is discussed and it is maintained in opposition to Mr. Chamberlain that the Glastonians are the real old Liberals. In the article on 'Mind in Man and Animals', by Alice Bodington there are a good many amusing anecdotes about the curious sayings and doings of animals, and these in fact form the most interesting part of the article. 'Wyoming admitted as a State into the Union' is a psalm of victory sung by Elizabeth Cady Stanton. The opening sentences of the article explain the reason of this song of triumph.

"A great event in the history of the race has just occurred in the United States in the complete enfranchisement of women in a vast area covering 97,575 square miles. The admission of the territory of Wyoming into the Union, with an article in her constitution securing to all the women within her borders full political rights, marks on the horologe of time a new epoch in which we are to witness the perfect equality of the sexes in government. * * * Having admitted the principle of the equal status of women in one State it must sooner or later be conceded in all. By the passage of this Bill the women of Wyoming may now fill any United States office. They may be Congressmen, Senators, or even President of the United States. The magnitude and far reaching consequences of this step in legislation in a country of nearly 70,000,000 of people cannot be overestimated."

The other articles are 'The Genius of France', by Mr. Bernard C. de Lisle; 'Over Education', 'Paoli the Patriot', by Mr. Ernest A. Vizetelly, in which an interesting account of a somewhat forgotten Corsican hero is given; 'Common Sense', by Mr. F. W. Haine, in which is shown how lacking mankind at large is in that useful article; and 'Literary Societies and Culture', by Mr. Randolph Lee, an article well worthy of being read and pondered by all members of literary and debating societies.

The *Contemporary Review* for September contains several articles of more than average interest. The first place is naturally allotted to an article by Mr. Wilfrid Meynell on 'Cardinal Newman and his Contemporaries', in which a brief sketch of Newman's life is given and his far-reaching influence is well brought out. It is all the more interesting that it is written from the Roman Catholic point of view, a fact that accounts for such a passage as the following:—

"The Tracts became the text-book of the new Anglicanism. The doctrines they expounded though fresh to the hearers, were as old as the Apostles and were gathered by Newman from the Bible he loved and studied; they had been taught without intermission by the Catholic Church from the first Peter to the last Pius, and the Anglican Church itself under Archbishop Laud fully received them."

In India the article which will excite most interest is that entitled 'The Enlightenments of Pagett, M. P.', by Mr. Rudyard Kipling. The article is, like almost everything that Mr. Kipling writes, clever and readable, but it fails to convince one that its author is perfectly qualified to enlighten that 'fearful wild-fowl' the travelling M. P.

It is most desirable that people at home should have some true idea of the vast difference there is between the condition of Britain and that of India, and there is of course in this article much that is true and much that will prove irritating because of its truth, but it is very doubtful whether the picture drawn by Mr. Kipling is fitted to convey an absolutely true impression to people who are very ignorant about things Indian. We shall refer only to one point as it is the one in which we are specially interested. The whole tone of Mr. Kipling's article is one of opposition to the higher education of the natives of India, and what he says definitely about it is calculated to raise total misapprehension of the true facts of the case. An ordinary English reader who knows nothing of India would gather from this article some such ideas as the following:—Large sums of money are being wasted by missionaries and perhaps too by Government—though this is not quite clear—upon certain classes of the community who receive what is supposed to be a western education but which is merely a superficial acquaintance with certain well known English writers. Were it not for this education these men would be productive members of the community, turning their attention to trade manufactures and the industrial arts, things which are now neglected by these youths because they have received education. This, it is clear, is a caricature of the true facts of the case. Those who have received higher education are not the persons who would naturally turn their attention to manufactures, supposing that they remained uneducated. There is in fact more likelihood of an educated man engaging in some trade in which his father had not been engaged than there is of an uneducated man who

feels all the stringency of customary law. There may possibly in the north of India be some absurd idea abroad that it is the duty of Government to provide every graduate with a post, but that does not affect the main issue. The real question is: Are we to provide the best possible education for those classes of the community who choose to avail themselves of it, and are we to have educated or uneducated men as our government servants? If it is desirable that these men should be educated then we must put up with the disadvantages which no doubt accompany it. It is besides hardly fair of Mr. Kipling to adopt this tone, and at least imply that the new order of things is worse than the old, while at the same time he lays great stress on the social evils of India. It is patently to all that the efforts, however feeble, that are being put forth to remedy these crying evils are being made by the men who because they have received a western education are beginning to feel that they are evils. Into the questions connected with missionary education we need not enter. Mr. Kipling misunderstands the problem, and the appeal to the selfishness of people at home is too common in connexion with all missionary effort to need comment.

Dr. Dale contributes an able review of Dr. Martineau's recent work, *The Seat of Authority in Religion*, in which he deals with the critical questions raised by Dr. Martineau. There is much in it that is worth notice, but we can only quote a few sentences from the conclusion of the article in which he deals with the question of inspiration:

"Until I have found God in the sacred Scriptures the question of their inspiration is not legitimately raised. The discovery of the fact must precede the formation of the theory. And apart from all theories this is certain—the books stand apart. They are concerned by the affection, the reverence, the faith of many generations of devout and holy men, to whom they have revealed God, and to whom they have rendered possible a saintly life. * * * And if it could be proved—though this to me seems impossible, and would create formidable difficulties—that Paul never wrote the

great Epistles which bear his name, those who, following what they supposed to be Paul's guidance, have ascended to new heights of spiritual vision would still be sure that their nameless guide had been taught of God. For myself, I have no doubt that the ultimate conclusions of criticism will substantially confirm the traditional beliefs of the Church with regard to the writers of the books of the New Testament, and the dates at which they were written; but for those who know for themselves the power and blessedness of the Christian redemption, no results of criticism can imperil faith in Christ as Son of God and Saviour of men."

The article on 'State Socialism and Social Reform', by Mr. Rao, is exceedingly interesting and well worthy of attention in these days of *Looking Backward* when Socialism is attracting so much attention from all quarters. The other articles in the *Contemporary Review* are 'Carthage', by Mr. Freeman; 'The Educational System in Public Schools', by the Headmaster of Harrow School; 'The Danteque and Platonic Ideals of Love'; 'Excavations in Judaea', by Professor Sayce; and 'The Argentine Filibusterers', by Mr. W. R. Lawson.

The *Fortnightly* opens with a brief statement on the Newfoundland Fisheries dispute, drawn up by Sir W. Whiteway, Premier of Newfoundland, and his colleagues. The French claim to any sovereignty in the island is repudiated and disproved by a reference to the provisions of the Treaty of Utrecht of 1763, whereby all the settlements in the possession of the French were handed over to England. Dr. Russell Wallman writes on 'Hu-

man Selection', deprecating revolutionary social theories. He builds his hopes of the improvement of the race on the probability that as social conditions improve the present inequality in the numbers of the sexes will disappear? Women will be a minority instead of a majority, and will have a real choice in marriage. Thus a powerful selective agency will rest with the female sex, and the lowest types of men will be weeded out. Mr. E. R. Lavin returns to the charge with a paper on 'Sexual Morality in Russia', and is quite as condemnatory as in his previous disquisitions on Russian topics. If this writer is to be believed (and he gives abundant authorities), one wonders where is the soundness to which Russia must owe her undoubted strength.

The skit, 'Pro Bono Publico', by Mr. J. M. Barrie, is directed against the present demand for volumes of 'Reminiscences'. Mr. Barrie proposes to establish an agency to manufacture and collect suitable 'reminiscences', for the benefit of intending writers. The names of the great persons will sometimes be left to be filled in at the writer's pleasure.

Mr. W. S. Lilly contributes an *Li Memoriam* paper on the late Cardinal Newman. Really the subject is 'Mr. W. S. Lilly and his writings'. We have seldom or never met such an obtrusion of egotism inexcusable in the connection.

Professor Dowden writes an article on Goethe's last days, and prints a document hitherto unpublished. Two timely articles on the Argentine crisis close the number.

CORRESPONDENCE.

REV. S. MATEER ON THE SYRIAN CHRISTIANS.

SIR,

MAY I be permitted to take exception to a paragraph in the able and valuable article contributed to the August number of the *Magazine* by the Rev. S. Mateer of the London Missionary Society?

The Syrian Christians are extremely thankful to all the gentlemen who interest themselves in their affairs and who bring to public notice the merits and demerits, the successes and defeats of their community. But, as is to be expected, our critics are often only students of the Journals of old travellers and Church Histories by Western scholars, or men who

have seen the Syrian Christians through green glasses. Yet we cannot but admire the diligence, the honesty, and the disinterestedness of our critics; and it behoves us as far as it lies in our power, to correct any misconception which we may discover in what they write concerning our community. This is my plea for the present letter; and I hope the readers of the magazine will not misunderstand me.

In the article referred to, (p. 92) there occurs a short paragraph which is nothing if not insinuating and ironical. Mr. Mateer would not credit the combined testimony of the contending parties of Syrian Christians with regard to the origin and growth of that historic community. His reasons for making this charge, he has, however, left unexpressed. The Rev. G. M. Rae has shown historically that there is hardly any direct evidence to show that St. Thomas ever visited Malabar, yet that there is no doubt that Nestorian and other colonists settled in Malabar (Crananore and Quilon) between the 4th and the 6th centuries A. D. And Mr. Mateer himself reluctantly agrees to this, in the phrase, "the fruits of Nestorian missionary labour." The peculiar and special privileges granted to the Syrian Christians by Native Princes like Cheraman Perumal, mean nothing, if they do not mean that they are "the heroic offspring of two most intellectual and noble races, the Brahmans (*Nambudries*) of Malabar and the nobility of Syria" (I would rather say, the foreign colonists led by Thomas of Cana and others), in a district like Malabar (including Travancore and Cochin) where caste was and is supreme, the ascendancy of the Brahmans absolute, and the term Christian (not happily Nazarene Christian or Syrian Christian) a reproach. Hence I for one cannot think Mr. Mateer has shown good taste in casting a serious reflection on the character of a body of "inoffensive Christians," without a shadow of evidence to bear out his case.

Mr. Mateer further on remarks that the outcome of this quixotic notion of their (i.e., of the Syrian Christians)

aristocratic descent, is that they "disdain to mix freely with the low castes." If this means that the Syrian Christians will not eat with and associate freely with low caste men, it is not true. It is true if it means that they will not intermarry with certain low caste converts, whose habits and customs are not such as to render connection with them very desirable. But the Syrians are certainly not slaves to caste distinction, as is shown by several intermarriages with recent respectable converts. We must wait for the establishment of a Plato's Republic or a More's Utopian Empire before we can see a society such as Mr. Mateer would wish the Syrian Christians to be. Let us all work together to hasten on this millennium of blessedness in perfect "peace and goodwill," but in the meanwhile let us be more charitable in our judgment of others.

This sad reflection on the social "barriers" of the Syrians by Mr. Mateer, reminds me of the following story which an old Syrian seer told me when I was young. A man who had been long a victim to elephantiasis was one day bathing in a river. Standing neck-deep in water he made fun of every one that passed over a bridge near by, and when a poor beggar with a slight swelling on his left leg came up, he cried out to him: "Ho, you elephant legged beggar, look at your leg and tell me how ugly you are!"

Mr. Mateer winds up this unfortunate paragraph by insinuating that the Syrian Christians wish to pass for "privileged" foreigners, like the Europeans. I can assure Mr. Mateer that they have no such ambition. The pride of the Syrian Christians consists in their being recognized by the Hindu Princes as a respected, privileged, and prominent section of the Natives of Malabar.

In conclusion I hope that future critics will be a little more charitable in expressing their opinions of the social habits of the community to which I belong and take a little more trouble to ascertain the real facts before they ventilate their views on them.

A. G. PAUL.

THE MADRAS CHRISTIAN COLLEGE MAGAZINE.

NOVEMBER, 1890.

THE CHRISTIAN CONCEPTION OF GOD'S DEALINGS WITH MANKIND.—III.

I have now pointed out some of the fundamental principles which underlie the Christian conception of God's plan. I have traced, however loosely and generally, the working of these principles in the history of the world up to the time when the meaning and the purpose of the divine plan began to grow tolerably plain. I have come to that epoch in the development of this plan, which the first great Christian writer has called "the fulness of the time." At that epoch, in Jesus of Nazareth, God drew very near. In him, in this Saviour of mankind, the plan we have been endeavouring to comprehend made the mightiest of steps towards complete realization. In that man, God showed what man might be. In him, through the long training of the world, men—some men—were able to recognise the setting forth of what mankind might become. We call him pure and sinless. We call him perfect—the all-sufficient teacher and the all-sufficient model of humanity. But words like these are weak to show what he was or what he did in his few earthly years. If you wish to understand anything of him, you must learn by patient investigation how—brief although the records of him be—there is, in what he said or in what he did, provision for every human want and guidance towards the solution of every problem of human thought. The more deeply he is studied the more deep does the impression grow that in him there came into the world a person absolutely unique. It is not by the wonders which surrounded him while on earth that this impression is given. It is by what he was in point of moral standing—by what he was in point of spiritual insight. These are things which leave no impression unless the moral nature of the inquirer be at work, and which even then

need patient thought if the impression they make is to endure. But when his moral uniqueness has been felt, the wonders which accompanied his public teaching are seen to be only unimportant though appropriate accessories. These wonders served, and still serve, many ends; but they do not touch the essence of the Saviour's influence on humanity. Only it is part of the fitness which appears in all God's doings that a unique person should have unique surroundings.

Of what Christians conceive to be the cause of the uniqueness of this person or of what they think about the mysterious portions of his mighty work, it is manifestly no part of my present business to say anything. These are parts of the building which can be seen only from within. They are the foundations on which it rests. But it is an outside and a distant view that we are taking. Those who have once apprehended the plan and outline will be in a position to learn all that can be learnt about the internal structure and arrangement. But with such as have no idea, or an incorrect idea, of the general plan, it is profitless to discuss such questions. Therefore I say nothing here about how the Son of Man is held by us to be the Son of God, and nothing about the figures we employ to set forth the way in which God and man are reconciled in him. In all such figures, when they are appropriate at all, there is a weight of meaning which the deepest experience and most patient thought are not likely ever to exhaust. They are all required, and even united they are insufficient, to embody the stupendous truth. But it is only in connection with a fair apprehension of the nature of God's plan that they yield up any of their meaning.

It is part, however, of the most rudimentary outline of that plan, to know how the appearance of this unique personality has wrought upon the history of mankind. As years and generations passed, those in whom the training of the bygone ages had been most effective, those in whom the aspirations and the thoughts which that training had aroused were strongest, recognised in him the One for whom in their darkness they had longed, the One who could break the power of evil and make them friends and joyful fellow-workers with God. This was the case not in Israel alone but in more than one of the communities, the societies, the enclosures, in which God's love had been at work so long. In Jesus Christ men found a new ideal, and yet an ideal which all that was high and noble in the heritage which had come down to them enabled them to recognise as the divine ideal. Through recognition of this

divine ideal—through belief in the God-given authority of one who taught as man never taught and had in himself been all that he had taught,—new forces were set at work which passed through and brought life and health, moral health and spiritual vigour, to considerable fragments of the human race. In that fulness of the time, the influences which God's love had brought a certain distance towards maturity in this community and in that, spread, not yet indeed through mankind as a whole, but through a far wider circle of it than had ever been brought into any mutual sympathy before. So much as this is undeniable. This part of the Christian conception of God's plan is matter of plain historical fact. A new era in the training of mankind had begun. The regard for a common enlightener and saviour made all of good that had been wrought out beneath the evil in Israelite, and Greek, and Roman, and ere long in many another community as well, to flow in one united stream which seemed certain soon to fertilize the moral world and to make all mankind what mankind ought to be.

No wonder in the glory of that bright morning, when the Spirit of God was gathering into one whatever earnest thought, whatever force of character, whatever good thing of any kind had resulted from God's dealings with so many of the societies for which he had appointed the bounds of habitation and the seasons,—no wonder if in those days it was supposed that the final victory had been won, and that human history was on the very point of arriving at a glorious close. As matter of fact men did suppose this. They looked for all hindrances to the reign of goodness being at once removed. They looked for the perfect man, the Word, the Logos, the full expression of God, being immediately embodied in a purified and perfectly developed race. But God's purposes were wider, and the work he meant to do was deeper, than men thought. The new influences which, more visibly and strikingly but not more really than the old ones, had come from heaven, required, like the old ones, to be wrought into the texture of human nature. They required to be assimilated in some one portion of the organic unity of mankind before spreading through the race at large. The ancient process had again to be gone through. The ancient difficulty had again to be encountered. There was in the world now a society different from the old societies and of a higher kind than they. But though on a higher plane, its training had still to be fundamentally like theirs. There are stages in all education: the education, let us say, of infants, of schoolboys, of students, and of

full grown men. There are differences between these stages. But there are resemblances also which run through them all. The Church existed now. For it, the bounds of habitation and the seasons were no longer in the material, but in the moral and spiritual sphere. These bounds of its habitation,—the conditions of its being,—the instruments of its training,—are not easily recognisable by men, in whom spiritual perception is so feeble. For such faculties as have any vigour within us yet, these things are by no means tangible or definite. But limitations there were still; and in the light of history it is not hard to see that, as certainly as the old ones, they were appointed by God himself. And just as in the old visible communities evil had triumphed until corruption and decay were universal, so was it in the new community. Nay, the corruption of the best thing is always the worst. Men's judgments are not much to be relied on at the best; but if any man declare that in his judgment there was worse corruption and greater wickedness within the Church than there has ever been outside of it, I for one shall not contest the point with him. And it is incontestable that the Church has failed, as grossly as the very worst among the nations, to be what she might have been and to do the work for mankind that she should have done. Compare what Christendom is with what Christendom might have become ere now, if the heavenly influences had been yielded to or the heavenly aids had been rightly used, and who shall deny that its failure has been total? Who shall deny that it deserves to be the laughing stock of the Universe and to bear the full brunt of God's anger? Christendom is ready enough to point to the corruption and the failure of the communities outside its pale—of the societies amid which the love of God is still working by its older and less lofty methods. And the hard things that it says of these communities are true. They are as true as the charges against that woman whom the Scribes and Pharisees brought to Jesus to be judged. But when Christendom demands the condemnation of these societies and their systems, I cannot but think of the decision of the Master when he said that he who was without sin should take the lead in the stoning unto death which undoubtedly that woman had deserved. I often wish that, in this matter, conscience had as much power over Christians now-a-days as it had over those not very estimable men in Jerusalem long ago who, being convicted by their own conscience, went out and left that sinful woman standing,—alone with the Redeemer.

And yet, as God's love was not outwearied or resultless in the old communities, neither has it been fruitless in the case of the Church, shameful as its failure and its corruption have always been. In its case, exactly as in theirs, it is possible to some extent to trace how truths have become clear and practically powerful, how moral barriers have been raised, how features of high character have been elaborated and various attainments made, through the untiring working of the love of God. There are principles accepted without question everywhere throughout the Church to-day which are infinitely higher than any on which it was possible to act in the most advanced community of the ancient world. There are monstrous forms of evil, familiar to all men once, which have fled from Christendom as the mists flee from the face of the risen sun. There are feelings at work in the most ordinary men within the sphere of the Church's influence,—at work on them so strongly that any imputation of the want of them is resented as an insult—which a few high-minded men of old might admire though they could hardly sympathize with, but which ordinary men in those days could not so much as understand. Even to the glimmering perception of spiritual things which is all that any of us enjoy, steady thought can make it plain that there are forces tending towards the full development of humanity, at work within Christendom such as are not found, and never were found, outside of it—forces which if they had free play would transform the world. It is true that these forces have not free play. It is true that the very strength of good has developed strength of evil, and that it seems doubtful often whether the good or the evil will gain the mastery in the long run. It is true that these forces are so hidden by corruption that it is possible, without glaring falsehood, to maintain that there is no difference between communities in which the Church is planted and those in which it is not. It is true that within Christendom, just as elsewhere, the most obvious thing about men and the societies they make up is their self-seeking and their determination not to make the advancement of God's purpose their one all-regulating principle. Nevertheless, a new life is stirring within Christendom, and its effects, though very small, are too plain to be denied by such as bring even a small stock of candour to aid in their inquiry. And there, somewhat more patently than elsewhere, the strange alchemy of God's love for men makes the abounding evil a means by which the good is brought a little nearer to maturity. Take a single illustration of this. It is not more important than a crowd of

others, but it has the advantage of being intelligible at a glance.

Perhaps the most conspicuous of the innumerable evils in the history of the Church is its stubborn resistance to every new development of God's plan and to every attempt at a fuller understanding of it. The prevailing sentiment of the Christian Church, at least, since the bright days of its commencement, has always been that whatever opinion it holds is correct and final—that it needs in fact no further enlightenment and no fuller training—practically that it is already perfect. Hence most of the quarrels within it, and the divided and therefore feeble state in which it stands before the world to-day. Hence the persecutions, the wholesale murders of the past, and the bitter hatred still for such as bring any fragment of new or forgotten truth to light. Such stubbornness and self-sufficiency has been the most fruitful cause of the long array of mistake and crime of which at the bar of history every portion of the Church must be declared guilty. And yet, this determined reluctance to learn God's way is the means by which God's way is learnt. Contending against new truth has ever been the chief means by which deep conviction of old truth has been wrought into men's minds and an adequate understanding of it reached. So far as it is possible to see, these fierce contentions, with all the bitterness, the passion, and the wickedness that flow from them so easily and so commonly, are a necessary condition of any truth becoming influential or any moral attainments being made. At all events, such contentions have hitherto been the most important means by which truth, and righteousness, and sympathy with the mind of God, have made their way in every Christian land. Evil is transmuted into good. The divine love slowly has its way, and that which most openly opposes it becomes the means by which it gains its triumph.

The Church has been unfaithful as Israel was. It has failed to realise its ideal as completely as Israel did and deserves to be, like Israel, rejected and destroyed. But, as I have shown by a single illustration out of many possible ones, there has been in the Church the same double process as in Israel, and in the other communities which God was training. There have been corruption and decay, verging incessantly towards ruin; but, hidden beneath these, there has also been advance. And that advance, and the way in which the love of God has continually been working to secure it, it is within our power to see. True, the same kind of light is not thrown upon the methods which God has used. There is not, as there was

in Israel, an authoritative commentary upon the means by which Christendom is being trained. There is not this, because it is not required. Those who have any of Christ's spirit in them and who swear in the words of no other master, are able, feebly and yet sufficiently, to discern for themselves how the principles manifested in the record of Israel's training have been applied to the training of the Church, which has taken the place of Israel towards the world at large. They can see by means of ordinary records, if they bear the inspired record steadily in mind, how amidst man's utter failure the way is being always prepared for God's success. And it seems as if in recent centuries this way has been made comparatively clear. It seems as if the time were near for a great step in the evolution of God's plan—for a great step towards the consummation of his wishes for mankind. This weak and worthless society—in which nevertheless God's spirit has deigned to dwell—has begun to see a little, and to appreciate a little, of the work it is meant to do. It has begun to see—as Israel never saw—that it has been called, and taught, and guided, not in any measure for its own sake but simply in order that by means of it all the nations of the world should be blessed. It sees—or a few among it see—that it is mankind as one organic whole that the love of God embraces. It has begun to address itself to the task of making known to all men what it knows itself about the love and the purposes of God. It has begun to address itself to the task of bringing all heavenly influences to bear upon the nations, for which, without help from conscious fellow-workers, God has been always caring. There is little understanding in it yet of what this task implies. There is little appreciation of God's methods, and too little imitation of his love. There is a terrible admixture of self-seeking in all that it has done, or even has aimed at doing, hitherto. There is a crudity of view about its activity which, to one who looks at the world from the point of view at which sympathy with the divine ideas bids us stand, would be very laughable if there were not so much in it that is sad. But it is hopeful even for the present and gives boundless promise for the future that, with whatever defect in its feelings and whatever narrowness in its views, the Church is settling herself down—as in her missionary activity she is doing—to be a fellow-worker with the God of love. She has still to learn a thousand things about the right way to be a fellow-worker with him; but it is one of the fundamental principles on which all divine government proceeds,

that he who does the will of God learns all that he needs to know while engaged in doing it. It seems as if the time were near—not perhaps as man but as God counts nearness—when with all the force, and insight, and good of every kind, which throughout long ages the love of God developed in the enclosures which served their purpose and passed away, the Church of western lands would gird herself to the task of sharing the blessings she has inherited, and hitherto so feebly used, with men of every land and clime—to the task of entering into living sympathy with the families and peoples that are still within their old enclosures, to whom the real significance of the manifestation of God's purposes and God's love made eighteen centuries ago is still unknown. Not until she girds herself in self-forgetting love to this high task can the Church really know what these blessings are. Not till then will these blessings bear their proper fruit either for mankind or for herself. And not until all the good that has been developed in all nations has been brought into mankind's common store can the plan of God in its fulness be set forth or even understood by any man. For in every one of these old enclosures, as certainly as in the Church, the love of God has been constantly at work. Beneath the failure, the corruption, the untold evil, which is all that our dim eyes perhaps can see in them, and which is as visible in Christendom as in them, that love has wrought out something which mankind needs—something without which the race cannot be what it ought to be, and cannot take the place it ought to take in the economy of the Universe. The good wrought out within them is as indispensable as the good wrought out in the Christian Church for the complete fulfilment of the divine ideal.

What remains is that you, and such as you, who are still within the old enclosures for which the bounds of habitation and the seasons were set by God long ago, should know that the living God has been watching over you through all the ages—should know that you are included in his plan—should know that, though like all men you are corrupt and have gone astray, yet on this common earth of ours there is forgiveness, love, and guidance, not far away from any man—should know that there is a brother man, whom you may have misconceived and others misrepresented, but who knows all the divine plan of love and has gained the victory over evil for all mankind. Doubtless, there may be many things between us and that earthly consummation. It is in large circles and by steps which to men seem too slow to be seen at all, that God's purposes

move on. And ere the common impulse arising from recognition of God's plan and rejoicing in his love, takes hold on all the families of mankind, it may be that delays of which we know nothing will still have to intervene. It may also be that when that great impulse comes, it may only introduce new stages in the evolution of God's purpose of which at present no one is able either to see the need or understand the nature. So, one who climbs the side of a mighty mountain and who has travelled among hills before, is not surprised if once and again he must go deep into a valley in order that he may reach a point that appeared to be on the very slope he has long been laboriously ascending, nor when what he has deemed for hours to be the summit turns out to be far beneath that summit after all.

But suppose now that the earthly consummation has been reached. Suppose that the heavenly forces have seized upon, assimilated, and used, all the good that has taken shape beneath corruption in all the compartments or enclosures into which the divine hand has distributed humanity. Suppose it all effected and the divine ideal of mankind realised:—what is the use of it all? What has the Christian conception to say of the end which this consummation serves? If that conception has nothing to say about any further end, it is not likely to be satisfactory to such as have to make up their minds about it. For our minds are never satisfied with things that serve no ends beyond themselves. We regard, and it is a touch of our likeness to God that we regard, the thing which, however beautiful and ingenious, is not a link in some chain of purpose, as but a toy, as perhaps pleasing for a moment but in its proper nature valueless and mean. If a thing is to satisfy us, beauty and usefulness must be joined in it. Let there be a machine in which everything is a marvel of subtle skill and all the parts fit perfectly, yet let its working contribute to no result, and any admiration it excites both is and should be shallow and evanescent. But let there be a machine, not a whit more skilfully contrived or well arranged, which serves some end beyond itself—perhaps the pouring of fertilizing streams through tracts which before were desert, and men feel at once that it deserves deep and lasting admiration. Thus, perhaps you may admit that there is something grand about this idea of the race of man being purified and perfected by means of long and complex processes, and may yet add that if this be the whole of the Christian conception, it is but a poor one after all. Such a conception of the divine dealings may have the interest of

a geometrical pattern, most ingenious and beautiful in its intricacy; but it can have nothing of the far higher interest which attaches to the majestic processes of nature, or even to those human inventions which produce definite and beneficent results. Is it then the Christian conception of God's dealings that the realisation of a certain ideal is the predetermined result of the labour and the suffering, the sorrow and the unsatisfied desire, of the untold millions appointed to people the earth in the ages that stretch dim into the history of the past and dimmer yet into the unimaginable history still to come? Is this conception then that the Ruler of the Universe has been using men as the means of working out a problem which he has set himself to solve? It is infinitely far from being this. It is part—it is an inseparable part,—of that conception that the human race, when thus brought at last to be what it ought to be, is to be used—that it is to do for the whole Universe what cannot be done in any other way—that it is fully to understand the plan of the Universe and to be the central instrument in carrying out that plan completely. To many, such words as these will of course appear to be just so much empty sound. But to those in whom a moral nature is even feebly active,—to those in whom the spiritual faculties have even begun to be effective,—they open up vistas of glory and of joy which words are futile to describe and scarcely avail to point to.

Of course I am taking for granted here that man is intended for endless and conscious existence in the unseen world. I am taking for granted all that we are accustomed to denote by the insufficient and ineffective term *immortality*. I am not indeed to attempt to prove the 'immortality' of man. It is no part of my business at present to prove anything. I am simply endeavouring to describe the Christian conception of the divine dealings with mankind, not to establish that this conception is the true one. And every one knows that the doctrine, as we call it, of personal, conscious, immortality is a part of that conception. But every one does not know, and perhaps few really understand, or feel that the immortality which the Christian conception sets before us is an immortality of endless effort to promote the full and joyful development of the universe and of every being that the universe contains—of effort no longer toilsome or ungrateful, because no longer limited by obscurity of vision or obstructed by evil in the being who puts it forth—of effort in which every lesson learnt by any portion of the race finds its use, and in which every one

upheld by the perfect sympathy of a whole race that has been uplifted and saved. This portion of the full Christian conception is nowhere more exactly heaped than by one who says that in the unseen world God's servants shall "do him service, and there shall be night no more; and they shall reign for ever and ever." In other words, the race of man, with its powers perfectly unfolded and free at last from every taint of evil, will in that everlasting world be promoting truth and righteousness and joy not as servants only but as kings,—in virtue of their own inherent power,—and doing all without that ignorance of which night is the proper symbol, and without that weariness and decay of strength whereof at present night, with the deep unconsciousness which it brings, is the insufficient but the only remedy. If you dwell upon this, which is the only Christian idea of immortality, you will begin peradventure dimly to perceive the necessity there has been for the laborious training of mankind—the necessity there has been for truths and principles being stored up in mankind, before the electric spark of the knowledge of God's purpose and God's love should pass through the united race and fill it with the energy that yet will spring from the living union of all lessons, all knowledge, and all experience.

You may ask me perhaps at this point to set forth the nature of that joyful and everlasting work in the unseen world for which the whole history of mankind has thus been the needful preparation. It is a demand, however, to which I am unable to respond. The subject is one on which, unless by feeble and haphazard guesswork, the Christian conception casts no light. I can say only this:—that when the secrets beyond death and beyond the completion of man's earthly training are revealed, all will be as substantial and familiar to those in that world as things are to us in this world now. We are ignorant of the whole conditions of existence in coming stages of being, and not only of the nature of man's activity in them. But it would be the height of folly to suppose that He who framed this world has exhausted His power in framing it. In God's house there are many mansions. We find ourselves in this rudimentary stage of our existence, groping about in one of them. To suppose that it is the only one, or that if others exist they are simply reproductions of it, would be to fall into the error of one just entered at a palace door who should deem the hall in which he finds himself the only chamber to which that door gives entrance.

I shall admit, if you like, that without the information you do

mand the Christian conception of God's plan is incomplete. I admit that, without far fuller knowledge of the unseen world than we possess, that plan can be neither described nor understood in its entirety. But it is not hard to see why such knowledge has in the meantime been withheld. The necessity for the withholding of this knowledge is a fundamental element in Christian thought. For I need hardly tell you how important, according to all Christian teaching, is the part which faith plays, and must play, in all the higher training of humanity. In the Christian conception, faith is at once the condition on which and the means by which the human spirit enters into conscious communication with God. Those through whom all higher lessons and higher influences are imparted to the race, must learn above all things else to trust in God. And where all things are seen there is not room for faith. The gardener who plants the slip which he hopes to see grow into a tree, covers it carefully for a season from the light. When it has fairly taken root, but not till then, the covering is taken away. So it is with man's life on earth. This life is the time when, through faith and amid darkness, man's spirit should take root in God. And, according to the Christian conception, the whole period of man's existence upon earth betrays no more important relation to his whole existence than the time of the slip or graft being shut up in darkness bears to the period in which the tree flourishes freely in the breezes, and bears, season after season, its fruits and flowers. In a single point of view the time of darkness is all-important, for all that comes after depends upon it. In other points of view it is insignificant.

There is yet another point on which it is not unnatural for you to think that the right Christian conception of God's dealings with men should speak with decision. I have spoken of much that the conception includes as to the training of the race of man and the course of that training hitherto. I have indicated too the very little that it can be held to include about the future of our race and the sphere in which the full result of its training will appear. But what of those members of the race who have had no consciousness of being trained—who have lived practically without God in the world? What of those who have not only not profited by God's dealings but have been the means of developing that corruption which, according to the outline I have given you, has overspread everything, and been—on the surface—the sole outcome of the world's history? These seem to be the enormous majority of man-

kind—to be in fact, with but few exceptions, the whole of the human race? What has the right Christian conception to say of them and of their destiny?

The question is a very natural one, but it is another to which I can give you no reply. The right Christian conception leaves and must leave it unanswered. It declares indeed that the whole world is guilty before God. It declares not only that the majority of men but that every man—that the common race of men without one exception—deserves only to reap what they have sown—deserves to be left in the corruption in which they have delighted and to bear, while their existence lasts, the misery which the inmost nature of the Universe makes inseparable from corruption. It declares that, apart from that plan of love which has included all ages and nations in its scope and found its full manifestation in Jesus of Nazareth, there is no hope for any man. But as to the bearings of this plan of love on members of the human race who have lived their earthly lives and passed into the Unseen, the Christian conception professes to give, and is meant to give, no information to satisfy the curious. Of set purpose, it refuses such information. Certain things however it does contain. Here is one of them. The idea that none but Israelites in old days, none but Christians now, are included in God's love or capable of sharing in his mercy, belongs to the caricature and not to the portrait of the Christian conception of God's dealings. The corruption which is specially strong where God's training is most special, led Israelites of old and leads the men of Christendom in our day to make this false idea very prominent. It is none the less false on that account, and none the less opposed to the Christian conception of the divine plan. It would take long to enumerate a tithe of the times and ways in which the records of God's training show that this idea was rebuked of old. God, said the last and greatest of the prophets, is able from the stones to raise up children unto Abraham. It was not of any of the chosen people but of a Roman centurion that Jesus said—"I have not found so great faith—no not in Israel." It is on the training of mankind, not on the fate of individuals, that the Christian conception speaks distinctly. It leaves individuals in God's hand. It is not we but he that judges them. We have light enough each of us to make us amenable to that judgment. We have not light enough to judge of others.

Here also is another thing. According to the very elements of

the Christian conception, it is those who stand nearest to God and have received most guidance from him that are most loudly called to fear his judgment. "It was not to ordinary men within the enclosure of Israel, still less to those in the other enclosures beyond the bounds of Israel—it was to his own closest friends, that the great Teacher said, "Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: fear him which after he hath killed hath power to cast into hell: yea I say unto you Fear him." It was not to those outside the kingdom of heaven upon earth, but to those who had felt its meaning and its power, that the solemn words were written by one who had deep understanding of God's ways—"How shall we escape if we neglect so great salvation?" When men hand over to others the warnings intended for themselves, it is but an example of how a fundamental misconception can distort their views of the very plainest things. Fear,—yes in view of the corruption within us, in view of the opposition to God that characterises us, we do well to fear Him: but it is for ourselves that each one of us should fear—fear lest we miss the way in which God would lead us, fear lest we put men's thoughts and our own will in place of His,—fear lest we shut ourselves out from that gracious plan which has many ramifications, rudimentary as well as developed, to which whoever yields will be brought to clearness of light one day, so as to be in full fellowship with the race for which God has appointed the honour of becoming a fellow-worker with Himself. "Are there few that be saved?" said the disciples to that Master who knew God's plan: "Strive to enter in at the strait gate," was the only reply he gave them. And it is the only answer that can be given now, the only answer that is not hopelessly out of harmony with the Christian conception. So, to you and to me God says—says by the witness of all history, says by the influences for good with which he has surrounded us, says by the thoughts that he puts into our hearts at times—that we should strive, should strive to learn about Him all we can, strive to understand His plan and submit ourselves to His guidance, strive to be and do what He lets us see that, in the position and surroundings He has appointed us, it is His will that we should be and do. So much as this is very clear. As to what becomes of those who have heard no voice calling them thus to strive or in whose ears that voice has been drowned too soon by others—as to those also who perchance have striven and been vanquished, we need no knowledge to guide our

own steps rightly. And such knowledge therefore is not given us. It may be permissible to hope that those who have unconsciously worked out the purposes of God become conscious of His pardoning mercy some day. It may be permissible to hope that He sees some fitness for membership of the ransomed and perfected race where other eyes do not see it. But all such things are a part of His plan on which God has cast no light as yet; and therefore the Christian conception of His dealings leaves this matter there.

And now if you recur in your thoughts to my first lecture, you will perhaps expect me to sum up the portrait, as I summed up the caricature, by packing it all into a set of figures. And no doubt it would be a satisfaction if I could do so. It would make the contrast plain. It would bring clearly out how radically different the real Christian conception of God's dealings is from the idea which I believe that you have formed of it. But to do this is beyond my power. I believe it is beyond any man's power. The ideas of men can be fairly enough set forth by other men. But it is God's ideas that in this lecture and the last, I have been trying to make clear to you. It is God's plan of which I have been endeavouring to indicate the outline. And that plan, even if it were fully grasped by any one, would be found to be too far-reaching and too unique to be set forth in any set of figures as a rounded whole. And I have not concealed from you my inability to grasp it completely even for myself. The view I have given you is such a view as at times we get when we have journeyed far to see some mountain mass, and have at last arrived at the proper point for seeing it. Here and there a large portion of the outline may be clear; but there are volumes of mist in many a valley and thick clouds are resting on many of the summits. And the mass has spurs and off-shoots of which we never thought. And many a crag and glen that we should like to have a glimpse of, the nearer peaks conceal. Our view may be inspiring but we can hardly pronounce it satisfactory. We might have liked it better if the mountain were less extensive, and less rugged, and less grand; and if the outline everywhere had been sharp and clear. Such a view as this is all that I can pretend to have afforded you.

Therefore I suppose I need not be surprised, even though I may be grieved, if you refuse to let the clear distinct scheme of thought presented in my first lecture give place to the far less precise ideas which I have been too feebly setting forth in my second and in this one. Nevertheless that former sketch, neat and trim although it be,

with all the precision of a Dutch garden, is a caricature of the Christian conception of God's plan. This that I have given you now, inadequate though I grant you that it is, is an honest portrait of what Christianity really teaches concerning the ways of God with men.

But whether you adhere to the caricature or accept my feeble portrait of the reality in its place, you will admit that the difference between the pictures is great and most important. Those who use the one as the general guide of their thoughts about Christianity and the nature of the Church's work, will judge very differently about such things from those who use the other. So much as that will be plain to you on a moment's thought. But wherein exactly do judgments based on the caricature differ from judgments that are based upon the portrait? That is a question which it is right to ask, and to which I deem it to be a portion of the work I have undertaken that I should give at least a partial answer. For I believe that this whole subject will grow considerably clearer if we look together at some of the inferences which follow from right notions of the Christian conception on the one side and wrong notions on the other. Such inferences are numerous and varied. I cannot think of discussing many of them. But this theme ought not to left without at least a specimen of the practical effects which a correct apprehension of Christian views ought to have on your feelings and your thoughts. And therefore, in a closing paper, I shall direct attention to a few of the practical effects which are likely to be produced by accepting as a true account of Christian thought such views of God's ways with men as in these two lectures I have been endeavouring to delineate.

WILLIAM MILLER.

THE LAST OF THE PERUMALS.

THE last emperor of Kerala was Cheraman Perumal. The closing act in the drama of his life is remarkable, even after it has been stripped of sundry embellishments and reduced to a form in which it can be accepted both by the Hindus and the Muhammadans of that part of the country. It turned on a strange dream. Cheraman Perumal dreamt that the full moon appeared on the night of new moon at Mecca in Arabia, and that, when on the meridian, it split into two, one half remaining in the sky and the other half des-

ending to the foot of a hill called Abikubais, where the two halves joined together and then set. Some time afterwards, a party of Muhammadan pilgrims on their way to the "foot-print" shrine at Adam's Peak in Ceylon chanced to visit Cranganur, the Perumal's capital, and were admitted to an audience and most hospitably treated. On being asked if there was any news in their country, Sheikh Seuj-ud-din related to the Perumal the apocryphal story of Muhammad having, by the miracle about which the Perumal had dreamt, converted a number of unbelievers. The Perumal was much interested and secretly made known to the Sheikh his intention "to unite himself to them."

When Seuj-ud-din and his retinue returned from Ceylon, the Perumal directed them to make ready a vessel and provide it with everything necessary for a voyage; and for the next eight days he busied himself in arranging affairs of state, and, in particular, in assigning to the different chieftains under him their respective portions of territory. This was all embodied in a written deed to be left behind him. He then embarked secretly in the vessel prepared for him, along with the Sheikh and his companions, and, touching first at Northern Kollam near Quilandy, and then at the island of Darmapattanam near Tellicherry, they made for the Arabian coast and landed at Shahr.

After remaining a considerable time at Shahr, during which the Perumal changed his name to Abdul Raman Samiri and married a wife named by some Rahabieth, by others Gomaria, he resolved to return to Malabar for the purpose of establishing his new religion, and of providing suitable places of worship. But before the ship which was to carry him back to his kingdom was built, he was seized with a dangerous disease, and, being convinced that there was no hope of recovery, he implored his companions not to desist from their design of going to Malabar to propagate the Fourth Vedam.† But they replied that being foreigners they knew little of his country and were not likely to have influence therein, so he gave them writings in the Malayalam language to all the chieftains whom he had appointed in his stead, requiring them to give land for mosques and to endow them. "But," he solemnly charged them, "tell ye not my people of the violence of my sufferings, or that I am no more;" and, having finally enjoined them to land nowhere

* See Tennent's *Ceylon*, Part vii., Chapter 2. London: Longmans, 1860.

† According to the Muhammadans, the Fourth Vedam is the Kuran, the other three being the Hindu, the Jewish, and the Christian.

save at Darmapattanam, Quilandy, Cranganur, and Quilon, "he surrendered his soul to the unbounded mercy of God."

Some years afterwards, the pioneers of Islam in Malabar—Malik-ibn-Dinar, his two sons Habib-ibn-Malik and Sherif-ibn-Malik, his grandson Malik-ibn-Habib, his grandson's wife Kumarieth, and their family of ten sons and five daughters—set out for that coast, bearing the Perumal's letters; and, concealing his death, they delivered them to whom they were addressed. They went first to Cranganur, where the officiating ruler received them hospitably, granting, in accordance with his royal master's orders, land whereon to build a mosque, together with a suitable endowment; and Malik-ibn-Dinar himself became first Kazi of the capital. At nine other places, including Darmapattanam, Mangalur, and Quilon, mosques were built and Kazi's appointed; and thus, according to the dying wish of the last of the Perumals, Islam was established in Malabar.

Doubtful in detail as this narrative appears, considerations have been adduced which are supposed to confirm its general outline and substance. In the first place, Sheikh Zin-ud-din, writing on the subject, testifies that Cheraman Perumal's visit to Arabia took place about two hundred years after the flight of the Prophet. "It is a fact, moreover," he continues, "that the king was buried at Zaphar—and not on the Arabian coast of the Red Sea—at which place his tomb can be seen by any one, and is indeed now frequented on account of its virtues. And the king, of whom this tale is told, is styled by the people of that part of the world as Samiri, whilst the tradition of his disappearance is very common throughout the population generally of Malabar, whether moslems or pagans; although the latter believe that he was taken up into heaven, and still continue to expect his descent, on which account they assemble at Cranganur and keep ready their wooden shoes and water, and on a certain night of the year burn lamps as a kind of festival in honour of his memory."*

Further, it has recently come to notice from the information of an Arab resident near the spot, that the tomb of the Perumal still exists at Zaphar in Arabia, at some distance from Shahr, the place where he is reported to have landed; and that the inscription on it runs, "Arrived at Zaphar A. H. 212. Died there A. H. 216." As the former date corresponds to A. D. 827, this would imply that the Perumal remained two years at Shahr after his arrival there; and

*Quoted by Logan, *Malabar*, Vol. I. p. 136.

as the Malabar era, from which dates are still reckoned, is the 25th of August, 825, it would seem not improbable that that era was fixed so as to coincide with the time when the last of the Perumals set sail for Arabia. At all events, being just before the north-east monsoon, it is the time when ships frequently set sail for Arabia and the Persian Gulf.

It might be objected that such a change as is implied in the foregoing representation on the part of a people scattered over such a large area is altogether improbable. It may be doubted whether a community so large would have not only admitted so readily the representatives of a new faith amongst them but actually adopted that faith in considerable numbers. This objection it would be difficult to rebut unless it could be shown that there was some previous preparation for the change. It is not improbable that such preparation existed; for it is well known that by the ninth century Arabs had penetrated, not to India only, but even as far as China, in the interests of trade; and that all the nine places, besides Cranganur, where mosques were erected, were either the head-quarters of the petty potentates of the country, or places affording facilities for trade. It is probable that Arab traders had settled in these places long previously; and indeed a Muhammadan granite tombstone at Northern Kollam, near Quilandy, recites, after the usual prayer, how "Ali-ibn-Udthorman was obliged, in the year 166 of the Hejra, to leave this world for ever to the one which is everlasting, and which receives the spirits of all;" and the fact that Arabs had thus settled in the country suggests the belief that even in those early days alliances by Arabs with women of the country had been contracted, and that thus the beginnings of the mixed race, the Mapillas, who have played such an important part in the political history of the district, had already appeared.

This change in Malabar amounted almost to a political revolution; for no successor to Cheraman Perumal was nominated, the princes carrying on the government, for a time at least, in the belief that he was still alive; but soon of course that delusion passed away and every one looked to himself. It seemed then a case for the application of

"The good old rule, the simple plan,
That they should take who have the power
And they should keep who can."

In the long run it came to this that the Zamorin* of Calicut, the

*The *Keralolpatti* "relates how the Zamorin became the most famous of the

Rajah of Cochin who was the lineal descendant of Cheraman Perumal, and the Rajah of Travancore who still swears on attaining sovereignty that he holds the symbols of his high office only till the return of his uncle, survived as independent rulers on the Western coast of South India.

As time went on the Muhammadans multiplied, mostly in the northern parts of the districts, having replaced Chinese traders in the Indian market and being patronised by the Zamorin, while the Jews and Christians were mainly concentrated in the territory of Cochin and North Travancore. The Muhammadan ranks were replenished partly by immigration and partly by conversion. The latter process is still going on, not from among the Hindus moulded by the Aryan cult, but from the non-caste population. The low-caste man who adopts Islam is vastly raised thereby in the social scale. He obtains by conversion many substantial benefits, and is protected by the Mapillas from any oppression or interference at the hands of his former lords. Even within the ten years 1871-81, the accessions to the ranks of Muhammadans within the collectorate of Malabar alone, from the Cheraman and other low-caste people, amounted to about 50,000†, and there is reason to believe that the same process, if not to the same extent, is going on in other parts of the country. The adherents of Islam are increasing in number, but it is from the lowest ranks of the non-Aryan community that the increase is being drawn.

It is much to be deplored, that the Muhammadans of Southern India, with some honourable exceptions, have as a rule been an ill-instructed race. Children in Malabar as elsewhere are taught to repeat without understanding scraps of the Kuran, and, in addition to this, elementary Malayalam handwriting is taught. But at Ponnani there exists a Muhammadan college, founded, it is said, six hundred years ago, by an Arab named Zeyn-ud-din, who bore the title of Mukkbadam, signifying literally the foremost in an assembly. He married a Mapilla woman, and his descendants in the female line have retained the title, the present Mukkbadam at Ponnani being the twenty-fourth or twenty-fifth in the line of

Malayali rajahs. He seems to have adopted the high sounding title of *kunnalakkōn*, or king of the hills (*kunnu*) and waven (*ala*). The Sanskrit form of this title *Samudri*, or as it is pronounced by Malayalis *Samūtiri* or *Tāmūtiri* (or vulgarly *Sāmūri* or *Tāmūri*) is that by which the chief rajah of this house became known to Europeans as the Zamorin of Calicut." Logan's *Malabar*, Vol. I. pp. 276-7.

† Madras Census Report for 1881, Vol. I. § 151.

succession. The students at the college are supported by the Ponnani townspeople, the custom being to quarter two students in each house. The students study in the public Jammāt or Friday Mosque, and in their undergraduate stage they are called Mullas. There is apparently very little system in their course of study up to the taking of the degree of Mutaliyar, i.e., elder or priest. There is no examination for this degree, but the ablest and most diligent of the Mullas are sought out by the Mukkbadam and are invited to join in the public reading with him at the 'big lamp' in the Jammāt Mosque. This invitation is considered as a sign of fitness for the degree, which is thereupon assumed without further preliminaries.

The learning thus imparted is despised by genuine Arabs, of whom many families of pure blood are settled on the coast and are themselves highly educated in the Arab sense. "Their knowledge of their own books of science and of history is very often profound, and to a sympathetic listener who knows Malayalam they love to discourse on such subjects. They have a great regard for the truth, and in their finer feelings they approach nearer to the standard of English gentlemen than any other class of persons in Malabar."* Still, uninstructed as they were, the Muslims, under theegis of the Zamorin whose friendship they assiduously cultivated, were politically and commercially important in the society of Malabar. They fought the Zamorin's battles, they garnered his crops, they bought and sold for him at home and abroad. "The trade in Malabar products seems to have been exclusively in the hands of Muhammadan merchants, and it may be safely concluded that, after the retirement of the Chinese, the power and influence of the Muhammadans were on the increase. * * * and the country would no doubt soon have been converted to Islam either by force or by conviction, but the nations of Europe were in the meantime busy endeavouring to find a direct road to the pepper country of the East. The first assured step in this direction was taken when Bartholmew Dias sailed round the 'Cape of Storms' in 1486. The Cape was promptly rechristened the 'Cape of Good Hope', and the direct road to India by sea was won."†

But after the great upheaval in Malabar, consequent on the death of Cheraman Perumal, we are more interested to inquire how the Christians of St. Thomas fared. The development of a Muslim

* Logan's *Malabar*, Vol. I. p. 108.

† *Ibid.*, Vol. I. p. 226.

power was not in their favour; yet so far as history reveals their mutual relationships, the Christians of St. Thomas seem to have experienced less actual suffering from its hostility than the Jews did. The fact is that we hardly know anything of the history of Christianity on the Malabar coast during the next six hundred years. That was truly the period of the dark ages. When the Portuguese arrive on the scene, the recording of events historically interesting is resumed; but between the flight of the last of the Perumals and the coming of the Portuguese there is an almost total blank. Some incidents in the earliest interviews between the Syrians and their new European friends are instructive as straws to show how the wind had been blowing. For instance, when Vasco da Gama arrived among them in 1502, they begged him to take them under the protection of his Christian master, so that they might be defended against the injuries which they daily suffered from infidel princes; and, for a lasting testimony of their submission to the King of Portugal, they sent his majesty a rod tipped at both ends with silver, with three little bells at the head of it, which had been the sceptre of three Christian kings. They thus cherished the tradition of having attained to the dignity of possessing a king of their own. This attainment may have been made in spite of, or because of, the confusion that succeeded the demise of Cheraman Perumal. Of Beliate, king of the Christians of St. Thomas, whose capital was at Udiamparur near Cochin, they speak in terms of natural pride. How long the kingdom lasted it is impossible to say. The story, like so many parts of the story of this Church, ends with a sigh: vanity of vanities. Their royal crown fell into the hands of a neighbouring sovereign of superior strength. Their king dying, they plaintively relate, without heirs male, the Rajah of Cochin came into possession by inheritance, and so they have been ever since a subject people, subject to the non-Christian rajahs of Cochin and Travancore.

But they might still as a Church have held up their heads under this calamity, had they been inwardly fortified with a knowledge of the gospel and faith in their own vocation as stewards of its mysteries. There is, alas, little reason to assume that they were so fortified. On the other hand, there is every reason to believe that they were particularly lacking in knowledge of the Scriptures and in desire to propagate such knowledge among their fellow-countrymen. Their training had not been favourable to the development of this side of their Christian character. For the provision of

Each officers and all the apparatus of public worship, they had always looked to a foreign source, and never cultivated the virtue of self-reliance in the matter, or the grace of conscious dependence on the Head of the Church. They had never worked out a single problem in church life for themselves. They had never appealed to the law and the testimony to deduce from them the rule of life or the path of duty. What they had acquired so easily, they held as a cheap possession. The ceremonial, the traditional, the consuetudinary bulked far more largely in their eyes than the doctrine and the ethics of the gospel.

But more than this. Their eyes had been blinded and their hands tied in a manner which practically prevented them from being a self-propagating Church in the true sense of the term; and, after their worldly position declined, they as matter of fact were in no sense self-propagating. They merely reproduced themselves, and their only ambition was to hold their own, if indeed they may be said to have done even that. The mill-stone which was hung about their neck and weighted them so heavily in the race of progress was, strange to say, no other than the copper-plate charters. Whether this was the intention of the givers and receivers of the charters is another matter. But there can be no doubt of the effect, and I am inclined to think that there may have been some such remote intention on the part of the advisers of the Perumals who granted the charters. Let it be remembered that these charters were granted under the pressure of a political necessity. Of this necessity the Brahmans, who appended their signatures as witnesses to the first Christian charter granted in 774 and who were the constant advisers of the royal mind in all matters political, social, and religious, would be prone to make a virtue. They were at least able to make provision for it in their scheme for the construction of Malabar society on Aryan lines. In Southern India to this day, Hindu society may be divided into two classes, Brahmans and Sudras. Both Kshatriyas and Vaisyas, where they exist at all, are numerically insignificant. But we have seen that while the Brahmans regarded the Nayars in theory as Sudras, they gave them in fact the position and imposed upon them the duties of Kshatriyas. Towards the Christians of St. Thomas they acted in a somewhat similar manner. Without these foreign settlers no section of the existing community could exactly be said to represent the interests of trade and more especially of foreign trade on anything like a national scale; and the kings and probably their influential non-

Aryan subjects would be desirous of availing themselves of source of gain and comfort. The Brahmans therefore made best of the circumstances. If they had Vaisyas in the Aryan stitution, why should they not have a guild of traders in the stitution which they were trying to acclimatize in Malabar? I not the formal recognition of these foreigners and their dependants or associates as part of the body politic help to the wheels of government run smooth, promote the interest of conciliation, and add prestige to the twice-born lords of creation?

We have seen what the privileges and functions of the Christians were under these instruments. The Christians were to all intents and purposes recognised as a caste; and they began—if not from the first, at least in course of time—to regard themselves in the same light. Had they not been in the days of the Perumals both 'protectors' and 'supervisors', had they not acquired possession of certain heathen castes of the lower order, and were they not on the whole a superior class? Did they not learn thus to look down upon the lower castes? Did they not teach the lower castes to look up to them? And did they not in matters of diet and on questions of ceremonial pollution take up a position analogous to that of caste Hindus? Is it wonder then that this Church, holding such views of the relation of man to man, should have been indifferent to the spread of the Christian faith and the ingathering of the tribes? They secured their own exaltation and had been successful on their own lines. God gave them their desire, but sent leanness into their soul. With little intellectual and less spiritual life amongst them, it is no wonder that their history for such a long period is a blank; and no wonder that with so little self-reliance, not to say also self-respect, they were unable to hold their own among their neighbours. Their fate is in some respects comparable to that of the mother church in high Asia. As the Caliphs were favourable to the Nestorian Church in Persia and Mesopotamia, so the Perumals were favourable to the Nestorian Church in Malabar. The former Church was trodden down under the feet of Tartar and Mongol; but, as we shall see in a future study, it was reserved for a Christian power from the West to break the spirit of the Church of Malabar.*

GEORGE MILNE RAE.

THE SHI'AHs.

THE term Shi'ah means a 'follower' and is now used to denote the followers of 'Ali, the son-in-law of Muhammad and the fourth Khalifah. The Shi'ah sect is chiefly found in Persia. In India Shi'ahs are most numerous in the North-West Provinces, elsewhere they are in a great minority. Before passing on to consider the distinctive teaching of this sect, I must give a short historical introduction. The history of Islam soon becomes confused, but a slight attention at this stage to a few details of Arabian history will help to make the matter clear. Cussai or Koshai, a member of the Quraish tribe, about the year 440 A.D. acquired for his family the guardianship of the Ka'bah.

He gathered around himself at Mecca many of the scattered Quraish families, improved the city, and gradually assumed whatever dignities there were connected with the custody of the Ka'bah and the pilgrimage to it. He thus became the chief spiritual and temporal ruler of Mecca. After his death, many disputes arose amongst his descendants, and at length the various offices he held were divided amongst his grandchildren. The Siqayah and Rifada, the prerogative of providing water and food to the pilgrims, passed on to Hashim, the leadership in war to Abd-as-shams. The son of Hashim, Abd-al-Muttalib, succeeded his father but met with much opposition from Umaiya the son of Abd-as-Shams. However, Abd-al-Muttalib maintained his position as head of the Quraish. Muhammad was his grandson. Umaiya and his descendants kept up the feud between the rival branches of the family, a feud which, commenced in these pre-Islamic days, continued with important results after Islam had extended far and wide.

Thus two permanent rival factions were formed, the Hashimites and the Umawiyah both descendants of the great Koshai. The feud passed on from generation to generation. Muhammad was as we have seen a lineal descendant of Hashim. His ablest and most active enemy in Mecca was Abū Sofyān, a grandson of Umaiya. The Arab families were united in hate as well as in love. Nothing delighted their members more than to hear of and dwell upon the passions and strifes of their ancestors—hatreds which they took care to keep alive and hand down to their descendants, as they had received them from the generations passed away. Abū Sofyān had commanded the Quraish in more than one attack on the Prophet's

forces. So bitter was the hatred of the Prophet to this leader of the Umawīyah faction that, when he made his triumphant march to Mecca in the year 630 A.D., he excluded Abū Sofyān and his wife from the amnesty granted to his foes. They were condemned to death, but, the day before the entry of the Prophet with his friends into Mecca, Abū Sofyān acknowledged his error and submitted to Muhammad who then granted him a free pardon. It was a mere outward conversion and led to much heart-moving between the faithful Ansārs* of Madīnah and these newly found allies.

Two parties now gradually formed themselves amongst the Muslims: on the one side the Companions (Ashāb) of the Prophet and the men of Madīnah; on the other, the descendants of Umayyā and of the Quraysh generally. The two first †Khulafā' Abū Bakr and 'Umar held the respective parties in check, but the third Khalifah 'Usmān failed to do so. He was a member of the family of Umayyā, though he had voluntarily and sincerely adopted the Prophet's cause.

He was a man gentle by nature and far too weak to restrain the turbulent captains and generals of the victorious Moslem armies, whom he gradually removed from places of trust and command in order to make room for members of his own family. A luxurious style of living then began to develop itself, taking the place of the simple and austere manner of life adopted by Abū Bakr and 'Umar. Men most distasteful to the great body of Muslims, men such as Mu'awiyah, son of Abū Sofyān, Marwān whom the Prophet had banished from Mecca, and others of the Umawīyah family were placed in high commands and in administrative posts of influence. Syria and Palestine, Egypt, Kufa, and other places were entrusted to the care of men whose antecedents and present practices scandalised the Faithful.

The political position was becoming intolerable, and, at length, Muhammad, a son of the late Khalifah Abū Bakr, with 10,000 men, came to Madīnah to state the grievances of his party. 'Usmān put them off with a promise of redress; but on their return home they intercepted an official letter to the Governor of Egypt, ordering

* The term Al-Ansar means 'The helpers', and is used of the early converts at Madīnah: the men of Mecca who accompanied Muhammad to Madīnah were called Muhājirūn or the exiles.

† Khalifah (plural Khulafā') is what we call Khalif: Khilāfat is the Khalifaat.

him to put them all to death. They returned at once to Madīnah, stormed the palace, and assassinated the Khalifah.

'Alī the cousin and son-in-law of the Prophet was now proclaimed Khalifah by the people of Madīnah, for the faction of the Hashimites was in power in that city. The Umawīyahs, however, held all the chief provinces, and so a terrible civil war ensued. Bitter feelings were then engendered which even to this day find vent in the annual ceremonies of the Muharram. 'Alī has been called the Bayard of Islam—a soldier without fear and without reproach. He was too straightforward to adopt any temporising policy and at once issued a decree deposing all the Governors of the Umawīyah party. Although theoretically 'Alī, as Khalifah, had this power, yet men who had tasted the sweets of office were not inclined to give them up, and so they quickly set up a hostile force, headed by one of the ablest and most unscrupulous men of the age, Mu'awiyah son of Abū Sofyān, and now Governor of Syria. Mu'awiyah denounced 'Alī as the murderer of 'Usmān. "Thirty-thousand men," so says the message sent to 'Alī, "have sworn to avenge his death and never to cease from mourning till all concerned in it have been killed." Mu'awiyah was very astute. He knew well enough that 'Alī had not killed 'Usmān, but he knew equally well that 'Alī could not deliver up to his vengeance the Hashimites who had murdered the Khalifah. 'Alī was placed in a dilemma. If he did not deliver the men up, he would seem to be a partner in their crime; if he did, his own faction would depose him.

The cause of 'Alī received its chief blow at the battle of Siffin. All went well for a time and Mu'awiyah was about to beat a retreat when Amrū one of his generals hit upon a cunning device. He ordered a number of his soldiers to advance with copies of the Qurān fixed to the heads of their lances. "Let the blood of the Faithful cease to flow," they shouted. "Let the book of God decide between us." 'Alī's army was composed of military theologians, fanatical and disputatious. "God is great," they replied, "we must submit to the arbitrament of this book." 'Alī tried in vain to prevent his followers from falling into the trap laid for them but failed. Violent altercations ensued which finally resulted in a very large secession from his ranks. These men originated the sect called the Kharigites whose fortunes, however, we need not now follow.

The arbitration went in favour of Mu'awiyah. Still the trickery of the whole affair was so manifest that the war soon recommenced, but then clouds and darkness gathered around the path of

'Ali. Many of the more fanatical Muslims of his own party turned against him, and the old feudal hatred of the Umayyads followed him to the death. His sad and chequered life ended in the year 40 A.H. when he was assassinated by a Khārigite. 'Ali was too mild and gentle for such turbulent times. His theological adherents must have tried his patience sorely, but he bore with them. He aimed at conciliation all round and as a statesman carried the principle of compromise too far. One great blot in his character seems to be connected with the fate of 'Usmān, to whom he had sworn allegiance and whose murderers he should have brought to justice. It was an error of judgment, to say the least, and lent a strong motive to men who, perhaps otherwise, might not have opposed him. But for all that 'Ali was one of the best and truest hearted of the early Muslim chiefs and worthily calculated to win and retain, as he has done for so many centuries, the ardent love and affection of so many millions of Shi'ahs. 'Ali's eldest son, Hasan, made a formal renunciation of his claim, and took an oath of allegiance to Mu'awiyah, who thus became the Khalifah of Islam. Still, so long as the lad was alive, he felt insecure, and, being anxious to leave the government to his son Yazīd, he caused Hasan, some years after, to be put to death by poison. The city of Kūfah where 'Ali was assassinated was the centre of religious fanaticism. It was the home of the Qurān Readers, Doctors of the Law, and of Theologians generally. Theological controversy raged, and much of the after bewildering refinement of Muslim theology owes its origin to the wrangling disputes of the men of Kūfah.

Yazīd, who succeeded his father Mu'awiyah, in the year 60 A.H., was not an orthodox Muslim. He drank wine, loved dogs, and hated an austere life. The men of Kūfah were scandalised, and he in return treated them with much contempt.

At this time, Husain the remaining son of 'Ali was residing at Mecca. He had never taken the oath of allegiance to Mu'awiyah, and so now the men of Kūfah begged him to come and promised to espouse his cause, if only he would pronounce the deposition of Yazīd and take away the Khalifah from the house of Umayya. The friends of Husain in vain urged that the men of Kūfah were a fickle lot and that they could, if they wished, revolt against Yazīd without his help. Husain accepted the call and started for Kūfah with his family and a small escort of forty horsemen and one hundred foot soldiers.

But meanwhile Yazīd sent a stern man, the Governor of Basrah, to block the way, and Husain on the plains of Karbalā' found his progress

arrested by a force of 3,000 men. The people of Kūfah stirred not hand or foot to render him aid. Submission or death was the alternative placed before him. To his followers he said: "Let all who wish to go do so." "O, Son of the Apostle of God," was the reply, "what excuse could we give to thy grandfather on the day of Resurrection did we abandon thee?" One by one the little band fell, and at last Husain and his little son, a mere infant, alone remained. Husain sat on the ground. Not one of the enemy seemed to dare touch the grandson of the Prophet. The scene was a strange one—Husain sitting down, his little boy running round him, all his followers lying dead close by, the enemy longing for his blood but restrained by a superstitious awe. Husain took the little lad up into his arms, a chance arrow pierced the child's ear, and it died at once. Husain then placed the corpse on the ground, saying, "We come from God and we return to Him. O God give me strength to bear these misfortunes." He stooped down to drink some water from the Euphrates which flowed close by. Just then an arrow struck him in the mouth. Encouraged by this, the enemy rushed on him and speedily put an end to his life. The plain of Karbalā' is now a place of sacred pilgrimage to Shi'ahs, and the sad event which took place there is kept alive in their memories by the annual celebration of the Muharram. The schism was now complete. A rent had been made in the Muslim world which time has failed to heal. 'The martyred Husain' is a watch-word which has kept alive a spirit of hatred and of vengeance even to this day.

The Shi'ah sect thus originated in a political and tribal dispute, but when once separate, theologians set to work and soon found other good and sufficient reasons for a permanent rupture. The political contests which followed I shall now pass by, though the student of Islam should read the political history, as he there sees how its religious and moral principles found practical development and how false a notion it is to suppose that the Muhammadan world is, or ever has been, a united one. We must now look at these doctrines and opinions which differentiate the Shi'ah from the Sunni sect.

The first and chief is what we may call the doctrine of the Imām-at. The word Imām means a leader. It is employed in several senses. It is used of a leader in prayer in a mosque—a sort of precentor; it is used as a title of the founders of the four great schools of jurisprudence, Imām Abū Hanīfa, Imām Malik, Imām Shāfi'i, and Imām Hanbal. Then it is in its highest sense applied to Muham-

mad, as the leader in all civil and religious questions. The title passes on to his successors in office, the rightful Khulafā' of Islām.

In verse 118 of the 2nd Sūra in the Qurān we read, "when his Lord made trial of Abraham by commands which he fulfilled, He said, 'I am about to make of thee an Imām to mankind. He said, 'Of my offspring also?' 'My covenant,' said God, 'embraces not the evil-doers.'" From this verse two doctrines are deduced. (1) That the Imām must be appointed by God. (2) That the Imām is sinless.

The early Khulafā' had been elected by a popular vote, but as calamity and misfortune crowded round the family of 'Alī, the idea began to grow that such care, such sorrow, clothed with more than earthly splendour those who had so bravely borne them. The idea of divine right took root, and it was said that the Khalīfah or Imām could not be elected by the people, but that, if he were only the true descendant of 'Alī, he had a divine right to the office. Devotion to the Imām, as the divinely appointed head of the Faith thus became the rallying word for the Shī'ahs and the distinctive doctrine of the sect. The verse I have just quoted was then used as a basis of the doctrine. The divine appointment of the Imām and his sinless nature having been settled, the next step was to connect 'Alī and his family with the office. Here came in the use of Hadīs (Tradition). Thus the Prophet is reported to have said, "He of whom I am master has 'Alī also for a master." "The best Judge among you is 'Alī." "He who blasphemes my name blasphemes the name of God; he who blasphemes the name of 'Alī blasphemes my name."

In Sūra 5, verse 60 it is written:—"Verily your protector is God and His apostle and those who believe, who observe, and pay the alms of obligation and bow in worship." Now, it is related that one day when bending in prayer, 'Alī gave a ring to a poor man. As such is not recorded of any other Ashāh,* it is contended that the verse quoted must refer to 'Alī who thus by divine appointment becomes the Protector of the Faithful. 'Alī, in another Hadīs, is called the brother of the Prophet, his successor, the Khalīfah of his Law.

The Imāmat was to pass on to the best man of the age. A Hadīs says—"Thy body, (i.e., 'Alī's) is my body, (i.e., Muhammad's). Thy blood is my blood, thy war my war." Again, to fight and

*The Companions or Associates of Muhammad. There were thirteen classes of them. The first contained those who first embraced Islām, the thirteenth those who were children in the lifetime of the Prophet, but who had seen him.

oppose 'Alī is to fight and oppose the prophet who said, "I am the city of knowledge, but 'Alī is the door." Thus sound knowledge could only come through 'Alī. Called to this high and responsible office 'Alī was well fitted for it. He, so his followers say, was eloquent in speech and profound in knowledge: none knew the Qurān as he did: none could excel him in the perfect reading (tilāwat) of it. 'Alī himself has left on record, "By Allah, a verse of the Qurān was never revealed, but I knew regarding that for which it was revealed, where it was revealed, and concerning whom it was revealed, for my Lord hath given me a wise heart and an eloquent tongue." No less than 586 Hadīs have been handed down on his authority. The great commentator Ibn 'Abbās says, "Whenever a trustworthy person tells me of a judgment delivered by 'Alī, I do not deviate from it."

Sharastāni in his great work *Milal wa Nahal*, says that the Sabā'iyyah, a branch of the Shī'ah sect, consider that 'Alī is still alive, "that a part of God is in him (فيه الجزء الالهى), and that he should be subordinate to none;" that others "consider that 'Alī will descend again to earth and fill it with justice as it is now filled with tyranny;" that "he existed before the creation of the heavens and the earth, that he is a shadow of the right hand of the throne of God and that men and angels make *Tasbīh** to him." The Albā'iyyah, a sub-section of the Shī'ahs, consider 'Alī superior to Muhammad.

It is thus quite clear that his followers can have no difficulty in accepting the dogma that the Imāmat descended to him as a matter of right and that his right to it is of divine origin. The theory has been well named that of 'divine right gone wrong'.

In this connection also we have to consider the Nūr-i-Muhammadi—Light of Muhammad. The idea is that before God created the world, He took a ray of light from the splendour of His own glory and united it to the body of Muhammad and said, "Thou art the elect, the chosen, I will make the members of thy family the guides to salvation." The first thing God created was the soul of Muhammad and light. The body of the Prophet was then, it is said, hidden. In due time he was born, and the ray of light then appeared in the world. This Nūr descended to 'Alī and from

*Tasbīh is the ejaculation Subhāna 'Ulāh 'I extol the holiness of God', or 'O Holy God'. It is an act of great merit to say this and its frequent repetition is held to atone for many sins.

him passed on to the true Imāms, his lawful successors. Thus, rebellion against them is a sin of a most serious nature: devotion to them the very essence of religion.

All these points are worked out well by Sharastāni. He, writing from the Shī'ah standpoint says, "The Imāmat is a light which passes from one to the other and becomes Prophethood." "The Imāms are prophets and divine. Divinity is a ray (of light) in Prophethood, which is a ray in Imāmat, and the world is never free from these signs and light."

The only difference between the light of Muhammad and that of 'Alī is that the one was prior to the other in time. The Imām is sinless and infallible. The bodies of the Imāms like those of Prophets cast no shadow. Of Muhammad it is said in the Gulshan-i-Rāz.

"He casts no shadow for that involves darkness,
Hail, O Light of God, O shadow of Divinity."

In the Lay of the Last Minstrel, Scott, speaking of the father of the lady who in Padua had learned the art that none might name, says,

"His form no darkening shadow traced upon the sunny wall."

Muhammadan ideas were prevalent in the Middle Ages, in the universities of Southern Europe, and Padua was noted for its study of magic. The idea worked out by Scott has evidently a Muhammadan origin.

The Imāms hold a much higher position than the Prophets, for they are mediums between God and man. "Their orders are divine," says Sharastāni. The Imām is the supreme Pontiff, the Vicar of God on earth. Thus to the Shī'ah the possession of an infallible book is not enough. An infallible and immaculate guide is also needed. Such a guide could only be found in the descendants of the Prophet, that is, in 'Alī and his descendants. The Sunnis respect these men as part of the Prophet's household, but repudiate all this notion of divine right and do not give them precedence over the other Khulafā'. The Shī'ahs hold that the Imām as a leader of prayer must be sinless (ma'sūm); the Sunnis say that the public prayers can be led by any Imām, good or bad. They relate the following story: "One day Abū Hanīfa was asked some question concerning the leading tenets of the Sunnis. He replied, 'to consider 'Abū Bakr and 'Umar as the highest in rank, to allow a ceremonial ablution on the shoes (i.e. not necessarily on naked feet) and to say the namāz behind any Imām, a good man or a bad one.'"

A curious point in the interpretation of the Qurān may be noticed here. In verse 34 of Sūra 33 we read, "God only desireth to put away filthiness from you as his household," i.e., Muhammad's household. According to the Shī'ahs, the members of the Prophet's household are Muhammad, his daughter Fātimah, 'Alī and his two sons. Now, in the text the pronoun 'you' is masculine and therefore can only refer, so say the Shī'ahs, to 'Alī and his sons. The Sunnis say the word 'you' refers to the wives of the Prophet, for that the preceding and succeeding pronouns and the verb 'recollect' which follows are all in the feminine. It is a curious little point and I have never yet heard a satisfactory explanation of it.

The Shī'ahs are sub-divided into many sects, but there are two chief ones—the Imāmīyahs and the Ismā'īliyah.

The former believe in twelve Imāms reckoning 'Alī as the first. The twelfth is Muhammad, son of Al Hasan Al-Askari, or the Imām Al Mahdī—the guided one, and hence a leader qualified to guide others. He is supposed to be still alive, though he has for a time withdrawn from active life and from the observation of men. It is said that whilst still a boy, he disappeared down a well at Baghdad in order to escape a persecution set on foot by one of the Abbasside Khālifah. During his absence the Shī'ahs looked for guidance to their Mujaḥhidin, or enlightened Doctors of the Law on all points, temporal and spiritual, on which a legal decision is needed. The Ismā'īliyahs were equally attached to the cause of 'Alī, but the succession to Jāfar Sādiq, the sixth Imām, was disputed. Finally, his son Mūsā-al-Kāzim succeeded; but many of the Shī'ahs did not accept him, and maintained that another son, named Isma'īl, should have been accepted by all parties. This not having been the case, his partisans supported him, and now men say that Muhammad, the son of Isma'īl, was the last of the Imāms who were visible and that from his death commenced the reign of the Concealed Imāms. There have been great disputes on this matter, and of the proverbial seventy-two sects of Islām thirty-two are assigned to the Shī'ahs. Both of the two main Shī'ah sects, however, believe in the present concealed existence of the Imām.

Thus Sharastāni says: "The earth is never without a living Imām though concealed." "Did not Enoch and Elias live without food, why should the men of the 'household' (i.e., Muhammad's descendants) have more need?"

Devotion to the lawful Imām then became a primary duty of the Shī'ah. All else was subordinate to this. This idea gave rise to

all sorts of secret societies, with a regular establishment of missionaries. The 'Veiled Prophet of Khorassan' was one of these emissaries of disorder. Babek, who taught the indifference of human actions, and illustrated his teaching by acts of cruelty and lust during the reigns of the Khulafā' Māmūn and Mutāsīm was another. For a while they were kept in check, but in the fourth century A. H. when the power of the Khilāfat began to wane, the Karmathian outbreak shook the Islamic empire to the very centre. Mecca was captured, the Ka'bah pillaged, and the famous black stone, split by a blow from a sacrilegious Karmathian, was removed and kept away for twenty-two years. This was, however, too serious a matter. It became a question of the preservation of society against anarchy. The Karmathians were at length defeated and passed away; but in the places where they lived orthodox Islām never regained power in the hearts of the people. "The district," Mr. Gifford Palgrave tells us, "has remained permanently estranged, a heap of moral and religious ruins, of Karmathian and esoteric doctrines." From it, however, serious divisions arose and made great rents in the political world of the Muslim people. One of the latest pretenders is the Mahdi in the Soudan. The fanatical attachment of his followers to his person is now explained, for what I have described as the doctrine concerning the Imām would, when once they acknowledged him to be such, have a very real influence over them. They would look upon him as the 'Concealed Imām' brought again amongst men to restore the world to obedience to God's law, to reprove the careless Musalmāns and to destroy the Infidels. This also accounts for his arrogant tone and defiance of the Sultān, the acknowledged head of the Sunnīs, who form the majority of Musalmāns.

The force and continuance of this dogma of the Imāmat with its Concealed Imām, in the Muslim mind, appears to me a very remarkable fact and one not sufficiently noted by writers on Islām. There seems to be in the natural heart a desire for an infallible guide on earth. Islām produced a ferment in the Arab mind. It set a nation long quiescent in its thoughts and traditions on new paths of enquiry. The stiff and formal nature of the orthodox creed was soon found to be too cold and rigid for excitable temperaments, the turmoil of life too distracting for men who wanted living, present help; and the doctrine of the Imāmat seemed to supply that need.

Theoretically, one would think that this looking for the living

voice of the Imām and the fact that the Shī'ahs believe that they still have with them Mujtahidīn* of the first rank should give this sect greater capacity for progress as each age comes and goes. But it is not so. Practically Shī'ah and Sunnī both belong to fossilized systems. Two movements, however, have arisen out of the Shī'ah sect—one the Sūfī or mystic school, pantheistic and latitudinarian; the other, the rise in India of the modern Mu'tazilah school of our own day, which in its departure from what even good Shī'ahs hold to be essential dogmas, bids fair to lead Islām to some reforms that in other lands and under other political conditions seem impossible.

On the main points of the articles of belief, such as the unity of God, prophets, the divine books, angels, the resurrection and the last day, Shī'ah and Sunnī generally agree. With regard to the nature of God the Shī'ahs differ from the Sunnīs, who hold that the attributes of God are eternally "inherent in His essence without separation or change." Thus Sharastānī speaking of Sunnī dogma says:—"The attributes are eternally existent in His essence." "The names and attributes of God always are and will be." The Sunnīs also hold that the figurative passages of the Qurān and the anthropological terms are not to be explained. The Shī'ahs agree with the Mu'tazilahs and entirely reject the idea of eternal attributes. "If," say they, "we admit the eternal existence of an attribute then we must recognize the multiplicity of eternal essences."

The great distinction, however, between the Shī'ahs and the Sunnīs is that the former consider 'Alī as the successor of the Prophet, that the succession passed through his family, who, as Imāms, are immaculate and infallible, that Imām Mahdī will come again and put all things right. Other distinctive differences between the Shī'ah and the Sunnī are the belief that the most learned men of the Shī'ah sect are Mujtahidīn, qualified to give analogical judgments on any points on which a legal decision is needed and whose decision is final, which statement the Sunnīs deny; that the Muharram ceremonies should be observed in commemoration of Hasan and Husain, sons of 'Alī, whilst Sunnīs observe only the 10th day, or 'Ashūrā, as the day on which Adam was created.

*A. Mujtahid is a canonist who is able to make *ijtihad* or analogical deductions from the Qurān and the Hadīs, on any point of Canon Law, which in Islām governs all spheres of life and thought. The Sunnīs do not admit that such Doctors of the Law now exist. They must, therefore, strictly follow some precedent.

The Shi'ahs also admit a principle of religious compromise, called *taqiya* (literally, guarding oneself). Thus a Shi'ah may smooth down, or even deny his religion, in order to escape persecution. A system of temporary marriage, called *mutah*, is lawful amongst Shi'ahs but not amongst the Sunnis. These two peculiarities have had a weakening effect on the moral tone of those who profess them. It is evident that to exalt falsehood to a rule of life and to pander to the license of passion must be degrading to a system which incorporates such principles into itself. The Shi'ahs also reject the *Sunnah* or body of traditions accepted by the Sunnis, but have five collections of their own. They are thus as much under the influence of tradition as other Muslims are.

There are minor differences in the liturgical ceremonies, but we need not enter upon them. There are also differences between the civil law of the Shi'ah and the Sunni, but it is a very technical subject and I content myself with having called attention to it.

On what may be termed questions of scholastic philosophy, the Shi'ahs differ from the Sunnis, and, speaking generally, have a tendency to a somewhat freer mode of looking at some abstruse questions. As a system in which there has been more unrest it would seem to be better than the Sunni one, in so far as it may allow more readily of changes from within; and it is only fair to state that, in some respects, a number, if not most, of the enlightened Musalman gentlemen in India are to be found amongst the Shi'ahs.

Men are often better than their creed. Here, too, at all events, in a land of freedom and liberty, Shi'ah and Sunni may lay aside hereditary hatred, and let not even the Muharram ceremonies stir up strife. The division first took place in family disputes and tribal feuds; but that is long ago. The one thing the Shi'ah may well retain is the longing for a personal guide, but here again let him look not to an earthly Imam of the past but to Him who alone can say, "I am He that liveth and was dead; and, behold, I am alive for ever more, Amen; and have the keys of hell and of death."

EDWARD SELL.

A SCENE FROM A TAMIL PLAY.* 179

ACT IV.

SCENE III. *The parade ground in front of Tinnevely.*

(*Early morning.*).

The Pandyan army in battle array; KUDILAN † awaiting the arrival of the King.

Kudilan (soliloquising). So dawns the day and with it comes the tug of war. (*Sighs.*) Why regret it now? You must make the best of it! Yet one man's ambition: what floodgates of woe it opens o'er the land! How few of those valiant youths in battle order ranged, may behold the setting of this rising sun! Would that this were all! Would the fates could be satisfied with the death of these fellows. But alas! No! Even as the dropping of a stone converts the peaceful pool into a throbbing mass of agitated waters, whose waves expand and reach the very embankments in continual eddies, so, alas, the death of these young men affecting their parents, wives, relations, and friends in repeated succession, will cast an ever-spreading cloud of misery over the length and breadth of this unhappy land. (*Pause.*) But what wretched thoughts are these? Fie! Fie! Why mourn over that which cannot be otherwise? These fellows have bound themselves to fight and die for their sovereign. Why else did they consent to be fed all these long years of their idle lives? And now the time is come for them to discharge their debt. But for that matter, what pleasure in life can be secured except through some pain to somebody or other! Who can be fed, or clothed, or carried about, unless some one toils behind the plough, or sweats by the woof, or bears the palanquin? Such is the world wherein we live! All men work for their own interests, one in one way, another in another. The wise among them are those who, like the stork that awaits the fish by the side of a tank, know to grasp the golden opportunity, and to attain the maximum of good with the minimum of effort.

* A Scene from *Manoonmanesayam*. A Play in Tamil Verse. By P. Sundram Pillay M. A. A scene from this play was published in the August number of the magazine.
† The Prime Minister of the King, who brings about the war in order to advance his own wicked designs.

Silly scruples about the sufferings of others men do not for a moment entertain. Once resolved, they neither delay nor hesitate. Effeminate sentiments of pity are the marks of fools and cowards, who cannot and dare not be happy.—Lo! there comes the King.

[Enter King Jeevaga.*]

Salutations! Humble salutations to your victorious feet.

Jeevaga. Well! Kudila! I hope our forces are now ready for battle.

[Both move on to the parade ground.]

Kudila. Quite ready your Majesty! Is not Narayanan† to be in charge of the fort garrison? I thought such was your Majesty's command.

Jeevaga. I suppose so. But is there any difficulty in the matter?

Kudilan. O nothing at all! Only Narayanan protested against the arrangement on the score of personal inconvenience. Anyhow he has now assumed charge of the fort.

[Jeevaga and Kudilan come in sight of the army.]

Soldiers. Hail! Hail! Success to King Jeevaga!

Kudilan. Here are our princes and warriors rejoicing at the long expected arrival of your Royal Majesty!

[Pointing then to the infantry.]

That reverberating sound of welcome proceeds, your Majesty, from the bowstrings of your infantry lines, signalling, as it were to their well-laden quivers to rouse the slumbering arrows that are sharper than the stings of death and swifter than the wings of winds. Lo! already the vultures are abroad in the sky, anxiously awaiting the play of those insatiable swords and dazzling spears that still smell of the flesh, though drenched in ghee. Here are your horses, your Majesty! Look how by impatiently gnashing their teeth and stamping the ground with their hoofs they seek to give expression to their thoughts, and how by the incessant quivering of their lips, they are indicating their wish to speak to you and ask your leave at once to fight! Here wait your elephants ominously shaking their fierce bent tusks against their very shadows, as if they would fight with these should they not at once be taken to meet more substantial foes! Nor are your cars there less impatient, waving their flags, as if beckoning you with their hands and asking you to

* The father of Manocromony.

† Narayanan is a faithful follower of the King, and Kudilan wishing to keep him from the battle field puts him in charge of the fort and seeks thus to obtain royal sanction for it by attributing the arrangement to the King himself.

mount them, so that they may take due vengeance upon that Indra himself who once with his thunderbolt cleft the wings of their less fortunate fellow mountains.*

Jeevaga. Happy am I, O Kudila to behold this noble army, as incomparable in strength as you are incomparable in wisdom!

[Addressing the army.]

O captains! O warriors! Allow me a word with you before you proceed to battle. Gratified beyond measure, I cannot but congratulate you on your singularly good fortune. An opportunity so golden as this, of rendering signal service to your fatherland and covering yourselves with undying fame occurs not to every generation. That highest ambition of life is already half within your grasp. Burning with righteous indignation at the insults heaped upon your mother—your country—by these silly Travancoreans, you stand here ready to avenge her wrongs,—your eyes scintillating with the sparks of your incontinent wrath, your thick long eyebrows indicating the bloody deeds on which you are intent, and your bushy moustaches dancing with prospective joy. Such a sight is worthy of the gods, and I tell you, O soldiers, your country is heartily proud of you! For, hark! the Tambraparni†—the wet nurse of all the noble sons of Pandu—is waving her hands and clapping them (dashing them on the banks) for joy.

Soldiers. Victory! Victory to mother Tambraparni!

Jeevaga. If ever you have drunk a drop of her waters, bear in mind what her affectionate bidding has always been. "O my children! Drink and prosper. May every drop of my waters you drink be transformed and locked up in your hearts as the very seed of your freedom. But if ever the chastity of these waters that know not as yet the touch of a stranger be assailed, let the same flow forth as blood so long as your hearts continue to beat." Has not such been her eternal bidding to you—her ceaseless whisper as she has rolled over her pebbly bed? What wonder then, O tried sons of Tambraparni, if she now rejoices thus vociferously to find you so true to her call and to your training?

Soldiers. Jai! Jai! Jai to Tambraparni!

Jeevaga. Remember, too, who gave you your Tamil speech. It was proud Agastya—Agastya who subdued the pride of the Vindhya

* Indra is said to have cut off the wings of mountains, and the cars which are likened to mountains with wings, because of their size and rapid movements, are here represented as wishing to take vengeance upon Indra.

† The river on which Tinnevely is situated.

mountains. And Agastya's language—has it ever been the language in which humble slaves have acknowledged their bondage?

Soldiers. No! No! Jai! Jai! to Tamil.

Jeevaga. Who then among you can have the heart to say in that very Tamil, in which your mothers sang to you the valour and glory of your forefathers, to lull you to sleep in your cradles, though with little effect, since the exciting incidents of those heroic struggles would bring tears and not sleep to your wakeful infant eyes,—I ask, who among you can have the heart to use that noble tongue, now to confess in ignominious accents, "Fallen are we from all our former greatness! Here do we surrender the immaculate independence of our ancient forefathers"?

Soldiers. None! None! Jai! Jai to Tamil!

Jeevaga. Ye freeborn soldiers! mark how free this air is—this life-giving breeze of Agastya Hills that bloweth but where it listeth! This is the air of freedom, and never yet has it been breathed by any man who would condescend to be called a slave. Do you call that life-breath which is breathed by such spiritless men as know not the love of their fatherland?

Soldiers. Shame! Shame! upon such carcasses.

Jeevaga. Such being your traditions, training, and sentiments, I am not surprised to see you stand burning with indignation at the insolent temerity of the Travancoreans, who last night ventured to disturb the sweet sleep of your wives and children, by their howlings in front of these very gates like jackals trying to beard the lion in its very den. A blessing on your wrath! The patience of a man who can sit still while his rights are being trampled under foot is but the cold that sets in when the last spark of life is extinguished. I say, therefore, a blessing be on the fire of your wrath! Such fire it is that is more welcome to the gods than all the sacrificial fires lit by the Brahmins! May those who roused this sacred fire in your bosom become now the fuel by which it shall be sustained.

Soldiers. Be it so! Be it so! Jai! Jai!

Jeevaga. Every drop of blood which may be shed this day has a glorious mission to discharge—to teach the world once more and for ever that "Pandy is the land of patriots: freedom they breathe, not air." As for the wounds which may this day be inflicted on you, they are not merely marks of honour but the immortal kisses of the goddess of victory—the cynosure of endless ages to come! A body covered with wounds is but fame incorpo-

rate! If, as they say,* the wounds that seal the independence of a nation will be embalmed in the affections of posterity, is life itself too large a price to pay for such wounds? But are they really wounds? They are the wounds of fame! Who ever was born to fame except through wounds† of one kind or other? and who ever was reckoned as born that was not born to fame? Who takes any note of the worms that every second germinate and die in millions in a fig fruit? Well! captains and soldiers! I wish you joy on the extremely good fortune that has so cheaply bespoken for you a place in the temple of fame. But along with my felicitations, there lurks also, I must confess, a personal regret that of the glory we are to win to-day, a tiny‡ part will fall to my lot. For this reason I wish that your number were smaller. And in this respect I may even yet have my wish gratified. Should any one in the hosts I see before me feel the least apprehensive of his personal safety, it would give me sincere pleasure to send him back to our city, where, I need hardly say, there are hundreds of noble ladies in whose midst he will be perfectly free from danger!

Soldiers. None! O Lord! Not one! Not one!

(Laughter.)

Jeevaga. No, my friends! Do not misunderstand me. I mean no joke. I am perfectly in earnest. I speak only out of anxiety to augment my own share of the glory that so clearly awaits us to-day.

Soldiers. Not one! Not one so wretched in all this land.

Jeevaga. Well! I must then submit to my lot. It were selfish of me to exclude anyone from his birthright, the right to fight for his country and to win what fame he can. But we ought not to tarry longer. There in front of you is waiting the goddess of victory and behind you in the city one who has vowed not to take a drop of water till she hears your shouts of victory,—your beloved Princess Manoomony.‡

Soldiers. Victory! Victory to Manoomony!

All. Jai! Jai! Jai to Manoomony!

§ * * * * *

Jeevaga. Onward then to battle, sounding your drums and

* Vide Kural, Chapter 78.

† Afflictions whether bodily or mental.

‡ The heroine of the play.

§ A few lines written in imitation of the drum sounds are here omitted.

trumpets that vie with the thunders which rip open the bowels of dark rainclouds.

[The army marches singing war songs.

War Songs.

1. O ye enemies! remember that the lord of death enjoys no music better than the blow of trumpets sounded in the defence of one's own home. Take it not as a trifle: flatter not yourselves that you will succeed. Retreat then in peace: else your food henceforth will be but gingilie (*Tila*) seed and water (*i. e.* the offerings to the dead).

2. O ye foes! remember that victory is borne on the shoulders of those who defend their homestead. Take their swords as poison to you and be off. For if ye stay, ye shall soon tread the way to the kingdom of death.

* 3. O ye enemies! The sword drawn in self-defence knows no sheath. Consider not the impropriety of beating a hasty retreat. For if ye tarry longer, your wives at home will miss their marriage tie (*Tali*) this very minute.

Soldiers. Jai! Jai! Jai!

[The army passes out of view. *Exeunt all.*

P. SUNDRAM PILLAY.

FURTHER THOUGHTS ON THE NEED OF A RELIGIOUS REVIVAL IN INDIA.

A few months ago I endeavoured to point out in the pages of this magazine the need of a religious awakening in India. I then called attention to the religious indifference which is so characteristic of the great mass of our educated men; and I expressed the conviction that our educational system is largely responsible for this much-to-be-regretted fact. But it would be wrong to suppose

* These songs are difficult to translate, as they involve play upon certain words. A stanza is cited below as a sample.

கவித்தாழிசை

தந்தை மிக்கச் சைமந்தெழுநிலை ருதுமிந்தச்
சின்னமது சயிக்குமெமன் செருக்குழியின் நெய்க்கிரை!
சின்னமது சயிக்குமெமன் செனன் செருக்கு நிற்பீரேல்
இன்னுண் விங்குமக்கினிமே செண்ணீரே பெண்ணீரே! இசைத்துனோமே.

that the apathy of our educated men in matters concerning their eternal welfare is to be attributed wholly to a defective educational system. On the contrary I believe that it is the result of several causes, on one or two of which I propose now to make a few remarks.

In the first place I wish to direct the attention of all my Christian readers to the kind of life we live among our non-Christian brethren. The readers of this magazine will most probably remember what Mr. Kuppuswamy Chetty said last November regarding the unchristian conduct of the great body of men who profess to believe in and support the divine origin of Christianity. "I should not omit," said Mr. Kuppuswamy, "to record my regret that even Christianity does not altogether remove the pride of caste or conduce to perfect harmony and peace. Its failure in this respect, however, must be attributed not to any imperfections in the religion of Christ, but to the imperfect way in which its professed adherents and those who seek to propagate it realize the spirit of their Master." Such a statement coming as it does from a Hindu, is not very complimentary to Christians, yet it records a fact which must be acknowledged, and the censure which it contains is by no means undeserved.

The truth of the maxim, that 'example is better than precept' is perhaps forgotten by us on account of its great familiarity. It is not enough that we should preach; it is necessary that we should also act. If India is to be won for Christ the professed adherents of Christianity must be living epistles, to be known and read of all. Christian circles must be permeated with the spirit of Christ. Every little Indian Church must be a 'rose of Sharon' that will spread its sweet scent far and wide to the distant sea-shore. "No one can look abroad upon the state of the Church in this country; without gathering from the survey a painful impression that the standard of personal religion among us is miserably low." I venture to say that this is one of the causes of the religious indifference of educated as well as uneducated Hindus. The mass of people do not care very much to investigate the problems of theoretical Christianity, so long as the standard of practical Christianity is so very low. "A wasted life," says Drummond, "is a peril to all who cross its path. Degeneration compasses degeneration. It is only a character which is itself developing that can aid the evolution of the world and so fulfil the end of life." So long as nominal Christianity is allowed to be what it is now, there is very little hope of the conversion of

India. Better not baptise than baptise the "benighted tribes of the pagan world" and keep them as far from Christ as any devil-worshipper. I am not one who estimates the success of missionary labour merely by the number of baptisms made. It would seem that the sole object of some missionaries is to increase the *extension* of Christianity by decreasing its *intensity*. Christ did not come to this world to attract the notice of men by a large crowd of followers, but He came to make us "complete in Him," to establish the Kingdom of Heaven in the hearts of men, to restore man to the image of his Creator. If missionaries will be less hasty to baptise new-comers and more earnest to teach and convert those who already belong to the fold, then I believe our Hindu brethren will begin to search after religious truths with greater seriousness and earnestness. Let the small number of Christians already living in India be true Christians, and India will soon be Christ's. "Life is short, opportunity fleeting." Let not India's conversion be retarded by the misdirection of the evangelical efforts of earnest missionary Societies. Let us remember that

"When the moon is old,
And the stars are cold,
And the books of the judgment-day unfold,"

many a devoted servant of the Lord in India may think that if he had worked for Christ on different lines, more souls might have been won for his Master. May Christ by His Spirit illuminate our dark minds and teach us what to do and how to work for Him. May He help us to set our neighbours an example of "whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report."

"Oh! bright occasions of dispensing good,
How seldom used, how little understood!"

There is another cause of the religious indifference of our educated men which is not less worthy of our consideration than the one mentioned above. The majority of our educated young men live under the terrible disadvantage that their mothers, sisters, and wives are uneducated. "Home," says Smiles, "is the first and most important school of character. It is there that every human being receives his best moral training or his worst, for it is there that he imbibes those principles of conduct which endure through manhood and cease only with life." The character of a man is of course not wholly determined by his early environment, yet no one

will deny that the character of every man is to a large extent the result of the influences brought to bear on him at the most plastic period of his life. Now it is beyond dispute that home-training in India is very defective and unsatisfactory. And seeing how great is the influence of the mother in moulding the character of the child is it a wonder that our educated young men are apathetic when their mothers are ignorant, illiterate, and reckless? Is it possible for a mother who has never learned to look through the seen into the unseen, who has never truly realized the meaning and object of life, who takes pleasure to be the *summum bonum* of existence—is it possible I ask, for such a mother to produce anything higher than religious indifference in the minds of her children? To add to the evil effects of such an imperfect home-training, the wives of many of our educated men are not a whit superior to their mothers in intellectual, moral, and religious training. "There are few men strong enough to resist the influence of a lower character in a wife. If she do not sustain and elevate what is highest in his nature, she will speedily reduce him to her own level. Thus a wife may be the making or the unmaking of the best of men." If our educated men are to possess loftiness of character, a sternness of purpose and a sense of the earnestness of life that will give us true freedom, that will evoke the sympathy, support, and admiration of Europeans in high quarters, that will raise us in their estimation and induce them to give us a greater share in the government of the country to which we belong, then it is not enough that our educational system should be modified, it is not enough that the standard of practical Christianity should be raised, but it is also necessary that we should understand, appreciate, and act according to the words of the poet, when he says that

"The woman's cause is man's; they rise or sink
Together, dwarfed or godlike, bond or free."

P. J. ABRAHAM.

INDIAN PUBLIC OPINION: A LETTER.*

To the

Editor of the *Madras Christian College Magazine*.

SIR,

IN reply to your letter asking my permission to reprint the article on 'Indian Public Opinion', which I contributed to No. 10, Vol. VII. of the *Madras Christian College Magazine*, I write to inform you that I have no objection to the course proposed by you. At the same time, I find myself unable to revise the article as I am fully occupied with official duties, and I am inclined to think that any revision would be misunderstood. I hope that I made it clear to your subscribers that I felt the difficulty and vastness of the subject, and that if the explanation of my own views was, as the *Bombay Gazette* described it, marked by "uncompromising candour," I was none the less open to conviction and conscious of the empirical stage in which a forecast of the undeveloped future of India lies, and must lie, for many years to come. The Native press of this Presidency urges on me my own ignorance of the state of public opinion; and whilst I plead guilty to that charge, I am glad to feel that in your Presidency the ignorance I have displayed does not seem to put me out of court, as it does "in my own country." Your subscribers will read with interest the following letter which I received from Raja Sir T. Madava Row, a statesman personally unknown to me, but one of whose farsighted ability my official duties have given me many opportunities of forming an opinion from his

* This letter is to a certain extent self-explanatory. We think it well, however, to give some additional information concerning it. In consequence of a continued demand for the number of the magazine containing Mr. Lee-Warner's article on 'Indian Public Opinion', it has been thought advisable to republish the article in pamphlet form. In reply to our request for permission to do this Mr. Lee-Warner wrote this letter and asked us to publish it as a preface to the article. This we have done, but we have thought it well to publish the letter here also, and for two reasons. In the first place it supplements, in view of certain criticisms passed on the article by the Indian press, what Mr. Lee-Warner previously said; and secondly, its publication here will inform our readers that the article can now be had in separate form. The pamphlet containing it and this letter may be obtained from the Lawrence Asylum Press, Mount Road, Madras. Price, post free, As. 4.

official writings. Writing from Mylapur, on the 18th of April, 1890, the Raja addressed me as follows:—

DEAR SIR,

Though we are not personally known to each other, I think I may venture to address you these few lines—

I have just perused your article in the *Madras Christian College Magazine* of the current month. In my judgment there is a great deal of truth in your facts and reasonings. I hope they will be laid before that part of the British Nation which is influential in moulding the Indian Government to suit the requirements of this vast and heterogeneous empire. The paramount object at present is to prevent any radical and mischievous changes arising from erroneous or hasty application of European political ideas to an Asiatic population which differs from a European one almost as much as the two climates differ.

Briefly I would say let well alone and let improvements follow gradually and slowly because naturally this is the safest policy I am sure.

Believe me,

My Dear Sir,

Yours truly,

T. MADAVA ROW.

Still I must not allow the compliments of Sir Tanjore to weaken my admission that I know but little of Native opinion. The object of my article was to question the right of others to speak dogmatically in the name of India, and I assert no greater capacity in myself. I ventured to put in a plea for what I may call cellular representation of the wants and sentiments of India. To me it seems a mere assumption that any section of Indian society however clever should claim to represent the 'Voice of India', or to condense the sea of its opinions into portable resolutions. The human beings in India of 1890 are not abstract or universal, but historical, human beings, already rough-hewn by their own Indian society. That every section of its vast society, fissured by caste and religious differences, has been shaped differently by the action of its surrounding social organisation no one can deny. For the first time in its history one common impulse has in this century been communicated to the diverse populations of the empire by its allegiance to the rule of Great Britain and Ireland. This impulse, the growth of the accumulated influence of many generations of social struggle in a Christian country, reinforced by contact with English literature, and all that goes to make the English nation, has now to act upon a totally different set of human beings, of whom it is absolutely certain that the far greater bulk have mildewed in their Asiatic environment. The Congress party asserts that the dynamical

aspect of social phenomena in Christian England affords a safe guide to the progress of Indian society, and it selects representative institutions,—a purely Western idea which cannot be translated into the Vernaculars of India without going back to the classical languages,—as the next stage in the evolution of India. The laws of social existence in India being absolutely unlike those of England, the laws of its evolution cannot, it seems to me, be hastily presumed to be those of the Western nation. I ventured, therefore, to urge the danger of looking for parallel cases, and the need for a connected view of the great facts of Indian society. We must proceed from the known in the East to the unknown in the East, and not proceed from the known in the West to base on that our conceptions of the needs and future of the East. When I was writing the article for your review I was surrounded by persons and literature which regarded representative government as a general doctrine uniting all divisions of British society. To such an audience the claim of India to share in representative institutions appeals with irresistible force. Accordingly in England that claim stands in the forefront of the Indian reformers' Propaganda. But in India the claim is rarely, if ever, advanced; and the fact stares the reformer in the face that representative institutions imply an admission of equality which the Indian human beings, already shaped and made what they are by Indian society, will not tolerate. The Brits who kill witches in Khandesh, the Mahomedans who riot with the Hindus in Belgaum, the excesses of the Goa elections, and the tendencies of India under Home Rule in the Native States, all point not only to the need of caution enjoined by Sir T. Madava Row, but also to the need of further inquiry before any one can assert any parallelism between the East and the West, or declare that the evolution of English society lays down a line for the social development of India. In my article I made an exception of Maisur as a State under Home Rule which seemed to be following the type of British administration. I have received from a correspondent a letter correcting this impression; but, be that as it may, Indian readers know for themselves how much more frequent is the type of a Cambay administration than that with which I credited Maisur. As regards British India, I am inclined to doubt whether a type of Government, which might suit the peaceful inhabitants of an unwarlike Presidency, would be acceptable to the martial races of the North. Reformers have to found their reforms like other constructions on rock and not upon sand. The existence and permanence of the

social state must be the basis for evolution. The task of deciding what change is safe and acceptable to the many, and what superstructure can stand upon the existing foundations of Indian society, is certainly one for the people as well as for Government. That the Congress and other societies of India should assist the discussion, and educate public opinion to adopt their views, is in my opinion much to be desired. All that I ventured to urge was, that public opinion must be stimulated, and all sections of society consulted, and the masses educated to an appreciation of the issues before them: and that in the meanwhile theories not founded on an historical basis, and programmes on which the Indian people had not expressed, and as yet could not express an opinion, must not be accepted merely because a few men propound them as the voice of India.

There is one criticism to which my article has been exposed on which I should like to add a word, although I fear that my letter has already reached too large dimensions. A Native friend writes to me that the tone of the paper is discouraging, and that the only chance of social reform is to be found in the support of the Congress and other political bodies. I would have revised my article from this point of view, if I could have safely done so. Of the need for social reform proceeding from within, I think that the article is sufficiently full. But I have seen no signs that the Congress party are working unanimously for the promotion of social reform. From the memorials lately published for the alteration of the "age of consent" the names of most of the delegates are with some honourable exceptions conspicuously absent. Nor can I call to mind in the Congress programme any specific recommendations for the healing of social sores. But I certainly never intended to discourage any political agitation or discussion, which was intended to assist Government in the discharge of its great responsibilities for the material and moral improvement of India. I have however generally found that, if one is asked to give an opinion, it had better not be too complicated with qualifications and reservations. When, therefore, you asked me to contribute an article to your magazine on any question of the day, I ventured to express my opinion on that phase of the question of India's evolution which seemed to be the most important, namely that social phenomena require scientific investigation, and that leaders of reform must study Indian histories, and the Indian environments before they chalk down lines of evolution. The great proposition at issue, may, I understand, be stated as follows:—

Representative institutions are good in England :

England is a safe guide to India :

Therefore representative institutions are good in India .

Now on this question of transferring the political institutions of Christian England to Indian society, one cannot dis sever Indian brains from Indian hearts and morals, and all that goes to make England what it is, and India what it is. If the reasoning embodied in the above syllogism is correct, one cannot stop at only one of the manifestations of the English heart in its political institutions. Assuredly all Englishmen wish to see what they consider good in England transferred to India. But we want the reality and not the semblance transferred. Therefore I thought I might assist the discussion by looking at the question on more sides than one. Delay and inquiry always seem to the ardent discouragement, but no change will last or thrive in India unless the ground is prepared for it. That must be my excuse for the tone of my article.

I remain, Sir,

Yours truly,

W. LEE-WARNER.

POONA, October 13, 1890.

LITERARY NOTICES.

The Miracles of Our Lord. By John Laidlaw, D.D. London: Hodder and Stoughton.

THE announcement that Dr. Laidlaw was engaged on an expository volume was received with much satisfaction, and those who knew him as a preacher awaited its appearance with considerable expectation. The hopes, however, which the announcement created, will not, we venture to think, be quite realised by the volume that has appeared. For in *The Miracles of Our Lord* we have another illustration of how discourses which were effective enough when spoken may be of little force in the printed form. It often happens that a discourse of no special merit or force otherwise becomes quick with the *perferendum ingenium* of the speaker and so gains a power to move an audience which does not properly belong to the discourse itself and which it will not exert in the printed form. Discourses such as Dr. Laidlaw's, whose chief distinction lies in what may be described as their warmth and power, suffer most this weakening by publication.

We do not mean to suggest, of course, that Dr. Laidlaw's volume is pithless. It is full of sound exposition and is most wholesome reading. The professional student will not learn much from it except perhaps

the lesson of reserve in the interpretation and application of incidents which are not unfrequently over, if not wildly, expounded. To the general reader, however, it will be very acceptable, and he will not regret that the text is clear of anything likely to detain him. To him the book will be most useful and stimulating. The aim of it is to give "a connected expository view" of the miracles, to indicate their relation to one another, and "the lessons to be derived from them as a whole."

There was undoubtedly room for such a treatment of the miracles as Dr. Laidlaw thus sketched out for himself. It is true, as he observes in his preface, that while on the didactic aspect of them "competent studies of particular miracles or groups of miracles are to be had, there is nothing, since Trench, which covers the whole ground." Dr. Laidlaw will not, however, displace Trench's *Notes on the Miracles* as Dr. Dods, for example, has displaced his *Notes on the Parables*. His work is scarcely to be regarded as a contribution to theological literature. It is not given as such, though it might well have become so within the limits even of the author's plan, and without affecting the interests of those for whom he principally wrote.

It would be unfair, however, not to add that the book is pervaded with deep spirituality of thought and is eminently suitable for devotional reading.

Longmans' Hand-book of English Literature. By R. McWilliam, B. A. Part V. London and New York: Longmans, Green, and Co., 1890.

In this, the last instalment of Longmans' Hand-book, Mr. McWilliam concludes his sketch of English literature. In the fourth part he had brought his record down to the end of the eighteenth century, so that the present volume deals practically with our own century. It opens with a brief review of the more important features of the French Revolution, which exercised so great an influence on the literary men of the early decades of the nineteenth century. In this connection we have a brief sketch of the life and writings of Burke. In point of time the life and lifework of Burns, like those of Burke, belong wholly to the last century, yet there seems to be a certain fitness in the fact that the account here given of Scotland's national poet is made to link on to a review of the lives and works of the many great poets and writers who succeeded him. Beginning, then, with Burns, Mr. McWilliam gives pretty full accounts of the lives and works of the writers who may be regarded as the greater lights of our century and more brief accounts of others, some, at least, of whom stand in little danger, as is hinted, of being deemed uninteresting by our grandchildren. Of living English writers he refers only to two—Tennyson and Ruskin. He gives a short

account of the more famous of American writers and their chief works, and the volume ends with the usual brief outline of the literature of the period under review and with a chronological table of English writers.

In noticing this, the concluding part of *Longmans' Hand-book*, we venture to express the opinion that the earlier parts will be found more satisfactory than the later. In the periods covered by the last two parts, and more especially in the period under review in the part before us, the stream of English literature has expanded so much and diverged into so many channels, that it is impossible to indicate completely its scope and tendencies in the space at the disposal of our author. The attempt to compress as much as possible into a small space has probably much to do with certain faults and a certain monotony of style which seem to be more conspicuous in this part than in former ones. Nevertheless, we believe the book will serve its purpose well.

Geometrical Drawing for Art Students. By I. H. Morris. London: Longmans, Green, and Co., 1890.

We cannot but feel pity for students of art if this work may be regarded as a fair specimen of the books from which they derive instruction. It may be, however, that we, who have been accustomed to the exact language and methods of theoretical geometry, err in supposing that similar language is necessary in a work whose aim is practical. Many of the explanations given in this book are couched in language which we do not understand. Though that is perhaps no reason why they should not serve their purpose well when they are understood, still, unless the book is meant only for students who can command the advantage of a teacher who has mastered its mysteries, we should expect to find the directions given with a little more regard for the proprieties of the English language. Instruction in practical geometry should be available otherwise than, as it were, through the symbolism of a secret society. And there is another reason why writers of text-books on this subject should endeavour to expound their subject in language somewhat more accurate and scientific than the majority of them have hitherto thought it necessary to do. The opinion has long been gaining ground and is now pretty generally held that the study of theoretical geometry should in its earlier stages be of a much more objective nature than it has been. Yet we should be very sorry if such students were dependent on the ordinary text-book of practical geometry for instruction in the use of the ruler and compasses.

The faults of most of the books on this subject that we have seen are due to the fact that they were written by men wanting in knowledge of theoretical geometry and in those general qualifications without which it is impossible for a man to write well on any subject. The

work before us is evidently no exception to the rule. The author here and there indicates the fact that certain constructions depend on certain propositions of Euclid, but he makes it very plain in many places that his knowledge of the elements of theoretical geometry is far from intimate.

We give in conclusion a few quotations to show that we have not without good reason made our criticism severe. We are told, for instance, that a line has "neither breadth or thickness," and though the illustration given of a line is necessarily of finite breadth, no explanation of the fact is supplied. It conveys very little information to say that "a horizontal line is perfectly level, like the surface of still water," and it is a very clumsy way of defining parallel lines to say that they "are the same distance apart, and cannot meet, however far they may be produced." Again, we find it stated that "the diameter of a circle is the (the italics are ours) straight line passing through its centre, and terminated at both ends by the circumference." In another place, after stating that "a trapezium has none of its sides parallel, but may (italics ours) have two of its sides equal," the author goes on to say that "when two of the sides are equal, the figure is sometimes called a trapezium, or kite." The figure given is the figure of a kite, but the above description absolutely fails to convey any idea as to the shape of the quadrilateral so named.

SINCE the above was written we have received a treatise by the same author entitled *Practical Plane and Solid Geometry including Graphic Arithmetic*. This work covers the same ground as the one already reviewed, but contains in addition a section on descriptive geometry with a chapter on graphic arithmetic. With regard to this section we shall only note that on the first page of it Henrici is quoted as saying that a plane surface is the path of a moving line. We do not know whether he said this or not, but we are perfectly sure that if he said so much with regard to a plane surface he said more in the same connection.

THIS month again we have before us several of the publications of the Christian Vernacular Education Society. Among these is *The Queen Empress of India and Her Family*, of which a second edition of 3,000 copies has been issued. Two of the *Pice Papers on Indian Reform* deal respectively with Fevers and Cholera. A little book entitled *Pictures of English Home Life* is well fitted to convey to Indian children a vivid impression of childhood in an English home. *Eminent Friends of Man* will be found both interesting and instructive by such as take delight in reading the lives of great and good men. In *Christianity explained to a Hindu*, the chief doctrines of Christianity and Hinduism are compared.

and some of the most important points in which the two faiths agree and differ are indicated.

The New West. Winnipeg, 1888.

Montreal Herald, Dominion Edition, 1889.

The Canadian Pacific Railway.

Sketch of Vancouver, B. C.

Spokane Falls, Washington.

The publications noted above, with the exception of the first two, are really advertisements of railroad or other companies which have land to dispose of in the 'New West', and the statements made in them must be taken with at least the proverbial grain of salt. Still if this be borne in mind they enable one to form a fair idea of the wonderful progress that is being made in the Far West provinces of Canada and the United States.

The first three refer exclusively to the Canadian West, "extending from the Great Lakes across plain and mountain to the golden shores of the Pacific," and it will be well at first to confine our remarks to Canada. In actual area Canada is larger than the United States or the Australian colonies, and almost as large as the continent of Europe. The area is stated to be 3,610,000 square miles, or one-fourteenth part of the land surface of the globe. The extreme breadth is 2,500 miles from east to west and 1,400 miles from north to south. A large area in the north is, however, useless for cultivation, but is supposed to be rich in minerals, and the cultivable area is probably as large as that of the United States, while the present population is only about five millions, or less than a twelfth of that of the States. The climates of the different parts differ widely. On the Pacific slopes the climate is decidedly mild, while in Manitoba the extremes are so great that the thermometer in the shade may rise to 100°F in summer and fall to -40°F in winter. Still these extremes are by no means so trying as might be expected, for the atmosphere is clear and dry, and, during the severe frosts, almost perfectly still, while 'blizzards' such as do so much harm in some other parts of America are rare. A very important feature of the physical geography of Canada is the magnificent system of lakes and rivers which for about seven months of the year provide a highway for commerce into the very centre of the country. By the aid of canals a continuous water way is provided from the east coast to Port Arthur on Lake Superior, and most of the fine steamers that run on the Lakes in connection with the Canadian Pacific Railway were built in Glasgow. The railway system is already well developed in the more thickly populated districts, and the Canadian Pacific Railway connects the east coast at Quebec with the west coast at Vancouver, by a line

2,050 miles long; while its connecting lines have a length of some 1,500 miles more. The run from Montreal to Vancouver occupies 5 days 17 hours, but the comfort of the passengers is so well attended to that the time passes by no means unpleasantly even on those parts of the route where there is little to see, while in crossing the great mountain ranges the succession of magnificent views makes the journey seem all too short. From Montreal the line runs westward to Ottawa, the capital of the Dominion; thence by the Ottawa valley and past Lake Nipissing, in Ontario, to Heron Bay on the north shore of Lake Superior. Thence it runs along the lake shore, through most difficult country, to Port Arthur, where it connects with the steamers on the Lakes. From Port Arthur the line runs through Manitoba to Winnipeg, the metropolis of the Canadian West, where it connects with the lines from the United States via Chicago and St. Paul. Winnipeg, which is said now to contain 35,000 inhabitants, first came into notice in 1870 in connection with the Riel rebellion. At that time it consisted of Fort Garry and a few scattered houses. "In fifteen years," says the *New West*,

"it has risen from a hamlet to a metropolis. There is no flimsiness about its buildings—no mere temporary make-shifts of structures, as in many of the mushroom towns which have risen on the western wilds. The first surprise excited in a stranger on visiting Winnipeg is its broad, paved streets, the substantiality and magnificence of the public buildings, the neatness and taste of the private residences, and the possession of all the accompaniments of metropolitan life."

It is certainly a striking example of rapid yet substantial growth, and there can be little doubt that Winnipeg has a great future before it.

Leaving Winnipeg the line enters on the great prairie which stretches to the foot-hills of the Rocky Mountains. The soil here is said by some to be the richest in the world, and certainly it must be extremely rich, for without manure it yields from 30 to 60 bushels of hard wheat to the acre. The extent to which wheat is already grown may be gathered from the fact that in 1887 the wheat yield of Manitoba was 14,000,000 bushels, and each year adds to the area under cultivation. At intervals all along the line towns are springing up, some of which have rather strange names, such as 'Medicine Hat' and Moosejaw. The latter, it is explained, is a contraction for the Indian name which means 'The-creek-where-the-white-man-mended-the-cart-with-a-moose-jaw-bone'. The Rocky Mountains are crossed between Lat. 52° and Lat. 53° where a series of passes are taken advantage of so that the highest point on the railway is only 5,296 feet. Good coal is found in several places underlying the prairie, petroleum wells have also been sunk successfully, and at at least one station natural gas is utilized for pumping water. At Anthracite, at an elevation of 4,350 feet, there are mines of true anthracite which were recently purchased by an English syndicate. The next

station to Anthracite is Banff, which promises to become a favourite sanitarium not only for Canada but for a considerable portion of the United States. It owes its reputation chiefly to the existence of numerous hot springs yielding water highly charged with sulphur.

After crossing the Rocky Mountains and the Selkirk Range with its magnificent hills capped with snow and studded with glaciers, the line runs through the valley of the Thompson, a rich ranching and farming country, and then follows the Fraser river down to the terminus at Vancouver. The town of Vancouver, which is on the mainland, must not be confused with the island of the same name which lies opposite it. Vancouver town owes its existence to the railway and gives promise of one day being a very important place. The natural advantages of its situation are great, for not only is it the terminus of the trans-continental railway and of a line from San Francisco but it is the natural port for all Canadian commerce with the Far East. The Canadian Pacific Railway has a regular service of steamers for passenger and goods traffic between Vancouver, Yokohama, and Hongkong, and already a considerable quantity of tea, silk, and other light merchandise finds its way to England by this route; while for passengers from Japan this is far the shortest route to Great Britain. The growth of the town has been remarkably rapid. On March 1, 1886 there was only one struggling street along the water front, and the site of the present town was an unbroken forest. The 'city' was incorporated on April 16, a Mayor and Aldermen were duly elected, and during the next two months the town made rapid progress. By a great fire on June 13, it was practically obliterated, only two or three houses being left standing. The shock caused by this was of the briefest, for it is said that by 4 o'clock next morning lumber was being hauled for the rebuilding of the town. The fire was, as in most new American towns, by no means an unmixed evil, for the new city was built far more substantially than the old one, and in a way to protect it from similar calamities in the future. Here is a summary of the results of 3 years growth from the time when the site was a dense forest:—

"We have 46 miles of graded streets, 5 miles gravelled streets, 6 miles planted roads, 6 miles culverts, 1 mile bridging, 25 miles of sidewalk, over 3 miles of sewers, electric light, gasworks, waterworks, complete, schools, churches, two daily newspapers—unsurpassed if equalled by those of any city on the continent of its age and size—morning and evening, a really first class hotel, cosy, comfortable, as well as stylish houses, substantial business blocks, shops of various kinds with every article required for daily use at reasonable prices, manufactures of all kinds being established, a city rushing ahead with unequalled growth and rapidity and yet substantially built, and all this without any boom or wild speculation."

This is of course the view of an interested party, but the following official figures go far to support it:—

Population. February 1, 1885, 0; January 1, 1886, 600; January 1, 1887, 2,000; January 1, 1888, 6,085; January 1, 1889, 10,000; October, 1889, 15,000.

Number of houses. June 1886 (after the fire), 3; June, 1888, over 1,600.

Assessment. February, 1888, \$ 3,471,245; 1889, \$ 6,604,008. *Imports from China and Japan.* Tea, 20,605,114 lbs.; Rice, 9,444,239 lbs. *Exports.* Flour, 21,548,485 lbs.; Cotton, 13,202,115 lbs.

Amongst the features of Vancouver we must not forget the Stanley Park presented to the city by Government. It covers 950 acres, has a road some 10 miles long round it, and contains some of the most magnificent trees in the continent.

Spokane Falls, in what was till last year Washington Territory and is now Washington State, is another example of the remarkable growth of new western towns. Washington State is bounded on the north by British Columbia and on the east by the Pacific Ocean. It has 1300 miles of navigable rivers, 20 million acres of timber land, 5 million acres of rich alluvial 'bottom' lands, and 10 million acres of plains and prairies. The climate is splendid, and there seems to be almost boundless mineral wealth in the State. Spokane Falls, lying on the route of the Northern Pacific Railway where it is joined by several branch lines, and being favourably situated with reference to the richer parts of the State, has rapidly developed into a large town. The Spokane River at the falls has an estimated power of 90,000 H. P., of which at least 36,000 is available for the actual driving of machinery, and this alone is a most important element in the prosperity of a town which depends largely on milling and lumbering. Like Vancouver, Spokane Falls has passed through the fire, for in August of last year a great part of it was burned down. Already, however, almost all traces of the fire have been removed, and the town seems more flourishing than ever. Here are a few extracts from a publication by one of the real estate and mines' agents:—

"Bricklayers make \$5 per day. We have no rain in harvest time. Labourers get \$1.75 to \$2.25 per day. Miners can earn \$3 to \$4 per day and board. * * Our farmers cut their hay, harvest and thresh their grain and it never gets wet. * * The average yield of potatoes in the United States is 5.7 bushels per acre. Washington Territory averages 107½ bushels per acre. * * * The W. T. farmer is exempt from cyclones, earthquakes, epidemics, drouths (sic), floods, frost, and every species of noxious insects, bugs, beasts, or reptiles. * * * For no other city on the American continent can a great future be so safely predicted as for Spokane Falls. Take the map, consult the records, use your common sense. But one conclusion is possible. Of a hundred other young towns it can be said, a great and glorious future possibly may be. Of Spokane alone it can be said, a great and glorious future must be."

One thing at least seems certain—that the inhabitants of Spokane Falls will not allow themselves to be outdone in 'tall talk'.

NOTES AND EXTRACTS.

We cannot but regret with the *Times of India* that a man in the position of Mr. J. D. Rees should be the first to strike in one of the home magazines a dissentient note on the child-marriage question. Yet his article in the *Nineteenth Century* is not likely to have much effect in this country in retarding the movement against which it is directed, and it may be the means of enabling Mr. Malabari and those whose sympathy he has enlisted in England to secure a wider support for the movement at home. Those who have had any considerable experience of India—and there are many such among Mr. Malabari's supporters in England—will not have much difficulty in answering most of Mr. Rees's arguments: in fact we believe that most of his arguments might be adduced in support of their cause by the party of reform. To put the case somewhat more mildly than the *Times of India* puts it, Mr. Rees has done little else than set the sentimental opinion of a number of eminent natives of India against an overwhelming mass of medical and legal evidence, which itself testifies to a mere fraction of the evil that the practice of child-marriage has engendered. So far, therefore, as the article deals with the facts on which Mr. Malabari and other advocates of reform base their appeal for legislative interference, we cannot but regard it as being from the writer's point of view almost of no value. There was a time when the Government, had it been called upon to legislate as it now is, would have been entirely dependent for evidence upon men who were interested in maintaining things as they were. But this can hardly be said to be the case now. If the women of India are still, we may say, altogether unable to speak for themselves, they have found not a few friends—men and women—who can and dare to speak for them. And among these friends are many who have had the very best opportunities of learning the actual facts and who speak with the authority of experts. Against the testimony of such the evidence must be weighed of men who, fettered with the chains of custom and blinded by selfishness, seek to perpetuate practices which sap the national vigour and the national morality.

We proceed to look at Mr. Rees's article a little more closely. And in doing this we shall deal with it only in so far as it bears on the question of raising the age of consent and the age of nubility. We shall not discuss the wisdom or unwisdom of Mr. Malabari's other proposals, nor shall we enquire whether, in laying his case before the English

public, he has not exaggerated the evils which he seeks to remedy. We wish rather to give our readers an idea of the grounds on which Mr. Rees bases his policy of inaction, and to test the value of the arguments he brings forward in their relation to the question mentioned. He refers in the first place to the past history of the movement under discussion, indicating the chief reasons that have been given by those in authority for declining to legislate. He also quotes the opinions of several well known men who have expressed themselves as opposed to State interference. Now so far as these are the opinions of men who have a right to speak on Indian questions we have nothing to say against them, and we admit that Mr. Rees is fully entitled to any support that he can obtain from them. But those who have expressed their views in doing so made admissions which, it seems to us, turn the balance of their testimony in favour of Mr. Malabari and his followers, at least in regard to the facts on which they base their appeal for legislation. Mr. Rees quotes a passage from Professor Wordsworth's answer to Mr. Malabari, from which we take the following extracts:—

"I consider infant marriage an irrational practice, and one which must seriously hamper any society which adopts it. I believe this opinion is held by Hindus who have learnt to exercise their reason freely. But I must frankly say that, perverse and cruel as such practices are, I do not believe that their moral and social consequences have been, and are, so disastrous as the reformers would wish us to believe. I do not believe that the great majority of Hindu widows are necessarily either miserable or vicious. Human nature is marvellously plastic, and a state of life, which many women deliberately adopt, and which extrinsic circumstances impose on a multitude of others in all civilised lands, cannot be without compensating consolations. In those cases where it is sweetened by domestic affections, sustained by religious devotion, or fortified by intellectual passion, I have no doubt that the lives of those who, from choice or necessity, adopt it, are neither unprofitable nor unhappy. I share, of course, your own judgment of that masculine egotism which has imposed on one half of the human race in India a law of sacrifice from which the other half is relieved. But the feminine world of India is, I suppose, hardly conscious of this inequality, and finds a consolation in self-sacrifice which we can hardly estimate. * * *

* * * * * How far Indian society has suffered, and how far it has gained, if you will concede that it has gained anything, from its peculiar marriage customs, is a problem which no one is in a position to solve. I believe that those customs are inconsistent with the new life into which India is daily being impelled, and that the new ideals of that life, no less than its material circumstances and conditions, must tell inevitably against them. For these reasons I have never quite shared the impatience which you and other social reformers sometimes exhibit, and personally I have always felt indisposed to join in any open attack on practices or beliefs of whose actual operation and effect I know so little, and which are so intimately associated with the

deepest interests and feelings of the Hindus. Many Hindus who are no indifferent to social reform have assured me that direct attacks by outsiders on their customs or beliefs commonly do more harm than good. If they contain, as they usually do, exaggerations, they excite indignation; and indignation blinds men to the real magnitude of evils which in their cooler moments they admit. But beyond this I am certain that no rhetoric, however pathetic or eloquent, will produce the smallest effect on the solid structure of Hindu habit; and that reason, whether starting from facts or first principles, can only slightly, and for the most part indirectly, affect it.

This is certainly not very strong testimony for Mr. Rees to bring forward. But it is on the whole more fitted to serve his purpose than the following given by Mr. Hume, whose views, says Mr. Rees, forgetful of the fact that the advocates of political reform are not all advocates of social reform, should carry great weight with the advanced party in India:—

"In the first place I must say I think you somewhat exaggerate the evil results of these traditional institutions. I quite admit that there is full warrant for everything you advance—the terrible evils you refer to are real; but they are not, to my idea, by any means so universal as the ordinary reader of your Notes would, I think, be led to infer. Moreover, though I admit that the evil does, on the whole, outweigh the good, it is not fair to our people to allow it to be supposed that they are so hopelessly blind as to cling to institutions which are utterly and unmitigatedly bad. In the existing state of the native-social problem, no really impartial competent judge will, I believe, deny that in many cases these institutions even yet work fairly well. There are millions of cases in which early marriages are believed to be daily proving happy ones, and in which, consummation having been deferred by the parents (and this, my friends say, is the usual case) till a reasonable age (I mean for Asiatic girls) the progeny are, so far as we can judge, perfectly healthy, physically and mentally.

"Everything in this world has its darker and brighter sides, and the blackest cloud has some silver lining; and infant marriage (though fraught with grievous misery in too many cases, though a custom marked for extinction and daily becoming more and more of an anachronism and more and more of an evil, taking its results as a whole) has not yet become that unmitigated curse, unrelieved by redeeming features, which forgive me if I say so—your vigorous onslaught would, it seems to me, lead the European readers to believe.

It is bad enough, doubtless, but it is not that gigantic cancer at the heart's core of society, that tremendous and cruel evil, the eradication of which is essential as the first step to national regeneration, that the casual reader unacquainted with the intricacies of social life in the East might well conceive it to be from your eloquent and earnest denunciations."

It is a very poor defence of an institution to say that it is not an unmitigated curse or that it works well in many cases. But Mr. Rees has given us even better testimony than this regarding the results of the

system of infant marriage. He quotes Mr. Baines, the present Census Commissioner of India, "an excellent authority," than whom "there is no better," to the following effect:—

"A few of the main tendencies of this system may be noticed. First comes the almost universal prevalence of marriage, with the result, in the present state of Indian society, of a surplus of children, and a consequent high mortality among them. Then, there is the inequality of age, a most important feature, as it leads to the diminution of the period during which the parents are both living, and conduces therefore, as the life of women is better at advanced age than that of men, to a superabundance of widows. In the lower classes these features are less prominent, as the practice of second marriage is not at all uncommon; but the large proportion of the widowed females is one of the main characteristics of the returns for the whole indigenous community without exception."

In view of the closing statement of this paragraph it is rather curious to find Mr. Rees endeavouring in the next to show that the number of widows is not very great after all.

On another very important question as to what are the actual facts, Mr. Rees tries to show that things are not so bad as they are represented to be. He points out that the criminal annals of the country afford very few examples of the occurrence of such offences as that which has lately created so much sensation in Calcutta. He surely does not mean to make people believe that because such is the case offences of this nature do not frequently occur. The memorial of the Public Health Society of Calcutta, which we noticed last month, contains some valuable evidence on this point, and it would not be very difficult, we believe, to obtain more of a like nature. But Mr. Rees must have been in terrible straits when he thought he could support his case with the following extract from a native paper:—

"The case of Hari Charan Maiti has led several writers in the native press to agitate for the abolition of early marriage. According to these writers, Government ought to pass a law prohibiting early marriage among Hindus; but early marriage, though not free from faults, has many good points. It is owing to early marriage, in fact, that the amount of domestic happiness enjoyed by the Hindus is not less than that enjoyed by other people; and that in most points they are happier than others. If early marriage had been productive of pure mischief, Hindu society would have been by this time extinct. And the fact that it still exists is a proof that early marriage is not an unmixed evil. Again, it is hardly reasonable to agitate for the abolition of early marriage simply because a person of low birth and bad character has been guilty of an outrageous act.

Early marriage is no new institution in Hindu society, and yet how many cases like Hari Charan Maiti's have been heard of in the country? But if it be at all necessary to abolish the practice, it is Hindu society and not Government which should be asked to move in the matter. If Hindu society feels any necessity of suppressing the practice, it will suppress it of itself."

Would Mr. Rees be prepared to accept the opinion of the paper from which this is taken on any other point? We think not.

Further extracts of a similar nature are given, and several native papers are made to testify to the absence of any desire for legislation on the part of Hindu society. That the press as well as the public should be divided on this matter is only natural, but there are two ways of regarding the fact. In the recent utterances of the native press of all the Presidencies, the Council of the Public Health Society of Calcutta see indications that a judicious interposition of the State would be supported by the bulk of the educated and intelligent section of the native community.

There are several other important points on which, it seems to us, Mr. Rees fails to make out his case. Mr. Malabari maintains that infant marriage is no part of the religious system of the Hindus, and that so far from having its root in religion, it is an irreligious innovation. On this question we do not profess to be able to offer an opinion, and we shall make no attempt to say whether or not Mr. Justice Muthuswami Iyer, whom Mr. Rees quotes, demolishes the arguments of the reform party. It may be well to note, however, that there are equally competent authorities, whose study of the Hindu sacred texts has led them to take up a position diametrically opposed to that of Mr. Muthuswami Iyer, and that when the Council of Calcutta Health Society resolved to ask the Government to raise the age at which consummation might take place they did not regard their action as interfering with the religion of the people. Again, Mr. Rees has a good deal to say about the extent to which the custom of infant marriage prevails among the peoples of India: but whether he wishes to make out that the custom is widely prevalent or the opposite we are unable to determine. It matters little, however, what his contention on this point is, for whether the percentage of the population affected by the custom is large or small the amount of evil engendered by it is undeniably very great. Further, it may be the case, as he says, that the average age of consummation in India is fifteen, but this does not alter the fact that large numbers of Hindu girls are called upon to bear the strain of motherhood long before they have reached maturity, nor does it serve to mitigate the evils which arise therefrom. And lastly, we should like to know what medical authorities think of the statement that in this country girls are grown up at eleven or twelve.

Thus much with regard to the bearing of the article on the facts on which Mr. Malabari and other reformers base their appeal for Government assistance. As to its bearing on the question whether, admitting these facts, the Government should take any action we do not intend to say much. We admit, as we have said, that Mr. Rees is entitled to any support that may be obtained from the opinions he has collected,

We are well aware that many of the leaders of Hindu society will oppose any legislative action, however judicious, but we think the time has come when without any great immediate danger the Government may throw the weight of its influence on the side of those who wish to do right. Mr. Justice Muthuswami Iyer may, as he says, be bound to administer the law as he finds it, but we have heard of an Indian judge whose experience in administering the law did not prevent him from seeing that the law might sometimes in the interest of the community need alteration.

Mr. Rees concludes his article with the opinion of a Hindu ascetic, who was once a lawyer in good practice, but who has retired from the world and now devotes himself to "reading, thinking, and writing—all for the improvement of his fellow-men." We leave our readers to judge of the texture of the 'yogee's' mind and of Mr. Rees's idea of what constitutes an argument from the following quotation:—

"India has been for thousands of years the land of castes and temples—of sages and saints—the sources respectively of social order and godly devotion. We wholly disown those noisy innovators to our faith, who alone are moving Government now to remove from among us the last pillar left in the fabric of India's orthodox organisations. Our castes and religion have survived the shock of the Buddhists and of the Mahomedans. They are sure likewise to survive the shock of the Europeans, to whom till the day of our moral triumph which in the fulness of God's own time is certain to come, we shall simply keep saying, 'Strike us, ye Europeans, but hear us.' Despise us not because we have been politically conquered. Athens and Palestine, though politically conquered by the Romans, did themselves in turn conquer the latter in arts and religion. Here in India alone by contact with a people who alone, of all the peoples of the earth, have best learned to show the right cheek to him who smites him on the left, you Europeans shall be truly evangelised, and thus be amply rewarded by gracious Providence for your good work in establishing and maintaining political peace among us. Know ye therefore your calling and govern yourselves accordingly."

THE appearance of the *Indian Social Reformer*, several numbers of which we have now before us, must be hailed with satisfaction by all who are watching for signs of real progress among the people of this country. It is indeed something gained to have launched a free press, but the monotonous uniformity with which so many of the native papers fill their pages with one kind of political criticism must be very disappointing to those who look to the Indian press to give utterance to the voice of the people on all questions concerning their welfare as individuals and as a nation. The issue of a paper exclusively devoted to social questions is therefore welcome and encouraging. It may be taken as an indication that some at least of the educated men of this country

are convinced that the achievement of political reform will not of itself satisfy the needs of the people or carry with it all the benefits that its advocates sometimes claim for it. In the present condition of India, too, the appearance of the *Social Reformer* may be taken as an indication that those who are conscious of the need for reform are becoming more and more alive to a sense of their own responsibility and to the necessity of having the courage of their convictions. If this paper is to give substantial assistance to the good cause for which it has been started, those who have undertaken to conduct it must be prepared to face difficulties and disappointments and to incur displeasure in many quarters.

So far the present venture promises well. It seems to be under able management, and the published lists of those who have enrolled themselves as subscribers and paid their subscriptions show that it is being well supported. We are glad to see that free discussion of topics is allowed, and that letters to the editor form an important section of every issue. In this connection one word of caution is perhaps necessary. The principles on which the paper is conducted should clearly dominate everything that appears with editorial authority in any discussion in which different opinions are expressed. We note in conclusion a somewhat curious argument advanced by a correspondent. This gentleman says that in seeking to justify a certain custom on the ground that it is sanctioned by the Vedas, the *Social Reformer* betrays its ignorance of the real issue; and seeks to maintain that, since the state of society has changed very much since Vedic times, it is no use attempting to show that customs which it is thought desirable to revive existed in these early days. Seeing that so much of the opposition to reform is professedly based on the ancient sacred writings, we think the course adopted by the *Social Reformer* was a very natural one. At the same time we should be very glad to believe that such a course is after all unnecessary.

In an article contributed to the last number of the *Indian Evangelical Review*, the Rev. J. Kennedy, late of Benares, gives his impressions of the present position and prospects of foreign missionary enterprise in its home aspect. He comes to the conclusion that it has not the same relative place in the support of Christians in England as it had, say, half a century ago, by which he means that the contributions of Christians to Missionary Societies have not increased *pari passu* with the wealth possessed by them; and he enumerates some of the causes to which this result is due. But on the whole question as to whether missionary enterprise is declining or losing its hold on the conscience and heart of the Church, though he speaks with some diffidence, his tone is far from desponding. We should not have thought it necessary to say anything

on the subject had it not been that the *Christian Patriot* has made the article the occasion for a display of its, to us, inexplicable antipathy to missionaries. A very potent cause for the decline of missionary enthusiasm is to be found, this journal thinks, in the want of toleration displayed by missionaries when themselves and their methods are subjected to criticism. Considering the nature of most of the criticism to which they have been recently subjected, we think they have borne it with wonderful patience. The *Christian Patriot* does not think so: in fact, nothing, it seems to us, would have given it greater pleasure than to have been able to record the triumph of Messrs. Hughes and Lunn in their miserable attempt to traduce the characters of a body of hard-working and zealous missionaries. But this is nothing more than we might expect of a paper which has declared its 'duty' to be to reflect the bad as well as the good in the community which it represents. For the sake of the Native Christian community and of Christian missions in India, it is to be hoped that the Native Christians as a body cherish better feelings towards their best friends than some of their leading men seem to do.

ONE of Mr. Holdsworth's open letters noticed by us last month had reference to an exhibition of gross superstition which was witnessed in Mysore during a threatened epidemic of cholera. That letter has induced a former Assistant Commissioner to reply in the pages of the *Mysore Herald*, and his reply has been taken by Mr. Holdsworth as the basis of another open letter, now before us. The gentleman addressed by Mr. Holdsworth would seem to have come forward in defence of the superstitious practices resorted to by the people in times of pestilence, and his arguments, as stated by Mr. Holdsworth in the letter before us, are to the following effect. He would maintain in the first place that the omnipresence of God makes it possible for us to think of everything as God, so that we may "take the act for the actor," and, while addressing the personification of cholera, consider that we are "simply praying God to put a stop to the epidemic." Again he would insist that since what is superstition to one person is not so to another, "we should rather be indifferent in such matters;" we may "let the people have their own faith and need not interfere with it so long as it is directed to that Supreme Power which rules the world." The second of these contentions is a not altogether unnatural one for an easy-minded person—even though educated—to make, but the first, if sincere, is anything but creditable to the intelligence of an educated man. To take the act for the actor in the way indicated is, as Mr. Holdsworth points out, to regard as an act of God what is really the result of breaking His laws, and to carry out what is further implied in the contention is to take the consequence of the filthy habits of men, consider it to be God,

fashion some shape to represent it, and then offer to that figure the homage due to God and to God alone. Teaching like this cannot but be degrading to those who accept it, for it is idolatry of the vilest form, and idolatry of every kind is degrading, as the history of the world conclusively shows. "But," says Mr. Holdsworth, "I imagine that few gentlemen of education will defend idolatry in these days; they rather take up ground held by a friend of mine in this city, who said to me the other day: 'Educated men have no faith in idolatry; I should be disgusted if I were compelled to make obeisance to an idol; but idol worship is useful to those who are more ignorant.'" This leads him to speak of the statement made in the second of the above contentions, that we should be "indifferent to the faith of other persons." If, he says, we hold that idolatry depraves men, then surely we cannot regard him as a true man who makes no effort to check the spread of depravity. And if it be maintained, Mr. Holdsworth goes on to point out, that all men are not capable of grasping the great truth that "God is a spirit and they that worship Him must worship Him in spirit and in truth," the answer is obvious—an appeal to facts is all that is needed. The teaching of Christ has enabled the lowest orders of society and the most ignorant peoples of the earth to rise to spiritual ideas of God and to truer conceptions of their duties towards Him and their fellow men, and faith in Christ has brought them the power to realise in their own lives the higher conceptions of truth and duty that have sprung to birth within them. Surely then it is the duty of every one who realises the degrading nature of idolatry to call upon those who practise it to abandon that which degrades them and dishonours God. Such, at any rate, says Mr. Holdsworth, is the feeling of the Christian, and it is this that gives rise to the missionary organisation of the Christian Church. However much this organisation may in its actual operation be open to criticism, even its critics will generally admit that the motive that inspires the Christian is good and true.

Outside the Free Church of Scotland Mission there is probably no school for the education of natives on western lines that can look back over half a century of history. The Conjevaram High School completed its jubilee last year and both the Nellore High School and the Chingleput High School attained the same standing this year. The jubilee of the latter school was celebrated in a fitting manner on the 4th of October last, and much credit is due to the teachers and some of the pupils for the extra labours they undertook to make the demonstration a success. Sports were held in the afternoon and in the evening a large meeting was held in the Hall at which, after a dramatic entertainment, a short statement of the history of the Mission was read by the Secretary, and Dr.

Miller, who occupied the chair, made an interesting speech. The following paragraphs from Mr. Rac's statement will indicate the rise and progress of the mission at Chingleput:—

"It was in 1840 that the Rev. John Anderson was invited by W. A. Morehead, Esq., then Judge at Chingleput, to supply a teacher to the school which he had induced the natives of the place to set up, and it was in that year that Chingleput was adopted as a branch station of the Scottish Mission in Madras. Half a century has thus run its course since the educational and evangelistic work of our mission was begun in this town; and we have met here to-day to celebrate the Jubilee of the Chingleput Mission.

"On such an occasion as this it becomes us to call to mind the workers who laid the foundation on which it has fallen to our lot to build. The names of the first triumvirate of Scottish missionaries—Anderson, Johnston, and Braidwood—who did much for the development of work in Chingleput, are perhaps little known to many who now share the benefits of their far-seeing policy, but there are some still living who remember their kindly influence and their unsparing devotion; and all, from the oldest to the youngest, should be stirred by the mere mention of these names to loving gratitude to-day for the beginnings of the beneficent work that has now been so long carried on in this place."

After recounting the services of the Rev. R. Blyth, the Rev. G. J. Metzger, and the Rev. A. Todd, as well as the frequent visits of the late Rev. P. Rajahgopal and the continuous labour of M. Zynool Abideen, the historical statement continued:—

"Meanwhile, what is now known as the High School was doing its work and making progress, and in the time of Mr. Metzger an effort was made to secure for it an adequate and suitable building. With this view the friends of the late Mr. Morehead, who had taken the first steps towards establishing the school, came forward and erected, at a cost of Rs. 3,200, the Morehead Memorial Hall in which we are now assembled. The Mission added other class-rooms and a dwelling-house; and a grant was received from Government towards the cost of those parts of the buildings used for school purposes. The hall and the other buildings were completed in 1866. Early in the seventies, the school attained to the rank of a high school. It has never been very large or very distinguished, but Chingleput is not a very large town, and for the greater part of these fifty years the Free Church Mission supplied adequately and efficiently all its educational wants. The average number on the rolls for the last ten years has been 187; the average number passing the Matriculation and the Middle School Examinations during the same period has been 5 and 14 a year respectively. But the work of the Mission in this town has not been confined to the High School or to boys. We have also two schools for caste-girls, the attendance at these two schools being about 163; and they are maintained at a cost to the Mission of more than Rs. 1,800, besides fees and grants, the fees, as in all our girls' schools in the mofussil, being as yet infinitesimally small, and the grants-in-aid being in our opinion inadequate.

"So far I have confined my remarks to the town of Chingleput, and even within the limits of the town there are evangelistic work, zenana work, and poor-school work, which I cannot on this occasion describe in detail." Still less can I attempt to describe the work done by our itinerant evangelists in the district of which this town of Chingleput is the centre. I can only say by way of summary that, including the pupils of the High School, of the girls' schools, and of the schools under the superintendence of the resident missionary, about 630 pupils are being daily trained in the elements of a Christian education, at a cost to the Mission of about Rs. 2,300, besides all fees and grants. I will only add that in connection with the evangelistic work of the Chingleput Mission the Free Church spends annually over Rs. 10,000.

In conclusion, I know not whether the expectations which were cherished by the founders of this Mission fifty years ago have been fulfilled; but I doubt not that if our predecessors could return and see the place as it now is, they would, in spite of shortcomings and failures on our part, note many marks of progress; and I think I may add, with somewhat more confidence, that whatever the shortcomings of our Mission may be, it deserves well of the community of Chingleput."

COLLEGE NOTES.

I suppose that a story about the Principal comes fairly within the compass of College Notes, especially if it be a story that may serve to point a moral not unneeded by students of the College and young men like them throughout India. The story is told, by an old and highly valued friend of mine, in the October number of the *Contemporary Review*, and is finding its way into the ordinary newspapers.

In an interesting article on the phenomena of hypnotism and the way in which that nascent science, (or shall I say that subject of inquiry?) should be dealt with in legislation, Mr. Taylor Innes gives some remarkable instances of the results attained by hypnotisers (or mesmerisers as they used to be called), so long ago as 1851. If facts so remarkable and well-ascertained as the article vouches for have been practically overlooked for well-nigh forty years, I cannot but agree with the writer in regarding it as something of a reproach to the medical men and scientific inquirers of Scotland.

Next in interest to some incidents of which he was himself a witness, or perhaps quite on a par with any of them, is the story which my friend tells about me. He says that, in 1851, Mr. Lewis, well-known in those days as a mesmeriser, visited Thurso, where I was as a young student spending the long college vacation at home. A fellow-student of mine,—so runs the narrative,—was ordered when under the mesmeric influence to go at a certain hour on the following day, wherever he

might then be, or however he might be employed, to a particular house in the town and deliver a complimentary message there. My fellow-student, it appears, when awakened from the mesmeric trance, was indignant at having been made a subject of exhibition and determined that, at whatever cost, he would disobey the command he had received. He invoked my help. As a means of making sure that he would not go to the appointed house at the appointed time, we arranged that the following day should be spent in a long walk together. Accordingly, when the appointed hour was approaching, we were already some four miles out of town and deeply engaged in the discussion of some metaphysical or literary problem. Suddenly the student friend stopped, hesitated, apologised, struggled on again, and finally declared that he felt he *must* return." So it is said—the present writer,—“tried reasoning, ridicule, entreaty; and at last resorted to friendly violence to tide over the bad minute. But the result was other than expected, for the student friend first quietly deposited his mentor in the ditch by the road-side, and then taking to his heels ran the four miles into town, delivered his message, and was laid up for days thereafter in bed from fatigue or collapse.”

Now I wish very much that the story were a true one. In my student days, I took much interest in the phenomena of mesmerism,—an interest that has not yet passed away. To be deposited in a road-side ditch might not now be such a trifle as it would have been nine-and-thirty years ago; but even now I should gladly run the risk of two or three of these depositions if I could thereby secure such irrefutable demonstration as I have never had, and about the attainability of which I am a little sceptical, of the alleged power of the mesmeriser to make the will of another succumb entirely to his own.

The strange thing is that, detailed and circumstantial though it be, the story is not a true one. I have never either at Thurso or anywhere else, been an actor in or a spectator of any occurrence of the kind. Even if it were possible that I should have forgotten so uncommon and so interesting an occurrence, the dates attached to the story would to my mind be sufficient to disprove it. In 1851, I was still a boy at school; and college vacations spent at Thurso were unknown to me till some years later. Before I was a college student and free to spend long vacations at home, Mr. Lewis had ceased to come before the public in Scotland. I think that, a good many years later, he resumed his lectures or exhibitions; but I never saw him after the winter of 1850-51, when I was not only still at school but far from being in the highest class and quite thoughtless as yet about whether I should ever enter college or not.

I have been puzzling myself as to how Mr. Taylor Innes can have fallen into so glaring a mistake. He and I used often, long ago, to discuss mesmerism as well as most other things in heaven and on earth. I had had some small experiences of my own in this line, some of which

were connected with Mr. Lewis. Unfortunately, none of them were nearly so remarkable as those recounted in my friend's article; but such as they were, I have no doubt that he and I have discussed them often. I can only conjecture that my experiences have somehow got mixed up in his mind with experiences related to him by others; and that, in all good faith, he has ascribed to me a narrative which really reached him from some other source. It is possible that everything about the story may be correct except my alleged connection with it. More than one Thurso student was intimate with Mr. Taylor Innes in those days, which certainly to me, and, I believe, to him, are still very green in memory. It may be that one of these other friends was the real hero of his tale. I cannot recollect having heard the tale in connection with Thurso before; but in the year about 1851 the few weeks of school holiday was all the time I had to spend annually at home; and even of that short time by no means the whole used to be spent in Thurso or its immediate neighbourhood. It is possible therefore that something of the kind described may have taken place there without my having heard of it.

However this may be, the story as it stands is as good an example as I have ever come across of the exceeding difficulty with which exact truth about so-called facts is reached. The story is told by one who is entirely above suspicion of any wish to misrepresent or to exaggerate, and by one who has known me longer and more intimately than almost any person now alive. And it is told with a wealth of circumstantial detail which seems to guarantee its accuracy. Yet it is wholly incorrect. If such inaccuracy be possible when everything appears to combine in placing a narrative beyond the reach of doubt, how easy must it be to be led astray by the stories which float about in ordinary talk! Yet we all know how eagerly stories which have not the hundredth part of such evidence in their favour are believed, at all events for a time, by students—not to speak of others—in Southern India. If a thing be affirmed by any one, still more if it has appeared in print, questions are not asked about the evidence on which it rests. Sometimes it would seem that an entire absence of evidence, and even of probability, is the best passport to belief that a story can have. Its being confidently repeated by any one seems enough to secure its being credited by hundreds, or by thousands, and enough to make those who listen greatly excited over it, if it be a story fitted to evoke excitement. And even when the rumour ceases by and by to have any effect, it is rather because it gradually dies away and is forgotten than because any one has taken the trouble to examine into it and has satisfied himself that it is baseless.

Why is it that students here are so ready to believe any story that happens to reach their ears? It would be gratifying if one could suppose the cause of this characteristic to be that they are so accus-

tomed to speak and to hear truth, and nothing else than truth, that belief of what they hear has become a sort of second nature with them. I fear, however, that the rationale of their characteristic will not be maintained by any one to lie in anything so gratifying as this would be.

But, whatever be its origin, the facile credulity of which every Indian school and college—as well as every Indian bazaar—can produce numberless examples, is certainly partly caused by, as unfortunately it is also a means of increasing, that instability of character on which many of my readers used once to hear me frequently prelect—too frequently I have no doubt they deemed it. The cool application of the critical faculty to the many stories continually afloat would do something towards developing that thoughtfulness, steadiness, and perseverance, in which the best friends of the young men of Southern India cannot deny that they are strikingly deficient. And the story I have recounted should show how much the exercise of the critical faculty may be sometimes needed even when there is nothing on the surface which appears to call for it.

WILLIAM MILLER.

SCIENTIFIC AND LITERARY JOTTINGS.

THE number of hours of bright sunshine in Madras during October was 205 out of a total possible of 365, or 56.1 per cent. The week that followed the 15th—the day on which the monsoon is supposed to be due—gave no less than 86 per cent. of the possible sunshine. There was only one day, the 10th, on which no sunshine was recorded, while on the 16th, 19th, 20th, and 21st the sun was unclouded from sunrise to sunset. The exceptionally bright weather of the third week of the month was doubtless due to the passage of a cyclonic storm up the Bay in the previous week—a storm which robbed Madras of much rain which would otherwise have reached it, and deposited it at the head of the Bay.

The average duration of bright sunshine at other Indian stations for the month of October, given as percentages of the possible sunshine, is as follows:—Lahore 85, Dehra 66, Allahabad 80, Calcutta 69, Jeypore 78.

THE meteorological conditions at Madras during last month differed pretty widely from the normal. The temperature of the air both in sunshine and shade was considerably above the average, while the wind and rain were much below the average. Only 4.17 inches of rain fell (on 12 days) against an average of 10.99 inches. The rainfall from January 1 to October 31 was 7.65 inches below the average. The daily velocity of the wind was 107 miles, which is 16 miles below the average, and the direction was N. by W. instead of East—a divergence of 9 points. In his summary for the month Mr. Pogson writes:—

"The N. E. monsoon wind was first decidedly in evidence on the 8th and 9th, but did not fairly set in till the 16th, and then even without the proper rain due at such time. Disturbances supposed to have been prevailing in the Bay may have accounted for the failure of the much needed first-rainfall, and it is to be hoped that a more plentiful supply will be received later on, when the second rain is due, between November 17th and December 7th."

Looking back on the meteorological conditions of the last three months it is not difficult to understand why Madras has been so unhealthy. The outstanding feature of these months is the great deficiency of wind velocity. In August the daily velocity was 54 miles below the average, in September it was 30 miles, and in October 16 miles below the average. Such a defective air-circulation combined with deficiency of rainfall is well known to have most disastrous effects on the health of large towns, the contaminated air being neither purified by rain nor removed by wind. A similar state of affairs existed towards the close of last year over a large part of Europe, and greatly aided, at least, the spread of the influenza epidemic. Improved sanitary arrangements are certainly greatly needed in Madras, but we doubt if even Richardson's city of health would have retained a normal death-rate during such weather as we have had to pass through.

It was recently stated in a local paper that the new telescope of the Greenwich Observatory would, when completed, have the largest object-glass in Europe. This is far from being the case. The object-glass of the new Greenwich equatorial is 28 inches, which will put it fourth in the list of large refracting telescopes in Europe. The new Pulkowa (Russia) equatorial has an object-glass of 30 inches made by the Clarks; Nice Observatory has a refractor of 29.9 inches; and Paris has one of 28.9 inches. At present Greenwich is very far behind-hand if judged by the size of its largest refractor, which has an aperture of only 12.8 inches. There are some twenty object-glasses of larger size in use in Europe.

A new Society under the name of 'The British Astronomical Society' has just been established, with its head-quarters in London. The principal objects aimed at by the new Society are thus described by Mr. E. W. Maunder:—

"1. To meet the wishes and needs of those who find the subscription of the R. A. S. too high or its papers too advanced, or who are, as in the case of ladies, practically excluded from becoming Fellows.

2. To afford a means of direction and organization in the work of observation to amateur astronomers. The R. A. S. receives papers and observations but does not undertake the work of direction. The intention of the new

Society, therefore, is to supplement the action of the R. A. S., and by no means in any way to encroach on the functions it has so well fulfilled during the greater part of a century. We hope, indeed, that as a training ground for new Fellows it may even be a source of some additional strength to it."

The entrance fee has been fixed at five shillings and the annual subscription at half a guinea, or members may compound by paying six guineas. There are already 250 members on the books and new names are still coming in, so that there seems little doubt that the Society will be able to make a vigorous start in November or December. Any one wishing to become a member should communicate with Mr. E. W. Maunder, Hyde House, Ulundi Road, Blackheath.

BARON A. E. NORDBESKJÖLD has consented to take the command of an Antarctic expedition on condition that the Australian colonies subscribe £5,000 towards the expense. Baron Oscar Dickson is to contribute a like amount or whatever further sum is necessary. The Royal Geographical Society of Australasia has gladly accepted the generous offer and has set about the work of collecting the money, itself opening the fund with a donation of £200. It seems likely that the necessary amount will be collected without much difficulty.

It has been the practice of spectroscopists for many years to observe the solar prominences by taking advantage of great dispersion which weakens the continuous spectrum so much that the bright lines of the glowing hydrogen gas become clearly visible. A very similar method has just been employed for photographing the stars in the day time at the Lick Observatory. Some time ago Professor Holden showed theoretically that if the intrinsic brightness of a star be ten times that of its background the photographic image in the great Lick telescope should be 4,124 times brighter than that of the sky, and that the contrast can be increased by cutting down the aperture. This theory has now been put to the test of experiment, and photographs have been taken in the day time with apertures of 33, 15, 8, and 4 inches and a focus of 570 in. Photographs of Venus, Mercury, the moon, and Alpha Lyra were taken with an exposure of 0.13 sec., and in general the smallest apertures gave the darkest images.

C. M. S.

DR. DALE has recently published a volume of considerable importance and great interest. It has had the good fortune to be reviewed by Dr. March's Dods in the *British Weekly*. The position of the author and the authority of the critic alike justify us in presenting to our readers some extracts sufficient to convey a general idea of the volume.

"Dr. Dale", says Dr. Dods, "has enriched theological literature with many

volumes full of the strenuous thinking of a man thoroughly alive with the life of his time. He has given us one or two volumes which will be read when the problems of this present time have been forgotten; but he has given us nothing which is more likely to be helpful, both to his own and to future generations, than *The Living Christ and the Four Gospels*.

"In these lectures it was his aim to answer the question, why it is that those who believe in Christ continue to believe, notwithstanding the assaults which have been recently made by criticism and science on the Christian position. His answer is twofold. In the first four lectures he maintains that men continue to believe because they have evidence in their own heart and life that Christ is alive and able to save; evidence incontrovertible and independent of the inspiration or infallibility of Scripture. In the remaining lectures, Dr. Dale adduces evidence to show that the assaults of criticism, so far as the gospels are concerned, have not been deadly, and that, on the contrary, there is every reason to believe not only that the gospels tell substantially the story told by the Apostles themselves, but also—though this is not essential to his argument—that they were written by the men whose names they bear.

"In the opening lectures Dr. Dale shows that the man who has evidence of Christ's power in his own heart and life is invulnerable by criticism. If he is asked why men do not cease to believe in Christ when they hear the triumphant shouts of hostile critics, who proclaim that the gospels belong to the third quarter of the second century and cannot be relied upon, his answer is, 'They have trusted in Christ for certain great and wonderful things, and they have received great and wonderful things.' Their prayers have been answered, their bondage to sin burst, their guilt with all its horror removed, a new world, ruled and enlightened by the eternal and divine order, has been opened to them by Christ, and God made known. How can they possibly cease to believe in Him who has done all this for them, and thus made Himself known as the Living Christ? Suppose they are assured that in some particulars the gospels have misled them, can their misapprehension of some of the facts in the life of the historic Christ obscure or weaken their faith in the living Christ who has by many infallible signs made them conscious of His power? Suppose blind Bartimæus, after his sight was restored, had been assured that those who had told him previously of Christ's miracles, and encouraged him to believe in Him, had in several respects misinformed him, could that now alter a faith confirmed by Christ's own work upon himself? To the production of his own faith some unwarranted statements may have helped, but once his faith has been confirmed by his own experience of Christ's power, the original mode or material of its production cannot come into question. And why should the man who has had such experience of Christ's grace as all Christians have, cease to believe in Him, even if he finds that the gospels on which his faith was grounded are not precisely what he thought them?

"It will no doubt be questioned by the sceptical whether these experiences to which Dr. Dale appeals can be trusted? Are they not imaginations, delusions begotten by superstition or by an ungrounded and unwarranted belief in an invisible world that has no existence, and a Christ who ceased to be long ages ago? Dr. Dale's reply is that these experiences command cer-

tainty. 'They are as decisive and as irresistible as our physical perceptions of light and darkness.' This is the fit answer. It will not convince the sceptical, but it is the true and final answer.

"There is much else in these lectures which deserves attention. The hazy views people have of the origin and ground of their faith, their mistaking what is suspended from their faith for what supports it, the harmony which exists between the historic Christ presented in the gospels and the Christ made known to Christian experience—these and other matters deserve remark. But the book is bound to be very widely read and will speak for itself. Its publication is a most hopeful sign of the times. It will bring light to many who have been feeling their way. It will encourage many to speak out. It will help to dissipate the mists begotten by spurious Protestantism, and to show us where we are, and what the ground is that we stand upon. A more significant or a more valuable book has not appeared for many a day."

The *Henry Irving Shakespeare* is now complete. Two or three years ago advertisement columns of literary journals teemed with the announcement that a new edition of Shakespeare was about to be issued which on the most moderate calculations might be expected to displace all previous editions. The work is now finished. The eight vols., small 4to cloth, gilt top, £4-4, now lie ready inviting comparison with the promises held out so widely and persistently? We confess to a feeling of disappointment. The present edition has unquestionably merits of its own. What edition has not? But it is not likely to become a standard edition, occupying a place along with time-honoured Dyce, or the Variorum editions. Its distinctive merit is its practical aims. It contains a literary and stage history of each play, with critical remarks, and explanatory notes sufficient for the general reader, biographical notices of historical characters, maps, and two features which were to be the chief glory of the edition, a text marked for reading and acting, and 600 illustrations in text, and 37 etchings by Mr. Gordon Browne and others. The marking of the text, it is needless to say, is thoroughly well done, and Mr. Henry Irving's judgment will often give valuable practical guidance to those who desire to act or to read Shakespeare in public. The same cannot be said about the illustrations. The artists have done their share and no fault need be found with the designs, but why should they be so badly reproduced? In these days of magnificent illustration, seen in monthly English and American periodicals, something better might have been looked for in a work which aimed so high. This is the chief blot—but it is a fatal one—on the edition. Apart from this the volumes are beautifully got up, with good paper, wide margins, and tasteful binding.

The *Athenæum* announces that Professor Perrost before leaving for Bombay spent the last six weeks, by order of the Secretary of State, in

visiting the different Record Offices and Libraries in England and Scotland, in order to gather hints for the organization of the central Record Office which the Government of India proposes to establish at Calcutta. Professor Forrest will continue at Calcutta the work of research already begun, as evidenced by his recent publication of papers connected with Warren Hastings.

With Professor Sellar's death Edinburgh University has lost a distinguished scholar and successful teacher. For some years his health had been failing, but having taken rest for one session he had resumed his duties with his former vigour. Professor Sellar was educated at Edinburgh Academy and the Universities of Glasgow and Oxford. He went to Balliol College, Oxford, as Snell Exhibitioner, and graduated with first-class honours in Latin literature in 1847. He became a Fellow of Oriel College, and held various appointments at the Universities of Durham, Glasgow, and St. Andrews. In 1863 he was elected Professor of Humanity in Edinburgh University, where the main part of his work and certainly the most trying, consisted in lecturing to two classes that for many years could not have been under one hundred and fifty students each. Professor Sellar had a very fine literary taste and was the chief living authority on the Roman poets, his work on this subject having met with universal acceptance.

PART V. of the *Epigraphia Indica*, which has been somewhat late in making its appearance, contains six inscriptions and four plates. The translations of the inscriptions and the critical notes accompanying them are the work of Dr. Hultzsch and Professors Bühler and Kielhorn. The plates have been photolithographed from facsimiles by Dr. Burgess, Dr. Führer, and Mr. J. L. Kipling, C.I.E.

RECENT PERIODICAL LITERATURE.

The *Contemporary Review* for October does not reach the high level attained by its predecessor. Finance, statistics, and economics bulk largely in its pages, relieved by one or two articles of more general interest. Canon Scott Holland writes a fitting, in memoriam article on Canon Liddon. He claims for him what he calls 'distinction'. Liddon had many gifts, literary and theological, style, rhetorical skill and passion. But what gave

force and colour to all this was what Canon Scott Holland vaguely calls 'distinction'. A principal feature of his strength lay in the fixity of his convictions. His intellect, as such, would never stir, you could anticipate exactly his position. "Abstract ideas did not appeal to him, for philosophy he had no liking, though naturally, in handling it he could not fail to show himself a man of cultivated ability. * * * For Teutonic specula-

tion he had a most amusing repugnance. Its misty magniloquence, its grotesque bulk, its immense clumsiness, its laborious pedantry, which its best friends admit, brought out everything in him that was alert, rapid, compact, effective, humorous." But while fixed and unelastic in intellectual matters, in every other field he was eminently elastic—in sympathy, in imagination, in affection, in sensibility, in logical acuteness, in mental alertness, in modes of expression, in turns of feeling. In addition to this he was endowed with a strong will, and unswerving courage, which made him utterly fearless of the world.

'A Worldly Woman', I.—V., by Vernon Lee is a novelty in the serious and weighty *Contemporary*. It is a novelette, the exact aim of which has yet to be revealed. So far as the present chapters go it is neither particularly instructive nor interesting. It deals with social inequalities.

Mr. Taylor Innes writes on 'Hypnotism in Relation to Crime and the Medical Faculty'. It is a plea for a thorough investigation of the whole subject. A wave of interest in it has for some time been passing over the Continent and it has at last broken "on our shores." This awakened interest, the writer argues, should be taken advantage of to attain some definite knowledge on the whole question.

"It has in the first place never been quite settled whether hypnotism is an active or transitive phenomenon, or a merely passive one—whether, that is, it is in any sense an animal magnetism (a certain influence of one organism upon another), or a mere susceptibility which any one can excite in those who are susceptible? What are the qualities, characteristics, habit of mind, habit of body, temperament, (or whatever is the present medical equivalent of that useful old word), which determine that one man or woman shall be susceptible, or more than commonly susceptible, to hypnotism?"

On one point Mr. Taylor Innes's memory has proved false, as is shown elsewhere in our columns.

Mr. Michael G. Mulhall writes enthusiastically on the study of statis-

tics. "The study of statistics is the most entertaining of human pursuits." This may be true, but probably most people will be sceptical. He closes a long article with the words,

"I began by saying that statistics are the most fascinating of all pursuits. If you have any ulterior object, political or otherwise, you may find them dry, tedious, and unsatisfactory. But if you love science for her own sake, she will return your affection, and invest your studies with a charm unknown to the volaries of wealth, pleasure, or ambition."

Mr. Arthur Kennedy points out the uncertainties of naval warfare, showing along many lines how impossible it is to calculate with any degree of certainty the effect of either the offensive or defensive armour of our battle-ships. He deplores the fact that at present the fleet only interests us as it appeals to our sense of humour. "If an iron-clad, issuing to join the manoeuvres, exhibits some internal defect, and has to be towed ignominiously into harbour again, the nation ripples with merriment. If another, for slight apparent causes, goes to the bottom of the sea, we are so delighted to treat the responsible person with playful *badinage* that we have not the heart to chide him seriously."

Other articles are 'The Imperial Finance of the Last Four Years', by Sir Thomas H. Farrer, Bart.; 'The Use and Abuse of Hospitals', by Sir Morell Mackenzie; an article by Dr. William Wright on 'The Forward Movement in China', which points to 'missionary progress in all directions'; 'Irish Patriotism—Thomas Davis', by Mr. Justice O'Hagan; and 'The Economic Condition of Italy', by Dr. F. H. Geffcken.

The first place in the *Fortnightly Review* is this month given to 'Some Remarks about South Africa' by a South African. The writer endeavours to correct some of the mistaken ideas held in England about 'the White Man's Africa' and its inhabitants. He specially sets himself to the task of removing the popular conception of the character of the South African Dutchmen or Boers, a conception which

finds expression in such a remark as that quoted from the *Nineteenth Century*, in which the Boers are said to be 'a lot of bloodthirsty savages'. While he thinks much more highly of them than Englishmen usually do he is by no means in favour of the Afrikaner Bond which had for its aim the exclusion of British ideas and British influence from South Africa. This scheme for the establishment of a Dutch speaking nationality never had the sympathy of many of the most prominent Dutch colonists, and now it has practically collapsed. The outlook in South Africa is bright now, for the bitter race feeling is dying down, and those who do anything to stir it up are guilty of worse than folly. "The blending and union of the two races into one powerful whole, working together in the great cause of civilising and settling the whole of South Africa, is the consummation for which all statesmen in that country are striving, and which must inevitably be attained. It is the 'truly South African policy' which Mr. Cecil Rhodes has lately announced as that of the Ministry of which he is the head, and it is the only policy which can give peace and progress to the country."

Mr. E. B. Lanin has still more evil to tell us of Russia. In his article on the 'Jews in Russia' he furnishes proof, if proof were needed, of how slender is Russia's claim to be regarded as a civilized power. After reading Mr. Lanin's article one feels that he is hardly exaggerating when he says that "Russian Jews may well defy their persecutors to frame any further laws calculated to make their position worse than it is."

No fewer than two novels are begun in this number of the *Portnightly*. The first, entitled 'Work while ye have the Light', is by Count Leo Tolstoy. It is a tale of the early Christians and in it Count Tolstoy puts forward those peculiar views which are associated with his name. The other is by Mr. George Meredith, and is called 'One of our Conquerors'.

'In Ruthenia' is an account of travels in a very out of the way part of Europe. It is by Miss M. Dowie, a most adventurous young lady who seems to regard being nearly drowned,

breaking bones, and getting sunstroke pretty badly as mere trifles, and appears thoroughly to enjoy being "really very uncomfortable." Miss Powie mentions incidentally that she is writing a book about her travels. If it is as lively as this brief sketch of her doings is it should be well worth reading.

The article on 'The American Tariff War' by Messrs. A. Egmont Hake and O. E. Wesslau is called forth by the McKinley Tariff Bill, a bill which, as the authors of this article say, "reaches the extreme limits of Protectionist pressure." American Protection is a result of the Civil War, import duties on commodities having been originally imposed in order that the national debt might be speedily paid off. Once such duties are imposed, however, it is almost impossible to remove them, as vested interests are created, and the cry is always for more protection. The effects of protection on American industry are clearly pointed out, and the authors conclude with a practical suggestion. This new bill will, they say, injure British commerce very much, and though strong anti-protectionists they think that Britain should show that she is not defenceless. They propose that a duty should be laid on all corn, dairy produce, beef, and other food stuffs which are imported from the United States; and that the capital raised by such duties should form a Retaliation Fund out of which an import bounty should be paid on all similar food stuffs imported from our colonies or any country receiving British goods free of duty.

In 'Reason and Religion' Father S. Bowden replies to Mr. Mallock's criticisms of Dr. Hettlinger's *Natural Religion* which appeared in the September number of the Review. He maintains that many things that are now treated as axiomatic by a certain school of writers are still far from being scientifically proved, and that therefore a writer who does not assume that they are scientific truths is not to be blamed. He criticises Mr. Mallock for grounding faith upon feeling rather than upon reason, and explains the popularity of muck that is held at the present day in the

following way. "For a theory to be popular it should explain everything at once and be intelligible to all; and further, it will pass current more rapidly in proportion as it tends to loosen the bonds of any moral obligation." Incidentally the Protestant position is attacked—in fact the Reformation is advanced as an illustration of this remark just quoted—and the conclusion of the whole matter is that the true motive of faith is "the truth of God's speaking, manifested externally through the only credible witness, the one Catholic Apostolic Church."

The other articles in this number are 'John Milton', by Sir Frederick Pollock; 'The Tenth International Medical Congress', by Mr. A. Symons Eccles; 'New Pictures in the National Gallery', by Mr. George Moore; and 'Anthony Hamilton', by Mr. George Saintsbury.

BESIDES the article commented upon in another page, the *Nineteenth Century* for October contains one or two others of considerable interest. Mr. Wilfred Ward deals with 'Some Aspects of Newman's Influence'. His article is good, but it is perhaps a little disappointing after Mr. Meynell's in the *Contemporary* and Mr. R. H. Hinton's in *Good Words*. Mr. Lilly's in the *Portnightly* is of course altogether out of court. Mr. Ward takes up the epithets that have been applied to Newman,—'mystic', 'giant controversialist', 'learned theologian', 'philosopher', and 'recluse'—and shows how very insufficiently the great cardinal is described by any or all of them. There is one feature of Newman's character which Mr. Ward illustrates at some length in the following passage. We knew of the reply he sent to the Son of Thunder who challenged him to a public controversy in the Town Hall of Birmingham;—Newman replied that he had small skill in controversy, but as "his friends credited him with some powers of playing on the violin he would be happy to meet his challenger at a trial of strength on that instrument;"—but his tact in eluding his tormentors is admirably set forth by Mr. Ward.

"With him, controversy was chiefly exposition and the pointing out of mis-statements." There was little of direct argument. 'Giant controversialist!' One can fancy the fate—there are stories on record as to the fate—of the pompous man who went to talk to him of controversy, as one great controversialist to another. One specimen of the class comes with notes, and books, and points for discussion on problems of education, but finds the Cardinal so absorbed with news about the 'barley crop' in Norfolk that no other subject seems to interest him. Another presses him for a refutation of one of Mr. Gladstone's arguments against the Vatican decrees, but only succeeds in eliciting the reply that Mr. Gladstone is an old Oxford acquaintance, and has been very kind to him. Or, if the subject is insisted on, the conversation suddenly passes—his visitor knows not how—to the oaks of Hawarden and the exercise of cutting down trees. A third visitor finds himself engaged in *limine* in a discussion as to the number of stoppages in the 1-30 train as contrasted with the 3-40, and has unexpectedly to employ his conversational talent in explaining his cross-country route, and the lines by which he came. And then there is the Oxford story of Newman's guest who introduces the 'origin of evil' at dinner, and at once produces (gets from Newman, we presume) a dissertation—full of exact knowledge, and apparently delivered with earnest interest—as to the different ways of treating hot-house grapes, and the history of the particular grapes on the table before him."

No one but an Oxford man of the old school could so politely let another understand that he was an intolerable bore.

In a vigorous and clearly written article entitled 'Bees and Darwinism' the Bishop of Carlisle calls attention to some difficulties of a very important nature, that arise in the application of the principle of natural selection to explain the evolution of the wonderful architectural powers of the hive bees from the comparatively modest attainments of the humble bee. These difficulties were seen by Darwin himself, who devoted an unusually large proportion of his space to a consideration of the cell-making instincts. But though Darwin honest.

ly grappled with the difficulty of bringing the architecture of bees under his general principle of natural selection and the struggle for existence, the arguments which he brings forward would seem to be far from conclusive. The Bishop of Carlisle at any rate is far from being satisfied that they are so, and to the ordinarily intelligent reader who has a fair acquaintance with the facts of natural history and the principles of logic his observations on the subject cannot but seem very pertinent. He points out, for instance, the special difficulty in the application of the principle of natural selection that arises from the very curious relation in which a swarm of young working bees stands to the workers in the hive from which they swarm, and maintains that though Darwin did not altogether overlook the difficulty, he did not fully meet it. He brings forward considerations to show that the bee problem presents a higher order of difficulty than that involved in the evolution of animal forms. Then again, he says, the fact must be faced that the humble-bee has shown no tendency to disappear, whereas according to analogy she should have made way for the superior race. Further, in regard to the reference to the struggle for existence which Darwin makes in his concluding paragraph on the subject of bee-architecture the bishop remarks that it "seems to come in somewhat suddenly and inappropriately; it does not follow logically from the premises." To his mind it carries no sense of conviction.

The present article is to a certain extent a reply to a challenge issued by Mr. G. J. Romanes in the May number of the *Nineteenth Century*. This writer, in an article which was substantially an examination of one written by the Bishop of Carlisle concerning Mr. Wallace's latest utterance on Darwinism, asked any one who thought that Darwin had not got over the difficulties connected with the evolution of bee-architecture to state wherein he had failed. This, as we have indicated is the main object of the article under discussion, but before dealing with the question at issue the bishop explains the nature of the

problem which the bees have to solve and the form of the cells found in the comb of the bee-hive—subjects which interested him half a century ago. The article concludes with the following remarks:—

"I cannot but believe that Mr. Wallace's book—although Professor Romanes describes the great naturalist as being now 'the Wallace of incapacity and absurdity' marks an epoch in the history of English thought upon the difficult subject of evolution. It is certainly notable that an original discoverer of a principle should have been led by long reflection to announce his relief in important limitations of that principle. My own belief is, that, while the causes assigned by Mr. Darwin and Mr. Wallace for the progressive character of nature are to be accepted as having much to do with that progress, there are deeper causes at work, without which natural selection and the struggle for existence would be found ineffectual in producing those results, which there has been a tendency, in the excitement of a new discovery, to attribute to them too exclusively."

"Manners and Customs of Sicily in 1890", by Mr. Hamilton Aidé, is a pleasantly written sketch. The general backwardness of the Sicilians in all that ought to be regarded as civilisation is to be ascribed partly to their insular position, but very largely to the influence of the Romish Church, which certainly adapts herself to every condition of man but does little to raise him above the point where she finds him. One interesting point touched upon in the article is the seclusion of women, which is a survival of Saracenic times. Brigandage and assassination have not yet wholly yielded to the modern government.

Mr. Archer P. Crouch traces the origin of the difficulties that have sprung up between 'Dahomey and the French', and gives a very vivid picture both of Dahomey and its king with his army of Amazons. 'An Armenian's cry for Armenia' is uttered by Mr. G. Aratoon Malcom. He calls upon England to throw off her indolence and supineness and to give effect to the Berlin Treaty and to the agreement made with the Porte in the Cyprus Convention.

THE MADRAS CHRISTIAN COLLEGE MAGAZINE.

DECEMBER, 1890.

THE CHRISTIAN CONCEPTION OF GOD'S DEALINGS WITH MANKIND:—IV.*

IN previous papers, I have done the main thing that at present I wish to do. I have set forth the right Christian conception of God's dealings with the race of man. My outline of that conception has been as correct as I am able to make it by study of God's dealings in the light of the records to which Christians believe that a central position and a supreme authority belong. But I have not pretended that my outline is either complete or minutely accurate. Confessedly it is crude and general. At various points, it presents gaps which cannot be filled in without clearer vision than men at present possess, or at all events than I possess. Still the outline is a rough transcript of what we see when we look at God's deeds by Christian light. It is correct enough for a working plan.

To give such an outline is at present my sole object. I wish it to be distinctly understood that all I have said is a mere outside view of God's dealings, as Christianity sets them forth. My entire discussion can no more take the place of a complete account of Christian truth than the view of a range of hills, from the place where the range can be adequately seen, will take the place of a detailed survey, in which the valleys and the precipices, the lakes and streams, the farms and forests and plantations, are all set down.

And in this concluding paper I do not mean to attempt anything really additional to what I have done already. But it has occurred to me that the outline I wish to give will become clearer if I direct attention to some few special points in which it differs from the

* The last of a course of four lectures delivered in the Evangelistic Hall, Madras, in the month of August, 1890.

168289

idea of the Christian conception that I believe you to have cherished hitherto. You must have felt that the general impression left by the picture which I have called the portrait, is unlike the impression left by the picture I have called the caricature. You must have felt that if you accept my account of what the Christian conception is, your whole idea of what Christianity aims at, and what Christianity means, will be a new one. But this general feeling of difference will grow distinct if some of the contrasts between the two pictures are singled out. I do not mean to speak of many of these. They are so numerous that time would fail me if I tried to give so much even as a list of them. And I shall mention the few of them that I mean to discuss without much attention to the order of their importance, or to any other logical method. The pointing out, even in a miscellaneous fashion, of a few such differences will lead you to observe many others for yourselves, until, bit by bit, you come to understand how much you have been misled in your judgment about Christian teaching and Christian work by erroneous views about the underlying principles on which both proceed. Thus, what I am now to try to do is simply to put in another form, and thereby to emphasize, thoughts which, in their substance, I have already invited you to consider. But though there will thus be repetition, I do not think that it will be vain repetition. For if there is to be any chance of your admitting the Christian conception as the regulative outline of your thoughts about Christ, and his work, and his claims upon yourselves, you need to see that conception in a variety of lights and to make some estimate of the practical consequences of admitting it. It is only by looking at them on different sides—which implies a certain amount of repetition—that new thoughts are ever either healthily received or thoroughly assimilated.

Well then:—it is a direct inference from the vulgar idea of the Christian conception that if Christianity be true, a man's religious history must begin by his becoming a Christian—or at all events by his thinking of becoming one. You have hitherto supposed the Christian conception to imply that so long as a man is not in one of the safe enclosures, or at least so long as he is not thinking of taking refuge in one of them, he has no connection with God or God with him. Or if God speaks to him at all, it is only in the way of warning him to flee into the enclosure where heavenly influences may for the first time visit him. I believe you have come to regard this as a fundamental principle of missionary teaching. But if your thoughts

are regulated by the Christian conception of God's ways, you will begin to look at the matter very differently. According to that conception, there is no man with whom God has not gracious dealings—no member of our race with whom God's Spirit does not strive. The communication comes in one form to one man, and in another to another. It is used perhaps comparatively well by one and badly by another, or not at all. That depends on the man himself, or on the community that he forms a living part of. Perhaps by our weak eyes neither the process nor its effects can be rightly judged, if seen at all. But to every man, wherever born or in whatever creed, there is divine grace extended which may, conceivably, enable him to take his proper place in the training of the race and so ultimately in the fulfilment of the purposes of God. And it is not meant that the effects of the heavenly influence should be the same in all men,—although that life of the spirit from which alone any good effects can come is the same at bottom in its most rudimentary, and in its highest, and in all intermediate forms. The manifestations of every kind of life are incalculably various. It is vegetable life that is at work in all the plants with which Earth is clothed. But what can be more diverse than the lichen from the banyan, or the rose bush that burns in splendour from the flowerless blades that spread over the untended plains in innumerable array? Yet diverse though the tribes of plants may be, there is a power above the power of mere dead matter in them all. There are possibilities of their fulfilling the purpose of their being in them all; and the rain from heaven comes down upon them all. There is nothing in the circumstances of any to make it impossible for it to be what the God of nature has designed. The plants may indeed be diseased from the outset, or blight and decay may come upon them after a hopeful spring time. And this is what has happened in the moral world. Corruption has overspread it, until "all have sinned and come short of the glory of God." But in the one case no more than in the other, is such failure a necessary result. In the vegetable world, there is failure often; and if the rain and the dew should be withheld, that failure would be total. In the moral world, there could never have been anything but death if there had not been a plan of love for the redemption of mankind. But such a plan there has been, and it has been at work in every land and every age. And if that plan be acquiesced in, whether in its concealed and rudimentary or in its open and developed forms, it has influence enough—an influence as much above the power of mere

nature as vegetable life is above the power inherent in dead matter—to be working ever on towards true and perfect life. So, according to the Christian conception, there is no member of our race for whom the God who showed Himself pretty plainly in the training of the Israelites and drew infinitely nearer in Jesus Christ, does not truly care. There is no one for whom true life in that God who loves mankind is in any proper sense impossible. There is no one to whom gracious influences from above are not sent as freely as the rain descends upon all plants from the cedar of Lebanon to the hyssop on the wall.

Of what appears to be the terrible and total failure of these heavenly influences, I have spoken at length already. But that failure, even if it be as total as it seems, does not show that gracious influences were not there. The rain is no less rain from heaven when it falls upon the desert or upon the waste and melancholy sea.

Thus it is not part of the Christian conception but the flattest contradiction of it, to suppose that God has no love or care for men beyond the bounds of the communities in which His love and care have been most openly displayed. As well might one suppose that the forester cares nothing about any of his trees except such as he is rearing in a nursery which he is seen to visit often. According to the Christian conception, it is only less visibly, not a whit less really, that the living God deals every day with those on whom the full light that is in Christ has not yet shone. The light that was in Christ, says the apostle John, is the light "that lighteneth every man that cometh into the world." It is possible, alas it is easy, for men to shut their eyes against that light, whether it is shining in unclouded splendour or only feebly through the mists. But light there is for all men, and it is light that God has given because He loves mankind.

Let me put this matter personally and plainly. It is not part of the Christian conception that to such of you as are not Christians by profession, God is saying nothing, or saying nothing except that you must become Christians as the one condition on which He will guide and bless you. It is part of the Christian conception that, in daily life and common experience, not only by what you read or hear about Jesus Christ but in a thousand ways, the God in whom men live and move and have their being is trying to put His own life within you, trying to prepare you for being part of that perfected race which will be His rejoicing fellow-worker when sorrow and weariness and sin shall have passed away.

This then is one way in which the impression left by the idea you have formed of the Christian conception of God's dealings with mankind differs totally from the impression which that conception makes when you look at it from the point of view to which I have tried to be your guide.

Closely connected with this difference is another. Many, though not all, of my present audience suppose it to be a part of the Christian view that, with an exception in favour of the ancient Israelites, the Christian Church has a monopoly of divine truth. They suppose missionaries, for example, to believe that there is no knowledge of moral or spiritual things anywhere except among Christians, or those whom Christians have instructed. Some of you, I am aware, know well that no real learner in the school of Christ holds anything of this kind, even though he may be occasionally betrayed into using words that appear to mean it. But those who correctly understand Christian teaching are less consistent upon this point than those who misunderstand it. For from that mistaken view of the Christian conception which influences, as I believe, the thoughts of you all, it would be only a legitimate inference that God shows nothing of Himself or of His ways outside of the enclosures which Christ has either directly or indirectly made. The common, although mistaken, view of the Christian conception is quite consistently followed out by those who think it a great blow to Christianity if they can show that one point or another of what the prophets or what Christ taught was taught before their day or taught by men who had learnt nothing from them—taught perhaps by the sages of Egypt or of Greece, or by Hindu poets or rishis. But we have seen that it is part of the Christian conception that God has been always training all men—that in every one of the communities into which He divided men, He used means to impart some knowledge that might deliver them from evil and lead them along the way towards the highest good. It is part, and a fundamental part, of the Christian conception that, by ways of which the records are not preserved and of which only the dimmest notion can accordingly be formed, yet by ways as wisely fitted to the end in view as were employed in the case of Israel, God has been always seeking to teach each community special lessons—seeking to prepare each community to fill effectively its own peculiar place in evolving the truth and the moral strength which are to make up the everlasting heritage of mankind. In no land and no community, said St. Paul, did God leave Himself "without witness." And even when engaged in showing how, as matter of fact,

corruption has overspread the world, that great delineator of the Christian conception takes this for his very starting point—that, through visible things, God has made the invisible spiritual truth—the truth about Himself—manifest to all men.

Thus it is no blow to the Christian scheme of thought when it is seen that God used means to teach all mankind truths of the deepest moment, and that the means He used for teaching them have not been without effect. On the other hand, it would be the greatest possible blow to the Christian scheme of thought—it would shiver the Christian conception of God's dealings with mankind into atoms, if it could be shown that outside of Israel and Christendom there is no trace of God's work of love, no acquaintance with His will, and no light fitted to lead men towards Himself. Nay there is something to be said that goes far beyond this. We have seen it to be part of the Christian conception not only that some rays of the light that came fully into the world with Jesus lighten every man that comes into the world, but even that in communities still outside of Christendom lessons are being taught, and elements of good being developed slowly, which, as yet, Christendom has not. The Christian conception tells us that God has His special work of love in every one of His enclosures, and that only when those moral elements and influences are united which beneath the corruption He has been everywhere maturing, will the result of His plan be reached or its meaning completely manifested. Christendom has received into itself the precious influences which God's grace developed in other communities as well as Israel. Christendom has been the receptacle of these influences. They are in its veins. They are working through all its life, however small be the effective use that it has made of them, and however unworthy it has proved itself as yet of being in this sense the heir of all the ages. And it is part of the Christian conception that Christendom has still to receive, from communities beyond its bounds, elements of good of which perhaps it has not so much as begun to feel its need. What these missing elements of good may be, it is perhaps impossible to determine; and I at least shall make no attempt even to enumerate them. But the time will come when the flood of love to a risen Lord which overflowed all barriers and removed them throughout the Roman world and threw good of all kinds into a common stock, will overflow the barriers that still remain. Then it will be seen what special contribution to the fulness of moral life and health India and China, and many a land besides, have been

meant to make; and it will be seen how, amid their corruption, God has been secretly maturing their peculiar elements of good, even as He brought lasting good out of the corruption of Israelites, and Greeks, and Gauls, and Goths, and Romans. Therefore prove that this or the other mighty truth which is at work amid Christendom's corruption is also at work amid the corruption of lands beyond its bounds; nay prove, if you can, *now*, (what will assuredly be proved some day.)—prove that there are elements of good in other lands in which Christendom is not yet a sharer, and you will only have given additional proof that the Christian conception is the true one, and that He who appeared in the fulness of the time and won eternal victory on the cross of shame, is the centre of human history, the Enlightener, the Saviour, and the rightful King of all mankind.

Next, I would ask attention to what is an inference from the right Christian conception rather than a mere restatement of a part of it. If you ponder aright what I have last been saying, you will see how loose is the phraseology employed when men speak, as they often do, of Christianity as a rival system, as an antagonist, to any of the schemes of thought in which the process of the ages has led men to body forth their thoughts about God and His relation to mankind.

Of course this method of expression has something to proceed upon. It would not have gained currency if it had absolutely no foundation; but it is a good example of the readiness of popular language to seize upon what is secondary and superficial, and to neglect what is deepest and most important. There is corruption everywhere. We have seen that, according to the Christian conception, it is a universal law that the good gets mixed with evil and is to all appearance overcome by it. And to all that is corrupt, the teaching of Christ, the life of Christ, the influence of Christ, are opposed—necessarily and unalterably opposed. That is the partial truth on which the form of speech we are examining takes hold. But we have further seen that, beneath corruption, there is a work of God going on in every land. To this secret work the influence of Christ is not opposed. It is its truest friend. It is fitted to develop it and to work it free from the evil by which it is always in danger of being mastered and extinguished. This all-important distinction is left out of sight when Christianity is spoken of as a rival to any non-Christian scheme of thought which has moulded the lives of communities of men. The impression is therefore left that according

to the Christian conception it is necessary that each of these systems as a whole,—every element of good in it just as much as the corruption that has leavened it—should be swept away. The impression is left that, according to the Christian conception, every line of thought by which each such system has been moulded was suggested not by God but by the Devil, and that every characteristic of the minds formed under the influence of the system must be blotted out before any divine work can be even begun within them.

After what I have said, I need not point out further that the right Christian conception is simply irreconcilable with this conclusion. In fact, if you admit the Christian conception, you will see that there could scarcely be a form of words, not false in every sense, which is more misleading than the vulgar talk about Christianity being a rival system to such forms of faith as prevail in ancient communities.

But in connection with this form of speech there is something more to be considered. There might not be so much harm if the phrase were understood simply to point out the opposition which undoubtedly exists between Christ's teaching and influence and life and that mingled mass of good overlaid with evil which is to be found not only in the practice but in the thoughts and beliefs of every society of men. But there is a juggling with words when Christianity is spoken of as a rival to some other faith. The ambiguity creeps in which I spoke of at the outset as attaching to this term *Christianity*. When people speak of Christianity as a rival to some other faith, the idea in the minds both of speaker and of hearer for the most part is—Christianity as embodied in the actual feelings, tendencies, character, and influence, of some particular nation or community. And thus the impression is left—if my present hearers search their own minds they will find how deeply this impression is seated there—that the right Christian conception requires not only that every form of thought and every sentiment and feeling which has sprung up beyond the bounds of Christendom must be rooted out, but that they must be replaced by all the forms of thought, the moral tendencies, the features of character, and the feelings, which the progress of the centuries has made dominant in the Christendom of to-day, or in some particular section of it. But, as we have seen, it is part of the true Christian conception that corruption has been at work as really, and in some respects even more virulently, in Christendom than elsewhere. Of course the men of Christendom scarcely recognize this. Men easily become reconciled to their familiar surroundings. The more thoughtless of them seem able

to take practically for granted that there is no corruption worth speaking of in their own particular land or their own particular society. But if proof were needed that evil influence has been powerfully at work in Christendom, it would be found in this—that each of the many sects into which it is divided sees deadly corruption in the others, and is very ready to regard them as being practically not followers of Christ at all. But the really Christian heart needs no proof that evil is at work in every society which calls itself Christian, as certainly as in every society that does not. The Christian heart feels evil within itself. The man who bears such a heart knows, by his sympathy with Jesus, how different is his own life and every other visible embodiment of Christianity from the perfect purity and the fulness of self-forgetful love that dwell in the Model and the Saviour of Mankind. Corruption has been at work, sin has had its share, in making Christendom what it is. Every Christian community as it stands is the resultant of two forces:—the love of God and its manifestation by various methods on the one hand—the working on the other hand of that evil which is allowed to mingle in the practical development of all on earth that is pure and godlike. Thus when men speak of Christianity being a rival to some other faith or intended to supplant it, they are understood to mean—since Christianity is regarded as equivalent to visibly embodied Christianity—the putting of one mixed mass of good and evil in place of another mass which, though corruption and evil have overspread it, has elements within it which God Himself put there. No wonder that needless hindrances are raised to Christ's work being done for the communities on which his light has only begun to shine, when this is what his friends and messengers are supposed to aim at. No wonder if these messengers find themselves opposed, under the influence of this misapprehension, by many of the good influences, as well as all the bad which are active in the communities to which they come. The truth as it is in Christ, the manifestation made in him of the character and the will of God, is not a rival of any form of faith by which men's lives have been guided and their characters formed, however great the share which evil may have taken in making that faith what it is to-day. As well speak of the light of the fully risen sun being a rival to the light of moon or stars, or to the first faint beams of dawn when they struggle dimly through the mists that hang damp and deadly on the hill-sides.

Let me put this matter also practically and plainly. If such of you as are not Christians will insist on regulating your thoughts by the caricature and not by the portrait of the Christian conception, and if you therefore fancy that the aim of Christ's messengers is to persuade you to lay aside the whole mass of thoughts and tendencies and feelings in which you have been brought up, and to adopt instead the whole mass of tendencies, thoughts, and feelings which at this moment prevail in the particular part of Christendom from which they come,—in that case it is not surprising that you should be somewhat slow to listen to them. If that really were their aim, such slowness upon your part would be excusable, if I should not rather say commendable. But what their Master wishes them to do is nothing of the kind. His wish is that they should help you to understand how God has been doing great things in every land and age for the highest good of mankind, and should make you acquainted with the one central, all-embracing manifestation of divine love—leaving it to you, with God's spirit to guide and aid you, to make the proper use of all this mystery of divine compassion. Once understand this, as the substitution of the portrait for the caricature will enable you to understand it, and every good feeling which is at work within you will conspire to bid you welcome such glad tidings of great joy.

It does not indeed follow that the admission of the true conception of God's dealings with mankind will remove the whole of your reluctance to listen to the message that has been sent you. There is evil, and terrible evil, at work within you, as within us all. To that evil, the thing meant to remedy and remove it cannot possibly be welcome. The child who labours under a disease, struggles against the remedial that will cure it; and to the most prudent of men such remedies, even when they feel that they require them, are apt to be distasteful. God's plan aims at the curing of mankind; and, in the very nature of the case, it must be more or less unpalatable to those who need to be cured by it. Therefore I do not mean that your understanding this plan aright will put an end to all the opposition that it meets with from you. But I do mean that if you rightly understand it, you will soon become aware that such opposition as may still remain proceeds distinctly and exclusively from the corruption which has mingled with the work of love which God has been carrying on in your community, as in all the communities to which He has appointed the bounds of habitation and the seasons. If you once understood this plan, the opposition to it would no

longer be reinforced—as it is too largely now,—by tendencies and feelings which, however overlaid by corruption, had their original source in God Himself.

But time warns me to bring to an end these illustrations of the difference between the practical impressions made by the wrong and by the right idea of the Christian conception of the divine plan. There are many more illustrations of this which I had it in my mind to dwell on. There is one in particular to which I intended to devote at least a half of the present lecture. But that particular inference from all I have been saying it is best not to touch upon at all, now that it is plainly beyond my power to deal with it sufficiently. Perhaps circumstances may hereafter make it right for me to discuss this special inference, or rather this set of inferences, separately and fully. For if discussion should arise—as perhaps it may—about the general strain and tendency of these lectures,—if any noteworthy attempt should be made in any quarter to show that what I have called a caricature is a fairly correct likeness after all—I am tolerably certain that the attempt will be somehow connected with the particular set of inferences which I have determined, though with considerable reluctance, to refrain from even mentioning in the meantime.

There is still however one topic connected with my theme to which I shall turn in closing. I do so not so much on account of its importance as because it is possible to say what ought to be said about it without any great addition to my already heavy demands upon your time.

It is a direct, and perfectly legitimate, inference from the common caricature of the Christian conception, that the sole duty of Christ's messengers is to make avowed Christians—to get individuals to transfer themselves from the enclosures outside to some one of the enclosures inside the bounds of Christendom. At this stage, it would be superfluous to point out how inadequate the right Christian conception shows that any such narrow notion of their duty is. To help men who have recognized Christ as the supreme manifestation of God to build themselves up into a society that will be in the world as he was in it—living not for themselves but as Heaven's constant witnesses amidst the corruption and the sin of men—that is part of what those whom Christ has charged to represent him have to do. And it is the part of their appointed work which in itself is the most important, the noblest, and the highest. But the only adequate definition of their work is that

they are to be intelligent and sympathizing fellow-workers with God in the furtherance of His entire plan. And even in these rugged and ill-sketched outlines, we have seen together how wide that plan is and how many things are embraced within it. To lead men to understand the purpose of love which extends through all the ages—to help them to rejoice in whatever light has shone across the darkness of any land,—to train them to walk in the light they see and to long for light that is clearer,—to make them sensible that corruption is mastering them and anxious to be delivered from its power—to make them feel the nearness of God,—to show them the difference between the purposes of God and the human thoughts by which those purposes are so often overlaid,—these and a hundred things besides, are indispensable to the realization of God's intentions for mankind. And all these things have to be done by those who work along with God and Christ. They have to be done to the extent and in the proportion pointed out by a divine guidance to which it is as safe to trust as to any that was given by means of prophet or seer of old. Some of these things have to be done by some and others by others of those whom God condescends to use. The one thing to be passionately desired by each of His servants is to be doing the particular thing, whether it be great or small, whether it be popular or unpopular, which God means *him* to do. To the servant of Christ who feels his master's presence and understands his master's character, all questions about the method of his employment are irrelevant save such as these,—Have I a share in carrying out that plan which embraces all ages of the world and links the eternity that is past with all the issues of the eternity to come? Am I doing that particular thing which God has appointed for me? Such were the considerations always present to the mind of that first and greatest of Christian thinkers by whose thoughts I have been guided throughout this course of lectures. "Christ," wrote St. Paul, "sent me not to baptize but to preach the Gospel." The Apostle did not undervalue the work of admitting men into the Christian Church and of banding them together for mutual help in the warfare against the evil that is in the world. There is enough in his writings to show that he would have admitted, as following him I have just now admitted, that this is the highest and the noblest work of all. But it was not his work. What he had to do was to make the facts, and the meaning of the facts, about Jesus Christ plain to men—to show the true nature of God's plan of love—to leave his words, with the spirit of God to aid them, to make

their right impression on man's minds. From that work, because it was the work given *him* to do, he would not turn aside to any other work, however praiseworthy or transcendent in itself. He was thankful that except in a few special cases which in the course of providence he saw to be warrantable exceptions to his rule, he had been kept faithful to his special call. "I thank my God," he said, in a letter to the Christians at Corinth, when he was moved to use strong language by the troubles prevalent among them,—“I thank my God that I baptized none of you except Crispus and Gaius. I also baptized the family of Stephanas and besides that I do not know that I baptized any other.”

I leave it to yourselves to think of Paul's principle and to make full application of it to the facts familiar to you in Madras to-day. But there is one thing connected with this point about which I think it well to speak explicitly. Do not suppose for a moment that the strength of missions lies with those who think that to add to the number of professing Christians is the sole business of the Church of Christ in the work it is doing for mankind. You are often told so. Few things are more prominent in the criticisms of missions which you see, in certain newspapers and elsewhere, than the assertion that those who support them care for nothing except the number of those who can be prevailed on to set down their names as followers of Christ and adherents of his Church. Those who make such assertions are as ignorant of the feelings of the supporters of missions as they are destitute themselves of the Christian spirit. There may be contributions made to missions by men who care only for the speedy success of their own plans, as there are contributions made to other good objects from motives that are highly questionable. But the support of missions comes, in altogether overwhelming proportion, from men whose one desire is to be guided by the Master whom they love and to do whatever God wishes to be done, that so they may be fellow-workers with Him. At this early stage of the mighty work they have undertaken, they may still have some crude and imperfect views; and to these the men who do not love their work often seem to think that they can gain something by appealing. But appeals of this kind will have less and less effect as the years go on. For it is in earnest that Christ's true followers have in these recent generations undertaken to fill mankind with the knowledge of God's presence, and God's purpose, and God's love. In proportion as they do that work, they are discerning with increasing clearness the wonderfully varied elements which the

divine plan includes. And, as they see this, they are learning to care less and less about anything except finding the particular place they are meant to fill and doing the duties which that place involves,—doing them with steady patience drawn from the assurance that, when they labour in God's company and according to His plan, their labour cannot be in vain.

Thus I have no great fear now for the maintenance of anything about missions which is included in the plan of God. For with every step towards a better understanding of God's dealings, the Church becomes less likely to substitute mere thoughts of its own for His thoughts as guides in the work it has to do on earth. There are some parts of the work of Christian missions in which most of you feel more interest than in others, and about the permanence of which I know that some of you are at times afraid. Especially there is the college—apart from the influence of which you would not be listening to my exposition of the truth as it is in Christ to-night. You know how precious the college has been to you and to many more—precious in the highest sense as a moral and spiritual influence for good. You know how great would be the calamity if its influence should pass away. You know how great will be the benefit to your community and to your country if such influence as it has exerted in the past should be exerted by it still more deeply in the years to come. Yet you are afraid at times lest the foundation on which it rests be found too weak to bear it, because, directly and by itself, it is not the means of adding very many to the list of professed Christians in India. But fears of that particular kind it is time now to lay aside. The Christian Church is in earnest in its attempt to do God's will. It has therefore begun to understand His purposes. It is learning to attend with constantly increasing care to everything which is part of the means by which these purposes are meant to be fulfilled. This college is a part—an unworthy and a small part, yet a part—of God's great plan of love. In His hands I assure you it is safe.

WILLIAM MILLER.

A PLEA FOR THE STUDY OF TAMIL WORDS.

Though we are accustomed to speak of the Tamil country, and the Tamil people, yet the word 'Tamil' has reference primarily to language. Various etymologies of the term have been given. It

said, for example, that 'Tamil' means sweetness, and because of the music of the Tamil tongue, this word has been fitly chosen as its name. But such a derivation is altogether too vain and fanciful to be allowed. Bishop Caldwell has come to the conclusion that the words Tamil and Dravida though they seem to differ a good deal, are identical in origin. Assuming this, he finds it easier to derive Tamil from Dravida than Dravida from Tamil. Yet notwithstanding the ingenuity of that learned writer, the etymology which he suggests, does not commend itself as probable. Besides, we do not need to go so far afield. The Tamil language is designated and known as the *ten moli* or southern speech, just as Sanskrit is designated the *vada moli* or northern speech, for Tamil is the language of South India, and the word 'Tamil' appears to be simply an abbreviated form of the two words *ten moli*.* The abbreviation has not been scientifically made, but is due to a form of popular change known to the Tamils as *murū*. Thus *ten moli* would probably become 'Temol', 'Tamil'. Of such abbreviations, other illustrations may be cited, e. g., *maleiyamānadu* has become *maladu* and *arumaranthannappillei*, *arumanthapillei*.

Tradition ascribes the origin of the Tamil language to Agastyar the famous Muni, who is said to have acquired it from Skanda, the son of Siva. But this cannot be seriously regarded as true. In addition to many improbable marvels, tradition has also credited him with the production of a Tamil grammar and many works on science and philosophy, all of which are said to have been lost. If we admit that Agastyar really lived, still it is impossible to believe that he formed the entire Tamil language. He could not have done so; and had he even performed such a miracle, it is contrary to all experience to suppose that a new language created by one man—a foreigner, could at once have driven out the old, and secured acceptance by an entire people. Since it is admitted that the Tamil people spoke a language prior to his traditional coming, to suppose that they unanimously renounced that, and acquired the new language would imply that in a rude age the Tamils possessed a linguistic ability which was unique, and performed a feat to which history can show no parallel. In addition to the utter improbability of such a thing, it should be remembered that nothing is so tenacious as language, which continues to hold its place even after everything else has undergone a change.

* *ḷ* = r is pronounced as l in the South.

Assuming that Agastya really lived, we may go a step farther and concede that he may have committed to writing the grammatical forms of Tamil speech which were current in his time, itself a herculean task, and that in some respects he improved the language. For every language is a growth, not a creation; a continuous growth, the nature and extent of which are determined by the history of the people to whom it belongs; and to this the Tamil language is no exception. Through many centuries it has grown by its own development; by accretions also, due to the chequered history of the Tamil people. If only this growth can be known in its historic sequence, what a flood of light will be shed upon the history of South India! Among its accretions are to be found words or phrases of Greek, Arabic, Persian, Sanskrit, Hindustani, Portuguese, French, and English origin, all of which show how impossible it is for a people to remain isolated, and how various are the elements of which a language is composed.

But the history of the language cannot yet be dealt with: indeed materials are not yet available for the production of an exact history. Of the importance and worth of Tamil as a language, there is no question. Its number and range of words, its flexibility of structure and capacity for exactness of expression merit fervent praise. It lends itself to all the various moods of men, and in it every variety of condition and every changing thought, as well as the lights and shades of human feeling familiar to South India find a manifestation and a home. Viewed in relation to the life of the west it has defects which might be emphasized, but it should be judged only in relation to the work which it has to do. It is a language not of Europe but of Asia, not of England but of South India, and viewed from this standpoint it will be found to be a mirror of the Tamil life, and as a vehicle of Tamil thought sufficiently suitable to pass without severe censure. At the same time it is to be regretted that western thought though seemingly affiliated to some extent by Hindu students, has even yet hardly begun to find an exact terminology and a fitting expression in the Tamil language. When western thought thus passes into the vernaculars of India, their shallows will be deepened, and they will gain a new wealth and beauty. It is only in this way that the life of the Tamil people can be permanently deepened and enriched by western influence. The connection of western thought with the vernaculars needs to be remembered in any attempt to estimate the progress of the Tamil people according to European standards, and if this be done, the sanguine

conclusions of some ardent reformers will require to be considerably modified.

The chief makers of the Tamil language have been the Jainas, the *literati* of India. They have been the directors of Tamil education generally, as well as the apostles of its higher culture, for some vernacular school-books still in use were prepared by them centuries ago. Their history is still unwritten and even unexplored, and historic struggles and the lapse of time have now driven them into comparative obscurity. This fact however remains—the debt of gratitude due to them by the Tamil people can hardly be overrated. Their cultivation of Tamil, and contributions to its improvement are admitted by all scholars, and some of their works still remain. The *Pancha Kāvīyam*, the five ancient Tamil classics, viz., Chintāmani, Silappathikāram, Valmīyāpathi, Manimekalai and Kuṇḍalakṛṣi are ascribed to Jainas. So also is the *Naladiyar*, and with considerable show of reason, the *Kural* of Tiruvalluvar Nayanar. To these must be added Tamil dictionaries, the still authoritative Tamil grammar, the *Nannul* of Pavananti, and many other works. How skilfully new thought has been woven into Tamil by the Jainas is illustrated by those words which refer to transmigration, e.g., *immei*, this birth, literally body; *ummei*, that (past) birth; *ammei*, *maṛumei*, the next birth; *orumei*, one birth; *emmei*, an birth. Additions like these are so well effected that but for the closest proof that the doctrine is entirely foreign to the Tamil people and is a Jaina addition, we should be tempted to regard Tamil as its native home.

The most important additions to the vocabulary of Tamil speech have come from the Sanskrit. No scholar will now venture to contend that the Tamil language has come from Sanskrit, though vain and ignorant Brahmans can be found who still cling to this opinion. Just as Sanskrit words have found a place in Tamil, so Tamil or Dravidian words have found a place in Sanskrit. Borrowing has been common to both.

The Sanskrit additions merit a more extended notice than can be given to them here, and they throw much light on creeds and practices now prevailing in South India. Among other things it may be mentioned that the practice of giving Sanskrit names to South Indian kings has added much to the confusions of South Indian history, and the introduction of some Sanskrit terms which have now passed into general use has only served to render Tamil terms which are equally excellent, practically obsolete.

The Jainas must be credited with many of the Sanskrit additions

to the Tamil vocabulary. They were eminent Sanskrit scholars, as the Sanskrit works written by them, and still preserved, abundantly show. The venerable *Amara Kosha*, the oldest Sanskrit dictionary, is the work of Amrita Sinha, a Jaina, and a multitude of other Jaina Sanskrit authors could easily be named. Their literary activity in Sanskrit has eclipsed that of the Brahmins.

When we consider the relation of the Jainas to the Tamil language and people, and note those studies which were congenial to them, and in which they excelled, we are compelled to place to their credit the addition of those educational Sanskrit terms in science and philosophy which now appear in the Tamil tongue. Such additions were in harmony with their genius, and with what they appear to have regarded as their mission in the Tamil country. In this department their labours have been constructive, aiming at the enrichment of Tamil thought.

In considering the subject of Sanskrit additions, the advent and influence of the Brahmins in South India must also be noted. The student soon becomes aware that the Tamil vocabulary of religious terms has been greatly enlarged from Sanskrit, and it is in this field that Brahmanical activity has been specially displayed. Saivism and Vaishnavism, though now prevalent in the Tamil country, are entirely foreign to the Tamil people. They are northern faiths, and their vocabulary and authoritative shastras are in Sanskrit, i.e., the northern speech. Concerning Vaishnavism this statement will be generally accepted as true, but it is not so easy for Tamil men to admit that Saivism is also and equally foreign. But the proof of this is so fully irresistible. I have myself held the view that Saivism was native to the Tamil people, a Saivism wholly different from that represented by the Siva of the Trimurti. But I have been compelled, however reluctantly, to bow to facts, and to accept as true the testimony of the Tamil language on this matter, viz., that Saivism as well as Vaishnavism is a religion foreign to the Tamil people. The fact that the vocabulary of Saivism among the Tamils, is really Sanskrit, should be conclusive on this point. For the Siva of the *Tiru Vāsakam* and the *Dēvāram*, the Tamil language can neither supply the *shādevi*, nor the *Ganges*, nor the *Tripura* which he is said to have burnt with his terrible eye. Sanskrit has to supply all these. The same remark must be made concerning Kālī and Durgā. Even of Bhairava we find one of the Tamil names to be *Vaḍukān*, the northern one. Of Parvati it is said that she is related to Bhairava, and was born in the Himalayas,

and the word Siva is a Sanskrit word. The question how far Saivism has been modified by being transplanted to the South cannot here be referred to.

A careful study of Tamil words reveals the fact that asceticism and pantheism are likewise indebted to Sanskrit for their expression, and are entirely foreign to the Tamil people. For the water pot of the ascetic there is no Tamil word. Had they possessed the thought which these creeds contain, it would have shaped itself in Tamil speech. But not only is its absence remarkable, Tamil words are to be found which are a protest against such systems as these.

The Tamils have received the language of an idolatrous worship from the Sanskrit, for there is no Tamil word to denote an idol. Among the further gifts of Sanskrit may be mentioned words which indicate an increase of luxury, words which have reference to gambling, words connected with silk, also words which indicate low views of women.

It has been generally assumed that additions to the sum of Tamil thought from the Sanskrit are to be credited to the Brahmins, and the Jainas have been practically left out of account. But it appears probable, that after complete investigation, the most solid and valuable additions from the Sanskrit will be proved to have been made by the Jainas, to whom justice will yet be done, though its coming be slow.

Beyond the remark that the Musulman additions to Tamil are represented by Arabic, Persian, and Hindustani words, and consist chiefly of official terms, and of terms relating to revenue and agriculture, these do not call for special notice.

The question as to how much of what we find in the life and thought of South India is native to the Tamil people, and how much is foreign and has been added from without, is one of the deepest interest. And in tracing this section of Indian thought, i.e., the Dravidian, in its movements and evolution back to its starting point as men trace a river to its source, the study of Tamil words should greatly aid us. For the Tamil language is the sum and manifestation of Tamil thought. In it we behold the ancient Tamils face to face with the facts of life and death, of God, the soul and the universe, and we catch not their thinkings but their thought, the final form which their thinking has assumed. As by a series of pictorial representations it exhibits to us the impressions first produced by the facts of the universe upon the Tamil people. These impressions which as pictures lie exposed to view in Tamil words

are full of interest, and many of them are ancient, primitive impressions, how old we cannot say. All are not equally ancient, and it is one of the difficulties of this study to discover the source of certain words and the date of their introduction, and trace the course of thought.

To the Tamil people the study of Tamil words should appear not only as interesting but as a necessary study. As yet, however, it is a comparative novelty, and as a study may be said to be unknown. The vocabulary of the masses is a very small one, while Tamil words are to be numbered by tens of thousands. Winslow's Tamil dictionary, though claiming to contain thirty thousand words more than any similar work, is far from complete; and probably ten to fifteen thousand words could easily be added to it. It would be foolish to blame the masses of any country for the smallness of their vocabulary, but we may at least regret that they do not know the meaning of the words they use. And this ignorance is found not only among those who cannot read, but among those also who have been educated in school and college. Tamil words are to them arbitrary signs or sounds which by custom denote certain things, but in the words themselves they rarely discern any meaning. Thus *kuthirei* stands for a horse; *kaḍal* for the sea; *irukkei* for a house; *nāyi* for a dog; and *pāṭṭu* for poetry; but if we ask how these words have come to denote these particular things, and what these words contain, they cannot tell. They do not know that these words give to us information about the things which they denote; language is to them arbitrary, empty of thought. To have to admit such ignorance as characteristic of our more or less educated Tamil youth is sad enough, but sadder things must be said of our Tamil pundits. Their acquaintance with words is considerable, some of them being able to repeat the *Nighandu* from beginning to end, but their knowledge is that of parrots not of men. They have never studied the words. Hence in their hands, the Tamil language has become stereotyped and dead. Judging from them, the ancient grammarians settled everything, and all things must continue as they were left by Tolkappiyar and Pavananti. If I knew of anything which could be said in favour of the average Tamil pundit, I would gladly say it. But I know of nothing. He has been mastered by antiquity and has become its slave, hence he republishes the old grammars, or chops them into small fragments, so that youths who have not cut a single tooth of intelligence may swallow them as they swallow an Indian pill, the contents of which

are an inscrutable mystery. Since the modern pundit is wholly unequal to the task of writing an original commentary on any important Tamil work he continues to re-edit, that is, to reprint, old ones. What would the intelligent world say of the present generation of Englishmen if their highest scholarship were only equal to the reprinting of commentaries on Chaucer and Shakespeare written a hundred and fifty years ago? And what if during even half a century no advance could be chronicled in their knowledge of the history and structure of the English language? But worse than this has happened in South India. I have never met a Tamil pundit who could show that Hindus have made the slightest advance in grammatical study in the Tamil country during the past five hundred years. Recent advances both in grammatical study and lexicography must be credited to Europeans, but the intellectual eye of our Tamil pundit is so dim, that these advances are even yet hardly discerned by him, much less welcomed and appropriated. That our Tamil youths should be taught by men so incapable, so void of intellectual activity, by men whose attitude towards any increase of knowledge concerning the Tamil language and its contents, is so nearly hopeless, by men who are mere proof readers not pundits, is indeed a calamity. For the desuetude, the death, and burial of the vernacular the pundit is chiefly to blame. He has been well described by Pavananti as *parutti kundikei*, a cocoanut stuffed with cotton, through whose small opening it is difficult to put anything in, or to get anything out.

It is impossible to believe that so great a man as the author of the *Nannul* could ever have imagined, much less hoped, that his work should retard the attainment of a more exact knowledge of the Tamil language than he himself possessed. Nowhere does he say that his work was a finality, never does he affirm that his knowledge was complete, and that further inquiry and research were needless. Such a thought was only possible to the small men who came after him, and who aspiring to be his commentators, misinterpreted his words. The *Nannul* contains the limits of Pavananti's knowledge of Tamil orthography and etymology, but not the limits of all knowledge. Its author deserves to be honoured, but his work is, and was meant to be the beginning, and not the end of these important studies.

This will be evident if we turn to the *Nannul*. The author instructs his readers concerning names, which he says are of two kinds:—*iḍu kari* and *kāraṇa pēr*. What did he mean by

idu kuri? It has been held by many pundits that *idu kuri* must be taken to mean names arbitrarily given, and Bower and Lazarus have translated it by the word 'arbitrary'. Hence Tamil pundits have assumed such names to be impossible of explanation, mere meaningless signs, and have made the *kuri*, a *kuri* (pit) into which words might be conveniently relegated whose meaning was not at once apparent. If names are arbitrarily given, inquiry concerning them must continue fruitless. Hence men have not inquired. Why should they? But there is nothing in the *Nannul* to warrant such an assumption. Pavananti uses no word which can be translated 'arbitrary'. He merely says that of one class of names the reason or meaning was apparent to him, while of the *idu kuri* names he says nothing save that they were names which had been given. They were left to be dealt with by the researches of his successors. For to Pavananti, knowledge as well as life had limits. Moreover we know now that names are not meaningless, that language has its roots in reason, and therefore such an assumption is untenable.

In *Nannul*, Cap. II. Sutra 128, Pavananti says, "Words consist of single or joined letters which give a meaning; they are of two kinds; viz., divisible and indivisible." Among examples of indivisible words occur the following:—*nilam*, *neruppu* and *kāru*, but these are examples given not by Pavananti, but by his incompetent commentator. That a blunder like this should for generations have been carefully reprinted without any attempt at correction, illustrates the remarks made concerning the intellectual activity of South Indian pundits.

Yet another blunder even less excusable may be cited, viz., the commentator's explanation of *Nannul*, Sutra 62, which treats of the names of letters. Bewildered probably by the word *pēr* (name), the commentator has given us a comment which has no reference whatever to the names of letters, and the student is left entirely in the dark as to what the Sutra means. The blundering explanation is still being reprinted and taught to students as if it were true. To pundits, an absurd thing may be authoritative if it be ancient, but that scholars like Bower and Pope should not have seen and called attention to this blunder is to me a surprise.

That not his commentators alone, but that Pavananti himself has fallen into error may be seen by reference to the *Nannul*, Cap. V. on 'Qualifying Words', where we find a five-fold division of all living creatures which is unscientific. I doubt whether the division

is an Indian one, and certainly it is not original. I find the same division referred to in the writings of Clement of Alexandria* who flourished seventeen hundred years ago, centuries before Pavananti, and in the absence of any proof that it existed so long ago in India it may be assumed that it was borrowed from the Greeks. This division continues to be reprinted and published.

It can hardly be doubted that the study of Tamil words has been greatly hindered by the blunders of commentators above referred to, and by the absence of the idea of progress in connection with this as well as other studies. Hence instead of talking of the decay of the vernaculars, it would be more correct to speak of the intellectual decay of the South Indian people. For happily, the language is still with us, though but little known owing to the decay of intelligence and intellectual activity. Whitney's remark that "the individual's linguistic lot is often beyond his deserts; that he acquires a language above his level, and would have been better fitted by a lower dialect"† appears exactly to describe the present Tamil generation. Their language is too large for them, they use it inexactly, or not at all; for thousands of words lie sleeping in dictionaries and in the classics, as if waiting for Tamil men to awake and grow, so that they may be able to use them.

But it is not enough to describe and mourn over the present state of things. Something must be done to secure an improvement. In order to bring about a renaissance of the vernaculars, efficient teachers are needed; and the system of teaching must be reformed. Pundits of the old school who regard knowledge as their private property and impart it grudgingly or stintedly to students, should be ruthlessly swept out. The renaissance of the vernaculars would be best effected by Europeans if they could be procured, for through them the meaning and history of the Tamil language would begin to be understood. But if this be impracticable, the system of teaching should be so far reformed as to make room for the study of Tamil words, and the teaching of their meaning and derivation. The etymology of the *Nannul* deals only with the inflection of words, and neither in this section nor under the head of Orthography (Cap. II.) do we find anything which can stimulate or even guide the student into the science of derivation. There is not a grammar, nor a dictionary, nor any book printed in Tamil which could be named as likely to be of use to a student seeking to

* Works, Vol. I. p. 56.

† Growth of Language, p. 23.

acquire this science. Surely a defect so serious ought to be remedied, and studies in the science of derivation added to the curriculum of schools and colleges.

I believe that nothing will tend so much to awaken among the Tamil people that interest in their mother tongue which they ought to possess, as the study of its words. When men can be made to see that Tamil words are full of interest, they will become interested in them and not till then. Hence this study must form the starting point of any attempt which shall be made to secure a revived interest in our Indian vernaculars.

To illustrate what I have ventured to assert, and to show how instructive and interesting is this study for which I plead, I subjoin a few groups of Tamil words, which give to us some of the primitive impressions and thoughts of the Tamil people. Some of these impressions may now appear childish and wholly inadequate, or ridiculous, as if a mere caricature, others, as mistaken and sad, and some of them as wonderfully exact and true. The world has moved on since they were first shaped and spoken, hence we may expect in the study of them much that differs from some modern thought. But from critics who are the children of the modern world and full of modern culture, I would bespeak patient investigation and kindly criticism. If they come to the study in this spirit, they will find, in spite of much difference, strong evidence of kinship between us and our thought, and the men and the thoughts of that far away time.

We shall commence our study of Tamil words by enquiring what impressions were produced, and what ideas were suggested to the Tamil mind by the World in which we live. With regard to the ground on which we tread, it is first of all *mā*, dust or powder, and thus it appears to the eye; next as observation extends it is *nilam*, that which stands or abides, from the root *nil* to stand, and the ending *am* denoting quality. Again, the ground impressed the Tamils with its strength, so they called it *tiṇēi*, that which is strong, from the root *tiṇ*, to be strong.

To the Country, the Tamils gave the name *nāḍu*. Why? Because *nāḍu* means the planted ground, from *naḍu* to plant. The jungle is *kāḍu*, the rough, thorny place, from *kaḍu*, a thorn, *kaḍu*, to ache, to throb, as from snake bite or prick of thorn. Hence cultivation is essential to the Tamil conception of a country. And this term is exactly descriptive of a land where not only trees and shrubs but grain also

are planted, and transplanted. Again the country is called *akalul* the broad place or clearing, from the root *akala*, to widen (hence *akalu* wideness) and *ul* denoting possession. It is also called *ēṇi* the enclosure, literally, the ladder, connected with *en*, number. Of this ladder called the country, we may say that the ridges of the paddy fields are the steps. Again it is *tannadei* the cool or beautiful place, from *tan*, coolness, *aḍēi* denoting possession or quality. It is also *poril*, profusion, referring to its fertility, from the root *pori* to flow. Again it is *summei*, the corn-yard, the place of reaped harvests, from *suma*, to bear a load, hence we have *sumei*, a load carried on the head, which becomes *summei* a rick of the heaped paddy, which is built as we know of the bundles of straw carried thither on the heads of men and women. Yet again, the country is *pāḍi*, the place of song, from *pāḍu*, to sing, and true it is that country life is lived in the midst of music, the music of earth and sky. It is thus that Kamban speaks of some of the sweet sounds of the country.

The sound of flowing river, and the noise
Of men who labour at the sugar press,
From whence as sounding river, rushing flows
The sugar juice; the festive echoing sounds
Which the blown sea shells give; the wild bull's voice
The happy sound of female buffaloes
Plashing in pools, as mingled music sweet
Bewilder men.—*Ramayana Nāṭu Padalam*, V., 3.

Among the various objects of interest to be found in the country are its Mountains. How did these impress the Tamil people? As if struck by its massiveness and weight they called a mountain *porēi*, a burden (sustained by the earth), from *porēi* to bear; or its distance and solitariness impressed them and they called it *vilangal*, that which seems separate from the earth, from *vilangu* to recede. Again, thinking how it was made, they called it *aḍukkal*, a heaping, from *aḍukku*, to pile up. Struck with its height, they called it *vinḍu*, literally sky eating, from *vin*, the sky and *du=tu* to eat, enjoy. Or it is *parambu*, floating in the air, from *para* to float and *bu=pu* denoting action. Or mountains are *pongar*, the boiling of the earth, from *pongu*, to boil or bubble up, and *ar*, a substantive ending. In this name 'the bubble of the boiling earth' there may lurk a reference to the volcanic origin of some hills. Similar to this is the name *ōngal* the elevation, from *ōngu* to raise. Again, mountains are *kuvadu*, rounded, from *kuvu*, to be conical; and *irumbu*, wooded

and dark; literally a thicket, from *iruhu*, to grow thick. Or the are full of sounds and echoes, *silambu*, sound; from the root *s* and *andhu*=*am*, euphonic increment and *pu*, denoting action. Y again they are *varel*, a limit, separating one area of country from another. These terms aptly described the chief characteristics of the hills.

From the mountains let us pass to the Sea. To the Tamils it was 'the sounding sea', hence they called it *naralei*, the roaring one, from *naralu*, to sound, *naral* the rustling of straw; also *arkali* the resounding one, from *ar*, fulness, and *kali*, noise. They gazed on it and called it *teydirai*, the clear wave, from *lei* clear, and *tirai*, a wave; the sounded its depths and called it *āri*, the abyss, and *ārirai* the wery abyss (*nir*, water). Hence the *Kural* has the compounds *aravār* sea of virtue and *piravāri*; sea of births. **Taiyumanavar* uses the compound *ārāri* in the line, "Does not the deep ocean keep its place unvalled,"† and again in the verse, "O when shall cease the insane love of worthless women whose minds are deceitful beyond measure and deep as the sea." ‡ Yet again, they called it *kārkōl*, the black receptacle, or as it may be rendered, black disaster for their sorrow by the sea, from *kār* blackness, and *kōl* taking. The waterspout at sea is poetically called *kārdai*, the black elephant, the sea being the elephant, and the curved stream its trunk. Again as if analysing its contents they called it *munnār*, the three kinds of water, viz. rain water, river water, and sea water, and to these the Tamil ascribe the three functions of production, preservation, and destruction. Further, it is called *ari*, the beater or sifter, a term which aptly describes the separation of the pebbles from the sand. It is also *kaḍal*, that which is not crossed, the despair of early navigators from *kaḍa*, to cross, and *al* negative=not.

The Tamil word for Wave is *tirai* a wrinkle, so that the waves of the sea are the wrinkles on its brow. Another name is *kallōlam* from *kal*, to wear away earth, and *ōlam*, sound.

What did the Tamils think of the World in which we live? Many of them now hold notions imported from the north, of a world supported by elephants and a tortoise. But native Tamil thought is better than these. We find that though they had seen only a part of the world, its vastness impressed them, and they called it *akaliḍam*, a wide place, from *akalu*, to recede, and *iḍam*, place

It was also *kiḍakkei*, the place lying out-strewn before the eye of the beholder, from *kiḍa*, to lie, and *kei*, a place. Some glimpses of the order and arrangement visible in the world may perhaps be found in the names *vaiyum*, that which is kept, from *vai*, to keep, and *paḍi*, that which is settled, from *paḍi*, to settle. We meet again with the name *poriḷ*, indicating its fertility and profusion. But the word which is most interesting to us is the name *nyālam*, the suspended thing, from *nyālu*, to swing, or suspend, which we find used at least a thousand years ago in the *Kural*, Cap. xi., 2—

A timely good though small in worth,
Is greater than the swinging earth.*

What thought they concerning the over-arching Sky? First of all, it was above them, and they called it *mī*, the above; it was observed to be round, and was called *aṇḍam*, a circle; moreover it appeared to be empty, so they called it *vin*, the empty place; hence also *vindal*, a bamboo, referring to its hollowness. Again since the sun was up there, it must be hot, so they called it *kāyam*, the heated place, from *kay*, to be heated; and since it was clear they called it *veḷi* the clear place, from the root *veḷ*. But since it sometimes grew hazy they called it *mangul*, the haze, from *mangu*, to lose lustre; and as it was the home of the wind they called it *visumbu*, the place where the wind blows, from *visu*, to blow.

For Clouds we find names which refer to their origin, colour, and motion. Thus *erili* is that which has risen, from *eru*, to rise; *sel*, that which goes, from *sel*, to go; and *kār*, blackness, from *kāru*, to be black. Such are some of the names for clouds.

The Wind is *kāru*, from *kāl*, air, Telugu, *gāli*; *ūthei*, the blower, from *u-yi* to breathe, *ūthei* to blow; *ulāvei*, the wanderer, from *ulivu* to wander; *ari*, the sifter, from *ari*, to separate; it is also the noisy thing, from *oli*, a noise; and it is life-giving *uyirppu*, from *uyir*, life. The several winds and their characteristics are also clearly distinguished.

The Sun is *el*, the light; *anali*, the hot one, from *analu*, to glow; *alari*, the diffused one, from *alaru*, to blossom; also *kuthirōn*, the rayed one, from *kathir*, a ray. Besides these names, we find *pani pakei*, the fog-hater, from *pani*, dew, *pakei*, hatred; *sānṛōn*, the excellent one, from *sāl*, to be full; *vinmani*, the jewel of the sky, from *vin*, sky and *mani*, a jewel; *enṛār*, the ever enduring one, from *enṛu*, always, *ār*, to blossom and fade, and other epithets all admirably descriptive.

* *Kural*, Cap. I. 8. † *Paripārinantham*, V. 9. ‡ *Māthareḷ Parittal*, V. 13.

The Moon was called *nīlāru*, the shining one, from *nīlavu*, to emit rays; also *alavan*, the master of the night; *kalangal*, the spotted one; possibly *tingal* also with the same meaning. Besides these names we find *ampuli*, the beautiful tiger, from *am*, beauty, *puli*, tiger; and *muyilinkūdu*, the hare's nest, from *muyil*, a hare, *in*, the genitive case, *kūdu*, a nest. These may be called the Tamil equivalents of 'the man in the moon' of western lands.

We pass next to notice what ideas the Tamils possessed concerning Man.

The Tamil word for man is *maṇṇar*, children of the earth, from *maṇ*, the earth. Man has a form, and this they describe as *vaḍivu*, that which is cast in a mould. It is a term derived from the smelting and casting of metals, with which the Tamils were familiar. Of the same nature also is the word *uruvam*, a form, from *uru*, to melt and also to form. We find also the word *mēni*, from *mēl*, above, with the termination *i*, a word which indicates the form as superior and beautiful. Man alone among the creatures of this world is said to possess a *mēni*.

The body is *yākkai*, the made thing, from *āku*, to make; *uruppu*, the formed thing, from *uru*, to form; *puṇarppu*, the joined thing, from *puṇar*, to join, names which call attention to the wonderful structure of the body. Further, it is *uḍal*, the dress or covering, from *uḍa*, to dress; also *pūṭchi*, that which is put on, from *pū*, to wear. These words give to us the Tamil view of the nature and use of the body. We find another term *puṭkalam*, from *pul*, mean, *kalam*, a vessel—which depreciates the body. But this term represents the ascetic view of what we call matter, and the thought which it contains was originally foreign to the Tamils. Many of the Tamil people are now followers of the Vedānta of Sankarāchāriar, which affirms the universe, the world, and the human body to be unreal. But with such a creed the Tamils have naturally no sympathy. Though the names given to the body show that they noted its temporary character, it was to them not false, but real. Hence they called it *mai*, that which really is, the exact contradiction of Sāṅkara's teaching.

But to the fathers and founders of Tamil speech man was more than a wonderfully constructed body. They evidently believed that for this dress (*uḍal*) there was a wearer, that for this form (*pūṭchi*) there was a substance (*poru*). Like the cloth of the weaver and the pot of the potter, according to the teaching of Tamil words the body has been made for a purpose. It has been made to be worn. It has been built and joined together as man builds a house, that

some one may dwell in it. In this matter the Tamil people are in harmony with the ancient and primitive thought of the world. The body is called *nīlei*, an abode, and *uyir nīlei*, the place where the *uyir* abides. The *uyir* is the tenant, the occupant of the body.

What is the *uyir*? *Uyir* is the Tamil word for the life. Where in English we should use the word 'soul', the Tamil man not wishing to borrow the Sanskrit term *ātma* would use the word *uyir*. The verb *uyir* means to live, and from it we pass to *ū-thu*, which means to blow, and also to *u-yi* which means to breathe, to exist. Thus we find life, and existence, and breathing all closely connected. All living things according to Tamil speech are breathing things, which is strictly true. Man and animals, birds and insects, trees and plants, creatures of the tank, the river, and the sea, all breathe because they live. Breathing is an attribute of the embodied (*uyir*) life, but it is not the *uyir*. The *uyir* is more than the breath.*

The words used for the soul are *uyir*, *ātan* and *kūttan*. *Ātan* may be derived from *ā-ku*, to become (which gives *ā-kuthal*=*ātal*) *Ātan* would thus mean the existing one. Or better still *ā × tān* = *ātan*, the Self. *Kūttan* is the dancer, from *kūttu*, a dance, then a spectacle. It is allied to the word *kutthi*, to leap, from whence we obtain *kutthirei*, the leaping animal, i.e., the horse. With regard to 'I' the Ego, it is manifest that the Tamils recognised human individuality. In that old time to which I refer they were unacquainted with the teaching now believed by multitudes in India, which asserts that it is unphilosophical and irreligious to think or to affirm the Ego. Against that philosophical fiction, which, if true, would make human language and life impossible, the Tamil language joins the other languages of the world in protest. It has its personal pronoun 'I' firmly fixed not merely as a separate word, but securely fastened also to its verbs.

The group of words referring to 'the within' of man deserves notice. It is *akam*, the place by way of eminence; *uḷlam*, the inner place, from *uḷ*, within; and *unnam*, literally the thinking place, from *un*, to think, and *am*, place. Besides these Tamil equivalents of what we popularly call the mind, to describe the mind as feeling or emotion we have the word *nenju*, which may be translated the soft place, from *neku*, to become soft. *Nacchu*, to desire, appears also to be related to this word.

* Vide on this subject curious passages in the Chāndogya Upanishad. Prap : iv. Kh. 3; Prap : v. Kh. 1.

The thinking of the man is described as *kāṇal*, the beholding, *kaṇṇal*, the eyeing or scrutinizing a thing, from *kāṇ*, to behold, *kaṇ*, the eye. It is also *nūthalal*, the confronting, from *nūthal*, the front; *pukalal*, the entering into a subject, from *pēṇal*, taking much interest, from *pēṇu*, to take great care. Again it is *suffal*, the distinguishing of this from that, from *suffu*, to point out; it is *eyṇal*, the adding, i.e., putting one thing to another, from *ey*, number; and *haruthal*, the deciding. These terms vividly describe the process of thinking.

G. MACKENZIE CORBAN.

JOHN HENRY NEWMAN AND THE OXFORD MOVEMENT.

II.

I SHALL return to the teaching of the Tracts, but meantime we must not lose sight of two ways of influencing men which the circumstances of the Tractarians enabled them to follow to quite an exceptional extent in spreading their views and building up their cause. These were personal intercourse and the pulpit. At a residential university like Oxford a constant interchange of ideas and opinions goes on amongst its members. The lecture-hall and the class-room are not the only places where the men find an opportunity of encountering trained minds and of experiencing the force of a strong personality. The tutorial system, and the gatherings in common-room allow men to come to close quarters with one another in a way almost unknown in our Indian and Scottish colleges. In these, but especially in the universities of Scotland, a class is but an aggregation of units, which after lecture disintegrates, the individuals disappearing in the mass of the population of the university city. A student may never know a single member of his class personally, and the whole influence of his professor may be confined to the brief hour of the lecture.* There are advantages and disadvantages belonging to both systems, but there can be no question as to which will best secure the speedy growth of a new form of thought or which will encourage a peculiar tone to become generally prevalent through-

* Debating and literary societies do much to bring students together both in Scotland and India; and within the last year or two a Students' Union has been established in connection with Edinburgh University which will go a long way to supply what has hitherto been lacking on the social side of a student's life.

out a university. Let us try to realise, through the experience of one who in those years of which I am writing went up from Scotland to Oxford as a student and became long afterwards professor of poetry there, how the new spirit summoned into being by Newman and Keble had affected in a year or two the life of the University and what was the impression it made on a stranger. The late Principal Shairp of St. Andrews in his *Studies in Poetry and Philosophy* says:—

"It was a strange experience for a young man trained anywhere, much more for one born and bred in Scotland, and brought up a Presbyterian, to enter Oxford when the religious movement was at its height. He found himself all at once in a system of teaching which unchurched himself and all whom he had hitherto known.* In his simplicity he had believed that spiritual religion was a thing of the heart, and that neither Episcopacy nor Presbyterianism availeth anything. But here were men—able, learned, devout-minded men—maintaining that outward rites and ceremonies were of the very essence, and that where these were not, there was no true Christianity. How could men, such as these were reported to be, really go back themselves and try to lead others back to what were but the beggarly elements? It was all very perplexing, not to say irritating. However, there might be something more behind, which a young man could not understand. So he would wait and see what he should see.

* Perhaps I ought to indicate clearly what the practice of the Scottish Church is in Ordination. In the *First Book of Discipline*, prepared by the Reformers and submitted to the Privy Council in 1560, there occurs this passage in the section dealing with admission to the ministry of the Church:—"Other ceremony than the public approbation of the people, and declaration of the chief minister, that the person there presented is appointed to serve the Church, we cannot approve; for albeit the apostles used imposition of hands, yet seeing the miracle has ceased, the using of the ceremony we judge not necessary." The *First Book of Discipline* did not receive the formal sanction of the Privy Council, but was signed by many of its members, and having received the approval of the General Assembly of the Scottish Kirk was carried into effect. At a later period, however, the practice of the imposition of hands was resumed, and *The Form of Presbyterian Church-Government and of Ordination of Ministers* agreed upon by the Westminster Assembly and approved by the General Assembly of 1645, enjoins that "every minister of the word is to be ordained by imposition of hands, and prayer, with fasting, by those preaching Presbyters to whom it doth belong." The laying on of the hands of the Presbytery has continued to this day, but is regarded by the Scottish Kirk only as the formal act of investiture, not as conveying any magical power. The Tractarians denied to Presbyters the right to ordain, so that the Scottish Church was to them no Church. How they got over the fact that the British Sovereign is a Presbyterian in Scotland I do not know.

"Soon he came to know that the only portions of Oxford society unaffected by the new influence, were the two extremes. The older dons, the heads of houses and the senior tutors, were unmoved by it, except to opposition. The whole younger half of the undergraduates generally took no part in it. But the great body that lay between these extremes, that is, most of the younger fellows of Colleges, and most of the scholars and elder undergraduates, at least those of them who read or thought at all, were in some way or other busy with the new questions. When in time the new comer began to know some of the men who sympathized with the movement, his first impression was of something constrained and reserved in their manners and deportment. High character and ability many of them were said to have; but to a chance observer it seemed that, in as far as their system had moulded them, it had made them the opposite of natural in their views of things, and in their whole mental attitude. You longed for some free breath of mountain air to sweep away the stifling atmosphere that was around you. This might come partly, no doubt, from the feeling with which you knew that these men must from their system regard you, and all who had the misfortune to be born outside of their sacred pale. Not that they ever expressed such views in your hearing. Good manners, as well as their habitual reserve, forbade this. But, though they did not say it, you knew quite well that they felt it. And if at any time the 'young barbarian' put a direct question, or made a remark which went straight at these opinions, they would only look at him, astonished at his rudeness and profanity, and shrink into themselves. . . .

"But however unbelievable their theory, further acquaintance with the younger men of the new school, whether junior fellows or undergraduate scholars, disclosed many traits of character that could not but awaken respect or something more. If there was about many of them a constraint and reserve which seemed unnatural, there was also in many an unworldliness and self-denial, a purity of life and elevation of aim, in some a generosity of purpose and depth of devotion, not to be gainsaid. Could the movement which produced these qualities, or even attracted them to itself, be wholly bad or false? This movement, moreover, when at its height extended its influence far beyond the circle of those who directly adopted its views. There was not, in Oxford at least, a reading man who was not more or less directly influenced by it. Only the very idle or the very frivolous were wholly proof against

it. On all others it impressed a sobriety of conduct and a seriousness not usually found among large bodies of young men. It raised the tone of average morality in Oxford to a level which it had never before reached. You may call it over-wrought and too highly strung. Perhaps it was. It was better, however, for young men to be so, than to be doubters or cynics."

Newman, with that marvellous generosity and self-depreciation which is one of the most attractive features of the *Apologia*, assigns to Dr. Pusey the honour of gaining for the Tractarians a place and reputation in the University. Of himself he says, "I never had the staidness or dignity necessary for a leader. To the last I never recognised the Lord I had over young men." Of Dr. Pusey, on the other hand, his testimony is that "he at once gave to us a position and a name. Without him we should have had little chance, especially at the early date of 1834, of making any serious resistance to the Liberal aggression. But Dr. Pusey was a professor and canon of Christ Church; he had a vast influence in consequence of his deep religious seriousness, the munificence of his charities, his professorship, his family connexions, and his easy relations with University authorities. . . . Dr. Pusey was, to use the common expression, a host in himself; he was able to give a name (Puseyites), a form, and a personality, to what was without him a sort of mob." Seventeen of the Tracts had been issued in three months when Dr. Pusey contributed the eighteenth to the series on 'The Benefits of the System of Fasting', and put his name to it. In speaking of him as he does Newman has specially in view the position gained by the party as such by his accession to their ranks, but the party was the better able to lighten the life of the University through its enhanced social prestige. And personal influence was the power Newman relied on more than any other for the dissemination of the new doctrines. In his University Sermon, delivered as early as 1832, on 'Personal Influence, the Means of Propagating the Truth', after a description of the man who lives the Truth, and after showing by a subtle analysis the advantages which Error has in the contest of words with Truth, he says:—"How, then, after all, has (the truth) maintained its ground among men, and subjected to its dominion unwilling minds, some even bound to the external profession of obedience, others at least in a sullen neutrality, and the inaction of despair? I answer, that it has been upheld in the world not as a system, not by books, not by argument, nor by temporal power, but by the

personal influence of such men as have been already described, who are at once the teachers and the patterns of it." It was the results of such teaching as this,—showing themselves in greater seriousness, a deeper spirituality and a higher morality,—found in combination with the most intolerant theory of the Church, that perplexed the young Scottish student at Oxford.

If Dr. Pusey conferred social distinction upon the movement and consolidated the party, there can be no question as to who was the greatest power in the pulpit. Newman in the pulpit of St. Mary's has been often described, but I may be allowed to quote Principal Shairp again. One conception of the popular preacher we must get rid of in thinking of Newman. There was "no vehemence, no declamation, no show of elaborate argument": Shairp thinks that if the St. Mary's sermons had been delivered "before a Scotch town-congregation they would have thought the preacher a 'silly body'." Nor are we allowed to think of him as followed by crowds: "the large Church was little more than half-filled." It was the quality, not the number of audience that meant so much. "The service was very simple,—no pomp, no ritualism; for it was characteristic of the leading men of the movement that they left these things to the weaker brethren." Wherein lay the attraction then?

"The look and bearing of the preacher were as of one who dwelt apart, who, though he knew his age well, did not live in it. From his seclusion of study, and abstinence, and prayer, from habitual dwelling in the unseen, he seemed to come forth that one day of the week to speak to others of the things he had seen and known. Those who had never heard him might fancy that his sermons would generally be about Apostolical Succession or rights of the Church, or against Dissenters. Nothing of the kind: you might hear him preach for weeks without an allusion to these things. What there was of High Church teaching was implied rather than enforced. The local, the temporary, and the modern were ennobled by the presence of the Catholic truth belonging to all ages that pervaded the whole. His power showed itself chiefly in the new and unlooked-for way in which he touched into life old truths, moral and spiritual, which all Christians acknowledge, but most have ceased to feel. . . . To call these sermons eloquent would be no word for them; high poems they rather were, as of an inspired singer, or the outpourings as of a prophet, rapt yet self-possessed. And the tone of voice in which they were spoken, once you grew accustomed to it, sounded like a fine strain of

unearthly music. Through the stillness of that high gothic building the words fell on the ear like the measured drippings of water in some vast dim cave."

It was in the sermons he preached at Oxford that Newman began to set forth the relations subsisting between Faith and Reason, a subject he subsequently dealt with in a more formal and elaborate manner in his 'Essay in Aid of a Grammar of Assent': but by far the greater number of his sermons were practical, not philosophical.

The movement had not advanced far upon its course, when its Romish tendency was suspected. The Evangelicals feared that Apostolical Succession with its necessary deduction, the doctrine of the Sacraments, would lead men to become Romanists, though their fears did not prevent their uniting with the Tractarians in 1836 to condemn the broader views of Dr. Hampden. It was seen by Newman to be necessary to define the relation in which his party stood to the Romish Church. "We could not move a step in comfort till this was done," he tells us. It was a task that required great knowledge and ingenuity; and perhaps we can best understand how it was done by describing the position the Tractarians assumed towards the Reformation. Newman distinguished between a 'Church quiescent' and a Church active,—between dogma and popular belief and usage. Now, the Tractarians firmly maintained that the Reformation of the sixteenth century was one of practice rather than of dogma. The Thirty-nine Articles, setting forth the belief of the English Church reformed, were drawn up as a protest against usages and popular beliefs in the Romish Church, and were not a full confession of the Church's faith. Thus the Articles nowhere put forward the Inspiration of Scripture as a doctrine of the Church, any more than they do the doctrine of Apostolical Succession; but just as the former of these belonged to the Romish Church before the Reformation and was continued in the Anglican, so was it with the latter. Rome might excommunicate the Anglican Church and declare her orders invalid; but she did not thereby necessarily deny to the bishops of the sister Church their Apostolical descent (Tract 17). Their apostasy had not been proved to be so great as to warrant that. The refusal to accede to the doctrine of Papal Supremacy could not be a damning heresy, for Papal Supremacy had been withstood by the early Church. If therefore the Anglican Church continued to uphold Catholic doctrine, in spite of her denial of the Pope as her head,

she was the true Catholic Church (*Tract 30*). The Reformation of the sixteenth century, then, must not be regarded as a greater departure from Rome than it really was.

In following this line of argument Newman had a supreme confidence that he and his friends "were upholding that primitive Christianity which was delivered for all time by the early teachers of the Church. . . . That ancient religion had well nigh faded away out of the land, . . . and it must be restored. It would be in fact a second Reformation:—and a better reformation, for it would be a return not to the sixteenth, but to the seventeenth century" (*Apologia*). "It would be the bringing back of the Church to the days of Laud, when the English Church bore a closer resemblance to the Church of the fourth and fifth centuries than it had done at any time since the Reformation."

Newman condemned the insular spirit of Anglicanism, its traditions, controversial rancour and private judgment, as Ultra-protestantism, which to his mind was as gross a departure from the truth as was the Romanism of the sixteenth century; and Churchmen greatly erred in making the difference between them and Rome wider than their forefathers had done (*Tract 38*). This was the famous doctrine of the *Via Media*, which Newman treated fully and exhaustively in his book on the Prophetical Office. The *Via Media* then was intended to be a return to antiquity,—not 'a servile imitation', but a really new reproduction of it. It would secure for the Anglican Church that solidarity with the early undivided Church which would warrant its being regarded as Catholic. It was to the *Via Media* that Cardinal Manning referred when, speaking of Newman's work, he said he had attracted men "not to the Tudor settlement, but to primitive Christianity." In commending this new way of looking at the Church of England, a point insisted upon with great vehemence was the opposition of Anglicanism, thus construed, to Romanism. The Tractarians were still perfectly sincere in their Anti-Romanism. They believed and declared in no measured terms that the Communion of Rome was infected with heterodoxy; and that they were bound to flee it as a pestilence (*Tract 20*). Newman could find no disclaimer, on the part of Roman controversialists, of those popular usages and beliefs which to the ordinary British mind is summed up in the word 'popery'; and to the end, when he had practically made up his mind to secede, this remained a difficulty with him. At the same time the errors of Rome were held to be not dogmatic but only

accidental, and the Anglican Church was, he regarded, not free from errors of this class. "The Catholic Church in all lands had been one from the first for many centuries; then various portions had followed their own way to the injury, but not to the destruction, whether of truth or of charity. These portions or branches were mainly three:—the Greek, Latin, and Anglican. Each of these inherited the early undivided Church *in solido* as its own possession. . . . The three branches agreed together in *all but* their later accidental errors" (*Apologia*).

The difference, however, between the Romish doctrine of the Church and that set forth in the *Via Media* was neither apparent nor real: and many of the Tractarians came to see, as Newman himself did, that their language in denouncing Rome was much stronger than their arguments would justify. Where there was a theory of the Church which claimed for the clergy the possession of magical power and which declared the sacraments to be necessary for salvation, there were not many steps to be taken nor many obstacles to be overcome till the whole of the Romish system would come to be accepted. The chasm separating them from Rome which Newman honestly believed men would find across their path in the *Via Media* was bridged by his own relentless logic: while all along Rome had the advantage of being a flesh and blood religion, while the *Via Media* existed only on paper.

The crisis came on rapidly. Its arrival was accelerated by the rise of a new party who approached the question at issue along logical rather than historical or traditional lines. Oakeley and Ward were its leading representatives. "These men cut into the original movement at an angle, fell across its line of thought, and then set about turning that line in its own direction." The Anglican Church was Apostolical, was it also Catholic? Were not the Articles decidedly Protestant? "A firm and powerful control" was necessary to keep these men straight, and they could be controlled only by showing that the Articles did not condemn Catholic doctrines, that is, that they could be construed to admit much that they were popularly believed to forbid. *Tract 90* was Newman's solution of the problem. He set himself to show what a man who subscribed the Articles might hold, not what he must. The result was sufficiently startling. According to *Tract 90*'s interpretation of the Articles it may be held that Scripture is not the Rule of Faith; that we are not justified by faith alone; that some Oecumenical Councils are infallible; that the Articles do not oppose the Tridentine formularies (for as a matter of

fact the Articles are dated 1562, while the Canons of the Council of Trent were not promulgated till 1564); that some veneration to images and relics is permissible; that the doctrine of Purgatory may be believed in; that the Invocation of Saints may be practised if the honour due to God only be not intrenched upon; that there is "a real super-local presence in the Holy Sacrament;" that Masses are permissible. To many in England *Tract 90* must have come like a thunderbolt from out the unclouded blue of heaven. Who could have believed that the Articles were capable of an interpretation that permitted all this mass of popish belief? But Newman believed it. I am not to enter into the question whether his method was a right one or a wrong. It proceeds on the assumption, which is perfectly correct whether it sanctions all that Newman deduced from it or not, that the Articles were designedly framed to make the change from Rome to Anglicanism as easy as possible for the people of England. In any case, whatever were the opinions of the framers of the Articles, the Church of England in 1841 was not prepared to accept the construction of them proposed by *Tract 90*. The publication was in the meantime informally condemned, and Newman felt that public confidence in himself was lost.

Tract 90 gives the high-water mark of the High Church movement. It is no more a dead letter than Mr. Gladstone's Home Rule Bill of 1886. All advance since 1841 has been to gain the point touched by that daring spirit who led the way and passed so far ahead that for the time he found himself detached and isolated. When the veto of the proctors (Mr. Guillemard and Mr. Church, the present Dean of St. Paul's) in the Sheldonian Theatre in 1845 prevented the formal condemnation of the Tract, its author had travelled many leagues in advance, and in a few months after was admitted into the Romish Church.

With a few words on Newman's secession I shall conclude, for I have reached the limit which I had fixed for myself. Newman had appealed to antiquity. At the bar of antiquity he felt bound to judge not merely popular Anglicanism, but his own construction of Anglicanism, the *Via Media*. In 1839 he began to study the history of the Monophysites, a heretical party of the fifth century. At an œcumenical council held at Ephesus in 449, this sect succeeded, by means which secured for the assembly the opprobrious name of the 'Robber-Synod', in getting their view of the person of Christ accepted and the opposing view, which is now held by Christendom,

condemned. The Roman See represented by Leo the Great was in the controversy the champion of orthodox Catholic belief. The suspicion arose in Newman's mind that the Anglicans were in the position of the Monophysites, that is, schismatics and heretics. "The shadow of the fifth century was on the sixteenth. It was like a spirit rising from the troubled waters of the old world, with the shape and lineaments of the new. . . . What was the use of continuing the controversy, or defending my position, if after all I was forging arguments for Arius or Eutyches, and turning devil's advocate against the much enduring Athanasius and the majestic Leo? Be my soul with the Saints, and shall I lift up my hand against them?" (*Apologia*.) He could not get rid of this suspicion; it was confirmed in him by an article which appeared in the *Dublin Review* from the pen of Dr. Wiseman. Wiseman took the parallel of the Donatists, but Newman felt that the one discovered by himself was more cogent. Now, it was thoroughly characteristic of Newman to feel that a historical parallel had all the force of a conclusive argument. It clutched his mind with an iron grasp, and he could not shake it off. "I saw my face in that mirror, and I was a Monophysite. The Church of the *Via Media* was in the position of the Oriental Communion, Rome was where she now is; and the Protestants were the Eutychians" (*Apologia*). One would think that in this controversy the question at issue was a doctrinal one, and not the relation of the Roman See to other parts of the Church. "In this case it so happened that Leo was right and the 'Robber Synod' wrong; but surely it is not inconceivable that on some other question Rome might stand alone in error. The *Apologia* gives no hint that such a possibility had suggested itself to Newman's mind, so that from this time he felt that union with Rome was the only hope for Anglicanism. The reception of *Tract 90* had rudely snatched from him that hope. Worse than that, the English Church in co-operation with the Prussian Government at this very time established a bishopric at Jerusalem, which implied the giving the cold shoulder to Rome and coquetting with the Nestorians and those other heretics, the Monophysites or Eutychians, whom Newman regarded as his *bête noir*. This happened in 1841, and from the end of that year till he seceded in 1845 he was on his 'death-bed' as regards his membership with the Anglican Church.

He resigned St. Mary's and retired into seclusion at Littlemore, near Oxford. And if it be asked why he was so long in taking the final decisive step, we have his answer in these words:—

"For myself, it was not logic that carried me on; as well might one say that the quicksilver in the barometer changes the weather. It is the concrete being that reasons; pass a number of years, and I find my mind in a new place; how? the whole man moves; paper logic is but the record of it. All the logic in the world would not have made me move faster towards Rome than I did; as well might you say that I have arrived at the end of my journey, because I see the village church before me, as venture to assert that the miles, over which my soul had to pass before it got to Rome, could be annihilated, even though I had been in possession of some far clearer view than I then had, that Rome was my ultimate destination. Great acts take time."

The logical process was of course practically complete in 1841. The Bible he had early discarded as the treasury whence doctrine must be drawn, and accordingly he had never sought to qualify himself as a critical exegete. He did not know that the principles of scientific criticism impose an effective check upon the licence of private judgment. The Church was with him the final authority in all such matters; and once committed to an evolution or development of dogma and ritual to which the touchstone of Scripture was not to be applied, he was carried on inevitably till his mind could find rest only in that system the acceptance of which was to him like "coming into port after a rough sea."

Oakeley in his *Notes* rightly appreciates the importance of Newman's secession: he saw that it was an epoch-making event with which nature might well show her sympathy. "It was a memorable day, that 9th of October, 1845. The rain came down in torrents, bringing with it the first heavy instalment of autumn's sere and yellow leaves. The wind, like a spent giant, howled forth the expiring notes of its equinoctial fury. The superstitious might have said that the very elements were on the side of Anglicanism—so copiously did they weep, so piteously bemoan, the approaching departure of its great representative." And the effect of what that day took place upon young, ardent, sympathetic souls is beautifully expressed by Shairp. "How vividly comes back the remembrance of the aching blank, the awful pause, which fell on Oxford when that voice had ceased, and we knew that we should hear it no more. It was as when, to one kneeling by night, in the silence of some vast cathedral, the great bell tolling solemnly overhead has suddenly gone still." Newman's hatred of posing for dramatic effect secured it more certainly than all effort to produce it could have done. In his loneliness he advanced step by step whither he believed the light was leading him, and those who knew that, if he had chosen to anticipate the final step by a year or two, 'the

flower of young Oxford' would have followed him, "needed no *Apologia* to convince them of his honesty of purpose." With John Henry Newman's submission to her claims Rome made perhaps her moral, but certainly not her intellectual, recovery. A man may act in all sincerity and honesty and yet err in judgment; and Newman and the Tractarians erred (in my opinion) when for the defence of the spiritual independence of the Church they formulated their doctrine of the Church.

And now the last of the great triumvirate—Keble, Pusey, Newman—has passed from out this dim and cloudy region into the realms of that eternal light by whose broken and distorted rays he sought to guide his steps here; and surely, though we may withhold our sympathy from much of the practical outcome of his life-work, we need not deny that the life of John Henry Newman has given to Rome an additional claim to the note of sanctity.

"Peace to the virgin heart, the crystal brain!
Peace for one hour through all the camps of thought!
Our subtlest mind has rent the veil of pain,
Has found the truth he sought.

Who knows what page those new-born eyes have read?
If this set creed, or that, or none be best?
Let no strife jar above this sacred head;
Peace for a saint at rest."*

JAMES M. RUSSELL.

NATHANIEL HAWTHORNE AND HIS WRITINGS: A STUDY.—I.†

If one would fully understand the works of a great writer one must know something of the circumstances under which he wrote; and so one cannot fully appreciate Hawthorne or form a just idea of his position in literature without knowing something of the growth and tendencies of literature in America. Therefore I make no apology for introducing the subject of the present study with

* Edmund Gosse in the *Athenæum*.

† Part of a paper read before the Triplicane Literary Society, in October, 1890. In the preparation of this paper, the writer has been much indebted to several well known works on Hawthorne, and to Bryce's *American Commonwealth*.

some remarks on the causes affecting the growth of American literature and an indication of its main tendencies.

To the student of literature, the growth of letters among the people of America is of peculiar interest. He can watch the development of the native English character under entirely new surroundings. He will note how the Puritan character of the early emigrants is modified by the influences brought to bear on it by immigration of peoples from all parts of the world. He will find that the traits of the primitive Teuton exhibit themselves in ways the most unexpected. He will recognise in the American, in spite of the intellectual independence he hankers after, in spite of the separate household he will set up, the brother in all essential respects, of the family from which he broke away. He will see with M. Taine the same enduring personality under different forms. But he will note the paucity of literary men and valuable literary masterpieces. This can be easily accounted for. The muses follow only in the wake of Ceres. It is only after the material wants of a people are satisfied that they can spare time for the enjoyments of Beauty and Art. The æsthetic emotions (of which literature in the strictest sense forms one of the embodiments) are the latest to rise, and take the longest time to grow, in the society as in the individual. "The æsthetic activities," to quote from Herbert Spencer, "may be expected to play an important part, as evolution advances. Greater economization of energy from superiority of organization will have in the future effects like those in the past. A growing surplus of energy will bring a growing proportion of æsthetic activities and gratifications."

Just now it would appear that America devotes most of her energy to subjugating the soil, to pushing forward her commerce, and working her mines. She is in terrible earnest to live, coarsely, abundantly perhaps, and it will be some time before she can live elegantly, tastefully. What artistic enjoyments she needs, she has not time to create. She is content to enjoy at second hand. America, says Bryce, is like a man whose next door neighbour is in the habit of giving musical parties on summer evenings. It is not that he can't give such parties himself. He has'nt time. With his hands free, he can be as entertaining a host as the most devoted to social gatherings.

Among the additional circumstances tending to the repression of such attempts at good literature as might be made is to be mentioned the absence of an international copyright law which

would prevent unscrupulous publishers from pirating the editions of the latest books published in England. In a recent number of the *Nineteenth Century* Mr. Edmund Gosse has justly shown that the wrong inflicted by want of such a law is one from which America suffers no less than England. The most serious evil is the unfair advantage which the English writers have over the American writers through cheap reprints of their books.

In America there are no centres of culture such as the great capitals of Europe furnish. "Conceive," says Goethe, as quoted by Bryce, "the Paris of the Nineteenth Century, in which during three generations, such men as Moliere, Voltaire, Diderot, and the like have kept such a current of intellect as cannot be found in the whole world, and you will comprehend that a man of intellect like Ampere who has grown up amid such abundance can easily be something in his four and twentieth year." What Goethe says here of Paris is applicable *mutatis mutandis* to the other European capitals. But in America such intellect and refinement as there are, are diffused and therefore not sufficiently effective for the purposes of culture.

The restless activity of American life and the want of that tranquillity and repose, so necessary for the evolving of new ideas and the creation of forms of finished and harmonious beauty, are circumstances not to be overlooked in this connexion.

In my enumeration of the influences retarding the growth of the American literature, I have made no mention of what perhaps appears to many the prime factor—the democratic form of government. Quite opposite influences have been ascribed to this factor. De Tocqueville augured a very bad future for the American intellect—a dead level of thought, stunted originality, want of independent thought and of its free expression. Similar fears have been expressed by Mill in his *Essays on Liberty and Civilization*, and by M. Paul Bourget in his *Science et Poésie*. Against this has to be set the alleged fact that free institutions sharpen the intellects of the people and give the best chances to bring forward 'the man of gold' and push back to his right place 'the man of iron' now kept high by the conventional corks of society. Athens is contrasted with Sparta, the Rome of the Republic with the sterile period of the Empire. "We owe the great writers," said an enthusiastic democrat, "we owe the great writers of the golden age of our literature to the fervid awakening of the public mind which shook to dust the oldest and most oppressive form of the Christian

religion. We owe Milton to the same spirit: the sacred Milton was, let it be ever remembered a republican." The rise of men of genius is not so easily accounted for. A study of history makes us less sanguine than Shelley, who hoped that, if England were divided into forty republics equal in population and extent to Athens, each would under institutions not more perfect than those of Athens produce philosophers and poets equal to those (if we except Shakespeare) who have never been surpassed. Shelley's dream of separate republics is realized to some extent in the United States; each State being for all practical purposes independent of other States and of the supreme legislature. But though sufficient dragon's teeth have been sown, the expected crop of armed men has not sprung up. Neither the hopes of the friends of democracy nor the fears of its detractors have been realized.

Thus far for the general circumstances affecting the growth of American literature. I shall now indicate briefly some of its tendencies. And first as to style. It is wanting in the calm, equable flow of style characteristic of the mellow richness of the thought. One peculiarity showing this want of repose in style is the now uses to which the writers bend their metaphors. So long as this is not carried to any extreme length, there is only an agreeable piquancy of flavour added to the thought. But with due deference to Emerson, I think there is a limit to his warning to the Americans not to dwarf their own proportions by the English standards. Secondly, the American taste is marked by a fondness for sentiment, especially moral and domestic sentiment. This is due, says Bryce, to the influence of women, who not only form the larger part of the reading public, but an independent part, not submitting to men's canons of taste. Their preferences count far more than in England. The number of women who write is relatively larger in America than in Europe. Again, the peculiar vein of American humour has some oddity, and the contrast between the soft copiousness of the sentiment and the rigid lines of lingering Puritanism which it suffuses is rarely met with in England. Among other salient intellectual qualities are to be noted a fondness for bold and striking effects; a preference for large generalizations and theories which have an air of completeness; a preference of glare to real worth because of which the difference between a first rate work in quiet style and mere flatness is not perceived; great disregard of literary canons or traditions and an undervaluing of special knowledge or experience; an extravagant love of intellectual novelties, and a

tendency to mistake bigness for greatness. As opposed to these tendencies, there is in the select cultivated class, a strong relish for subtlety of thought and highly finished art and a great dread of crudity and vagueness.

In spite of the above-mentioned causes, America has contributed a fair share to the wealth of literature. Longfellow, Emerson, Hawthorne are as much household names, wherever the English language is spoken, as Tennyson, Carlyle, and Dickens. Among the men of letters in America, two classes can be distinguished, the one keeping faithfully to the English traditions and no way distinguished from them, and the other more self-reliant, following an independent course and feeling after new experiences and aiming at new effects. In extreme cases, writers of the latter class are apt to kick against all restraints of decorum. As a representative of the first class may be mentioned Washington Irving; and Walt Whitman is an extreme instance of the other. James Russell Lowell in his earlier manner belonged to the cautious or conservative school; and later on in his *Biglow Papers* threw in his lot with the vernacular school of Bret Harte.* Nathaniel Hawthorne though as original as the most original of the second class, belongs by instinct and education to the first class. His originality is not like that of the second class, racy of the soil. It is individual.

The surroundings of Hawthorne, those subtle educative influences which more than anything else go to determine all men's characters, were of the least promising sort. The sights and sounds of Salem his birthplace, were far from provocative of the artistic sensibilities of the child. "So far as the physical aspect is concerned," says Hawthorne, "with its flat unvaried surface, covered chiefly with wooden houses, few or none of which pretend to architectural beauty; its irregularity which is neither picturesque nor quaint, but only tame; its long and lazy street, lounging wearisomely through the whole extent of the peninsula with Gallows' Hill and New Guinea at one end and a view of the almshouse at the other—such being the features of my native town, it would be quite as reasonable to form a sentimental attachment to a disarranged chequer-board." Unlovely as Salem was, joyless as he found it, weary as he was of the old wooden houses, the mud and the dust and the chill east wind, there was in the place a spell for him, a spell as strong as if it had been an earthly paradise. To make up

* Vide Garnett's Preface to Lowell's *Study Windows*.

for the unlovely aspect of American towns, however, there was the wild beauty of the primitive forests, all the glowing charms of scenery with the description of which the youth of green Savannahs captivated Reith.

If such were the physical environments, the social ones were much worse. In *Transformation*, contrasting Italy as the scene of his romance with America, Hawthorne speaks of the latter as "a country where there is no shadow, no antiquity, no mystery, no picturesque and gloomy wrong, nor anything but a common-place prosperity, in broad and simple day-light." There was not, as Henry James remarks, the dense, warm, rich European life, that accumulation of history and custom, that complexity of manners and types offering a fund of suggestion to the novelist. The American Note-Books of Hawthorne show how bare, how blank the tenor of his life was. He has such entries in them as the following: "I went yesterday with Monsieur S—to pick raspberries. He fell through an old log-bridge, thrown over a hollow; looking back only his head and shoulders appeared through the rotten logs and among the bushes.—A shower coming on the rapid running of a little bare-footed boy, coming up unheard and dashing up swiftly past us, and showing us the soles of his naked feet as he ran down the path and up the opposite side." Again, "the aromatic odour of peat smoke in the sunny autumnal air is very pleasant." The only inference we can draw from the entry of such trivialities is that he has nothing better to enter.

The mother of Hawthorne after she became a widow, and that was in Hawthorne's fourth year, kept a Hindu-like seclusion and scarcely saw even the members of her own family. Extended social intercourse with the other families of Salem was entirely out of the question. This habit of seclusion was shared in by Hawthorne. He kept his very existence a secret. His fellow townsmen scarcely knew him even by sight. "Sometimes," says Hawthorne of this period, "sometimes it seemed as if I were already in the grave with only life enough to be chilled and benumbed. But oftener I was happy,—at least, as I then knew how to be, or was aware of the possibility of being." There were other disadvantages of his position. He had very limited pecuniary resources. He was subject to the tyranny of local traditions and precedents of narrow social and moral prejudices. If he had been a little more expansive and inquisitive and ambitious, he would have fretted and chafed at the narrow scope thus given to his powers. As

it was, what with his simple culture and what with his unambitious nature, he lived much to himself and counted himself in Salem king of infinite space.

At the commencement of Hawthorne's literary career, more than fifty years ago, all the causes mentioned as working disadvantageously against the growth of American literature were more active than at present. The recognised literary class of the present day had then hardly come into existence. There was little of that impact of mind with mind, of fresh thought with fresh thought, on the importance of which Walter Bagehot lays so much stress. Every man works better, says Henry James, when he has companions working in the same line, and yielding the stimulus of suggestion, comparison, emulation. Great things have been done by solitary workers, but they have been done at great cost and they have not always been free from the taint of empiricism. Under such disheartening circumstances Hawthorne showed rare self-reliance and courage when he adopted the literary profession. He wrote to his mother: "I do not want to be a doctor and live by men's diseases nor a minister to live by their sins, nor a lawyer and live by their quarrels," and playfully promised that she should see one of these days a row of books bearing on their backs the title of 'Works of Hawthorne'.

In the light of the close connection, which is becoming more and more evident, between mind and body, a desire to know what a writer looked like is not mere idle curiosity. If a man has beauty of body he has oftener than not beauty of mind. Hawthorne had a remarkably beautiful person. A perusal of his son Julian's Biography gives us an idea of the beauty of his character. Personal details about him are best given in the words of his son, the most intimate of his biographers, from whom we take the following:—

"Hawthorne was five feet ten and a half inches in height, broad shouldered, but of a light athletic build, not weighing more than 150 lbs. His limbs were beautifully formed and the moulding of his neck and throat was as fine as anything in antique sculpture. His hair which had a long curving wave in it approached blackness in color, his head was large and grandly developed; his eyebrows were dark and heavy with a superb arch and space beneath. His nose was straight, but the contour of his chin was Roman. He never wore a beard and was without a mustache (*sic*) until his fifty-fifth year. His eyes were large, dark-blue, brilliant, and full of varied expression. . . . His complexion was delicate and

transparent, rather dark than light, with a ruddy tinge in the cheeks. His hands were large and muscular, . . . his feet slender and sinewy. He was a tireless walker; up to the time he was forty years old, he could clear a height of five feet at a standing jump. His voice which was low and deep in ordinary conversation, had an astounding volume when he chose to give vent to it."

Hawthorne's usual exercise was splitting wood and walking when the weather permitted.

What impresses us most when we study his life is the perfect sanity of his intellect. There is nothing of that unhealthy *malaise* which might be supposed to be its leading character from what Emile Montégut says of him in the *Revue des Deux Mondes*. A superficial study may make one detect in the writer "*ce vague idéalisme, cet incertain mysticisme, cette philanthropie démocratique remplaçant l'amour*," "*l'immertume sans mélange et sans compensation de humour*." That these did not form the essence of his character, but only the differentiating traits of his imagination may be inferred from the fact that his duskiest tales—the *Mosses from an Old Manse*—were produced when he was enjoying unclouded marital happiness. Apropos of the superficial study of a man's character I shall quote this hint of a story from his notes: "The human heart to be allegorized as a cavern; at the entrance there is sunshine, and flowers growing about it. You step within but at a short distance find yourself surrounded with a terrible gloom, and monsters of divers kinds; it seems like hell itself. You are bewildered and wander long without hope. At last a light strikes upon you. You press towards it and find yourself in a region that seems in some sort to reproduce the flowers and sunny beauty of the entrance;—but all perfect. These are the depths of the heart, bright and beautiful; the gloom and terror may lie deep, but deeper still is the eternal beauty." "This gloom and terror" of the human heart was a fascinating theme for the exercise of Hawthorne's imagination. Emile Montégut has fallen into the error of supposing them to be of the essence of the author's character. The perfect sanity of Hawthorne's intellect is, as I said, very striking. His creative and penetrative imagination is no less noteworthy than his shrewd practical wisdom. Genius in his case, as with Shakspeare, was a blossom, and not as with Alfred de Musset or Heinrich Heine, a disease. The solidity of his muscles balanced the sensibility of his nerves.* While he was weaving the

* Taine's *History of English Literature*, i, 306.

fine fancies of *The Scarlet Letter* in the lurid light of his own creation, he was as efficient an officer in the custom-house of Salem as any, the most innocent of imaginative gifts. In discharging his consular duties at Liverpool, he proved himself no less efficient. How cool and statesmanlike views he could take of business will be seen from a perusal of the despatch to Lewis Cass, his official superior, defending himself against what he thought to be insinuations against his character, in the public papers. What deference he commanded as to his worldly wisdom and prudence is evident from the case of the Cilley duel. But here instead of dwelling at random on the several points of the writer's character, I proceed to make a brief analysis of his mental characteristics.

There is not in Hawthorne the exulting, bounding gush of emotions, the hearty glow of feelings which betoken the full-blooded temperament. His nervous system seems to have worked at a low pressure. His fondness for seclusion and his tendency to leave the crowded thoroughfares of life and betake himself to its quiet bye-ways are evidences of the fact. The thin veneer of his melancholy, his fastidious nature which found so much to complain of in England go to prove the same fact. The deficiency of general energy in Hawthorne is otherwise proved too by the paucity of his published works, noways commensurate with the greatness of his fame. He lacked the restless, spontaneous overflow, the energetic activity of writers like Miss Braddon or Mr. G. P. R. James. But creative activity does not guarantee the worth of the thing created. The two are generally in an inverse ratio. In rare cases, as with Scott, Dickens, and Thackeray, excellence of workmanship goes hand in hand with creative activity. In an estimate of the total intellectual power, this energetic productivity is a factor not to be ignored. Hawthorne was as deficient in this respect as Addison.

In the second place, Hawthorne had eminently the quality of reverence, the want of which is so often decried as the great defect of the present generation. His writings reveal his sense of the awful mysteries of human conscience, love, sin, and crime; a quality which is the polar opposite of the pert dogmatism which would measure with its inch rule the depths of the universe. It enabled him to enjoy, to apprehend things which are above the apprehension of other people, gave him the free entrée to all 'the secret crypts of emotion'. The next prominent feature is the wide, varied sympathy of the man. It was this which made him so agreeable

to children, enter so thoroughly into their enjoyments, as to enable him to depict so exquisitely the company of little people in his introduction to *The Wonder-Book*. It was this which made him as agreeable a companion to the weather-beaten 'salts' in the Liverpool harbour, as to Mr. Browning in Italy. "If a man was pinnacled high in the intense inane, and could not extricate himself from that position, then Hawthorne would gravely descant to him upon his intense inanities; or if a poor creature were unable to comprehend anything higher than gin and politics, then would gin and politics constitute the gist of Hawthorne's arguments to him." He was in short what he wished to be: "a spiritualized Paul Pry hovering insensible round man and woman, witnessing their deeds, searching into their hearts, borrowing brightness from their felicity and shade from their sorrow." As might be expected in one so strongly, though not demonstratively sympathetic, the tender sentiments of sexual and parental love and the patriotic sentiment were all strongly developed. The fine art emotions, except in so far as they are embodied in literature, he had not cultivated. His natural and developed susceptibilities in this direction were inferior to those of his wife. Emile Montégut mentions Hawthorne's attempt to deal with the glories of the Italian art as being typified in the attempt of Donatello to call with his peculiar whistle the animals after the forfeiture of his innocent animal nature.

The intellectual features of Hawthorne are delicacy of observation with regard to the objects of the outer world and close conversancy with "all the ideal tribes of the sentient mind," as evidenced by his Note-Books and Romances. His tendency to allegorizing which has received the strictures of Edgar Allan Poe shows that he possessed largely the power of tracing similarities amidst divergences, which more than anything else characterises genius. This trait distinguished the two Puritan geniuses Spenser and Bunyan—the favorite authors of Hawthorne's youth.

K. B. RAMANATHEN.

LITERARY NOTICES.

The Epistle to the Hebrews: The Greek Text with Notes and Essays. By Brooke Foss Westcott, D.D., D.C.L. London: Macmillan and Co.

SOME time ago in a critical estimate of the late Bishop Lightfoot's work Professor Sanday spoke of what he ventured to call a 'Cambridge School' of Theology. Among other features of it which he described he noted as the most characteristic "that it starts from a basis of first-rate classical scholarship." In this, he remarked, it differs from the Oxford as well as from the contemporary German School. When Bishop Lightfoot passed away and we lost the brightest ornament of that Cambridge School the eyes of all turned to Dr. Westcott as being in every respect best fitted to fill the place he had adorned. Dr. Westcott was then a Canon of Westminster, and Regius Professor of Divinity at Cambridge, and of all the friends of the late Bishop perhaps none had more of his affection and regard. We do not claim for him—and he himself would be the last to claim it—equality with his great predecessor either in the actual volume of learning he possesses or in the calm sobriety of judgment and the unerring lucidity of expression in which Bishop Lightfoot surpassed all his contemporaries. Yet, while we do not claim for Dr. Westcott that weight as a scholar and a theologian which in virtue of his rare combination of the highest qualities of scholarship belonged to Dr. Lightfoot, there is perhaps no one in the English Church to-day who represents so fully as he does what was most characteristic of his great predecessor. Dr. Westcott is first of all an exact scholar. Yet we never feel that his scholarship has mastered him. On the contrary he is himself always the master of it and moves easily among the intricacies of various readings and disputed texts. There is one feature of his work, and it is a noteworthy one, which it has in common with that of Dr. Lightfoot. It has been uniform in its underlying principle. For close on forty years he has continued to give forth the results of his labours in New Testament criticism and exegesis, yet ever since the appearance of his first work in 1851 he has not required to change the fundamental principle on which that work was constructed and of which the great bulk of his subsequent work has been only an expansion. These years have not been years of stagnation. On the contrary they have been a period in which the greatest activity has been manifested in the particular field in which he has worked. Yet the advancement they have witnessed has not brought any new discovery sufficient to draw him away from those principles which he clearly saw to be sound forty years ago when he embodied them in his Norrisian Essay.

We are not led into these general remarks because of any lack of

subject of discourse or criticism in the book before us, but because we have in this latest of Dr. Westcott's works an extended example of the application to definite problems of those principles of criticism and interpretation which it has been the work of his life to expound.

The peculiarly difficult questions of 'introduction' are dealt with fully and with the author's customary caution. His treatment of questions concerning the 'sources' of the Epistle is exhaustive, and the general conclusion he arrives at is "that the text of the Epistle is on the whole well preserved." Under the head of 'Title' he notes the writer's own description of his work as *λόγος παρακλήσεως*—'word of exhortation'. He holds it to be established beyond doubt that "the Greek Text is original and not a translation from any form of Aramaic." The discussion of the destination of the Epistle is most suggestive of thought, as well as the chapter on characteristics of the Epistle. As to authorship Dr. Westcott is (wisely) unable to give a 'definite' judgment. He says:—"The Epistle cannot be the work of St. Paul and still less the work of Clement. It may have been written by St. Luke. It may have been written by Barnabas if the *Epistle of Barnabas* is apocryphal. The scanty evidence which is accessible supports no more definite judgment." He is inclined to suppose its destination to have been "a society of Hebrews in Jerusalem or in the neighbourhood of Jerusalem," and he places the date of it "in the critical interval between A.D. 64, the Government of Gessius Florus, and 67, the commencement of the Jewish War." We draw attention to chapters X. and XII. of the Introduction, dealing respectively with the characteristics of the Epistle and the contrast between it and the Epistle of Barnabas as being specially deserving of study.

The main body of the work is, of course, the exegesis of the Epistle itself; and here is ample enough field for the wide learning, the critical skill, and the fine literary and poetic sense of the author. The matter is kept well in hand throughout. The whole Epistle is mapped out into five main sections under the general theme as it is stated in Cap. I., 1—4. Then each section is further broken up into smaller sections. These again are more closely analysed, but the whole is accomplished with such skill and is in so close subordination to the main lines of thought that the feeling of over-analysis is scarcely perceptible.

On the test passages to which we have turned we have invariably found the commentary masterly and vigorous. It would be impossible to do justice to the merits of the exegesis by such quotation as we could give here, and still less to do justice to the invaluable 'additional notes' which are full of rich suggestion. These cover a wide range of subjects,—the teaching upon sin in the Epistle; man's destiny and position; the Priesthood of Christ; the origin and constitution of man; the pre-Christian idea of sacrifice; and other subjects of permanent interest. There

is likewise a concluding essay of great insight 'On the Use of the Old Testament in the Epistle'.

There are two of the additional notes to which perhaps the majority of students will naturally turn, *viz.*, those on pre-Christian Priesthood and pre-Christian Sacrifice. In the latter of these it is interesting to observe what appears to be a view of the origin of sacrifice akin to that so skillfully developed by Professor Robertson Smith in his recent book reviewed a few months ago in these columns.

The work is worthy of the author, and his readers scarcely need the assurance which he gives them in the preface of the "intense human interest" the study of the Epistle has been to him during the years he has worked at it. This feeling, as he himself seems to hope it would, shows itself in every page.

Christ and His Times. By Edward White, Archbishop. London: Macmillan and Co., 1889.

THE title given by the Archbishop of Canterbury to this volume of visitation addresses might perhaps be misunderstood. Dr. Benson says, "if Christ is with us all the days, the present day is His . . . and we are His contemporaries": and he gives to these addresses in which he points out the duty of the Church in regard to the great social problem of the day the title, *Christ and His Times*. The Archbishop chooses for his four chief themes Poverty, Temperance, Purity, and Lay Work. In his discussion of the subject of suffering populations Dr. Benson is naturally drawn to review some of the 'unwise solutions' of the poverty problem. In commenting on the anti-religious aspect of many of these schemes he remarks that "atheism only comes to hand as a weapon, since the wish to exasperate the masses leads leaders ignorant of the true spirit of Christianity to think that a religious patience here, and the hope of glory hereafter, must make men acquiesce in injustice, and a low standard of daily existence. We shall hear little of atheism when they know what Christianity does teach."

From the words of Christ who first described His system as 'good news brought to the poor', the writer demonstrates that this great social problem is the unique field of the Church's labours. Society is the test of the Church. In treating of purity it is encouraging to observe that the Archbishop, speaking from his experience as a former head master of a great public school, champions the schools in this matter. He also declares that there is no large hope in the confessional, which he regards as a proved failure. In deprecating publicity on such a topic, the Archbishop reminds us that though it has been said that sowers must be cleared, they are not shot into market places. There are people in India who might profit by this word. Attention is called to the working of

the Church of England Purity Society, of which still infant Society we are glad to observe that there are now fifteen branches in the Canterbury Diocese.

Throughout this volume we find numerous specimens of those neat and quaint phrases that adorn Archbishop Benson's speech. Its very title is a suggestive and sustaining phrase. The beautiful insistence on the *Vox Petri* throughout this charge shows how thoroughly the Primate has mastered the practical message of St. Peter's first epistle, and an added note on the mystery of pain in this connection is especially valuable. In every page of the book we feel that we are in communion with a devout scholar and a wise ruler, a very king of men. The Primate of all England must needs be such, and his public utterances must be worthy of him and his high office.

An address delivered at Cardiff on the oneness of the Church in England and Wales in history and work is added to the visitation charge. There are also several appendices, of which not the least interesting to those in a far country, is that which gives the visitation return statistics; showing as it does at a glance, how manifold are the agencies and activities of a well organised diocese.

The volume is prefaced by a very gracefully worded Latin ascription *Præsentî Christo*.

A Student's History of England from the Earliest Times to 1885.
By Samuel Rawson Gardiner, Fellow of All Souls' College, Oxford,
&c. Vol. I: B.C. 55—A.D. 1509. London: Longmans, Green,
and Co., 1890.

It certainly will not be the fault of enterprising publishers and distinguished scholars if the men and women of the next generation do not possess more learning than their fathers. However much 'the praiser of the time gone by' may shake his head over the defects of modern systems of education, and however he may sneer at school boards and University extension lectures, he must confess, unless he becomes consciously untruthful, that the books which are provided now-a-days for the use of students and school children are a vast improvement upon those from which he himself was taught. Not only is their form attractive but frequently they are written by men distinguished in science and literature, whose learning and labours are thus put at the service of girls and boys. All learned men however unfortunately do not possess the art of writing a good text-book, and perhaps nothing is more difficult to produce than a really good history which is at once clear, interesting, and accurate without being at the same time overburdened with details. The ordinary text-book is too frequently simply a mass of facts, many of no great importance, with an occasional anecdote of more or less legendary

origin thrown in to impart interest to the volume. The wood cannot be seen for the trees, and all due sense of proportion is lost. Or if the author aims higher and attempts to show how some great principles have been at work in the history of the country with which he is dealing, he sometimes leaves facts too much on one side and adopts the allusive style so popular with some writers, assuming a knowledge on the part of his readers which they generally do not possess.

The case is very different with the book before us—the first volume of Professor Gardiner's *Student's History of England*. Professor Gardiner has already shown that the great learning and ability which have made him the historian of the seventeenth century have not unfitted him for the task of instructing such as are of weaker capacity. About four years ago there appeared from his pen *An Outline of English History* which was all that such a book ought to be. It was natural therefore for those who knew that Professor Gardiner was engaged in the preparation of a more advanced work to expect that he would produce something much above the average, and now that this, the first volume of his student's history has appeared, it is seen that they were right in their expectation.

"The present work," the author tells us in his preface "is intended for such students as have already an elementary knowledge of the main facts of English history." "It aims at meeting their needs by the use of plain language; on the one hand, and by the avoidance, on the other hand, of that multiplicity of details which is apt to overburden the memory," and Professor Gardiner is to be congratulated upon the success with which he has accomplished his purpose. It is impossible in a notice like this to do more than simply indicate one or two of the characteristics of this history which specially deserve praise. Thoroughly to appreciate its excellence one must read it alongside of some one of the works whose place it will probably take. It is marked first of all by that thoroughness which characterises all that Professor Gardiner does. One feels in reading it that it is the work of one who has personal knowledge and not of a mere compiler who may or may not have verified his references. Professor Gardiner begins at the beginning and takes nothing for granted, and yet there is no unnecessary expenditure of words. He confesses too the limits of his knowledge. He does not hesitate to mention that information is scanty, or that a subject is still under discussion, or that different opinions are held about some matter, and thus the student is saved from the bewildering effect of finding that what he had learned from his text-book to regard as facts are by many held not to be so. Although there is no unnecessary multiplicity of details the interest is well kept up; even what would have been in former days called Anglo-Saxon history becomes interesting when narrated by Professor Gardiner.

This volume is divided into four parts:—England before the Norman Conquest; The Norman and Angevin Kings; The Growth of the

Parliamentary Constitution, 1199-1399; and Lancaster, York, and Tudor, 1399-1509, and the history is brought down to the death of Henry VII. Each part is of course divided into chapters, which are in their turn sub-divided into sections. These sections are numbered, and are provided with head-lines in black type so that the reader can at a glance see with what subject they deal.

As may be gathered from the name of the third part much attention is given to the history of the growth of the constitution, and so clear is Professor Gardiner's style that probably many will learn more from this student's history than from much more pretentious works. For example, any one who reads the account of the Feudal Army given in the section 'How William kept down the English', will probably gain from one page of this history a clearer and truer idea of what the feudal system was than if he were to read long articles on the subject. The reason of this is partly that when a technical word is used its meaning is given, but it is mainly due to the fact that Professor Gardiner understands just what it is one needs to know and can put it clearly and concisely.

Social matters are treated with considerable fulness, and literature is by no means neglected, and the influence upon them of the political movements in the country is pointed out. So many pictures are given to illustrate the social life of the people that one who cannot form some idea of the manners and customs of the inhabitants of England during the centuries treated of must indeed be unimaginative. They are drawn for the most part from sources contemporaneous with the events they are meant to illustrate. How diversified they are in nature may be gathered from the fact that the first represents a flint scraper that belonged to some paleolithic inhabitant of Suffolk, while the last is a picture of the interior of King's College Chapel, Cambridge.

At the end of each part there is given a list of books recommended for the further study of the period with which it deals. There is a good index and very full genealogical tables abound. There are no maps in this volume, but we understand that this want is to be supplied by the issue of an atlas specially prepared for this history. We can only add that we hope that it and the other volumes of the history will appear speedily.

Hydrostatics for Beginners. By F. W. Sanderson, M.A. London: Macmillan and Co., 1889.

THERE is hardly a teacher of physical science, we should think, who has not felt the want of a satisfactory text-book of an elementary nature on the subject of hydrostatics. In certain respects Besant's elementary treatise is about as unsatisfactory as any treatise could be, and although

there are several other books on the subject they are all too sketchy and incomplete. One feels interested, therefore, when a new work on the subject appears, to find out whether it is an improvement on its predecessors. In certain respects the work before us undoubtedly is an improvement on previous works, but we cannot admit that it is on the whole satisfactory. The best test of the capability of a writer on the subject of hydrostatics is to be found in his method of dealing with units, and the measurement of the various physical quantities relating to the subject. On this important and perhaps somewhat difficult part of hydrostatics Besant breaks down completely. What he says on units is in fact much more calculated to bewilder than to instruct. Mr. Sanderson does not take up the general problem of the change of units and in so far his work cannot be compared with that of Besant, but his method of dealing with the measurement of physical quantities is far from satisfactory. He does not lay sufficient stress upon the importance of distinguishing between quantity and number, and he hampers himself very much by the use of practical, arbitrarily defined units where derived units would serve his purpose equally well. In theoretical investigations a general derived system of units should be used, and by means of concrete examples the student should be made familiar with the units generally employed in practice. We deprecate the use of such units of weight as the weight of a cubic foot or of a cubic centimetre of water. They are neither of them practical units, and further nothing is gained by using them. We regret that the author considers it necessary to 'prove' the absurd equation $W = S V$, even though he cautions the reader to understand it carefully. When will writers on physics begin to show some consistent regard for the dimensions of physical quantities? For one thing why will they not take the trouble to denote the weight of unit volume of the standard substance or of any fluid under consideration by some such symbol as ' w ', and introduce that into their equations instead of asking students to be careful to supply it? We should then have some reason to hope that candidates for University degrees would give up the practice of writing equations symbolising relations of equality between such incongruous quantities, for instance, as weight and volume. We are glad to find that Mr. Sanderson has made a consistent and successful attempt to distinguish between 'mass' and 'weight'. On the other hand his attempt to restrict 'pressure' to mean 'force per unit area' has been neither consistent nor successful. A good many of his definitions are, like most of the so-called definitions of physical quantities, no definitions at all.

Mr. Sanderson believes that work in the laboratory should be carried on concurrently with class work, and he has therefore given great prominence to the experimental side of the subject. Many of the illustrative examples are based on the results of actual experiments. We are

somewhat doubtful of the wisdom of introducing such examples in a text-book. For instance the experiments introduced in verification of the principle of Archimedes all give results, as might be expected, somewhat different from the results looked for, and we do not think a beginner would be altogether inexcusable if in view of the results actually arrived at he should maintain that after all the principle is not true. Besides, is not the occurrence of such examples in a text-book likely to make students too easily satisfied with their own results when they come to make the experiments for themselves?

The illustrations are hardly so good as they might be. There is an evident want of proportion, for instance, between the various parts of the figure on page 48.

Life in an Indian Village. By T. Ramakrishna, B.A. With an Introduction by the Right Honourable Sir M. E. Grant Duff, G.C.S.I. London: T. Fisher Unwin, 1891.

Life in an Indian Village, our readers will remember, was the title under which Mr. T. Ramakrishna contributed to the pages of this magazine a series of interesting sketches of Hindu life and Hindu customs as they are still to be seen in almost primitive purity in many a village of Southern India. We are glad to welcome these sketches in a collected form, and we are sure they will prove acceptable to a large number of readers. For the educated young men of this country they should have a very special interest, and it is to be hoped that the example of Mr. Ramakrishna may induce others to take part in the work of preparing a record of a state of society that is, slowly perhaps, but surely passing away.

The get-up of the book is excellent, at least so far as paper, printing, and binding are concerned. Several references to contemporary events have been allowed to stand in the text in their original form, when a slight change of expression would have removed the sense of awkwardness one feels in reading them now; and a certain obscurity of allusion is occasionally caused by the fact that the magazine in which the sketches originally appeared is not named in the introduction.

We are in receipt of the *Madras Educational Calendar and Directory for 1890-91*. The additions made in this, the second edition of this most useful compilation are very numerous, and considerably enhance the value of the *Directory*. In noticing the first edition we pointed out the desirability of providing a general index in addition to the table of contents, which was called an index. In the new edition we are glad to find an index of names, which though not faultlessly compiled, will do much to facilitate reference. Is it too much to hope that the next edition will contain a complete index? The printing and the paper do not seem to be altogether so satisfactory as they were in the first edition.

NOTES AND EXTRACTS.

THE last number of the *Indian Church Quarterly Review* contains an interesting article by Mr. E. H. Man on 'The Nicobar Islands and their Inhabitants'. During the last twenty years Mr. Man has resided at the Nicobars for varying periods aggregating six and a half years, and having acquired a certain proficiency in the various dialects spoken in the islands he has been able, in the intervals of official duty, to make himself to some extent familiar with the habits and modes of thought prevailing among the scattered communities inhabiting the islands.

The Nicobar group of islands, which comprises twelve inhabited and seven uninhabited islands and islets, lies midway between Little Andaman and Acheen, and forms, with the Coco and Preparis Islands, part of the volcanic chain which may be said to connect the province of Burma with Sumatra. Although known to geographers and navigators in very early times the Nicobars, like the Andamans, were rarely visited owing to the prevalence of a fixed idea that the inhabitants were cannibals. This, coupled with the prevalence of malaria, is sufficient to explain the long neglect of traders and others in attempting the colonisation of the group, in spite of the fact that the beauty of the scenery surpasses even that of the Andamans while the richness of the soil and the valuable timber and cane forests promise large profits to energetic and enterprising colonists. Various attempts have been made to convert the natives to Christianity, but so far without any practical result. From the abandonment of the last mission in 1837 till 1869 the islands were in the possession of Denmark; in the latter year they were formally ceded to the British Crown for the purpose of establishing a Government settlement with a view to the protection of trading and other vessels, and for the suppression of piracy, for which the Nicobarese had earned an evil notoriety. The past twenty years of British rule have been fruitful of many good results beyond those primarily anticipated in the annexation. A considerable impetus has been given to the local export trade in coconuts, and while the natives, especially of the northern islands, have proved themselves capable not only of acquiring but also of surviving a higher degree of civilisation than that which they have as yet attained, they have not been prejudicially affected physically or morally by the European occupancy. They have in Mr. Man's opinion shown themselves worthy to be ranked almost on terms of equality with their kinsmen of the Malay Peninsula.

In the Nicobar Islands, as in the Andamans, there are two distinct races of people. The Shom Pen, who live in the interior, appear to be descendants of a pure race—with certain Mongolian affinities—isolated from a remote period from contact with other peoples, while their fellow countrymen on the coast exhibit all the characteristics of a mongrel

Malay stock. Mr. Man thinks that in these islands, as elsewhere, the aboriginal inhabitants have been driven into the mountain fastnesses by aliens more powerful than themselves. The Shom Pen, he further points out, have no affinities with the Negritos of the Andamans, so that the belief, which used to be current, that they would supply the seemingly necessary missing link between the Semangs of the Malay Peninsula and the Negritos of the Andamans has proved a delusion. These inland inhabitants of the Nicobars, are straight haired and fairer in complexion even than Malays, and they differ from the Negritos in language, modes of living, and social customs. And whereas the Andamanese must be classed among the most degraded and barbarous of known races, the Nicobarese, especially of the northern islands, exhibit an intelligence which proves them to be possessed of superior abilities. This fact can be borne out by a reference to their somewhat complicated system of numerical notation whereby quantities numbering even hundreds of thousands can be expressed.

Among the coast communities of the various islands there is a strong general resemblance, but close observation reveals points of dissimilarity between members of the different groups. Mr. Man has frequently tested the accuracy of his observations on this point by correctly naming the respective localities to which individual members of a mixed gathering of Nicobarese belonged. The communities of the central and southern islands practise the cranial deformation of flattening the occiput and the forehead, while the northern communities do not.

Of the affinity of the Nicobarese to the Indo-Chinese family Mr. Man says there exists no doubt at the present day. He summarises the chief physical characteristics of the islanders in the following words:—

"The shape of the head is brachycephalic, the forehead is well formed, the eyes are more or less obliquely cut, the nose is generally somewhat flat, the cheek-bones are prominent, and the features, though somewhat flat, are less markedly so than is frequently seen among Malay races; the complexion is of a yellowish or reddish-brown tinge, and the hair, which is for the most part quite straight, is of a rusty brown hue, though in its ordinary well oiled condition it appears of a glossy black."

Mr. Man admits that the Nicobarese form is wanting in grace of outline and harmony of proportion, but he is unwilling to endorse the special strictures passed on the extreme ugliness of the females of this race. In fact he maintains that the children and the young women are often nice-looking, though, owing to the practice of chewing betel-nut, their appearance soon deteriorates and often in advanced life becomes revolting. As compared with the natives of India the adult Nicobarese show superior development in the limbs. This is explained by the constant exercise of the muscles of the thigh and the calf in climbing coconut trees. The men, and even in some islands the women, display

extraordinary agility in climbing. In spite of this, however, their joints appear to be extraordinarily stiff.

The inland tribe of Shom Pen, who have apparently for several generations been confined to Great Nicobar, average an inch less in height than the coast tribes and are less robust in physique. The coast people regard themselves as much superior to their inland compatriots and are incredulous that any similarity can be supposed to exist between them. Until recently a constant feud was maintained between the two sections of the inhabitants, but in recent years there has been a gradually extending intercourse between them, and one result of this intercourse is already observable in the improved construction of the Shom Pen huts. Both sections erect their habitations and even out-houses and temporary shelters on poles, raising the floors five or eight feet off the ground. In the northern group of islands the villages are kept clean and are constantly swept, which is by no means the case in the central and southern islands. The inhabitants of the latter islands explain the fact that the ground round their villages is often littered with filth and debris by asserting that they are not numerous enough to spare time or hands from the necessary duties of life to attend to matters of such very secondary importance as cleanliness. This unimportant matter has probably a good deal to do, as Mr. Man suggests, with the fact that the population in these islands is decreasing. A gradual change in the habits and prosperity of the several communities is observed as one passes from the poverty-stricken hamlets belonging to the slothful and apathetic inhabitants of the south to Car Nicobar, which contains more than half the population of the islands, and whose crowded villages are peopled with a comparatively energetic and industrious race.

All doubt as to the racial affinity of the Nicobarese is dispelled, says Mr. Man, by a comparison of their ethnic characteristics and customs as well as their traditions and beliefs with those of the inhabitants of Hindustan on the one hand and of Malayo-Burma on the other. Among the many links connecting the natives of Car Nicobar with the Burmese is the identity of their systems in regard to the computation of the lunar calendar. And while the Burmese have four 'worship' days every month the Car Nicobarese have in each month three days of rest which are fixed on three of the four 'worship' days of the Burmese. In this they are singular among their countrymen.

A student of Nicobarese dialects has many difficulties to overcome, for not only does the language possess an extensive range of sounds, but the difficulties inseparable from the unavoidable limitations of an unwritten language are enhanced by a superstitious custom which while introducing new words frequently limits their use to the area of a single community. This custom is based on a firm belief in an after-existence and requires that for fear of summoning or displeasing the *manes* of persons deceased

their names shall be tabooed for a more or less lengthened period. The Nicobar dialects are included in the Tibeto-Anam family and are in the agglutinative stage of development. In some respects they differ entirely from Burmese and other Indo-Chinese languages, but in structure they present certain points of resemblance to Malay, Peguan, and Burmese, from which circumstance as well as from the affinity of the inhabitants to those races the natives more readily acquire a knowledge of Malay and Burmese than of any other language. It is a common remark of visitors, however, that the Nicobarese exhibit a decided facility for acquiring a colloquial knowledge of the languages spoken by those aliens with whom they are most frequently brought into contact. This remark would appear to be specially applicable in the case of the natives of Car Nicobar.

As we have already noted, the Christian missionaries who have laboured in the Nicobars have failed to make any real impression on the race. The only trace of their labours would appear to be the adoption of the word *Deuse* to denote the Creator, regarding whose attributes and existence the people have very confused ideas. The absence of almost all traces of European habits and manners is due, in Mr. Man's opinion, to the remarkable conservatism and superstitions regard for all traditional usages which characterise the Nicobarese in every relation of life. In one single direction the islanders have broken with tradition: they have a great mania for the possession of articles of European attire, barring only boots, hosiery, and gloves. Mr. Man points out a peculiarity in the ordinary Nicobarese male attire which makes it easy to understand how Koeping, viewing the native population from a distance, should have come to the conclusion that the islands were inhabited by a race of beings with tails.

No temples are erected by the islanders, nor do they offer prayers to the Creator, though they credit Him with supreme power and call Him the Author of thunder, lightning, wind, and rain. Like the Andamanese they hold the threefold constitution of man, but it is impossible, says Mr. Man, to speak very positively on the subject or to state how far their expectation of the life to come influences their conduct in the present. They believe the world to be full of invisible spiritual beings who are broadly classed as good and bad. The powers of evil have to be constantly conciliated and propitiated by certain charms and offerings, which it is the special function of a certain class of *Shamans* or medicine-men to indicate. When a death takes place the demonstrations of grief on the part of the friends and relatives of the deceased amount to frenzied extravagance, and many curious customs are preserved at the funeral and for some time after it. The memory of the dead is kept alive by frequent feasts celebrated during the mourning period, which extends sometimes over two, three, or more years.

Some time ago the Indian Observatories Committee passed a very

strong resolution complaining of the slowness with which the results of the Madras Observatory were being published and of the ignorance in which it was kept regarding the staff and the work of the Observatory. Government has now laid on the Editors' table a copy of Mr. Pogson's reply and of the letter from the Chief Secretary to Government which has been sent along with it. Mr. Pogson's reply is a complete and satisfactory defence of his own position, and shows that whatever blame may be due it should fall not on him but on those who made it impossible for him to publish his results previous to 1884. The obstacles placed in his way in the earlier years of his work in Madras are not dealt with, and it is not necessary now to recount them, but we may say that they mainly consisted in the refusal by Government to sanction the distribution of the publications to observatories and astronomers in the way that every other observatory of any importance distributes its publications. Who was responsible for this it is impossible now to say, but it was not till Sir M. E. Grant Duff took the matter up that the obstacles were finally removed, and since then publication has been going on as rapidly as could be expected under the existing conditions of the Observatory staff. Two volumes were issued in 1884, one in 1887, another in 1888, and another about two months ago. The last three volumes between them contain 17,973 complete star positions; and the preparation of these observations for publication involves an immense amount of work. The reductions, indeed, were for the most part made long ago, and when publication began it was expected that it would be possible to carry it on more rapidly than has actually been done. This is easily accounted for. When the calculations made by the native assistants were subjected to the close scrutiny involved in the final preparation of the results for the press it was found that they were full of inaccuracies, and it is hardly too much to say that Mr. Pogson has had personally to check almost every figure. This might have been overcome by setting two assistants to work independently to check each other as is usually done in other observatories, but the available staff was not sufficient for this. In spite of all these drawbacks Mr. Pogson is able to show that many observatories which have not the same excuse have been quite as far behind-hand in their publications. The last published Madras volume brings the star observations up to 1870 while the last published volume of the Cambridge Observatory brings the work up to 1869. The Royal Observatory, Cape of Good Hope, during the period 1833 to 1870, published only one volume of partially reduced observations made in 1834.

The committee also expressed a strong opinion that the results of the "observations of the moon and principal planets should be published as soon as possible, omitting, at least for the present, the minor planets and comets." In reply to this Mr. Pogson points out that as the moon and

old planets are observed with great care elsewhere he has not devoted more time to them than was necessary for special purposes, and that "the minor planet and comet observations are far more urgently and more frequently called for, and their previous publications far more desirable." Since Mr. Pogson is himself the discoverer of a number of minor planets, this part of the resolution seems to be a deliberate attempt to ignore his work, and to suggest that the present Astronomer Royal is the author of the resolution. The value of this work is fully recognised by such an authority as Prof. Pickering, to whose offer of a grant towards the expense of its publication we referred in our September number. As regards this question of the order of publication the Madras Government wisely declares that the man who has made the observations is best able to judge which are the most important. The complaint made by the committee as to the meagreness of the reports sent to them is another example of the habit of putting the saddle on the wrong horse. The reports hitherto sent home have been the regular annual administration reports, which are purposely made brief and non-technical; and no other report has ever been asked for. Now that they have declared their wish for a more detailed report, Mr. Pogson has supplied the committee with one that should meet the requirements of the most exacting member. The details given of the observatory staff should convince them that it is not fair to compare it with the staff of most European observatories. There are only six native observatory assistants on salaries ranging from Rs. 100 to Rs. 21 per month, and these have to perform all the current work connected with time observations, time signals, and meteorological observations and reductions so that they have but little time left for anything else. In spite of all this Mr. Pogson is able to show that the reduction of the observations is well up to date and that the delay in publication is due solely to the causes to which we have already referred.

In conclusion Mr. Pogson suggests that, in case he may be compelled through ill-health or any other cause to retire before publication is completed, he should be allowed to finish the work in England. This the Government expresses itself willing to agree to, and requests that the proposal may be formally sanctioned. For once, in short, Government has taken the side of the Astronomer, and one can only wish that the good feeling which now exists had been shown long ago. It is a curious thing how often officialism and science come into conflict. The late Professor Hill, for instance, though he had a world-wide reputation and was personally much liked by all who knew him, suffered much at the hands of the Government of the N. W. P. At Hongkong Dr. Doberck and the Government are in a state of armed neutrality, and the Government has gone so far as to refuse to print any more of his astronomical

results. In Mauritius and in Australia there have been similar troubles. It cannot be supposed that all the gentlemen involved in these troubles were people with whom it was impossible to work, and we suppose the real source of the mischief is the inability of many officials to understand what possible good can come from such work.

At the distribution of the awards of the Liverpool School of Science, Lord Derby delivered an interesting address on some aspects of science. Among other things he directed the attention of his audience to certain important truths which are apt to be overlooked by many who claim to be regarded as scientists. Our age, he said, will be remembered as pre-eminently the age of science. Our successors may excel us as writers, as politicians, as soldiers; they may even surpass the industrial energies of the present time: but it is not likely—scarcely possible Lord Derby thinks—that in the region of science the twentieth century shall witness advances greater than, or as great as, those of the nineteenth. The general experience of the world has been that brilliant but brief epochs of advance have been followed by long intervals of stagnation, and sometimes even of retrogression. Retrogression is in Lord Derby's opinion not likely, but stagnation is quite possible.

The speaker then went on to point out a fallacy which to his mind underlies the use of the very commonly employed phrase, 'popularising of science'. To popularise science, he said, is simply impossible. Anybody can cram up, with the help of an average memory and of easily acquired handbooks, a summary of what has been done in astronomy, in chemistry, or other sciences, but he who accomplishes that result will be very little nearer to any real gain which science can bring to him. It is only labour and perseverance, added to natural capacity, that can give a scientific mind. Some tincture of scientific knowledge Lord Derby holds to be desirable for every educated person. The result may not be great but the process is valuable. An entire absence of the scientific spirit is no doubt compatible with brilliant talent and high distinction; yet though we do not find fault with a novelist, a poet, or a writer of light literature because he shows a deficiency of that kind, we cannot but note the deficiency all the same. As to what is meant by a scientific spirit Lord Derby had to confess that it is more easily described in vague and general terms than precisely defined. In his opinion it means, in the first place, a habit of accuracy and exactness in matters of fact. In the next place it means that temper of mind which seeks for conclusions, but does not jump at them—which is equally opposed to the stupid incredulity of ignorance, refusing to accept any idea which is not familiar; to the reverential credulity which accepts as true any statement coming down from old or high authority; and to the careless indifferentism which, so long as a theory looks and sounds well,

and especially if it flatters some previously existing feeling of prejudice, does not care on what foundation of reality the theory rests. That the world is governed by laws which we did not make and cannot abolish—laws which will operate whether we recognise them or ignore them, and which it is our wisdom therefore to study that we may obey, and in obeying, utilise them—that, Lord Derby maintained, is the outcome of science, and if anybody thinks that a useless or an unimportant or unnecessary lesson he must differ from such a person. But science, rightly understood, will teach us something else: it will teach us to know what it is that we can hope to know and to understand; and to recognise how little that is, and how much lies and probably always will lie beyond the reach of our faculties. This last is a lesson which above all others our age of science needs to learn. The cause of Truth has no greater enemy than failure on the part of her professed devotees to recognise the bounds of their knowledge.

We are glad to welcome the first number of the new series of *Hitalahodini*, a Kanarese journal, which owing to a change of hands and from a desire to enhance its utility, has been suspended for some time. The object of the magazine is to supply the Kanarese public with the means of acquiring useful information on interesting subjects and to create a taste for healthy literature, and it has hitherto been greatly appreciated by its readers. The new editors in an introductory notice apologise for the late date at which this, the first number of the new series, has appeared. The delay was protracted beyond their expectations owing to the difficulty of procuring suitable woodcuts and other materials from England and of securing the services of competent contributors.

The number before us gives ample proof that the undertaking has fallen into good hands. The first contribution is a verse translation of twenty stanzas of the *Fairagya Sutaka* (ascetic section) of Bhartrihari's *Subhasheta* in Sanskrit, and is from the pen of Mr. Basappa Sastri, the author of the *Sakuntala Nataka* in Kanarese. It is written in his usual happy style. The other papers are, a dialogue on education, by Mr. H. V. Nanjandayya, an instalment of a translation of Sir W. Hunter's *Indian Empire* (a continuation of which is promised), a paper by Mr. C. Subba Rau on organic and inorganic bodies, and an account of Stanley's recent travels in Africa.

The get-up of the journal is very creditable and the style of the articles easy and idiomatic. Many persons will probably find the paper on organic and inorganic bodies rather hard reading; but we can assure them that this is not due to any fault of the writer. The paper contains a great deal of information—condensed apparently from the latest authorities—as to the nature of the distinction between animate and inanimate objects; the division usually made of organic objects into the

animal and the vegetable kingdoms, with the distinguishing characteristics of each kind; and the scientific inaccuracy of attempting to draw a definite line of division where no definite line of division exists. The subject is somewhat unfamiliar one, and the paper, containing as it does, many new and often foreign names, is not unlikely at first to repel many who attempt to master it. But no real knowledge of any kind can be gained without some persistent effort, and with a little careful study most readers should be able to master Mr. Subba Rau's article. It is perhaps well to point out in this connection that in a popular magazine scientific exactitude should be carefully veiled in popular images and attractive language.

We have no doubt that this journal supplies for Kanarese a want common to all the vernacular languages, and we sincerely wish it a long and prosperous career of usefulness.

At the opening meeting of the present session of the Royal Geographical Society, Mr. H. H. Johnston read a paper on his recent visit to the region lying between Lakes Nyassa and Tanganyika. He made some remarks on the difficulties attending the navigation of the Lower Zambesi, and called attention to the crying need there is for a good, accurate and detailed chart of the course of this part of the river. Regarding the Shiré and the country through which it flows Mr. Johnston said:—

"Continuing the ascent of the Shiré we skirt the strikingly picturesque range of the Pinda Mountains, all jagged peaks and sugar-loaves, on the east, and the Mutunda Mountains on the west, while in the far, far distance northwards there rise the vast dim outlines of higher and higher peaks, culminating in Mount Tshiperoni (or 'Clarendon', as it was named by Livingstone). The scenery on this stretch of the Shiré is really very fine. In the foreground there are the serpentine windings of the broad river through the great Morambala marsh, which is here and there dotted by little lakelets of clear blue water, but for the most part covered with wide stretches of tall reeds. These reeds bear large heads of creamy-white flower-tufts, almost as big as those of the pampas grass, and as the wind blows across the marsh it sways the reeds into wave-like undulations, where in the great white heads of blossom appear like fluctuating foam cresting the billows of shining green leaf-blades beneath. Rising above this white-speckled sea of glistening grass are the abrupt ranges of fantastically shaped hills and mountains, which girdle in the Shiré valley with great semicircles of blue mountain wall. Occasionally a glaucous-green *Borassus* fan-palm rises on a column-like stem from an island in the river or a dry patch in the marsh. These landscapes are drawn in large traits, and their harmonies are simple, and not complicated by the admixture of any human habitation or cultivation. It is not until one is within a relatively short distance of the Ruu that the banks of the Shiré begin to be inhabited again, and the marsh yields to thin forests and plantations of maize, tobacco, millet, and pumpkins.

A short distance above the Ruw one enters the Elephant Marsh, a district of great grassy flats, flooded occasionally when the Shiré overflows its banks, but ordinarily a dry level stretch of prairie dotted with pools of water.

At the close of the dry season, when the tall grass has been burnt down, and there is little or no cover for the game to hide in, it is really a remarkable spectacle, as seen from the deck of a steamer, to watch the great herds of big animals wandering over these savannahs in search of the young verdure springing up amid the charred stubble of the old grass. With an opera-glass you may distinguish water-buck, gnu, buffalo, eland, pallah, reed-buck, and zebra, and occasionally some dark blue-grey blobs, much larger than the other specks and forms which are in their vicinity, turn out to be elephants. Occasionally a lion has been known to come down to the river and stare at the steamer and on one or two occasions these beasts have actually been shot from the deck in passing. Both in the Elephant and Morambala Marshes, and in the Upper Shiré, the hippopotamuses are a real source of danger and inconvenience to any boats of ordinary size which are not propelled by steam. Hippopotamuses are particularly dangerous at night, but even during the day they will deliberately chase and endeavour to upset boats and canoes which enter their domain; and in the development of the Shiré navigation it is essential that the hippopotamuses should be mercilessly exterminated."

Of the country to the north of Lake Nyassa, Mr. Johnston remarked:—

"Here there are no fewer than nine perennial rivers, some of them of considerable volume, which descend from the lofty mountain ranges of Buntali, Wukakwe, and Ukinga, and enter the lake between Karonga and Parumbira Bay, the moisture which percolates from them through the soil giving the Konde plain an appearance of perpetual spring. The land at the north end of the lake is a veritable African Arcadia. You may walk for miles and miles through banana plantations; then you may emerge on wide-stretching fields of maize and millet and cassava. All the oozy water-meadows are planted with rice; but, above all, the great wealth of the country is in cattle, which, elsewhere by no means common in Nyassaland, thrive remarkably in the Konde district, and consequently milk and beef are cheap and abundant. The inhabitants of this happy land are a contented pleasant-dispositioned folk, who knew no trouble until the Arabs sought to subdue them a few years ago."

From a geographical point of view the most interesting part of Mr. Johnston's paper was his description of the remarkably desolate region lying around Lake Rukwa and to the south-east of Lake Tanganyika. He ascended the Wunga Mountains which rise from the fertile plateau to the height of some 6,000 feet, and he thus describes what he saw from the summit:—

"We looked down on what I thought at first was a very broad sheet of water, surrounded on three sides by high ranges of mountains. But by degrees, with the aid of a field-glass, I discovered that what appeared to be a pacious lake in reality consisted of a narrow contorted strip of water on the

one side, and between this and the water a wide extent of absolutely flat plain, so uniformly covered with blue-grey forest that from those heights above it was hard to distinguish it by its colouring from the real lake."

Mr. Johnston thus continued:—

"When I had taken a number of angles from our camp on the mountain crest, we began a most arduous descent from the heights into the plain below. As we descended, our impressions and forebodings became of a somewhat dismal character. Everything around us bore witness to the dearth of water. On the other side of the mountain range we had left a country in the full beauty of spring, intensely green with the gentle showers of the commencing rainy season, but here on the slope facing Rukwa, the farther we descended the more arid the country became. At the base of the mountains we crossed a three-mile stretch of level plateau, covered with the dismal grey growth of innumerable thorn-trees, so gnarled and contorted in shape, and provided with such cruelly ingenious hooks and barbs and stiletto-like thorns, that they might have been in the enchanted forest round some wizard's lair.

This plateau came to a sudden and abrupt termination, and from its edge we made a precipitous descent along a blood-red path into a blood-red ravine, the sides of which were fantastically planted and festooned with clumps of purple-green aloes, and those weird candelabra euphorbias with grey spectral stems, the segmented stalks of which looked like the tails of innumerable scorpions. Down through the dark gloomy depths of this cleft of the earth we floundered, slipped, and fell into the gorge of a dry river, cut deeply in a winding channel between precipitous red walls, the sides of which were scoured and polished and striated as if by glacial action. There were scattered stagnant pools of water in the red, red rocks and sand, and water oozed from places in the river bed when our porters dug below the surface. The trees clinging to the sides of the ravine were emerald green, with a metallic-tinted harsh verdure. Evidently this dried-up stream had once been an important river and a powerful torrent, and nothing is more remarkable in the vicinity of Rukwa than to observe the traces of a once abundant rain supply which, from some unexplained cause has—so the natives say—suddenly ceased during the last two or three years, as though the country had been literally blasted by some terrible curse."

Mr. Johnston crossed the dry bed of this river, and entered on another stretch of country sloping gently northwards. He travelled in a north-easterly direction through a scorching, glaring wilderness till he reached the bank of the Songwe river. Here he camped so that the men might be close to fresh water, but even the water of the Songwe appeared to be brackish. He had a desire to get to the edge of Lake Rukwa, but on account of the famine both of food and water he and his large party of men were obliged to hasten out of this dreadful wilderness. It is a remarkable fact that, while in the Nyassa-Tanganyika plateau there had been no lack of rain, in the basin of Lake Rukwa not a drop had fallen for three years.

COLLEGE NOTES.

THE Session will have almost ended before these Notes appear. When I write, the signs of its rapidly approaching termination have grown numerous. Thus, the College Societies,—some of them more some less formally,—have wound up their history for the year. That history, in all cases of which I have any knowledge, has been uneventful, but prosperous and successful on the whole.

It is already a week or two since the Debating Society, the Literary Society, and the Prayer Union, held their closing public meetings. It was intended that the work of the Prayer Union should be concluded by Mr. W. E. Hoare, of the Wesleyan Mission College. By an unexpected accident at the last moment, Mr. Hoare was unfortunately prevented from attending. The loss of his expected address was a disappointment; but, in spite of this, the final meeting was not, I think, either uninteresting or altogether unprofitable.

The Literary Society was so fortunate as to get Mr. A. E. Duchesne, Headmaster of Pachaiyappa's Commercial School, to deliver its valedictory address. In a beautifully composed and impressively delivered paper, Mr. Duchesne gave a series of advices fitted to be practically useful to those in the earlier stages of a college course—of whom this Society is mainly composed. I hope and expect that what he said will do good in many ways both to the members of the Society and to the many other students who were present. At this closing meeting Mr. F. Rowlandson was good enough to preside.

To the Debating Society, the valedictory address was delivered by Mr. T. P. Kothandaramayya, B.A., and B.L., who took a very active part in the work of the Society in former years and is still one of its honorary members. Mr. Kothandaramayya dwelt mainly on the need of 'making haste slowly' in all matters of reform and change. He sought particularly to guard those about to leave the Society and the College against the error, into which he said that he had fallen himself, of taking sides without sufficient consideration on the various questions which are at present beginning to agitate the community. This is undoubtedly a lesson which it would be well if young men learnt. One among the reasons why opinions are too often laxly held and inadequately followed up by action, is that they have been formed hastily, and have sprung rather from excited feeling than from well-considered thought. Mr. Kothandaramayya's address would perhaps have been more impressive if he had not fallen in some degree into the mistake of attempting to cover more ground than can be properly covered in a single speech. The Honorable Mr. H. W. Bliss, C. I. E., who presided on the occasion, closed the proceedings of the evening with an address which many of my readers may have already perused, and perused with more than

COLLEGE NOTES.

ordinary pleasure, in the columns of the daily papers. Of this Society a large proportion of the members are now almost in the act of passing from college life into the wider world without. In this point of view, the closing words of the report of the Society for the year are worthy of quotation. "In conclusion, the Society would bid farewell to those of her members who now leave her. Her parting wish is, as on former occasions, that they too by lives of uprightness, and zeal for public purity and truth, may reflect honour on the Society with which they have been connected; and that by honourable and useful careers they may be a stimulus and encouragement to those who will hereafter fill their places."

I suppose that the practical close of the Dramatic Society's labours for the year was their presentation of the larger part of the first three Acts of *Julius Caesar*. Their rendering of Shakespeare was given in the presence of a large, and I am glad to say, an orderly and appreciative audience. Even if I regarded myself as a well-qualified critic, this would scarcely be the place for appraising the success with which the task thus voluntarily undertaken by the Society was performed. But I think I may say that, though doubtless much room for improvement still remains, the representation this year was a distinct advance on any previous effort of the kind.

Of the other Societies, which—most commendably,—finish the work of the session without putting themselves publicly in evidence, I shall say nothing here except that at the last meeting of the Philosophical Association, which was presided over by Mr. Skinner and to which the professors received special invitations, though I for one was unfortunately prevented from attending, an essay of marked excellence on 'The Utility of Logic' was read by Mr. V. L. Narasimham, of the Junior B.A. class.

Thus as regards this very important, though perhaps not in the vulgar sense 'paying' branch of its labours, the College has brought the year 1890 to a conclusion. The Societies pass now into their vacation slumber, to waken from it, I trust, reinvigorated for all the good influence they will have it in their power to exert throughout the coming year.

A somewhat novel feature of the closing days of the session should be briefly noticed. Some years ago, an old student founded a prize, to be given to the most distinguished member of the fourth, or highest, college class. His example has been followed by others. This year there have been such prizes in the second, third, and fourth classes. They are all awarded by the votes of the class. The idea of the thing is that each student should vote for that one among his classfellows whom he regards, not as the most likely to take a distinguished place at the university or any other examinations, but as having evidenced the highest character and as the most likely to be an influential, honourable, and really useful man

in after life. It is pleasing to record that in all three classes the voters seem worthy of the trust reposed in them. The majority in favour of those honoured by the good opinion of their classfellows was in each case so large as to leave no doubt about the collective judgment of the class; and in each case the decision arrived at was one which the Principal and Professors had no hesitation whatever about ratifying. Those thus adjudged worthy of what must in my opinion be regarded as upon the whole the very highest honour attainable in their respective classes, are in the second class, Mr. Muhammad Ibrahim, in the third class, Mr. R. T. Tocher, and in the fourth, Mr. M. Chengayya.

WILLIAM MILLER.

SCIENTIFIC AND LITERARY JOTTINGS.

THE month of November was characterised by an excessive predominance of bright weather and very defective rainfall. The average rainfall in Madras in November is 13.7 inches, while the actual fall was only 4.7 inches. The sunshine recorded was actually greater than that of any of the three preceding months, being 225 hours out of a possible 344 hours, or 65.5 per cent. There can be little doubt that this is far in excess of the average, but the only guide available for comparison with past years is the record of cloudiness from eye observations. The average cloudiness for November is 5.7 out of 10, while for last month it was only 5.3. There was only one day on which no sunshine was recorded (4th) and only three other days on which it fell below 6 hours. The average sunshine percentages for other Indian stations for November are:—Lahore 89, Oohra 73, Allahabad 90, Calcutta 74, Jeypore 89. The barometer was above the average for the month, as also was the temperature. The wind direction was normal, but the daily velocity was 35 miles below the average. Mr. Pogson makes the following remarks:—

"The weather was cloudy and showery during the first week but unseasonably fine for the rest of the month. Sunshine was unusually excessive, but the monsoon rain miserably deficient and the wind also much below the average. The extreme equinity of the upper cloud stratum, which allowed the warm sunshine to prevent the deposition of the lower vapour, probably accounts for its passing over, instead of furnishing the much needed rain due at this time."

In his evening discourse on quartz fibres, at the meeting of the British Association, Prof. Vernon Boys showed some very striking experiments on the use of quartz and quartz fibres. Amongst other apparatus he showed a tube of quartz with a bulb blown on the end, and pointed out that while it was almost impossible to crack such a tube by the sudden

application of heat it would retain its form at a temperature at which platinum would be as liquid as water. He showed also a gold leaf electroscope insulated by quartz which had retained its charge for many years, in spite of the fact that the atmosphere had been kept moist by substituting a saucer of water for the saucer of sulphuric acid which is usually employed to keep the instrument dry. The experiments with ice fibres were still more striking. For instance, he showed that the heat received from a single candle at a distance of 70 or 80 feet moved the pot of light which indicates the deflections of the instrument through 5 or 16 feet. In spite of this wonderful sensitiveness to heat falling in the proper way the instrument is not in the least affected by the heat from the body of the observer or from other surrounding sources. Prof. Boys stated that in experimenting on the delicacy of his instrument as adjusted for measuring the heat from the moon and stars he had to place the comparison candle at a distance of 250 yards. It is almost needless to remark that no thermopile can compare in sensitiveness with the radiometer.

VOL. III. of the Annals of the Nice Observatory is devoted to a memorial of M. Thollon, the distinguished spectroscopist, in the shape of a full account of his final work on the solar spectrum. It consists of a volume of text, giving a description of the apparatus and methods employed, and full tables showing the position and intensities of all the lines, and an atlas consisting of 17 maps of the spectrum. These maps are beautifully executed, and give a complete map of the spectrum from A to b. Each map is divided into four strips. The first gives the spectrum of the sun at 80° from the zenith when the air contains little water vapour. The second corresponds to a zenith distance of 60° and a hygrometric state approaching saturation. The third corresponds to a mean zenith distance of 60° with very dry air. The fourth contains only the rays of solar origin, and so gives the spectrum as it would be seen without any atmosphere. Coincidences of lines with those of iron are shown in a narrow slip below. As giving some idea of the detail of the maps we may state that the two D lines are 1.2 in. apart, and that 15 lines are shown between them. Of these only 5 are given as being of solar origin. Now that photography is capable of yielding such results as those obtained by Rowland and others it is not probable that such maps as these of Thollon's will ever be attempted again.

THE Administration Report of the Meteorological Department for 1889-90 shows an amount of activity highly creditable to all concerned. The present head of the department, Mr. Eliot, makes it perfectly clear that he intends to do all that he can to put meteorological observations throughout India upon as good a footing as possible. The difficulties

against which he has to contend are enormous. For the most part the observations have to be taken by a class of men who have no particular interest in the work and who are paid at such a low rate that they are inclined to think the matter of little importance. One point comes out clearly from this and previous reports, *viz.*, that where the observers know that their work can be checked they are fairly careful, but where they fear no check they are in many cases utterly careless. Hitherto, for instance, only the morning observations have been charted so as to give a really efficient check, and it is found that these observations are far more trustworthy than the afternoon ones. Hence it is proposed in the future to chart the latter also. In this connection it may be well to point out that since the readings of the barometer are now taken at 8 A.M., a time of rapid change, a comparatively small error in the time of taking the observations makes a serious error in the readings.

RAINFALL statistics are probably those that are most generally appreciated in India, and Mr. Eliot has been taking steps to introduce a uniform system of observation throughout the country. In May last the uniform hour of 8 A.M. was adopted for reading the gauges, and perhaps on the whole the advantages of this outweigh the evident objections. With rain-gauges such as are commonly used the evaporation during the day may amount to several tenths of an inch, so that if a shower falls soon after 8 A.M. and the sky then clears the whole of the water collected may be evaporated before the time comes for making the next measurement. This difficulty could easily be overcome by the use of a gauge in which the evaporation is reduced to a minimum, by making the communication between the receiving bottle and the outside air as small as possible. In a rain-gauge made on this principle and exposed during last month to more than 200 hours of bright sunshine the loss by evaporation did not exceed 0.03 of an inch. In extension of the steps already taken it is now proposed to introduce a uniform rain-gauge (*viz.*, Symons') and to have all the gauges and measuring glasses tested before issue. This has been done in Madras for many years, and hence the Madras rainfall statistics are more satisfactory than those of any other part of India.

A new feature of the work of the Bengal Reporter was introduced in April last. The weather reports sent by post arrive in Madras too late to be of any use for purposes of weather forecasting, and the daily Simla telegrams are too brief. To do something towards improving this state of affairs it was resolved to send daily an urgent telegram of eight words giving, according to a pre-arranged code, details of the weather at eight stations along the coast. These telegrams give the state of the barometer, the direction and force of the wind, and the state of the sea. So useful

have they proved that they are now sent daily to several other ports. Pending the time when Madras can have its own daily weather chart, this seems the best arrangement that can be made.

THE first general meeting of the new astronomical society was held on Oct. 24th to confirm the provisional election of office-bearers and consider the draft rules. Amongst other things it was resolved to adopt the name 'British Astronomical Association', and not Society as previously proposed, so as to prevent all risk of confusion with the Royal Astronomical Society. The staff of office-bearers and members of committee is a strong one, and it is interesting to note that the 'Director' of the solar section and two members of committee are ladies.

* C. M. S.

THE most notable book of the month is Mr. Andrew Lang's *Sir Stafford Northcote*. The work has been received with as much unanimity of approval as could well be expected in the case of a biography of one so recently in the turmoil of party politics. This happy result is due in some measure doubtless to the tact of Mr. Lang, but in much larger measure to the stainless life and high-souled character of the subject of the biography. The chief fault is the suppression—no doubt necessary suppression—of the personal feelings of Lord Iddesleigh during the last months of his life when he had fallen upon evil times; and it is significant that the reviewer in *Blackwood*, though sketching at considerable length the boyhood and political career of Sir Stafford brings the summary abruptly to a close with a similar reticence.

MR. LEWIS MORRIS has just published a new poem *A Vision of Saints*, which is spoken of as probably his most ambitious work. It contains twenty poems on Saints, ancient and modern, beginning with Antoninus Pius, and ending with Father Damien. It is published by Messrs. Kegan, Paul, Trench, Trübner, and Co.

THE *Journal of Sir Walter Scott from the Original Manuscript at Abbotsford* will be read with great interest by the many lovers of Sir Walter. Lockhart in his admirable biography employs the *Journal* largely but made many and important omissions to avoid references to living persons who might otherwise be pained. About half of the *Journal*, thus appears for the first time. It is published in 2 vols. by Mr. Douglas.

THE series of articles on the Old Testament written by Mr. Gladstone for *Good Words* was published during the past month in a volume entitled *The Impregnable Rock of Holy Scripture*. The volume will

doubtless command considerable sale, more on account of its author than because of any valuable contribution made in it to apologetic literature. Mr. Gladstone has not succeeded in falsifying the adage, *no sutor ultra crepidum*.

The poems of Dante Gabriel Rossetti are to be published at an early date in a cheaper form than they have hitherto assumed. The volume will contain the whole of the original poems issued in his *Collected Works* in 1886, but none of the translations or the prose. The publishers are Messrs. Ellis and Elvey.

THE Hon. George Curzon, the author of *Russia in Central Asia and the Anglo-Russian Question*, intends to publish at an early date a parallel volume on *Persia and the Persian Question*. It will describe his travels in Persia in 1889-90, and generally aim at being an authoritative work on Persia as a nation. It will contain a mass of information about the Persian Government, trade revenues, relations with Britain, along with tables of distances, and a bibliography of all the principal works on Persia written in the chief European languages.

RECENT PERIODICAL LITERATURE.

THE *Contemporary Review* for November devotes its first place to Ireland. Mr. Michael Davitt, whose moral earnestness, and large-hearted patriotism, will be denied by few that have come in contact with him, advocates a remedy for the Irish distress. Put briefly the proposed remedy is as follows:—

"What is wanted is, that these industrious peasants (that is, the peasants in the congested areas or distressed districts) should have access to the enormous tracts of grazing and wasteland that are to be found in every one of the Western counties. In their present condition, confined to holdings of inferior land, averaging not more than five acres, the cottier peasants are compelled to cultivate that article of food which will yield the largest results to their labour; that is, the potato. Its cultivation, and the dependence of the people upon it, are necessities of their present economic condition. Give them more land, double

or treble the size of their holdings, and the advice which Mr. Balfour gives to Irish politicians, to preach dependence upon some other article of food than the potato could be easily followed."

They could thus cultivate oats, lentils, peas, &c., and so secure themselves against the chronic failure of the potato. This would entail a migration not emigration scheme; and the money required for this scheme need not come from any source outside Ireland. According to Mr. Giffen's evidence, Ireland's gross contributions are now about £6,700,000, whereas she ought to pay about £3,700,000. The application of whatever money may be legally due to Ireland from this excessive taxation to the alleviation of Irish distress would be an act of justice, productive of good all round.

The unravelling of the truth about Stanley's expedition seems likely to

RECENT PERIODICAL LITERATURE.

grow in perplexity. Dr. Carl Peters now comes forward in an article on 'Stanley and Emin Pasha' as the defender of the latter. According to Dr. Peters Stanley's first announcement to Emin was a command from the Khedive to evacuate the equatorial province—a command which seemed in direct opposition to the interests of civilisation and European politics. Moreover the Emin Pasha relief expedition had been organised to strengthen the bearer of European civilisation and culture. Several days after, said Emin to Dr. Peters, Stanley surprised me with a second command just the reverse of the first though he brought both in his pocket. It was a command in the name of the King of the Belgians not to obey the Khedive, not to evacuate Equatoria, but to hoist there the flag of the Congo Free State. He would receive £1,000 a month for expenses of administration. Then came a third plan—his real one—that Emin should go round the Victoria Nyanza to its north-east corner to Kavirondo, and become governor under the British East African Company of all the lands on the Upper Nile. £3,000 was agreed on finally as the salary. Emin Pasha, with a heavy heart, accepted the third alternative, and left with Stanley for his new position. But Stanley suddenly declared himself unable to implement his agreement and thus Emin had no resource but accompany Stanley to the coast. The actual facts still await proof.

Mrs. Josephine Butler writes a highly laudatory article on Mrs. Catherine Booth, the wife of General Booth, the founder of the Salvation Army. Few lives have been more fruitful in good works than Mrs. Booth's has been, and among the abundance of recent writing probably no writer has succeeded in giving a more truly appreciative insight into the springs of her character.

Mr. Lecky's last volumes are reviewed by Mr. Justin McCarthy. Like everyone else Mr. McCarthy seizes on the great point of interest, the treatment of Irish problems. Mr. Lecky is a prominent Unionist and it was naturally felt that political prejudices might influence even his dis-

passionate historical judgment. Only once according to Mr. McCarthy does Mr. Lecky yield to his party opinions. Throughout the volumes he has given judgment for the nationalist party.

"Once towards the end of his concluding volume, Mr. Lecky seems to have suddenly remembered that he had become one of the wild Unionists, and that he was bound to say something for his colleagues and his cause. So he has a fling at Mr. Gladstone, guided by a total misreport and misconception of what Mr. Gladstone said about the Irish Church and the Clerkenwell explosion. I am sincerely sorry this stupid blot should appear on any page of a work which is entitled to so much praise. . . . This unfortunate sentence is all the more out of place because of the singularly calm and impartial way in which the two volumes have set out the facts and conditions of the Irish question."

The most pertinent article for Indian readers in the number is Mrs. Millicent Garrett Fawcett's 'On Infant Marriage in India'. It is an answer to the recent article by Mr. Rees already commented on in our columns, and is a statement of the question from the woman's side. Much of her contention is already familiar to Indian readers, and one regrets that she has not stated the case so strongly as facts would justify her in doing. One contention is worth noting. If, as Mr. Rees contends, only 25 per cent. at the outside practise infant marriage, why should there be such serious difficulties in the way of legislation? Government in that case is asked to bring the law into harmony with the practice of the most numerous and the most enlightened part of the population.

Dr. Edwin A. Abbott writes on 'Illusion in Religion', and argues that falsehood is often not wholly false, "it is often not a delusion that lures us down to permanent error, but an illusion that lures us on through error into truth."

A further article on Ireland is one by Mr. William O'Connor Morris on 'The Irish Land Purchase Bill'; other articles are Mr. Arnold White's 'Recent Experiments in Colonisation'; Mr. G. Bartrick Baker's 'The Crisis

on the Stock Exchange'; and 'Local and Imperial Finance of the last four Years', by Sir Thomas H. Farrer, Bart.

In the *Nineteenth Century* for November the discussion started by Sergeant Palmer in his article on the grievances of the private soldier goes on merrily. 'An Officer's Reply' is contributed by Major Baldock, R. A., while Mr. Joseph Byrne, late Quartermaster Sergeant, 49th Reg., writes on 'Boy-Sergeants'. The most interesting article on this subject is that on 'Life in a Cavalry Regiment', by the Rev. Wilfrid Gore-Browne. Mr. Gore-Browne has himself been an ordinary trooper, so he is entitled to speak with authority on this matter, and from what he says in his article it seems pretty evident that the soldier after enlisting does not find himself so well off as he would naturally expect himself to be from the promises made in the official document on the 'Advantages of the Army'. This article lets one see that the life of an ordinary private in a cavalry regiment is a very much busier one than most people probably fancy it is, and it shows too how in many ways the private is almost completely at the mercy of the non-commissioned officer.

The place of honour in the magazine is given to an article by Mr. Gladstone entitled 'Mr. Carnegie's Gospel of Wealth: a Review and a Recommendation'. Mr. Carnegie is the American millionaire of that name well known for his liberal gifts towards the establishment of free libraries, and for the somewhat rampant democratic opinions which he constantly proclaims, not always at the most suitable times. Originally a poor fifeshire boy he is now one of the greatest ironmasters in the world, and he has set himself to solve the problem: How can a man best dispose of his surplus wealth? In two articles on 'Wealth and the Best Fields for Philanthropy' he has given his views, and these form the text from which Mr. Gladstone addresses an exhortation to the British public. According to Mr. Carnegie there are three ways in which

a man may dispose of his surplus wealth. He may leave it to his family, he may leave it for charitable purposes, or he may give it away during his lifetime to deserving objects. The last of these is the best way of disposing of surplus wealth, the first is the worst. Mr. Gladstone mildly combats the latter part of this contention and gently indicates that he thinks Mr. Carnegie does not sufficiently appreciate the advantage that a hereditary wealthy class may be to a country, but he holds the opinion very strongly that "Mr. Carnegie's censures of what are called charitable bequests are within the mark," and "that these bequests involve from certain points of view the danger of serious moral evils." Mr. Gladstone's objection to these bequests is that they offer a ready escape from the practice of self denial and yet they obtain a character of virtue to which they are not entitled. A man acquires a posthumous reputation for generosity because he leaves to a charitable institution the wealth which he cannot take with him.

Mr. Gladstone recommends that every one should "make what he may think a due appropriation out of his substance for purposes lying outside the expenditure applied to the necessities or convenience of himself and his family." He singles out the early history of the Free Church of Scotland as affording "the noblest collective example of such almsgiving in modern times," and the duty he here urges on all is simply that which is so familiar to the members of that Church as 'systematic giving'. Whatever may be the object to which the money thus raised may be devoted, such giving, Mr. Gladstone thinks, is the duty of every one, and he calls on all, whatever may be their creed, to give a certain proportion of their income annually to other objects than themselves and their families.

Prince Kropotkin continues his article upon 'Mutual Aid among Animals'. His great contention is that society is older than humanity and that co-operation and not competition is the natural thing. In support of his view he brings forward many illustrations from all parts

of the animal kingdom. It is thus he concludes his article:—

"Don't compete!—competition is always injurious to the species, and you have plenty of resources to avoid it!" That is the tendency of nature, not always realised in fall, but always present. That is the watchword which comes to us from the bush, the forest, the river, the ocean. Therefore combine—practise mutual aid! That is the surest means for giving to each and to all the greatest safety, the best guarantee of existence and progress, bodily, intellectual, and moral. That is what Nature teaches us; and that is what all those animals which have attained the highest position in their respective classes have done. That is also what man—the most primitive man—has been doing; and that is why man has reached the position upon which we stand now, as we shall see in a subsequent paper devoted to mutual aid in human societies."

'The Destruction of Egyptian Monuments' is an appeal by Mr. Henry Wallis to the Egyptian Government to take speedy steps for the preservation and protection of the national monuments of Egypt. Mr. Wallis defends the ordinary tourist from the charge of Vandalism that is often brought against him. The destruction of Egyptian monuments is being carried on by the natives of the country, and the causes are fanaticism and cupidity. Even yet it is difficult to restrain the enthusiastic Arab or Egyptian who has had but little intercourse with the west from mutilating graven images, and as for cupidity one can believe anything after seeing in a newspaper a short time ago that some of the stones of the great Pyramids at Ghizeh were being broken up and carried off for building purposes by some Arab sheikhs. It is to be hoped that Mr. Wallis's appeal may have some effect.

Articles of a more or less political nature are contributed by Lord Grey, who gives the first of two articles called 'In Peril from Parliament'; by Bishop Barry on 'The Loyalty of the Colonies'; and by Mr. Michael Davitt, who, in his article on 'The Latest Midlothian Campaign', asks Mr. Gladstone and the Liberal Party certain very pertinent questions.

The other articles in this number are 'Irish Chronicles: Gerald the Great', by the Hon. Emily Lawless; 'The Aryan Question and Prehistoric Man', by Professor Huxley; 'French Boycotting and its Cure', by Mr. Rowland E. Prothero; 'The Guilds of the Early Italian Painters', by Dr. J. Paul Richter; and 'The Oxford Movement of the Fifteenth Century', by Professor F. T. Palgrave.

SIR LEPEL GRIFFIN in his article on 'The Burman and his Creed' in the *Fortnightly* says:—"My knowledge of Burmah is limited in the extreme; and any remarks which I can make on the people are the superficial observations of a traveller rapidly passing through the country." This has the merit of frankness; but we wish Sir Lepel had exhibited another quality which ought to accompany conscious ignorance, and that is the self-restraint which insists upon silence till knowledge is gained. He attacks Christian missions, he brings against the Madras Army the most serious charges, and all this with that light air of irresponsibility which betrays the ill-informed and flippant journalist. Of Buddhism, which he describes as 'religion without God', he says that it "seems fairly well to fulfil the condition of rendering the Burman life wholesome and happy;" and this he takes as the test of a religion. In the case of the Burman, however, we find he has to admit that he is so indolent and apathetic that he will have to yield to John Chinaman if Burmah is to be opened up and the wealth of its resources utilised. We are told that "Buddhism has done more for the happiness and enfranchisement of women than any other creed," but we should like to know how it comes about that the women are so active and the men so lazy. May it not be accounted for by what the writer says elsewhere of the Burman?—"He is a bully of all weaker than himself." And what, we wonder, is the meaning of the remarkable ease with which divorce may be effected? Clearly, even from Sir Lepel Griffin's own showing, the ordinary Buddhist is content with very low ideals.

"The attainment of Nirvana is only possible, under the most favourable conditions, to a few of the world's noblest. . . . For the rank and file of Buddhists, who have not adopted the religious life, there is a much more satisfactory future, in a series of heavens proportioned to merit, where beautiful scenery and pleasant society, good cooks and pretty women, make as material and desirable a paradise as that, which Muhammad devised for the special delight of the faithful. To reach these it is only necessary to be charitable and observe the Five Precepts of Buddhism. The higher and purer regions of heaven, which can only be attained by intellectual effort apart from and above the practice of virtue, are not nearly so attractive to the natural man. He would be well and wisely content with the lower seats of bliss reserved for virtuous fools."

It is strange that a man of Sir Lepel Griffin's experience should believe in the English tourist, but he does, and hopes that the 'globe-trotter' may help to make known "our newest province!"

It is with a sense of relief that we turn to Mr. H. H. Johnston's lecture on 'The Development of Tropical Africa under British Auspices'. Having been prepared for the Liverpool Chamber of Commerce this paper is thoughtful and instructive. Mr. Johnston shows that Britain has been perhaps self-denying to a fault in the way she has allowed the other European powers to get so firm a footing in various parts of Africa. No other country has spent so much blood and treasure on the Dark Continent as Great Britain. Still perhaps she has now as much territory there as she can well manage. In what Mr. Johnston says of both the Arabs and the negroes there is real insight and the true ring of sympathy. For example this is his opinion of the Arabs:—

"I think the Arab as colonist and soldier may turn out a very useful ally. As to his Mohammedan propaganda, it hardly exists. Livingstone found that out long ago. The white and the black Arabs are generally very strict in their own religious duties, but make little attempt to spread Mohammedan tenets among their negro followers. The utmost

they do is to teach them a few pious exclamations, and to kill animals for food by cutting their throats, to perform certain ablutions, to adopt circumcision, and to abjure the use of the numerous alcoholic beverages which the negro knows so well how to manufacture from the grain, and roots, and palm sap of his native country. If you wish to suppress the slave trade, give them something better to do; that is to say, find other employment for them—open out prospects of other and legitimate commerce, and they will be by no means loth to give up purchasing the people whom the negro chiefs are so anxious to sell."

The paper contains much information about the plants and animals and the mineral wealth of Africa.

Mr. W. H. Mallock's reply to Father Sebastian Bowden, the translator of Dr. Hettinger's work on Natural Religion, is most admirable in both tone and style. Father Bowden has written an introduction to the translation in which he tries to meet Mr. Mallock's criticisms of Dr. Hettinger's work which had appeared previously. 'Reason Alone' is the critic's defence of himself and his examination of the translator's arguments. Mr. Mallock does not deny the truths of Natural Religion, but he believes that Dr. Hettinger has sought to place them on an entirely false foundation. Reason alone in Mr. Mallock's opinion does not give us those truths; God is discerned by 'some faculty other than natural reason'. What this faculty is the writer proposes to inquire in another article. As a controversialist, whether in this case he be right or wrong, Mr. Mallock shows admirable skill, and is altogether more desirous of arriving at the truth than of making points against his opponents.

'My Life in Russian Prisons', by Felix Volkov, is written to corroborate the assertions of Mr. Lanin. Mr. Frederick Greenwood anticipates 'Breakers Ahead' in the present session of Parliament; while Mr. Morston Frewen discusses 'The National Policy of the United States'. Besides one or two other articles, this number concludes Count Tolstoi's story and continues George Meredith's.

168289